

Quotes from Popes, Church Fathers, and Others on the Salvation Dogma

By Richard Joseph Michael Ibranyi

Table of Contents

FROM THE PROFESSION OF FAITH FOR THE DAYS OF THE GREAT APOSTASY	3
THE ORDINARY MAGISTERIUM AND THE SOLEMN MAGISTERIUM TEACH THE SALVATION DOGMA	4
CATHOLICS' TEACHINGS ON THE SALVATION DOGMA	5
1st century: <i>Jesus Christ</i>	5
1st century: <i>St. John</i>	5
1st century: <i>St. Peter</i>	5
1st century: <i>St. Paul</i>	5
1st century: <i>Didache</i>	6
1st to 3rd centuries: <i>Didascalia</i>	6
1st to 4th centuries: <i>Apostolic Constitutions</i>	6
1st century: <i>Pope St. Clement I</i>	7
1st/2nd centuries; <i>St. Ignatius of Antioch</i>	8
1st/2nd centuries: <i>St. Polycarp</i>	9
2nd century: <i>St. Irenaeus of Lyons</i>	9
2nd to 3rd centuries: <i>Pope St. Zepherinus</i>	10
3rd century: <i>St. Hippolytus</i>	10
3rd century: <i>Ss. Cosmas and Damian</i>	11
3rd century: <i>St. Cyprian</i>	11
3rd century: <i>St. Catherine of Alexandria</i>	12
4th century: <i>St. Alexander of Alexandria</i>	12
4th century: <i>Pope St. Sylvester and the First Council of Nicea (infallible decree)</i>	12
4th Century: <i>Athanasian Creed (infallible decree)</i>	12
4th century: <i>St. Athanasius</i>	13
4th century: <i>St. Cyril of Jerusalem</i>	13
4th century: <i>St. Ambrose</i>	13
4th century: <i>Council of Laodicea</i>	14
4th century: <i>Fourth Council of Carthage</i>	14
4th/5th centuries: <i>St. Augustine</i>	14
4th/5th centuries: <i>St. Gaudentius of Brescia</i>	16
7th century: <i>Quinisext Council (aka Trullan Council)</i>	16
5th century: <i>Twelfth Council of Carthage</i>	16
5th century: <i>Pope St. Leo the Great</i>	17
5th/6th centuries: <i>St. Fulgentius</i>	17
6th century: <i>Pope St. Hormisdas I (infallible)</i>	18
6th century: <i>Pope Pelagius II</i>	18
6th century: <i>Pope St. Gregory the Great</i>	20
7th century: <i>John Moschus</i>	20
7th century: <i>St. Maximus the Confessor</i>	21
8th century: <i>Venerable Bede</i>	21
8th century: <i>St. Peter Mavimenus</i>	21
8th century: <i>Alcuin of York</i>	21
9th century: <i>St. George of San Saba</i>	22
9th century: <i>Pope Hadrian II and the Fourth Council of Constantinople (infallible decree)</i>	22
11th century: <i>Pope St. Leo IX</i>	22
11th century: <i>St. Bruno of Segni</i>	23
13th century: <i>St. Francis of Assisi</i>	23
14th century: <i>Blessed Nicholas Talvilich</i>	23

15th century: Blessed Juliana of Norwich	24
NOMINAL CATHOLICS' TEACHINGS ON THE SALVATION DOGMA	24
2nd century: Theophilus of Antioch	24
3rd century: Apostate Clement of Alexandria	24
3rd century: Origen	24
3rd century: Firmilianus	25
4th century: Lactantius	25
4th century: Rufinus	25
4th/5th centuries: John Chrysostom	25
13th century: Antipope Innocent III and the invalid and heretical Fourth Lateran Council	25
13th century: Bonaventure	26
14th century: Antipope Boniface III	26
14th century: Antipope Clement V and the invalid Council of Vienne	26
14th century: Antipope Clement VI	27
15th century: Antipope Eugene IV and the invalid Council of Florence	27
16th century: Antipope Leo X and the invalid and heretical Fifth Lateran Council	27
16th century: Antipope Paul III	27
16th century: Francis Xavier	28
16th century: Antipope Pius IV and the Invalid and heretical Council of Trent	28
16th century: The invalid and heretical Catechism of Trent	28
16th century: Antipope Pius V	29
18th century: Antipope Benedict XIV	29
19th century: Antipope Leo XII	29
19th century: Antipope Gregory XVI	29
19th century: Antipope Pius IX and the invalid and heretical First Vatican Council	30
20th century: Antipope Leo XIII	30
20th century: Antipope Pius X	30
20th century: Antipope Pius XI	31

From the Profession of Faith for the Days of the Great Apostasy

1. Only members of the Catholic Church can be in the way of salvation. And only members of the Catholic Church who die in a state of grace are saved. Hence members of the Catholic Church who are guilty of mortal sin when they die and go to their particular judgment are damned to hell forever.
2. Hence all who die and go to their particular judgment as non-members of the Catholic Church are damned forever to hell; such, as pagans, Christ-denying Jews, Moslems, Hindus, Buddhists, Protestants, Schismatics, atheists, and agnostics. This is the meaning of the dogma that there is no salvation outside the Catholic Church, also known as the Salvation Dogma.
3. Hence beware of the heresy which states that some non-members of the Catholic Church who die and go to their particular judgment can be saved.
4. Men who have not died cannot know the ultimate destiny of a man unless it is mentioned in the Bible because an unbeliever could convert on his death bed or a good Catholic can fall away on his death bed or a so-called good Catholic can be guilty of a mortal sin that no living man knows about. And all these things can occur without the knowledge of any person living on earth.

For example, it is a dogma that Judas Iscariot is damned to hell because this is mentioned in the Bible: Jesus said, “Those whom thou gavest me have I kept; and none of them is lost but the son of perdition [Judas], that the scripture may be fulfilled. (Jn. 17:12) Jesus also said, “The Son of man indeed goeth, as it is written of him, but woe to that man by whom the Son of man shall be betrayed. It were better for him if that man had not been born. And Judas that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it. (Mt. 26:24-25)” If Judas were saved, Jesus would not have called him the son of perdition nor said that it were better that he had not been born.

For example, it is a dogma that Abraham, Isaac, and Jacob are saved because this is mentioned in the Bible: Jesus said, “And I say to you that many shall come from the east and the west and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven.” (Mt. 8:11)

5. However, Catholics who have not yet died are bound to presume that a man who has died is either saved or damned based upon the evidence available to them; that is, if the dead man’s destiny is not mentioned in the Bible. Hence if there is no evidence that a man died as a member of the Catholic Church, then that man is presumed to be damned. And if there is evidence that a member of the Catholic Church was guilty of mortal sin when he died and there is no evidence that he repented, then he is presumed to be in the hell of the damned. And if there is no evidence that a member of the Catholic Church was guilty of mortal sin when he died, then he is presumed to be saved.¹
6. However, it is a dogma that only very few men will be saved and thus the vast majority of men will be damned to hell forever.

Jesus says, “How narrow is the gate, and strait is the way that leadeth to life and few there are that find it!” (Mt. 7:14)
7. Beware of the heresy which states that God will release all the devils and damned humans from the hell of the damned at the end of the world and thus they will be saved. This is

¹ See RJMI’s *Brief on the Particular and General Judgment*: Men who have not died cannot know the ultimate destiny of a soul unless it is mentioned in the Bible.

called the universal-salvation heresy (also known as the Apocatastasis heresy), and was held by some of the anti-Church Fathers and scholastics. Hence this heresy teaches that the hell of the damned will not be everlasting.

The Ordinary Magisterium and the Solemn Magisterium teach the Salvation Dogma

The unanimous consensus of the Church Fathers, which includes the teachers in the Bible, teach the Salvation Dogma. Therefore, this dogma is part of the Catholic Church's ordinary magisterium. Hence this dogma was infallibly defined not only on Pentecost Day in AD 33 regarding the Catholic Church, but also during the Old Testament era regarding the Church of the Old Testament.

Several popes have also infallibly defined the Salvation Dogma. Therefore, this dogma is also part of the Catholic Church's solemn magisterium.²

Included in the evidence are some quotes from apostate antipopes and other nominal Catholics who, nevertheless, teach that Salvation Dogma.

It must be noted that it is also a dogma that only Catholics are true Christians.

St. Cyprian, *Epistle 51*, to Antonianus, 3rd century: "24. ...He who is not in the Church of Christ is not a Christian."

St. Athanasius, *Epistle 1*, to Bishop Serapion, Concerning the Holy Spirit, 4th century: "28. ...See the tradition which is from the beginning, and the doctrine and faith of the Catholic Church, which the Lord indeed communicated, but the apostles proclaimed and the fathers guarded; for on this has the Church been founded, and he who falls away from it would not be a Christian, and should no longer be called so."³

St. Ambrose, *On Saint Luke*, 4th century: "101. ...Even heretics appear to possess Christ, for none of them denies the name of Christ. Nevertheless, anyone who does not confess everything that pertains to Christ does in fact deny Christ (1 Jn. 2:22-23)."⁴

Pope Leo the Great, *Epistle 124*, 5th century: A man cannot be called a Christian who gives his assent to the blasphemous opinion of either the one or the other."⁵

(For more information, see RJMI book *The Salvation Dogma and Related Topics: Only Catholics Are True Christians.*)

² See *RJMI Topic Index: Magisterium of the Catholic Church*.

³ Contained in *The Letters of Saint Athanasius Concerning the Holy Spirit*, Translated by C.R.B. Shapland. Published by The Epworth Press, London, 1951. Page 58.

⁴ b. 6.

⁵ c. 8.

