



READINGS

IN THE CATHOLIC TRADITION

WORSHIP WITH NON-CATHOLICS

SACRED SCRIPTURE

Douay-Rheims Version

Lamentations 1:4, 10

The ways of Sion mourn, because there are none that come to the solemn feast: all her gates are broken down: her priests sigh: her virgins are in affliction, and she is oppressed with bitterness. ...The enemy hath put out his hand to all her desirable things: for she hath seen the Gentiles enter into her sanctuary, of whom Thou gavest commandment that they should not enter into Thy church.

Daniel 3:95-96

They changed the king's word, and delivered up their bodies that they might not serve, nor adore any god, except their own God. By me therefore this decree is made, that every people, tribe, and tongue, which shall speak blasphemy against the God of Sidrach, Misach, and Abdenago, shall be destroyed, and their houses laid waste: for there is no other God that can save in this manner.

Mt 18:15-17

But if thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. And if he will not hear thee, take with thee one or two more: that in the mouth of two or three witnesses every word may stand. And if he will not hear them: tell the church. And if he will not hear the church, let him be to thee as the heathen and publican.

John 4:21-24

Jesus saith to her: Woman, believe me, that the hour cometh, when you shall neither on this mountain, nor in Jerusalem, adore the Father. You adore that which you know not: we adore that which we know; for salvation is of the Jews. But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him. God is a spirit; and they that adore him, must adore him in spirit and in truth.

Romans 16:17-18

Now I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine which you have learned, and avoid them. For they that are such, serve not Christ our Lord, but their own belly; and by pleasing speeches and good words, seduce the hearts of the innocent.

1 Cor 5:11-13

But now I have written to you, not to keep company, if any man that is named a brother, be a fornicator, or covetous, or a server of idols, or a railer, or a drunkard, or an extortioner: with such a one, not so much as to eat. For what have I to do to judge them that are without? Do not you judge them that are within? For them that are without, God will judge. Put away the evil one from among yourselves.

Ephesians 5:6-8

Let no man deceive you with vain words. For because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness, but now light in the Lord. Walk then as children of the light.

2 Thesselonians 3:6

We charge you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly, and not according to the tradition which they have received from us.

1 Timothy 6:3, 20-21

If any man teach otherwise, and consent not to the sound words of our Lord Jesus Christ, and to that doctrine which is according to godliness... O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words, and oppositions of knowledge falsely so called. Which some promising, have erred concerning the faith.

Titus 3:10

A man that is a heretic, after the first and second admonition, avoid; knowing that he that is such a one is subverted, and sinneth, being condemned by his own judgment.

2 John 1:9-11

Whosoever revolteth, and continueth not in the doctrine of Christ, hath not God. He that continueth in the doctrine the same hath both the Father and the Son. If any man come to you and bring not this doctrine, receive him not into your house, nor say to him, God speed you: for he that saith to him, God speed you, communicateth with his wicked works.

CHURCH COUNCILS

Chronologically

WORSHIP WITH NON-CATHOLICS

Synod of Antioch (341 AD)

It is unlawful to communicate with excommunicated persons, or to assemble in private houses and pray with those who do not pray in the Church... If any one of the bishops, priests, deacons, or anyone in the canon shall be found communicating with excommunicated persons, let him also be excommunicated, as one who brings confusion on the order of the Church.¹

Synod of Laodicea (363-64 AD)

It is not permitted to heretics to enter the house of God while they continue in heresy. Members of the Church are not allowed to meet in the cemeteries, nor attend the so-called martyrries of any heretics, for prayer or service... No one shall pray in common with heretics and schismatics.²

Regional Council of Carthage (397 AD)

No one must either pray or sing psalms with heretics; and whosoever shall communicate with those who are cut off from the communion of the Church, whether clergyman or laic, let him be excommunicated.³

Apostolic Canons (c. 450 AD)

Let a bishop, presbyter, or deacon, who has only prayed with heretics, be excommunicated: but if he has permitted them to perform any clerical office, let him be deposed. ...If any clergyman or layman shall enter into a synagogue of Jews or heretics to pray, let the former be deposed and the latter be excommunicated. ...If any Christian brings oil into a temple of the heathen or into a synagogue of the Jews at their feast, or lights lamps, let him be excommunicated.⁴

Ecumenical Council of Constantinople II (553 AD)

The heretic, even though he has not been condemned formally by any individual, in reality brings anathema on himself, having cut himself off from the way of truth by his heresy. What reply can such people make to the Apostle when he writes: As for someone who is factious, after admonishing him once or twice, have nothing more to do with him, knowing that such a person is perverted and sinful; he is self-condemned. ...if anyone does not anathematize [n.] and all other heretics who have been condemned and anathematized by the holy, catholic and apostolic Church... let him be anathema.⁵

Ecumenical Council of Lateran II (1139 AD)

Those who, simulating a kind of religiosity, condemn the sacrament of the Lord's Body and Blood, the baptism of children, the priesthood and other ecclesiastical orders, and legitimate marriages, we expel from the Church of God and condemn as heretics, and prescribe that they be constrained by the temporal powers. We also bind up their defenders in the fetter of the same condemnation.⁶

Ecumenical Council of Lateran IV (1215 AD)

One indeed is the universal Church of the faithful, outside of which no one at all is saved.⁷ We excommunicate and anathematize every heresy raising itself up against this holy, orthodox and catholic faith... We condemn all heretics, whatever names they may go under... Moreover, we determine to subject to excommunication believers who receive, defend or support heretics. ...If anyone refuses to avoid [heretics] after they have been pointed out by the Church, let them also be excommunicated.⁸

Ecumenical Council of Florence (1438-45 AD)

[This Council] 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 that was prepared for the devil and his angels, unless they are joined to the Catholic Church before the end of their lives; that the unity of the ecclesiastical body is of such importance that only for 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 produce eternal rewards; and that nobody can be saved, no matter how much he has given away in alms and even if he has shed his blood in the name of Christ, unless he has persevered in the bosom and the unity of the Catholic Church.⁹

Ecumenical Council of Lateran V (1512-17 AD)

And since truth cannot contradict truth, we define that every statement contrary to the enlightened truth of the faith is totally false and we strictly forbid teaching otherwise to be permitted. We decree that all those who cling to erroneous statements of this kind, thus sowing heresies which are wholly condemned, should be avoided in every way and punished as detestable and odious heretics and infidels who are undermining the Catholic faith. ...All false Christians and those with evil sentiments towards the faith, of whatever race or nation they may be, as well as heretics and those stained with some taint of heresy, or Judaizers, are to be totally excluded from the company of Christ's faithful and expelled from any position, especially from the Roman curia, and punished with an appropriate penalty...¹⁰

Ecumenical Council of Trent (1545-63 AD)

If any one says that the man who is justified and however perfect soever, is not bound to observe the commandments of God and of the Church, but only to believe; as if indeed the Gospel were a bare and absolute promise of eternal life, without the condition of observing the commandments; let him be anathema.¹¹ ...It is not becoming for anyone to approach any of the sacred [liturgical] functions except solemnly; certainly, the more the holiness and divinity of this heavenly Sacrament [of the Eucharist] is understood by a Christian, the more diligently ought he take heed lest he approach to receive it without great reverence and holiness... If anyone says that in the Holy Sacrament of the Eucharist the Only-Begotten Son of God is not to be adored even outwardly with the worship of latria... let him be anathema.¹² ...This holy Synod decrees that ordinary bishops of places shall take diligent care... not [to] allow any one who is publicly and notoriously stained with crime, either to minister at the holy altar, or to assist at the sacred services.¹³

Ecumenical Council of Vatican I (1869-70 AD)

So that we could fulfill our duty of embracing the true faith and of persevering unwaveringly in it, God, through his only begotten Son, founded the Church, and he endowed his institution with clear notes to the end that she might be recognised by all as the guardian and teacher of the revealed Word. ...Consequently, the situation of those, who by the heavenly gift of faith have embraced the Catholic truth, is by no means the same as that of those who, led by human opinions, follow a false religion; for those who have accepted the faith under the guidance of the Church can never have any just cause for changing this faith or for calling it into question.¹⁴

SAINTS, FATHERS, DOCTORS

Chronologically by Author's Death

St. Ignatius of Antioch (+108 AD)

