

1. John 6:45 It is written in the Prophets: 'They will all be taught by God.' **Everyone who listens to the Father and learns from him comes to me.**
2. **John 3:36 Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him.**
3. Galatians 4:22-31
 - a) For it is written that Abraham had two sons, one by a slave and one by a free woman. **But the son of the slave was born according to the flesh, the son of the free woman through promise. Now this is an allegory:** these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. **But the Jerusalem above is free, and she is our mother.** For it is written, "Rejoice, O barren one who does not bear; break forth and shout, you who are not in travail; for the children of the desolate one are many more than the children of her that is married." Now we, brethren, like Isaac, are children of promise. But as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now. **But what does the scripture say? "Cast out the slave and her son; for the son of the slave shall not inherit with the son of the free woman." So, brethren, we are not children of the slave but of the free woman.**
4. In the Qur'an Allah repeatedly denies that Jesus is his son and repeatedly states that Allah has no son. In the Bible, God the Father repeatedly states that Jesus is His beloved son; therefore it is impossible for Allah and God the Father to be the same being/entity.
 - a) Matthew 3:17 And a voice from heaven said, "This is my Son, whom I love; with him I am **well pleased.**"
 - b) Matthew 17:5 "While he was still speaking, a bright cloud enveloped them, and a voice from the cloud said, "This is my Son, whom I love; with him I am **well pleased.** Listen to him!"
 - c) Mark 1:11 "And a voice came from heaven: "You are my Son, whom I love; with you I am **well pleased.**"
 - d) Luke 3:22 "and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: "You are my Son, whom I love; with you I am **well pleased.**"
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desolate one are many more than the children of her that is married." Now we, brethren, like **Isaac, are children of promise**. But as at that time he who was **born according to the flesh** persecuted him who was **born according to the Spirit, so it is now**. But what does the scripture say? **"Cast out the slave and her son; for the son of the slave shall not inherit with the son of the free woman."** **So, brethren, we are not children of the slave but of the free woman.**

- i) Hagar is represented by Mount Sinai in Arabia. Sarah is represented by Mount Moria the Temple Mount in Jerusalem.
 - ii) Hagar leads to the bondage, slavery and the death of sin and the law. Sarah leads to the promise of freedom from sin and eternal life.
 - iii) Hagar and Ishmael were born according to the flesh. Sarah and Isaac were born according to the Holy Spirit.
 - iv) Ishmael persecuted Isaac and Esau persecuted Jacob. So to do the Muslims persecute the Jews and Christians.
- b) Genesis 22:2 He said, "Take your son, **your only son Isaac**
- i) **Ishmael is not listed as a son, but only Isaac**
- c) **Ishmael was the slave son to Abraham. Isaac was regarded by God as the true son of the free woman Sarah. To this very day all Muslims view Allah as the Master and all of mankind as slaves to Allah. Jesus said that we are no longer servants (slaves) to God, but we are now sons and daughters to God the Father. John 15:15, John 8:35, and Galatians 4:4-8.**
6. Genesis 17:10-14
- a) " This is my covenant with you and your descendants after you, the covenant you are to keep: **Every male among you shall be circumcised. You are to undergo circumcision, and it will be the sign of the covenant between me and you. For the generations to come every male among you who is eight days old must be circumcised**, including those born in your household or bought with money from a foreigner--those who are not your offspring. **Whether born in your household or bought with your money, they must be circumcised. My covenant in your flesh is to be an everlasting covenant. Any uncircumcised male, who has not been circumcised in the flesh, will be cut off from his people; he has broken my covenant."**
 - i) **Isaac was circumcised on the 8th day. Genesis 21:4 "When his son Isaac was eight days old, Abraham circumcised him, as God commanded him." Ishmael was not circumcised on the 8th day and because of this Ishmael and all of his descendants (Muslims) have been cut off and broken God's covenant. To this very day all Jewish male infants are circumcised on the 8th day.**
7. Genesis 17:24-25 "Abraham was ninety-nine years old when he was circumcised, and **his son Ishmael was thirteen**".

- a) **To this very day all Muslim male boys are circumcised in their thirteenth year.**
8. Genesis 17:19-21
- a) " Then God said, "Yes, but your **wife Sarah will bear you a son**, and you will call him **Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him.** And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. **He will be the father of twelve rulers**, and I will make him into a great nation. **But my covenant I will establish with Isaac, whom Sarah will bear to you by this time next year."**
- b) **Notice that God says the covenant is only with the son Isaac and his descendants. Ishmael and his descendants ARE NOT PART OF THIS COVENANT!**
- c) **Who are the twelve rulers that God refers to in verse 20? The 12 rulers are the 12 Imams (descendants of Muhammad and Ishmael) of the Islamic religion. The 12th Imam (Grand Mahdi) is the antichrist. These twelve Imams and rulers are clearly understood and believed by Muslims. This teaching of Islam is explained at the following link:
<http://www.islambeliefs.faithweb.com/imams.htm>**
9. Genesis 21:9-12, 14
- a) "But Sarah saw that the son whom Hagar the Egyptian had borne to Abraham was **mocking**, and she said to Abraham, "**Get rid of that slave woman and her son, for that slave woman's son will never share in the inheritance with my son Isaac.** The matter distressed Abraham greatly because it concerned his son. But **God said to him, "Do not be so distressed about the boy and your maidservant. Listen to whatever Sarah tells you, because it is through Isaac that your offspring will be reckoned.** Early the next morning Abraham took some food and a skin of water and gave them to Hagar. He set them on her shoulders and **then sent her off with the boy. She went on her way and wandered in the desert of Beersheba."**
- b) **Notice that Ishmael is not to share the inheritance with Isaac. Also notice that despite Abraham being distressed God tells Abraham to do what Sarah said and send Ishmael away into the desert because it is only through Isaac that Abraham's offspring will be reckoned. We know that only through Jesus Christ, an offspring of Abraham and Isaac, has the world been reckoned and redeemed.**
10. John 8:35
- a) " **Now a slave has no permanent place in the family, but a son belongs to it forever."**

- b) **Dr. Scott Hahn states that Jesus is implying, "that Ishmael is disinherited to make room for Isaac, the true son".**
11. Watch these 3 videos that explain this in greater detail:
- a) <http://www.youtube.com/watch?v=mbr-T5DE9vg>
- b) <http://www.youtube.com/watch?v=v9yFAqpgfXo>
- c) http://www.youtube.com/watch?v=VBhq5RXu_W0
12. 1 John 2:22
- a) Who is the liar? **Whoever denies that Jesus is the Christ. Whoever denies the Father and the Son, this is the antichrist. No one who denies the Son has the Father.**
- i) **Muslims deny that Jesus is the Christ and they deny that Jesus is the son of God, so not only do Muslims not have Jesus, but they also do not have the Father.**
13. Galatians 1:8
- a) **But even if we or an angel from heaven should preach (to you) a gospel other than the one that we preached to you, let that one be accursed!**
- i) **Muslims believe the angel Gabriel preached another Gospel (Qur'an) to Muhammad. It was not Gabriel, but another fallen angel.**
14. James 2:19
- a) **You believe that God is one. You do well. Even the demons believe that and tremble.**
- i) **Muslims do not believe in the Trinity, but only in one god and one nature alone, Allah, but that in itself and by itself is not sufficient.**
15. Pope Pius XI, December 11, 1925 Consecration of the Human Race to the Sacred Heart of Jesus, For One Fold and One Shepherd
- a) **"Be Thou King of all those who are still involved in the darkness of idolatry and Islamism and refuse not to draw them all into the light and kingdom of God. Turn Thine eyes of mercy toward the children of that race, once Thy chosen people. Of old they called down upon themselves the blood of the Savior, may it now descend upon them, a laver of redemption and of life.**
16. **"Are we not to fear, during this period, that the Mohammedans will come again, working out their sinister schemes against the Latin Church?"-VENERABLE BARTHOLOMEW HOLZHAUSER**
17. **"Whoever does not embrace the Catholic Christian religion will be damned, as was your false prophet Mohammed."- St. Peter Mavimenu, The Roman Martyrology for February 21**
18. **"The Mohammedan Paradise, is only fit for beasts; for filthy sensual pleasure is all the believer has to expect there."- St. Alphonsus de Liguori, History of Heresies, Vol. 1., ch. vii., art. 1.**
19. **The Catholic and Christian God is 'The Trinity,' and our Lord Jesus Christ, the second Person of that Trinity, is the Creator and One true and merciful God. Despite monotheistic appearances, we do not have the same God; we do not have the same**

mediator. How then can it be that " together with us they (The Moslems) adore the one, merciful God."-

20. **“There are many paths which lead to truth, but since Christian truth has a salvific value, any one of these paths may be taken, as long as it leads to the final goal, that is to the Revelation of Jesus Christ”.**⁽⁷⁾ **(7) John Paul II, Encyclical Letter *Fides et ratio*, n. 38.)**

21. 6. **Therefore, the theory of the limited, incomplete, or imperfect character of the revelation of Jesus Christ, which would be complementary to that found in other religions, is contrary to the Church's faith.** Such a position would claim to be based on the notion that the truth about God cannot be grasped and manifested in its globality and completeness by any historical religion, neither by Christianity nor by Jesus Christ. Such a position is in radical contradiction with the foregoing statements of Catholic faith according to which the full and complete revelation of the salvific mystery of God is given in Jesus Christ. Faith, therefore, as “*a gift of God*” and as “*a supernatural virtue infused by him*”,¹⁹ involves a dual adherence: to God who reveals and to the truth which he reveals, out of the trust which one has in him who speaks. **Thus, “we must believe in no one but God: the Father, the Son and the Holy Spirit”.**²⁰ **For this reason, the distinction between theological faith and belief in the other religions, must be firmly held. This distinction is not always borne in mind in current theological reflection. Thus, theological faith (the acceptance of the truth revealed by the One and Triune God) is often identified with belief in other religions, which is religious experience still in search of the absolute truth and still lacking assent to God who reveals himself. This is one of the reasons why the differences between Christianity and the other religions tend to be reduced at times to the point of disappearance.**⁹ In contemporary theological reflection there often emerges an approach to Jesus of Nazareth that considers him a particular, finite, historical figure, who reveals the divine not in an exclusive way, but in a way complementary with other revelatory and salvific figures. The Infinite, the Absolute, the Ultimate Mystery of God would thus manifest itself to humanity in many ways and in many historical figures: Jesus of Nazareth would be one of these. More concretely, for some, Jesus would be one of the many faces which the Logos has assumed in the course of time to communicate with humanity in a salvific way. Furthermore, to justify the universality of Christian salvation as well as the fact of religious pluralism, it has been proposed that there is an economy of the eternal Word that is valid also outside the Church and is unrelated to her, in addition to an economy of the incarnate Word. The first would have a greater universal value than the second, which is limited to Christians, though God's presence would be more full in the second. 10. These theses are in profound conflict with the Christian faith.

