

Accord to Jesus and the Bible, the Church must be:

1) **One united Church.**

- a) John 10:16: And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be **one flock, one shepherd.**
- b) John 17:18-23: As thou didst send me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also may be consecrated in truth. "I do not pray for these only, but also for those who believe in me through their word, **that they may all be one**; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me. The glory which thou hast given me I have given to them, **that they may be one even as we are one**, I in them and thou in me, **that they may become perfectly one**, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me.
- c) 1 Corinthians 1:10-13: I appeal to you, brethren, by the name of our Lord Jesus Christ, that all of you agree and **that there be no dissensions among you, but that you be united in the same mind and the same judgment.** For it has been reported to me by Chloe's people that there is quarreling among you, my brethren. What I mean is that each one of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?
- d) 1 Corinthians 12:13 For we were all baptized by one Spirit into one body—whether Jews or Greeks, slave or free—and we were all given the one Spirit to drink.
- e) Ephesians 4:3-6 Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit—just as you were called to one hope when you were called— one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all. one God and Father of all, who is over all and through all and in all.
- f) Philippians 2:2 then make my joy complete by being like-minded, having the same love, being one in spirit and purpose.
- g) Romans 12:15 so we, though many, are one body in Christ, and individually members one of another.
- h) Romans 15:5-6 May the God who gives endurance and encouragement give you a **spirit of unity among yourselves** as you follow Christ Jesus, so that **with one heart and mouth** you may glorify the God and Father of our Lord Jesus Christ.
- i) Romans 16:7-8 I urge you, brothers, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them. For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery they deceive the minds of naive people.
- j) Colossians 3:15 Let the peace of Christ rule in your hearts, since as members of one body you were called to peace.
- k) Matthew 16:17-19 Jesus said to him in reply, "Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father. **And so I say to you, you are Peter, and upon this rock I will build my church**, and the gates of the netherworld shall not prevail against it. I will give you the keys to the kingdom of heaven. ¹⁴ Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven."

- l) Matthew 7:24-25 "Everyone who listens to these words of mine and acts on them will be like a wise man who built his house on rock. The rain fell, the floods came, and the winds blew and buffeted the house. But it did not collapse; it had been set solidly on rock.
- m) 1 Timothy 3:15: if I am delayed, you may know how one ought to behave in the household of God, which is **the church of the living God, the pillar and bulwark of the truth.**
- n) Luke 10:16 "He who hears you hears me, and he who rejects you rejects me, and he who rejects me rejects him who sent me."
- o) John 16:13 When the Spirit of truth comes, **he will guide you into all the truth**
- p) John 14:16 And I will ask the Father, and he will give you another Advocate **to be with you always,**
- q) John 14:26 But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you.
- r) **St. Irenaeus (200AD)** "For where the Church is, there is the Spirit of God; and where the Spirit of God is, there the Church and every grace is. The Spirit, however, is Truth." (*Against Heresies 3, 24, 1*)
- s) **St. Cyprian (c. 250AD)** - "God is one and Christ in one, and one is His Church, and the faith is one, and His people welded together by the glue of concord into a solid unity of body. Unity cannot be rent asunder, nor can the one body of the Church, through the division of its structure, be divided into separate pieces." (*On the Unity of the Church, 23*)
- t) **St. Hilary (c. 4th century)** - "In the Scriptures our people are shown to be made one, so that just as many grains collected into one and ground and mingled together, make one loaf, so in Christ, who is the heavenly bread, we know there is one holy, in which our whole company is joined and united" (*Treatise 62, 13*)
- u) *Michael Voris-Biblical Canon*
 - i) As discussed elsewhere, the Catholic Church determined the canon of Sacred Scripture around the year 400 AD. This is *after* the period of the so-called apostasy – how could an apostate Church produce the correct canon of the Bible? And why would they do so? Would it not be better to simply destroy the Bible, or to produce a false one, rather than produce the one which *every* Christian denomination agrees to be divinely inspired? As the Catholic Church had sole control over the Bible for over 1000 years, why did she not destroy it when she had the chance if she *was* apostate?
- v) *Michael Voris-Burden of Proof*
 - i) When a non-Catholic brings up some notion about the great apostasy or other similar theory it is very important as an apologist to remember that the burden of proof rests with the prosecution – to merely assert that “This is the case and all the evidence has been covered up by the Catholics!” does not prove a thing. This theory is such a serious and wild accusation that it demands extraordinary proof. The simple fact of the matter is that there is absolutely *no* proof for it – extraordinary or otherwise. The Catholic apologist should be prepared to demand that proof and, when none is forthcoming, present the facts.
- w) My words-The ancestors of all Protestants were either Catholics or pagans

