



**DOCTRINE ON ECUMENISM AND THE
DOGMA:
OUTSIDE THE CHURCH THERE
IS NO SALVATION
“NALLUS EXTRA ECCLESIAM NON EST”**

THE MISSION OF THE OF THE LEGION OF MARY



**“GO PREACH THE GOSPEL TO THE WHOLE
CREATION”**

THE MISSION OF THE OF THE LEGION OF MARY

“GO PREACH THE GOSPEL TO THE WHOLE CREATION”

“The Legion must be, so to speak, obsessed by that final commandment. It must, as a first principle, set out to establish a contact of some sort with every soul everywhere.

If this be done - and it can be done - then the Lord’s command will be moving towards fulfilment.”

It is clear that our mandate is to bring th Gospel to all, the conversion of sinners, the conversion of non-Christians, non-Catholics, schismatics, heretics into the one True Church of Christ, outside of which there is no salvation...

THE MISSION OF THE OF THE LEGION OF MARY

This statement from the Legion Handbook implies three important doctrines or dogmas of the Catholic Faith and must be studied by Catholics, particularly members of the Legion of Mary. It is an essential aspect of our apostolic system.

PRESENTATION OUTLINE



Doctrine on Ecumenism

**(Catechism of the Catholic Church and
Unitatis Redintegratio)**

PRESENTATION OUTLINE



**Dogma: "Outside the Church
there is No Salvation"**

**(from the different Church councils, historical
papal statements and from the Catechism of the
Catholic Church and encyclicals such as Lumen
Gentium)**

PRESENTATION OUTLINE



Evangelization

(from the Catechism of the Catholic Church and from Evangelii Nuntiandi and Ad Gentes)

JESUS CHRIST OUR SAVIOR



The Fall of Man led God in His Love for men to send His only begotten son, Jesus Christ to redeem us from sin. The passion, suffering and death of Jesus merited us eternal life. Jesus is the ultimate source of our salvation. If we are to be saved it is through Christ (Acts 4:12). Thus, the Catholic Church founded by Christ is the means to salvation. This perennial teaching is called: The Dogma, **OUTSIDE THE CHURCH, THERE IS NO SALVATION.**

JESUS CHRIST OUR SAVIOR

Since Jesus Christ established and founded one Church and gave Peter the keys to the Kingdom of Heaven as Catholics we must believe, as it has been declared a dogmatic teaching, that outside the Church there is no salvation. Does this mean that all Catholics will enter Heaven? Does this mean that all non-Catholics will not enter Heaven (and therefore are damned)?