Some are in the habit of carrying about the Name [of Christ] in wicked guile, while yet they practice things unworthy of God, whom you must flee as you would wild beasts. For they are ravening dogs, who bite secretly, against whom you must be on your guard... I have heard of some who have come to you having false doctrine, whom you did not allow to sow among you, but stopped your ears, that you might not receive those things which were sown by them...¹⁵

St. Irenaeus of Lyons (+202 AD)

The Church, though spread throughout the world to the ends of the earth, having received the faith from the Apostles and their disciples, preserves this preaching and this faith with care and, as if she inhabits a single house, believes in the same identical way, as if she had only one soul and only one heart, and preaches the truth of the faith, teaches it and transmits it in a unanimous voice, as if she had only one mouth.¹⁶ ...Such was the horror which the Apostles and their disciples had against holding even verbal communication with any corrupters of the truth; as Paul also says, 'A man that is an heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sins, being condemned of himself.' ...In the efficacy of the Spirit all those have no part who do not hasten to the Church; rather they, by their evil teaching and their evil deeds, rob themselves of life. For where the Church is, there is also the Spirit of God, and where the Spirit of God is, there is the Church and all grace.¹⁷

St. Cyprian of Carthage (+258 AD)

The blessed Apostles Peter and Paul... in their epistles execrated heretics, and warned us to avoid them.¹⁸ How can two or three be assembled together in Christ's name, who, it is evident, are separated from Christ and from His Gospel? For we have not withdrawn from them, but they from us; and since heresies and schisms have risen subsequently, from their establishment for themselves of diverse places of worship, they have forsaken the Head and Source of truth... What sacrifices do those who are rivals of the priests think that they celebrate? Do they deem that they have Christ with them when they are collected together, who are gathered together outside the Church of Christ?... Whosoever is separated from the Church is to be turned away from and avoided. Such a one is perverted and sins, and is condemned of himself. Does he think that he has Christ, who acts in opposition to Christ's priests, who separates himself from the company of His clergy and people? He bears arms against the Church, he contends against God's appointment. An enemy of the altar, a rebel against Christ's Sacrifice... he dares to set up another altar, to make another prayer with unauthorized words, to profane the truth of the Lord's offering by false sacrifices... We must withdraw, nay rather must flee, from those who fall away, lest, while any one is associated with those who walk wickedly, and goes on in ways of error and of sin, he himself also, wandering away from the path of the true road, should be found in like guilt. God is one, and Christ is one, and His Church is one, and the faith is one, and the people is joined into a substantial unity of body by the cement of concord. Unity cannot be severed; nor can one body be separated by a division of its structure...¹⁹

Lucius Lactantius (c. 325 AD)

Some, enticed by the prediction of false prophets, concerning whom both the true prophets and he himself had foretold, fell away from the knowledge of God, and left the true tradition. But all of these, ensnared by frauds of demons, which they ought to have foreseen and guarded against, by their carelessness lost the name and worship of God... Therefore it is the Catholic Church alone which retains true worship. This is the fountain of truth, this is the abode of the faith, this is the temple of God; into which if any one shall not enter, or from which if any shall go out, he is estranged from the hope of life and eternal salvation. No one ought to flatter himself with persevering strife. For the contest is respecting life and salvation, which, unless it is carefully and diligently kept in view, will be lost and extinguished.²⁰

St. Athanasius (+373 AD)

Furthermore, let us note that the very tradition, teaching, and faith of the Catholic Church from the beginning, which the Lord gave, was preached by the Apostles, and was preserved by the Fathers. On this was the Church founded; and if anyone departs from this, he neither is nor any longer ought to be called a Christian.²¹

St. Ambrose of Milan (+380 AD)

Men who disagree among themselves have all alike conspired against the Church of God... For heresy... like some dread and monstrous Scylla, divided into many shapes of unbelief, displays, as a mask to her guile, the pretence of being a Christian sect, but... where rocks of unbelief echo to the howling of her black dogs, we must pass by with ears in a manner stopped. ...Such men, who sow disputes – that is to say, heretics – the Apostle bids us leave alone. Of them he says in yet another place, that certain shall depart from the faith, giving heed to deceitful spirits, and the doctrines of devils. John, likewise, says that heretics are Antichrists... they also dishonour the Son of God, and His martyrs they have not spared.²²

St. Cyril of Jerusalem (+386 AD)

[Concerning heresy:] Can anything be more impious than this? Anything more wretched? Shun, therefore, their impiety, and do not even give greeting to a man of this kind, lest thou have fellowship with the unfruitful works of darkness: neither make curious inquiries, nor be willing to enter into conversation with them.²³ Let us hate them who are worthy of hatred; let us turn away from them from whom God turns away; let us also ourselves say unto God with all boldness concerning all heretics, Do not I hate them, O Lord, that hate You, and am not I grieved with Your enemies? For there is also an enmity which is right, according as it is written, I will put enmity between you and her seed; for friendship with the serpent works enmity with God, and death.²⁴

St. John Chrysostom (+407 AD)

I mean these remarks for those who give themselves up indiscriminately to the men who are dividing the Church. For if on the one hand those men have doctrines also contrary to ours, then on that account further it is not right to mix with them: if, on the other hand, they hold the same opinions, the reason for not mixing with them is greater still... What will you say? Shall it be said, 'Their faith is the same, they are orthodox as well as we?' If so, why then are they not with us? There is one Lord, one faith, one baptism.²⁵

St. Jerome (+420 AD)

If ever you hear of any that are called Christians taking their name not from the Lord Jesus Christ, but from some other... you may be sure that you have there not the Church of Christ, but the synagogue of Antichrist. For the fact that they took their rise after the foundation of the Church is proof that they are those whose coming the Apostle foretold. And let them not flatter themselves if they think they have Scripture as an authority for their assertions, since the devil himself quoted Scripture, and the essence of the Scriptures is not the letter, but the meaning. Otherwise, if we follow the letter, we too can concoct a new dogma...²⁶

St. Augustine of Hippo (+430 AD)

It is not to be wondered at if heretics, being enemies and opponents of the truth, claim to themselves what has been entrusted and vouchsafed to other men. What is marvelous is that some of us, traitors to the truth, uphold heretics and oppose Christians...²⁷ No man can find salvation except in the Catholic Church. Outside the Catholic Church one can have everything except salvation. One can have honor, one can have sacraments, one can sing alleluia, one can answer amen, one can have faith in the Name of the Father and the Son and of the Holy Ghost, and preach it too, but never can one find salvation except in the Catholic Church.²⁸

St. John Damascene (+749 AD)

He who believeth not according to the tradition of the Catholic Church, or who hath intercourse with the devil through strange works, is an unbeliever.²⁹

St. Francis of Assisi (+1226 AD)

And all we, brothers minor, useless servants, humbly entreat and beseech all those within the holy Catholic and Apostolic Church wishing to serve God... that we may persevere in the true faith and in doing penance, for otherwise no one can be saved.³⁰

St. Thomas Aquinas (+1274 AD)

There is one and the same faith of the ancients and the moderns, otherwise there would not be one and the same Church.³¹ 'It is so necessary to shun idolatry, that we should not come in touch with idolaters or their disciples, nor have any dealings with them'...as a punishment, the Church forbids the faithful to communicate with those unbelievers who have forsaken the faith they once received, either by corrupting the faith, as heretics, or by entirely renouncing the faith, as apostates, because the Church pronounces sentence of excommunication on both.³² ...[consider] the unity of the Mystical Body, without which there can be no salvation; for 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, according to 1 Pet 3:20-21.³³

St. Catherine of Siena (+1380 AD)

No one can attain to taste the beauty of God in the abyss of the Trinity, save by the means of this sweet Spouse, because we must all pass through the gate of Christ crucified, and this gate is not found elsewhere than in Holy Church.³⁴

St. Edmund Campion (+1581 AD)

Cut off from the Body into which alone the graces of Christ flow, you are deprived of the benefit of all prayers, sacrifices, and sacraments. ...In vain do you defend the religion of Catholics, if you hug only that which you like, and cut off all that seems not right in your eyes. There is but one plain known road, not enclosed by your palings or mine, not by private judgment, but by the severe laws of humility and obedience; when you wander from this you are lost. You must be altogether within the house of God, within the walls of salvation, to be sound and safe from all injury; if you wander and walk abroad ever so little, if you carelessly thrust hand or foot out of the ship, if you stir up ever so small a mutiny in the crew, you shall be thrust forth – the door is shut, the ocean roars, you are undone.³⁵