Catholics' Teachings on the Salvation Dogma

1st century: Jesus Christ

Jesus Christ, *Gospel of St. Matthew*: "If he will not hear the Church, let him be to thee as the heathen and publican." (Mt. 18:17)

Jesus Christ, *Gospel of St. John*: "Amen, amen I say unto you, that he who heareth my word and believeth him that sent me, hath life everlasting and cometh not into judgment, but is passed from death to life." (Jn. 5:24)

Jesus Christ, *Gospel of St. John*: "And this is the will of my Father that sent me: that every one who seeth the Son and believeth in him may have life everlasting, and I will raise him up in the last day... Amen, amen I say unto you: He that believeth in me, hath everlasting life." (Jn. 6:40, 47)

Jesus Christ, *Gospel of St. John*: "Therefore I said to you, that you shall die in your sins. For if you believe not that I am he, you shall die in your sin." (Jn. 8:24) "He that believeth in him is not condemned. But he that doth not believe is already condemned because he believeth not in the name of the only begotten Son of God... He that believeth in the Son hath life everlasting; but he that believeth not the Son shall not see life, but the wrath of God abideth on him." (Jn. 3:18, 36) "There shall be one fold and one shepherd." (Jn. 10:16)

Jesus Christ, *Gospel of St. Mark*: "And he [Jesus] said to them: Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be condemned." (Mk. 16:15-16)

1st century: St. John

St. John, *Gospel of St. John*: "He that believeth in the Son hath life everlasting; but he that believeth not the Son shall not see life, but the wrath of God abideth on him." (Jn. 3:36)

St. John, *Gospel of St. John*: "But these are written, that you may believe that Jesus is the Christ, the Son of God; and that believing, you may have life in his name." (Jn. 20:31)

1st century: St. Peter

"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)

1st century: St. Paul

St. Paul and St. Silas, *Book of Acts*: "But they said: Believe in the Lord Jesus and thou shalt be saved, and thy house." (Acts 16:31)

St. Paul, *Galatians*: "But though we or an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema." (Gal. 1:8)

St. Paul, *Romans*: "Now I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine which you have learned and avoid them." (Rom. 16:17)

St. Paul, *First Corinthians*: “But the things which the heathens sacrifice, they sacrifice to devils and not to God. And I would not that you should be made partakers with devils.” (1Cor 10:20)

St. Paul, *Ephesians*: “The manifold wisdom of God may be made known to the principalities and powers in heavenly places through the Church.” (Eph. 3:10)

St. Paul, *First Timothy*: “But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth.” (1Tim 3:15)

1st century: Didache

Didache, 1st century: “Come together frequently and seek what pertains to your souls; for the whole time of your faith will not profit you unless in the last hour you shall be found perfect... Those who persevere in their faith will be saved.”⁶

1st to 3rd centuries: Didascalia

Didascalia, 1st to 3rd centuries: “Chapter 9: Hear, therefore, these things, ye also, ye laymen, the Church chosen of God, because that even the first people was called the Church. Ye then, Holy and perfect Catholic Church, royal priesthood, holy assembly, people of inheritance, great Church, Bride adorned for the Lord God... For it is required for them that they be honoured as Apostles, and as the counselors of the Bishop, and also as the crown of the Church; for they are the directors and counselors of Church... For not even to God Almighty can one approach save by means of the Christ. All things, therefore, that ye wish to have done, make them known to the Bishop by means of the Deacons, and then let them be done... And if he obey not, reprove him before all the Church; if he do not hear even the Church, let him be counted unto thee as a heathen and as a publican. Because the Lord hath said unto you, O Bishops, that henceforth ye receive not that man into the Church as Christians and be not partakers with him; for not even the heathen or the wicked publicans dost thou receive into the Church, nor make thyself partaker with them, unless they first repent.”

1st to 4th centuries: Apostolic Constitutions

Apostolic Constitutions, 1st to 4th centuries:

“The Catholic Church is the plantation of God and his beloved vineyard; Isaias 5:7, 2, containing those who have believed in his unerring divine religion; who are the heirs by faith of his everlasting kingdom; who are partakers of his divine influence and of the communication of the Holy Spirit; who are armed through Jesus and have received his fear into their hearts; who enjoy the benefit of the sprinkling of the precious and innocent blood of Christ; who have free liberty to call Almighty God, Father, being fellow-heirs and joint-partakers of his beloved Son. Harken to this holy doctrine, you who enjoy his promises, as being delivered by the command of your Saviour, and agreeable to his glorious words. Take care, you children of God, to do all things in obedience to God; and in all things please Christ our Lord. For if any man follows unrighteousness and does those things that are contrary to the will of God, such a one will be esteemed by God as the disobedient heathen.”⁷...

⁶ c. 16.

⁷ b. 1, sec. 1, intro.

“(LXII). ... ‘This is the work of God, that you believe in him whom he has sent.’ John 6:29 Endeavour therefore never to leave the Church of God; but if any one overlooks it and goes either into a polluted temple of the heathens or into a synagogue of the Jews or heretics, what apology will such a one make to God in the day of judgment, who has forsaken the oracles of the living God, and the living and quickening oracles, such as are able to deliver from everlasting punishment and has gone into an house of demons or into a synagogue of the murderers of Christ or the congregation of the wicked?— not hearkening unto him that says: ‘I have hated the congregation of the wicked, and I will not enter with the ungodly. I have not sat with the assembly of vanity neither will I sit with the ungodly.’ And again: ‘Blessed is the man that has not walked in the counsel of the ungodly nor stood in the way of sinners and has not sat in the seat of the scornful; but his delight is in the law of the Lord, and in his law will he meditate day and night.’ But you, forsaking the gathering together of the faithful, the Church of God, and his laws, hast respect to those ‘dens of thieves,’ calling those things holy which he has called profane, and making such things unclean which he has sanctified... Do you therefore, who attend to the laws of God, esteem those laws more honourable than the necessities of this life, and pay a greater respect to them, and run together to the Church of the Lord, ‘which he has purchased with the blood of Christ, the beloved, the first-born of every creature.’ For this Church is the daughter of the Highest, which has been in travail of you by the word of grace, and has ‘formed Christ in you,’ of whom you are made partakers, and thereby become his holy and chosen members, ‘not having spot or wrinkle, or any such thing; but as being holy and unspotted in the faith, you are complete in him, after the image of God that created you.’ (Eph. 5:27)... (LXI) ...So that it is the duty of a believer to avoid the assemblies of the ungodly, of the heathen, and of the Jews, and of the rest of the heretics, lest by uniting ourselves to them we bring snares upon our own souls.⁸ ...

“(VII) ...Let all us, the faithful, earnestly pray for them [unbelievers that are possessed by devils], that the Lord will vouchsafe that being initiated into the death of Christ, they may rise with him and become partakers of his kingdom and may be admitted to the communion of his mysteries; unite them too, number them among those that are saved in his holy Church. Save them and raise them up by your grace. And being sealed to God through his Christ, let them bow down their heads and receive this blessing from the bishop... (X) ...Let us pray for the Holy Catholic and Apostolic Church which is spread from one end of the earth to the other; that God would preserve and keep it unshaken, and free from the waves of this life, until the end of the world, as founded upon a rock.⁹”

1st century: Pope St. Clement I

Pope St. Clement I, *First Letter to the Corinthians*, 1st century: “[Chapter 58] Take our advice and there will be nothing for you to regret. For as God lives and the Lord Jesus Christ lives and the Holy Spirit, the faith and hope of the elect, so shall he who with humility of mind and ready gentleness and without turning back has performed the decrees and commandments given by God be enrolled and chosen among the number of those who are saved through Jesus Christ, through whom is the glory to Him forever and ever. Amen. [Chapter 59] But, if some shall disobey the words which have been spoken by him through us, let them know that they will involve themselves in no small transgression and danger.”

Pope St. Clement I, *Second Letter to the Corinthians*, 1st century: “[Chapter 3] He has bestowed such mercy on us, first that we the living do not sacrifice to gods who

⁸ b2, sec. 7.

⁹ b. 8, sec. 2.

are dead nor worship them, but through him know the Father of Truth what is true knowledge concerning him... He himself says: 'He who confessed me before men, I will confess him before my Father.' This, then, is our reward, if we confess him through whom we were saved. But how do we confess him? By doing what he says and not disobeying his commandments and honoring him not only with our lips but 'with all our heart and all our mind.' And he says also in Isaias: 'This people honors me with their lips, but their heart is far from me.' [Chapter 4] Let us not merely call him Lord, then, for this will not save us. For he says: 'Not everyone who says to me Lord, Lord, shall be saved, but he who works justice.' So, then, brothers, let us confess him in our works... [Chapter 6] For if we do the will of Christ, we shall find repose; but if not, nothing shall save us from everlasting punishment if we neglect His commandments... [Chapter 14] Let us choose, therefore, to belong to the Church of life, that we may be saved."

1st/2nd centuries; St. Ignatius of Antioch

St. Ignatius of Antioch, *To the Trallians*, 2nd century: "(6) I exhort you, then, to leave alone the foreign fodder of heresy and keep entirely to Christian food. It is not I, but the love of Jesus Christ, that speaks. For the heretics mingle poison with Jesus Christ, as men might administer a deadly drug in sweet wine, without giving a hint of their wickedness, so that without thought or fear of the fatal sweetness a man drinks his own death. (7) Against such men be on your guard. This will be possible if you are not proud and if you keep close to Jesus Christ and the bishop and the ordinances of the Apostles. Anyone who is within the sanctuary is pure and anyone who is outside is impure, that is to say, no one who acts apart from the [Catholic] bishop and the priests and the deacons has a clear conscience."

St. Ignatius of Antioch, *To the Ephesians*, 2nd century: "(5) And if I, in a short time, have achieved such spiritual and not merely human communion with your [Catholic] bishop, all the more do I congratulate you who have become one with him, as the [Catholic] Church is one with Jesus Christ and as Jesus Christ is one with the Father, so that all things may be in harmony. Let no man be deceived. If a person is not inside the sanctuary, he is deprived of the Bread [of God]. For if the prayer of one or two men has so much force, how much greater is that of the bishop and of the whole Church. Any one, therefore, who fails to assemble with the others has already shown his pride and set himself apart. For it is written: 'God resists the proud.' Let us be careful, therefore, not to oppose the bishop so that we may be obedient to God... (7) There are some who, in guile and wickedness, have a way of bearing the Name about while behaving in a way unworthy of God. Such men you must shun as you would wild beasts; for they are mad dogs that bite when you are not on your guard. Of these you must beware, for these men are hard to heal."