It is likewise contrary to the Catholic faith to introduce a separation between the salvific action of the Word as such and that of the Word made man. With the incarnation, all the salvific actions of the Word of God are always done in unity with the human nature that he has assumed for the salvation of all people. The one subject which operates in the two natures, human and divine, is the single person of the Word.³²

Therefore, the theory which would attribute, after the incarnation as well, a salvific activity to the Logos as such in his divinity, exercised “in addition to” or “beyond” the humanity of Christ, is not compatible with the Catholic faith.³³

11. Similarly, the doctrine of faith regarding the unicity of the salvific economy willed by the One and Triune God must be *firmly believed*, at the source and centre of which is the mystery of the incarnation of the Word, mediator of divine grace on the level of creation and redemption (cf. *Col* 1:15-20), he who recapitulates all things (cf. *Eph* 1:10), he “whom God has made our wisdom, our righteousness, and sanctification and redemption” (*I Cor* 1:30).

The Church's Magisterium, faithful to divine revelation, reasserts that Jesus Christ is the mediator and the universal redeemer: “The Word of God, through whom all things were made, was made flesh, so that as perfect man he could save all men and sum up all things in himself. The Lord...is he whom the Father raised from the dead, exalted and placed at his right hand, constituting him judge of the living and the dead”.³⁴ **This salvific mediation implies also the unicity of the redemptive sacrifice of Christ, eternal high priest (cf. *Heb* 6:20; 9:11; 10:12-14).**

Whatever the Spirit brings about in human hearts and in the history of peoples, in cultures and religions, **serves as a preparation for the Gospel and can only be understood in reference to Christ**

There is only one salvific economy of the One and Triune God, realized in the mystery of the incarnation, death, and resurrection of the Son of God, actualized with the cooperation of the Holy Spirit, and extended in its salvific value to all humanity and to the entire universe: “No one, therefore, can enter into communion with God except through Christ, by the working of the Holy Spirit”.⁴¹

13. The thesis which denies the unicity and salvific universality of the mystery of Jesus Christ is also put forward. Such a position has no biblical foundation. In fact, the truth of Jesus Christ, Son of God, Lord and only Saviour, who through the event of his incarnation, death and resurrection has brought the history of salvation to fulfilment, and which has in him its fullness and centre, must be *firmly believed* as a constant element of the Church's faith.

The New Testament attests to this fact with clarity: “The Father has sent his Son as the Saviour of the world” (*I Jn* 4:14); “Behold the Lamb of God who takes away the sin of the world” (*Jn* 1:29). In his discourse before the Sanhedrin, Peter, in order to justify the healing of a man who was crippled from birth, which was done in the name of Jesus (cf. *Acts* 3:1-8), proclaims: “There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved” (*Acts* 4:12). St. Paul adds, moreover, that Jesus Christ “is Lord of all”, “judge of the living and the dead”, and thus “whoever believes in him receives forgiveness of sins through his name” (*Acts* 10: 36,42,43).

Paul, addressing himself to the community of Corinth, writes: “Indeed, even though there may be so-called gods in heaven or on earth — as in fact there are many gods and many lords — yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist” (*I Cor* 8:5-6). Furthermore, John the Apostle states: “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. God did not send his Son into the world to condemn the world, but in order that the world might be saved through him” (*Jn* 3:16-17). In the New Testament, the universal salvific will of God is closely connected to the sole mediation of Christ: “[God] desires all men to be

saved and to come to the knowledge of the truth. For there is one God; there is also one mediator between God and men, the man Jesus Christ, who gave himself as a ransom for all" (*1 Tim 2:4-6*).

It was in the awareness of the one universal gift of salvation offered by the Father through Jesus Christ in the Spirit (cf. *Eph 1:3-14*), that the first Christians encountered the Jewish people, showing them the fulfilment of salvation that went beyond the Law and, in the same awareness, **they confronted the pagan world of their time, which aspired to salvation through a plurality of saviours. This inheritance of faith has been recalled recently by the Church's Magisterium:** "The Church believes that Christ, who died and was raised for the sake of all (cf. *2 Cor 5:15*) can, through his Spirit, give man the light and the strength to be able to respond to his highest calling, **nor is there any other name under heaven given among men by which they can be saved** (cf. *Acts 4:12*). **The Church likewise believes that the key, the centre, and the purpose of the whole of man's history is to be found in its Lord and Master**".⁴²

14. It **must therefore be firmly believed as a truth of Catholic faith** that the universal salvific will of the One and Triune God is offered and accomplished once for all in the mystery of the incarnation, death, and resurrection of the Son of God. **Bearing in mind this article of faith,** theology today, in its reflection on the existence of other religious experiences and on their meaning in God's salvific plan, is invited to explore if and in what way the historical figures and positive elements of these religions may fall within the divine plan of salvation. In this undertaking, theological research has a vast field of work under the guidance of the Church's Magisterium. The Second Vatican Council, in fact, has stated that: "the unique mediation of the Redeemer does not exclude, but rather gives rise to a manifold cooperation which is but a participation in **this one source**".⁴³ The content of this participated mediation should be explored more deeply, **but must remain always consistent with the principle of Christ's unique mediation:** "Although participated forms of mediation of different kinds and degrees are not excluded, **they acquire meaning and value only from Christ's own mediation, and they cannot be understood as parallel or complementary to his**".⁴⁴ ((44)

55. "I recently wrote to the bishops of Asia: "Although the Church gladly acknowledges whatever is true and holy in the religious traditions of Buddhism, Hinduism and Islam as a reflection of that truth which enlightens all people, this does not lessen her duty and resolve to proclaim without fail Jesus Christ who is 'the way, and the truth and the life.'"

JOHN PAUL II, Encyclical Letter *Redemptoris missio*,

5.)**Hence, those solutions that propose a salvific action of God beyond the unique mediation of Christ would be contrary to Christian and Catholic faith.**

15. Not infrequently it is proposed that theology should avoid the use of terms like "unicity", "universality", and "absoluteness", which give the impression of excessive emphasis on the significance and value of the salvific event of Jesus Christ in relation to other religions. **In reality, however, such language is simply being faithful to revelation, since it represents a development of the sources of the faith themselves. From the beginning, the community of believers has recognized in Jesus a salvific value such that he alone, as Son of God made man, crucified and risen, by the mission received**

from the Father and in the power of the Holy Spirit, bestows revelation (cf. Mt 11:27) and divine life (cf. Jn 1:12; 5:25-26; 17:2) to all humanity and to every person.

In this sense, **one can and must say that Jesus Christ** has a significance and a value for the human race and its history, **which are unique and singular, proper to him alone, exclusive, universal, and absolute. Jesus is, in fact, the Word of God made man for the salvation of all.** In expressing this consciousness of faith, the Second Vatican Council teaches: “The Word of God, through whom all things were made, was made flesh, so that as perfect man he could save all men and sum up all things in himself. The Lord is the goal of human history, the focal point of the desires of history and civilization, the centre of mankind, the joy of all hearts, and **the fulfilment of all aspirations**. It is he whom the Father raised from the dead, exalted and placed at his right hand, constituting him judge of the living and the dead”.⁴⁵ “It is precisely this uniqueness of Christ which gives him an absolute and universal significance whereby, while belonging to history, he remains history's centre and goal: ‘I am the Alpha and the Omega, the first and the last, the beginning and the end’ (Rev 22:13)”.⁴⁶

IV. UNICITY AND UNITY OF THE CHURCH

16. The Lord Jesus, the only Saviour, did not only establish a simple community of disciples, but constituted the Church as a *salvific mystery*: he himself is in the Church and the Church is in him (cf. Jn 15:1ff.; Gal 3:28; Eph 4:15-16; Acts 9:5). **Therefore, the fullness of Christ's salvific mystery belongs also to the Church, inseparably united to her Lord. Indeed, Jesus Christ continues his presence and his work of salvation in the Church and by means of the Church (cf. Col 1:24-27),⁴⁷ which is his body (cf. 1 Cor 12:12-13, 27; Col 1:18).**⁴⁸ And thus, just as the head and members of a living body, though not identical, are inseparable, so too Christ and the Church can neither be confused nor separated, and constitute a single “whole Christ”.⁴⁹ This same inseparability is also expressed in the New Testament by the analogy of the Church as the *Bride* of Christ (cf. 2 Cor 11:2; Eph 5:25-29; Rev 21:2,9).⁵⁰

Therefore, in connection with the unicity and universality of the salvific mediation of Jesus Christ, the unicity of the Church founded by him must be *firmly believed* as a truth of Catholic faith.

according to Catholic faith, that the unicity and the unity of the Church — like everything that belongs to the Church's integrity — will never be lacking.⁵² (52) Cf. SECOND VATICAN COUNCIL, Decree *Unitatis redintegratio*, 4; JOHN PAUL II, Encyclical Letter *Ut unum sint*, 11: AAS 87 (1995), 927.

The Catholic faithful are required to profess that there is an historical continuity — rooted in the apostolic succession⁵³ — between the Church founded by Christ and the Catholic Church: “This is the single Church of Christ...

17. Therefore, there exists a single Church of Christ, which subsists in the Catholic Church, governed by the Successor of Peter and by the Bishops in communion with him.

V. THE CHURCH: KINGDOM OF GOD AND KINGDOM OF CHRIST

In fact, the kingdom of God which we know from revelation, “cannot be detached either from Christ or from the Church... If the kingdom is separated from Jesus, it is no longer the kingdom of God which he revealed. The result is a distortion of the meaning of the kingdom, which runs the risk of being transformed into a purely human or ideological goal and a distortion of the identity of Christ, who no longer appears as the Lord to whom everything must one day be subjected (cf. 1 Cor 15:27).

In considering the relationship between the kingdom of God, the kingdom of Christ, and the Church, it is necessary to avoid one-sided accentuations, as is the case with those “conceptions which deliberately emphasize the kingdom and which describe themselves as ‘kingdom centred.’ They stress the image of a Church which is not concerned about herself, but which is totally concerned with bearing witness to and serving the kingdom. It is a ‘Church for others,’ just as Christ is the ‘man for others’... Together with positive aspects, these conceptions often reveal negative aspects as well. First, they are silent about Christ: the kingdom of which they speak is ‘theocentrically’ based, since, according to them, Christ cannot be understood by those who lack Christian faith, whereas different peoples, cultures, and religions are capable of finding common ground in the one divine reality, by whatever name it is called. For the same reason, they put great stress on the mystery of creation, which is reflected in the diversity of cultures and beliefs, but they keep silent about the mystery of redemption. Furthermore, the kingdom, as they understand it, ends up either leaving very little room for the Church or undervaluing the Church in reaction to a presumed ‘ecclesiocentrism’ of the past and because they consider the Church herself only a sign, for that matter a sign not without ambiguity”.⁷⁶ **These theses are contrary to Catholic faith because they deny the unicity of the relationship which Christ and the Church have with the kingdom of God.**

VI. THE CHURCH AND THE OTHER RELIGIONS IN RELATION TO SALVATION

20. From what has been stated above, some points follow that are necessary for theological reflection as it explores the relationship of the Church and the other religions to salvation. **Above all else, it must be firmly believed 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 (cf. Mk 16:16; Jn 3:5), and thereby affirmed at the same time the necessity of the Church which men enter through baptism as through a door”.⁷⁷ This doctrine must not be set against the universal salvific will of God (cf. 1 Tim 2:4); “it is necessary to keep these two truths together, namely, the real possibility of salvation in Christ for all mankind and the necessity of the Church for this salvation”.⁷⁸** ((78) JOHN PAUL II, Encyclical Letter *Redemptoris missio*, 9; cf. *Catechism of the Catholic Church*, 846-847.)

