

EENS

Extra Ecclesiam nulla salus Outside the Church There is No Salvation

How Does One Enter the Church? Which Church?

According to our Lord Jesus, EENS is the core of the Christian faith.

"Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved." Acts 4:12 (DR 1582)

"Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father but by me." John 14:6 (DR)

"All power is given to me (Jesus) in heaven and in earth." Matthew 28:18 (DR)

"I (Jesus) say to thee (Peter): That thou art Peter; and upon this rock (Christ) I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven." Matthew 16:18-19 (DR)

"This is eternal life: That they may know thee, the only true God, and Jesus Christ, whom thou hast sent." John 17:3

"And whosoever shall not receive you, nor hear **your words** (apostles' words) ... it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." Matthew 10:14,15 (DR)

"Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." To Nicodemus; John 3:5
Are the words of Jesus to be taken as they are written, or not?

The information contained on this EENS page, will demonstrate in the minds of those of good will, that **there can be no salvation outside of Christ's Holy and Apostolic Catholic Church**. Before going forth, what needs to be addressed are a number of fundamental questions.

- What does it mean to be saved?
- What does it mean to be outside the Church?
- Which Church?
- How many Catholic Churches are there?

As stated on the first page of this website, only two sources of authority are used; scripture and infallible Dogma of Catholic Faith as put forth by Christ's Popes. While many saints, theologians and doctors of the Church have shed light on these matters, the final authority rests with Christ and His Popes, as long as they conform to Christ words.

The scriptures sited above should suffice to support EENS and the requirement for baptism. However, we shall discover that many, in the name of Christ and His Church, have allowed deviations to enter the teachings of Christ and His infallible Popes through the years.

Pope St. Gregory the Great, quoted in Summo Iugiter Studio, 590-604:

"The holy universal Church teaches that it is not possible to worship God truly except in her and asserts that all who are **outside of her (Church) will not be saved.**"

Pope Innocent III, Fourth Lateran Council, 1215, ex cathedra; "There is only one universal Church of the faithful, **outside of which no one at all can be saved.**"

Fourth Lateran Council, Constitution 1, 1215, ex cathedra:

"But the sacrament of baptism is consecrated in water at the invocation of the undivided Trinity, namely, Father, Son and Holy Ghost and brings salvation to both children and adults when it is correctly carried out by anyone in the form laid down by the Church."

Pope Eugenius IV, A.D. 1431-1447, at Council of Florence: Ex cathedra: "It [the Holy, Catholic, and Apostolic Church] firmly believes, professes, and proclaims that none of those outside the Catholic Church, not only pagans, but neither Jews, nor heretics and schismatics, can 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 they have been added to the Church; 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 fasting, 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 [his] blood for the name of Christ, can be saved, unless he has remained in the bosom and unity of the Catholic Church.**" (Cantate Domino, A.D. 1442)

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 enter into the kingdom of heaven'**.

(John 3:5) The matter of this sacrament is real and natural water."

"We offer to the envoys that compendious rule of the faith composed by most blessed Athanasius, which is as follows:

- "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.**"

"Cantate Domino," 1441, ex cathedra: "**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."

"The Holy Roman Church 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 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 (the promulgation of the Gospel) 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."

Pope Clement V, *Council of Vienne*, 1311-1312, *ex cathedra*: "Besides, one baptism which regenerates all who are baptized in Christ must be faithfully confessed by all just as 'one God and one faith' [Eph. 4:5], celebrated in water ... for the salvation of adults and children."

Pope St Pius V, *Regnans in Excelsis*, February 25, 1570; "He Who is on high, to Whom is given all power in Heaven and earth, has entrusted His Holy Catholic and Apostolic Church, **outside which there is no salvation**, to one person on earth alone, namely; to Peter, the Prince of the Apostles and to Peter's successor, the Roman Pontiff, to be governed by him with the fullness of power."