St. Teresa of Avila (+1582 AD)

This vision [of Hell], too, was the cause of the very deep distress which I experience because of the great number of souls who are bringing damnation upon themselves - especially of those Lutherans, for they were made members of the Church through baptism. It also inspired me with fervent impulses for the good of souls... I do not know how we can look on so calmly and see the devil carrying off as many souls as he does daily. This also makes me wish that in so urgent a matter we were not ourselves satisfied with anything short of doing all that we can.³⁶

St. Margaret Clitherow (+1586 AD)

The Church is that one wherein the true word of God is preached, which Christ left to His Apostles, which the same Church hath always observed, the Doctors preached, and Martyrs and Confessors witnessed. This is the Church I believe to be true. ...I will not pray with you [heretics], nor shall you pray with me; neither will I say 'Amen' to your prayers, nor shall you to mine."³⁷

St. Robert Bellarmine (+1621 AD)

...[The Church is] the congregation of men bound together by the profession of the same Christian Faith, and by the communion of the same sacraments, under the rule of the legitimate pastors, and especially of the one Vicar of Christ on Earth, the Roman Pontiff.

(Bellarmine, cont'd)...By reason of the first part [of this definition] are excluded all infidels, as much those who have never been in the Church, like the Jews, Turks and Pagans; as those who have been and have fallen away, like heretics and apostates. By reason of the second, are excluded catechumens and excommunicates, because the former are not to be admitted to the communion of the sacraments, the latter have been cut off from it. By reason of the third, are excluded schismatics, who have faith and the sacraments, but are not subject to the lawful pastor, and therefore they profess the faith outside, and receive the sacraments outside. However, all others are included, even if they be reprobate, sinful and wicked.³⁸

St. Francis de Sales (+1622 AD)

Yes, truly; for outside the true Church there is no salvation, out of this Ark every one is lost. Oh, what a return we make to those good Fathers who have suffered so much to preserve to us the inheritance of the Gospel: and now so arrogant are their children that they scorn them and hold them as silly fools and madmen.³⁹

St. Louis de Montfort (+1716 AD)

This is one of the devil's traps; heretics of the past who denied Tradition have fallen into it and over-critical people of today are falling into it too without even realizing it. People of this kind refuse to believe what they do not understand or what is not to their liking, simply because of their own spirit of pride and independence... As these wretched souls will have to be separated from God and Heaven for all eternity because their place will be in Hell, already here on earth they have to be separated from the company of Christ Our Lord and His servants and handmaids. Predestinate souls, you who are of God, cut yourselves adrift from those who are damning themselves...⁴⁰

St. Alphonsus Ligouri (+1787 AD)

...The Roman Catholic Church is the only true Church. Hence they who are out of our Church, or separated from it, cannot be saved... we ought to gather that we are bound to return God the most heart-felt thanks for having given us the gift of the true faith. How great is the number of infidels, heretics, and schismatics! Catholics do not amount to a tenth part of the human race. God has placed us in this number; by his providence we were born in the bosom of the true Church.⁴¹ ...See also the special love which God has shown you in bringing you into life in a Christian country, and in the bosom of the Catholic or true Church... Oh! what an invaluable benefit is the gift of faith! How many millions of souls, among infidels and heretics, are deprived of the Sacraments, of sermons, of good example, and of the other helps to salvation which we possess in the true Church.⁴²

Bl. John Henry Newman (+1890 AD)

Out of the Church, and out of the Faith, is no salvation. Not to go to Scripture, it is the doctrine of St. Ignatius, St. Irenaeus, St. Cyprian in the first three centuries, as of St. Augustine and his contemporaries in the fourth and fifth. It can never be other than an elementary truth of Christianity; and the present Pope has proclaimed it as all Popes, doctors, and bishops before him. ...The main sense is, that there is no other communion or so called Church, but the Catholic, in which are stored the promises, the sacraments, and other means of salvation; the other and derived sense is, that no one can be saved who is not in that one and only Church.⁴³

St. Frances Xavier Cabrini (+1917 AD)

Many Protestants have almost the same practices as we, only they do not submit to the Holy Father and attach themselves to the true Ark of Salvation. They do not want to become Catholics and unite themselves under the banner of truth wherein alone there is true salvation. Of what avail is it, children, if Protestants lead naturally pure, honest lives, yet lack the Holy Ghost? They may well say: 'We do no harm; we lead good lives'; but, if they do not enter the true fold of Christ, all their protestations are in vain.⁴⁴

PAPAL TEACHING

Chronologically by Author's Death

Pope St. Leo the Great (+461 AD)

Wherefore, since outside the Catholic Church there is nothing perfect, nothing undefiled, the Apostle declaring that 'all that is not of faith is sin,' we are in no way likened with those who are divided from the unity of the Body of Christ; we are joined in no communion.⁴⁵

Pope Pelagius II (d. 590 AD)

If anyone, however, either suggests or believes or presumes to teach contrary to this faith, let him know that he is condemned and also anathematized according to the opinion of the same Fathers... Consider (therefore) the fact that whoever has not been in the peace and unity of the Church, cannot have the Lord...⁴⁶

Pope St. Gregory the Great (+604 AD)

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 will not be saved.⁴⁷

Pope St. Agatho (+681 AD)

[T]he inventors of new dogma have been shown to be the followers of heretics, and not the walkers in the footsteps of the holy Fathers: therefore whoever wishes to color any error of his whatever, is condemned by the light of truth, as the Apostle of the Gentiles says, For everything that does make manifest is light, for the truth ever remains constant and the same, but falsehood is ever varying, and in its wanderings adopting things mutually contradictory. On this account the inventors of the new dogma have been shown to have taught things mutually contradictory, because they were not willing to be followers of the Evangelical and Apostolic faith.⁴⁸

Pope Innocent III (d. 1216 AD)

By the heart we believe and by the mouth we confess the one Church, not of heretics but the Holy Roman, Catholic, and Apostolic (Church) outside of which we believe that no one is saved.⁴⁹

Pope Boniface VIII (d. 1303 AD)

With Faith urging us we are forced to believe and to hold the one, holy, Catholic Church and that, apostolic, and we firmly believe and simply confess this (Church) outside which there is no salvation nor remission of sin... the one mystical body whose head is Christ... And in this, 'one Lord, one faith, one baptism' (Eph 4:5). Certainly Noah had one ark at the time of the flood, prefiguring one Church which perfect on one cubit had one ruler and guide, namely Noah outside which we read all living things on the earth were destroyed... Therefore, of the one and only Church (there is) one body, one head... since the Lord says in John, "to be one flock and one Shepherd" (Jn 10:16)... Furthermore, we declare, say, define, and proclaim to every human creature that they by necessity for salvation are entirely subject to the Roman Pontiff.⁵⁰

Pope Clement VI (d. 1352 AD)

[Catholics] believe that all those who in baptism have received the same Catholic faith, and afterwards have withdrawn and will withdraw in the future from the communion of this same Roman Church, which one alone is Catholic, are schismatic and heretical, if they remain obstinately separated from the faith of this Roman Church... [and] that no man of the wayfarers outside the faith of this Church, and outside the obedience of the Pope of Rome, can finally be saved.⁵¹

Pope Eugene IV (d. 1447 AD)

Whoever, therefore, have adverse and contrary opinions the Church disapproves and anathematizes and declares to be foreign to the Christian body which is the Church.⁵²

Pope Pius IV (d. 1565 AD)

This true Catholic faith, outside of which no one can be saved, (and) which of my own accord I now profess and truly hold, I, N., do promise, vow, and swear that I will, with the help of God, most faithfully retain and profess the same to the last breath of life as pure and inviolable, and that I will take care as far as lies in my power that it be held, taught, and preached by my subjects... so help me God, and these holy Gospels of God.⁵³

Pope Benedict XIV (d. 1758 AD)