St. Ignatius of Antioch, *To the Philadelphians*, 2nd century: "(2) You are children of truth; shun schisms and heresies. Follow, as sheep do, wherever the shepherd leads. There are many wolves plausible enough to ensnare the pilgrims of God by evil pleasure. However, the harmony among you will leave no place for them. (3) Keep away from the poisonous weeds which grow where Jesus Christ does not till the soil, for they are not of the planting of the Father. Not that I have found any division among you except the filtering away of impure elements. For, all who belong to God and Jesus Christ are with the [Catholic] bishop. And those, too, will belong to God who have returned, repentant, to the unity of the [Catholic] Church so as to live in accordance with Jesus Christ. Make no mistake, brethren. No one who follows another into schism inherits the Kingdom of God. No one who follows heretical doctrine is on the side of the passion."

St. Ignatius of Antioch, *To the Smyrnaeans*, 2nd century: “(1) I give glory to Jesus Christ, the God who has imbued you with such wisdom... He was truly nailed to the Cross for our sake... Of his most blessed passion we are the fruits so that through his resurrection he might raise for all ages in the one body of his [Catholic] Church, a standard for the saints and the faithful, whether among Jews or Gentiles...

“(8) Shun schisms as the source of troubles. Let all follow the [Catholic] bishop as Jesus Christ did the Father, and the priests, as you would the Apostles. Reverence the deacons as you would the command of God. Apart from the bishop, let no one perform any of the functions that pertain to the Church. Let that Eucharist be held valid which is offered by the bishop or by one to whom the bishop has committed this charge. Wherever the bishop appears, there let the people be; as wherever Jesus Christ is, there is the Catholic Church. It is not lawful to baptize or give communion without the consent of the bishop. On the other hand, whatever has his approval is pleasing to God. Thus, whatever you do will be safe and valid. It will be well for us from now on to return to sobriety, to set our minds on God while still there is time. It is good to acknowledge God and the bishop. A man who honors the bishop is certainly honored by God. A man who acts without the knowledge of the [Catholic] bishop is serving the devil. And so, may all, by grace, abound among you as you deserve.”

1st/2nd centuries: St. Polycarp

St. Polycarp, *Letter to the Philippians*, 2nd century: “(1) ‘For everyone who does not confess that Jesus Christ has come in the flesh is an antichrist’; and whoever does not confess the witness of the Cross is of the devil; and whoever perverts the sayings of the Lord to his own evil desires and says there is neither resurrection nor judgment, that one is the first-born of Satan. (2) Therefore, let us abandon the vanities of the crowd and their false teachings; let us return to the word which was delivered to us from the beginning.”¹⁰

The Martyrdom of Polycarp, 2nd century: “Jesus Christ [is] the Savior of our souls and helmsman of our bodies, the Shepherd of the Catholic Church throughout the world.”¹¹

2nd century: St. Irenaeus of Lyons

St. Irenaeus of Lyons, *Against Heresies*, 2nd century: “(3) ...The Catholic Church possesses one and the same faith throughout the whole world¹²...”

“(1) Since therefore we have such proofs, it is not necessary to seek the truth among others [heretics] which it is easy to obtain from the Church; since the apostles, like a rich man [depositing his money in a bank,] lodged in her hands most copiously all things pertaining to the truth so that every man, whosoever will can draw from her the water of life. For she is the entrance to life; all others are thieves and robbers. On this account we are bound to avoid them, but to make choice of the things pertaining to the Church with the utmost diligence, and to lay hold of the tradition of the truth¹³...”

“(1) ...In the Church God has placed apostles, prophets, teachers, and every other working of the Spirit, of whom none of those are sharers who do not conform to the Church, but who defraud themselves of life by an evil mind and even worse way of

¹⁰ c. 7.

¹¹ c. 19.

¹² b. 1, c. 10.

¹³ b. 3, c. 4.

acting. Where the Church is, there is the Spirit of God; where the Spirit of God is, there is the Church and all grace.¹⁴...

“(2) Wherefore it is incumbent to obey the presbyters who are in the Church, those who, as I have shown, possess the succession from the apostles; those who, together with the succession of the episcopate have received the certain gift of truth, according to the good pleasure of the Father. But [it is also incumbent] to hold in suspicion others who depart from the primitive succession and assemble themselves together in any place whatsoever, [looking upon them] either as heretics of perverse minds, or as schismatics puffed up and self-pleasing, or again as hypocrites, acting thus for the sake of lucre and vainglory. For all these have fallen away from the truth... But such as rise up in opposition to the truth and exhort others against the Church of God shall remain among those in hell, being swallowed up by an earthquake, even as those who were with Chore, Dathan, and, Abiron. But those who cleave asunder and separate the unity of the Church, shall receive from God the same punishment as Jeroboam did.¹⁵...

“(7) [The spiritual man] shall also judge those who give rise to schisms, who are destitute of the love of God, and who look to their own special advantage rather than to the unity of the Church; and who for trifling reasons, or any kind of reason which occurs to them, cut in pieces and divide the great and glorious body of Christ, and so far as in them lies, destroy it — men who prate of peace while they give rise to war, and do in truth strain out a gnat, but swallow a camel. For they can bring about no “reformation” of enough importance to compensate for the evil arising from their schism.... (8) True knowledge is that which consists in the doctrine of the apostles, and the ancient constitution of the Church throughout all the world, and the distinctive manifestation of the body of Christ according to the successions of the bishops, by which they have handed down that Church which exists in every place.¹⁶”

2nd to 3rd centuries: Pope St. Zepherinus

Pope St. Zepherinus, *Letter 2*, to the Bishops of Egypt: “Whence, too, he speaks by the prophet, saying, ‘Behold how good and how pleasant it is for brethren to dwell together in unity!’ (Ps. 132:1) In a spiritual dwelling, I interpret it, and in a concord which is in God, and in the unity of the faith, which distinguishes this pleasant dwelling according to truth...For in this dwelling the Lord has promised blessing and everlasting life.”

3rd century: St. Hippolytus

St. Hippolytus, *Refutation of All Heresies*, 222: “And the hearers of Callistus being delighted with his tenets, continue with him, thus mocking both themselves as well as many others, and crowds of these dupes stream together into his school. Wherefore also his pupils are multiplied, and they plume themselves upon the crowds (attending the school) for the sake of pleasures which Christ did not permit. But in contempt of Him, they place restraint on the commission of no sin... Behold, into how great impiety that lawless one has proceeded, by inculcating adultery and murder at the same time! And withal, after such audacious acts, they, lost to all shame, attempt to call themselves a Catholic Church!”¹⁷

¹⁴ b. 3, c. 24.

¹⁵ b. 4, c. 26.

¹⁶ b. 4, c. 33.

¹⁷ b. 9, c. 7.

3rd century: Ss. Cosmas and Damian

Roman Breviary, Ss. Cosmas and Damian, 9th month, 27th day: “Cosmas and Damian were Arabian brothers... When Lysias the prefect knew their religion, he had them brought to him and asked them about their way of life and the Christian faith. When they boldly said that they were Christians and that the Christian faith was necessary for salvation, he commanded them to honor the gods and threatened them if they refuse with severe tortures and death. Finding that his threats were useless, he said, ‘Bind the hands and feet of these men and torture them with the greatest torment,’ His commands were carried out, but nonetheless Cosmas and Damian persisted in their profession of faith.”

3rd century: St. Cyprian

St. Cyprian. *Epistle 72*, to Jubaianus, 3rd century: “(21) ...Not even the baptism of a public confession and blood can profit a heretic to salvation, because there is no salvation out of the Church.”

St. Cyprian, *Letter 73*, to Pompey, 3rd century: “(11) For it has been delivered to us, that there is one God and one Christ and one hope and one faith and one Church and one baptism ordained only in the one Church, from which unity whosoever will depart must needs be found with heretics; and while he upholds them against the Church, he impugns the sacrament of the divine tradition. The sacrament of which unity we see expressed also in the Canticles, in the person of Christ, who says, ‘A garden enclosed is my sister, my spouse, a fountain sealed, a well of living water, a garden with the fruit of apples.’ But if his Church is a garden enclosed and a fountain sealed, how can he who is not in the Church enter into the same garden or drink from its fountain? Moreover, Peter himself, showing and vindicating the unity, has commanded and warned us that we cannot be saved except by the one only baptism of one Church. ‘In the ark,’ says he, ‘of Noe, few, that is, eight souls, were saved by water, as also baptism shall in like manner save you.’ In how short and spiritual a summary has he set forth the sacrament of unity! For as, in that baptism of the world in which its ancient iniquity was purged away, he who was not in the ark of Noe could not be saved by water, so neither can he appear to be saved by baptism who has not been baptized in the [Catholic] Church which is established in the unity of the Lord according to the sacrament of the one ark.”

St. Cyprian, *Epistle 51*, to Antonianus, 3rd century: “24. In reference, however, to the character of Novatian, dearest brother, of whom you desired that intelligence should be written you what heresy he had introduced; know that, in the first place, we ought not even to be inquisitive as to what he teaches, so long as he teaches out of the pale of unity. Whoever he may be, and whatever he may be, he who is not in the Church of Christ is not a Christian. Although he may boast himself, and announce his philosophy or eloquence with lofty words, yet he who has not maintained brotherly love or ecclesiastical unity has lost even what he previously had been.”

St. Cyprian, *Unity of the Catholic Church*, 251: “The spouse of Christ cannot be denied; she is uncorrupted and chaste. She knows one home, with chaste modesty she guards the sanctity of one couch. She keeps us for God; she assigns the children whom she has created to the kingdom. Whoever is separated from the Church and is joined with an adulteress is separated from the promises of the Church, nor will he who has abandoned the Church arrive at the rewards of Christ. He is a stranger; he is profane; he is an enemy. He cannot have God as a father who does not have the Church as a mother. If whoever was outside the ark of Noe was able to escape, he

too who is outside the Church escapes.¹⁸ The Lord warns, saying: ‘He who is not with me is against me, and who does not gather with me, scatters.’ He who breaks the peace and concord of Christ acts against Christ; he who gathers somewhere outside the Church scatters the Church of Christ. The Lord says: ‘I and the Father are one.’ And again of the Father and Son and the Holy Spirit it is written: ‘And these three are one.’ Does anyone believe that this unity which comes from divine strength, which is closely connected with the divine sacraments, can be broken asunder in the Church and be separated by the divisions of colliding wills? 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.”¹⁹

St. Cyprian of Cartage, *Letter 61*, 253: “(4) ...Let them not think that the way of life or salvation exists for them, if they have refused to obey the bishops and priests, since the Lord says in the book of Deuteronomy: ‘And any man who has the insolence to refuse to listen to the priest or judge, whoever he may be in those days, that man shall die.’ (Deut. 17:12-13) And then, indeed, they were killed with the sword . . . but now the proud and insolent are killed with the sword of the Spirit, when they are cast out from the Church. For they cannot live outside, since there is only one house of God, and there can be no salvation for anyone except in the Church.”