Pope Paul III, *The Council of Trent*, Canon 5 on the Sacrament of Baptism, *ex cathedra*: "If anyone says that baptism [the sacrament] is optional, that is, not necessary for salvation (John. 3:5): let him be anathema."

The Council of Trent 1563; "The Ark of Noah holds a conspicuous place. It was built by the command of God in order that there might be no doubt that it was a symbol of the Church, which God so constituted that all who enter therein through baptism may be safe from the danger of eternal death; while such as are outside the Church, like those who were not in the Ark, are overwhelmed by their own crimes."

CANON II. "If any one saith, that true and natural water is not of necessity for baptism, and, on that account, wrests, to some sort of metaphor (*), those words of our Lord Jesus Christ; **'Unless a man be born again of water and the Holy Ghost'; let him be anathema.**"

Pope Gregory XVI

[Encyclical *Summo iugiter*, May 27, 1832, to the Bishops of Bavaria]

For in fact, you know as well as We do, Venerable Brother, with what constancy our fathers endeavored to inculcate this article of faith which these innovators dare to deny, namely, **the necessity of Catholic faith and unity to obtain salvation**. This is what was taught by one of the most famous of the disciples of the Apostles, St. Ignatius Martyr, in his Epistle to the Philadelphians: "Do not deceive yourselves," he wrote to them, "he who *adheres to the author of a schism will not possess the kingdom of God.*" St. Augustine and the other bishops of Africa, assembled in 412 in the Council of Cirta expressed themselves in the following terms on this subject: "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.*" (Epistle 141) And without citing here the witness of almost innumerable other ancient Fathers, We will limit Ourselves to quoting our glorious predecessor, St. Gregory the Great, who gives explicit testimony to the fact that such is the teaching of the Catholic Church on this head. "The holy universal Church," he says, "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.*"

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."

Pope Pius IX, *Singulari Quidem*, March 17, 1856.

"It is a sin to believe that there is salvation outside the Catholic Church."

The true Church is one, Holy, Catholic, Apostolic, and Roman; unique: The Chair founded on Peter by the Lord's words; outside her fold is to be found neither the true faith nor eternal salvation, for it is impossible to have God for Father if one has not the Church for Mother, and it is in vain that one flatters oneself on belonging to the Church, *if one is separated from the Chair of Peter on which the Church is founded.*

[Encyclical *Amantissimus*, April 18, 1862]

He who leaves this [Roman] See cannot hope to remain within the Church; *he who eats of the lamb outside of it has no part with God.*

[Letter *Jam vos omnes*, September 13, 1868, to **Protestants** and other non-Catholics]

Now, anyone who wishes to examine with care and to meditate on the condition of the different religious societies divided among themselves and **separated from the Catholic Church**...will easily be convinced that no one of these societies nor all of them together in any way constitute or are that one Catholic Church which Our Lord founded and established and which He willed to create. **Nor is it possible, either, to say that these societies are either a member or part of this same Church, since they are visibly separated from Catholic unity.**

Pope Leo XIII

[Encyclical *Satis cognitum*, June 29, 1896]

Jesus Christ did not, in point of fact, institute a Church to embrace several communities similar in nature, but in themselves distinct, and lacking those bonds which render the Church unique and indivisible... we profess: "I believe in **one Church.**"

[Encyclical *Satis cognitum*, June 29, 1896]

The Church of Christ, therefore, is one and the same forever; those who leave it depart from the will and command of Christ the Lord - leaving the path of salvation they enter on that of perdition. **"Whoever 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." (St. Augustine, *Sermo CCLXVII*, no. 4)

[Encyclical *Satis cognitum*, June 29, 1896]

"There can be nothing more dangerous than those heretics who admit nearly the whole cycle of doctrine, and yet by **one word, as with one drop of poison, infect the real and simple faith taught by Our Lord and handed down by apostolic tradition.**"

[Encyclical *Tametsi*, November 1, 1900]

Consequently, **all those who wish to reach salvation outside the Church, are mistaken as to the way and are engaged in a vain effort.**

[Allocution for the 25th anniversary of his election, February 20, 1903]

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 St Pius X, *Supremus Apostolatus* 1913; "Where is the road which leads us to Jesus Christ? It is before our eyes, 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."