- 2) **The Church will have all truth.** Not a partial truth, but all truth. The ethics, morals, beliefs and doctrines (dogma) of the Church must be without error or infallible when stating or teaching on morals, ethics, and doctrine.
- a) John 16:13-14
 - i) But when he, the Spirit of **truth**, comes, he will guide you into **all truth**. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me **by taking from what is mine and making it known to you.**
 - b) John 16:17
 - i) But I tell you the truth: **It is for your good that I am going away. Unless I go away, the Counselor will not come to you;** but if I go, I will send him to you.
 - c) Why are there 40,000 protestant denominations that all disagree with one another on many different doctrines., if they all have the same Holy Spirit. If they all have the Holy Spirit, then they would all be taught the same truth and they would all agree on every belief or teaching.
 - d) The entire world was converted to Christianity without access to the Bible. It was converted orally by word of mouth. The Bible was not printed on a mass scale for distribution to the common man until approximately 1500 with the invention of the printing press with movable type. Most people who were converted by the Catholic Church earlier than this were illiterate.
 - e) What was the exact date that the Catholic Church became evil? It never did.
- 3) **Church must have always been and always will be visible and perpetual**
- a) You can't have an invisible Church. The Church must have always been visible in order for people to have been able to find it.
 - i) Matthew 5:14-16 "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it **under** a bushel (bowl), but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven.
 - ii) Mark 4:21-23 "And he said to them, "Is a lamp brought in to be put **under** a bushel (bowl), or **under** a bed, and not on a stand? For there is nothing hid, except to be made manifest; nor is anything secret, except to come to light. If any man has ears to hear, let him hear." (Jesus did not say, if any man has eyes to see, let him read.
 - iii) Luke 11:33 "No one after lighting a lamp puts it in a cellar or **under** a bushel, but on a stand, that those who enter may see the light. NIV - "No one lights a lamp and puts it in a place where it will be hidden, or under a bowl. Instead he puts it on its stand, so that those who come in may see the light. Matthew 28:20
 - iv) Matthew 28:20 And surely **I am with you always,** to the **very end of the age.**
- 4) **Apostolic Succession**

- a) John 15:16 Ye have not chosen me, **but I have chosen you, and ordained you**, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.
- b) Mark 3:14 And he ordained twelve, that they should be with him, and that he might send them forth to preach.

<http://www.fordham.edu/halsall/source/B8-unam.asp>

Boniface VIII, Unam Sanctam, 1302

THE BULL UNAM SANCTAM , 1302

The following English translation of 'Unam' is taken from a doctoral dissertation written in the Dept. of Philosophy at the Catholic University of America, and published by CUA Press in 1927.

UNAM SANCTAM (Promulgated November 18, 1302)

Urged by faith, we are obliged to believe and to maintain that the Church is one, holy, catholic, and also apostolic. We believe in her firmly and we confess with simplicity that outside of her there is neither salvation nor the remission of sins, as the Spouse in the Canticles [Sgs 6:8] proclaims: 'One is my dove, my perfect one. She is the only one, the chosen of her who bore her,' and she represents one sole mystical body whose Head is Christ and the head of Christ is God [1 Cor 11:3]. In her then is one Lord, one faith, one baptism [Eph 4:5]. There had been at the time of the deluge only one ark of Noah, prefiguring the one Church, which ark, having been finished to a single cubit, had only one pilot and guide, i.e., Noah, and we read that, outside of this ark, all that subsisted on the earth was destroyed.