21. **it is clear that it would be contrary to the faith to consider the Church as one way of salvation alongside those constituted by the other religions, seen as complementary to**

the Church or substantially equivalent to her, even if these are said to be converging with the Church toward the eschatological kingdom of God.

Certainly, the various religious traditions contain and offer religious elements which come from God,⁸⁵ and which are part of what “the Spirit brings about in human hearts and in the history of peoples, in cultures, and religions”.⁸⁶ Indeed, some prayers and rituals of the other religions may assume a role of preparation for the Gospel, in that they are occasions or pedagogical helps in which the human heart is prompted to be open to the action of God.⁸⁷ **One cannot attribute to these, however, a divine origin or an *ex opere operato* salvific efficacy, which is proper to the Christian sacraments.**⁸⁸ (88) Cf. COUNCIL OF TRENT, *Decretum de sacramentis*, can. 8, *de sacramentis in genere*: DS 1608.

Furthermore, it cannot be overlooked that other rituals, insofar as they depend on superstitions or other errors (cf. *1 Cor 10:20-21*), constitute an obstacle to salvation.⁸⁹ (89) Cf. JOHN PAUL II, Encyclical Letter *Redemptoris missio*, 55.

22. With the coming of the Saviour Jesus Christ, God has willed that the Church founded by him be the instrument for the salvation of *all* humanity (cf. *Acts 17:30-31*).⁹⁰ ((90) Cf. SECOND VATICAN COUNCIL, Dogmatic Constitution *Lumen gentium*, 17; JOHN PAUL II, Encyclical Letter *Redemptoris missio*, 11.) **This truth of faith does not lessen the sincere respect which the Church has for the religions of the world, but at the same time, it rules out, in a radical way, that mentality of indifferentism “characterized by a religious relativism which leads to the belief that ‘one religion is as good as another’”.⁹¹ ((91) JOHN PAUL II, Encyclical Letter *Redemptoris missio*, 36.) **If it is true that the followers of other religions can receive divine grace, it is also certain that *objectively speaking* they are in a gravely deficient situation in comparison with those who, in the Church, have the fullness of the means of salvation.⁹² ((92) Cf. PIUS XII, Encyclical Letter *Mystici corporis*: DS 3821.) **However, “all the children of the Church should nevertheless remember that their exalted condition results, not from their own merits, but from the grace of Christ. If they fail to respond in thought, word, and deed to that grace, not only shall they not be saved, but they shall be more severely judged”.⁹³ ((93) SECOND VATICAN COUNCIL, Dogmatic Constitution *Lumen gentium*, 14.) **One understands then that, following the Lord’s command (cf. *Mt 28:19-20*) and as a requirement of her love for all people, the Church “proclaims and is in duty bound to proclaim without fail, Christ who is the way, the truth, and the life (*Jn 14:6*). In him, in whom God reconciled all things to himself (cf. *2 Cor 5:18-19*), men find the fullness of their religious life”.⁹⁴ ((94) SECOND VATICAN COUNCIL, Declaration *Nostra aetate*, 2.)********

In inter-religious dialogue as well, the mission *ad gentes* “today as always retains its full force and necessity”.⁹⁵ ((95) SECOND VATICAN COUNCIL, Decree *Ad gentes*, 7.) **“Indeed, God ‘desires all men to be saved and come to the knowledge of the truth’ (*1 Tim 2:4*); that is, God wills the salvation of everyone through the knowledge of the truth. Salvation is found in the truth. Those who obey the promptings of the Spirit of truth are already on the way of salvation. But the Church, to whom this truth has been entrusted, must go out to meet their desire, so as to bring them the truth. Because she believes in God’s universal plan of salvation, the Church must be missionary”.⁹⁶ ((96)**

Catechism of the Catholic Church, 851; cf. also 849-856.) **Inter-religious dialogue, therefore, as part of her evangelizing mission, is just one of the actions of the Church in her mission *ad gentes*.**⁹⁷ (97) Cf. JOHN PAUL II, Encyclical Letter *Redemptoris missio*, 55; Apostolic Exhortation *Ecclesia in Asia*, 31.) **Equality, which is a presupposition of inter-religious dialogue, refers to the equal personal dignity of the parties in dialogue, not to doctrinal content, nor even less to the position of Jesus Christ — who is God himself made man — in relation to the founders of the other religions. Indeed, the Church, guided by charity and respect for freedom,**⁹⁸ ((98) Cf. SECOND VATICAN COUNCIL, Declaration *Dignitatis humanae*, 1.) **must be primarily committed to proclaiming to all people the truth definitively revealed by the Lord, and to announcing the necessity of conversion to Jesus Christ and of adherence to the Church through Baptism and the other sacraments, in order to participate fully in communion with God, the Father, Son and Holy Spirit. Thus, the certainty of the universal salvific will of God does not diminish, but rather increases the duty and urgency of the proclamation of salvation and of conversion to the Lord Jesus Christ.**

In treating the question of the true religion, the Fathers of the Second Vatican Council taught: “We believe that this one true religion continues to exist in the Catholic and Apostolic Church, to which the Lord Jesus entrusted the task of spreading it among all people. Thus, he said to the Apostles: ‘Go therefore and make disciples of all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you’ (*Mt* 28: 19-20). Especially in those things that concern God and his Church, all persons are required to seek the truth, and when they come to know it, to embrace it and hold fast to it”.⁹⁹

Conclusion

23.

The revelation of Christ will continue to be “the true lodestar”¹⁰⁰ ((100) JOHN PAUL II, Encyclical Letter *Fides et ratio*, 15.) in history for all humanity: “The truth, which is Christ, imposes itself as an all-embracing authority”.¹⁰¹ The Christian mystery, in fact, overcomes all barriers of time and space, and accomplishes the unity of the human family: “From their different locations and traditions all are called in Christ to share in the unity of the family of God’s children... Jesus destroys the walls of division and creates unity in a new and unsurpassed way through our sharing in his mystery. This unity is so deep that the Church can say with Saint Paul: ‘You are no longer strangers and sojourners, but you are saints and members of the household of God’ (*Eph* 2:19)”.¹⁰²

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JESUS CHRIST AND THE CHURCH -**Joseph Card. Ratzinger** Prefect. *The
Sovereign Pontiff John Paul II, at the Audience of June 16, 2000, granted to the
undersigned Cardinal Prefect of the Congregation for the Doctrine of the Faith, with
sure knowledge and by his apostolic authority, ratified and confirmed this
Declaration, adopted in Plenary Session and ordered its publication. Rome, from the
Offices of the Congregation for the Doctrine of the Faith, August 6, 2000, the Feast of
the Transfiguration of the Lord.*

22. Pope John Paul II

http://www.vatican.va/holy_father/john_paul_ii/audiences/alpha/data/aud19950531en.html

ALL SALVATION COMES THROUGH CHRIST

General Audience "May 31, 1995

The difficulties that sometimes accompany the development of evangelization highlight a delicate problem, whose solution is not to be sought in purely historical or sociological terms. It is the problem of the salvation of those who do not visibly belong to the Church. We have not been given the possibility to discern the mystery of God's action in minds and hearts, in order to assess the power of Christ's grace as he takes possession, in life and in death, of all that "the Father gives him," and which he himself proclaims he does not want to "lose." We hear him repeat this in one of the suggested Gospel readings in the Mass for the dead (cf. Jn 6:39-40).

However, as I wrote in the Encyclical *Redemptoris Missio*, the gift of salvation cannot be limited "to those who explicitly believe in Christ and have entered the Church. Since salvation is offered to all, it must be made concretely available to all." And, in admitting that it is concretely impossible for many people to have access to the Gospel message, I added: "Many people do not have the opportunity to come to know or accept the Gospel revelation or to enter the Church. The social and cultural conditions in which they live do not permit this, and frequently they have been brought up in other religious traditions" (RM 10).

We must acknowledge that, as far as human beings can know and foresee, this practical impossibility would seem destined to last a long time, perhaps until the work of evangelization is finally completed. Jesus himself warned that only the Father knows "the exact time" set by him for the establishment of his kingdom in the world (cf. Acts 1:7).

What I have said above, however, does not justify the relativistic position of those who maintain that a way of salvation can be found in any religion, even

independently of faith in Christ the Redeemer, and that interreligious dialogue must be based on this ambiguous idea. That solution to the problem of the salvation of those who do not profess the Christian creed is not in conformity with the Gospel. Rather, we must maintain that the way of salvation always passes through Christ, and therefore the Church and her missionaries have the task of making him known and loved in every time, place and culture. Apart from Christ "there is no salvation." As Peter proclaimed before the Sanhedrin at the very start of the apostolic preaching: "There is no other name in the whole world given to men by which we are to be saved" (Acts 4:12).

For those too who through no fault of their own do not know Christ and are not recognized as Christians, the divine plan has provided a way of salvation. As we read in the Council's Decree *Ad Gentes*, we believe that "God in ways known to himself can lead those inculpably ignorant of the Gospel" to the faith necessary for salvation (AG 7). Certainly, the condition "inculpably ignorant" cannot be verified nor weighed by human evaluation, but must be left to the divine judgment alone. For this reason, the Council states in the Constitution *Gaudium et Spes* that in the heart of every man of good will, "Grace works in an unseen way.... The Holy Spirit in a manner known only to God offers to every man the possibility of being associated with this paschal mystery" (GS 22).

It is important to stress that the way of salvation taken by those who do not know the Gospel is not a way apart from Christ and the Church. The universal salvific will is linked to the one mediation of Christ. "God our Savior...wants all men to be saved and come to know the truth. And the truth is this: God is one. One also is the mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all" (1 Tim 2:3-6). Peter proclaimed this when he said: "There is no salvation in anyone else" and called Jesus the "cornerstone" (Acts 4:11-12), emphasizing Christ's necessary role at the basis of the Church.

This affirmation of the Savior's "uniqueness" derives from the Lord's own words. He stated that he came "to give his own life in ransom for the many" (Mk 10:45), that is, for humanity, as St. Paul explains when he writes: "One died for all" (2 Cor 5:14; cf. Rom 5:18). Christ won universal salvation with the gift of his own life. No other mediator has been established by God as Savior. The unique value of the sacrifice of the cross must always be acknowledged in the destiny of every man.

Since Christ brings about salvation through his Mystical Body, which is the Church, the way of salvation is connected essentially with the Church. The axiom *extra ecclesiam nulla salus*--"outside the Church there is no salvation"--stated by St. Cyprian (Epist. 73, 21; PL 1123 AB), belongs to the Christian tradition. It was included in the Fourth Lateran Council (DS 802), in the Bull *Unam Sanctam* of Boniface VIII (DS 870) and the Council of Florence (Decretum pro Jacobitis, DS 1351). The axiom means that for those who are not ignorant of the fact that the Church has been established as necessary by God through Jesus Christ, there is an obligation to enter the Church and remain in her in order to attain salvation (cf. LG 14). For those, however, who have not received the Gospel proclamation, as I wrote in the Encyclical *Redemptoris Missio*, salvation is accessible in mysterious ways, inasmuch as divine grace is granted to them by virtue of Christ's redeeming sacrifice, without external membership in the Church, but nonetheless always in relation to her (cf. RM 10). It is a mysterious relationship. It is mysterious for those who receive the grace, because they do not know the Church and sometimes even outwardly reject her. It is also mysterious in itself, because it is linked to the saving mystery of grace, which includes an essential reference to the Church the Savior founded.