The degree to which the Church has abominated the fellowship of Catholics with heretics, is clearly proved... Innumerable Canons of the Church have renewed this prohibition, but most of all do they press hard lest Catholics should communicate with heretics in sacred things, or lest they should frequent the gatherings of the same... Catholics ought not to think that it is therefore acceptable for them to communicate in things sacred and divine with heretics, though these be not denounced: and indeed, [Pope] Paul V, after a mature examination of the matter, defined that it was never permitted to Catholics of the Kingdom of England to enter into the churches of heretics, and to be present at the rites which they practice therein, as may be read in two decrees promulgated by the same Pontiff... it is nearly impossible that it come about in practice that Catholics would be able to be excused from scandal when mixing themselves up in sacred things with heretics or schismatics. For this reason, the Congregations of the holy City, namely the Holy Office, and the Congregation for the Propagation of the Faith, have always reputed communication of this sort of which we speak to be illicit...⁵⁴

Pope Pius VI (d. 1799 AD)

Above all, avoid and condemn the sacrilegious intruders. ...[As] you recall the religion and faith of your fathers, We urge you lovingly not to abandon it. For it is the one true religion... Carefully beware of lending your ears to the treacherous speech of the philosophy of this age which leads to death. Keep away from all intruders... do not hold communion with them, especially in divine worship.⁵⁵

Pope Leo XII (d. 1829 AD)

It is impossible for the most true God, who is Truth Itself, the best, the wisest Provider, and the Rewarder of good men, to approve all sects who profess false teachings which are often inconsistent with one another and contradictory, and to confer eternal rewards on their members. For we have a surer word of the prophet, and in writing to you We speak wisdom among the perfect; not the wisdom of this world but the wisdom of God in a mystery. By it we are taught, and by divine faith we hold one Lord, one faith, one baptism, and that no other name under heaven is given to men except the name of Jesus Christ of Nazareth in which we must be saved. This is why we profess that there is no salvation outside the Church.⁵⁶ We address all of you who are still removed from the true Church and the road to salvation... sincerely agree with the mother Church, outside of whose teachings there is no salvation.⁵⁷

Pope Pius VIII (d. 1830 AD)

Among these heresies belongs that foul contrivance of the sophists of this age who do not admit any difference among the different professions of faith and who think that the portal of eternal salvation opens for all from any religion... This is certainly a monstrous impiety... Indeed this deadly idea concerning the lack of difference among religions is refuted even by the light of natural reason. We are assured of this because the various religions do not often agree among themselves. If one is true, the other must be false; there can be no society of darkness with light. Against these experienced sophists the people must be taught that the profession of the Catholic faith is uniquely true, as the apostle proclaims: one Lord, one faith, one baptism. Jerome used to say it this way: he who eats the lamb outside this house will perish as did those during the flood who were not with Noah in the ark.⁵⁸

Pope Gregory XVI (d. 1846 AD)

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' 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,' 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.'⁵⁹

Pope Bl. Pius IX (+1878 AD)

[J]ust as there is only one God, one Christ, one Holy Spirit, so there is also only one truth which is divinely revealed. There is only one divine faith which is the beginning of salvation for mankind and the basis of all justification, the faith by which the just person lives and without which it is impossible to please God and to come to the community of His children. There is only one true, holy, Catholic church, which is the Apostolic Roman Church. ...hope of salvation is placed in the Catholic Church which, in preserving the true worship, is the solid home of this faith and the temple of God. Outside of the Church, nobody can hope for life or salvation unless he is excused through ignorance beyond his control.⁶⁰ [Condemned Errors:] Man may, in the observance of any religion whatever, find the way of eternal salvation, and arrive at eternal salvation... Protestantism is nothing more than another form of the same true Christian religion, in which form it is given to please God equally as in the Catholic Church. ...In the present day it is no longer expedient that the Catholic religion should be held as the only religion of the State, to the exclusion of all other forms of worship.⁶¹

Pope Leo XIII (d. 1903 AD)

...[T]he Church is so often called in Holy Writ a body, and even the body of Christ – 'Now you are the body of Christ' - and precisely because it is a body is the Church visible... From this it follows that those who arbitrarily conjure up and picture to themselves a hidden and invisible Church are in grievous and pernicious error... The Church in respect of its unity belongs to the category of things indivisible by nature, though heretics try to divide it into many parts... The Church of Christ, therefore, is one and the same for ever; 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. ...He who dissents even in one point from divinely revealed truth absolutely rejects all faith, since he thereby refuses to honor God as the supreme truth and the *formal motive of faith*. ...It is then undoubtedly the office of the Church to guard Christian doctrine and to propagate it in its integrity and purity. But this is not all... [for] faith alone cannot compass so great, excellent, and important an end. There must needs be also the fitting and devout worship of God, which is to be found chiefly in the divine Sacrifice and in the dispensation of the Sacraments, as well as salutary laws and discipline. All these must be found in the Church, since it continues the mission of the Saviour for ever. The Church alone offers to the human race that religion - that state of absolute perfection - which He wished, as it were, to be incorporated in it. And it alone supplies those means of salvation which accord with the ordinary counsels of Providence.⁶²

Pope St. Pius X (+1914 AD)

[Modernist heretics] do not deny, but actually maintain, some confusedly, others frankly, that all religions are true. That they cannot feel otherwise is obvious. ...In the conflict between different religions, the most that Modernists can maintain is that the Catholic has more truth because it is more vivid, and that it deserves with more reason the name of Christian because it corresponds more fully with the origins of Christianity.⁶³

(*Pius X, cont'd*) Filled as We are with a most ardent desire to see the true Christian spirit flourish in every respect and be preserved by all the faithful, We deem it necessary to provide before anything else for the sanctity and dignity of the temple, in which the faithful assemble for no other object than that of acquiring this spirit from its foremost and indispensable font, which is the active participation in the most holy mysteries and in the public and solemn prayer of the Church. And it is vain to hope that the blessing of heaven will descend abundantly upon us, when our homage to the Most High, instead of ascending in the odor of sweetness, puts into the hand of the Lord the scourges wherewith of old the Divine Redeemer drove the unworthy profaners from the Temple.⁶⁴

Pope Benedict XV (d. 1922 AD)

Such is the nature of Catholicism that it does not admit of more or less, but must be held as a whole or as a whole rejected: 'This is the Catholic faith, which unless a man believe faithfully and firmly; he cannot be saved' (Athanasian Creed).⁶⁵

Pope Pius XI (d. 1939 AD)

Since the Church has received from Christ her Founder the office of safeguarding the sanctity of divine worship, it is certainly incumbent upon her, while leaving intact the substance of the Sacrifice and the sacraments, to prescribe ceremonies, rites, formulae, prayers and chant for the proper regulation of that august public ministry, whose special name is 'Liturgy', as being the eminently sacred action. For the Liturgy is indeed a sacred thing, since by it we are raised to God and united to Him, thereby professing our faith and our deep obligation to Him for the benefits we have received and the help of which we stand in constant need. There is thus a close connection between dogma and the sacred Liturgy, and between Christian worship and the sanctification of the faithful.⁶⁶ So, Venerable Brethren, it is clear why this Apostolic See has never allowed its subjects to take part in the assemblies of non-Catholics: for the union of Christians can only be promoted by promoting the return to the one true Church of Christ of those who are separated from it... For 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. Furthermore, in this one Church of Christ no man can be or remain who does not accept, recognize and obey the authority and supremacy of Peter and his legitimate successors... The Catholic Church is alone in keeping the true worship.⁶⁷

Pope Pius XII (d. 1958 AD)

As therefore in the true Christian community there is only one Body, one Spirit, one Lord, and one Baptism, so there can be only one faith. And therefore if a man refuse to hear the Church let him be considered – so the Lord commands – as a heathen and a publican. It follows that those who are divided in faith or government cannot be living in the unity of such a Body, nor can they be living the life of its one Divine Spirit.⁶⁸ The sacred liturgy is, consequently, the public worship... rendered by the Mystical Body of Christ in the entirety of its Head and members... The worship rendered by the Church to God must be, in its entirety, interior as well as exterior... and the worship of God, being the concern not merely of individuals but of the whole community of mankind, must therefore be social as well. This obviously it cannot be unless religious activity is also organized and manifested outwardly. Exterior worship, finally, reveals and emphasizes the unity of the mystical Body... the outward acts of religion, designed to rouse the heart, like signals of a sort, to veneration of the sacred realities, and to raise the mind to meditation on the supernatural... serve to foster piety, to kindle the flame of charity, to increase our faith and deepen our devotion. They provide instruction for simple folk, decoration for divine worship, continuity of religious practice. They make it possible to tell genuine Christians from their false or heretical counterparts.⁶⁹