[*Editae Saepe On St. Charles Borromeo – 1910, #29*]. "...The Church alone possesses together with her magisterium the power of governing and sanctifying human society. Through her ministers and servants (each in his own station and office), she confers on mankind suitable and necessary means of salvation."

The Catechism of Pope St. Pius X, *The Sacraments, on Baptism*; Question: Is Baptism necessary to salvation? Answer: "Baptism is absolutely necessary to salvation, for Our Lord has expressly said: 'Unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God.'"

Question: "Can one be saved outside the Catholic, Apostolic and Roman Church?"

Answer: "No, no one can be saved outside the Catholic, Apostolic Roman Church, just as no one could be saved from the flood outside the Ark of Noah, which was a figure of the Church."

Question: posed to Pope St. Pius X, in 1907, in answer to a question as to whether Confucius could have been saved, wrote: (question also applies to Buddhists, Hindus, Muslims even Jews)

"It is not allowed to affirm that Confucius was saved. Christians, when interrogated, must answer that **those who die as infidels are damned**".

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."

[Encyclical *Mortalium Animos*, January 6, 1928, all quotes below]

"Now those who profess to be Christians cannot not believe, it seems to Us, that there is one Church, and only one Church, founded by Christ; but if they are asked further what, according to the will of the Founder, this Church must be, they no longer agree. Many among them, for example, deny that the Church of Christ must be an external and visible society, and that it must present the appearance of one body of faithful, all united in one faith under a single teaching authority and government. On the contrary they understand the external and visible Church as nothing more than a Federation made up of various Christian communities, which adhere to different — and sometimes contradictory — doctrines."

"If they [the faithful] were to go [to ecumenical gatherings], they would be attributing authority to an erroneous form of the Christian religion, entirely alien to the one Church of Christ."

"No one is in the Church of Christ, and no one remains in it, unless he acknowledges and accepts with obedience the authority and power of Peter and his legitimate successors."

Quas Primas (# 15), Dec. 11, 1925: "Indeed this kingdom is presented in the Gospels as such, into which men prepare to enter by doing penance; moreover, **they cannot enter it except through faith and baptism**, which, although an external rite, yet signifies and effects an interior regeneration."

Pope Pius XII, *Humani Generis*. August 12, 1950. No. 27; "Some say they are not bound by the doctrine based on Revelation, which teaches that the Mystical Body of Christ and the Roman Catholic Church are one and the same thing. Some reduce to a meaningless formula the necessity of belonging to the true Church in order to gain eternal salvation."

Pope Pius XII Encyclical *Mystici Corporis*, June 29, 1943]

“In the Church they alone are to be counted as members who have received the baptism of regeneration and profess the true faith, who, moreover, have not had the misfortune to separate themselves from the assembly of the Body, or been excommunicated by the legitimate authority by reason of very grave faults.”

Many more Holy Fathers, Popes of the Catholic Church clearly brought out the absolute necessity that all souls wishing to enter God’s kingdom in heaven, must first enter the Catholic Church by baptism.

EENS foreshadowed in Noah’s Day

Jesus inspired Matthew to record an account referring to Noah in Matthew 24:2.

Jesus disciples asked, “what will be signs of your return and of the ‘consummation of the world?’” Jesus pointing to the time of Noah regarding the consummation of the world and finding salvation within the Ark of safety. (Matt. 24:37) As we explore the actual account of Noah and his building the ark in Genesis 6-9 and Jesus words at Matthew 24, we are left with a number of questions.

- If the ark Noah was told to build could house Noah and his family and the animals, etc., what about the rest of the people on the earth?
- Did God provide an alternate plan for other arks to be built to save others?
- Therefore, God predetermined who would be saved and how.