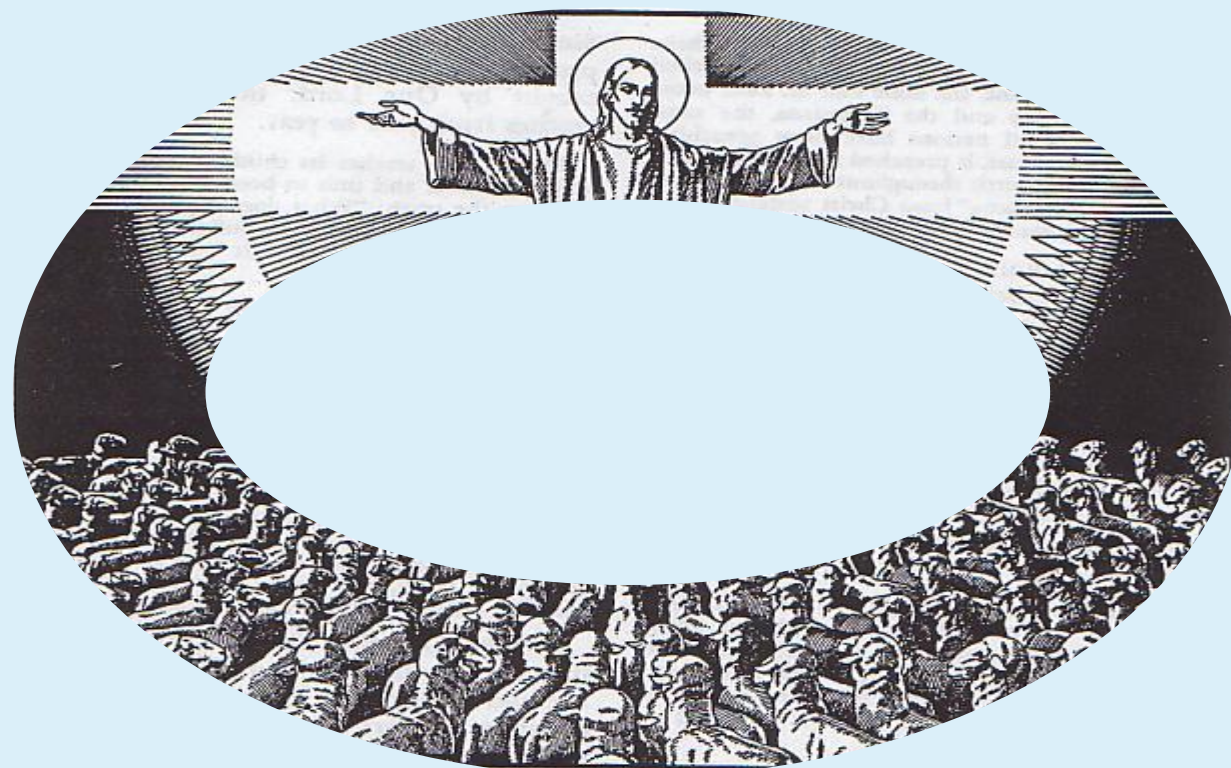


THE DOCTRINE ON ECUMENISM **THE CHURCH IS ONE**

CCC 813 ***The Church is one because of her source: "the highest exemplar and source of this mystery is the unity, in the Trinity of Persons, of one God, the Father and the Son in the Holy Spirit."***²⁵⁹ ***The Church is one because of her founder: for "the Word made flesh, the prince of peace, reconciled all men to God by the cross, . . . restoring the unity of all in one people and one body."***

THE DOCTRINE ON ECUMENISM

THE CHURCH IS ONE



The Church is one *because of her "soul"*: "It is the Holy Spirit, dwelling in those who believe and pervading and ruling over the entire Church, who brings about that wonderful communion of the faithful and joins them together so intimately in Christ that he is the principle of the Church's unity." (CCC # 813)

THE DOCTRINE ON ECUMENISM THE UNITY OF THE CHURCH

**According to the Catechism of the Catholic Church
UNITY IS THE ESSENCE OF THE CHURCH. CCC
#813 expresses this as follows:**

**Unity is the essence of the Church:
What an astonishing mystery! There is
one Father of the universe, one Logos of
the universe, and also one Holy Spirit,
everywhere one and the same; there is
also one virgin become mother, and I
should like to call her "Church."
(Clement of Alexandria)**



THE DOCTRINE ON ECUMENISM
THE UNITY OF THE CHURCH

CCC 820 **"Christ bestowed unity on his Church from the beginning. This unity, we believe, subsists in the Catholic Church as something she can never lose, and we hope that it will continue to increase until the end of time." Christ always gives his Church the gift of unity, but the Church must always pray and work to maintain, reinforce, and perfect the unity that Christ wills for her.**

THE DOCTRINE ON ECUMENISM
THE UNITY OF THE CHURCH

This is why Jesus himself prayed at the hour of his Passion, and does not cease praying to his Father, for the unity of his disciples: "That they may all be one. As you, Father, are in me and I am in you, may they also be one in us, . . . so that the world may know that you have sent me. "The desire to recover the unity of all Christians is a gift of Christ and a call of the Holy Spirit."