ROMAN CONGREGATIONS

Chronologically

WORSHIP WITH NON-CATHOLICS

INSTRUCTION of the Sacred Congregation for the Propagation of the Faith (1729)

Joining in heretic and schismatic worship is universally prohibited by natural and divine law, from which no one has the power to dispense, and which nothing excuses. ...There is hardly any rite among the heterodox that is not stained with some error in a matter of faith... especially where commemoration is made of living Patriarchs and Bishops – schismatics and heretics – proclaimed as *preachers of the Catholic faith*. For this reason, any Catholics who come together under such circumstances to celebrate a rite of prayer and worship cannot excuse themselves from the sin of perverse common worship, or at least from the sin of pernicious scandal. ...When they [heretics and schismatics] see Catholics go to their churches, assist at their rites, and participate in their sacraments, should not one believe, or at least fear, that from this fact alone they would be more greatly confirmed in their errors, and also be persuaded by such example that they are walking the right path to salvation? Whence it follows that it is most difficult to avoid the danger of pernicious scandal to heretics and schismatics themselves: therefore, a Catholic cannot be safe in his conscience if he so joins with them in divine worship.⁷⁰

INSTRUCTION of the Sacred Congregation of the Holy Office (1859)

Communication with heretics can be either in a condemned doctrine, or in rites and other signs indicative of adherence to a false [non-Catholic] sect, with the accompanying scandal of the faithful, to whom the Church therefore forbids this communion, lest the faith be lost or endangered. Whence St. John the Evangelist strictly commands: 'if anyone comes to you and does not bring this doctrine, do not receive him into the house, or say to him, Welcome. For he who says to him, Welcome, is sharer in his evil works.' These words evidently imply that everything is forbidden that is expressed by a welcome, in so far as it constitutes liturgical actions instituted to signify ecclesiastical unity. Wherefore we read that a law was enacted by the Fathers of the Council of Carthage against praying or singing with heretics, as referred to by Benedict XIV. It is therefore illicit to invite heretics into choir during sacred services, to sing alternately with them, to give them peace, sacred ashes, candles and blessed palms, and other such tokens of external worship, which are rightly and reasonably regarded as indications of interior bond and agreement...⁷¹

LETTER of the Sacred Congregation of the Holy Office (1864)

It has been made known to the Apostolic See that some Catholic laymen and ecclesiastics have enrolled in a society to "procure" as they say, the unity of Christianity... The foundation on which this society rests is of such a nature that it makes the divine establishment of the Church of no consequence... Surely nothing should be preferable to a Catholic man than that schisms and dissensions among Christians be torn out by the roots and that all Christians be careful to keep the unity of the Spirit in the bond of peace... But, that the faithful of Christ and the clergy should pray for Christian unity under the leadership of heretics, and, what is worse, according to an intention, polluted and infected as much as possible with heresy, can in no way be tolerated. The true Church of Jesus Christ was established by divine authority, and is known by a fourfold mark, which we assert in the Creed must be believed; and each one of these marks so clings to the others that it cannot be separated from them; hence it happens that that Church which truly is, and is called Catholic should at the same time shine with the prerogatives of unity, sanctity, and apostolic succession. Therefore, the Catholic Church alone is conspicuous and perfect in the unity of the whole world and of all nations... No other Church is Catholic except the one which, founded on the one PETER, grows into one body compacted and fitly joined together in the unity of faith and charity. ...Therefore, the faithful should especially shun this London society, because those sympathizing with it favor indifferentism and engender scandal.⁷²

DECREE of the Sacred Congregation of the Holy Office (1927)

Whether it is permitted Catholics to be present at, or to take part in conventions, gatherings, meetings, or societies of non-Catholics which aim to associate together under a single agreement all who in any way lay claim to the name of Christian? *Reply: In the negative*, and there must be complete adherence to the [1864] decree on the participation of Catholics in a society 'to procure the unity of Christianity.'⁷³

INSTRUCTION of the Sacred Congregation of the Holy Office (1949)

[Bishops] shall also be on guard lest, on the false pretext that more attention should be paid to the points on which we agree than to those on which we differ, a dangerous indifferentism be encouraged. ...the whole and entire Catholic doctrine is to be presented and explained: by no means is it permitted to pass over in silence or to veil in ambiguous terms the Catholic truth regarding the nature and way of justification, the constitution of the Church, the primacy of jurisdiction of the Roman Pontiff, and the only true union by the return of the dissidents to the one true Church of Christ. ...It will be necessary to say these things clearly and openly, first because it is the truth that they themselves are seeking, and moreover because outside the truth no true union can ever be attained. ...*communicatio in sacris* [must] be entirely avoided... Although in all these meetings and conferences any communication whatsoever in worship must be avoided, yet the recitation in common of the Lord's Prayer or of some prayer approved by the Catholic Church, is not forbidden for opening or closing the said meetings.⁷⁴

CANON LAW

"Pio-Benedictine" Code of Canon Law (1917-1983)

1258. It is not licit for Catholics to attend or take part in an active way in non-catholic ceremonies.

2258. The excommunicated persons may be either *excommunicati vitandi* [avoided], or *tolerati* (tolerated). No one is considered a *vitandus* unless he has been excommunicated by name by the Holy See, has been publicly denounced as such, and explicitly declared a *vitandus* in the decree or canonical sentence.

2259. Every excommunicated person is deprived of the right to assist at Divine offices, but he may be present at sermons. If an *excommunicatus toleratus* passively assists at Divine services, he need not be expelled, but a *vitandus* must be stopped if it can be done without great inconvenience. From active participation in divine services must even be excluded the *excommunicatus toleratus* whose excommunication is publicly known or who has been excommunicated in an ecclesiastical court by a declaratory or condemnatory sentence.

2262. An excommunicated person is deprived of the indulgences, suffrages and public prayers of the Church. But it is not forbidden (1) that the faithful pray for him privately; (2) that the priests privately apply Holy Mass for him, provided scandal is avoided; for an *excommunicatus vitandus* Holy Mass is applied for his conversion only.

2267. The faithful are obliged to avoid intercourse in secular affairs with an *excommunicatus vitandus*, except husband or wife, parents, children, servants, subjects, and in general all who have a reasonable cause for dealing with such excommunicated persons.

2316. Who in any way helps the propagation of heresy or who communicates in sacred ceremonies with heretics against the prescriptions of Canon 1258 is suspect of heresy.

Code of Canon Law (1983 - Current)

214. The Christian faithful have the right to worship God according to the precepts of their own rite approved by the legitimate pastors of the Church and to follow their own form of spiritual life so long as it is consonant with the doctrine of the Church.

751. Heresy is the obstinate denial or obstinate doubt after the reception of baptism of some truth which is to be believed by divine and Catholic faith; Apostasy is the total repudiation of the Christian faith; Schism is the refusal of submission to the Supreme Pontiff or of communion with the members of the Church subject to him.

840. The sacraments of the New Testament were instituted by Christ the Lord and entrusted to the Church. As actions of Christ and the Church, they are signs and means which express and strengthen the faith, render worship to God, and effect the sanctification of humanity and thus contribute in the greatest way to establish, strengthen, and manifest ecclesiastical communion. Accordingly, in the celebration of the sacraments the sacred ministers and the other members of the Christian faithful must use the greatest veneration and necessary diligence.

898. The Christian faithful are to hold the Most Holy Eucharist in highest honor, taking an active part in the celebration of the most august sacrifice, receiving this sacrament most devoutly and frequently, and worshipping it with the highest adoration.

915. Those who have been excommunicated or interdicted after the imposition or declaration of the penalty and others obstinately persevering in manifest grave sin are not to be admitted to holy communion.

916. A person who is conscious of grave sin is not to celebrate Mass or receive the body of the Lord without previous sacramental confession unless there is a grave reason and there is no opportunity to confess; in this case the person is to remember the obligation to make an act of perfect contrition which includes the resolution of confessing as soon as possible.