3rd century: St. Catherine of Alexandria

St. Catherine of Alexandria (d. 307): “It is necessary for you to believe the Catholic faith and to be baptized, as must every man in order to save his soul.”²⁰

4th century: St. Alexander of Alexandria

St. Alexander of Alexandria, *Letter 1*, on the Arian Heresy, inter. 313-325: “(12) ...And besides, also, one only Catholic and Apostolic Church, which can never be destroyed, though all the world should seek to make war with it; but it is victorious over every most impious revolt of the heretics who rise up against it.”

4th century: Pope St. Sylvester and the First Council of Nicaea (infallible decree)

First Council of Nicaea, confirmed by Pope St. Sylvester I, 325): “Canon 39: 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.”²¹

4th Century: Athanasian Creed (infallible decree)

St. Athanasius, *Athanasian Creed*, 361: “Whoever wishes to be saved must, above all, keep the Catholic faith; for unless a person keeps this faith whole and entire he

¹⁸ St. Cyprian is referring to the physical death that all died who were outside the Ark of Noe during the flood, and compares it to the spiritual death of all who are outside the Catholic Church.

¹⁹ c. 6.

²⁰ *Saints to Know and Love*, First Edition, Slaves of the Immaculate Heart of Mary, Cambridge, MA, 1953, p. 81.

²¹ *Arabic Canons*, Canon XXXIX.

will undoubtedly be lost forever... This is the Catholic faith; everyone must believe it firmly and steadfastly otherwise he cannot be saved.”²²

4th century: St. Athanasius

St. Athanasius, *Epistle 1*, to Bishop Serapion, Concerning the Holy Spirit, 4th century: “28. ...See the tradition which is from the beginning, and the doctrine and faith of the Catholic Church, which the Lord indeed communicated, but the apostles proclaimed and the fathers guarded; for on this has the Church been founded, and he who falls away from it would not be a Christian, and should no longer be called so.”²³

St. Athanasius, *On the Synods*, 359: “(54) ...What then I have learned myself, and have heard men of judgment say, I have written in few words; but do you, remaining on the foundation of the Apostles, and holding fast the traditions of the Fathers, pray that now at length all strife and rivalry may cease, and the futile questions of the heretics may be condemned.”²⁴

4th century: St. Cyril of Jerusalem

St. Cyril of Jerusalem, *Catechetical Lectures*, Lecture 18, 350: “(22) ...Now then let me finish what still remains to be said for the Article, "In one Holy Catholic Church," on which, though one might say many things, we will speak but briefly. (23) It is called Catholic then because it extends over all the world, from one end of the earth to the other; and because it teaches universally and completely one and all the doctrines which ought to come to men's knowledge, concerning things both visible and invisible, heavenly and earthly; and because it brings into subjection to godliness the whole race of mankind, governors and governed, learned and unlearned; and because it universally treats and heals the whole class of sins, which are committed by soul or body, and possesses in itself every form of virtue which is named, both in deeds and words, and in every kind of spiritual gifts.”

4th century: St. Ambrose

St. Ambrose, *Commentary on the Gospel of Luke*, c. 389: “Even the heretics appear to have Christ, for none of them denies the name of Christ; yet, anyone who does not confess all that pertains to Christ does in fact deny Christ...²⁵ The Lord severed the Jewish people from his kingdom, and heretics and schismatics are also severed from the kingdom of God and from the Church. Our Lord makes it perfectly clear that every assembly of heretics and schismatics belongs not to God but to the unclean spirit.”

St. Ambrose, *On Repentance*, c. 384: “(24) ...He [Christ] affirms that they act with Satanic spirit who divide the Church of God, so that he includes the heretics and schismatics of all times, to whom he denies forgiveness, for every other sin is concerned with single persons, this is a sin against all. For they alone wish to

²² D. 39-40.

²³ Contained in *The Letters of Saint Athanasius Concerning the Holy Spirit*, Translated by C.R.B. Shapland. Published by The Epworth Press, London, 1951. Page 58.

²⁴ p. 3.

²⁵ 6, 10. Contained in *The Faith of the Early Fathers*, by apostate Rev. William Jurgens, v. 2, p. 163, No. 1304.

destroy the grace of Christ who rend asunder the members of the Church for which the Lord Jesus suffered and the Holy Spirit was given us.”²⁶

St. Ambrose, *Commentaries of Twelve of David's Psalms*, Psalm 40, 4th century: “Peter is he to whom the Lord said: ‘You are Peter, and on this rock I will build the Church.’ Therefore, where Peter is, there is the Church; where the Church is, there is no death but only everlasting life. And therefore Christ added: ‘And the gates of hell shall not prevail, and I will give you the keys of the kingdom of heaven.’”²⁷

4th century: Council of Laodicea

Council of Laodicea, 4th century: “Canon 34: No Christian shall forsake the martyrs of Christ and turn to false martyrs; that is, to those of the heretics or those who formerly were heretics, for they are aliens from God. Let those who go after them be anathema.”

4th century: Fourth Council of Carthage

Fourth Council of Carthage, 398: “Canon 1: He who is to be ordained bishop must first be examined whether he is prudent, teachable, of gentle manners, etc.; above all, whether he openly acknowledges the chief points of the faith, *i.e.* that the Father, Son, and Holy Spirit are one God, that Christ has two natures, and yet is only one Person; whether he believes that the Old and New Testaments have only one Author and God; that the devil is not wicked by nature, but of his own freewill; whether he believes in the resurrection of this flesh, and in the judgment; whether he does not disapprove marriage, or condemn second marriages, or the eating of flesh; whether he has communion with reconciled penitents, and believes that in baptism all sins, original sin as well as wilful sins, are remitted, and that outside the Catholic Church there is no salvation.”²⁸

4th/5th centuries: St. Augustine

St. Augustine, *Sermo ad Caesariensis Ecclesiae Plebem* (Address to the People of the Church at Caesarea), 418: “(6) ...No man can find salvation except in the Catholic Church. Outside the Catholic Church one can have everything except salvation. He can hold office, he can have sacraments, he can sing ‘alleluia,’ he can respond ‘amen,’ he can hold to the gospel, he can have faith and preach in the name of the Father and Son and Holy Spirit. But never except in the Catholic Church can he find salvation.”

St. Augustine, *Faith and the Creed*, 393: 21. ...We believe also in the holy Church, that is, the Catholic Church. For heretics violate the faith itself by a false opinion about God; schismatics, however, withdraw from fraternal love by hostile separations, although they believe the same things we do. Consequently; neither heretics nor schismatics belong to the Catholic Church, not heretics, because the Church loves God, and not schismatics, because the Church loves neighbor.”

St. Augustine, *On the Predestination of the Saints*, 428: “The saving grace of this religion, the only true one through which alone true salvation is truly promised, has

²⁶ b. 2, c. 4.

²⁷ 40, 30. Contained in *The Faith of the Early Fathers*, by apostate Rev. William Jurgens, v. 2, p. 150, No. 1261.

²⁸ Contained in *The History of the Christian Councils*, by apostate Bishop Hefele, v. 2, b. 8, sec. 111, pp. 410-411.

never been refused anyone who was worthy of it; and whoever did lack it, was unworthy of it.”²⁹

St. Augustine, *On Baptism, Against the Donatists*, 400: “(1) The comparison of the Church with Paradise shows us that men may indeed receive baptism outside her pale, but that no one outside can either receive or retain the salvation of everlasting happiness... So, therefore, the baptism of the Church may exist outside, but the gift of the life of happiness is found alone within the Church, which has been founded on a rock, which has received the keys of binding and losing...

“25. ... ‘And yet,’ he [St. Cyprian] goes on to say, ‘neither does this baptism profit the heretic even though for confessing Christ he be put to death outside the Church.’ This is most true; for, by being put to death outside the Church, he is proved not to have had charity, of which the apostle says, ‘Though I give my body to be burned, and have not charity, it profiteth in, nothing.’ (1 Cor. 13:3)

“77. This indeed is true, that ‘baptism is not unto salvation except within the Catholic Church.’ For in itself it can indeed exist outside the Catholic Church as well; but there it is not unto salvation, because there it does not work salvation...”³⁰

St. Augustine, *On Rebuke and Grace*, c. 426: “‘No man cometh unto me except it were given him of my Father,’ and those who by their tender age were unable to believe but might be absolved from original sin by the sole laver of regeneration, and yet have not received this laver and have perished in death, are not made to differ from that lump which it is plain is condemned, as all go from one into condemnation.”³¹

St. Augustine, *Against Two Letters of the Pelagians*, 420: “And it is brought about on account of this great difference, that although with no possibility of a doubt a persevering integrity of virginity is preferable to conjugal chastity, yet a woman even twice married, if she be a Catholic, is preferred to a professed virgin that is a heretic; nor is she in such wise preferred because this one is better in God’s kingdom, but because the other is not there at all.”³²

St. Augustine, *On Baptism against the Donatists*, 400: “(26) Nor indeed, is it of heresies alone that the apostle says ‘that they which do such things shall not inherit the kingdom of God.’ But it may be worth while to look for a moment at the things which he groups together. ‘The works of the flesh,’ he says ‘are manifest, which are these; fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.’ Let us suppose some one, therefore, chaste, continent, free from covetousness, no idolater, hospitable, charitable to the needy, no man’s enemy, not contentious, patient, quiet, jealous of none, envying none, sober, frugal, but a heretic; it is of course clear to all that for this one fault only, that he is a heretic, he will fail to inherit the kingdom of God.”³³

St. Augustine, *On Nature and Grace*, 415: “They who are not liberated through grace, either because they are not yet able to hear or because they are unwilling to obey or, again, because they did not receive at the time when they were unable on account of youth to hear, that bath of regeneration, which they might have received and through which they might have been saved, are indeed justly condemned because they are not without sin, either that which they have derived from their birth, or that which they have added from their own misconduct. ‘For all have

²⁹ b. 1, c. 17.