There are many more questions that could be asked but let’s first go to the account itself.

1. Moses recorded this account of Noah at Genesis chapters 6-9.

God told Noah that the peoples of the earth got so corrupt and wicked that He saw fit to cleanse the earth from man’s iniquities by causing a great flood to occur to wash away the sins from the earth, including man, animals, planets and the very earth itself. God gave Noah exact instructions on how to build the Ark; its size, materials and construction techniques. Although God also told Noah to let his neighbors know what he was doing during the 75 years, God never instructed Noah to preach as if to save his neighbors, or to build their own arks. The fact is, no one paid attention to what Noah was doing and, in fact, those who saw him instead mocked and ridiculed Noah, as Jesus said in Matthew.

2. Why did God single out only Noah and his family, eight in all? (Matthew 24:36-)

“But of that day and hour no one knows, not the angels of heaven, but the Father alone. And as in the days of Noah, so shall also the coming of the Son of man be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, even till that day Noah entered into the ark, they knew not till the flood came, and took them all away; so also shall the coming of the Son of man be. Then two shall be in the field: one shall be taken, and one shall be left.”

Noah and his family entered the ark, and the rest of mankind drowned outside the ark in the flood. They continued to eat, drink and marry like nothing was going to happen, but the flood came.

3. Jesus warned that when He returns, it would be as in Noah’s day, at the time of the “consummation of the world” or the “last days”. The Lord God gave His elect (those He chose to be saved) explicit instructions to be prepared and when the appointed time arrived, the Noah-like family, would enter into His Ark-like Church and be saved as well. This is what EENS means, and no one outside the Ark, the Church, can be saved.

EENS foreshadowed in Lot’s Day

Jesus inspired Jude to record at Jude 1:7 (DR) a reference to Lot in Genesis 19.

“As **Sodom and Gomorrah**, ... having given themselves to fornication, and going after other flesh, were made an example, suffering the punishment of eternal fire.”

God saw that the two cities of Sodom and Gomorrah became so depraved and sinful, like in the time of Noah, He decided to destroy the cities and all the inhabitants. He sent His angels to Abraham and Sarah about the conception of Isaac in Sarah's old age. As they were about to leave Abraham's tent, the Lord (an angel) told Abraham they were going down to Sodom and Gomorrah because the inhabitants of the cities were so sinful God determined He was going to eliminate them.

Abraham's nephew Lot and his family was in Sodom and Abraham, so He began to "negotiate" with the angels of God to reconsider and to save the cities if 50,45,40 or even 10 righteous people could be found. And even though God said he would spare the cities if only ten could be found without sin, but at the end of the day, there was not even one inhabitant in the cities, "outside of Lot and his family" who were worthy to be spared. But not even Lot's wife was spared. God's angels had to take Lot and his family "by the hand" out of the city to save them, and as they were leaving the gate, the angel told them explicitly, "do not look back". But Lot's wife did look back and immediately she was turned into a pillar of salt. (Genesis 18-19) Did she look back as if mourning over the loss of her home and the life they had in Sodom? We can only speculate. But she did not heed God's instruction and did not survive.

The Israelite Oza disobeyed God by touching the Ark of the covenant entrusted to him after God said "no one was to touch the Ark but the high priest". [1 Samuel 6:7 or 1 Kings 6:7 (DR)] No matter how we try to rationalize our actions, thinking "we're just trying to do the right thing", our first obligation is to obey God.

Adam and Eve were told by God "do not eat of the tree in the middle of the garden", she disobeyed and as a result, all mankind suffer due to her sin. God is not to be mocked. (Galatians 6:7) Direct disobedience to God results in serious consequences.

Babylon the Great Revelation 18:4-5, "Go out from her my people; that you be not partakers of her sins, and that you receive not of her plagues. For her sins have reached unto heaven", speaking of Babylon the Great. And what is this Babylon the Great?