THE DOCTRINE ON ECUMENISM



"Nevertheless, our separated brethren, whether considered as individuals or as Communities and Churches, are not blessed with that unity which Jesus Christ wished to bestow on all those who through Him were born again into one body, and with Him quickened to newness of life... (UR # 3)

THE DOCTRINE ON ECUMENISM



“...that unity which the Holy Scriptures and the ancient Tradition of the Church proclaim. For it is only through Christ's Catholic Church, which is "the all-embracing means of salvation," that they can benefit fully from the means of salvation.” (UR # 3)

THE DOCTRINE ON ECUMENISM

"The way and method in which the Catholic faith is expressed should never become an obstacle to dialogue with our brethren. It is, of course, essential that the doctrine should be clearly presented in its entirety. Nothing is so foreign to the spirit of ecumenism as a false irenicism, in which the purity of Catholic doctrine suffers loss and its genuine and certain meaning is clouded (Unitatis Redintegratio # 11)

THE DOCTRINE ON ECUMENISM

“During the lapse of centuries, the mystical Spouse of Christ has never been contaminated, nor can she ever in the future be contaminated, as Cyprian bears witness: “The Bride of Christ cannot be made false to her Spouse: she is incorrupt and modest. She knows but one dwelling, she guards the sanctity of the nuptial chamber chastely and modestly.”

(Pope Pius XI Mortalium Animos)

THE DOCTRINE ON ECUMENISM

Pius XI (*from the encyclical MORTALIUM ANIMOS*) strictly forbade any Catholic participation in interchurch or inter-religious meetings and activities motivated by the desire for restoring Christian unity on account of the fact that these activities might be misconstrued as leading to religious indifferentism and tolerance and acceptance of the false teachings of the Protestant sects and other Christian churches.

THE DOCTRINE ON ECUMENISM



This being so, it is clear that the Apostolic See cannot on any terms take part in their assemblies, nor is it anyway lawful for Catholics either to support or to work for such enterprises; for if they do so they will be giving countenance to a false Christianity, quite alien to the one Church of Christ (MA # 8)

THE DOCTRINE ON ECUMENISM

A major reason why the Apostolic See has reservations to allow Catholics to take part in the assemblies of non-Catholics is because the union of Christians can only be promoted by promoting the return to the one true Church of Christ of those who are separated from it, for in the past they have unhappily left it. To the one true Church of Christ, we say, which is visible to all, and which is to remain, according to the will of its Author, exactly the same as He instituted it. (MA # 10)

THE DOCTRINE ON ECUMENISM



Moreover, in ecumenical dialogue, Catholic theologians standing fast by the teaching of the Church and investigating the divine mysteries with the separated brethren must proceed with love for the truth, with charity, and with humility. When comparing doctrines with one another, they should remember that in Catholic doctrine there exists a "hierarchy" of truths, since they vary in their relation to the fundamental Christian faith..." (UR 11)

THE DOCTRINE ON ECUMENISM

CCC # 845 **"To reunite all his children, scattered and led astray by sin, the Father willed to call the whole of humanity together into his Son's Church. The Church is the place where humanity must rediscover its unity and salvation. The Church is "the world reconciled." She is that bark which "in the full sail of the Lord's cross, by the breath of the Holy Spirit, navigates safely in this world." According to another image dear to the Church Fathers, she is prefigured by Noah's ark, which alone saves from the flood."**

THE DOCTRINE ON ECUMENISM

What is true and faithful ECUMENISM? “The restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council. Christ the Lord founded one Church and one Church only. However, many Christian communions present themselves to men as the true inheritors of Jesus Christ; all indeed profess to be followers of the Lord but differ in mind and go their different ways, as if Christ Himself were divided. ***Such division openly contradicts the will of Christ, scandalizes the world, and damages the holy cause of preaching the Gospel to every creature.***”

CATHOLIC ECUMENISM

THUS IN CATHOLICISM, ECUMENISM MEANS TO OBTAIN UNIVERSAL UNITY THROUGH THE CONVERSION OF SOULS TO THE ONE, TRUE FAITH AS THE APOSTLES WERE COMMANDED BY OUR LORD JESUS CHRIST: GOING THEREFORE, TEACH YE ALL NATIONS; BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST.” (MATT 25:32)

DOGMA: “OUTSIDE THE CHURCH, THERE IS NO SALVATION”

This dogma has been solemnly proclaimed by the early Church Fathers – the original phrase “salus extra ecclesiam non est” comes from Letter LXXII of Cyprian of Carthage. Origen and Saint Justin Martyr, Irenaeus and Gregory of Nazianzus, in their writings and homilies also addressed this solemn teaching.

