

Amazing Catholic Statements

<http://www.lightministries.com/SDA/id521.htm>

(Please **NOTE:** With the apparent change in the attitudes of the Catholic Church in public towards other religious peoples, it becomes necessary to know what the Catholic church really teaches. The following clearly reveals that the Catholic Church has not changed at all, but is still the same as she was before—no matter what front she parades to the world! All statements given are from Catholic sources. These statements are found to be based upon pure tradition, and have no foundation whatsoever in God's word of truth. These statements are here provided to clearly show how the Catholic church instructs their membership to unquestionably submit to the traditions and commandments of men—which Christ declares to be vain worship (see Matthew 15:9) and which will bring His curse (see Jeremiah 17:5), as well as to help you avoid being trapped in this same snare.)

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Amazing Catholic Statements Regarding the Pope

The Pope is God On This Earth

"Take care that we lose not that salvation, that life and breath which thou hast given us, for thou art our shepherd, thou art our physician, thou art our governor, thou art our husbandman, thou art finally another God on earth." Christopher Marcellus in Oration addressing Pope Julius II, in Fifth Lateran Council, Session IV (1512), Council Edition. Colm. Agrip. 1618, (Sacrorum Conciliorum, J.D. Mansi (ed.), Vol. 32, col. 761), (also quoted in History of the Councils, vol. XIV, col 109, by Labbe and Cossart).

"To believe that our Lord God the Pope has not the power to decree as he is decreed, is to be deemed heretical." The Gloss of Extravagantes of Pope John XXII, Cum. Inter, title 14, chapter 4, "Ad Callem Sexti Decretalium", Column 140, Paris, 1685. (In an Antwerp edition of the Extravagantes, the words, "Dominum Deum Nostrum Papam" ("Our Lord God the Pope") can be found in column 153).

"It is quite certain that Popes have never disapproved or rejected this title 'Lord God the Pope' for the passage in the gloss referred to appears in the edition of the Canon Law published in Rome by Gregory XIII." Statement from Fr. A. Pereira.

"Those whom the Pope of Rome doth separate, it is not a man that separates them but God. For the Pope holdeth place on earth, not simply of a man but of the true God...dissolves, not by human but rather by divine authority....I am in all and above all, so that God Himself and I, the vicar of God, hath both one consistory, and I am able to do almost all that God can do...wherefore, if those things that I do be said not to be done of man, but of God, what do you make of me but God? Again, if prelates of the Church be called of Constantine for gods, I then being above all prelates, seem by this reason to

be above all gods." *Decretales Domini Gregori ix Translatione Episcoporum*, (on the Transference of Bishops), title 7, chapter 3; *Corpus Juris Canonice* (2nd Leipzig ed., 1881), col. 99; (Paris, 1612), tom. 2, *Decretales*, col. 205 (while Innocent III was Pope).

"The Pope takes the place of Jesus Christ on earth...by divine right the Pope has supreme and full power in faith, in morals over each and every pastor and his flock. He is the true vicar, the head of the entire church, the father and teacher of all Christians. He is the infallible ruler, the founder of dogmas, the author of and the judge of councils; the universal ruler of truth, the arbiter of the world, the supreme judge of heaven and earth, the judge of all, being judged by no one, God himself on earth." Quoted in the New York Catechism.

"The pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God...

"The Pope alone is called most holy...

"Hence the Pope is crowned with a triple crown, as king of heaven and of earth and of hell.

"Moreover the superiority and the power of the Roman Pontiff by no means pertains only to heavenly things, but also earthly things, and to things under the earth, and even over the angels, whom he is greater than.

"So that if it were possible that the angels might err in the faith, or might think contrary to the faith, they could be judged and excommunicated by the Pope....

"...the Pope is as it were God on earth, sole sovereign of the faithful of Christ, chief of kings, having plenitude of power." Lucius Ferraris, in *Prompta Bibliotheca Canonica, Juridica, Moralis, Theologica, Ascetica, Polemica, Rubristica, Historica*, Volume V, article on "Papa, Article II", titled "Concerning the extent of Papal dignity, authority, or dominion and infallibility", #1, 5, 13-15, 18, published in *Petit-Montrouge* (Paris) by J. P. Migne, 1858 edition.

"[Pope] PIUS XI, Pontifex Maximus." Pope Pius XI, *Mortalium Animos* (The Promotion of True Religious Unity), Encyclical promulgated on January 6, 1928.

<http://www.catholicism.org/pages/mortal.htm>

"The Pope and God are the same, so he has all power in Heaven and earth." Pope Pius V, quoted in Barclay, Chapter XXVII, p. 218, "Cities Petrus Bertanous".

"...We hold upon this earth the place of God Almighty..." Pope Leo XIII, in *Praeclara Gratulationis Publicae* (The Reunion of Christendom), Encyclical promulgated on June 20, 1894.

<http://www.users.qwest.net/~slrorer/ReunionOfChristendom.htm>

The Pope is Immortal

"...Our immortal predecessor, Pope Leo XIII..." Pope Pius XI, in *Quas Primas* (On the Feast of Christ the King), Encyclical promulgated on December 11, 1925, #18.

<http://www.newadvent.org/docs/pi11qp.htm>

The Pope is Infallible

"The Roman Pontiff, head of the college of bishops, enjoys this infallibility in virtue of his office, when, as Supreme Pastor and teacher of all the faithful--who confirms his brethren in the faith--he proclaims by a definitive act a doctrine pertaining to faith or morals....The infallibility promised to the Church is also present in the body of bishops when, together with Peter's successor, 'they exercise the supreme Magisterium,' above all in an Ecumenical Council. When the Church through its supreme Magisterium proposes a doctrine 'for belief as being divinely revealed,' and as the teaching of Christ, the definitions 'must be adhered to with the obedience of faith.' This infallibility extends as far as the deposit of divine revelation itself." Catechism of the Catholic Church, #891, 1994 edition.

"The Pope cannot make a mistake." Pope Gregory VII, (quoted by The Benedictine Network in a listing of notable items by the various popes throughout history).

<http://www.whiterobedmonks.org/netsor1a.html>

The Pope's Crown Bears This Inscription

Question. "What are the letters supposed to be in the Pope's crown, and what do they signify if anything?"

Answer. "The letters inscribed in the Pope's mitre are these: *Vicarius Filii Dei*, which is the Latin for Vicar of the Son of God. Catholics hold that the Church which is a visible society must have a visible head. Christ, before His ascension into heaven, appointed St. Peter to act as His representative. Upon the death of Peter the man who succeeded to the office of Peter as Bishop of Rome, was recognized as the head of the Church. Hence to the Bishop of Rome, as head of the Church, was given the title 'Vicar of Christ.'

"Enemies of the Papacy denounce this title as a malicious assumption. But the Bible informs us that Christ did not only give His Church authority to teach, but also to rule. Laying claim to the authority to rule in Christ's spiritual kingdom, in Christ's stead, is not a whit more malicious than laying claim to the authority to teach in Christ's name. And this every Christian minister does." Our Sunday Visitor, (Catholic Weekly), April 18, 1915, thirteenth question under "Bureau of Information," p. 3, (on page 2 appears "sanctions for the editor" from Pope Pius X, dated May 17, 1914; from the Apostolic Delegate, John Bonzano, dated April 27, 1913; and from J. H. Alerding, Bishop of Fort Wayne, Ind., dated March 29, 1912).

"Ut sicut Beatus Petrus in terris vicarius Filii Dei fuit constitutus, ita et Pontifices eius successores in terris principatus potestatem amplius, quam terrenae imperialis nostrae seremitatis mansuetudo habere videtur." Prompta Bibliotheca Canonica, Juridica, Moralis, Theologica, Ascetica, Polemica, Rubristica, Historica, by Lucius Ferraris, Volume V, article on "Papa, Article II", titled "Concerning the extent of Papal dignity, authority, or dominion and infallibility", point #20, column 1828, published in Petit-Montrouge (Paris) by J. P. Migne, 1858 edition. To see a copy of this document, please [click here](#).

(Translated into English it reads: "As the blessed Peter was constituted Vicar of the Son of God on earth, so it is seen that the Pontiffs, his successors, hold from us and our empire the power of a supremacy on the earth greater than the clemency of our earthly imperial serenity.")

"Beatus Petrus in terris Vicarius filii Dei videtur esse constitutus." Decretum Gratiani, prima pars, dist. xcvi, col. 472, (first published at Bologna about 1148, and reprinted in 1555. Translation by Christopher B. Coleman, Ph. D., in "The Treatise of Lorenzo Vallo on the Donation of Constantine," p. 13. New Haven: Yale University Press, 1922).

(Translated into the English this reads: "Blessed Peter is seen to have been constituted vicar of the son of God on the earth.")

"Beatus Petrus in terris Vicarius filii Dei esse videtur constitutus." Corpus Juris Canonici Emendatum et Notis Illustratum Gregorii XIII. Pont. Max., Lvgdvn., MDCXXII, col. 295.

"Beatus Petrus in terris vicarius Filii Dei esse videtur constitutus." Corpus Juris Canonici, Gregorii XIII, Pontif. Max., Auctoritate, Distinctio 96, Column 286, Canon Constantinus 14, Magdeburg, 1747.

The title given to the Pope is "Vicarius Filii Dei." Sacrosancta concilia ad regionem exacta, by Philippe Labbe, SJ., Vol. I, p 1534: Paris, 1671.

"The temporal power in the hands of St. Gregory I was a fatherly and patriarchal rule over nations not as yet reduced to civil order. In the hands of St. Leo III it became a power of creating empires. In the hands of St. Gregory VII it was a scourge to chasten them. In the hands of Alexander III it was a dynasty, ruling supremely, in the name of God, over the powers of the world....So that I may say there never was a time when the temporal power of the Vicar of the Son of God, though assailed as we see it, was more firmly rooted throughout the whole unity of the Catholic Church.

"It was a dignified obedience to bow to the Vicar of the Son of God, and to remit the arbitration of their griefs to one whom all wills consented to obey." The Temporal Power of the Vicar of Jesus Christ, by Henry Edward Cardinal Manning, pp. 231-232, second edition, London: Burns and Lambert, 1862.

The Pope Has All Power in Heaven and Earth and Can Change Divine Laws

"The Pope is of great authority and power, that he is able to modify, declare, or interpret even divine laws. The Pope can modify divine law, since his power is not of man, but of God, and he acts as vicegerent of God upon earth..." Lucius Ferraris, in "Prompta Bibliotheca Canonica, Juridica, Moralis, Theologica, Ascetica, Polemica, Rubristica, Historica", Volume V, article on "Papa, Article II", titled "Concerning the extent of Papal dignity, authority, or dominion and infallibility", #30, published in Petit-Montrouge (Paris) by J. P. Migne, 1858 edition.

"Christ entrusted His office to the chief pontiff;... but all power in heaven and in earth has been given to Christ;... therefore the chief pontiff, who is His vicar, will have this power." Corpus Juris, chap. 1, column 29, translated from a gloss on the words Porro Subesse Romano Pontiff.

"The Pope's authority is unlimited, incalculable; it can strike, as Innocent III says, wherever sin is; it can punish every one; it allows no appeal and is itself Sovereign Caprice; for the Pope carries, according to the expression of Boniface VIII, all rights in the Shrine of his breast. As he has now become infallible, he can by the use of the little word, 'orbi,' (which means that he turns himself round to the whole Church) make every rule, every doctrine, every demand, into a certain and incontestable article of Faith. No right can stand against him, no personal or corporate liberty; or as the Canonists put it -- 'The tribunal of God and of the pope is one and the same.'" Ignaz von Dollinger, in "A Letter Addressed to the Archbishop of Munich", 1871 (quoted in The Acton Newman Relations (Fordham University Press), by MacDougall, p 119-120).

"We may according to the fullness of our power, dispose of the law and dispense above the law. Those whom the Pope of Rome doth separate, it is not a man that separates them but God. For the Pope holdeth place on earth, not simply of a man but of the true God...dissolves, not by human but rather by divine authority....I am in all and above all, so that God Himself and I, the vicar of God, hath both one consistory, and I am able to do almost all that God can do...Wherefore, no marvel, if it be in my power to dispense with all things, yea with the precepts of Christ." *Decretales Domini Gregori ix Translatione Episcoporum*, (on the Transference of Bishops), title 7, chapter 3; *Corpus Juris Canonice* (2nd Leipzig ed., 1881), col. 99; (Paris, 1612), tom. 2, *Decretales*, col. 205 (while Innocent III was Pope).

"Therefore the decision of the Pope and the decision of God constitute one decision....Since, therefore, an appeal is always made from an inferior judge to a superior, just as no one is greater than himself, so no appeal holds when made from the Pope to God, because there is one consistory of the Pope himself and of God Himself." Augustinus Triumphus, in *Summa de Potestate Ecclesiastica*, 1483, questio 6. Latin.

The Pope Can Change, Add to, or Take Away From, and His Word is Greater than the Holy Scriptures

"We confess that the Pope has power of changing Scripture and of adding to it, and taking from it, according to his will." Roman Catholic Confessions for Protestants Oath, Article XI, (*Confessio Romano-Catholica in Hungaria Evangelicis publice praescripta te proposita*, editi a Streitwolf), as recorded in Congressional Record of the U.S.A., House Bill 1523, Contested election case of Eugene C. Bonniwell, against Thos. S. Butler, Feb. 15, 1913.

<http://www.geocities.com/visplace/godsmith20.htm>

"We confess that whatever new thing the Pope ordains, rather it be in Scriptures or not in Scripture, and whatever he commands is true, divine and salvific; and therefore ought to be held by Lay People in greater esteem than the living God." Roman Catholic Confessions for Protestants Oath, Article IV, (*Confessio Romano-Catholica in Hungaria Evangelicis publice praescripta te proposita*, editi a Streitwolf), as recorded in Congressional Record of the U.S.A., House Bill 1523, Contested election case of Eugene C. Bonniwell, against Thos. S. Butler, Feb. 15, 1913.