Peter referred to Rome as Babylon in 1 Peter 5:13, "The church that is in Babylon, elected together with you, saluteth you: and so doth my son Mark." Mark wasn't Peter's biological son; no more than Timothy was Paul's biological son mentioned at 1 Tim 1:18; son being an affectionate reference to a younger relative or friend. Also, at the time, Mark was on a missionary journey with Paul who was in Rome so when Peter mentions Mark it makes perfect sense he was in Rome, not Babylon. Peter referring to Rome as Babylon was a kind of "code word" so as not to raise awareness of the Church in Rome to persecutors in Rome. So, Peter was being cautious by referring to Rome as Babylon. Besides, Babylon was 2000 miles to the East and was nothing more than a desolate village as God foretold at Isaiah 47, and no Church existed there at that time. Both Paul and Peter died as martyrs in Rome shortly thereafter this, not Babylon.

What's remarkable is that the apostle John refers to Babylon again at Revelation chapters 17-18, in another figurative way, a mysterious woman, a great city, "Babylon the Great"; mother of fornications, and the abominations of the earth." John reveals a vision he had of a strong voice from heaven saying, "Get out of her..." (Rev.18:4), just as the angel of the Lord told Lot and his family to get out of Sodom before it's too late as God was also about to destroy Babylon the Great.

Revelation 18:20, "Rejoice over her (Babylon the Great), thou heaven, and ye holy apostles and prophets; for God hath judged your judgment on her." Think about it; why would the heavens rejoice at the destruction of Babylon the Great if this is Rome, the very seat of Peter? John wrote, "Babylon the Great has become the habitation of demons, and the home of every unclean spirit, and the home of every unclean and hateful bird." (Revelations 18:2) What was once the city where Peter, and his Papal successors reigned since the first century is spoke of as becoming a "den of thieves and harlots", as Jesus referred to Jerusalem in 33 A.D. at Matthew 21:13. What was once the center of worship for God's people became a house "abandoned by God". (Matthew 23:37-38)

BAPTISM

The Door to the Holy Catholic Church

How does one enter the Christ Catholic Church?

Fact: If anyone wishes to be saved, God can and will draw him to the Church. **John 6:44**

We need to ask ourselves; is it any more difficult for God to bring a person into the Church before he dies by providing a way for that person to be baptized, than it is to receive that person to heaven **"without"** being baptized? Physically, both are equally easy for God. But the second would be a violation of God's explicit command as He told Nicodemus at John 3:5. God made it abundantly clear what is required to be saved and inherit His kingdom.

"Be not deceived, God is not mocked. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap life everlasting." Galatians 6:7-9.

God is not desperate for human companionship. He will not surrender His sovereignty to the "Wicked and slothful servants..." Matthew 25:26. God simply requires all humans to obey Him, like He did with our first parents Adam and Eve.

When the faithful are given the opportunity to be saved they respond exactly as the Ethiopian eunuch who asked Philip: "What doth hinder me from being baptized?" Philip immediately commanded the chariot to stand still, and they went down into the water and Philip baptized the eunuch. Acts 8:38

A person certainly must have the intent (**desire**) to be baptized **"along with"** water baptism. One can't simply throw a person into water or pour water on his head without the person wanting (desiring) to be baptized. **BOTH** are necessary, the **desire** and actual water in order to fulfill Jesus words.

Council of Trent itself, Session 6, Chapter 4:

"A description is introduced of the Justification of the impious, and of the Manner thereof under the law of grace."

"By which words a description of the Justification of the impious is interwoven, to effect that it is a translation from that state in which man is born a child of the first Adam, into the state of grace, and of the adoption of the sons of God through the second Adam, Jesus Christ, our Saviour. And this translation, since the Gospel has been promulgated, cannot be affected, without the laver of regeneration, (Titus 3:5) "or" (aut) the desire thereof, as it is written; "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (John 3:5) See commentary on Titus 3:5 by St Thomas Aquinas. (end of this document, pgs. 15-17)

The passage says that justification cannot take place without the laver of regeneration (water baptism) or the desire for it; in other words, **both the desire and actual water baptism are necessary.**

The Latin word **aut** ("or") is used in the same way in other passages in the Council of Trent.