We venerate this Church as one, the Lord having said by the mouth of the prophet: 'Deliver, O God, my soul from the sword and my only one from the hand of the dog.' [Ps 21:20] He has prayed for his soul, that is for himself, heart and body; and this body, that is to say, the Church, He has called one because of the unity of the Spouse, of the faith, of the sacraments, and of the charity of the Church. This is the tunic of the Lord, the seamless tunic, which was not rent but which was cast by lot [Jn 19:23-24]. Therefore, of the one and only Church there is one body and one head, not two heads like a monster; that is, Christ and the Vicar of Christ, Peter and the successor of Peter, since the Lord speaking to Peter Himself said: 'Feed my sheep' [Jn 21:17], meaning, my sheep in general, not these, nor those in particular, whence we understand that He entrusted all to him [Peter]. Therefore, if the Greeks or others should say that they are not confided to Peter and to his successors, they must confess not being the sheep of Christ, since Our Lord says in John 'there is one sheepfold and one shepherd.'

Furthermore, we declare, we proclaim, we define that it is absolutely necessary for salvation that every human creature be subject to the Roman Pontiff.

<http://www.ewtn.com/library/Doctrine/subsistit.htm>

Christ's Church Subsists in the Catholic Church

Fernando Ocariz

Forty Years After the Close of the Vatican Council II

Unity, Subsistence of the Church

Christ founded only one Church his Church — on Peter, with the guarantee of indefectibility in the face of the persecutions, divisions and obstacles of every kind which she would encounter in the course of history (cf. Mt 16:18). Therefore, only one Church exists, which we confess, in the Creed as "one, holy, Catholic and apostolic".¹

The Second Vatican Council, in n. 8 of the Dogmatic Constitution *Lumen Gentium*, stated that **"this Church, constituted and organized as a society in this present, world, subsists in (*subsistit in*) the Catholic Church, governed by the Successor of Peter and by the Bishops in communion with him, although (*licet*) many elements of sanctification and truth can be found outside her structure; such elements, as gifts properly belonging to the Church of Christ, impel towards Catholic unity"**.

As is well known this famous expression "*subsistit in*" was subsequently the object of many and contradictory interpretations. The notion became quite widespread that the Council had not wanted to adopt as its own the traditional statement according in which the Church of Christ is (*est*) the Catholic Church — as was stated in the preparatory schema² — so as to be able to say that the Church of Christ subsists also in Christian communities separated from Rome.

In reality, however, an analysis of the Council proceedings leads to the conclusion that "[t]he phrase *subsistit in* is intended not only to reconfirm the meaning of the term *est*, that is, the identity of the Church of Christ with the Catholic Church. Above all, it reaffirms that the Church of Christ, imbued with the fullness of all the means instituted by Christ, perdures (continues, remains) forever in the Catholic Church".³

This meaning of the term *subsistit* coincides with the common language of Western culture and is consistent with classical philosophical language from Aristotle to St. Thomas; that which exists in itself and not in something else is said to subsist.⁴

"*Subsisting* is a special case of *being*. It is being in the form of a subject standing on its own. This is the issue here. The Council wants to tell us that the Church of Jesus Christ as a concrete subject in the present world can be encountered in the Catholic Church. This can occur only once and the notion that *subsistit* could be multiplied misses precisely what was intended. **With the word *subsistit*, the Council wanted to express the singularity and non-multiplicability of the Catholic Church"**.⁵

In this Document of the Council, the assertion of the subsistence of the Church of Christ in the Catholic Church is followed by the famous phrase about the presence of many elements of sanctification and truth, belonging to the Church, outside her visible structure.