³⁰ b. 4, chaps. 16, 17; b. 7, c. 39.

³¹ c. 12.

³² b. 3, c. 14.

³³ b. 4, c. 18.

sinned’—whether in Adam or in themselves—and come short of the glory of God.”³⁴

St. Augustine, *Sermon 8, On Baptism*: “(2) ...For there are some who have put on Christ in the sacrament [of baptism] but are not endowed with his faith or morals. Certainly, many heretics have the sacrament of baptism, but they have neither the fruit of salvation nor the bond of peace, ‘having a semblance of piety but disowning its power’ ...for either they have been enrolled by deserters or they have become deserters themselves.”³⁵

St. Augustine, *A Sermon to Catechumens on the Creed*, 425: “14. ... This same is the holy Church, the one Church, the true Church, the Catholic Church, fighting against all heresies. Fight, it can; be fought down, it cannot. As for heresies, they went all out of it like as unprofitable branches pruned from the vine, but itself abideth in its root, in its Vine, in its charity. ‘The gates of hell shall not prevail against it.’”

4th/5th centuries: St. Gaudentius of Brescia

St. Gaudentius of Brescia, *De Lect. Evangel*, 4th century: “It is certain that all men of Noe's time perished except those in the Ark, which was a figure of the Church. Likewise, they cannot in any way now be saved who are aliens from the Apostolic faith and the Catholic Church.”

7th century: Quinisext Council (aka Trullan Council)

Quinisext Council (aka Trullan Council), 692: “Canon 7. Those who from heresy turn to orthodoxy and to the number of those who are being saved, we receive according to the following method and custom: Arians, and Macerdocians, Quarto-decimans or Tetradites, and Appolinarians, we receive upon their giving a written renunciation of their errors and anathematize every heresy which is not in accordance with the Holy, Catholic and Apostolic Church of God.”

5th century: Twelfth Council of Carthage

Twelfth Council of Carthage, 419: “Canon 57. Those who as were baptized by the Donatists and not yet being able to know the pernicious character of their error and afterward when they had come to the use of reason had received the knowledge of the truth, abhorred their former error,...having anathematized their error, may be received by the imposition of the hand into the one Church, the pillar as it is called, and the one mother of all Christians, where all these sacraments are received unto salvation and everlasting life; even the same sacraments which obtain for those persevering in heresy the heavy penalty of damnation. So that which to those who are in the truth, lighteneth to the obtaining of everlasting life, the same to them who are in error tends but to darkness and damnation.”

³⁴ c. 4.

³⁵ Contained in *The Fathers of the Church*, by Catholic University of America. Volume 11, Saint Augustine: Seventeen Related Sermons: Sermon 8, p. 331.

5th century: Pope St. Leo the Great

Pope St. Leo the Great, *Sermon 83*, 5th century: “‘Upon this rock I will build My Church and the gates of hell shall not prevail against it’ (Mt. 16:18) ... These words are the words of life. And just as they raise up to Heaven those who confess them, so do they plunge down into Hell those who deny them.”³⁶

Pope St. Leo the Great, *Letters*, 5th century:

Letter 10: “But this mysterious function, the Lord indeed wishes to be the concern of all the apostles but in such a way that he has placed the principle charge on the blessed Peter, chief of the apostles; and from him as from the Head, wishes his gifts to flow to all the body so that any one who dares to secede from Peter’s solid rock may understand that he has no part or lot in the divine mystery.”

Letter 159: “For they who have received baptism from heretics are to be confirmed by the imposition of hands with only the invocation of the Holy Spirit because they have received the bare form of baptism without the power of sanctification.”

Letter 167: “Since they have received the form of baptism in some way or other [from heretics], they are not to be baptized [again] but are to be united to the Catholics by imposition of hands after the invocation of the Holy Spirit’s power, which they could not receive from heretics.”

5th/6th centuries: St. Fulgentius

St. Fulgentius, *To Peter on the Faith*, 6th century: “38. ... 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...”

“43. ... Anyone who has received the sacrament of baptism but remained away from the Catholic Church is never prepared to obtain everlasting life. Such a person, even if he is very generous with almsgiving and even pours out his blood for the name of Christ, because of the fact that in this life he has not held tightly to the unity of the Catholic Church, he will not have everlasting salvation. Wherever Baptism can be of use to anyone, it is there that almsgiving can be of avail. Baptism indeed can exist outside the Church, but it can be of no avail except within the Church...”

“82. Hold most firmly and never doubt that any heretic or schismatic whatsoever, baptized in the name of the Father and of the Son and of the Holy Spirit, if he will not have been gathered to the Catholic Church, no matter how many alms he may have given, even if he shed his blood for the name of Christ, can never be saved. In everyone who does not hold the unity of the Catholic Church, neither Baptism nor alms however generous, nor death taken up for the name of Christ, can be of any profit for salvation, as long as in him either heretical or schismatic depravity continues which leads to death.”³⁷

St. Fulgentius, *On the Forgiveness of Sins*, 6th century: “XIX. 2. Whoever is outside this Church, which has received the keys of the kingdom of heaven, is not teaching the path to heaven but to hell; nor is he heading toward the house of everlasting life, but he is hurrying toward the punishment of everlasting death; not only if he remains a pagan without baptism but also even if he perseveres as a heretic after baptism...”

³⁶ *PL* 54: 429; *SS* vol. III: 267-268.

³⁷ *PL* 65:704.

“XXII. 1. ...In this way, with Jesus coming, they can be found within that house. outside of which no one can be freed from death, because just as in Jericho anyone who was outside that house could gain no assistance for his life, so outside the Catholic Church, no one will receive the forgiveness of sins; and just as within the Catholic Church, ‘one believes with the heart and so is justified,’ so outside the same Church, unorthodox faith does not procure justification but punishment, and a wicked confession does not acquire salvation for the one who confesses but brings death. Outside this Church neither does the Christian name help anyone, nor does baptism save, nor is a pure sacrifice offered to God, nor is the forgiveness of sins received, nor is the happiness of everlasting life found.”

St. Fulgentius, *Synodal Letter of Fulgentius and Other African Bishops, to John and Venerius*, 6th century: “Grace [of justification] is not properly esteemed by any one who supposes that it is given to all men, when not only does the faith not pertain to all, but even at the present time some nations may yet be found to whom the preaching of the faith has not yet come. But the Blessed Apostle says: ‘How then are they to call upon him in whom they have not believed? Or how shall they believe in him whom they have not heard? But how are they to hear without preaching?’ (Rom. 10:14) Grace, then, is not given to all; for certainly they cannot be participants in that grace who are not believers; nor can they believe if it is found that the preaching of the faith has never come to them at all.”³⁸

6th century: Pope St. Hormisdas I (infallible)

Pope St. Hormisdas, *Profession of Faith*, (added to the Epistle *Inter ea Quae*, to the Bishops of Spain), 517: “The first thing required for salvation is to keep the norm of correct faith and to deviate in no way from what the Fathers have established, because it is not possible to lay aside the words of our Lord Jesus Christ who said, ‘You are Peter, and on this rock I will build my Church.’ (Mt. 16:18) These words are proved true by their effects because in the Apostolic See, the Catholic religion has always been preserved immaculate. Desiring in no way to be separated from this hope and faith and following in all things what has been established by the Fathers, we anathematize all heretics.”³⁹

6th century: Pope Pelagius II

Pope Pelagius II, *Quod ad Dilectionem*, first epistle to the schismatic bishops of Istria, c. 585: “Consider, most dear ones, that the Truth could not have lied, nor will the faith of PETER be able to be shaken or changed forever. For although the devil desired to sift all the disciples, the Lord testifies that he himself asked for PETER alone and wished the others to be confirmed by him; and to him also, in consideration of a greater love which he showed the Lord before the rest, was committed the care of feeding the sheep (Jn. 21:15 ff.); and to him also he handed over the keys of the kingdom of heaven, and upon him he promised to build his Church, and he testified that the gates of hell would not prevail against it (Mt. 16:16 ff.). But because the enemy of the human race even until the end of the world does not abstain from sowing cockle (Mt. 13:25) over the good seed in the Church of the Lord, and therefore, lest perchance anyone with malignant zeal should by the instigation of the devil presume to make some alterations in and to draw conclusions regarding the integrity of the faith and (lest) by reason of this your minds perhaps may seem to be disturbed, we have judged it necessary through our

³⁸ 15, 10; Contained in apostate Rev. William A. Jurgens, *The Faith of the Early Fathers*, vol. 3, 2277.

³⁹ D. 171.

present epistle to exhort with tears that you should return to the heart of your mother the Church, and to send you satisfaction with regard to the integrity of faith.

[The faith of the Synods of NICEA, CONSTANTINOPLE I, EPHESUS I, and especially of CHALCEDON, and likewise of the dogmatic epistle of LEO to Flavian having been confirmed, he proceeds thus:]

“If anyone, however, either suggests or believes or presumes to teach contrary to this faith, let him know that he is condemned and also anathematized according to the opinion of the same Fathers. . . . Consider (therefore) the fact that whoever has not been in the peace and unity of the Church, cannot have God. (Gal. 3:7)”⁴⁰

Pope Pelagius II, *Dilectionis Vestrae*, second epistle to the schismatic bishops of Istria, c. 585: “For although it is evident from the word of the Lord himself in the Sacred Gospel (Mt. 16:18)] where the Church is established, let us hear nevertheless what the blessed Augustine, mindful of the opinion of the same Lord, has explained. For he says that the Church of God is established among those who are known to preside over the apostolic sees through the succession of those in charge, and whoever separates himself from the communion or authority of these sees is shown to be in schism. And following additional remarks (he says): ‘If you are put outside, for the name of Christ, you will also die. Suffer for Christ among the members of Christ; clinging to the body, fight for the head.’ But the blessed Cyprian . . . among other things, says the following: ‘The beginning starts from unity and the primacy is given to PETER, So that the Church and the chair of Christ may be shown (to be) one: and they are all shepherds, but the flock, which is fed by the Apostles in unanimous agreement, is shown to be one.’ And after a few (remarks he adds): ‘Does he who does not hold this unity of the Church believe that he has the faith? Does he who deserts and resists the chair of PETER on which the Church was founded have confidence that he is in the Church?’ Likewise after other remarks (he asserts): ‘They cannot arrive at the reward of peace because they disrupt the peace of the Lord by the fury of discord. . . . Those who were not willing to be at agreement in the Church of God cannot remain with God; although given over to flames and fires, they burn, or thrown to wild beasts, they lay down their lives, there will not be [for them] that crown of faith, but the punishment of faithlessness, not a glorious result (of religious virtue), but the ruin of despair. Such a one can be slain, he cannot be crowned. . . . For the crime of schism is worse than that which they [commit] who have offered sacrifice, who, nevertheless, having been disposed to repent for their sins, prayed to God with the fullest satisfaction. In this case the Church is sought and solicited; in the other the Church is opposed. So in this case, he who has fallen has injured only himself; in the other, who attempts to cause a schism deceives many by dragging (them) with himself. In this case there is the loss of one soul; in the other there is danger to many. Certainly the one knows that he has sinned and laments and bewails (it); the other puffed up with pride in his sin and pluming himself on the sins themselves, separates sons from their mother, seduces the sheep from the shepherds, disturbs the sacraments of God, and, whereas the former having stumbled sinned once, the latter sins daily. Lastly, although the lapsed, if afterwards he acquired martyrdom, is able to secure the promises of the kingdom; if the other is slain outside of the Church, he cannot attain to the rewards of the Church.’”⁴¹

⁴⁰ D. 246.