In order to take effect, saving grace requires acceptance, cooperation, a yes to the divine gift. This acceptance is, at least implicitly, oriented to Christ and the Church. Thus it can also be said that *sine ecclesia nulla salus*--"without the

Church there is no salvation." Belonging to the Church, the Mystical Body of Christ, however implicitly and indeed mysteriously, is an essential condition for salvation.

Religions can exercise a positive influence on the destiny of those who belong to them and follow their guidance in a sincere spirit. However, if decisive action for salvation is the work of the Holy Spirit, we must keep in mind that man receives his salvation only from Christ through the Holy Spirit. Salvation already begins during earthly life. This grace, when accepted and responded to, brings forth fruit in the gospel sense for earth and for heaven.

Hence the importance of the Church's indispensable role. She "is not an end unto herself, but rather is fervently concerned to be completely of Christ, in Christ and for Christ, as well as completely of men, among men and for men." This role then is not "ecclesiocentric," as is sometimes said. The Church does not exist nor does she work for herself, but is at the service of a humanity called to divine sonship in Christ (cf. RM 19). She thus exercises an implicit mediation also with regard to those who do not know the Gospel.

What has been said, however, should not lead to the conclusion that her missionary activity is less needed in these situations--quite the contrary. In fact, whoever does not know Christ, even through no fault of his own, is in a state of darkness and spiritual hunger, often with negative repercussions at the cultural and moral level. The Church's missionary work can provide him with the resources for the full development of Christ's saving grace, by offering full and conscious adherence to the message of faith and active participation in Church life through the sacraments.

This is the theological approach drawn from Christian tradition. The Church's Magisterium has followed it in her doctrine and practice as the way indicated by Christ himself for the apostles and for missionaries in every age

23. Faithful to God's word, the Second Vatican Council teaches: "By this revelation then, the deepest truth about God and the salvation of man shines forth in **Christ, who is at**

the same time the mediator and the fullness of all revelation".⁹ SECOND VATICAN COUNCIL, Dogmatic Constitution *Dei verbum*, 2.

24. **The Christian dispensation, therefore, as the new and definitive covenant, will never pass away, and we now await no further new public revelation before the glorious manifestation of our Lord Jesus Christ (cf. 1 Tim 6:14 and Tit 2:13)**".¹⁰
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25. **Only the revelation of Jesus Christ, therefore, "introduces into our history a universal and ultimate truth which stirs the human mind to ceaseless effort"**.¹²
JOHN PAUL II, Encyclical Letter *Fides et ratio*, 14.
26. CCC 2110
a) The first commandment forbids honoring gods other than the one Lord who has revealed himself to his people.
27. CCC 2112
a) The first commandment condemns polytheism. It requires man neither to believe in, nor to venerate, other divinities than the one true God.
28. CCC 2113
a) Idolatry not only refers to false pagan worship. It remains a constant temptation to faith. Idolatry consists in divinizing what is not God. Idolatry rejects the unique Lordship of God; it is therefore incompatible with communion with God.
29. CCC 2114
a) Human life finds its unity in the adoration of the one God. An idolater is someone who "transfers his indestructible notion of God to anything other than God."
30. 1 Timothy 2:5-6
a) For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, the testimony to which was borne at the proper time.
31. Matthew 12:30
a) He who is not with me is **against me**, and he who does not gather with me scatters.
32. John 12:48
a) He **who rejects me and does not receive my sayings** has a judge; the word that I have spoken will be his judge on the last day.
33. John 3:5
a) Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.
34. Mark 16:16
a) He who believes and is baptized will be saved; but he who does not believe will be condemned.
b) **CCC 183 Faith is necessary for salvation. The Lord himself affirms: "He who believes and is baptized will be saved; but he who does not believe will be condemned" (Mk 16:16).**
35. CCC 178 We must believe in no one but God: the Father, the Son and the Holy Spirit.
36. John 4:22

- a) You worship what you do not know; we worship what we know, **for salvation is from the Jews.**
37. Ephesians 4:4-6 There is **one body and one Spirit**, just as you were called to the one hope that belongs to your call, **one Lord, one faith, one baptism, one God** and Father of us all, who is above all and through all and in all.
38. CCC 159
- a) **159 Faith and science:** "Though faith is above reason, there can never be any real discrepancy between faith and reason. Since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind, **God cannot deny himself**, nor can truth ever contradict truth." "Consequently, methodical research in all branches of knowledge, provided it is carried out in a truly scientific manner and does not override moral laws, can never conflict with the faith, because the things of the world and the things of faith derive from the same God. The humble and persevering investigator of the secrets of nature is being led, as it were, by the hand of God in spite of himself, for it is God, the conservator of all things, who made them what they are."
39. Pope Boniface VIII
- "We are compelled in virtue of our faith to believe and maintain that there is only one holy 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, the Spouse in the Canticle proclaiming: 'One is my dove, my perfect one. One is she of her mother, the chosen of her that bore her' (Canticle of Canticles 6:8); which represents the one mystical body whose head is Christ, of Christ indeed, as God. And in this, 'one Lord, one faith, one baptism' (Ephesians 4:5). Certainly Noah had one ark at the time of the flood, prefiguring one Church which perfect to one cubit having one ruler and guide, namely Noe, outside of which we read all living things were destroyed... **We declare, say, define, and pronounce that it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff.**"
40. Pope Benedict XVI in his apostolic exhortation, "Verbum Domini", "in a world which often feels that God is superfluous or extraneous, **we confess with Peter that He alone has 'the words of eternal life'**". **This is an infallible teaching of the Pope.**
41. <http://catholicism.org/cantate-domino.html> **This is an infallible teaching of the Pope: Papal Bull of Pope Eugene IV, Council of Florence, "Cantate Domino," 1441, ex cathedra:** "It (The Holy Roman Church) firmly believes, professes, and teaches that no one conceived of man and woman was ever freed of the domination of the Devil, except through the merit of the mediator between God and men, our Lord Jesus Christ; He who was conceived without sin, was born and died, through His death alone laid low the enemy of the human race by destroying our sins, and opened the entrance to the kingdom of heaven, which the first man by his own sin had lost with all succession; and that He would come sometime, all the sacred rites of the Old Testament, sacrifices, sacraments, and ceremonies disclosed. It firmly believes, professes, and teaches that the matter pertaining to the law of the Old Testament, of

the Mosaic law, which are divided into ceremonies, sacred rites, sacrifices, and sacraments, because they were established to signify something in the future, although they were suited to the divine worship at that time, after our Lord's coming had been signified by them, ceased, and the sacraments of the New Testament began; and that whoever, even after the passion, placed hope in these matters of the law and submitted himself to them as necessary for salvation, as if faith in Christ could not save without them, sinned mortally. Yet it does not deny that after the passion of Christ up to the promulgation of the Gospel they could have been observed until they were believed to be in no way necessary for salvation; but after the promulgation of the Gospel it asserts that they cannot be observed without the loss of eternal salvation. All, therefore, who after that time observe circumcision and the Sabbath and the other requirements of the law, it declares alien to the Christian faith and not in the least fit to participate in eternal salvation, unless someday they recover from these errors. Therefore, it commands all who glory in the name of Christian, at whatever time, before or after baptism, to cease entirely from circumcision, since, whether or not one places hope in it, it cannot be observed at all without the loss of eternal salvation. Regarding children, indeed, because of danger of death, which can often take place, when no help can be brought to them by another remedy than through the sacrament of baptism, through which they are snatched from the domination of the Devil and adopted among the sons of God, it advises that holy baptism ought not to be deferred for forty or eighty days, or any time according to the observance of certain people, but it should be conferred as soon as it can be done conveniently, but so, that, when danger of death is imminent, they be baptized in the form of the Church, early without delay, even by a layman or woman, if a priest should be lacking, just as is contained more fully in the decree of the Armenians. **It (The Holy Roman Church) firmly believes, professes, and proclaims that those not living within the Catholic Church, not only pagans, but also Jews and heretics and schismatics cannot become participants in eternal life, but will depart "into everlasting fire which was prepared for the devil and his angels" [Matt. 25:41], unless before the end of life the same have been added to the flock; and that the unity of the ecclesiastical body is so strong that only to those remaining in it are the sacraments of the Church of benefit for salvation, and do fastings, almsgiving, and other functions of piety and exercises of Christian service produce eternal reward, and that no one, whatever almsgiving he has practiced, even if he has shed blood for the name of Christ, can be saved, unless he has remained in the bosom and unity of the Catholic Church.**" (DailyCatholic.org states "Pope Eugene IV, backed by the Council proclaimed infallible the dogma of no salvation for anyone outside the Church in his noted Papal Bull *Cantate Domino*."

42. **"We declare, we proclaim, we define that it is absolutely necessary for salvation that every human creature be subject to the Roman Pontiff." (Pope Boniface VIII, the Bull Unam Sanctam, 1302).**
43. To explain the finality and completeness of Revelation, the *Catechism of the Catholic Church* quotes a text of Saint John of the Cross: "In giving us his Son, his only Word (for he possesses no other), he spoke everything to us at once in this sole Word—and he has no more to say... because what he spoke before to the prophets in parts, he has now spoken all at once by giving us the All Who is His Son. **Any person**

questioning God or desiring some vision or revelation would be guilty not only of foolish behavior but also of offending him, by not fixing his eyes entirely upon Christ and by living with the desire for some other novelty” (No. 65; Saint John of the Cross, *The Ascent of Mount Carmel*, II, 22).