1210. Only those things which serve the exercise or promotion of worship, piety, or religion are permitted in a sacred place; anything not consonant with the holiness of the place is forbidden.

1331 §1. An excommunicated person is forbidden: 1) to have any ministerial participation in celebrating the sacrifice of the Eucharist or any other ceremonies of worship whatsoever; 2) to celebrate the sacraments or sacramentals and to receive the sacraments; 3) to exercise any ecclesiastical offices, ministries, or functions whatsoever or to place acts of governance.

1364 §1. Without prejudice to the precept of can. 194, §1, n. 2, an apostate from the faith, a heretic, or a schismatic incurs a *latae sententiae* excommunication; in addition, a cleric can be punished with the penalties mentioned in can. 1336, §1, nn. 1, 2, and 3.

1365. A person guilty of prohibited participation in sacred rites (*communicatio in sacris*) is to be punished with a just penalty.

1369. A person who in a public show or speech, in published writing, or in other uses of the instruments of social communication utters blasphemy, gravely injures good morals, expresses insults, or excites hatred or contempt against religion or the Church is to be punished with a just penalty.

CATHOLIC CATECHISMS

Chronologically

WORSHIP WITH NON-CATHOLICS

Catechism of the Council of Trent (1566)

What we most particularly ask in this Petition is that all may acknowledge and revere the spouse of Jesus Christ, our most holy mother the Church, in which alone is to be found the copious and inexhaustible fountain that cleanses and effaces all the stains of sin, and from which are drawn all the Sacraments of salvation and sanctification... To that Church alone and to those whom she embraces in her bosom and holds in her arms, appertains the invocation of that divine name, outside of which there is no other name under heaven given to men whereby we must be saved.⁷⁵

The Marks of the Church... The first mark of the true Church is described in the Nicene Creed, and consists in unity... The second mark of the Church is holiness... because she is united to her holy Head, as His body; that is, to Christ the Lord... Moreover, the Church alone has the legitimate worship... Hence, to possess true holiness, we must belong to this Church... The third mark of the Church is that she is Catholic... Unlike states of human institution, or the sects of heretics, she is not confined to any one country or class of men, but embraces within the amplitude of her love all mankind, whether barbarians or Scythians, slaves or freemen, male or female... She is also called universal, because all who desire eternal salvation must cling to and embrace her, like those who entered the ark to escape perishing in the flood. This, therefore, is to be taught as a most reliable criterion, by which to distinguish the true from a false Church. ...The true Church is also to be recognised from her origin, which can be traced back under the law of grace to the Apostles; for her doctrine is the truth not recently given, nor now first heard of, but delivered of old by the Apostles, and disseminated throughout the entire world.

Hence no one can doubt that the impious opinions which heresy invents, opposed as they are to the doctrines taught by the Church from the days of the Apostles to the present time, are very different from the faith of the true Church. That all, therefore, might know which was the Catholic Church, the Fathers, guided by the Spirit of God, added to the Creed the word Apostolic. For the Holy Ghost, who presides over the Church, governs her by no other ministers than those of Apostolic succession. This Spirit, first imparted to the Apostles, has by the infinite goodness of God always continued in the Church. And just as this one Church cannot err in faith or morals, since it is guided by the Holy Ghost; so, on the contrary, all other societies arrogating to themselves the name of church, must necessarily, because guided by the spirit of the devil, be sunk in the most pernicious errors, both doctrinal and moral.⁷⁶

“Short Catechism” – St. Robert Bellarmine (1614)

I believe also that there is a Church, which is the congregation of all faithful Christians that are baptized: And I do believe and confess the Faith of Christ Our Lord, and to acknowledge the high Bishop of Rome for Vicar of the same Christ on Earth. ...I believe that in the holy Church there is true remission of sins, by means of the Holy Sacraments, and that in the same, men of children of the Devil, and condemned to death, become the children of God, and Heirs of paradise. ...I believe that in the end of the world, all men shall rise, taking again the same bodies which before they had, and this by the power of God, to whom nothing is impossible. ...I believe, that for good Christians there is life everlasting full of all felicity, and free from all kind of evil, as contrariwise for Infidels, and for Evil Christians, there is eternal death, replenished with all misery, and void of all good.⁷⁷

“Small Catechism” – St. Peter Canisius (1622)

Out of this Communion of Saints like as out of the Ark of Noah there is certainly undoubted destruction, but no salvation for mortal men: not for the Jews or Heathens, that never received the faith of the Church: not for Heretics, that have forsaken the faith once received, or anyway corrupted the same: not for Schismatics, that have divided themselves from the peace and unity of the Church: finally, not for Excommunicate persons, that for any grievous crime or cause, have deserved to be cut off as hurtful pernicious members, from the body of the Church. And all and every of these, because they do not appertain unto the Church and to her Holy Communion, they cannot be partakers of the grace of God and eternal salvation, except they be first reconciled and restored unto the same Church, from which, they through their own default have once been separated. For most certain is the rule of Saint Cyprian, and Saint Augustine: that he shall not have God to be his Father, that will not have the Church to be his Mother.⁷⁸

“Hay’s Catechism” – Bp. George Hay (1871)

General Laws of God, forbidding all communication in religion with those of a false religion... [are] grounded upon the light in which all false religions are considered in the Holy Scripture; for there we are assured that they arise from false teachers, who are called seducers of the people, ravenous wolves, false prophets, who speak perverse things: that they are anti-Christ, and enemies of the cross of Christ; that, departing from the true faith of Christ, they give heed to the spirits of error; that their doctrines are the doctrines of devils, speaking lies; that their ways are pernicious, their heresies damnable, and the like. ...All false religions flow from the father of lies, and make those who embrace them unbelievers; therefore all participation, all fellowship, all communication with false religions, is here expressly forbidden by the Word of God. ...Let us not offend our God, by transgressing these His express commands, by joining in the prayers or going to the meetings of such as are separated from His holy Church, lest He should withdraw His holy grace from us, and as we expose ourselves to the danger, leave us to perish in it... God has expressly forbidden it, therefore no human power can make it lawful.

...The learned translators of the Rheims New Testament, in their note, justly observe, ‘That, in matters of religion, in praying, hearing their sermons, presence at their service, partaking of their sacraments, and all other communicating with them in spiritual things, it is a great and damnable sin to deal with them.’ And if this be the case with all in general, how much more with those who are well instructed and better versed in their religion than others? ...Therefore in all ages [the Church’s] conduct on this point has been uniformly the same as what the Holy Scripture teaches. She has constantly forbidden her children to hold any communication, in religious matters, with those who are separated from her communion; and this she has sometimes done under the most severe penalties... and in this she shows herself to be the true mother... [for] she never can allow any of her faithful children to have any religious communication with those of a false religion and corrupted Faith.⁷⁹

The Baltimore Catechism (1891)

Faith obliges us: first, to make efforts to find out what God has revealed; second, to believe firmly what God has revealed; third, to profess our faith openly whenever necessary. ...A Catholic can best safeguard his faith by making frequent acts of faith, by praying for a strong faith, by studying his religion very earnestly, by living a good life, by good reading, by refusing to associate with the enemies of the Church, and by not reading books and papers opposed to the Church and her teaching. ...A Catholic sins against faith by apostasy, heresy, indifferentism, and by taking part in non-Catholic worship.⁸⁰

"False worship" – that is, worshiping God not as He direct us by His Church, but in some ways pleasing to ourselves... now that we have the real Sacrifice it would be sinful to use only figures, and it would be a false worship displeasing to God. So, too, all those who leave the true Church to practice a religion of their own have a false worship, for they worship God not as He wishes, but as they wish.⁸¹

The Catechism of Pope St. Pius X (1908)