Pope Paul III, Council of Trent, Session 6, Introduction: "... strictly forbidding that anyone henceforth may presume to believe, preach or teach, otherwise than is defined and declared by this present decree."

Does "or" (**aut**) in this passage mean that one is only forbidden to preach contrary to the Council's decree on justification, but one is allowed to teach contrary to it? No, obviously (**aut**) means that **both** preaching **and** teaching are forbidden, just like in chapter 4 above (**aut**) means that justification cannot take place without **both** water **"and"** the desire to be baptized.

Another example of the use of (**aut**) to mean "and" (or "both") in Trent is found in Sess. 21, Chap. 2, the decree on Communion under "both" species (Denz. 931).

The "**impious**" (mentioned in Trent) cannot refer to infants who are incapable of committing actual sins (Trent, Sess. V, Denz. 791). Therefore, in this chapter, Trent is dealing exclusively with those above the age of reason who have committed actual sins, and for such persons the **desire** for baptism **IS** necessary for justification. That is why the chapter defines that justification cannot take place without the water of baptism or (**aut**) **AND** (**aut**) the desire for it. **BOTH** are necessary.

The Council of Trent teaches three times (twice in Sess. 6, Chap. 14 and once in Sess. 14, Chap. 4) that the **desire for the Sacrament of Penance** (if a person has perfect contrition) can suffice for justification before Penance is actually received.

Pope Pius IV, Council of Trent, Sess. 21, Chap. 2: "Therefore holy mother Church... has approved this custom of communicating under either species and has decreed that it be considered as a law, which may not be repudiated or be changed at will without the authority of the Church."

Water is somehow the history of the world: in the Flood; the Red Sea; crossing oceans and rivers to discover new lands and peoples. It's impossible to spoil water; no matter how much filth you pour into water, by dropping it into the earth, the elements of the earth cleanses and purified water so when it comes out in the springs and fountains of earth, it's pure and ready to drink again. Water is colorless, odorless, tasteless, and appears in multiple forms, liquid, solid ice and vaporous gas. Water reflects light producing many beautiful shades. A dehydrated mind cannot function physically or mentally without enough water. Three quarters of the earth's surface is covered with this miraculous material for life, H₂O, water, a simple molecule made up of two hydrogen atoms and one oxygen atom, both gas but held together by simple hydrogen bonds forms a liquid at average temperatures on earth.

Our Lord chose water as the matter of the sacrament of baptism for a reason. Water is found everywhere on earth wherever there is life, as no form of animate life can live without it, most certainly humans. All that is necessary is that a small amount of water be available to pour on the head of the baptismal candidate. As in the case of the eunuch in a desert in Africa, where water is scarce, God provided Philip with enough water to complete the act of baptism for the eunuch. And in the case of frigid parts of the earth where liquid water is also scarce, at the scene of an accident where the victim can't be moved, prisons where only a few drops of water are available, etc. When a man lies on the hot sands of a desert, parched and feverish, does he cry out for gold? No, he cries out for water. He will give all he has for a cup of water lest he die of thirst. Baptism is the same.

Water is the world's greatest natural mysteries. Water is all around us. God took water and sanctified it with spiritual power and transformed it into the sacrament of baptism uniting water with Holy Spirit. When Christ died on the cross and the centurion Longinus pierced His side with a spear, blood and "**water**" flowed out of His body, the water that actually sanctifies us for salvation. (John 19:34) What greater meaning could water ever have?