<http://www.geocities.com/visplace/godsmith20.htm>

All People Must Be Subject to the Authority of the Pope in Order to be in God's True Church

"It is absolutely necessary that the Christian community be subject in all things to the Sovereign Pontiff if it wishes to be a part of the divinely-established society founded by our Redeemer." Pope Pius XII, *Orientalis Ecclesiae*, quoted in *Acta Apostolicae Sedis*, 36:129, Rome: Vatican Press, (quoted in *Apostolic Digest*, by Michael Malone, Book 4: "The Book of Christians", Chapter 4: "There is No Allegiance to Christ Without Submission to the Pope").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic4chp4.html>

"Where Peter (or his successor) is, there is the Church." St. Ambrose, *Commentary on Twelve of David's Psalms*, XL:30; *JUR*, vol. 2:1261, (quoted in *Apostolic Digest*, by Michael Malone, Book 4: "The Book of Christians", Chapter 4: "There is No Allegiance to Christ Without Submission to the Pope").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic4chp4.html>

"You above all, venerable brothers, have known how this dogma of our religion has been unanimously and unceasingly declared, defended and insisted upon in synods by the Fathers of the Church. Indeed, they have never stopped teaching that 'God is one, Christ is one, the Church established upon Peter by the voice of the Lord is one;' 'the massive foundation of the great Christian state has been divinely built upon, as it were, this rock, this very firm stone;' 'this Chair, which is unique and the first of gifts, has always been designated and considered as the Chair of Peter;' 'shining forth throughout the world it maintains its primacy;' 'it is also the root and matrix whence sacerdotal unity has sprung;' it is not only the head but also the mother and teacher of all the Churches...the Roman Pontiff, who holds Primacy in the entire world, is the Successor of Blessed Peter the Prince of the Apostles and the true Vicar of Christ, the head of the whole Church, and is the visible Father and Teacher of all Christians.' There are other, almost countless, proofs drawn from the most trustworthy witnesses which clearly and openly testify with great faith, exactitude, respect and obedience that all who want to belong to the true and only Church of Christ must honor and obey this Apostolic See and Roman Pontiff." Pope Pius IX, *Amantissimus* (On The Care Of The Churches), Encyclical promulgated on April 8, 1862, # 3.

<http://www.ewtn.com/library/ENCYC/P9AMANT2.HTM>

"No one is found in the one Church of Christ, and no one perseveres in it, unless he acknowledges and accepts obediently the supreme authority of St. Peter and his legitimate successors." Pope Pius XI, *Mortalium Animos*, PTC:873, (quoted in *Apostolic Digest*, by Michael Malone, Book 4: "The Book of Christians", Chapter 4: "There is No Allegiance to Christ Without Submission to the Pope").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic4chp4.html>

"It is an error to believe that a man is in the Church if he abandons the See of Peter, the foundation of the Church." St. Cyprian, *UOC*, *CSL*, vol. 3, pt. 1, p. 207 (1868), (quoted in *Apostolic Digest*, by Michael Malone, Book 4: "The Book of Christians", Chapter 4: "There is No Allegiance to Christ Without Submission to the Pope").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic4chp4.html>

"If, therefore, the Greeks or others say that they are not committed to Peter and to his successors, they necessarily say that they are not of the sheep of Christ, since the Lord says that there is only one fold and one shepherd (Jn.10:16). Whoever, therefore, resists this authority, resists the command of God Himself. " Pope Boniface VIII, *Unam Sanctam*, DNZ:468, (quoted in *Apostolic Digest*, by Michael Malone, Book 4: "The Book of Christians", Chapter 4: "There is No Allegiance to Christ Without Submission to the Pope").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic4chp4.html>

All Who Separate From the Control of the Pope are Without Christ

"Remember and understand well that where Peter is, there is the Church; that those who refuse to associate in communion with the Chair of Peter belong to Antichrist, not to Christ. He who would separate himself from the Roman Pontiff has no further bond with Christ." Pope Leo XIII, *Satis Cognitum*, quoted in "Acts of Leo XIII: Supreme Pontiff", Rome: Vatican Press, 1896, (quoted in *Apostolic Digest*, by Michael Malone, Book 4: "The Book of Christians", Chapter 4: "There is No Allegiance to Christ Without Submission to the Pope").

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All People Must Be Subject to the Authority of the Pope in Order to be Saved

"Christ Jesus left you this sweet key of obedience; for He left His Vicar, whom you are all obliged to obey until death. And whoever is outside his obedience is in a state of damnation." St. Catherine of Siena, MCH, reference #374, (quoted in Apostolic Digest, by Michael Malone, Book 5: "The Book of Obedience", Chapter 1: "There is No Salvation Without Personal Submission to the Pope").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic5chp1.html>

"Although the devil desired to sift all the disciples, the Lord testifies that He Himself asked for Peter alone, and wished that the others be confirmed by him (Lk. 22:32); and to Peter as well was committed the care of "feeding the sheep" (Jn. 21:15); and also to him did the Lord hand over the "keys to the kingdom of Heaven" (Mt. 16:19). If, however, anyone believes contrary to this, let him know he is condemned and anathematized. Consider, therefore, that whoever has not been in the peace and unity of the Church cannot have the Lord. Those not willing to be at agreement in the Church of God cannot abide with God. For the Church of God is established among those known to preside over the Apostolic Sees, and whoever separates himself from these Sees is manifestly in schism." Pope Pelagius II, Quod Ad Dilectionem," DNZ:246; "Dilectionis Vestrae," DNZ:247, (quoted in Apostolic Digest, by Michael Malone, Book 4: "The Book of Christians", Chapter 4: "There is No Allegiance to Christ Without Submission to the Pope").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic4chp4.html>

"...our Divine Redeemer also governs His Mystical Body in a visible and normal way through His Vicar on earth....After His glorious Ascension into heaven this Church rested not on Him alone, but on Peter too, its visible foundation stone. That Christ and His Vicar constitute one only Head is the solemn teaching of Our predecessor of immortal memory Boniface VIII in the Apostolic Letter Unam Sanctam; and his successors have never ceased to repeat the same.

"They, therefore, walk in the path of dangerous error who believe that they can accept Christ as the Head of the Church, while not adhering loyally to His Vicar on earth. They have taken away the visible head, broken the visible bonds of unity and left the Mystical Body of the Redeemer so obscured and so maimed, that those who are seeking the haven of eternal salvation can neither see it nor find it....

"As the Divine Redeemer sent the Paraclete, the Spirit of Truth, who in His name should govern the Church in an invisible way, so, in the same manner, He commissioned Peter and his successors to be His personal representatives on earth and to assume the visible government of the Christian community." Pope Pius XII, Mystici Corporis Christi (On the Mystical Body of Christ), Encyclical promulgated on June 29, 1943, #41-42, 69.

<http://www.papalencyclicals.net/Pius12/P12MYSTI.HTM>

"Those who are obstinate toward the authority of the Roman Pontiff cannot obtain eternal salvation." Pope Pius IX, Quanto Conficiamur Moerore, DNZ:1677, (quoted in Apostolic Digest, by Michael Malone, Book 5: "The Book of Obedience", Chapter 1: "There is No Salvation Without Personal Submission to the Pope").

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"We teach,...We declare that the Roman Church by the Providence of God holds the primacy of ordinary power over all others, and that this power of jurisdiction of the Roman Pontiff, which is truly episcopal, is immediate. Toward it, the pastors and the faithful of whatever rite and dignity, both individually and collectively, are bound by the duty of hierarchical subordination and true obedience, not only in matters which pertain to faith and morals, but also in those which concern the discipline

and government of the Church spread throughout the whole world, in such a way that once the unity of communion and the profession of the same Faith has been preserved with the Roman Pontiff, there is one flock of the Church of Christ under one supreme shepherd. This is the teaching of the Catholic truth from which no one can depart without loss of faith and salvation." Pope Pius XII, *Ad Apostolorum Principis* (On Communism And The Church In China), Encyclical Promulgated on June 29, 1958, #46.

http://www.vatican.va/holy_father/pius_xii/encyclicals/documents/hf_p-xii_enc_29061958_ad-apostolorum-principis_en.html

"He who does not enter by the door of the fold shall not have salvation. The door of the fold is the Catholic Church and union with the Head who represents Jesus Christ." St. Frances Xavier Cabrini, "Travels", Chicago: 1944, p. 170, (quoted in *Apostolic Digest*, by Michael Malone, Book 5: "The Book of Obedience", Chapter 1: "There is No Salvation Without Personal Submission to the Pope").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic5chp1.html>

"Urged by faith, we are obliged to believe and to maintain that the Church is one, holy, catholic, and also apostolic. We believe in her firmly and we confess with simplicity that outside of her there is neither salvation nor the remission of sins...There had been at the time of the deluge only one ark of Noah, prefiguring the one Church, which ark, having been finished to a single cubit, had only one pilot and guide, i.e., Noah, and we read that, outside of this ark, all that subsisted on the earth was destroyed....Furthermore, we declare, we proclaim, we define that it is absolutely necessary for salvation that every human creature be subject to the Roman Pontiff." Pope Boniface VIII, *Unam Sanctam*, Bull promulgated on November 18, 1302.

<http://www.ewtn.com/library/PAPALDOC/B7UNAM.HTM>

"The Saviour Himself is the door of the sheepfold: 'I am the door of the sheep.' Into this fold of Jesus Christ, no man may enter unless he be led by the Sovereign Pontiff; and only if they be united to him can men be saved, for the Roman Pontiff is the Vicar of Christ and His personal representative on earth." Pope John XXIII, in *To the Bishops and Faithful Assisting at His Coronation*, Homily given on November 4, 1958.

"O glorious St. Peter, obtain for us a sincere loyalty to our Holy Mother the Church; grant that we may ever remain most closely and sincerely united to the Roman Pontiff who is the heir of thy faith and authority: the one, true, visible head of the Catholic Church, that mystical Ark outside which there is no salvation." Pope Benedict XV, RAC:484, (quoted in *Apostolic Digest*, by Michael Malone, Book 2: "The Book of Salvation", Chapter 1: "There is No Salvation Outside the One True Church").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic2chp1.html>

"But the supreme teacher in the Church is the Roman Pontiff. Union of minds, therefore, requires, together with a perfect accord in the one faith, complete submission and obedience of will to the Church and to the Roman Pontiff, as to God Himself. This obedience should, however, be perfect...(and) must consequently be accepted without wavering....

"Wherefore it belongs to the Pope to judge authoritatively what things the sacred oracles contain, as well as what doctrines are in harmony, and what in disagreement, with them; and also, for the same reason, to show forth what things are to be accepted as right, and what to be rejected as worthless; what it is necessary to do and what to avoid doing, in order to attain eternal salvation." Pope Leo XIII, in *Sapientiae Christianae* (On Christians As Citizens), Encyclical promulgated on January 10, 1890, #22-24.

<http://www.papalencyclicals.net/Leo13/l13sapie.htm>

"To be subject to the Roman Pontiff is absolutely necessary for salvation." St. Thomas Aquinas, *Against the Errors of the Greeks*, Pt. 2, ch. 36; PTC:484, (quoted in *Apostolic Digest*, by Michael Malone, Book 5: "The Book of Obedience", Chapter 1: "There is No Salvation Without Personal Submission to the Pope").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic5chp1.html>

"This is our last lesson to you: receive it, engrave it in your minds, all of you: by God's commandment salvation is to be found nowhere but in the Church; the strong and effective instrument of salvation is none other than the Roman Pontificate." Pope Leo XIII, in *Allocution for the 25th Anniversary of His Election*, given on February 20, 1903 (quoted in "Papal Teachings: The Church", by the Benedictine Monks of Solesmes, St. Paul Editions, Boston, 1962, par. 653).

"It is necessary for salvation that all the faithful of Christ be subject to the Roman Pontiff." Fifth Lateran Council, (quoted in *Apostolic Digest*, by Michael Malone, Book 4: "The Book of Christians", Chapter 4: "There is No Allegiance to Christ Without Submission to the Pope").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic4chp4.html>

"No man...outside the faith of the Church and obedience to the Roman Pontiff can finally be saved." Pope Clement VI, *Epistle of September 29, 1351*, (quoted in article "Is There Salvation Outside the Church?")

http://www.catholicculture.org/docs/doc_view.cfm?recnum=964

Even if the Pope is in Error or Were Evil, He Still Holds Power Over All Christ's Faithful!

"...whether it be possible for him (the Pope) to err or not, is to be obeyed by all the faithful." St. Robert Bellarmine, *De Romano Pontifice*, pt. 5, (quoted in *Apostolic Digest*, by Michael Malone, Book 5: "The Book of Obedience", Chapter 1: "There is No Salvation Without Personal Submission to the Pope").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic5chp1.html>

"It is error to believe that, if the Pope were a reprobate and an evil man and consequently a member of the devil, he has no power over the faithful." Council of Constance, *Condemnation of Errors, against Wycliffe*, Session VIII, and Hus: Session XV; DNZ:621, 617, 588, (quoted in *Apostolic Digest*, by Michael Malone, Book 5: "The Book of Obedience", Chapter 1: "There is No Salvation Without Personal Submission to the Pope").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic5chp1.html>

"Even if the Pope were Satan incarnate, we ought not to raise up our heads against him, but calmly lie down to rest on his bosom. He who rebels against our Father is condemned to death, for that which we do to him we do to Christ: we honor Christ if we honor the Pope; we dishonor Christ if we dishonor the Pope. I know very well that many defend themselves by boasting: "They are so corrupt, and work all manner of evil!" But God has commanded that, even if the priests, the pastors, and Christ-on-earth were incarnate devils, we be obedient and subject to them, not for their sakes, but for the sake of God, and out of obedience to Him." St. Catherine of Siena, *SCS*, p. 201-202, p. 222, (quoted in *Apostolic Digest*, by Michael Malone, Book 5: "The Book of Obedience", Chapter 1: "There is No Salvation Without Personal Submission to the Pope").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic5chp1.html>

"It is error to believe that, if the Pope were wicked and reprobate, then he is of the devil and is not head of the Church Militant..." Pope Martin V, *Inter Cunctas et in Eminentis*, DNZ:646, (quoted in

Apostolic Digest, by Michael Malone, Book 5: "The Book of Obedience", Chapter 1: "There is No Salvation Without Personal Submission to the Pope").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic5chp1.html>

The Pope is Christ's Replacement (Vicar or Vicegerent) on Earth

"The pope is the supreme judge of the law of the land....He is the vicegerent of Christ, and is not only a priest forever, but also King of kings and Lord of lords." La Civiltà Cattolica, March 18, 1871 (quoted in "An Inside View of the Vatican Council" by Leonard Woosely Bacaon, p 229, American Tract Society edition).