...Those who do not acknowledge the Roman Pontiff as their Head do not belong to the Church of Jesus Christ. ...From the numerous societies or sects founded by men and calling themselves Christian, the Church of Jesus Christ is easily distinguished by four marks: She is One, Holy, Catholic and Apostolic. ...The true Church is called One, because her children of all ages and places are united together in the same faith, in the same worship, in the same law; and in participation of the same Sacraments, under the same visible Head, the Roman Pontiff. ...There cannot be more than one Church; for as there is but one God, one Faith and one Baptism, there is and can be but one true Church. ...The true church is called Holy because holy is her Invisible Head, Jesus Christ; holy are many of her members; holy are her faith, her laws, her Sacraments; and outside of her there is not and cannot be true holiness. ...The true Church is called Catholic, or Universal, because she embraces the faithful of all times, of all places, of all ages and conditions; and all peoples are called to belong to her. ...The true Church is also called Apostolic because she goes back without a break to the Apostles; because she believes and teaches all that the Apostles believed and taught; and because she is guided and governed by their lawful successors. ...The true Church is called Roman, because the four marks of Unity, Sanctity, Catholicity and Apostolicity are found in that Church alone which acknowledges as Head the Bishop of Rome, the Successor of St. Peter. ...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.⁸²

Catechism of the Summa Theologica - Thomas Pegues, O.P. (1922)

Q. *Can heretics make an act of faith?* No, for even though in their minds they assent to such and such a point of revealed doctrine, they do not give this assent on the word of God, but on their own private judgment. ...A sin against faith consists in not wishing to submit one's mind to the word of God through homage or through love for God's word. ...[Such a sin] is always man's own fault, because he resists the actual grace God offers inviting him to make this act of submission... all men always have this grace, although in different degrees and as it pleases God to distribute it according to the designs of His Providence. ...Without supernatural faith one can do absolutely nothing towards salvation; moreover, heaven is lost unless one receive the gift of faith from God before death.⁸³

Schism is the separating oneself intentionally from the unity of the Church, either by refusing to submit to the Sovereign Pontiff as to the head of the Church, or by refusing to have communication with the members, as such, of the Church.⁸⁴ Q. *It is then from the Sovereign Pontiff that depends every man's union with Jesus Christ through the Sacraments and consequently his supernatural life and eternal salvation?* Yes; for although it is true that the grace of Jesus Christ is not in an absolute way dependent upon the reception of the Sacraments themselves when it is impossible to receive them, at least in the case of adults – and that the action of the Holy Ghost can supplement this defect provided the person is not in bad faith; it is, on the other hand, absolutely certain that no one who separates himself knowingly from communion with the Sovereign Pontiff can participate in the grace of Jesus Christ, and that in consequence if he dies in that state he is irremediably lost. Q. *Is it then in this sense that it is said no one can be saved outside the Church?* Yes, for no one can hold God as his Father who does not hold the Church for his Mother.⁸⁵

Fundamentals of Catholic Dogma – Fr. Ludwig Ott (1952)

The members of the Church are those who have validly received the Sacrament of Baptism and who are not separated from the unity of the confession of the Faith, and from the unity of the lawful communion of the Church. ...Although public apostates and heretics, schismatics and *excommunicati vitandi* are outside the legal organisation of the Church, still their relationship to the Church is essentially different from that of the unbaptised... [for] the baptised person, in spite of his ceasing to be a member of the Church, cannot cut himself off so completely from the Church, that every bond with the Church is dissolved... Thus the Church claims jurisdiction over baptized persons who are separated from her. ...Membership of the Church is necessary for all men for salvation. ...Christ ordained affiliation to the Church by founding the Church as an institution unto salvation for all men. He endowed the Apostles with his authority, gave them a universal mandate to teach and baptize and made eternal salvation dependent on the acceptance of His teaching and the reception of Baptism. That those who, in innocent ignorance, do not know the true Church of Christ, but who are nevertheless ready to bow to the demands of the Divine Will, will not be cast out, springs from the Divine Justice, and from the doctrine of God's general will of salvation, which is clearly proved in the Scriptures.⁸⁶

ENCYCLOPEDIAS, ETC.

The Maryknoll Catholic Dictionary (1965)

Communicatio in sacris: (L. joining in sacred actions) The act by which a Catholic actively and publicly joins in divine worship with non-Catholics. The Church tolerates mere passive presence for a grave reason; e.g., weddings and funerals of close non-Catholic relatives and friends. Active participation is forbidden.

Catholic Encyclopedia (1914)

Heresy: ...The believer accepts the whole deposit [of Faith] as proposed by the Church; the heretic accepts only such parts of it as commend themselves to his own approval. The heretical tenets may be ignorance of the true creed, erroneous judgment, imperfect apprehension and comprehension of dogmas: in none of these does the will play an appreciable part, wherefore one of the necessary conditions of sinfulness--free choice--is wanting and such heresy is merely objective, or *material*. On the other hand the will may freely incline the intellect to adhere to tenets declared false by the Divine teaching authority of the Church... Heresy thus willed is imputable to the subject and carries with it a varying degree of guilt; it is called *formal*, because to the material error it adds the informative element of 'freely willed'.

...Heresy differs from apostasy. The apostate *a fide* abandons wholly the faith of Christ either by embracing Judaism, Islamism, Paganism, or simply by falling into naturalism and complete neglect of religion; the heretic always retains faith in Christ. Heresy also differs from schism. Schismatics, says St. Thomas, in the strict sense, are they who of their own will and intention separate themselves from the unity of the Church... Heresy is opposed to faith; schism to charity; so that, although all heretics are schismatics because loss of faith involves separation from the Church, not all schismatics are necessarily heretics, since a man may, from anger, pride, ambition, or the like, sever himself from the communion of the Church and yet believe all the Church proposes for our belief.

... Heresy is a sin because of its nature it is destructive of the virtue of Christian faith. Its malice is to be measured therefore by the excellence of the good gift of which it deprives the soul. Now faith is the most precious possession of man, the root of his supernatural life, the pledge of his eternal salvation. Privation of faith is therefore the greatest evil, and deliberate rejection of faith is the greatest sin. ...It cannot be pleaded in attenuation of the guilt of heresy that heretics do not deny the faith which to them appears necessary to salvation, but only such articles as they consider not to belong to the original deposit. In answer it suffices to remark that two of the most evident truths of the *depositum fidei* are the unity of the Church and the institution of a teaching authority to maintain that unity. That unity exists in the Catholic Church, and is preserved by the function of her teaching body: these are two facts which anyone can verify for himself. In the constitution of the Church there is no room for private judgment sorting essentials from non-essentials: any such selection disturbs the unity, and challenges the Divine authority, of the Church; it strikes at the very source of faith. The guilt of heresy is measured not so much by its subject-matter as by its formal principle, which is the same in all heresies: revolt against a Divinely constituted authority.

...*Communicatio in sacris*, i.e. active participation in non-Catholic religious functions, is on the whole unlawful, but it is not so intrinsically evil that, under given circumstances, it may not be excused. Thus friends and relatives may for good reasons accompany a funeral, be present at a marriage or a baptism, without causing scandal or lending support, to the non-Catholic rites, provided no active part be taken in them: their motive is friendship, or maybe courtesy, but it nowise implies approval of the rites. Non-Catholics are admitted to all Catholic services but not to the sacraments.

... The Church's legislation on heresy and heretics is often reproached with cruelty and intolerance. Intolerant it is: in fact its *raison d'être* is intolerance of doctrines subversive of the faith. But such intolerance is essential to all that is, or moves, or lives, for tolerance of destructive elements within the organism amounts to suicide. Heretical sects are subject to the same law: they live or die in the measure they apply or neglect it. The charge of cruelty is also easy to meet. All repressive measures cause suffering or inconvenience of some sort: it is their nature. But they are not therefore cruel. The father who chastises his guilty son is just and may be tender-hearted. Cruelty only comes in where the punishment exceeds the requirements of the case.

Excommunication: ...Since excommunication is the forfeiture of the spiritual privileges of ecclesiastical society, all those, but those only, can be excommunicated who, by any right whatsoever, belong to this society... all who have been baptized are liable to excommunication, even those who have never belonged to the true Church, since by their baptism they are really her subjects, though of course rebellious ones. Moreover, the Church excommunicates not only those who abandon the true faith to embrace schism or heresy, but likewise the members of heretical and schismatic communities who have been born therein. As to the latter, however, it is not question of personal excommunication; the censure overtakes them in their corporate capacity, as members of a community in revolt against the true Church of Jesus Christ.