DOGMA: “OUTSIDE THE CHURCH, THERE IS NO SALVATION”

Councils - the Fourth Lateran Council (1215), the Council of Florence, Cantate Domino (1441), Vatican II (Lumen Gentium) - Papal Encyclicals (Unam Sanctam, Pope Boniface 1301), Quanto Conficiamur (Pope Pius IX, 1863), Mortalium Animos (Pope Pius XI, 1928)

DOGMA: “OUTSIDE THE CHURCH, THERE IS NO SALVATION”

The dogma is the truth revealed by God that there is absolutely no salvation outside of the Catholic Church. The Catholic Church is the true Church of Jesus Christ, instituted by Jesus Christ for the sanctification and salvation of souls of men – how could there be salvation outside instituted by Jesus Christ for our salvation?

WHAT DO THE CHURCH FATHERS, ECUMENICAL COUNCILS AND POPES TEACH?

Pope Boniface VIII in 1302 (Unam Sanctam)
"We are compelled in virtue of our faith to believe and maintain that there is only one Catholic Church, and that one is apostolic. This we firmly believe and profess without qualification. Outside this Church there is no salvation and no remission of sins." Moreover, we declare, state and define that for every human creature it is a matter of necessity for salvation to be subject to the Roman Pontiff."

WHAT DO THE CHURCH FATHERS, ECUMENICAL COUNCILS AND POPES TEACH?

Council of Florence Cantate Domino (1441)

– “The holy Roman Church firmly believes, professes, and preaches and no one outside the Catholic Church, neither pagans nor Jews, nor schismatics, can become partakers of eternal life. And no one can be saved, no matter how much he has given in alms, even if he sheds his blood for the name of Christ, unless he remains in the bosom of unity of the Catholic Church.”

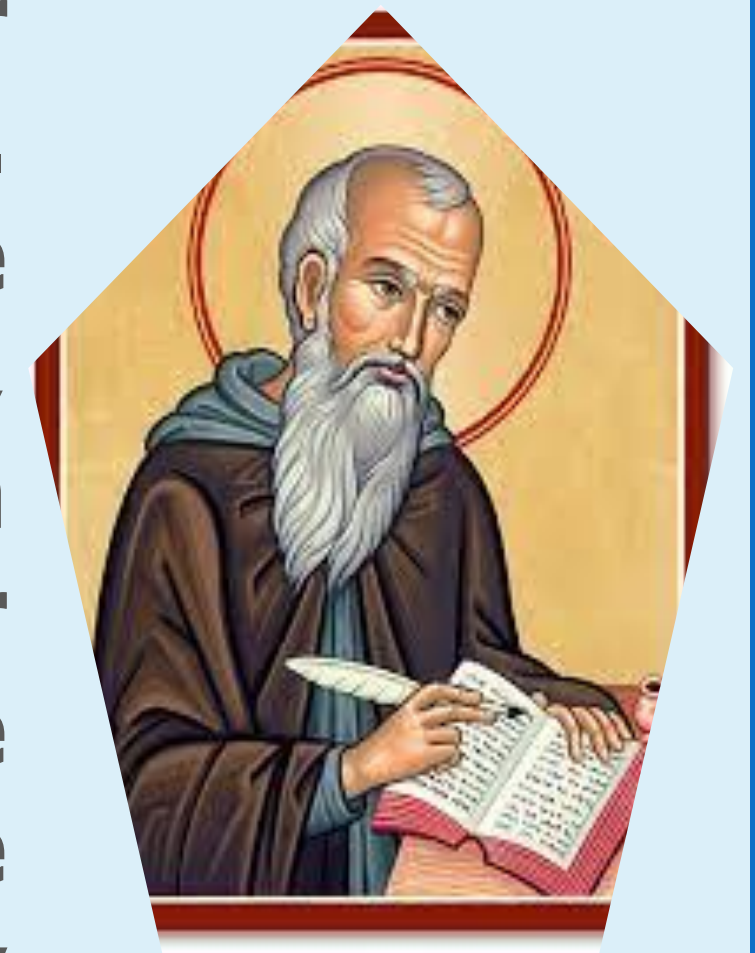
WHAT DO THE CHURCH FATHERS, ECUMENICAL COUNCILS AND POPE TEACH?