"We the Archbishops and Bishops of Ireland, prostrate at the feet of your Holiness, humbly offer you our warmest congratulations on the occasion of the Golden Jubilee of your ordination to the priesthood...our thoughts go back to that great event fifty years ago by which your Holiness was taken from amongst men and appointed for men in the things that pertain to God, was made a minister of Christ and a dispenser of His mysteries, received power over the real and mystical body of our Saviour and became a mediator between God and man - another Christ." Address of Irish Archbishops and Bishops to Pope Pius XII, in 1949.

"Receive the tiara adorned with three crowns and know that thou art Father of princes and kings, Ruler of the world, Vicar of our Savior Jesus Christ." Papal Coronation Ceremony.

"All the names which are attributed to Christ in Scripture, implying His supremacy over the church, are also attributed to the Pope." Robert Bellarmine, in Disputationes de Controversiis, "On the Authority of Councils", book 2, Chapter 17.

"...we promulgate anew the definition of the ecumenical council of Florence, which must be believed by all faithful Christians, namely that the apostolic see and the Roman pontiff hold a world-wide primacy, and that the Roman pontiff is the successor of blessed Peter, the prince of the apostles, true vicar of Christ, head of the whole church and father and teacher of all christian people. To him, in blessed Peter, full power has been given by our lord Jesus Christ to tend, rule and govern the universal church....

"So, then, if anyone says that the Roman pontiff...has only the principal part, but not the absolute fullness, of this supreme power; or that this power of his is not ordinary and immediate both over all and each of the churches and over all and each of the pastors and faithful: let him be anathema." Pope Pius IX, in First Vatican Council, Session 4, First Dogmatic Constitution on the Church of Christ, Chapter 3, #1, 9, July 18, 1870.

<http://www.piar.hu/councils/ecum20.htm>

"The Pope is not only the representative of Jesus Christ, he is Jesus Christ himself, hidden under the veil of flesh." Catholic National, July, 1895.

Supreme Papal Authority Comes From the Law of the Caesars

"...superior papal authority and dominion is derived from the law of the Caesars." Lucius Ferraris, in "Prompta Bibliotheca Canonica, Juridica, Moralis, Theologica, Ascetica, Polemica, Rubristica, Historica", Volume V, article on "Papa, Article II", titled "Concerning the extent of Papal dignity,

authority, or dominion and infallibility", #19, published in Petit-Montrouge (Paris) by J. P. Migne, 1858 edition.

"...the appellation of God had been confirmed by Constantine on the Pope, who being God, cannot be judged by man." Pope Nicholas I, quoted in History of the Councils, vol. IX, Dist.: 96, Can 7, "Satis Evidentur Decret Gratian Primer Para", by Labbe and Cossart.

Amazing Statements About The Priests

The Catholic Priest Really Has the Power to Forgive Sins

"The priest does really and truly forgive sins in virtue of the power given to him by Christ." Joseph Devarbe's Catechism, p. 279.

"Sins can be forgiven only through the Sacraments when duly administered; hence, it follows that both priests and Sacraments are the instruments which Christ makes use of to accomplish in us the pardon of sin and the grace of justification." Catechism of Trent, p. 115, (quoted in Apostolic Digest, by Michael Malone, Book 5: "The Book of Obedience", Chapter 3: "The Sacraments Administered by the Priests Are Necessary for the Salvation of All Mankind").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic5chp3.html>

"And God himself is obliged to abide by the judgment of his priest and either not to pardon or to pardon, according as they refuse to give absolution, provided the penitent is capable of it." St. Alphonsus De Liguori, in The Dignity of the Priesthood, p. 27.

"Were the Redeemer to descend into a church, and sit in a confessional to administer the sacrament of penance, and a priest to sit in a confessional, Jesus would say over each penitent: 'Ego te absolvo,' the priest would likewise say over each of his penitents, 'Ego te absolvo,' and the penitents of each would be equally absolved." St. Alphonsus De Liguori, in The Dignity of the Priesthood, p. 34.

The Catholic Priest Really Sacrifices Christ Afresh At Every Mass

"Before dealing with the proofs of revelation afforded by the Bible and tradition, certain preliminary points must first be decided. Of these the most important is that the Church intends the Mass to be regarded as a 'true and proper sacrifice', and will not tolerate the idea that the sacrifice is identical with Holy Communion. That is the sense of a clause from the Council of Trent (Sess. XXII, can. 1): 'If any one saith that in the Mass a true and proper sacrifice is not offered to God; or, that to be offered is nothing else but that Christ is given us to eat; let him be anathema.'" The Catholic Encyclopedia, "Sacrifice of the Mass", Section I, Imprimatur. +John Cardinal Farley, Archbishop of New York.

<http://www.newadvent.org/cathen/10006a.htm>

[Sacrifice of the Mass] "If the Mass is to be something more than an Ober-Ammergau Passion Play, then not only must Christ appear in His real personality on the altar, but He must also be in some manner really sacrificed on that very altar." The Catholic Encyclopedia, "Sacrifice of the Mass", Section II, C, i, Imprimatur. +John Cardinal Farley, Archbishop of New York.

<http://www.newadvent.org/cathen/10006a.htm>

ONLY the Catholic Priest Can Bring Jesus to You

"...only when the priest is there can we have our altar and our tabernacle and our Jesus. Only the priest can put Jesus there for us...Jesus wants to go there, but we cannot bring him unless you (priests) first give him to us...."

"This is one of the reasons you are called 'another Christ'." Mother Teresa, addressing attendants at the Worldwide Retreat for Priests in Paul VI Audience Hall, Vatican City, October, 1984.

The Catholic Priest Has Power to Create His Creator!

"...the power of the priest is the power of the divine person; for the transubstantiation of the bread requires as much power as the creation of the world....thus the priest may be called the creator of the Creator..." St. Alphonsus De Liguori, in *The Dignity of the Priesthood*, p 33.

The Catholic Priest Has Power to Command Christ and He Must Obey!

" Power of Consecrating: The supreme power of the priestly office is the power of consecrating. 'No act is greater,' says St. Thomas, 'than the consecration of the body of Christ.' In this essential phase of the sacred ministry, the power of the priest is not surpassed by that of the bishop, the archbishop, the cardinal or the pope. Indeed it is equal to that of Jesus Christ. For in this role the priest speaks with the voice and the authority of God Himself. When the priest pronounces the tremendous words of Consecration, he reaches up into heavens, brings Christ down from His throne, and places Him upon our altar to be offered up again as the victim for the sins of man.

"It is a power greater than that of monarchs and emperors: it is greater than that of saints and angels, greater than that of Seraphim and Cherubim. Indeed it is greater even than the power of the Virgin Mary. For, while the Blessed Virgin was the human agency by which Christ became incarnate a single time, the priest brings Christ down from heaven, and renders Him present on our altar as the eternal Victim for the sins of man - not once but a thousand times! The priest speaks and lo! Christ the Eternal and Omnipotent God, bows His head in humble obedience to the priest's command.

"Of what sublime dignity is the office of the Christian priest who is thus privileged to act as the ambassador and the vicegerent of Christ on earth! He continues the essential ministry of Christ; he teaches the faithful with the authority of Christ, he pardons the penitent sinner with the power of Christ, he offers up again the same sacrifice of adoration and atonement which Christ offered on Calvary. No wonder that the name which spiritual writers are especially found of applying to the priest is that of 'alter Christus.' For the priest is and should be another Christ." *The Faith of Millions*, by Rev. John A. O'Brien, Ph.D., LL.D., p 268-269, published by Our Sunday Visitor, Huntington, Ind., 1938, ("nihil obstat" by Rev. T. E. Dillon-Censor Librorum and "imprimatur" by John Francis Noll, D.D. - Bishop of Fort Wayne).

"Our Lord was immolated on Calvary. He offers Himself again every morning at the altar by the hands of His priest. The sacrifice of the Mass is essentially the same as that of the Cross. What share has the priest in that sacrifice ? Where does he find the victim ? Ubi est victima, could he, like Isaac of old, ask when ascending the steps of the altar. Listen : Hoc est corpus meum, says this priest bending over a small piece of bread. What happens? Agnoscite quod agitis: The divine Victim is present: Ave verum corpus! 'Hic est calix sanguinis mei,' continues the priest: We adore the divine Victim sacrificed to God. Agnoscite quod agitis. The priest says: Hoc est corpus meum, he has to say it for the validity of the consecration. Meum! But it is not he who says these words; his voice indeed

we hear, but he is only the instrument of the Sovereign Priest: our Lord speaks through His minister. The glory of this minister consists precisely in disappearing, in allowing Jesus to act through his personality: Sacerdos alter Christus. This Christ now offering Himself to God by the hands of the priest is the same Christ who is in heaven. Same happiness, same power, same majesty. He is performing the same acts, offering the same adorations, the same thanksgiving, the same prayers. He, the object of the beatitude of the elect, is now in the hands of the priest: Agnoscite quod agitis. But if really the priest causes our Lord to be present on the altar, if he offers Him, whilst Jesus is now in heaven, have we not to conclude that it is from the very bosom of the Father that the priest draws this divine Victim? Agnoscite quod agitis." Our Priesthood, by Rev. Joseph Bruneau, S.D.D., p 149-151, B. Herder Company, 1911 ("nihil obstat" by M.F. Dinneen, S.S., D.D. -Censor deputatus, "imprimatur" by James Cardinal Gibbons -Archbishop of Baltimore, "Re-Imprimatur" by Michael J. Curley -Archbishop of Baltimore).

"...we find in the obedience to the words of his priests -- Hoc est Corpus Meum -- God Himself descends on the altar, that he comes whenever they call him, and as often as they call him, and places himself in their hands, even though they should be his enemies. And after having come, he remains, entirely at their disposal; they move him as they please, from one place to another; they may, if they wish, shut him up in the tabernacle, expose him on the altar, or carry him outside the church; they may, if they choose, eat his flesh, and give him for the food of others. 'Oh, how very great is their power!...' St. Alphonsus De Liguori, The Dignity of the Priesthood, p 26-27.

"And God himself is obliged to abide by the judgment of his priest and either not to pardon or to pardon, according as they refuse to give absolution, provided the penitent is capable of it." St. Alphonsus De Liguori, in Duties and Dignities of the Priest, p 27.

The Catholic Priest is a God!

"Innocent III has written: 'Indeed, it is not too much to say that in view of the sublimity of their offices the priests are so many gods.'" St. Alphonsus De Liguori, in The Dignity of the Priesthood, p 36.

The Catholic Priest is Another Christ!

"A priest is truly another Christ living and walking on earth. He takes Christ's place, represents his person, acts in his name and exercises his authority." St. John Eudes, (quoted in "Living With the Heart", Pastoral Letter of Bishop François Thibodeau, Eudist, Bishop of Edmundston for the Feast of Pentecost, June 3, 2001

and the Four Hundredth Anniversary of the Birth of Saint John Eudes (Nov. 14, 1601).

http://66.102.7.104/search?q=cache:GCm0lIF_wsEJ:www.diocese-edmundston.ca/bishop-francois-thibodeau/pastoral-letters/pastoral.letter.pentecost2001.pdf+true-christians+members+church+john-eudes&hl=en

Without the Catholic Priest You Will Have NO Salvation, But Will Go to Hell

"Let them (those separate from the Catholic Church) not think that the way of life or salvation exists for them, if they have refused to obey the bishops and priests...For they cannot live outside, since there is only one house of God, and there can be no salvation for anyone except in the Church." St. Cyprian: "Letters 61:4".

http://www.catholic.com/library/Salvation_Outside_the_Church.asp

"Just as no man can enter any place without the help of him who has the keys, so no one is admitted to Heaven unless its gates be unlocked by the priests to whose custody the Lord gave the keys." Catechism of Trent, p. 286, (quoted in Apostolic Digest, by Michael Malone, Book 5: "The Book of Obedience", Chapter 2: "No One Can Be Saved Who Refuses Obedience to the Pastors of the Church").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic5chp2.html>

"You must submit yourself faithfully to those who have charge of divine things, and you must look to them for the means of your salvation." Pope St. Gelasius I, RCH, vol. 1, p.147, (quoted in Apostolic Digest, by Michael Malone, Book 5: "The Book of Obedience", Chapter 3: "The Sacraments Administered by the Priests Are Necessary for the Salvation of All Mankind").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic5chp3.html>

"For if any one will consider how great a thing it is for one, being a man, and compassed with flesh and blood, to be enabled to draw nigh to that blessed and pure nature, he will then clearly see what great honor the grace of the Spirit has vouchsafed to priests; since by their agency these rites are celebrated, and others nowise inferior to these both in respect of our dignity and our salvation. For they who inhabit the earth and make their abode there are entrusted with the administration of things which are in Heaven, and have received an authority which God has not given to angels or archangels...and what priests do here below God ratifies above, and the Master confirms the sentence of his servants. For indeed what is it but all manner of heavenly authority which He has given them when He says, 'Whose sins ye remit they are remitted, and whose sins ye retain they are retained?' What authority could be greater than this? 'The Father hath committed all judgment to the Son?' But I see it all put into the hands of these men by the Son. For they have been conducted to this dignity as if they were already translated to Heaven, and had transcended human nature, and were released from the passions to which we are liable...For transparent madness it is to despise so great a dignity, without which it is not possible to obtain either our own salvation, or the good things which have been promised to us. For if no one can enter into the kingdom of Heaven except he be regenerate through water and the Spirit, and he who does not eat the flesh of the Lord and drink His blood is excluded from eternal life, and if all these things are accomplished only by means of those holy hands, I mean the hands of the priest, how will any one, without these, be able to escape the fire of hell, or to win those crowns which are reserved for the victorious?" St. John Chrysostom, Treatise on the Priesthood, Book III, #5, Nicene and Post-Nicene Fathers, Series I, Vol. IX.

<http://www.ccel.org/fathers2/NPNF1-09/npnf1-09-08.htm>

"Therefore, follow the bishops and priests. Apart from them, there is nothing that can be called a church. Anyone outside is impure; he is worse than an infidel. In other words, anyone who acts apart from the bishop and the priests and deacons does not have a clean conscience. For, all who belong to God and to Jesus Christ are with the bishop. Make no mistake about it: no one who follows another into schism inherits the kingdom of God." St. Ignatius of Antioch, Epistle to the Romans, VII:2, TAF, vol. I, p. 82; FOC, p. 124; Epistle to the Philadelphians, ch. 3, II:3; Epistle to the Trallians, ch's. 2 & 7; PG 5:643 ff, (quoted in Apostolic Digest, by Michael Malone, Book 5: "The Book of Obedience", Chapter 2: "No One Can Be Saved Who Refuses Obedience to the Pastors of the Church").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic5chp2.html>

"...submit yourself to the bishops and seek from them the means of your salvation." Pope Gregory XVI, Commissum Divinitus (On Church and State), Encyclical promulgated on May 17, 1835, #8.