44. "And you, venerable brothers, will not fail, in your teaching, to recall to the flocks entrusted to you these grand and salutary truths; we cannot render to God the devotion that is due Him and that is pleasing to Him nor is it possible to be united to Him except through Jesus Christ; and it is not possible to be united to Jesus Christ except in the Church and through the Church, His Mystical Body, and, finally, it is not possible to belong to the Church except through the bishops, successors of the Apostles, united to the Supreme Pastor, the successor of Peter." (Pope John XXIII, Address on the creation of three new dioceses on Taiwan, *L'Osservatore Romano*, June 29, 1961).
45. "The Saviour Himself is the door of the sheepfold: 'I am the door of the sheep.' Into this fold of Jesus Christ, no man may enter unless he be led by the Sovereign Pontiff; and only if they be united to him can men be saved, for the Roman Pontiff is the Vicar of Christ and His personal representative on earth." (Pope John XXIII in his homily to the Bishops and faithful assisting at his coronation on November 4, 1958).
46. "O Mary Mother of Mercy and Refuge of Sinners! We beseech thee to look with pitying eyes on poor heretics and schismatics. Do thou, who art the Seat of Wisdom, enlighten the minds wretchedly enfolded in the darkness of ignorance and sin, that they may clearly recognize the Holy, Catholic, Roman Church to be the only true Church of Jesus Christ, outside of which neither sanctity nor salvation can be found. Call them to the unity of the one fold, granting them the grace to believe every truth of our holy faith and to submit themselves to the Supreme Roman Pontiff, the Vicar of Jesus Christ on earth, that, thus being united with us by the sweet chains of charity, there may soon be but one fold under one and the same Shepherd; and may we all thus, O Glorious Virgin, exultantly sing forever: 'Rejoice, O Virgin Mary! Thou alone hast destroyed all heresies in the whole world!' Amen." (Pope Pius XII, *The Raccolta*, Benzinger Brothers, Boston, 1957, No. 626).
47. This is our last lesson to you: receive it, engrave it in your minds, all of you: by God's commandment salvation is to be found nowhere but in the Church; the strong and effective instrument of salvation is none other than the Roman Pontificate." (Pope Leo XIII, Allocution for the 25th anniversary of his election, February 20, 1903; *Papal Teachings: The Church*, Benedictine Monks of Solesmes, St. Paul Editions, Boston, 1962, par. 653).
48. We believe in our heart and confess in our mouth that there is one Church, not of heretics, but the holy Roman Catholic apostolic Church, outside of which we believe no one is saved." –The Profession of Faith prescribed by Pope Innocent III in 1208 A.D. for the Waldensians
49. "There is but one universal Church of the faithful, outside which no one at all is saved." (Pope Innocent III, Fourth Lateran Council, 1215.)
50. **The Profession of Faith of the Council of Trent: “This true Catholic faith, outside of which no one can be saved...I now profess and truly hold.”**
51. CCC 1427 **Jesus calls to conversion.** This call is an essential part of the proclamation of the kingdom: "The time is fulfilled, and the kingdom of God is at

hand; repent, and believe in the gospel." In the Church's preaching this call is addressed first to those who do not yet know Christ and his Gospel. **Also, Baptism is the principal place for the first and fundamental conversion. It is by faith in the Gospel and by Baptism that one renounces evil and gains salvation, that is, the forgiveness of all sins and the gift of new life.**

52. Acts 4:10, 12

a) be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by him this man is standing before you well. **And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved."**

53. Since it occurs after the close of Public Revelation the Church distinguishes the content of such particular revelations to individuals from the deposit of the Faith by calling it *private* revelation. The test of its authenticity is always its consistency with Public Revelation as guarded faithfully by the Catholic Church. For example, alleged revelations which propose to improve upon, correct or entirely supplant Public Revelation are rejected by the Church as inauthentic, regardless of the claims made for them. Such revelations include those of Mohammed in the Koran, Joseph Smith in the Book of Mormon, the writings of new age mystics, psychics and the like.
<http://www.ewtn.com/expert/answers/apparitions.htm> Answered by Colin B. Donovan, STL

54. James 2:19

a) **You believe that God is one. You do well. Even the demons believe that and tremble.**

55. Galatians 1:8

a) **But even if we or an angel from heaven should preach (to you) a gospel other than the one that we preached to you, let that one be accursed!**

56. CCC 181 "Believing" is an ecclesial act. The Church's faith precedes, engenders, supports and nourishes our faith. The Church is the mother of all believers. "No one can have God as Father who does not have the Church as Mother" (St. Cyprian, *De unit.* 6: PL 4, 519).

57. Matthew 11:27 No one knows the Son except the Father, and no one knows the Father except the Son and **anyone to whom the Son wishes to reveal him.**

58. Baltimore Catechism 206. **Why does a Catholic sin against faith by taking part in non-Catholic worship.** A Catholic sins against faith by taking part in non-Catholic worship when he intends to identify himself with **a religion he knows is defective.** *This is why I was born, and why I have come into the world, to bear witness to the truth. Everyone who is of the truth hears my voice.* (John 18:37)

59. Matthew 7:13-14

"Enter through the narrow gate; for the gate is wide and the road broad that leads to destruction, and those who enter through it are many. How narrow the gate and constricted the road that leads to life. **And those who find it are few.**"

60. CCC 846

How are we to understand this affirmation, often repeated by the Church Fathers? Re-formulated positively, it means that all salvation comes from Christ the Head through the Church which is his Body: 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.

61. 1 Corinthians 16:22

a) If anyone has no love for the Lord, let him be accursed.

62. 2 Corinthians 11:2

a) I feel a divine jealousy for you, for I betrothed you to Christ to present you as a pure bride to **her one husband**.

63. 2 Corinthians 11:3-4

a) But I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ. For if some one comes and **preaches another Jesus than the one we preached**, or if you receive a different spirit from the one you received, or **if you accept a different gospel from the one you accepted**, you submit to it readily enough.

64. CCC 1790-1791

a) A human being must always obey the certain judgment of his conscience. If he were deliberately to act against it, he would condemn himself. Yet it can happen that moral conscience remains in ignorance and makes erroneous judgments about acts to be performed or already committed.

b) This ignorance can often be imputed to personal responsibility. This is the case when a man "takes little trouble to find out what is true and good, or when conscience is by degrees almost blinded through the habit of committing sin." In such cases, the person is culpable for the evil he commits.

65. CCC 2092

a) There are two kinds of *presumption*. Either man presumes upon his own capacities, (hoping to be able to save himself without help from on high), or he presumes upon God's almighty power or his mercy (hoping to obtain his forgiveness without conversion and glory without merit).

66. CCC 431

a) In the history of salvation God was not content to deliver Israel "out of the house of bondage" by bringing them out of Egypt. He also saves them from their sin. Because sin is always an offence against God, only he can forgive it. For this reason Israel, becoming more and more aware of the universality of sin, will no longer be able to seek salvation except by invoking the name of the Redeemer God.

67. Genesis 17:18-19, 21

a) And Abraham said to God, "O that Ish'mael might live in thy sight!" God said, "No, but Sarah your wife shall bear you a son, and you shall call his name Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him. But I will establish my covenant with Isaac, whom Sarah shall bear to you at this season next year."

68. Genesis 21:9-10,12
- a) Sarah noticed the son whom Hagar the Egyptian had borne to Abraham playing with her son Isaac; so she demanded of Abraham: "Drive out that slave and her son! No son of that slave is going to share the inheritance with my son Isaac!" But God said to Abraham: "Do not be distressed about the boy or about your slave woman. Heed the demands of Sarah, no matter what she is asking of you; for it is through Isaac that descendants shall bear your name.
69. Genesis 22:2 He said, "Take your son, **your only son** Isaac
70. Baruch 3:23 the sons of Hagar, who seek for understanding on the earth, the merchants of Merran and Teman, the story-tellers and the seekers for understanding, have not learned the way to wisdom, nor given thought to her paths.
71. Exodus 12:23
- a) For the LORD will go by, striking down the Egyptians. Seeing the blood on the lintel and the two doorposts, the LORD will pass over that door and not let the destroyer come into your houses to strike you down.
 - b) Exodus 12:29-30
At midnight the LORD slew every first-born in the land of Egypt, from the first-born of Pharaoh on the throne to the first-born of the prisoner in the dungeon, as well as all the first-born of the animals. Pharaoh arose in the night, he and all his servants and all the Egyptians; and there was loud wailing throughout Egypt, for there was not a house without its dead.
72. Numbers 21:8-9
- a) and the LORD said to Moses, "Make a saraph and mount it on a pole, and if anyone who has been bitten looks at it, he will recover. Moses accordingly made a bronze serpent and mounted it on a pole, and whenever anyone who had been bitten by a serpent looked at the bronze serpent, he recovered.
73. CCC 432
- a) The name "Jesus" signifies that the very name of God is present in the person of his Son, made man for the universal and definitive redemption from sins. It is the divine name that alone brings salvation, and henceforth all can invoke his name, for Jesus united himself to all men through his Incarnation, so that "there is no other name under heaven given among men by which we must be saved."
74. CCC 1058
- a) The Church prays that no one should be lost: "Lord, let me never be parted from you." If it is true that no one can save himself, it is also true that God "desires all men to be saved" (*1 Tim 2:4*), and that for him "all things are possible" (*Mt 19:26*).
75. John 15:5
- a) I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing.
76. John 14:6
- a) Jesus said to him, "I am the way and the truth and the life. No one comes to the Father except through me."
 - i) CCC 459
 - ii) CCC1698
77. John 14:9 Whoever has seen **me** has seen **the Father**.

78. John 15:23
a) Whoever hates me also hates my Father.
79. 1 John 2:22
a) Who is the liar? Whoever denies that Jesus is the Christ. Whoever denies the Father and the Son, this is the antichrist. No one who denies the Son has the Father.
b) CCC675
80. Matthew 10:33
a) But whoever denies me before others, I will deny before my heavenly Father.
b) CCC1816
81. John 15:22
a) If I had not come and spoken to them, they would have no sin; but as it is they have no excuse for their sin.
82. Matthew 6:24
a) No one can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other.
i) Luke 16:13
ii) CCC2113
83. 1 Corinthians 10:20-22
a) No, I mean that what they sacrifice, (they sacrifice) to demons, not to God, and I do not want you to become participants with demons. You cannot drink the cup of the Lord and also the cup of demons. You cannot partake of the table of the Lord and of the table of demons. **Or are we provoking the Lord to jealous anger?**
84. Exodus 20:3-5
a) **You shall not have other gods beside me.** You shall not carve idols for yourselves in the shape of anything in the sky above or on the earth below or in the waters beneath the earth; you shall not bow down before them or worship them. For I, the Lord, your God, **am a jealous God**, inflicting punishment...
b) Deuteronomy 5:7-9 (Repeats the commandments in Exodus)
85. John 17:6, 9-10, 11, 12, 23
a) I revealed your name to those whom you gave me out of the world. I pray for them. I do not pray for the world but for the ones you have given me, because they are your, and everything of mine is yours and everything of yours is mine, and I have been glorified in them. Holy Father, keep them in your name that you have given me, so that they may be one just as we are. When I was with them I protected them in your name that you gave me. I pray not only for them, but also for those who will believe in me through their word, so that they may be one. I in them and you in me, that they may be brought to perfection as on.
86. John 10:27
a) My sheep listen to my voice; I know them, and they follow me.
87. John 6:37
a) All that the Father gives me will come to me, and whoever comes to me I will never drive away.
88. John 6:40

- a) For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day.
89. John 6:44
- a) "No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day
90. John 6:65
- a) He went on to say, "This is why I told you that no one can come to me unless the Father has enabled him."
91. Philippians 2:9-11
- a) Because of this, God greatly exalted him and bestowed on him the name that is above every name, that **at the name of Jesus every knee should bend**, of those in heaven and on earth and under the earth, and **every tongue confess that Jesus Christ is Lord**, to the glory of God the Father.
92. John 5:19
- a) Jesus gave them this answer: "I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does.
93. John 5:30
- a) By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me.
94. John 15:5
- a) "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing.
- b) CCC859
95. CCC75
- a) "Christ the Lord, in whom the entire Revelation of the most high God is summed up, commanded the apostles to preach the Gospel, which had been promised beforehand by the prophets, and which he fulfilled in his own person and promulgated with his own lips. In preaching the Gospel, they were to communicate the gifts of God to all men. This Gospel was to be the source of all saving truth and moral discipline."
96. CCC841
- a) *The Church's relationship with the Muslims*. "The plan of salvation also includes those who acknowledge the Creator, in the first place amongst whom are the Muslims; these profess to hold the faith of Abraham, and together with us they adore the one, merciful God, mankind's judge on the last day."
97. Matthew 7:21-23
- a) Not everyone who says to me, "Lord, Lord", will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven. Many will say to me on that day, "Lord, Lord, did we not prophesy in your name? Did we not drive out demons in your name? Did we not do mighty deeds in your name?" Then I will declare to them solemnly, "I never knew you. Depart from me, you evildoers!"
98. Jude 1:4