**Pope St. Clement I, A.D. 88-97:
"Heretical teachers pervert Scripture
and try to get into Heaven with a
false key, for they have formed their
human assemblies later than the
Catholic Church. From this previously-
existing and most true Church, it is
very clear that these later heresies,
and others which have come into
being since then, are counterfeit and
novel inventions." (Epistle to the
Corinthians)**



What do the Church Fathers, Ecumenical Councils and Pope Teach?

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



CHURCH IS NECESSARY FOR SALVATION (LUMEN GENTIUM 14)

Affirmed by Vatican II and the perennial teaching of the Church is that a person who knows that the Catholic Church is the true Faith, and refuses to enter it, cannot be saved. Similarly, any one who has found it and leaves the Church cannot be saved. "hence they could not be saved who knowing that the Catholic Church was founded as necessary by God through Christ, would refuse to enter it, or to remain in it." The Catholic Church is the religion instituted by Christ and continues to live from the past to today under the guidance of the Holy Spirit.

CHURCH IS NECESSARY FOR SALVATION (LUMEN GENTIUM 14)

They are fully incorporated in the society of the Church who, possessing the Spirit of Christ accept her entire system and all the means of salvation given to her, and are united with her as part of her visible bodily structure and through her with Christ, who rules her through the Supreme Pontiff and the bishops. The bonds which bind men to the Church in a visible way are profession of faith, the sacraments, and ecclesiastical government and communion.

**CHURCH IS NECESSARY FOR SALVATION
(LUMEN GENTIUM 14)**

He is not saved, however, who, though part of the body of the Church, does not persevere in charity. He remains indeed in the bosom of the Church, but, as it were, only in a "bodily" manner and not "in his heart."

FAITH AND GOOD WORKS (LUMEN GENTIUM 14)

All the Church's children should remember that their exalted status is to be attributed not to their own merits but to the special grace of Christ. *If they fail moreover to respond to that grace in thought, word and deed, not only shall they not be saved but they will be the more severely judged.*

QUANTO CONFICIAMUR MOERORE

Also well known is the Catholic teaching that no one can be saved outside the Catholic Church. Eternal salvation cannot be obtained by those who oppose the authority and statements of the same Church and are stubbornly separated from the unity of the Church and also from the successor of Peter, the Roman Pontiff, to whom "the custody of the vineyard has been committed by the Savior." (#8)

CATECHISM OF THE CATHOLIC CHURCH

846. Basing itself on Scripture and Tradition, the Council teaches that the Church, a pilgrim now on earth, is necessary for salvation: the one Christ is the mediator and the way of salvation; he is present to us in his body which is the Church. He himself explicitly asserted the **necessity of faith and Baptism, and thereby affirmed at the same time the necessity of the Church which men enter through Baptism as through a door.** Hence, they could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it or to remain in it."

VISIBLE AND INVISIBLE CHURCH

It is necessary for salvation to be a visible member of the Church (through Baptism) * by water, by desire and by blood. *The invisible members of Church* are those persons in *invincible ignorance* of the true Faith who do not know the necessity of membership in the Church for their salvation would not be held by the Almighty God that he is not responsible for. By grace, such persons might be members of the Church.