<http://www.ewtn.com/library/ENCYC/G16COMMI.HTM>

"Through priests, God communicates His grace to the faithful in the Sacraments. In a word, without priests, we cannot be saved!" St. Alphonsus Maria Liguori, (quoted in Apostolic Digest, by Michael Malone, Book 5: "The Book of Obedience", Chapter 3: "The Sacraments Administered by the Priests Are Necessary for the Salvation of All Mankind").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic5chp3.html>

Amazing Statements Regarding the Roman Catholic Church

The Catholic Church Never Teaches Erroneous Doctrine

"...Not least among the blessings which have resulted from the public and legitimate honor paid to the Blessed Virgin and the saints is the perfect and perpetual immunity of the Church from error and heresy. We may well admire in this the admirable wisdom of the Providence of God, who, ever bringing good out of evil, has from time to time suffered the faith and piety of men to grow weak, and allowed Catholic truth to be attacked by false doctrines, but always with the result that truth has afterwards shone out with greater splendor, and that men's faith, aroused from its lethargy, has shown itself more vigorous than before." His Holiness Pope Pius XI, Quas Primas, Encyclical on the Feast of Christ the King, December 11, 1925, #22. <http://www.newadvent.org/docs/pi11qp.htm>

"For both the juridical mission of the Church, and the power to teach, govern and administer the Sacraments, derive their supernatural efficacy and force of the building up of the body of Christ from the fact that Jesus Christ, hanging on the Cross, opened up to His Church the fountain of those divine gifts, which prevent her from ever teaching false doctrine and enable her to rule them for the salvation of their souls through divinely enlightened pastors and to bestow on them an abundance of heavenly graces." Pope Pius XII, Mystici Corporis Christi (On the Mystical Body of Christ), Encyclical promulgated on June 29, 1943, #31.

http://www.catholic_pages.com/dir/link.asp?ref=12477

"Therefore, let those who wish to be saved come to this pillar, to this foundation of the truth which is the Church; let them come to the true Church of Christ which, in her Bishops and in the Roman Pontiff, the supreme head of all, possesses the uninterrupted succession of apostolic authority, which has never had anything more closely at heart than to preach, to preserve, and to defend with all her strength the doctrine announced but the Apostles on the order of Jesus Christ; who...strengthened by the testimony and the wise writings of the Fathers, has sent down roots and still flourishes in all the countries of the earth, brilliant in the perfect unity of her faith, of the sacraments and of her spiritual sacred government....Let all those who oppose Us remember that heaven and earth will pass away, but that not one of Christ's words can pass away, that nothing can be changed in the doctrine which the Catholic Church has received from Jesus Christ to preserve, to defend, and to preach." Pope Pius IX, in 1847, (quoted in "Papal Teachings: The Church", by the Benedictine Monks of Solesmes, St. Paul Editions, Boston, 1962, par. 196).

"And just as this one Church cannot err in faith or morals..." The Catechism of Trent, Article IX : "I Believe in the Holy Catholic Church; The Communion of Saints".

<http://www.cin.org/users/james/ebooks/master/trent/tcreed09.htm>

The Catholic Church Will Never Change Any of its Doctrinal Beliefs

"The faith shall never vary in any age, for one is the faith which justifies the Just of all ages. It is unlawful to differ even by a single word from apostolic doctrine." Pope St. Leo the Great, *Magno Munere*, Epistle 82 to Emperor Marcian, PL 54; FOC, pp.113, 356; Sermon LXIII, PL 54:353; SS, vol. 2, p. 150, (quoted in *The Apostolic Digest*, by Michael Malone, Book 6: "The Book of Sentimental Excuses", Chapter 4: "The Dogmas of Faith Admit No Alteration Whatsoever").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic6chp4.html>

"The Catholic Faith is such that nothing can be added to it, nothing taken away. Either it is held in its entirety, or rejected totally. This is the Catholic faith, which, unless a man believes faithfully and firmly, he cannot be saved." Pope Benedict XV, *Ad Beatissimi*, PTC:761, (quoted in *The Apostolic Digest*, by Michael Malone, Book 6: "The Book of Sentimental Excuses", Chapter 4: "The Dogmas of Faith Admit No Alteration Whatsoever").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic6chp4.html>

"Nothing can ever pass away from the words of Jesus Christ, nor can anything be changed which the Catholic Church received from Christ to guard, protect, and preach." Pope Pius IX, *Ubi Primum*, quoted in "Our Glorious Popes", published by Slaves of the Immaculate Heart of Mary, Cambridge, MA: 1955, p. 157, (quoted in *The Apostolic Digest*, by Michael Malone, Book 6: "The Book of Sentimental Excuses", Chapter 4: "The Dogmas of Faith Admit No Alteration Whatsoever").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic6chp4.html>

"Nothing ever changes in the eternal Catholic doctrine." Pope John Paul II, LOR, #49, December 9, 1992, (quoted in *The Apostolic Digest*, by Michael Malone, Book 6: "The Book of Sentimental Excuses", Chapter 4: "The Dogmas of Faith Admit No Alteration Whatsoever").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic6chp4.html>

"Nothing new is to be allowed, for nothing can be added to the old. Look for the faith of the elders, and do not let our faith be disturbed by a mixture of new doctrines." Pope St. Sixtus III, *De Jejun.*, sermon CXXIX; also Epistle to John of Antioch, VIII:7, FOC, p.,185-186, (quoted in *The Apostolic Digest*, by Michael Malone, Book 6: "The Book of Sentimental Excuses", Chapter 4: "The Dogmas of Faith Admit No Alteration Whatsoever").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic6chp4.html>

"Let nothing of the truths that have been defined be lessened, nothing altered, nothing added; but let them be preserved intact in word and in meaning." Pope Gregory XVI, *Mirari Vos*, (quoted in *The Apostolic Digest*, by Michael Malone, Book 6: "The Book of Sentimental Excuses", Chapter 4: "The Dogmas of Faith Admit No Alteration Whatsoever").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic6chp4.html>

"For it is not allowable for anyone to change even one word nor allow one syllable to be passed over..." St. Cyril of Alexandria, Epistle 55, PG 77:292, (quoted in *The Apostolic Digest*, by Michael Malone, Book 6: "The Book of Sentimental Excuses", Chapter 4: "The Dogmas of Faith Admit No Alteration Whatsoever").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic6chp4.html>

"Wherefore, if there be revealed to us anything new or different, we must in no way give consent to it, not even though it were spoken by an angel." St. John of the Cross, "The Collected Works of St. John of the Cross, rev. ed., Washington: ICS Publications, Institute of Carmelite Studies, 1991, (quoted in *The Apostolic Digest*, by Michael Malone, Book 6: "The Book of Sentimental Excuses", Chapter 4: "The Dogmas of Faith Admit No Alteration Whatsoever").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic6chp4.html>

"Under no circumstances can we conceive of the possibility of change, of evolution, or of any modification in matters of faith. The Creed remains always the same." (Pope Paul VI, (quoted in The Apostolic Digest, by Michael Malone, Book 6: "The Book of Sentimental Excuses", Chapter 4: "The Dogmas of Faith Admit No Alteration Whatsoever").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic6chp4.html>

"The faith which God has revealed has not been proposed like a theory of philosophy, to be elaborated upon by human understanding, but as a divine deposit to be faithfully guarded and infallibly declared. Therefore, that sense of sacred dogmas is to be kept forever which Holy Mother Church has once declared, and it must never be deviated from on the specious pretext of a more profound understanding. Let intelligence, and science, and wisdom increase, but only according to the same dogma, the same sense, the same meaning. If anyone shall have said that there may ever be attributed to the doctrines proposed by the Church a sense which is different from the sense which the Church has once understood and now understands: let him be anathema." First Vatican Council, Dogmatic Constitution on the Catholic Faith, ch. 4, DNZ:1800; "On Faith," ch. 4, Canon 3, DNZ:1818, (quoted in The Apostolic Digest, by Michael Malone, Book 6: "The Book of Sentimental Excuses", Chapter 4: "The Dogmas of Faith Admit No Alteration Whatsoever").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic6chp4.html>

"Our faith is identical with that of the ancients. Deny this, and you dissolve the unity of the Church. We must hold this for certain: that the faith of the people at the present day is one with the faith of the people of past centuries. Were this not true, then we would be in a different church than they and, literally, the Church would not be One." St. Thomas Aquinas, On the Truth of the Catholic Faith, Q. #14, art. 12, Garden City, NY: Doubleday, 1955, (quoted in The Apostolic Digest, by Michael Malone, Book 6: "The Book of Sentimental Excuses", Chapter 4: "The Dogmas of Faith Admit No Alteration Whatsoever").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic6chp4.html>

The Catholic Church Can Never Fall From God's Grace

"To the one true (Catholic) Church of Christ, We say, that stands forth before all, and that by the will of its Founder will remain forever the same as when He Himself established it for the salvation of all mankind.

The Mystical Spouse of Christ has in the course of the centuries remained unspotted, nor can it ever be contaminated." Pope Pius XI, Pontifex Maximus, in *Mortalium Animos* (The Promotion of True Religious Unity), Encyclical promulgated on January 6, 1928.

<http://www.catholicism.org/pages/mortal.htm>

"The Spouse of Christ cannot commit adultery; she is incorrupt and modest, she knows one house, she guards with chaste modesty the holiness of one room." St. Cyprian, *De Cath. Ecclesiae Unitate*, #6 (Quoted by Pope Pius XI, Pontifex Maximus, in *Mortalium Animos* (The Promotion of True Religious Unity), Encyclical promulgated on January 6, 1928.

<http://www.catholicism.org/pages/mortal.htm>

The Catholic Church is Superior to Any Head of Government

"[It is error to believe that] Kings and princes are not only exempt from the jurisdiction of the Church, but are superior to the Church in deciding questions of jurisdiction." Pope Pius IX, The Syllabus (of Errors), Issued in 1864, Section VI, Errors About Civil Society, Considered Both in Itself and in its Relation to the Church, #54.

<http://www.ewtn.com/library/PAPALDOC/P9SYLL.HTM>

The Laws of the Catholic Church Take Precedence Over Any Civil Laws

"[It is error to believe that] In the case of conflicting laws enacted by the two powers (Church and civil), the civil law prevails." Pope Pius IX, The Syllabus (of Errors), Issued in 1864, Section VI, Errors About Civil Society, Considered Both in Itself and in its Relation to the Church, # 42.

<http://www.ewtn.com/library/PAPALDOC/P9SYLL.HTM>

The Catholic Church and the State Are to be Combined, NOT Separated

"[It is error to believe that] The Church ought to be separated from the State, and the State from the Church." Pope Pius IX, The Syllabus (of Errors), Issued in 1864, Section VI, Errors About Civil Society, Considered Both in Itself and in its Relation to the Church, #55.

<http://www.ewtn.com/library/PAPALDOC/P9SYLL.HTM>

None of the Doctrines of the Catholic Church Are Founded Upon the Scriptures

"The doctrines of the Catholic Church are entirely independent of Holy Scripture." Familiar Explanation of Catholic Doctrine, Rev. M. Muller, p.151.

When You Become a Member of the Catholic Church, You Are to Give Up Your Reasoning Powers and Obey Blindly Without Listening to Your Conscience

"Once he does so (joins the Catholic church), he has no further use for his reason. He enters the Church, an edifice illumined by the superior light of revelation and faith. He can leave reason like a lantern at the door." Explanation of Catholic Morals, A Concise, Reasoned, and Popular Exposition of Catholic Morals, by John H. Stapleton, p 76, Benziger Brothers, NY, 1913.

"Obey blindly , that is, without asking reasons. Be careful, then, never to examine the directions of your confessor....In a word, keep before your eyes this great rule, that in obeying your confessor you obey God. Force yourself then, to obey him in spite of all fears. And be persuaded that if you are not obedient to him it will be impossible for you to go on well; but if you obey him you are secure. But you say, if I am damned in consequence of obeying my confessor, who will rescue me from hell? What you say is impossible." St. Alphonsus De Liguori, True Spouse of Christ, p 352, Benziger Brothers, NY.

"There is only one remedy for this evil (an over scrupulous conscience), and that remedy is absolute and blind obedience to a prudent director. Choose one, consult him as often as you desire, but do not leave him for another. Then submit punctiliously to his direction. His conscience must be yours for the time being. And if you should err in following him, God will hold him, and not you responsible." Explanation of Catholic Morals, A Concise, Reasoned, and Popular Exposition of Catholic Morals, by John H. Stapleton, p 24, Benziger Brothers, NY, 1913.

No One Should Have the Freedom to Choose What Non-Catholic Religion They Consider to be True

"[It is error to believe that] Every man is free to embrace and profess that religion which, guided by the light of reason, he shall consider true." Pope Pius IX, The Syllabus (of Errors), Issued in 1864, Section III, Indifferentism, Latitudinarianism, #15.

<http://www.ewtn.com/library/PAPALDOC/P9SYLL.HTM>

"[It is error to believe that] Hence it has been wisely decided by law, in some Catholic countries, that persons coming to reside therein shall enjoy the public exercise of their own peculiar worship." Pope Pius IX, The Syllabus (of Errors), Issued in 1864, Section X, Errors Having Reference to Modern Liberalism, #78.

<http://www.ewtn.com/library/PAPALDOC/P9SYLL.HTM>

No One Should Have the Freedom to Express, or Publish, His Non-Catholic Religious Beliefs

"[It is error to believe that] Moreover, it is false that the civil liberty of every form of worship, and the full power, given to all, of overtly and publicly manifesting any opinions whatsoever and thoughts, conduce more easily to corrupt the morals and minds of the people, and to propagate the pest of indifferentism." Pope Pius IX, The Syllabus (of Errors), Issued in 1864, Section X, Errors Having Reference to Modern Liberalism, #79.