⁴¹ D. 247.

6th century: Pope St. Gregory the Great

Pope St. Gregory the Great, *Moralia*, 591: “Now the holy Church universal proclaims that God cannot be truly worshipped saving within herself, asserting that all they that are without her shall never be saved.”⁴²

Pope St. Gregory the Great, *Dialogues*, 593: “And how shall one pray for one’s enemies when these can no longer repent of their evil ways and turn to works of righteousness? The saints in heaven, therefore, do not offer prayers for the damned in hell for the same reason that we do not pray for the Devil and his angels. Nor do saintly men on earth pray for deceased infidels and godless people.”⁴³

Pope St. Gregory the Great, Book 6, *Letter 66*, to Athanasius, Presbyter of Isuria, 6th century: “As we are afflicted and mourn for those whom the error of heretical pravity has cut off from the unity of the Church, so we rejoice with those whom their profession of the Catholic faith retains within her bosom.”

Regarding Pope St. Gregory the Great’s supposed denial of the Salvation Dogma, see in this book Pope St. Gregory the Great Did Not Deny the Salvation Dogma.

7th century: John Moschus

John Moschus, *The Spiritual Meadow*, 7th century: “There dwelt on the sacred river Jordan a certain old man, Cyriacus by name, of great merit before God. To him came a stranger named Theophanes to ask advice concerning temptations. The old man began to encourage him with talk about temperance. Greatly edified and strengthened, he said to the old man,

‘Truly, my father, if it were not that in my own country I communicate with the Nestorians, I would remain with you.’

“Now, when the aged man heard the name Nestorians, distressed for the ruin of a brother, he began to rebuke him and entreated him to withdraw from that most evil and baneful heresy and to seek admission into the Holy, Catholic and Apostolic Church, telling him at the same time that there is no other hope of salvation.

‘But my father and master,’ said the brother, ‘surely this is what all heretics say: that, “Unless you communicate with us, you will not be saved.” Miserable that I am, I do not know what to do! Therefore, beseech the Lord to make me know for certain which is the true faith.’

“The old man was full of joy, and said to him,

‘Come; sit in the cave with me, and have complete hope in God, for His goodness will discover to you the true faith.’

“Then, leaving the brother in the cave, Cyriacus went forth to the dead sea to pray to God for him. Now, about the ninth hour the following day, the brother beheld some one standing before him of terrible appearance, who said,

‘Come and see the truth!’

“And, taking him, he led him to a darksome and fetid place where their burned fire and flames; and, in these flames he saw Nestorius, Eutyches, and certain others. And he who had appeared to him said,

⁴² v. 2, b. 14, s. 5.

⁴³ Dialogue IV, c. 46 [44].

‘This place is prepared for heretics and for those who follow their teachings. If this place pleases you, then continue in your present doctrine; but if you do not want to undergo this punishment, join yourself to the Holy, Catholic and Apostolic Church which that old man is teaching you to do. For I tell you that, although a man should practice all the virtues and yet not believe rightly, he will have to suffer in this place!’

“At these words, the brother regained consciousness, and told Cyriacus, on his return, all that he had seen. And then he joined the Holy Catholic Church.”

7th century: St. Maximus the Confessor

St. Maximus the Confessor, *Defloratio ex Epistola ad Petrum illustrem*, 7th century: “Therefore, if a man does not want to be, or to be called, a heretic, let him not strive to please this or that man... But let him hasten before all things to be in communion with the Roman See. If he be in communion with it, he should be acknowledged by all and everywhere as faithful and orthodox. He speaks in vain who tries to persuade me of the orthodoxy of those who, like himself, refuse obedience to his Holiness the Pope of the most holy Church of Rome; that is, to the Apostolic See... The Apostolic See has received and hath government, authority, and power of binding and loosing from the Incarnate Word himself; and, according to all holy synods, sacred canons and decrees, in all things and through all things, in respect of all the holy churches of God throughout the whole world, since the Word in heaven who rules the heavenly powers binds and loosens there.”⁴⁴

8th century: Venerable Bede

Venerable Bede, *Sermon 16*, 8th century: “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. . . . Without this confession, without this faith, no one can enter the kingdom of God.”

Venerable Bede, *Homily on the day of Saints Peter and Paul*, 8th century: “Blessed Peter, in a special manner, received the keys of the kingdom of heaven and the headship of judiciary power, that all believers throughout the world might understand that all those who in any way separate themselves from the unity of this faith and communion, . . . such can neither be absolved from the bonds of their sins, nor enter the gate of the heavenly kingdom.”

8th century: St. Peter Mavimenu

St. Peter Mavimenu (+743): “Whoever does not embrace the Catholic Christian religion will be damned, as was your false prophet Mohammed.”⁴⁵

8th century: Alcuin of York

Alcuin of York, *Epistle to Leo III*, 8th century: “Behold, thou art most holy Father the Pontiff chosen by God, the Vicar of the Apostles, the heir of the Fathers, the Prince of the Church, the Nourisher of the one Spotless Dove. In the kindness of

⁴⁴ Quoted by apostate Antipope Pope Leo XIII in *Satis Cognitum*.

⁴⁵ *Roman Martyrology*, 2/20. Upon this profession of the faith, the infidel murdered him.

fatherly feeling, by thy most holy prayers, and sweetest exhortations of sacred writings, gather us unto God's holy Church, within the very strong bonds of the Church's soundness; lest any of us, wandering about, should be met on the outside to be devoured by the ravenousness of the wolf."⁴⁶

9th century: St. George of San Saba

Saint George of San Saba, 9th century: "Mohammed was a disciple of the devil, and his followers are in a state of perdition."⁴⁷

9th century: Pope Hadrian II and the Fourth Council of Constantinople (infallible decree)

The Fourth Council of Constantinople, 869-870, confirmed by Pope Hadrian II: "Canon 1. If we wish to proceed without offence along the true and royal road of divine justice, we must keep the declarations and teachings of the holy fathers as if they were so many lamps which are always alight and illuminating our steps which are directed towards God... Therefore we declare that we are preserving and maintaining the canons which have been entrusted to the Holy, Catholic and Apostolic Church by the holy and renowned apostles, and by universal as well as local councils of orthodox [bishops], and even by any inspired father or teacher of the Church. Consequently, we rule our own life and conduct by these canons and we decree that all those who have the rank of priests and all those who are described by the name of Christian are, by ecclesiastical law, included under the penalties and condemnations as well as, on the other hand, the absolutions and acquittals which have been imposed and defined by them. For Paul, the great apostle, openly urges us to preserve the traditions which we have received, either by word or by letter, of the saints who were famous in times past."

11th century: Pope St. Leo IX

Pope St. Leo IX, *Epistle to the Patriarch of Constantinople*, Michael Keroularios, 1050: "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 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... So little does the Roman Church stand alone, as you think, that in the whole world any nation that in its pride dissents from her is in no way a Church, but a council of heretics, a conventicle of schismatics, and a synagogue of Satan..."

"By passing a preceding judgment on the great See, concerning which it is not permitted any man to pass judgment, you have received anathema from all the Fathers of all the venerable Councils... As the hinge while remaining immovable opens and closes the door, so Peter and his successors have free judgment over all the Church, since no one should remove their status because 'the highest See is judged by no one'..."

"The Catholic Church, mother and immaculate virgin, although destined to fill the whole world with her members, has nevertheless but one head, which must be venerated by all. Whoever dishonors that head claims in vain to be one of her members. That head is the Church of Rome, whose power the great Constantine recognizes in his *Donation*. Now, as Bishop of Rome, the Pope is the Vicar of God charged with the care of the churches."⁴⁸

⁴⁶ B. Flacci Alconi *Epistola ad Leonem III*. Papam. *Inter ejudem Opera*, tom.i, p 30, ed. Frobenio.

⁴⁷ Quoted in the *Victories of the Martyrs* by apostate Alphonsus de Liguori.

⁴⁸ Contained in Eberhardt, *Catholic History*, vol. I, pp. 494-495.