Anywhere on earth under any, and all conditions, water is found for humans to find and use for life and for baptism. With God all things are possible. God assures us that any man, even on the verge of death, who is "desirous of baptism" will be given the opportunity to receive water baptism, otherwise, why would He require that all men be baptized to enter His kingdom in heaven? (**John 6:44**)

In ancient times, Daniel prayed to God for food and God sent an angel to carry Habakkuk into the lion's den for Daniel. (Daniel 14:32-37) Jesus raised several from death, as did His apostles. Saints of the Church have recorded instances where some catechumens have been resurrected from the dead in order to be baptized to enter the Church. Some of these accounts are recorded in Butler's set of books, "Lives of the Saints". If the **desire** to be baptized is present, God will see to it that the person is baptized.

If a person was allowed to enter the kingdom of God without water baptism, with only the desire, how is it that one single mortal sin (violating the 2nd Commandment) would keep a "baptized" Catholic out of God's kingdom? Does that sound just and reasonable, just because a few saints speculated on it?

SUMMATION

The quotes cited above are but a handful of Holy Fathers, Popes, stating the official position on what the Catholic Church has always taught on "Extra Ecclesiam nulla salus", "**no salvation outside the Church**", established by Jesus Christ Himself at John 3:5, "you must be baptized to enter kingdom of God". After one of the Popes taught EENS, ex cathedra previously, no one, not even a saint or doctor of the Church can reverse or change the teachings of Christ, ever. To do so is "anathema".

Catholics respect the works of all the saints and doctors of the Church, who were appointed by Jesus (Eph.4), but Catholics also know that only a Pope is infallible on matters of Faith and Morals only. Pope Pius IX who convoked the First Vatican Council in 1868 dogmatized this teaching of infallibility.

Theologians, saints and even doctors of the Church have been wrong on matters and eventually their positions on certain issues had to be corrected, and in many cases, long after their death. St Thomas Aquinas, Angelic Doctor of the Church speculated on the "Immaculate Conception", "Geocentrism" and other matters. His greatest work, "Summa Theologica" wasn't even completed before he died in 1274, while Gregory X was Pope, not until 1485. So, for six centuries, not one Pope clarified the matter of the "Immaculate Conception" until 1854, before Vatican I. However, "immaculate conception" goes back to the beginning of time itself. ("From the very beginning, and before time began, the eternal Father chose and prepared for his only-begotten Son **a Mother** in whom the Son of God would become incarnate and from whom, in the blessed fullness of time, he would be born into this world." - <https://sspx.org/en/pius-ix-ineffalibus-deus>) So, was St Thomas Aquinas **wrong** back in 1274 to speculate or even question this matter? Yes, but did that mean St. Thomas Aquinas was a heretic or outside the Church? Absolutely not. In time, the matter was clarified once and for all.

The same was true of Geocentrism vs Heliocentrism. The Church has held the traditional understanding (geostatic and geocentric) position, that the earth stands still at the center of the universe. In 1543, the Polish astronomer Nicolaus Copernicus although Catholic, speculated on a "new" novel idea that the sun was the center of the galaxy and the earth revolved around it. Galileo Galilei was one of Copernicus' students to accept the thesis. Later, in 1615, he was accused of heresy for his not just accepting but teaching against such scriptures as the miracle in Joshua 10:12-13. Pope Paul V considered the case and although he did not endorse the heresy recommendation, he accepted the judgments of scientific falsity and theological error and decided to prohibit the theory. Geocentrism has always been the Church's teaching and since Pope Paul V finally declared it as "ex-cathedra" thus extraordinary magisterium, geocentrism was then dogmatized. When a Pope puts forth an infallible teaching, no one can change a teaching.

In time, all such matters "speculated" upon by even holy saints and doctors of the Church will be ultimately clarified by a faithful Holy Father of the Catholic Church. As Jesus said, "the gates of hell (heresies) cannot prevail" indefinitely. So, such matters require patience to rectify ambiguities.

What we do know is that salvation can only be realized by "exercising" faith in Jesus Christ and by following all His teachings and the traditions of His Holy Catholic Church, established by the Holy Ghost with Peter as the first Holy Father, Pope, at Pentecost 33 AD.