<http://www.ewtn.com/library/PAPALDOC/P9SYLL.HTM>

"This shameful font of indifferentism gives rise to that absurd and erroneous proposition which claims that liberty of conscience must be maintained for everyone. It spreads ruin in sacred and civil affairs, though some repeat over and over again with the greatest impudence that some advantage accrues to religion from it...a pestilence more deadly to the state than any other. Experience shows, even from earliest times, that cities renowned for wealth, dominion, and glory perished as a result of this single evil, namely immoderate freedom of opinion, license of free speech, and desire for novelty.

"Here We must include that harmful and never sufficiently denounced freedom to publish any writings whatever and disseminate them to the people, which some dare to demand and promote with so great a clamor. We are horrified to see what monstrous doctrines and prodigious errors are disseminated far and wide in countless books, pamphlets, and other writings which, though small in weight, are very great in malice." Pope Gregory XVI, Mirari Vos (On Liberalism and Religious Indifferentism), Encyclical promulgated on August 15, 1832, #14 & 15.

<http://www.ewtn.com/library/ENCYC/G16MIRAR.HTM>

The Catholic Church Has the Right to Use Power to Force Obedience

"[It is error to believe that] The (Catholic) Church has not the power of using force, nor has she any temporal power, direct or indirect." Pope Pius IX, The Syllabus (of Errors), Issued in 1864, Section V, Errors Concerning the Church and Her Rights, #24.

<http://www.ewtn.com/library/PAPALDOC/P9SYLL.HTM>

The Catholic Church Alone is the Hope, Salvation, and Refuge of the Christian

"Do not hold aloof from the Church; for nothing is stronger than the Church. The Church is thy hope, thy salvation, thy refuge." St. John Chrysostom, Nicene and Post-Nicene Fathers, Series I, Vol. IX, Introduction to the Two Homilies on Eutropius, Homily II.

<http://www.ccel.org/fathers2/NPNF1-09/npnf1-09-36.htm>

"He who thinks he can remain a Christian by his own efforts, deserting the institutional bonds of the visible hierarchical Church, is deceiving himself. The fact remains that God established His Church as a bridge over which we must pass, leading from our unhappy lot to His salvation." Pope Paul VI, Mystici Corporis, PTC:1022 ff. 59, (quoted in Apostolic Digest, by Michael Malone, Book 4: "The Book of Christians", Chapter 1: "Only Catholics Can Be Christians").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic4chp1.html>

Amazing Statements Regarding Heretics

A Heretic is Anyone Who Does Not Believe Every Article of Catholic Faith

"He is a heretic who does not believe what the Roman Hierarchy teaches." The American Textbook of Popery, p 164 (quoting from the "Directory for the Inquisitors").

"Heresy consists in a stubborn denial of truths which have been defined and proposed by the Church as divinely revealed doctrines.

"Any baptized person who...obstinately denies or doubts any of the truths proposed for belief by divine and Catholic faith, is a heretic." Canon 1324-1325 of the 1917 Code of Canon Law.

<http://www.geocities.com/Athens/Rhodes/3543/heretic.htm>

"He is a heretic who deviates from any article of faith." The American Textbook of Popery, p 143, (quoting from the "Directory for the Inquisitors").

"Whoever 'obstinately' denies these (Catholic) truths, the doctrinal commentary of Pope John Paul II says, falls under the censure of heresy." Our Sunday Visitor, Analysis, July 19, 1998.

A Heretic is Anyone Who is Not a Member of the Catholic Church

"For it has been delivered to us, that there is one God, and one Christ, and one hope, and one faith, and one (Catholic) Church, and one baptism ordained only in the one Church, from which unity whosoever will depart must needs be found with heretics." St. Cyprian, The Epistles of Cyprian, Epistle LXXIII, #11.

http://www.ewtn.com/library/PATRISTC/ANF5_8.TXT

"So the Christian is a Catholic as long as he lives in the body: cut off from it he becomes a heretic-the life of the spirit follows not the amputated member." St. Augustine, Sermon cclxvii., # 4 (Quoted by Pope Leo XIII in Satis Cognitum (On the Unity of the Church), Encyclical promulgated on June 29, 1896, #5.

http://www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_l-xiii_enc_29061896_satis-cognitum_en.html

"Heretics bring sentence upon themselves since they by their own choice withdraw from the Church, a withdrawal which, since they are aware of it, constitutes damnation. Between heresy and schism there is this difference: that heresy involves perverse doctrine, while schism separates one from the Church on account of disagreement with the bishop. Nevertheless, there is no schism which does not trump up a heresy to justify its departure from the Church." St. Jerome: "Commentary on Titus 3:10–11."

http://www.catholic.com/library/Salvation_Outside_the_Church.asp

"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 Gregory XVI, Summo Iugiter Studio (On Mixed Marriages), Encyclical promulgated on May 27, 1832, #2.

<http://www.ewtn.com/library/ENCYC/G16SUMMO.HTM>

Heretics Cannot Gain Eternal Life Unless They Give Up Their Faith and Be United With the Catholic Church

"It 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 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." Pope Eugenius IV, in "Bull of Union with the Copts", Council of Florence, Session 11, on February 4, 1442.

<http://www.piar.hu/councils/ecum17.htm>

Heretics Do Not Worship the True God or Jesus Christ

"Heretics (those who are not members of the Catholic Church or who do not hold to Catholic doctrine) worship a God who is a liar, and a Christ who is a liar." St. Augustine, (quoted in "Patrologiae Cursus Completus: Series Graca", by Fr. J. P. Migne, Paris: 1866, 42:207).

<http://www.geocities.com/Athens/Rhodes/3543/heretic.htm>

"A manifest heretic is not a Christian, as is clearly taught by St. Cyprian, St. Athanasius, St. Augustine, St. Jerome, and others." St. Robert Bellarmine, "On the Church Militant".

<http://www.geocities.com/Athens/Rhodes/3543/heretic.htm>

Heretics Are to Be Condemned and Punished, Even Just on Suspicion Alone, and Are Denied Any Defense

"All sects of heretics are condemned and various punishments are appointed for them and their accomplices." Pope Alexander IV, The American Textbook of Popery, p 135 (quoting from the "Directory for the Inquisitors").

"For the suspicion alone of heresy, purgation is demanded." The American Textbook of Popery, p 156 (quoting from the "Directory for the Inquisitors").

"All defence is denied to heretics." The American Textbook of Popery, p 153 (quoting from the "Directory for the Inquisitors").

"Also, we decree and declare that all of the aforesaid persons have been and are schismatics and heretics, And that as such they are assuredly to be punished with suitable penalties over and above the penalties imposed at the aforesaid council of Ferrara*, together with all their supporters and abettors, of whatever ecclesiastical or secular status, condition or rank they may be, even cardinals, patriarchs, archbishops, bishops or abbots or those of any other dignity, so that they may receive their deserts with the aforesaid Korah, Dathan and Abiram..." Pope Eugenius IV, in Decree of the Council of Florence Against the Synod at Basel, Council of Florence, Session 7, on September 4, 1439.

<http://www.piar.hu/councils/ecum17.htm>

(* The Penalties imposed at this Council of Ferrara were "excommunication, privation of dignities and disqualification from benefices and offices in the future...to leave the said city (Basel) within thirty days of the date of this decree...to expel the aforesaid persons who have not left the city within the said thirty days and really and effectively to eject them....and they should deny them all commerce and all articles needed for human use....If there are some who ignore these orders of ours, daring perhaps to convey goods after the time-limit to those at Basel persisting in contumacy, since it is written that the righteous plundered the ungodly, such persons may be despoiled without penalty by any of the faithful and their goods shall be ceded to the first takers."Pope Eugenius IV, in Ecclesiastical Penalties Against Members of the Basel Synod, Council of Ferrara, Session 31, February 15, 1438. <http://www.piar.hu/councils/ecum17.htm>)

"...schismatics, blasphemers and as heretics, to be punished as traitors, and to have incurred the aforesaid censures and penalties, and others to be inflicted, according as it shall seem good and justice shall persuade..." Pope Eugenius IV, in Monition of the Council of Florence Against the Antipope Felix V, Session 9, on March 23, 1440.

<http://www.piar.hu/councils/ecum17.htm>

"Heretics bring sentence upon themselves since they by their own choice withdraw from the Church, a withdrawal which, since they are aware of it, constitutes damnation." St. Jerome: "Commentary on Titus 3:10–11."

http://www.catholic.com/library/Salvation_Outside_the_Church.asp

"Every possible care must be taken to hold fast to that faith which has been believed everywhere, always, and by everyone. He is a genuine Catholic who continues steadfast in the faith, who resolves that he will believe those things - and only those things - which he is sure the Catholic Church has held universally and from ancient times. It is therefore an indispensable obligation for all Catholics to adhere to the faith of the Fathers, to preserve it, to die for it and, on the other hand, to detest the profane novelties of profane men, to dread them, to harass them, and to attack them." St. Vincent of Lerins, Commonitoria, PL 50:637, (quoted in The Apostolic Digest, by Michael Malone, Book 6: "The Book of Sentimental Excuses", Chapter 4: "The Dogmas of Faith Admit No Alteration Whatsoever").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic6chp4.html>

All Laws and Statues of Any Country Which Prevent the Condemnation and Execution of Heretics Are Null and Void

“Statutes that impede the execution of the duties which appertain to the office of Inquisitors are null and void.” Pope Urban IV, *The American Textbook of Popery*, p. 106 (quoting from the “Directory for the Inquisitors”).

The Catholic Church Declares All Heretics Anathema

“Cardinal (Of Lorraine). Anathema to all heretics.

“Answer Anathema, anathema.” *The Council of Trent, "Acclamations of the Father at the Close of the Council"*, Edited and translated by J. Waterworth (London: Dolman, 1848).

<http://history.hanover.edu/texts/trent/trentall.html>

"This sacred council (of Vatican II) accepts loyally the venerable faith of our ancestors in the living communion which exists between us and our brothers who are in the glory of heaven or who are yet being purified after their death- and it proposes again the decrees of the Second Council of Nicea, of the Council of Florence, and of the Council of Trent." Pope Paul VI, in *Lumen Gentium (Dogmatic Constitution of the Church)*,

Promulgated on November 21, 1964, #51.

<http://www.christusrex.org/www1/CDHN/v3.html>

Heretics Are to Be Tortured and Burned

"When confronted with heresy, she (Catholic Church) does not content herself with persuasion, arguments of an intellectual and moral order appear to her insufficient, and she has recourse to force, to corporal punishment, to torture." The Rector of the Catholic Institute of Paris, H.M.A. Baudrillart, quoted in *The Catholic Church, The Renaissance, and Protestantism*, p 182-183.

""The church,' says [Martin] Luther, 'has never burned a heretic.'...I reply that this argument proves not the opinion, but the ignorance or impudence of Luther. Since almost infinite numbers were either burned or otherwise killed, Luther either did not know it, and was therefore ignorant, or if he was not ignorant, he is convicted of impudence and falsehood,--for that heretics were often burned by the [Catholic Church may be proved from many examples." Jesuit Robert Bellarmine, in *Disputationes de Controversiis*, Tom. II, Lib. III, cap. XXII, 1628 edition.

"There are many unquestionable cases of Protestants punished as heretics in nearly all the lands where Roman Catholics have had power, right down to the French Revolution [of 1798]." Catholic author G.G. Coulton, in *The Death-Penalty for Heresy, Medieval Studies*, No. 18, p 62, 1924 edition.

“A heretic merits the pains of fire....By the Gospel, the canons, civil law, and custom, heretics must be burned.” *The American Textbook of Popery*, p 164 (quoting from the “Directory for the Inquisitors”).

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Amazing Catholic Statements Regarding the Scriptures

The Bible is Divine, But Dead

"The Scriptures indeed is a divine book but it is a dead letter, which has to be explained, and cannot exercise the action which the preacher can obtain." Our Priesthood, by Rev. Joseph Bruneau, S.D.D., p 155, B. Herder Company, 1911 ("nihil obstat" by M.F. Dinneen, S.S.,D.D. -Censor deputatus, "imprimatur" by James Cardinal Gibbons -Archbishop of Baltimore, "Re-Imprimatur" by Michael J. Curley -Archbishop of Baltimore).

"...(The Bible is) A dead and speechless book." Bertrand L. Conway, Question Box, p 67, The Columbus Press, 1913.

"The simple fact is that the Bible, like all dead letters, calls for a living interpreter." The Faith of Millions, by Rev. John A. O'Brien, Ph.D., LL.D., p 155, published by Our Sunday Visitor, Huntington, Ind., 1938, ("nihil obstat" by Rev. T. E. Dillon-Censor Librorum and "imprimatur" by John Francis Noll, D.D. -Bishop of Fort Wayne).

"We confess that the Holy Scripture is imperfect, and a dead letter, until it is explained by the Supreme Pontiff, and allowed by him to be read by the laity." Roman Catholic Confessions for Protestants Oath, Article XXI, (Confessio Romano-Catholica in Hungaria Evangelicis publice praescripta te proposita, editi a Streitwolf), as recorded in Congressional Record of the U.S.A., House Bill 1523, Contested election case of Eugene C. Bonniwell, against Thos. S. Butler, Feb. 15, 1913.

<http://www.geocities.com/visplace/godsmith20.htm>

The Catholic Church is Above the Bible

"She (the Catholic Church) is not the child of the Bible, as many non-Catholics imagine, but its mother. She derives neither her existence nor her teaching authority from the New Testament." The Faith of Millions, by Rev. John A. O'Brien, Ph.D., LL.D., p 146, published by Our Sunday Visitor, Huntington, Ind., 1938, ("nihil obstat" by Rev. T. E. Dillon-Censor Librorum and "imprimatur" by John Francis Noll, D.D. -Bishop of Fort Wayne).

The Catholic Church is the Only Lawful Administrator, Authenticator, Interpreter, Custodian, Possessor, and Protector of the Scriptures

"The task of interpreting the Word of God authentically has been entrusted solely to the Magisterium of the Church, that is, to the Pope and to the bishops in communion with him." Universal Catholic Catechism, #100.