...[Regarding] the Mass, the Divine Office, and other sacred ceremonies[;] An excommunicated person may not and should not assist at these ceremonies. If he be a *toleratus*, his presence need not be taken into account, and the service can be continued. If he be a *vitandus* he must be warned to retire, and in case of refusal he must be forcibly compelled to withdraw; but if he still persists in remaining, the service must be discontinued, even the Mass, unless the Canon has been commenced. Nevertheless, since the condition of an excommunicated person, even a *vitandus*, is no worse than that of an infidel, he may assist at sermons, instructions, etc., venerate images and relics, take holy water, and use privately other sacramentals. ...A *toleratus* may be admitted to the choir, but a *vitandus* must be expelled therefrom. All excommunicated clerics are prohibited from celebrating Mass and performing other strictly liturgical functions, under penalty of the irregularity *ex delicto* for violation of the censure; participation in the liturgical acts performed by an excommunicated cleric is a forbidden *communicatio in sacris*; however, no censure would result from it except in the case of clerics voluntarily communicating *in sacris* with those whom the pope had excommunicated by name.

NOTES *Primary sources referenced wherever possible. Denzinger references (DZ) are from the 30th edition.

- ¹ Synod of Antioch, Canon 2
- ² Synod of Laodicea, Cans. 6, 9, 33
- ³ Regional Council of Carthage IV, Cans. 72, 73
- ⁴ The Apostolic Canons, Cans. 45, 64, 71
- ⁵ Ecumenical Council of Constantinople II, Can. 11
- ⁶ Ecumenical Council of Lateran II, Can. 23
- ⁷ Ecumenical Council of Lateran IV, Confession of Faith, Ch. 1
- ⁸ Ecumenical Council of Lateran IV, Can. 3
- ⁹ Ecumenical Council of Florence, Session 11
- ¹⁰ Ecumenical Council of Lateran V, Sessions 8, 9
- ¹¹ Ecumenical Council of Trent Session 6, Can. 22
- ¹² Ecumenical Council of Trent, Session 13; *Ibid.*, Can.6
- ¹³ Ecumenical Council of Trent, Session 22
- ¹⁴ Ecumenical Council of Vatican I, Session 3, Ch. 3; cf. also Can. 6
- ¹⁵ Letter to the Ephesians, n. 7, 9
- ¹⁶ Against Heresies, Bk. I, Ch. 10.2
- ¹⁷ Against Heresies, Bk. III, Ch. 3.4, 24.1
- ¹⁸ Epistle 74, n. 6
- ¹⁹ *De Unitate*, n. 12-14, 17, 23
- ²⁰ *Institutiones Divinae*, Bk. IV, Ch. 30
- ²¹ Letters to Serapion, Epistle I, n. 28
- ²² *De Fide*, Bk. I, Ch. 6, Bk. II, Ch. 15
- ²³ Catechetical Lecture 6
- ²⁴ Catechetical Lecture 16
- ²⁵ Homily 11 on Ephesians
- ²⁶ *Adversus Luciferianos*, n. 28
- ²⁷ On Baptism, Against the Donatists, Bk. VII, n. 1, 2
- ²⁸ *Sermo ad Caesariensis Ecclesiae Plebem*, n. 6
- ²⁹ *Ad De Fide Orthodoxa*, Bk. IV, Ch. 10
- ³⁰ Rules of the Friars Minor (Robinson), p. 61-62
- ³¹ *Quaestiones Disputatae de Veritate*, Q. 14, a. 12c
- ³² *Summa Theologiae* II.II.10.9
- ³³ *Summa Theologiae* III.73.3
- ³⁴ Letter 371 to Master Raimondo of Capua
- ³⁵ Letter to Richard Cheney, Bishop of Gloucester
- ³⁶ *Life*, Ch. 32
- ³⁷ As quoted in the account of her martyrdom, *Pictures of Christian Heroism*, (Manning, 1855), p. 176, 178
- ³⁸ On the Church Militant, Bk. III, Ch. II
- ³⁹ The Catholic Controversy, Part I, Ch. IX: That the Church Cannot Perish
- ⁴⁰ Secret of the Rosary, Forty-Sixth Rose - Forty-Seventh Rose
- ⁴¹ Instructions for the People on the Ten Commandments and the Sacraments, Part I, Ch. I: The First Commandment
- ⁴² Sermon 29 for Trinity Sunday
- ⁴³ Letter to the Duke of Norfolk, Sect. 9
- ⁴⁴ The Travels of Mother Frances Xavier Cabrini (Chicago, 1944), p. 84, 71
- ⁴⁵ Sermon 129, *De Jejun. Pent. ii. C. 2*, p. 317
- ⁴⁶ *Quod ad Dilectionem* (585), DZ 246
- ⁴⁷ Cited in Gregory XVI, *Summo Iugiter Studio* (1832), n. 5
- ⁴⁸ Letter of Pope Agatho to the Third Council of Constantinople (681)
- ⁴⁹ *Eius Exemplo* (1208), DZ 423
- ⁵⁰ *Unam Sanctam* (1302), DZ 468-69
- ⁵¹ *Super Quibusdam* (1351), DZ 570a3, b
- ⁵² *Cantate Domino* (1441), DZ 705
- ⁵³ *Iniunctum Nobis* (1565), DZ 1000
- ⁵⁴ *De Synodo Dioecetano*, Bk. VI, Ch. 5, n. 1-2, cited in his *Opera Omnia* (Prati, 1844) vol. XI, p. 157ff
- ⁵⁵ *Charitas* (1791), n. 31-32
- ⁵⁶ *Ubi Primum* (1824), n. 14
- ⁵⁷ *Quod Hoc Ineunte* (1824), n. 9
- ⁵⁸ *Traditi Humilitati* (1829), n. 4
- ⁵⁹ *Mirari Vos* (1832), n. 13
- ⁶⁰ *Singulari Quidem* (1856), n. 7
- ⁶¹ The Syllabus of Errors (1864), n. 16, 18, 77
- ⁶² *Satis Cognitum* (1896), n. 3-5, 9
- ⁶³ *Pascendi* (1907), n. 14
- ⁶⁴ Papal Letter to the Cardinal Vicar of Rome, accompanying *Tra Le Sollecitudini* (1903)
- ⁶⁵ *Ad Beatissimi* (1914), n. 24
- ⁶⁶ *Divini Cultus* (1928), DZ 2200
- ⁶⁷ *Mortalium Animos* (1928), n. 10-11
- ⁶⁸ *Mystici Corporis* (1943), n. 22
- ⁶⁹ *Mediator Dei* (1947), n. 20, 23
- ⁷⁰ *Collectanea S. Congregationis de Propaganda Fidei seu Decreta Instructiones Rescripta pro Apostolicis Missionibus* (Ex Typographia Polyglotta, Roma, 1907), n. 311
- ⁷¹ *Collectanea S. Congregationis de Propaganda Fidei seu Decreta Instructiones Rescripta pro Apostolicis Missionibus* (Ex Typographia Polyglotta, Roma, 1907), n. 1176
- ⁷² Letter of the Holy Office to the Bishops of England (1864), DZ 1685-87
- ⁷³ Decree of the Holy Office (1927), DZ 2199
- ⁷⁴ Instruction of the Holy Office on the "Ecumenical Movement" (1949), AAS 42-142
- ⁷⁵ Catechism of the Council of Trent, Part IV, The First Petition of the Lord's Prayer
- ⁷⁶ Catechism of the Council of Trent, Part I, Article IX: "I Believe in the Holy Catholic Church"
- ⁷⁷ A Short Christian Doctrine, Section II, A Declaration of the Creed
- ⁷⁸ A Sum of Christian Doctrine, Exposition of the Apostles' Creed, Ninth Article
- ⁷⁹ The Sincere Christian, Appendix: On Communicating in Religion With Those Who Are Separated from the Church of Christ
- ⁸⁰ Baltimore Catechism, vol. II, n. 6
- ⁸¹ Baltimore Catechism, vol. IV, n. 13
- ⁸² Catechism of Pope St. Pius X, Ninth Article of the Creed, "The Church in Particular"
- ⁸³ Catechism of the Summa Theologica, The Second Part, II, G-H
- ⁸⁴ Catechism of the Summa Theologica, The Second Part, X, G
- ⁸⁵ Catechism of the Summa Theologica, The Third Part, XLII, D
- ⁸⁶ Fundamentals of Catholic Dogma, Book Four, Part II, Ch. 5, § 19-20