The Congregation for the Doctrine of the Faith, already in 1985, in the face of erroneous interpretations, made the following statement in this regard: ". . . the Council chose the

word *subsistit* precisely in order to make it clear that there exists a single 'subsistence' of the true Church, while outside her visible structure only *elementa ecclesiae* exist, which — as elements of the Church — tend and lead toward the Catholic Church".⁶

More recently, the same Congregation declared: "The interpretation of those who would derive from the formula *subsistit in* the thesis that the one Church of Christ could subsist also in non-Catholic churches and ecclesial communities is therefore contrary to the authentic meaning of *Lumen Gentium*".⁷

Subsistence: universal, particular

From the context and the meaning *subsistit in* in *Lumen Gentium*, n. 8, it evident that this subsistence is predicated of the Universal Church. However, at times, the notion of "the Church's subsistence" has been applied in a different sense — not univocal but analogical — to particular Churches as well.

Thus, for example, John Paul II wrote of "particular Churches in which there subsists the fullness of the universal Church"⁸ or that the "Catholic Church herself subsists in each particular Church".⁹ The *fullness* of the universal Church can indeed be predicated of every particular Church, in the sense that, in each particular Church, "the Church universal with all her essential elements is made present".¹⁰ Therefore, each particular Church is constituted "in the image of the universal Church"¹¹ and, in each one, "the one, holy, catholic and apostolic Church is truly present and operative (*inest et operatur*)".¹²

This fullness of the particular Church, however, does not come from its particularity, but rather from the presence in it of all the essential elements of ecclesiality, including the Primacy of the Successor of Peter and the College of Bishops. Indeed, these elements, though not originating in the particularity of the Churches, are interior to them.¹³ **In order that such a fullness might exist, the particular Church must be inserted into the universal *Communio Ecclesiarum*, which in turn is not possible without communion with the Roman See and its Bishop.**¹⁴

However, this ecclesial fullness is not sufficient to predicate the subsistence of the local Church in the sense of *Lumen Gentium*, n. 8, since subsistence implies not only the presence of all the essential elements of the Church of Christ but also their indefectible permanence. And no particular Church has such guaranteed permanence.

Particular Churches may even disappear, as has happened many times in the course of history. In this sense, it is more accurate to say, with *Christus Dominus*, that, in a particular Church, the Church of Christ is present and operative (*inest et operatur*) or that, in the particular Churches, the universal Church exists (*existit*).¹⁵

Unicity of the Church, existence of non-Catholic Churches

It is important to note that *Lumen Gentium*, n. 8, in affirming the subsistence of the Church of Christ in the Catholic Church governed by the Successor of Peter and the Bishops in communion with him (and, as already noted, solely in her), refers explicitly to the Church as constituted and organized in this present world, and then immediately adds that outside her visible structure there are many elements of sanctification and truth. This leads us to consider the Church not only in

her social dimension, but also in her mystical sacramental dimension, as the Mystical Body of Christ.¹⁶

The Second Vatican Council, following the usage that was already traditional, employs the term *Church* also for those non-Catholic Christian communities that have preserved the episcopate and a valid Eucharist. Regarding the term *Church*, attributed to these communities, one of the relators in the Commission for the elaborations of the Decree *Unitatis Redintegratio* explained that it was not their intention to treat the disputed question of what conditions are required for a Christian community to be, in the theological sense, a Church.¹⁷

It would seem, therefore, that the intention was only to attribute a sociological, or rather honorific, sense to the term when applied to non-Catholic Christian communities. In reality this does not seem to have been the case, because the same Decree on ecumenism — without making explicit all the conditions required to be a Church — **states that "through the celebration of the Eucharist of the Lord in these individual churches, the Church of God is built and grows"**.¹⁸ This expression is to be interpreted in the light of *Lumen Gentium*, that is to say, in the sense that, in these Churches many elements of sanctification and truth exist which belong to the one Church of Christ (the Catholic Church).¹⁹

Later doctrinal and magisterial developments on this topic have led to attributing the title of *particular Churches*, which is certainly of a theological nature, to non-Catholic communities that have preserved the episcopate and the Eucharist.²⁰ With regard to magisterial texts, the most notable pronouncements on this question have been two Documents of the Congregation of the Doctrine of the Faith: the Letter *Communiois Notio* of 1992 which stated that these communities "merit the title of particular Churches"²¹, and the Declaration *Dominus Iesus* of 2000 which stated that they are "true particular Churches".²²

It is easy to see that where Christ is made present in the Eucharistic sacrifice of his Body and his Blood, there the Church is present as the Body of Christ, through which Christ effects salvation in history. However, not any and every form of the Church's operative presence constitutes a particular Church, but only this presence with all its essential elements.