<http://www.christusrex.org/www1/CDHN/profess3.html#INTERPRETATION>

"Since Scripture is the written word of God, its contents are Divinely guaranteed truths, revealed either in the strict or the wider sense of the word. Again, since the inspiration of a writing cannot be known without Divine testimony, God must have revealed which are the books that constitute Sacred Scripture. Moreover, theologians teach that Christian Revelation was complete in the Apostles, and that its deposit was entrusted to the Apostles to guard and to promulgate. Hence the apostolic deposit of Revelation contained not merely Sacred Scripture in the abstract, but also the knowledge as to its constituent books. **Scripture, then, is an Apostolic deposit entrusted to the Church, and to the**

Church belongs its lawful administration. This position of Sacred Scripture in the Church implies the following consequences:

"(1) The Apostles promulgated both the Old and New Testament as a document received from God. It is antecedently probable that God should not cast his written Word upon men as a mere windfall, coming from no known authority, but that he should **entrust its publication** to the care of those whom he was sending to preach the Gospel to all nations, and with whom he had promised to be for all days, even to the consummation of the world. In conformity with this principle, St. Jerome (*De script. eccl.*) says of the Gospel of St. Mark: "When Peter had heard it, he both approved of it and ordered it to be read in the churches". The Fathers testify to the promulgation of Scripture by the Apostles where they treat of the transmission of the inspired writings.

"(2) The transmission of the inspired writings consists in the delivery of Scripture by the Apostles to their **successors** with the right, the duty, and the power to continue its promulgation, to preserve its integrity and identity, to explain its meaning, to use it in proving and illustrating Catholic teaching, to oppose and condemn any attack upon its doctrine, or any abuse of its meaning. We may infer all this from the character of the inspired writings and the nature of the Apostolate; but it is also attested by some of the weightiest writers of the early Church. St. Irenaeus insists upon these points against the Gnostics, who appealed to Scripture as to private historical documents. He excludes this Gnostic view, first by insisting on the mission of the Apostles and upon the succession in the Apostolate, especially as seen in the Church of Rome (*Haer.*, III, 3-4); secondly, by showing that the preaching of the Apostles continued by their **successors contains a supernatural guarantee of infallibility** through the indwelling of the Holy Ghost (*Haer.*, III, 24); thirdly, by combining the Apostolic succession and the supernatural guarantee of the Holy Ghost (*Haer.*, IV, 26). It seems plain that, if Scripture cannot be regarded as a private historical document on account of the official mission of the Apostles, on account of the official succession in the Apostolate of their successors, on account of the assistance of the Holy Ghost promised to the Apostles and their successors, the promulgation of Scripture, the preservation of its integrity and identity, and the explanation of its meaning must belong to the Apostles and their legitimate successors. The same principles are advocated by the great Alexandrian doctor, Origen (*De princ.*, Praef.). "That alone", he says, "is to be believed to be the truth which in nothing differs from the ecclesiastical and Apostolical tradition". In another passage (in *Matth. tr.* XXIX, n. 46-47), he rejects the contention urged by the heretics "as often as they bring forward canonical Scriptures in which every Christian agrees and believes", that "in the houses is the word of truth"; "for from it (the Church) alone the sound hath gone forth into all the earth, and their words unto the ends of the world". That the African Church agrees with the Alexandrian, is clear from the words of Tertullian (*De praescript.*, nn, 15, 19). **He protests against the admission of heretics "to any discussion whatever touching the Scriptures"**. "This question should be first proposed, which is now the only one to be discussed, `To whom belongs the faith itself: whose are the Scriptures'?. . . For the true Scriptures and the true expositions and all the true Christian traditions will be wherever both the true Christian rule and faith shall be shown to be". St. Augustine endorses the same position when he says: **"I should not believe the Gospel except on the authority of the Catholic Church"** (*Con. epist. Manichaei, fundam.*, n. 6).

"(3) By virtue of its official and permanent promulgation, Scripture is a public document, the Divine authority of which is evident to all the members of the Church.

"(4) The Church necessarily possesses a text of Scripture, which is internally authentic, or substantially identical with the original. Any form or version of the text, **the internal authenticity of which the Church has approved** either by its universal and constant use, or by a formal declaration, enjoys the character of external or public authenticity, i.e., its conformity with the original must not

merely be presumed juridically, but must be admitted as certain **on account of the infallibility of the Church.**

"(5) The authentic text, legitimately promulgated, is a source and rule of faith, though it remains only a means or instrument in the hands of the teaching body of the Church, **which alone has the right of authoritatively interpreting Scripture.**

"(6) The **administration and custody of Scripture** is not entrusted directly to the whole Church, but to its teaching body, though Scripture itself is the common property of the members of the whole Church. While the private handling of Scripture is opposed to the fact that it is common property, its administrators are bound to communicate its contents to all the members of the Church.

"(7) Though **Scripture is the property of the Church alone**, those outside her pale may use it as a means of discovering or entering the Church. But Tertullian shows that **they have no right to apply Scripture to their own purposes or to turn it against the Church.** He also teaches Catholics how to **contest the right of heretics to appeal to Scripture at all** (by a kind of demurrer), before arguing with them on single points of Scriptural doctrine.

"(8) The rights of the teaching body of the Church include also that of **issuing and enforcing decrees for promoting the right use, or preventing the abuse of Scripture.** Not to mention the definition of the Canon (see CANON), the Council of Trent issued two decrees concerning the Vulgate (see VULGATE), and a decree concerning the interpretation of Scripture (see EXEGESIS, HERMENEUTICS), and this last enactment was repeated in a more stringent form by the Vatican Council (sess. III, Conc. Trid., sess. IV). The various decisions of the Biblical Commission derive their binding force from this same right of the teaching body of the Church. (Cf. Stapleton, Princ. Fid. Demonstr., X-XI; Wilhelm and Scannell, 'Manual of Catholic Theology', London, 1890, I, 61 sqq.; Scheeben, 'Handbuch der katholischen Dogmatik', Freiburg, 1873, I, 126 sqq.)" The Catholic Encyclopedia, Volume XIII, "Scripture", Section V, Nihil Obstat, February 1, 1912 by Remy Lafort, D.D., Censor, Imprimatur. +John Cardinal Farley, Archbishop of New York.

<http://www.newadvent.org/cathen/13635b.htm>

"The belief in the Bible as the sole source of faith is unhistorical, illogical, fatal to the virtue of faith, and destructive of unity." The Catholic Encyclopedia, Volume XIII, "Protestantism", Section III A - Sola Scriptura ("Bible Alone"), Nihil Obstat, February 1, 1912 by Remy Lafort, D.D., Censor, Imprimatur. +John Cardinal Farley, Archbishop of New York.

<http://www.newadvent.org/cathen/12495a.htm>

"The [first] objective [or formal] principle (of Protestantism) proclaims the canonical Scriptures, especially the New Testament to be the only infallible source and rule of faith and practice, and asserts the right of private interpretation of the same, in distinction from the Roman Catholic view, which declares the Bible and tradition to be co-ordinate sources and rule of faith, and makes tradition, especially the decrees of popes and councils, the only legitimate and infallible interpreter of the Bible." The Catholic Encyclopedia, Volume XIII, "Protestantism", Section I, 1 - Sola Scriptura ("Bible Alone"), Nihil Obstat, February 1, 1912 by Remy Lafort, D.D., Censor, Imprimatur. +John Cardinal Farley, Archbishop of New York.

<http://www.newadvent.org/cathen/12495a.htm>"

"The task of interpreting authentically the Word of God has been entrusted exclusively to the living teaching office of the Church." Vatican Council II, "Dei Verbum," ch. 2:10; ed. Fr. Austin Flannery, OP, Northport, NY: Costello Publishing Co., 1975, p. 755, (quoted in The Apostolic Digest, by Michael

Malone, Book 4: "The Book of Christians", Chapter 3: "True Faith Can Be Found Only in the Catholic Church").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic4chp3.html>

All Non-Catholic Approved Bible Translations, Are Forbidden and Condemned, and Heretical

"This is the goal too of the crafty Bible Societies which renew the old skill of the heretics and ceaselessly force on people of all kinds, even the uneducated, gifts of the Bible. They issue these in large numbers and at great cost, in vernacular (language of the people) translations, which infringe the holy rules of the Church. The commentaries which are included often contain perverse explanations; so, having rejected divine tradition, the doctrine of the Fathers and the authority of the Catholic Church, they all interpret the words of the Lord by their own private judgment, thereby perverting their meaning. As a result, they fall into the greatest errors. Gregory XVI of happy memory, Our superior predecessor, followed the lead of his own predecessors in rejecting these societies in his apostolic letters. It is Our will to condemn them likewise." Pope Pius IX, Qui Pluribus (On Faith And Religion), Encyclical promulgated on November 9, 1846, #14.

<http://www.ewtn.com/library/ENCYC/P9QUIPLU.HTM>

"Moreover, regarding the translation of the Bible into the vernacular, even many centuries ago bishops in various places have at times had to exercise greater vigilance when they became aware that such translations were being read in secret gatherings or were being distributed by heretics. Innocent III issued warnings concerning the secret gatherings of laymen and women, under the pretext of piety, for the reading of Scripture in the diocese of Metz. There was also a special prohibition of Scripture translations promulgated either in Gaul a little later or in Spain before the sixteenth century. But later even more care was required when the Lutherans and Calvinists dared to oppose the changeless doctrine of the faith with an almost incredible variety of errors. They left no means untried to deceive the faithful with perverse explanations of the sacred books, which were published by their adherents with new interpretations in the vernacular. They were aided in multiplying copies and quickly spreading them by the newly invented art of printing. Therefore in the rules written by the fathers chosen by the Council of Trent, approved by Pius IV,'s and placed in the Index of forbidden books, we read the statute declaring that vernacular Bibles are forbidden except to those for whom it is judged that the reading will contribute 'to the increase of faith and piety.' Because of the continued deceptions of heretics, this rule was further restricted and supplemented by a declaration of Benedict XIV: for the future the only vernacular translations which may be read are those which 'are approved by the Apostolic See' or at least were published 'with annotations taken from the holy Fathers of the Church, or from learned and Catholic authors.'...

"Now, however...We learned from reports and documents just received that a number of men of various sects met in the city of New York last year on June 12 and founded a new society called Christian League. Their common purpose is to spread religious liberty, or rather an insane desire for indifference concerning religion...the societies have concentrated on these people so that they will bring corrupt, vernacular Bibles here and secretly spread them among the faithful. They will also distribute other evil books and pamphlets composed with the aid of some Italians or translated into Italian in order to alienate the minds of the readers from the Holy Church and from obedience to it. Among these they designate particularly the Histoire de la reformation by Merle d'Aubigne and Fostes de la Reforme en Italie by John Cric....

"Therefore, taking counsel with a number of Cardinals, and weighing the whole matter seriously and in good time, We have decided to send this letter to all of you. We again condemn all the above-mentioned biblical societies of which our predecessors disapproved. We specifically condemn the

new one called Christian League founded last year in New York and other societies of the same kind, if they have already joined with it or do so in the future. Therefore let it be known to all that anyone who joins one of these societies, or aids it, or favors it in any way will be guilty of a grievous crime. Besides We confirm and renew by Our apostolic authority the prescriptions listed and published long ago concerning the publication, dissemination, reading, and possession of vernacular translations of sacred Scriptures. Concerning other works of any writer We repeat that all must abide by the general rules and decrees of Our predecessors which are found in the Index of forbidden books, and indeed not only for those books specifically listed, but also for others to which the aforementioned prohibitions apply.

"Thus, We emphatically exhort you to announce these Our commands to the people accredited to your pastoral care; explain them in the proper place and time, and strive mightily to keep the faithful sheep away from the Christian League and other biblical societies, as well as away from their followers. Also take from the faithful both the vernacular Bibles which have been published contrary to the sanctions of the Roman Pontiffs and all other books which are proscribed and condemned." Pope Gregory XVI, Inter Praecipuas (On Biblical Societies), Encyclical promulgated on May 8, 1844, #4, 9, 11 & 12.

<http://www.ewtn.com/library/ENCYC/G16INTER.HTM>

The Holy Scriptures Should Be Rejected in Order to Follow Church Tradition--Even if That Tradition is Erroneous

"If we must choose between the Holy Scriptures of God, and the old errors of the church, we should reject the former." John Faber (a defender of the Papacy) cited in History of The Reformation, by Merle d'Aubigne, book 11, Chapter 5, Paragraph 9.

Catholic Tradition is More Safe to Follow Than the Bible

"Like two sacred rivers flowing from paradise, the Bible and divine tradition contain the word of God, the precious gems of revealed truths. Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still of the two, tradition is to us more clear and safe." Catholic Belief, by Joseph Faa di Bruno, p 45.

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Amazing Catholic Statements Regarding Mary

Mary Places Herself Between Christ and His People, Thus We ONLY Have Access to God and Jesus Through Mary

"Thus there is a mediation: Mary places herself between her Son and mankind in the reality of their wants, needs and sufferings. She puts herself 'in the middle,' that is to say she acts as a mediatrix not as an outsider, but in her position as mother." Pope John Paul II, in Redemptoris Mater (On the Blessed Virgin Mary in the Life of the Pilgrim Church), Encyclical promulgated on March 25, 1987, #21.

http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031987_redemptoris-mater_en.html

"But, since Divine Providence has been pleased that we should have the Man-God through Mary, who conceived Him by the Holy Ghost and bore Him in her breast, it only remains for us to receive Christ from the hands of Mary." Pope Pius X, in *Ad Diem Illum Laetissimum* (On the Immaculate Conception), Encyclical promulgated on February 2, 1904, #6.

<http://www.papalencyclicals.net/Pius10/p10imcon.htm>

"...we only have access to the Father by means of the Son, who is the Mediator of justice, so we only have access to the Son by means of the Mother, who is mediator of grace, and who obtains for us, by her intercession, the gifts which Jesus Christ has merited for us...you cannot come to God except by means of Jesus Christ, nor can you come to Christ except by means of his Mother." St. Alphonsus Ligouri, *The Great Means of Salvation and of Perfection* (The Necessity and Power of Prayer), Chapter 1, The Necessity of Prayer, Section 4 "The Intercession of the Blessed Virgin".

<http://www.ourladywarriors.org/prayer/mustpray.htm>

"With equal truth may it be also affirmed that, by the will of God, Mary is the intermediary through whom is distributed unto us this immense treasure of mercies gathered by God, for mercy and truth were created by Jesus Christ. Thus as no man goeth to the Father but by the Son, so no man goeth to Christ but by His Mother....Mary is this glorious intermediary..." Pope Leo XIII, in *Octobri Mense* (On the Rosary), Encyclical promulgated on September 22, 1891, # 4.