- a) For there have been some intruders, who long ago were designated for this condemnation, godless persons, who pervert the grace of our God into licentiousness and who deny our only Master and Lord, Jesus Christ.
99. 1 Corinthians 8:4-6 that "there is no God but one." For although there may be so-called gods in heaven or on earth -- as indeed there are many "gods" and many "lords" -- yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.
100. 1 Corinthians 8:4-13
- a) Respect for the souls of others: scandal
 - i) 2284 Scandal is an attitude or behavior which leads another to do evil. The person who gives scandal becomes his neighbor's tempter. He damages virtue and integrity; he may even draw his brother into spiritual death. Scandal is a grave offense if by deed or omission another is deliberately led into a grave offense.
 - ii) 2285 Scandal takes on a particular gravity by reason of the authority of those who cause it or the weakness of those who are scandalized. It prompted our Lord to utter this curse: "Whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened round his neck and to be drowned in the depth of the sea." Scandal is grave when given by those who by nature or office are obliged to teach and educate others. Jesus reproaches the scribes and Pharisees on this account: he likens them to wolves in sheep's clothing.
 - iii) 2286 Scandal can be provoked by laws or institutions, by fashion or opinion.
 - (1) Therefore, they are guilty of scandal who establish laws or social structures leading to the decline of morals and the corruption of religious practice, or to "social conditions that, intentionally or not, make Christian conduct and obedience to the Commandments difficult and practically impossible." This is also true of business leaders who make rules encouraging fraud, teachers who provoke their children to anger, or manipulators of public opinion who turn it away from moral values.
 - iv) 2287
 - (1) Anyone who uses the power at his disposal in such a way that it leads others to do wrong becomes guilty of scandal and responsible for the evil that he has directly or indirectly encouraged. "Temptations to sin are sure to come; but woe to him by whom they come!"
 - b) 1789 Some rules apply in every case:
 - i) - One may never do evil so that good may result from it;
 - ii) - the Golden Rule: "Whatever you wish that men would do to you, do so to them."
 - iii) - charity always proceeds by way of respect for one's neighbor and his conscience: "Thus sinning against your brethren and wounding their conscience . . . you sin against Christ." Therefore "it is right not to . . . do anything that makes your brother stumble."
101. CCC 2575

- a) Here again the initiative is God's. From the midst of the burning bush he calls Moses. This event will remain one of the primordial images of prayer in the spiritual tradition of Jews and Christians alike. When "the God of Abraham, of Isaac, and of Jacob" calls Moses to be his servant, it is because he is the living God who wants men to live. God reveals himself in order to save them, though he does not do this alone or despite them: he calls Moses to be his messenger, an associate in his compassion, his work of salvation. There is something of a divine plea in this mission, and only after long debate does Moses attune his own will to that of the Savior God. But in the dialogue in which God confides in him, Moses also learns how to pray: he balks, makes excuses, above all questions: and it is in response to his question that the Lord confides his ineffable name, which will be revealed through his mighty deeds.
- b) Why would God give us His very name and then change his name to Allah or Buddha or allow men to worship or be saved by some other name.
102. CCC 847
- a) This affirmation is not aimed at those who, through no fault of their own, do not know Christ and his Church:
103. Luke 9:26
- a) Whoever is ashamed of me and of my words, the Son of Man will be ashamed of when he comes in his glory and in the glory of the Father and of the holy angels.
104. 2 Timothy 4:3-4
- a) For the time will come when people will not tolerate sound doctrine but, following their own desires and insatiable curiosity, will accumulate teachers and will stop listening to the truth and will be diverted to myths.
105. John 15:15
- a) I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father.
- 106. 166 Are all obliged to belong to the Catholic Church in order to be saved?**
- a) All are obliged to belong to the Catholic Church in order to be saved. *Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father but through me." (John 14:6)*
107. **167 What do we mean when we say, "Outside the Church there is no salvation?"** When we say, "Outside the Church there is no salvation," we mean that Christ made the Catholic Church a necessary means of salvation and commanded all to enter it, so that a person must be connected with the Church in some way to be saved.
108. **168 How can persons who are not members of the Catholic Church be saved?** Persons who are not members of the Catholic Church can be saved if, through no fault of their own, they do not know that the Catholic Church is the true Church, but they love God and try to do His will, for in this way they are connected with the Church by desire
109. **Vatican II DECLARATION ON THE RELATION OF THE CHURCH TO NON-CHRISTIAN RELIGIONS NOSTRA AETATE PROCLAIMED BY HIS HOLINESS POPE PAUL VI ON OCTOBER 28, 1965**

- a) Paragraph 4 Sentence 11 In company with the Prophets and the same Apostle, the Church awaits that day, known to God alone, on which all peoples will address the Lord in a single voice and "serve him shoulder to shoulder" (Soph. 3:9).(12)
- b) Paragraph 4 Sentence 13 All should see to it, then, that in catechetical work or in the preaching of the word of God they do not teach anything that does not conform to the truth of the Gospel and the spirit of Christ.

110. **DOGMATIC CONSTITUTION ON THE CHURCH *LUMEN GENTIUM*
SOLEMNLY PROMULGATED BY HIS HOLINESS POPE PAUL VI ON
NOVEMBER 21, 1964 CHAPTER I I On The People of God**

14. This Sacred Council wishes to turn its attention firstly to the Catholic faithful. Basing itself upon Sacred Scripture and Tradition, it teaches that the Church, now sojourning on earth as an exile, is necessary for salvation. Christ, present to us in His Body, which is the Church, is the one Mediator and the unique way of salvation. In explicit terms He Himself affirmed the necessity of faith and baptism(124) and thereby affirmed also the necessity of the Church, for through baptism as through a door men enter the Church. Whosoever, therefore, knowing that the Catholic Church was made necessary by Christ, would refuse to enter or to remain in it, could not be saved. ."(12*) 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.(13*)

16. Finally, those who have not yet received the Gospel **are related in various ways to the people of God.**(18*) In the first place we must recall **the people to whom the testament and the promises were given and from whom Christ was born according to the flesh.**(125) On account of their fathers this people remains most dear to God, for God does not repent of the gifts He makes nor of the calls He issues.(126) **But the plan of salvation** also includes those **who acknowledge the Creator.** In the first place amongst these there are the Mohammedans, who, professing to hold the faith of Abraham, along with us adore **the one** (my words: not **the same**) and merciful God, who on the last day will judge mankind. **Nor is God far distant** from those who in shadows and images seek the unknown God, for it is He who gives to all men life and breath and all things,(127) and as Saviour **wills that all men be saved.**(128) Those also **can attain to salvation who through no fault of their own** do not know the Gospel of Christ or His Church, yet sincerely seek God and moved by grace strive by their deeds to do His will as it is known to them through the dictates of conscience.(19*) Nor does Divine Providence deny the helps necessary for salvation to those who, **without blame on their part,** have not yet arrived at an explicit knowledge of God and with His grace strive to live a good life. Whatever good or truth is found amongst them **is looked upon by the Church as a preparation for the Gospel.**(20*) She knows that it is given by Him who enlightens all men so that they may finally have life. **But often men, deceived by the Evil One, have become vain in their reasonings and have exchanged the truth of God for a lie, serving the creature rather than the Creator.**(129) **Or some there are who, living and dying in this world without God, are exposed to final despair. Wherefore to promote the glory of God and procure the salvation of all of these,** and mindful of the

command of the Lord, "Preach the Gospel to every creature", (130) the Church fosters the missions with care and attention.

111. 121. Q. Are all bound to belong to the Church?

- a) A. All are bound to belong to the Church, and he who knows the Church to be the true Church and remains out of it cannot be saved.
112. Concerning this doctrine the Pope of Vatican I, Pius IX, spoke on two different occasions. In an *allocution* (address to an audience) on December 9th, 1854 he said:
- a) We must hold as of the faith, that out of the Apostolic Roman Church there is no salvation; that she is the only ark of safety, and whosoever is not in her perishes in the deluge; we must also, on the other hand, recognize with certainty that those who are invincible in ignorance of the true religion are not guilty for this in the eyes of the Lord. And who would presume to mark out the limits of this ignorance according to the character and diversity of peoples, countries, minds and the rest?
113. Again, in his (Pope Pius IX) encyclical *Quanto conficiamur moerore* of 10 August, 1863 addressed to the Italian bishops, he said:
- a) It is known to us and to you that those who are in invincible ignorance of our most holy religion, but who observe carefully the natural law, and the precepts graven by God upon the hearts of all men, and who being disposed to obey God lead an honest and upright life, may, aided by the light of divine grace, attain to eternal life; for God who sees clearly, searches and knows the heart, the disposition, the thoughts and intentions of each, in His supreme mercy and goodness by no means permits that anyone suffer eternal punishment, who has not of his own free will fallen into sin.
114. "God . . . in His supreme goodness and clemency, by no means allows anyone to be punished with eternal punishments who does not have the guilt of voluntary fault. But it is also a Catholic dogma, that no one outside the Catholic Church can be saved, and that those who are contumacious against the authority of the same Church (and definitions and who are obstinately (pertinaciter) separated from the unity of this Church and from the Roman Pontiff, successor of Peter, to whom the custody of the vineyard was entrusted by the Savior, cannot obtain eternal salvation."
115. Catholic Catechism CCC 172 Through the centuries, in so many languages, cultures, peoples and nations, the Church has constantly confessed this one faith, received from the one Lord, transmitted by one Baptism, and grounded in the conviction that all people have only one God and Father.⁵⁸ St. Irenaeus of Lyons, a witness of this faith, declared:
116. Catholic Catechism [173](#) "Indeed, the Church, though scattered throughout the whole world, even to the ends of the earth, having received the faith from the apostles and their disciples. . . guards [this preaching and faith] with care, as dwelling in but a single house, and similarly believes as if having but one soul and a single heart, and preaches, teaches and hands on this faith with a unanimous voice, as if possessing only one mouth."⁵⁹
117. Catholic Catechism [174](#) "For though languages differ throughout the world, the content of the Tradition is one and the same. The Churches established in Germany have no other faith or Tradition, nor do those of the Iberians, nor those of the Celts, nor those of the East, of Egypt, of Libya, nor those established at the center of the

world. . ."60 The Church's message "is true and solid, in which one and the same way of salvation appears throughout the whole world."

118. Depending on the version of the Bible the follow are mentioned:

- a) Idolatry occurs 8 times
- b) Idols occurs 174 times
- c) Idol 42 times
- d) Total 224 times

119.