11th century: St. Bruno of Segni

Saint Bruno of Segni, *On Simoniacs*, 11th century: “Because baptism consists not in the faith of the giver but in the faith of those who receive it, it is good regardless of by whom it is given. But where there is no Catholic faith, baptism does not work. Consequently, whoever is baptized outside the Church is not released from sin before he returns to the Church. For the remission of sins in no way occurs except within the Church... Thus it is clear that no one shall be saved outside the Church, whether he was baptized within it or outside of it. Why is this? Again, let the Lord himself speak: ‘If someone does not remain in me, let him be cast out like [dead] branches and they shall gather him up, throw him into the fire, and he shall burn.’ (Jn. 15:6) Hence, if the person perishes who was sometimes in Christ but who does not remain in him, how shall the person not perish who was never in him and did not remain in him? For whoever is baptized outside the Church never was nor ever shall be in Christ unless he should be joined to the Church before he departs this life, for he never was nor ever shall be in the body of Christ. For if he is separated from the body of Christ, he is no longer a member of Christ. Moreover, the body of Christ is not outside the Church. Otherwise the Church itself would be outside itself—since the Church is the body of Christ—and this is impossible. Consequently, baptism cannot be given and cannot benefit [the person] outside the Church. For although baptism which is given outside the Church does have the form of the sacrament, it does not have the virtue of the sacrament; it has the form, of course, because it is done in the name of the Father, Son, and Holy Spirit. It does not have the virtue, because it does not effect the remission of sins. Why then are those who come from the heretics not rebaptized? Do you want to hear why? Because they have the form of baptism, i. e., because they have already been reborn from the water at the invocation of the Trinity. It still remains for them to be reborn as well in the Holy Spirit who effects the remission of sins in them—something which the visible form cannot give. For ‘unless someone should be reborn from the water and the Holy Spirit, he shall not enter the kingdom of God.’ (Jn. 3:5)... We have also said that no one is saved outside the Church”⁴⁹

13th century: St. Francis of Assisi

Saint Francis of Assisi, *First Rule of the Friars Minor*, 1209. “[23. Prayer, Praise, and Thanksgiving] ... And all we, brothers minor, useless servants, humbly entreat and beseech all those within the Holy Catholic and Apostolic Church, wishing to serve God, and all ecclesiastical Orders, priests, deacons, subdeacons, acolytes, exorcists, lectors, door-keepers, and all clerics; all religious men and women, all boys and children, poor and needy, kings and princes, laborers, husbandmen, servants and masters, all virgins, continent, and married people, laics, men and women, all infants, youths, young men and old, healthy and sick, all small and great, and all peoples, clans, tribes, and tongues, all nations and all men in all the earth who are and shall be, that we may persevere in the true faith and in doing penance, for otherwise no one can be saved.”

14th century: Blessed Nicholas Talvilich

Blessed Nicholas Talvilich, 14th century: You Mohammedans are in a state of everlasting damnation. Your Koran is not God's law nor is it revealed by Him. Far from being a good thing, your law is utterly evil. It is founded neither in the Old

⁴⁹ Translated by W.L. North from the edition of E. Sackur in MGH Libelli de Lite II, (Hannover, 1892), pp.546-562.

Testament nor in the New. In it are lies, foolish things, buffooneries, contradictions, and much that leads not to virtue and goodness but to evil and to all manner of vice.”⁵⁰

15th century: Blessed Juliana of Norwich

Blessed Juliana of Norwich, *Sixteen Revelations of Divine Love*, 15th century: “I knew in my faith that the Jews were accursed and condemned without end, except those who were converted.”

Nominal Catholics’ Teachings on the Salvation Dogma

Even though the teachings in this section are from nominal Catholic heretics or invalid councils, they nevertheless profess the Salvation Dogma.

2nd century: Theophilus of Antioch

Apostate Theophilus of Antioch, *To Autolyctus*, 2nd century: “And as, again, there are other islands, rocky and without water and barren and infested by wild beasts and uninhabitable and serving only to injure navigators and the storm-tossed on which ships are wrecked and those driven among them perish, . . . so there are doctrines of error—I mean heresies—which destroy those who approach them. For they are not guided by the word of truth; but as pirates, when they have filled their vessels, drive them on the fore-mentioned places, that they may spoil them; so also it happens in the case of those who err from the truth, that they are all totally ruined by their error.”⁵¹

3rd century: Apostate Clement of Alexandria

Apostate Clement of Alexandria, *Stromata*, 208: The true Church, that which is really ancient, is one; and that in it those who according to God's purpose are just, are enrolled. . . Therefore in substance and idea, in origin, in pre-eminence, we say that the ancient and Catholic Church is alone, collecting as it does into the unity of the one faith.”⁵²

3rd century: Origen

Apostate Origen, *Homilies on Joshua*, 250: “If someone from this people wants to be saved, let him come into this house so that he may be able to attain his salvation. . . Let no one, then, be persuaded otherwise, nor let anyone deceive himself: Outside of this house, that is, outside of the Church, no one is saved; for, if anyone should go out of it, he is guilty of his own death.”⁵³

⁵⁰ *National Catholic Register*, CA, 1974.

⁵¹ c. 14.

⁵² 7:17.

⁵³ 3:5

3rd century: Firmilianus

Apostate Firmilianus, *Epistle to Cyprian*, 256: “16. 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, which was once based by Christ upon the rock, may be perceived from this, that Christ said to Peter alone, ‘Whatsoever thou shall bind on earth shall be bound in heaven, and whatsoever thou shall loose on earth shall be loosed in heaven.’”⁵⁴

4th century: Lactantius

Apostate Lactantius, *Divine Institutes*, c. 303: “It is, therefore, the Catholic Church alone that retains true worship. This is the fountain of truth; this, the domicile of faith; this, the temple of God. Whoever does not enter there or whoever does not go out from there, he is a stranger to the hope of life and salvation. . . . Because, however, all the various groups of heretics are confident that they are the Christians and think that theirs is the Catholic Church, let it be known that this is the true Church, in which there is confession and penance and which takes a health-promoting care of the sins and wounds to which the weak flesh is liable.”⁵⁵

4th century: Rufinus

Apostate Rufinus, Preface to his translation of Book III or apostate Origen’s *First Principles*, 393-399: “Let such things, however, be lightly esteemed by him who is desirous of being trained in divine learning, while retaining in its integrity the rule of the Catholic faith.”

4th/5th centuries: John Chrysostom

Heretic John Chrysostom, *On the Consolation of Death*, 4th century: “We should mourn for those who are dying without the Faith. . . . And well should the pagan weep and lament who, not knowing God goes straight to punishment when he dies!”

Heretic John Chrysostom, *Homilia de Capto Eutropia*, Homily 2, 4th century: “1. . . . For if thou art inside the fold the wolf does not enter: but if thou goest outside, thou art liable to be the wild beast’s prey; yet this is not the fault of the fold, but of thy own pusillanimity. . . . 6. . . . Do not hold aloof from the Church, for nothing is stronger than the Church. The Church is thy hope, thy salvation, thy refuge.”⁵⁶

13th century: Antipope Innocent III and the invalid and heretical Fourth Lateran Council

The Invalid and heretical *Fourth Lateran Council*, confirmed by Apostate Antipope Innocent III, 1215: “There is only one universal Church of the faithful, outside of which no one at all is saved.”⁵⁷

⁵⁴ Contained in *Epistles of Cyprian*, Epistle 74.

⁵⁵ b. 4, c. 30.

⁵⁶ PG 53.

⁵⁷ D. 430.

Apostate Antipope Innocent III, *Eius Exemplo*, to the Archbishop of Terraco, 1208: “By the heart we believe and by the mouth we confess the one Church, not of heretics but the Holy Roman, Catholic and Apostolic outside which we believe that no one is saved.”⁵⁸

13th century: Bonaventure

Apostate Bonaventure, *The Breviloquium*, 13th century: “4. ...But because none may be saved outside the communion of faith and love which makes us children and members of the Church, whenever the sacraments are received outside it, they are received with no effect toward salvation, although they are true sacraments. They may become effective, however, when the recipient returns to Holy Mother Church, the only Bride of Christ, whose sons are the only ones Christ the Spouse deems worthy of the everlasting inheritance. Wherefore Augustine writes against the Donatists: ‘A comparison of the Church with paradise reveals that while strangers to the Church may receive its Baptism, no one outside the Church may receive or possess beatific salvation.’”⁵⁹

14th century: Antipope Boniface VIII

Apostate Antipope Boniface VIII, Bull *Unam Sanctum*, 1302: “With faith urging us we are forced to believe and to hold the one, holy, Catholic Church and that, apostolic, and we firmly believe and simply confess this (Church) outside which there is no salvation nor remission of sin, the Spouse in the Canticle proclaiming: ‘One is my dove, my perfect one. One she is of her mother, the chosen of her that bore her’ (Cant. 6:8), and she represents one sole mystical body whose Head is Christ and the head of Christ is God. In her then is one Lord, one faith, one baptism. Certainly Noe had one ark at the time of the flood, prefiguring one Church which perfect on one cubit had one ruler and guide, namely Noe, outside which we read all living things on the earth were destroyed... This is that ‘seamless tunic’ of the Lord (Jn. 19:23), which was not cut.... Therefore, of the one and only Church (there is) one body, one head, not two heads as a monster, namely, Christ and Peter, the Vicar of Christ and the successor of Peter, the Lord himself saying to Peter: ‘Feed my sheep.’ (Jn. 21:17). He said ‘My,’ and generally, not individually these or those, through which it is understood that he entrusted to Peter and his successors; of necessity let them confess that they [heretics] are not of the sheep of Christ, since the Lord says in John, ‘to be one flock and one Shepherd.’ (Jn. 10:16)... Hence, ...we declare, we proclaim, we define that it is absolutely necessary for salvation that every human creature be subject to the Roman Pontiff.”

14th century: Antipope Clement V and the invalid Council of Vienne

Apostate Antipope Clement V, Invalid *Council of Vienne*, 1311-1312: “Decree 30: ...There is... one universal Church, outside of which there is no salvation.”

⁵⁸ Profession of Faith for the Waldensians; D. 423.

⁵⁹ b. 2, pt. 6, c. 5, pp. 240-241.

14th century: Antipope Clement VI

Apostate Antipope Clement VI, *Super Quibusdam* 1351: “Not one man of those traveling outside the faith of the Church and outside obedience to the Pontiff of the Romans can finally be saved.⁶⁰ ...

“All those who set themselves up against the faith of the Roman Church and who die in final impenitence will be damned and descend into the perpetual torments of hell.⁶¹ ...