<http://www.papalencyclicals.net/Leo13/l13ro1.htm>

"God chose her to be the treasurer, the administrator and the dispenser of all his graces, so that all his graces and gifts pass through her hands. Such is the power that she has received from him that, according to St Bernardine, she gives the graces of the eternal Father, the virtues of Jesus Christ, and the gifts of the Holy Spirit to whom she wills, as and when she wills, and as much as she wills.....

"We must never go to our Lord except through Mary, using her intercession and good standing with him. We must never be without her when praying to Jesus.....

"Beware, chosen soul, of thinking that it is more perfect to direct your work and intention straight to Jesus or straight to God. Without Mary, your work and your intention will be of little value. But if you go to God through Mary, your work will become Mary's work, and consequently will be most noble and most worthy of God.." St. Louis Marie de Montfort, in *The Secret of Mary*, #10, 48, 50.

<http://www.ewtn.com/library/Montfort/SECRET.HTM>

God's Love Comes to us Through Mary

"The Father's eternal love, which has been manifested in the history of mankind through the Son whom the Father gave, 'that whoever believes in him should not perish but have eternal life', comes close to each of us through this Mother and thus takes on tokens that are of more easy understanding and access by each person." Pope John Paul II, in *Redemptor Hominis* (The Redeemer of Man), Encyclical promulgated on March 4, 1979, #22.

http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_04031979_redemptor-hominis_en.html

It is Through Mary that Humanity Comes to a Knowledge of Truth

"Hail, Mother and Virgin, imperishable temple of the Godhead, venerable treasure of the whole world, crown of virginity, support of the true faith on which the Church is founded throughout the entire world....

"Through you the human race, held captive in the bonds of idolatry, arrives at the knowledge of the truth. What more shall I say of you? Hail, through whom kings rule, through whom the only-begotten Son of God has become a star of light to those who were sitting in darkness and the shadow of death. Amen." St. Cyril of Alexandria, in Paean to Mary, Temple of the Godhead.

http://www.celtic-catholic-church.org/library/prayer/Marian_prayers.html

"And that through the Virgin, and through her more than through any other means, we have offered us a way of reaching the knowledge of Jesus Christ...it is through Mary that we attain to the knowledge of Christ" Pope Pius X, in Ad Diem Illum Laetissimum (On the Immaculate Conception), Encyclical promulgated on February 2, 1904, #7, 8.

<http://www.papalencyclicals.net/Pius10/p10imcon.htm>

"Whoever does not wish to have Mary Immaculate as his Mother will not have Christ as his Brother either; the Father will not send His Son to him; the Son will not descend into his soul; the Holy Spirit will not make him a member of the Mystical Body of Christ; for all these mysteries of grace take place in Mary Full-of-Grace, and in her alone. And, since the First-Born Son was conceived only through the specific consent of the Most Blessed Virgin, the same holds true for all other humans." St. Maximilian Mary Kolbe, ICS, p. 85, (quoted in Apostolic Digest, by Michael Malone, Book 1: "The Book of Mary," Chapter 3: "Those Who Refuse to Honor Our Lady Will Be Lost").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic1chp3.html>

ALL Heavenly Gifts From the Father, Son, or the Holy Spirit, Including the Gift of Salvation, Come ONLY Through Mary

"As you were not worthy that anything divine should be given to you, all graces were given to Mary so that you might receive through her all graces you would not otherwise receive....This is the will of God who willed that we should have all things through Mary. If then, we possess any hope or grace or gift of salvation, let us acknowledge that it comes to us through her." St. Bernard (Quoted by St. Louis de Montfort in Treatise on True Devotion to the Blessed Virgin, #42.

<http://www.ewtn.com/library/Montfort/TRUEDEVO.HTM>.

"All the gifts, graces, virtues of the Holy Spirit are distributed by the hands of Mary, to whom she wills, when she wills, as she wills, and in the measure she wills." St. Bernardine (Quoted by St. Louis de Montfort in Treatise on True Devotion to the Blessed Virgin, #42.

<http://www.ewtn.com/library/Montfort/TRUEDEVO.HTM>.

"If it is true to say that Mary is, in a sense, mistress of Wisdom incarnate, what control must she have over all the graces and gifts of God, and what freedom must she enjoy in giving them to whom she chooses. The Fathers of the Church tell us that Mary is an immense ocean of all the perfections of God, the great storehouse of all his possessions, the inexhaustible treasury of the Lord, as well as the treasurer and dispenser of all his gifts. Because God gave her his Son, it is his will that we should receive all gifts through her, and that no heavenly gift should come down upon earth without passing through her as through a channel. Of her fullness we have all received, and any grace or hope of salvation we may possess is a gift which comes to us from God through Mary. So truly is she mistress of God's possessions that she gives to whom she wills, all the graces of God, all the virtues of Jesus Christ, all the gifts of the Holy Spirit, every good thing in the realm of nature, grace and glory. These are the thoughts and expressions of the Fathers of the Church...(about) this sovereign and lovable Queen..." St. Louis de Montfort, The Love of Eternal Wisdom, #207.

<http://www.ewtn.com/library/Montfort/LEW.HTM>

"...the greatness of the benefits for which we are debtors to the Virgin Mother. No man can meditate upon these without feeling a new awakening in his heart of confidence that he will certainly obtain through Mary the fullness of the mercies of God. And to this end vocal prayer chimes well with the Mysteries. First, as is meet and right, comes the Lord's Prayer, addressed to Our Father in Heaven: and having, with the elect petitions dictated by Our Divine Master, called upon the Father, from the throne of His Majesty we turn our prayerful voices to Mary. Thus is confirmed that law of merciful meditation of which We have spoken, and which St. Bernardine of Siena thus expresses: 'Every grace granted to man has three degrees in order; for by God it is communicated to Christ, from Christ it passes to the Virgin, and from the Virgin it descends to us.'"Pope Leo XIII, in *Iucunda Semper Expectatione* (On the Rosary), Encyclical promulgated on September 8, 1894, #5.

<http://www.papalencyclicals.net/Leo13/I13ro5.htm>

"All gifts which the Author of all good (God) has deigned to communicate to the unhappy posterity of Adam, are, according to the loving resolve of His Divine Providence, dispensed by the hands of the Most Holy Virgin." Pope Benedict XV (AAS 9, 1917, 266) (quoted in "About Our Lady, our Blessed Mother", by Our Lady's Warriors).

<http://www.ourladywarriors.org/abtmary.htm>

"In another place, he (St. Bernardine of Siena) not only says that all graces are transmitted to us by means of Mary, but also asserts that the Blessed Virgin, from the time she became Mother of God, acquired a certain jurisdiction over all the graces that are given to us: 'Through the Virgin the vital graces are transfused from Christ, the head, into his mystical body. From the time when the Virgin Mother conceived in her womb the Word of God, she obtained a certain jurisdiction (if I may so speak) over every temporal procession of the Holy Spirit; so that no creature could obtain any grace from God, except by the dispensation of his sweet Mother.' And he concludes, 'Therefore all gifts, virtues, and graces are dispensed through her hands to whom she wills, and as she wills.' St. Bonaventure says the same: 'Since the whole divine nature was in the womb of the Virgin, I do not fear to teach that she has a certain jurisdiction over all the streams of grace; as her womb was, as it were, an ocean of the divine nature, whence all the streams of grace must emanate.' On the authority of these saints, many theologians have piously and reasonably defended the opinion, that there is no grace given to us except by means of the intercession of Mary; so Mendoza, Vega, Paciucchelli, Segneri, Piore, Crasset and others, as also the learned Alexander Natalis who says: 'It is God's will that we should look to him for all good things, to be procured by the most powerful intercession of the Blessed Virgin, when we invoke her, as it is fit.' And he quotes in confirmation the passage of St. Bernard: 'Such is his will, who has determined that we should receive all through Mary.' Contenson says the same, in a comment on the words addressed by Jesus on the cross to St. John, 'Behold thy Mother' (Jn 19,27): as though he had said, 'No one shall be partaker of my blood except by the intercession of my Mother. My wounds are fountains of grace; but their streams shall flow to no one, except through the canal of Mary. O my disciple John, I will love you as you love her!' For the rest, it is certain that if God is pleased when we have recourse to the saints, he will be much more pleased when we avail ourselves of the intercession of Mary, that she, by her merits, may compensate for our unworthiness, according to the words of St. Anselm: 'That the dignity of the intercessor may supply for our poverty. So that, to invoke the Virgin is not to distrust God's mercy, but to fear our own unworthiness.' St. Thomas, speaking of her dignity, calls it, as it were, infinite: 'From the fact that she is the Mother of God, she has a certain infinite dignity.' So that it may be said with reason, that the prayers of Mary have more power with God than those of all heaven together." St. Alphonsus Ligouri, *The Great Means of Salvation and of Perfection* (The Necessity and Power of Prayer), Chapter 1, The Necessity of Prayer, Section 4 "The Intercession of the Blessed Virgin".

<http://www.ourladywarriors.org/prayer/mustpray.htm>

"When we have recourse to Mary in prayer, we are having recourse to the Mother of mercy, who is so well disposed toward us that, whatever the necessity that presses upon us especially in attaining eternal life, she is instantly at our side of her own accord, even though she has not been invoked. She dispenses grace with a generous hand from that treasure with which from the beginning she was divinely endowed in fullest abundance that she might be worthy to be the Mother of God. By the fullness of grace which confers on her the most illustrious of her many titles, the Blessed Virgin is infinitely superior to all the hierarchies of men and angels, the one creature who is closest of all to Christ. 'It is a great thing in any saint to have grace sufficient for the salvation of many souls; but to have enough to suffice for the salvation of everybody in the world is the greatest of all; and this is found in Christ and in the Blessed Virgin.' (St. Thomas Aquinas, *Super Salut. Ang.*)" Pope Leo XIII, in *Magnae Dei Matris (On the Rosary)*, Encyclical promulgated on September 8, 1892, #9.

<http://www.papalencyclicals.net/Leo13/113ro2.htm>

"Moreover, Mary's profound union with the Holy Spirit, the Sanctifier, leads to her role as Mediatrix of every grace bestowed to the human family....And since the Holy Spirit always acts through the Virgin Mary in His sanctifying action, then all graces must come through Mary as Mediatrix of all graces." Mark Miravalle, S.T.D, in *Introduction to Mary*, p 167 (copyright 1993, bearing the "Imprimatur" and "Nihil Obstat" of the Catholic Church, published by Queenship Publishing Company, P.O. Box 42028, Santa Barbara, California, 93140-2028).

"'The motherhood of Mary in the order of grace,' as the Second Vatican Council explains, 'lasts without interruption from the consent which she faithfully gave at the annunciation and which she sustained without hesitation under the cross, until the eternal fulfillment of all the elect. In fact, being assumed into heaven she has not laid aside this office of salvation but by her manifold intercession she continues to obtain for us the graces of eternal salvation. By her maternal charity, she takes care of the brethren of her Son who still journey on earth surrounded by dangers and difficulties, until they are led into their blessed home.'" Pope John Paul II, in *Dives In Misericordia (The Father of Mercies and God of All Comfort)*, Encyclical promulgated on November 30, 1980.

http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_30111980_dives-in-misericordia_en.html

"The foundation of all Our confidence, as you know well, Venerable Brethren, is found in the Blessed Virgin Mary. For, God has committed to Mary the treasury of all good things, in order that everyone may know that through her are obtained every hope, every grace, and all salvation. For this is His will, that we obtain everything through Mary." Pope Pius IX, in *Ubi Primum (On the Immaculate Conception)*, Encyclical promulgated on February 2, 1849, #5.

<http://www.papalencyclicals.net/Pius09/p9ubipr2.htm>

Mary is the Ladder, Chief Confidence, Whole Ground of Hope, Greatest Security, and the Door to God for Sinners

"Hence St. Bernard exhorts us to have continual recourse to the Mother of God, because her prayers are certain to be heard by her Son: 'Go to Mary, I say, without hesitation; the Son will hear the Mother.' And then he says: 'My children, she is the ladder of sinners, she is my chief confidence, she is the whole ground of my hope.' He calls her 'ladder,' because, as you cannot mount: the third step except you first put your foot on the second, nor can you arrive at the second except by the first, so you cannot come to God except by means of Jesus Christ, nor can you come to Christ except by means of his Mother. Then he calls her his greatest security, and the whole ground of his hope; because, as he affirms, God wills that all the graces which he gives us should pass through the hands of Mary. And he concludes by saying, that we ought to ask all the graces which we desire through

Mary; because she obtains whatever she seeks, and her prayers cannot be resisted. 'Let us seek grace, and let us seek it through Mary; because what she seeks she finds and she cannot be disappointed.' The following saints teach the same as St. Bernard: St. Ephrem, 'We have no other confidence than from you, O purest Virgin!' St. Ildephonsus, 'All the good things that the divine Majesty has determined to give them, he has determined to commit to your hands; for to you are entrusted the treasures and the wardrobes of grace.' St. Germanus, 'If you desert us, what will become of us, O life of Christians?' St. Peter Damian, 'In your hands are all the treasures of the mercies of God.' St. Antoninus, 'Who seeks without her aid, attempts to fly without wings.'" St. Alphonsus Ligouri, *The Great Means of Salvation and of Perfection (The Necessity and Power of Prayer)*, Chapter 1, *The Necessity of Prayer*, Section 4 "The Intercession of the Blessed Virgin".

<http://www.ourladywarriors.org/prayer/mustpray.htm>

"St. Lawrence Justinian asks: 'How can she (Mary) be otherwise than full of grace, who has been made the ladder to paradise, the gate of heaven, the most true mediatrix between God and man?'..."

"Again, the holy Church calls her 'the happy gate of heaven;' for as the same Saint Bernard remarks: 'As every mandate of grace that is sent by a king passes by the palace-gates, so does every grace that comes from heaven to the world pass through the hands of Mary' (Serm. iii. In Virg. Nat. D). Saint Bonaventure says that Mary is called 'the gate of heaven, because no one can enter that blessed kingdom without passing by her' (Exposit. in cap. I. Luc)." St. Alphonsus Ligouri, in *The Glories of Mary*, Chapter V "To Thee Do We Sigh".

<http://www.marys-touch.com/Saints/liguori3.htm>

"How great, then, should be our confidence in this Queen, knowing her great power with God, and that she is so rich and full of mercy, that there is no one living on the earth who does not partake in her compassion and favor. Our Blessed Lady herself revealed this to St. Bridget, saying: 'I am the Queen of heaven and the Mother of Mercy; I am the joy of the just and the door through which sinners are brought to God.'" St. Alphonsus Ligouri, in *The Glories of Mary*, Chapter I "Hail Holy Queen", p 6.