Therefore, for a Christian community to be truly a particular Church, "there must be present in it, as a proper element, the supreme authority of the Church: the Episcopal College 'together with its head, the Supreme Pontiff, and never apart from him' (*Lumen Gentium*, n. 22)".²³ This might seem an insurmountable obstacle to the possibility of **affirming that non-Catholic particular Churches are "true particular Churches"**, and certainly there is much in this area that calls for deeper study.

One possible path for reflection, however, would be the real presence of the Petrine Primacy (and of the Episcopal College) in non-Catholic Churches, based on the unity of the "one and undivided" episcopate:²⁴ **a unity that cannot exist without the Bishop of Rome.** Where, on account of apostolic succession, a valid episcopate exists, **the Episcopal College with its Head is objectively present as supreme authority (even if, in fact, that authority is not recognized).**

Furthermore, in every valid celebration of the Eucharist, there is an objective reference to the universal communion with the Successor of Peter and with the entire Church,²⁵ independent of subjective convictions.

Perhaps it will be possible along these lines to arrive at a deeper understanding of the fact that these communities, while being separated from Rome, are "true particular Churches". **However, it must be remembered that the fact of being not in full communion with the Pope implies a wound in their ecclesiality,²⁶ which is not only of a disciplinary or canonical nature, but is also related to the not full profession of the Catholic faith. Therefore, what is lacking for a non-Catholic particular Church, to be fully a Church is not only a belonging to the visible manifestation (in an exterior sense) of the full Christian communion.²⁷**

It is necessary to return always to what the Catholic faith teaches about the *unicity of the one Church of Christ* so as not to overlook another aspect of capital importance: non-Catholic particular Churches are true Churches on account of what is Catholic in them.

Their ecclesiality is based on the fact that "the one Church of Christ has an operative presence in them."²⁸ **and they are not fully Churches — their ecclesiality is wounded — because they lack elements proper to the Catholic Church. In other words, recognizing that those communities, which are not in full communion with the Catholic Church, have the character of Churches also means necessarily that these Churches are — in an apparent paradox — portions of the one Church, that is to say, of the one Catholic Church, portions in an anomalous theological and canonical situation. One could say similarly that theirs is a "participated ecclesiality according to an imperfect and limited presence of the Church of Christ".²⁹**

The ecumenical relevance of these ecclesiological topics is obvious; they still need to be more clearly delineated and studied. The commitment to ecumenism, which the Church neither can nor wishes to relinquish, is not limited to doctrinal aspects.³⁰

"But what is most urgently needed is that 'purification of memory', so often recalled by John Paul II, which alone can dispose souls to accept the full truth of Christ".³¹

Certainly, obstacles remain, but there is always room for prayer, thanksgiving, dialogue and hope in the action of the Holy Spirit.

NOTES

¹ Cf. Second Vatican Council, Dogmatic Constitution *Lumen Gentium*, n. 8; Decree *Unitatis Redintegratio*, n. 4; John Paul II, Encyclical *Ut Unum Sint*, n. 11; Congregation for the Doctrine of the Faith, Declaration *Mysterium Ecclesiae*, 24 June 1973, I.

² Cf. F. Gil Hellín, *Concilii Vaticani II Synopsis: Constitutio Dogmatica De Ecclesia "Lumen Gentium"*, Vatican City, 1995, 64 and 697.