“The Roman Pontiff alone, when doubts arise regarding the Catholic faith, through authentic decision can impose the limit to which all must inviolably adhere, and that whatever by the authority of the keys handed to him by Christ, he determines to be true is true and Catholic, and what he determines to be false and heretical, must be so regarded.⁶²”

15th century: Antipope Eugene IV and the invalid Council of Florence

Apostate Antipope Eugene IV, Invalid *Council of Florence*, Bull *Cantate Domino*, 1441: “The most Holy Roman Catholic Church firmly believes, professes, and preaches that none of those existing outside the Catholic Church, not only pagans, but also Jews, heretics and schismatics, can have a share in life everlasting, but that they will go into the everlasting fire which was prepared for the devil and his angels, unless before death they are joined with her ... 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.⁶³ ... Whoever, therefore, have adverse and contrary opinions the Church disapproves and anathematizes and declares to be foreign to the Christian body which is the Church.⁶⁴”

16th century: Antipope Leo X and the invalid and heretical Fifth Lateran Council

Apostate Antipope Leo X, Invalid and heretical *Fifth Lateran Council*, 1516: “For regulars and seculars, prelates and subjects, exempt and non-exempt, belong to the one universal Church, outside of which no one at all is saved, and they all have one Lord and one faith.”⁶⁵

16th century: Antipope Paul III

Apostate Antipope Paul III, *Sublimus Deus*, 1537: “Man, according to the testimony of the sacred scriptures, has been created to enjoy everlasting life and happiness, which none may obtain save through faith in our Lord Jesus Christ... We, who, though unworthy, exercise on earth the power of our Lord and seek with all our might to bring those sheep of his flock who are outside into the fold committed to our charge... By virtue of Our apostolic authority We define and declare... that the said Indians and other peoples should be converted to the faith of Jesus Christ by preaching the word of God and by the example of good and holy living.”

⁶⁰ D. 570b.

⁶¹ D. 570l.

⁶² D. 570q.

⁶³ D. 714.

⁶⁴ D. 705.

⁶⁵ Sess. 11, On Religious and Their Privileges.

16th century: Francis Xavier

Apostate Francis Xavier, S.J., Letter to apostate Ignatius Loyola, S.J., 6th century: “Many, many people hereabouts [in the East] are not becoming Christians for one reason only: there is nobody to make them Christians. Again and again I have thought of going round the universities of Europe, especially Paris, and everywhere crying out like a madman, riveting the attention of those with more learning than charity: ‘What a tragedy! How many souls are being shut out of heaven and falling into hell, thanks to you!’”

Apostate Francis Xavier, S.J. 16th century: “Before their Baptism, certain Japanese were greatly troubled by a hateful and annoying scruple: that God did not appear merciful and good because he had never made himself known to the Japanese people before, especially if it was true that those who had not worshipped God were doomed to everlasting punishment in hell. One of the things which torments them most is that we teach that the prison of hell is irrevocably shut, so that there is no escape from it. For they grieve over the fate of their departed children, their parents, and relatives, and they often show grief by tears. Do they ask us if there is any way to free them by prayer for the everlasting misery. And I am obliged to answer that there is absolutely none.”⁶⁶

Apostate Francis Xavier, S. J., *Prayer for Unbelievers*, 16th century: “O sweet Jesus, remember that the souls of pagans, heretics, and sinners were made by thee and fashioned to thine own image. Behold, O Lord, how many of them go down to hell to the dishonor of thy holy name. Remember the cruel death thou didst suffer for their salvation. Suffer not, I beseech thee, O Lord, to be any longer despised by unbelievers, heretics, and sinners, but graciously hear the prayers of thy Catholic Church, thy most holy spouse. Remember thy mercies and compassions; remember no more their idolatry, their unbelief, their hardness of heart, nor their evil will; but give them grace at length to know, to fear, and to love thee, Jesus Christ our Lord, our salvation, our life and resurrection, through whom we are saved and made free, to whom be all glory for evermore. Amen.”

16th century: Antipope Pius IV and the Invalid and heretical Council of Trent

Apostate Antipope Pius IV, *Council of Trent*, The Profession of Faith of the Council of Trent (*Iniunctum Nobis*), 1565: “This true Catholic faith, outside of which no one can be saved... I now profess and truly hold.”⁶⁷

16th century: The invalid and heretical Catechism of Trent

The invalid and heretical *Catechism of Trent* (aka the *Roman Catechism*), 16th century:

“Infidels are outside the Church because they never belonged to, and never knew the Church, and were never made partakers of any of her Sacraments. Heretics and schismatics are excluded from the Church, because they have separated from her and belong to her only as deserters belong to the army from which they have deserted.”⁶⁸

“Among these figures [of the Church] the ark of Noe holds a conspicuous place. It was built by the command of God, in order that there might be no doubt that it was

⁶⁶ Contained in *Saints to Know and Love*, Slaves of the Immaculate Heart of Mary, Cambridge, MA: 1953, p. 139.

⁶⁷ D. 1000.

⁶⁸ pt.1, art. 9, sec. 3 (Parts of the Church).

a symbol of the Church, which God has so constituted that all who enter therein through baptism, may be safe from danger of everlasting death, while such as are outside the Church, like those who were not in the ark, are overwhelmed by their own crimes.”⁶⁹

“Moreover, the Church alone has the legitimate worship of sacrifice and the salutary use of the sacraments, which are efficacious instruments of divine grace, used by God to produce true holiness. Hence, to possess true holiness, we must belong to this Church. ...All other societies arrogating to themselves the name of ‘Church,’ must necessarily, because guided by the spirit of the devil, be sunk in the most pernicious errors, both doctrinal and moral. ...In Jerusalem only was it lawful to offer sacrifice to God, and in the Church of God only are to be found the true worship and true sacrifice which can at all be acceptable to God.”⁷⁰

16th century: Antipope Pius V

Apostate Antipope Pius V, Bull excommunicating the heretic Queen Elizabeth of England, 1570: “The sovereign jurisdiction of the one holy Catholic and Apostolic Church, outside of which there is no salvation, has been given by him [Jesus Christ], unto whom all power in heaven and on earth is given, the King who reigns on high, but to one person on the face of the earth, to Peter, prince of the Apostles... If any shall contravene this Our decree, we bind them with the same bond of anathema.”

18th century: Antipope Benedict XIV

Apostate Antipope Benedict XIV, *Nuper ad Nos*, 1743: “Profession of Faith: This faith of the Catholic Church, without which no one can be saved, and which of my own accord I now profess and truly hold...”

19th century: Antipope Leo XII

Apostate Antipope Leo XII, *Ubi Primum*, 1824: “14. ...It is impossible for the most true God, who is truth itself, the best, the wisest provider, and the rewarder of good men, to approve all sects who profess false teachings which are often inconsistent with one another and contradictory, and to confer everlasting rewards on their members... by divine faith we hold one Lord, one faith, one baptism... This is why we profess that there is no salvation outside the Church.”

Apostate Antipope Leo XII, *Quod hoc lineunte*, 1824: “8. ...We address all of you who are still removed from the true Church and the road to salvation. In this universal rejoicing, one thing is lacking: that having been called by the inspiration of the heavenly Spirit and having broken every decisive snare, you might sincerely agree with the mother Church, outside of whose teachings there is no salvation.”

19th century: Antipope Gregory XVI

Apostate Antipope Gregory XVI, *Summo Iugiter Studio*, 1832: “2. ...Finally some of these misguided people attempt to persuade themselves and others that men are

⁶⁹ pt. 1, art. 9, sec. 5 (Figures of the Church).

⁷⁰ pt. 1, art. 9, sec. 4 (Marks of the Church), Holy.

not saved only in the Catholic religion, but that even heretics may attain everlasting life.”

Apostate Antipope Gregory XVI, *Mirari Vos*, 1832: “13. ...With the admonition of the apostle, that ‘there is one God, one faith, one baptism’ (Eph. 4:5), may those fear who contrive the notion that the safe harbour of salvation is open to persons of any religion whatever. They should consider the testimony of Christ himself that ‘those who are not with Christ are against Him’ (Lk. 11:23), and that they disperse unhappily who do not gather with him. Therefore, ‘without a doubt, they will perish forever, unless they hold the Catholic faith whole and inviolate.’ (Athanasian Creed)”

19th century: Antipope Pius IX and the invalid and heretical First Vatican Council

Apostate Antipope Pius IX, the invalid and heretical *First Vatican Council*, 1870: “Moreover, although the assent of faith is by no means a blind movement of the intellect, nevertheless, no one can assent to the preaching of the gospel as he must to attain salvation, without the illumination and inspiration of the Holy Spirit, who gives to all a sweetness in consenting to and believing in the truth... Since without faith it is impossible to please God, no one is justified without it, nor will anyone attain everlasting life unless he perseveres to the end in it. Moreover, in order that we may satisfactorily perform the duty of embracing the true faith and of continuously persevering in it, God, through his only-begotten Son, has instituted the Church, and provided it with clear signs of his institution, so that it can be recognized by all as the guardian and teacher of the revealed word.⁷¹ ... “The first condition of salvation is to keep the rule of the right faith.⁷² ... This true Catholic faith, outside of which none can be saved, which I now freely profess and truly hold.⁷³”

Apostate Antipope Pius IX, *Syllabus of Modern Errors*, 1864: “Condemned Proposition 16: “Man may in the observance of any religion whatever find the way of everlasting salvation and arrive at everlasting salvation.”

20th century: Antipope Leo XIII

Apostate Antipope Leo XIII, *Tametsi Futura Prospicientibus*, 1900: “7. ...Christ is man’s ‘Way’; the Church also is his ‘Way’... Hence all who would find salvation apart from the Church are led astray and strive in vain.”

20th century: Antipope Pius X

Apostate Antipope Pius X, *Iucunda Sane*, 1904: “9. ...Yet at the same time We cannot but remind all, great and small, as Pope St. Gregory did, of the absolute necessity of having recourse to this Church in order to have everlasting salvation.”

Apostate Antipope Pius X, *Editae Saepe*, 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.”

⁷¹ sess. 3, c. 3 (Faith); D. 1791, 1793.

⁷² sess. 4, c. 4; D. 1833.

⁷³ sess. 2, Profession of Faith.

20th century: Antipope Pius XI

Apostate Antipope Pius XI, *Mortalium Animos*, 1928: “11. ...The Catholic Church is alone in keeping the true worship. This is the fount of truth, this is the house of faith, this is the temple of God: if any man enter not here, or if any man go forth from it, he is a stranger to the hope of life and salvation.”

For the glory of God; in honor of the Blessed Virgin Mary, St. Michael, St. Joseph, Ss. Joachim and Anne, St. John the Baptist, the other angels and saints; and for the salvation of men

Original version: 10/2022; Current version: 10/2022

Mary's Little Remnant

302 East Joffre St.

Truth or Consequences, New Mexico 87901-2878, USA

Website: www.JohnTheBaptist.us