INVINCIBLE IGNORANCE

“But, the Catholic dogma that no one can be saved outside the Catholic Church is well-known; and also that those who are obstinate toward the authority and definitions of the same Church, and who persistently separate themselves from the unity of the Church, and from the Roman Pontiff, the successor of Peter, to whom 'the guardianship of the vine has been entrusted by the Savior,' (Council of Chalcedon, Letter to Pope Leo I) cannot obtain eternal salvation..”

INVINCIBLE IGNORANCE

**Saint Thomas Aquinas puts it this way:
"Now it is evident that whoever neglects to have or do what he ought to have or do, commits a sin of omission. Wherefore through negligence, ignorance of what one is bound to know, is a sin; whereas it is not imputed as a sin to a man, if he fails to know what he is unable to know."**

INVINCIBLE IGNORANCE

...Consequently ignorance of such like things is called invincible, because it cannot be overcome by study. For this reason such like ignorance, not being voluntary, since it is not in our power to be rid of it, is not a sin: wherefore it is evident that no invincible ignorance is a sin. On the other hand vincible ignorance is a sin, if it be about things one is bound to know."

INVINCIBLE IGNORANCE

847. "Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience - those too may achieve eternal salvation."

BAPTISM OF BLOOD

CCC # 1258

The Church has always held the firm conviction that those who suffer death for the sake of the faith without having received Baptism are baptized by their death for and with Christ. This Baptism of blood, like the desire for Baptism, brings about the fruits of Baptism without being a sacrament.

BAPTISM OF DESIRE

CCC 1259

“For catechumens who die before their Baptism, their explicit desire to receive it, together with repentance for their sins, and charity, **assures them the salvation** that they were not able to receive through the sacrament.”

CAN NON-CATHOLICS BE SAVED?

Therefore, to state, “there is no salvation outside the Church” does not mean that no Protestant, Jew or Muslim could be saved, but if they are saved, they are saved through the graces and virtue that flow through the Church and not because of their religion. Everyone, who is in heaven, is a member of the Triumphant Church and ipso facto, a Catholic.

**THE WORK OF
EVANGELIZATION – NOT
YET FINISHED**

**APPLICATION OF THE
DOGMA TO THE LEGION
OF MARY APOSTOLIC
SYSTEM**

SEEKING CONVERSIONS TO THE CHURCH (HANDBOOK P. 311 – 315)

"The Church," Pope Pius XI has solemnly declared, "has no other reason for its existence than to extend over the earth the Kingdom of Christ and so to render people sharers of his saving Redemption." It is sad, therefore, that Catholics should live in the midst of multitudes who are not of the Church, and make little or no effort to win them to it!

SEEKING CONVERSIONS TO THE CHURCH

(HANDBOOK P. 311 – 315)

Sometimes this arises from the fact that the problem of shepherding those who are in the fold is thought so grievous that those outside it are lost sight of as part of the problem. Need one be surprised if in the end neither those inside are preserved nor those outside brought in?

SEEKING CONVERSIONS TO THE CHURCH

(HANDBOOK P. 311 – 315)

“Make no mistake about it. The faith must be brought to the notice of every person outside the Church. Timidity and human respect and difficulties of one kind and another must all be swallowed up in the supreme desire to share that gift of faith with those who have it not. The Gospel must be brought to every creature.”

SEEKING CONVERSIONS TO THE CHURCH

(HANDBOOK P. 311 – 315)

For souls are being swept along in the rapid flowing river of time. Delayed effort will gather in other souls - but not those souls - the abyss of eternity will have enfolded them! " "By dint of repeating that people are not ready to receive the Gospel, one would end up by not being ready to bring it to them." (Cardinal L. J. Suenens)

SEEKING CONVERSIONS TO THE CHURCH

(HANDBOOK P. 311 – 315)

Persons outside the Church toss on a sea of doubt from which their hearts crave rest, but they need to be persuaded that in the Church there is really faith and calm. **The first step towards convincing them must necessarily be the approaching of them."**