But, more importantly, we can see from the vehemence of Patristic attacks on heretics, e.g., St. Cyprian "Ad Demetrianum," that the Fathers have in mind those who are in bad faith, who culpably reject the Church. They do not seem to think of those who in- culpably fail to find the Church.[27] So from this point on, it becomes largely a question not of doctrine but of objective fact: how many are culpable? Further, this statement was made in 1442, before the 1492 discovery that there was a whole other world. The writers thought that the Gospel had actually reached every creature—it had not--and supposed, as we said, bad faith on the part of those who rejected it.

120.

On August 9, 1949, the Holy Office, by order of Pope Pius XII, and basing itself on the teaching of Pius XII in his Mystical Body Encyclical "It is not always required that one be actually incorporated as a member of the Church, but this at least is required: that one adhere to it in wish and desire. It is not always necessary that this be explicit . . . but when a man labors under invincible ignorance, God accepts even an implicit will, called by that name because it is contained in the good disposition of soul in which a man wills to conform his will to the will of God." Pius XII had said that a man can be "ordered to the Church by a certain desire and wish of which he is not aware (in scio quodam desiderio ac voto)," that is, the one contained in the good dispositions mentioned by the Holy Office.

121. **SACRED CONGREGATION FOR THE DOCTRINE OF THE FAITH-
DECLARATION IN DEFENSE OF THE CATHOLIC DOCTRINE ON THE
CHURCH AGAINST CERTAIN ERRORS OF THE PRESENT DAY**

- a) Likewise, the Sacred Congregation for the Doctrine of the Faith, whose task it is to "preserve the doctrine of faith and morals in the whole Catholic world,"(2) intends to gather together and explain a number of truths concerning the mystery of the Church which at the present time are being either denied or endangered. In this it will follow above all the lines laid down by the two Vatican Councils.
- b) **1. The Oneness of Christ's Church**-One is the Church, which after His Resurrection our Savior handed over to Peter as Shepherd (cf. Jn 21:17), commissioning him and the other apostles to propagate and govern her (cf. Mt 18:18ff.) (and which) He erected for all ages as "the pillar and mainstay of the truth" (cf. 1 Tm 3:15). **And this Church of Christ, "constituted and organized in this world as a society, subsists in the Catholic Church, which is governed by the Successor of Peter and the bishops in union with that Successor."(3) This declaration of the Second Vatican Council is illustrated by the same Council's statement that "it is through Christ's Catholic Church alone, which is the general means of salvation, that the fullness of the means of**

- salvation can be obtained,**"(4) and that same Catholic Church "has been endowed with all divinely revealed truth and with all the means of grace"(5) with which Christ wished to enhance His messianic community. This is no obstacle to the fact that during her early pilgrimage the Church, "embracing sinners in her bosom, is at the same time holy and always in need of being purified,"(6) nor to the fact that "outside her visible structure," **namely in Churches and ecclesial communities which are joined to the Catholic Church by an imperfect communion,** there are to be found "many elements of sanctification and truth (which), as gifts properly belonging to the Church of Christ, possess an inner dynamism towards Catholic unity."(7)
- c) 10) But at the same time Catholics are bound to profess that through the gift of God's mercy they belong to that Church which Christ founded and which is governed by the successors of Peter and the other Apostles, who are the depositories of the original Apostolic tradition, living and intact, which is the permanent heritage of doctrine and holiness of that same Church.(11) **The followers of Christ are therefore not permitted to imagine that Christ's Church is nothing more than a collection (divided, but still possessing a certain unity) of Churches and ecclesial communities.** Nor are they free to hold that Christ's Church nowhere really exists today and that it is to be considered only as an end which all Churches and ecclesial communities must strive to reach.
122. Ephesians 1:4 as he chose us in him, before the foundation of the world, to be holy and without blemish before him.
123. **Romans 8:29-30**
- a) For those he foreknew he also predestined to be conformed to the image of his Son, so that he might be the firstborn among many brothers. And those he predestined he also called; and those he called he also justified; and those he justified he also glorified.
124. ***COMMENTARY ON THE NOTIFICATION OF THE CONGREGATION FOR THE DOCTRINE OF THE FAITH REGARDING THE BOOK TOWARD A CHRISTIAN THEOLOGY OF RELIGIOUS PLURALISM BY FATHER JACQUES DUPUIS, S.J.***
- a) **5. First of all, faith in Jesus Christ, the sole and universal mediator of salvation for all humanity is reaffirmed. Next, the unicity and universality of Jesus Christ, Son and Word of the Father, the fulfilment of the saving plan of God, Father, Son and Holy Spirit, is reaffirmed. There is no salvific Trinitarian economy independent of that of the incarnate Word. In the second place, the Church's faith in Jesus Christ, the fulfilment and fullness of divine revelation, is reasserted, countering the opinion that the revelation of Jesus Christ is limited, incomplete or imperfect.** The seeds of truth and goodness that exist in other religions are gifts of grace of the one mediation of Christ and of his Spirit of holiness. **With regard to the universal salvific action of the Holy Spirit, it is restated that the Spirit working after Jesus' resurrection is always the Spirit of Christ sent by the Father, who works in a salvific way also outside the visible Church. It is therefore contrary to the Catholic faith to hold that the Holy Spirit's salvific action may be more**

extensive than the one universal salvific economy of the incarnate Word. Furthermore, since the Church is sign and instrument of salvation for all people, the opinion that the various religions are ways of salvation complementary to the Church is rejected as erroneous. Lastly, while recognizing that elements of truth and goodness exist in other religions, there are no grounds in Catholic theology for considering these religions as such as ways of salvation especially since they contain omissions, inadequacies and errors regarding fundamental truths about God, man and the world. Nor can their sacred texts be considered complementary to the Old Testament, which is the immediate preparation for the Christ event. This *Notification* seeks to underscore the gravity and danger of certain statements which, while apparently moderate, precisely for this reason risk being easily and uncritically accepted as compatible with the Church's doctrine.

- b) 6. By the clear indicative/declaratory tone of a magisterial Document — typical of a Declaration or Notification of the Congregation for the Doctrine of the Faith, and similar to the earlier Decrees issued by the Holy Office — it is intended to communicate to the faithful that these are not debatable opinions or disputed questions, but rather central truths of the Christian faith, which are denied or seriously threatened by specific theological interpretations. The tone therefore belongs to the content, since it must be consistent with the particular goal of the text. Adherence to the Person of Jesus, to his words and his mystery of salvation, demands a simple and clear response of faith, like that, for example, found in the Creeds, which belong to the prayer of the Church. The efficacy of the *Notification*, both for its understanding and in its call for an adherence of faith, lies precisely in its tone. The unfortunate fact must be stated that the criticism, coming from various sources, that the general “tone” of *Dominus Iesus* is far different from that of texts such as the Encyclical Letters *Redemptoris missio* and *Ut unum sint*, shows by its very nature that it has failed to take account of the different purposes of these different documents, which, though not identical, are in no way contradictory. The Declaration *Dominus Iesus*, like the present *Notification*, merely intends to reaffirm specific truths of faith and of Catholic doctrine, pointing out the relative degree of theological certainty and thus delineating the sure doctrinal foundations in order to preserve the integrity of the deposit of faith. “There are many paths which lead to truth, but since Christian truth has a salvific value, any one of these paths may be taken, as long as it leads to the final goal, that is to the Revelation of Jesus Christ”.(7) ((7) John Paul II, Encyclical Letter *Fides et ratio*, n. 38.) Indeed, Christ is “the way, and the truth, and the life” (Jn 14:6): “The truth which is Christ, imposes itself as an all-embracing authority.

125. 8. In this regard, it is helpful to recall a truth which today is often not perceived or formulated correctly in public opinion: the right to freedom of conscience and, in a special way, to religious freedom, taught in the Declaration *Dignitatis humanae* of the Second Vatican Council, is based on the ontological dignity of the human person and not on a non-existent equality among religions or cultural systems of human creation.^[28] Reflecting on this question, Paul VI

taught that «in no way does the Council base this right to religious freedom on the fact that all religions and all teachings, including those that are erroneous, would have more or less equal value; it is based rather on the dignity of the human person, which demands that he not be subjected to external limitations which tend to constrain the conscience in its search for the true religion or in adhering to it».^[29] Paul VI, *Address to the Sacred College and to the Roman Prelature*: in *Insegnamenti di Paolo VI*, 14 (1976), 1088–1089. **The teaching on freedom of conscience and on religious freedom does not therefore contradict the condemnation of indifferentism and religious relativism by Catholic doctrine;**^[30] **on the contrary, it is fully in accord with it.**^[30] Cf. Pius IX, Encyclical Letter *Quanta cura*: ASS 3 (1867), 162; Leo XIII, Encyclical Letter *Immortale Dei*: ASS 18 (1885), 170–171; Pius XI, Encyclical Letter *Quas primas*: AAS 17 (1925), 604–605; *Catechism of the Catholic Church*, No. 2108; Congregation for the Doctrine of the Faith, Declaration *Dominus Iesus*, 22.

DOCTRINAL NOTE on some questions regarding The Participation of Catholics in Political Life *The Congregation for the Doctrine of the Faith, having received the opinion of the Pontifical Council for the Laity, has decided that it would be appropriate to publish the present Doctrinal Note on some questions regarding the participation of Catholics in political life. This Note is directed to the Bishops of the Catholic Church and, in a particular way, to Catholic politicians and all lay members of the faithful called to participate in the political life of democratic societies. The Sovereign Pontiff John Paul II, in the Audience of November 21, 2002, approved the present Note, adopted in the Plenary Session of this Congregation, and ordered its publication. Rome, from the Offices of the Congregation for the Doctrine of the Faith, November 24, 2002, the Solemnity of Christ the King. ✠ Joseph Card. RATZINGER Prefect ✠ Tarcisio BERTONE, S.D.B. Archbishop Emeritus of Vercelli Secretary*

126. Pope Gregory XVI, *Summo Iugiter Studio* (# 2), May 27, 1832:
“Finally some of these misguided people attempt to persuade themselves and others that men are not saved only in the Catholic religion, but that even heretics may attain eternal life.”
127. Pope Gregory XVI - "He who is separated from the body of the Catholic Church, however praiseworthy his conduct may otherwise seem, will not be saved." "Perlatum Ad Nos," PTC:186; "Summo Jugiter," PTC:158
128. Pope Eugene IV, *Council of Florence*, “Cantate Domino,” 1441:
“The Holy Roman Church firmly believes, professes and preaches that all those who are outside the Catholic Church, not only pagans but also Jews or heretics and schismatics, cannot share in eternal life and will go into the everlasting fire which was prepared for the devil and his angels, unless they are joined to the Church before the end of their lives; that the unity of this ecclesiastical body is of such importance that only those who abide in it do the Church’s sacraments contribute to salvation and do fasts, almsgiving and other works of piety and practices of the Christian militia productive of eternal rewards; and that nobody

can be saved, no matter how much he has given away in alms and even if he has shed blood in the name of Christ, unless he has persevered in the bosom and unity of the Catholic Church.”