³ K.J. Becker, "'Subsistit in' — (*Lumen Gentium*, n. 8)" (cf. *L'Osservatore Romano* English edition [*ORE*], 14 December, pp. 11-14). So also the conclusion of Fr U. Betti: "The word 'subsists' has no other meaning than 'continue to exist'. If, therefore, the Church of Christ 'continues to exist' (*subsistit in*) in the Catholic Church, the continuity in existence means a

substantial identity of essence" ("Chiesa di Cristo e Chiesa Cattolica" in *Antonianum* 61 [1986], 743).

⁴ Cf. P. Rodriguez e J.R. Villar, "Las 'Iglesias y Comunidades eclesiales' separadas de la Sede Apostólica Romana" in *Diálogo Ecuménico* 39 (2004), 606.

⁵ Joseph Ratzinger, "L'ecclesiologia della Costituzione *Lumen Gentium*" in R. Fisichella (ed.), *II Concilio Vaticano II: Recezione e attualità alla luce del Giubileo* (Cinisello B. 2000), 79.

⁶ Congregation for the Doctrine of the Faith, *Notification on the book "Church: Charism and Power"* by Fr. Leonardo Boff, *AAS* 77 (1985), 758-759.

⁷ *Ibid.*, Declaration *Dominus Iesus*, n. 6, August 2000, footnote 56.

⁸ John Paul II, *Letter to the Bishops of the U.S.A.:* "Pastors of particular Churches in which there subsists the fullness of the universal Church" (*Insegnamenti* IX, 2 [1986], 1332).

⁹ *Ibid.*, Address to the Bishops of the U.S.A.: "The Catholic Church herself subsists in each particular Church" (*Insegnamenti* X, 3 [1987], 555).

¹⁰ Congregation for the Doctrine of the Faith, Letter *Communions Notio*, 28 May 1992, n. 7.

¹¹ *Lumen Gentium*, n. 23.

¹² Decree *Christus Dominus*, n. 11. For a full and documented analysis of the magisterial and theological development on the topic of particular Churches, see, for example: A. Cattaneo, *La Chiesa locale* (Città del Vaticano, 2003).

¹³ Cf. Congregation for the Doctrine of the Faith, Letter *Communions Notio*, n. 13. "In this perspective too, we must see the ministry of the Successor of Peter not only as a 'global' service, reaching each particular Church from 'outside' as it were, but *as belonging already to the essence of each particular Church from 'within'*" (John Paul II, Address to the Bishops of the U.S.A., 16 September 1987: *Insegnamenti* X, 3 [1987], 556).

¹⁴ Cf. *Ut Unum Sint*, n. 97.

¹⁵ Cf. *Lumen Gentium*, n. 23.

¹⁶ Cf. Joseph Ratzinger, *Il nuovo Popolo di Dio* (Brescia, 1971), 253-259.

¹⁷ Cf. *Acta Synodalia*, III/IV, 14, 1.

¹⁸ *Unitatis Redintegratio*, n. 15.

¹⁹ Cf. *Lumen Gentium*, n. 8.

²⁰ Already in the discussions of the Second Vatican Council on the Decree *Unitatis Redintegratio*, some of the Council Fathers had used this term: see, for example, *Acta Synodalia*, II/V, 567, 3.

²¹ *Communions Notio*, n. 17.

²² *Dominus Iesus*, n. 17.

²³ *Communions Notio*, n. 13.

²⁴ Cf. First Vatican Council, Constitution *Pastor Aeternus*, proemio; also *Lumen Gentium*, n. 18.

²⁵ Cf. *Communions Notio*, n. 14.

²⁶ Cf. *ibid.*, n. 17.

²⁷ Cf. Joseph Ratzinger, *Church, Ecumenism and Politics* (St. Paul Publications, 1988), 74-75.

²⁸ *Ut Unum Sint*, n. 11

²⁹ P. Rodriguez e J.R. Villar, *op. cit.*, 608.

³⁰ *Unitatis Redintegratio*, nn. 5-12.

³¹ Benedict XVI, *Initial Message*, 20 April 2005, n. 5; *ORE*, 27 April, p. 3.