



OUTSIDE THE CHURCH THERE IS NO SALVATION

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From "Il Dovero Dell'Ortodossia"

Red bold print added for emphasis.

There are certain truths of which little or nothing at all is spoken of. Therefore let us now speak of these truths. In order to destroy, one can arm oneself with heresy: however one does better putting water into wine and thus dissolving in silence "the words of God". Here is a truth that burns: "outside the Church there is no salvation". Many believe that by enunciating this particular truth that one strikes against Ecumenism. These people forget that the decree on Ecumenism, sanctioned by Vatican Council II, is preoccupied in avoiding the risk of indifference.

The indifference, is in fact arriving at a point at which one no longer recognizes that "outside the Church there is no salvation". This is not an ironic proposition, this is; a truth of our Faith, and it can be repeated as an act of kindness and mercy towards our brothers. In so many places on this earth the effect of silence has already been attained: conversions have been diminished. In a nation, for quite some time now, it has disappeared because it is believed, it is said, it is written, that in any Christian belief one can arrive with tranquility to Heaven... thus dealing with an truth of our Faith, this situation is indeed grave.

Let me repeat: This deals with a truth of our Faith. The whole of the New Testament excludes clearly and without the shadow of doubt every alternative to divine revelation, completed in Christ and all is gathered around the Kingdom, the Mystical Body. The Kingdom in his view, before eschatology, coincides with The Church. **The true Church. Excluded is every alternative, like it or not.** The problem today is that it seems to many that opening up to the world is of greater value than remaining faithful to Christ, Son of God.

This symbiosis between the Church and the only path to salvation has always been truly heard in the Church- that is, in the Magisterium. It is explicitly referred, with unmistakable words, every time there is a text to propose, to exact a "Profession of Faith".

It is enough to see the, *Professio Fidei di Durando di Osma* (D.S. 423), that request to the Armenians in 1361 by Clement VI (D.S. 3009), the Bull to the Gacobites of 1441 (D.S. 714), the *Professio Fidei Tridentina* (D.S. 999), the *Professio Fidei Graecis praescripta*, that prescribed to the Marionites in 1743 (D.S. 1473).

In the past century, the necessity of the Church as regards to eternal salvation was declared in the “Mirari Vos” of Gregory XVI against “Lamennais” (D.S. 1613); in the “Quanto Conificamur” of Pius IX against this very “indifferentism” (D.S. 1677) and in the celebrated Syllabus of that same pope (D.S. 1718). All together is affirmed in the “Pastor Aeternus” of Vatican Council I. We return in the “Satis Cognitum” of Leo XIII of 1896 (D.S. 1954), etc.

There is no possibility of any doubt on this revealed truth. It is clear, even the concurrence with the Old Testament, in which the alternatives to the observance of the Law of the Sinai were simply marginalization and destruction. What can one think of the majesty of God the creator, when on every occasion He must bend, this is to delude oneself with all one's might and this is simply and totally beyond reason. There is an “alliance between God and man”, in whatever form agreed upon, strength to make up one's mind by deliberation of man, therefore to him remains some other escape who knows how and where, it is unthinkable.

The other question is whether Divine providence has other means with which to save many amongst those who are “outside” the one true Church. Providence has such means. However the use of these means will never be contrary to the principles strictly revealed in the New Testament. That is, in these eventual methods of salvation must be respected the adherence to the Church, the acceptance of the Faith and an act of penitence for one's actual sins. **God is consistent, let me repeat; we may choose not to respect the consistency but we do so always at our peril.**

The just is, dutiful Ecumenism, it will never be separated from the obligation to uphold this truth, to itself and to all others. The methods employed to uphold the truth can be perfectly correct, amiable and even full of affection.

The acceptance of the primacy of Peter, as the rock upon which the Church is built, is not subject to any other alternatives: either one accepts it (the fact that Peter has primacy) or one will be outside of the road to salvation.

Eventually, all is reduced to that which Peter said to the Sanhedrin: “there is no other name beneath Heaven, given to men, “in quo oporteat nos salvos fieri” (AT. 4, 12).

After that time, it is not possible to say any different. To silence this truth is equivalent in any circumstance, to its negation. It is very dangerous to be those irresponsible choirboys of Heidegger or of Hegel.

We believe in Christ our King!

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