129. Pope Eugene IV, *Council of Florence*, Sess. 8, Nov. 22, 1439: Whoever wishes to be saved, needs above all to hold the Catholic faith; unless each one preserves this whole and inviolate, he will without a doubt perish in eternity.– But the Catholic faith is this, that we worship one God in the Trinity, and the Trinity in unity... Therefore let him who wishes to be saved, think thus concerning the Trinity.

“But it is necessary for eternal salvation that he faithfully believe also in the incarnation of our Lord Jesus Christ...the Son of God is God and man... This is the Catholic faith; unless each one believes this faithfully and firmly, he cannot be saved.”

130. St. Isaac Jogues: “Although, in all probability, I could escape [from the Iroquois] either through the Europeans or through the other savages living around us, if I should wish it, I decided to live on this cross on which Our Lord had fixed me in company with Himself, and to die with His grace helping me... Who could instruct the prisoners who were being constantly brought in? Who could baptize them when they were dying, and strengthen them in their torments? Who could pour the sacred waters on the heads of the children? Who could look after the salvation of the adults who were dying, and after the instruction of those in good health? Indeed, I believe that it happened not without a singular providence of the Divine Goodness, that I should have fallen into the hands of these very savages... These savages, I must confess, unwillingly and reluctantly have thus far spared me, by the will of God, so that thus through me, although unworthy, they might be instructed, they might believe, and be baptized, as many of them as are preordained for eternal life.” (Francis Talbot, *Saint Among Savages: The Life of St. Isaac Jogues*, p. 300.)

131. Pope Leo X, *Fifth Lateran Council*, Session 11, Dec. 19, 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.”

132. Pope Clement V, *Council of Vienne*, Decree # 30, 1311-1312: “... one universal Church, outside of which there is no salvation, for all of whom there is one Lord, one faith, and one baptism...”

133. Pope Pius XI, *Mortalium Animos* (# 10), Jan. 6, 1928: “For since the mystical body of Christ, in the same manner as His physical body, is one, compacted and fitly joined together, it were foolish and out of place to say that the mystical body is made up of members which are disunited and scattered abroad: **whosoever therefore is not united with the body is no member of it, neither is he in communion with Christ its head.**”

a) “Notice that Pope Pius XI teaches that whoever is not united with the Body cannot be part of the Church at all or united with Christ. This utterly refutes those who say that one can be a part of the Church without being united to the Body. Moreover, below we see again that it is *de fide* that all must be IN the Body to be saved!” - Bro. Peter Dimond, O.S.B.

134. Pope Pius XII "No one can depart from the teaching of Catholic truth without loss of faith and salvation." - Pius XII: "Ad Apostolorum Principis," PTC:1536
135. Pope Pius XI "If any man does not enter the Church, or if any man departs from it, he is far from the hope of life and salvation." - *Mortalium Animos*," PTC:873
136. Vatican I "This true Catholic faith, outside which no one can be saved, which I now freely profess and truly hold, I do promise and swear that I will most constantly keep and confess whole and inviolate with the help of God until the last breath of my life, and that I will take great care that it be held, taught, and preached by my inferiors and by those who are placed under my charge." - Papal Oath
137. Council of Trent - "Constantly hold and profess this true Catholic faith, without which no one can be saved. Tridentine Profession of Faith, DZ:1000
138. Saint Gregory the Great: "The holy universal Church teaches that God cannot be truly adored except within its fold; she affirms that all those who are separated from her will not be saved." [Moral. in Job. XIV,5 (CH 158)]
139. Pope Saint Gregory the Great (A.D. 590-604): "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." (*Moralia*)
140. Pope Eugene IV, *Council of Florence*, "Cantate Domino," 1441: "The Holy Roman Church firmly believes, professes, and proclaims that **none of those existing outside the Catholic Church, not only pagans, but also Jews, heretics and schismatics can become participants in eternal life, but they will depart 'into everlasting fire which was prepared for the devil and his angels'** [Matt. 25:41], unless before the end of life they have been added to the flock; **and that the unity of THIS ECCLESIASTICAL BODY (*ecclesiastici corporis*)** is so strong **that only for those who abide in it are the sacraments of the Church of benefit for salvation**, and do fasts, almsgiving, and other functions of piety and exercises of a Christian soldier productive of eternal reward. No one, whatever almsgiving he has practiced, even if he has shed blood for the name of Christ, can be saved, unless he has persevered within the bosom and unity of the Catholic Church."
141. Pope Paul III, *The Council of Trent*, Sess. 7, Can. 5 on the Sacrament of Baptism, *ex cathedra*: "If anyone says that baptism [the Sacrament] is optional, that is, not necessary for salvation (cf. Jn. 3:5): let him be anathema."
142. Pope Eugene IV, *The Council of Florence*, "Exultate Deo," Nov. 22, 1439, *ex cathedra*: "Holy baptism, which is the gateway to the spiritual life, holds the first place among all the sacraments; through it we are made members of Christ and of the body of the Church. **And since death entered the universe through the first man, 'unless we are born again of water and the Spirit, we cannot,' as the Truth says, 'enter into the kingdom of heaven'** [John 3:5]. The matter of this sacrament is real and natural water."
143. Saint Cyprianus: "Whosoever is separated from the Church is united to an adulteress. He has cut himself off from the promises of the Church, and he who leaves the Church of Christ cannot arrive at the rewards of Christ (...) He who observes not this unity observes not the law of God, holds not the faith of the Father and the Son, clings not to life and salvation." [De Cath. Eccl. Unitate, n 6 (CH 555)]
144. Saint Augustine and the Council of Cirta (412 A.D.): "He who is separated from the body of the Catholic Church, however laudable his conduct may otherwise seem,

- will never enjoy eternal life, and the anger of God remains on him by reason of the crime of which he is guilty in living separated from Christ." [Epist. 141 (CH 158)].
145. 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)
146. Saint John Chrysostom, Doctor, (died A.D. 407): "We know that salvation belongs to the Church alone, and that no one can partake of Christ nor be saved outside the Catholic Church and the Catholic Faith." (De Capto Eutropia)
147. Pope Pelagius II (A.D. 578-590): "Consider the fact that whoever has not been in the peace and unity of the Church cannot have the Lord. 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. Such a one can be slain, he cannot be crowned. If slain outside the Church, he cannot attain the rewards of the Church." (Denzinger 246-247)
148. Saint Bede the Venerable O.S.B., Doctor, (died A.D. 735): "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." (Sermon 16) "Without this confession, without this faith, no one can enter the kingdom of God." (Sermon 16)
- 149. Saint Peter Mavimenu (died A.D. 743): "Whoever does not embrace the Catholic Christian religion will be damned, as was your false prophet Mohammed." (Roman Martyrology, February 20th) [Upon this profession of the faith, the infidel murdered him.]**
150. Pope Sylvester II, A.D. 999-1003: "I profess that outside the Catholic Church, no one is saved." (Profession of Faith made as Archbishop of Rheims, June 991)
151. Pope Innocent III and the Fourth Ecumenical Council of the Lateran (1215 A.D.): "There is only one universal Church of the faithful, outside of which no one can be saved." [Cap. I; De fide cath.; DS 802 (CH 159)]
152. Saint Thomas Aquinas (died A.D. 1274): "There is no entering into salvation outside the Church, just as in the time of the deluge there was none outside the ark, which denotes the Church." (Summa Theologiae)
153. Pope Adrian II "The first requirement of salvation is to keep to the standard of the true faith." Actio I," DZ 171, n.1
154. Pope Leo XIII, Satis Cognitum: "The Church...regarded as rebels and expelled from the ranks of her children all who held beliefs on any point of doctrine different from her own...The practice of the Church has always been the same, as is shown by the unanimous teaching of the Fathers, who were wont to hold as outside Catholic communion, and alien to the Church, whoever would recede in the least de..."
155. Pope Pius IV "I promise, vow, and swear that, with God's help, I shall most constantly hold and profess this true Catholic faith, outside which no one can be saved." : from the Bull "Injunctum Nobis," DZ:1000

156. Pope Pius VIII "Remember this firm dogma of our religion: that outside the true Catholic faith no one can be saved." - RECOLLECTIONS OF THE LAST FOUR POPES, Cardinal Nicholas Wiseman, London: 1858
157. Pope Pius IX "See to it that the faithful have fixed firmly in their minds this dogma of our most holy religion: the absolute necessity of the Catholic faith for attaining salvation." - Nostis et Nobiscum," December 8, 1849
158. Pope St. Pius X "Where is the road which leads us to Jesus Christ? It is the Church. It is our duty to recall to everyone, great and small, the absolute necessity we are under to have recourse to this Church in order to work out our eternal salvation." - "Supremi Apostolatus," PTC:654; "Jucunda Sane," PTC:668
159. Pope Adrian II "The first requirement of salvation is to keep to the standard of the true faith." Actio I," DZ 171, n.1
160. Now We consider another abundant source of the evils with which the Church is afflicted at present: indifferentism. This perverse opinion is spread on all sides by the fraud of the wicked who claim that it is possible to obtain the eternal salvation of the soul by the profession of any kind of religion, as long as morality is maintained. Surely, in so clear a matter, you will drive this deadly error far from the people committed to your care. With the admonition of the apostle that "there is one God, one faith, one baptism"[16] may those fear who contrive the notion that the safe harbor 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,"[17] 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." -Pope Gregory XVI
161. **My words-What Pope Benedict Himself and many other Popes including John Paul II said was, if an person was not raised and taught that the Catholic Church was the one and only Church of Christ, they did not know or understand this; therefore, they can still be saved. For one to be guilty of mortal sin, said person must know it is a mortal sin and intentionally and knowingly break this mortal sin. This definition has been taught by the Catholic Church for 2,000 years. Also, the protestant denominations are recognized and seen by the Catholic Church as part of the Church, but just not in FULL COMMUNION with the Catholic Church. All protestant denominations received the Gospel and the truthful parts of their beliefs from the Catholic Church; therefore, what they learned about Christ and the Gospel that are correct and truthful came from the Catholic Church, so through the Catholic Church they still received the truth, Gospel, Christ and their salvation. This is not a contradiction, but a more fully revealed and understood truth.**
162. **Billy Pickett- the Catechism reads: "The Church's relationship with the Muslims. "The plan of salvation also includes those who acknowledge the Creator, in the first place amongst whom are the Muslims; these profess to hold the faith of Abraham, and together with us they adore the one, merciful God, mankind's judge on the last day." (CCC 841) Many radical Catholic groups look at this like the Church caved to Modernism. Well, its ultimately the Holy Spirit that inspired Vatican II, and its necessary reforms, based on Tradition. Its like the Holy Spirit's whispering "this is how you evangelize to Muslims." IAW, its**

not much different than St. Patrick teaching the Druids of Ireland about the Blessed Trinity, using the shamrock, and their already existent belief in triune deities.

163. We were so fortunate to be born in the bosom of the Roman Church, in Christian and Catholic kingdoms, a grace that has not been granted to the greater part of men, who are born among idolaters, **Mohammedans**, or heretics. [...] How thankful we ought to be, then, to Jesus Christ for the gift of faith! What would have become of us if we had been born in Asia, in Africa, in America, or in the midsts of heretics and schismatics? He who does not believe is lost. He who does not believe shall be condemned. And thus, probably, we also would have been lost. -**St. Alphonsus Maria Liguori**

164.