"All our hope do we repose in the most Blessed Virgin..." Pope Pius IX, in *Ineffabilis Deus* (The Immaculate Conception) Apostolic Constitution issued on December 8, 1854, Section titled "Hoped-For Results".

<http://www.papalencyclicals.net/Pius09/p9ineff.htm>

Mary Has Reconciled Humanity With God, Assented to Rescue Our Fallen World, and is the ONLY Refuge and Sole Hope of Sinners

"O Virgin most pure, wholly unspotted, O Mary, Mother of God, Queen of the universe, you are above all saints, the hope of the elect and the joy of all the blessed. It is you who have reconciled us with God, you are the only refuge of sinners and the safe harbor of those who are shipwrecked; you are the consolation of the world, the ransom of captives, the health of the weak, the joy of the afflicted and the salvation of all who have recourse to you, and we beg you to have pity on us." St. Ephrem of Edessa, in *Prayer to Mary, Mother of Compassion*.

http://www.celtic-catholic-church.org/library/prayer/Marian_prayers.html

"O Blessed Virgin Mary, who can worthily give you the just dues of praise and thanksgiving, you who by the wondrous assent of your will rescued a fallen world?

"Accept, then, such poor thanks as we have to offer here, though they be unequal to your merit; and, receiving our vows, obtain by your prayers the remission of our offenses. Carry our prayers within the sanctuary of the heavenly audience and bring forth the gift of our reconciliation...."

"Take our offering, grant us our requests, obtain pardon for what we fear, for you are the sole hope of sinners. Holy Mary, help the miserable, strengthen the fainthearted, comfort the sorrowful, pray for your people, plead for the clergy, intercede for all women consecrated to God." St. Augustine of Hippo, in Thanksgiving and Prayer to Mary.

http://www.celtic-catholic-church.org/library/prayer/Marian_prayers.html

Mary Co-shared in the Offering and Sacrifice for Sin at Calvary

"In that one Sacrifice [of the Cross], Mary, the first redeemed, the Mother of the Church, had an active part. She stood near the Crucified, suffering deeply with her Firstborn; with a motherly heart she associated herself with his Sacrifice; with love she consented to his immolation (cf. Lumen Gentium, p 58; Marialis Cultus, p 20); she offered him and she offered herself to the Father." Pope John Paul II, in his Angelus/Regina Coeli address of 1983 (quoted in "Mary, Coredemptrix: The Significance of Her Title in the Magisterium of The Church", by Rev. John A. Schug, O.F.M. Cap., and Dr. Mark I. Miravalle, S.T.D., "NIHIL OBSTAT" by Fr. James Dunfee -- Censor Librorum, "IMPRIMATUR" by Most Reverend Gilbert Sheldon -- Bishop of Steubenville, March 7, 1995).

http://www.voxpopuli.org/book_1_8.php

"(Continuing our catechesis on the Blessed Virgin Mary, we are considering her cooperation in the redemptive sacrifice of Christ)...Mary...co-operated during the event itself and in the role of mother; thus her co-operation embraces the whole of Christ's saving work. She alone was associated in this way with the redemptive sacrifice that merited the salvation of all mankind. In union with Christ and in submission to him, she collaborated in obtaining the grace of salvation for all humanity...In God's plan, Mary is the 'woman' (cf. John 2:4; John 19:26), the New Eve, united to the New Adam in restoring humanity to its original dignity. Her cooperation with her Son continues for all time in the universal motherhood which she enjoys in the order of grace. Trusting in this maternal cooperation, let us turn to Mary, imploring her help in all our needs." Pope John Paul II, in his General Audience of April 9, 1997, (quoted in "The Virgin Mary as Co-Redemtrix, Mediatrix and Advocate", by B.A. Robinson).

http://www.religioustolerance.org/mary_cor.htm.

"Clearly, to affirm a coredemptive relation on the Virgin's part to her Son at the Annunciation necessitates affirming the same on Calvary and in heaven, and vice-versa. That necessity is not mathematical, but rather the necessity based on what God has willed freely as the fixed, unchanging central counsel of salvation.

"So projected the mediation of Virgin Immaculate, Spouse of the Holy Spirit, like that of her Son, necessarily is consummated on Calvary, and so is coredemptive....The virginity of Mary is the effective sign of the holy birth, holy life, and holy death of her Son terminating in the resurrection, and hence, if she is an actor at his birth and therefore in his anointing as Priest, so too is she an actor at his death and therefore in his consecration as Victim....

"3) Because it is virginal, Mary not only offers, but is offered with her Son and Savior. Her heart is transfixed, as Simeon foretold. For this reason the redeemed are not only consecrated to Jesus through her, but also to her...one with Jesus as victim...One is not unjustified in discovering here the basis for the traditional twofold aspect assigned the Virgin's maternal mediation: our Mediatrix with Jesus to which corresponds consecration to Jesus through Mary; and with and under Jesus victim for sin our Mediatrix with the Father to which corresponds consecration to the Immaculate (Mary) and so to Jesus as victim for sin, because the most perfect sacrifice of praise offered to the Father....

"In this approach, then, there is no need, as Fr. Galot thinks, to distinguish types of merit or object of merit to justify Mary's role as Coredemptrix. In that sublime alliance of the hearts Jesus and Mary, Redeemer and Coredemptrix, together merit *de condigno* the same work, our salvation, according to an order willed from all eternity.

"Because she is involved actively on Calvary in the work of salvation with and under her Son, and this redemptive work is a work of mediation, rightly is her subordinate role in this called *coredemptive*...

"In conclusion: we may say that, in virtue of the divine salvific counsels ordaining a most perfect redemption, our Lady as Coredemptrix is included with Christ, the One Mediator. Under him she merits *de condigno* all which he merits...she alone is the Coredemptrix, not only offering, but in some way part of the sacrifice of Christ...the unique, coredemptive role of Mary on Calvary...the offering of the Virgin at Calvary and on her becoming part of the offering..." Rev. Fr. Peter Damian M. Fehlner, F.F.I., professor of Catholic Theology, in *Immaculata Mediatrix -- Toward a Dogmatic Definition of the Coredemption*.

http://www.voxpopuli.org/book_2_10.php

"Let me take no pleasure in this world except where you find it. Grant that I may always bear your sorrows in my soul, putting my glory and delight in being crucified with Jesus and Mary." St. John Eudes, *The Suffering of the Co-redemptrix*.

http://motherofallpeoples.com/index.php?option=com_content&task=view&id=264&Itemid=40

In Mary is to be Found the End of the Law and the Fulfilling of Figures

"...we find in Mary the end of the law and the fulfillment of the figures and oracles." Pope Pius X, in *Ad Diem Illum Laetissimum* (On the Immaculate Conception), Encyclical promulgated on February 2, 1904, #6.

<http://www.papalencyclicals.net/Pius10/p10imcon.htm>

Mary, Along With Christ, is Co-Redeemer, Mediator, Intercessor, Advocate, Restorer, and Minister

"Mary, though conceived and born without taint of sin, participated in a marvelous way in the sufferings of her divine Son, in order to be Coredemptrix of humanity." Pope John Paul II, in remarks made to pilgrims after his General Audience on September 8, 1982 (quoted in *Insegnamenti di Giovanni Paolo II*, V/3 (1982) 404, quoted by Arthur Burton Calkins, "Pope John Paul II's Teaching on Marian Coredemption", *Mary Coredemptrix, Mediatrix, Advocate: Theological Foundations II*, ed. Mark I. Miravalle, (Santa Barbara: Queenship Publishing, 1996), p122.

<http://www.thekolbegroup.org/coredemptrix/in-defense/jp11.html>

"As she suffered and almost died together with her suffering and dying Son, so she surrendered her mother's rights over her Son for the salvation of the human race. And to satisfy the justice of God she sacrificed her Son, as well as she could, so that it may justly be said that she together with Christ has redeemed the human race." Pope Benedict XV, in *Inter Sodalicia*, Apostolic Letter of March 22, 1918. *The Church Teaches*, published by the Jesuit fathers of St. Mary's College, bears the Imprimi Potest, Nihil Obstat, and Imprimatur of the Catholic Church, pages 210-211.

"O Mother of love and mercy who, when thy sweetest Son was consummating the Redemption of the human race on the altar of the cross, did stand next to Him, suffering with Him as a Coredemptrix..."

Pope Plus XI, in a Radio broadcast from Lourdes, April 28, 1935, Prayer of the Solemn Closing of the Redemption Jubilee, (L'Osservatore Romano, 29-30 April, 1935).

<http://www.cin.org/archives/montfort/200203/0023.html>

"At Cana in Galilee there is shown only one concrete aspect of human need, apparently a small one of little importance ('They have no wine'). But it has a symbolic value: this coming to the aid of human needs means, at the same time, bringing those needs within the radius of Christ's messianic mission and salvific power. Thus there is a mediation: Mary places herself between her Son and mankind in the reality of their wants, needs and sufferings. She puts herself 'in the middle,' that is to say she acts as a mediatrix not as an outsider, but in her position as mother. She knows that as such she can point out to her Son the needs of mankind, and in fact, she 'has the right' to do so. Her mediation is thus in the nature of intercession: Mary 'intercedes' for mankind." Pope John Paul II, in *Redemptoris Mater* (On the Blessed Virgin Mary in the Life of the Pilgrim Church), Encyclical promulgated on March 25, 1987, #21.

http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031987_redemptoris-mater_en.html

"The power thus put into her (Mary's) hands is all but unlimited. How unerringly right, then, are Christian souls when they turn to Mary for help...How rightly, too, has every nation and every liturgy without exception acclaimed her great renown, which has grown greater with the voice of each succeeding century. Among her many other titles we find her hailed as 'our Lady, our Mediatrix,' (St. Bernard, Serm.II in Adv. 4) 'the Reparatrix of the whole world,' (St. Tharasius, Orat. in Praesentatione) 'the Dispenser of all heavenly gifts.' (On Off. Graec., 8 Dec.)." Pope Leo XIII, in *Adiutricem* (On the Rosary), Encyclical promulgated on September 5, 1895, #8.

<http://www.papalencyclicals.net/Leo13/13adiut.htm>

"Thus, in the Franciscan school there is to be found a particular insistence on a double mediatory role on the part of our Lady: not only with Christ, the Redeemer, on our behalf within the economy of salvation already established (subjective redemption, dispensation of graces already won), but with God the Father in view of the Incarnation and praise of God in the perfect sacrifice....

"Thereby, in a felicitous comment of St. Maximilian on the Marian antiphon for the office of the Passion composed by St. Francis, Mary becomes, not merely by sanctifying grace, but by the grace of the Immaculate Conception, firstborn daughter of the Father, Mother of his Son and Spouse of the Holy Spirit. Her preservative redemption is the means of our liberation, because thereby she can be the Mother of the Redeemer at the Incarnation and our Mother as Coredemptrix, because our liberation from sin on Calvary is effected by her preservation, which there means coredemption. In a word: the one mediation of I Tim 2.5-6 includes both Redeemer and Coredemptrix...

"3) Because it is virginal, Mary not only offers, but is offered with her Son and Savior...One is not unjustified in discovering here the basis for the traditional twofold aspect assigned the Virgin's maternal mediation: our Mediatrix with Jesus to which corresponds consecration to Jesus through Mary; and with and under Jesus victim for sin our Mediatrix with the Father to which corresponds consecration to the Immaculate (Mary) and so to Jesus as victim for sin, because the most perfect sacrifice of praise offered to the Father....

"In conclusion: we may say that, in virtue of the divine salvific counsels ordaining a most perfect redemption, our Lady as Coredemptrix is included with Christ, the One Mediator." Rev. Fr. Peter Damian M. Fehlner, F.F.I., professor of Catholic Theology, in *Immaculata Mediatrix -- Toward a Dogmatic Definition of the Coredemption*.

http://www.voxpopuli.org/book_2_10.php

"The teaching of the Second Vatican Council presents the truth of Mary's mediation as 'a sharing in the one unique source that is the mediation of Christ himself.'" Pope John Paul II, in *Redemptoris Mater* (On the Blessed Virgin Mary in the Life of the Pilgrim Church), Encyclical promulgated on March 25, 1987, #38.

http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031987_redemptoris-mater_en.html

"And from this community of will and suffering between Christ and Mary she merited to become most worthily the Reparatrix of the lost world (Eadmeri Mon. De Excellentia Virg. Mariae, c. 9) and Dispensatrix of all the gifts that Our Savior purchased for us by His Death and by His Blood....

"Nevertheless, by this companionship in sorrow and suffering already mentioned between the Mother and the Son, it has been allowed to the august Virgin to be the most powerful mediatrix and advocate of the whole world with her Divine Son (Pius IX. Ineffabilis)....

"We are then, it will be seen, very far from attributing to the Mother of God a productive power of grace--a power which belongs to God alone. Yet, since Mary carries it over all in holiness and union with Jesus Christ, and has been associated by Jesus Christ in the work of redemption, she merits for us 'de congruo,' in the language of theologians, what Jesus Christ merits for us 'de condigno,' and she is the supreme Minister of the distribution of graces." Pope Pius X, in *Ad Diem Illum Laetissimum* (On the Immaculate Conception), Encyclical promulgated on February 2, 1904, #12-14.

<http://www.papalencyclicals.net/Pius10/p10imcon.htm>

"Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix." Pope Paul VI, in *Lumen Gentium* (Dogmatic Constitution on the Church), promulgated on November 21, 1964, #62.

<http://www.christusrex.org/www1/CDHN/v3.html>

"But in what way does Mary cooperate in the growth of the members of the Mystical Body in the life of grace? First of all, by her unceasing prayers inspired by a most ardent charity....she makes herself their Advocate, Auxiliatrix, Adjutrix and Mediatrix. Of this intercession of hers for the People of God with the Son, the Church has been persuaded, ever since the first centuries, as testified to by this most ancient antiphon which, with some slight difference, forms part of the liturgical prayer in the East as well as in the West: 'We seek refuge under the protection of your mercies, oh Mother of God; do not reject our supplication in need but save us from perdition, O you who alone are blessed.'" Pope Paul VI, *Signum Magnum* (The Great Sign), Encyclical promulgated on May 13, 1967.

<http://www.papalencyclicals.net/Paul06/p6great.htm>

"And now lastly may the most benign Virgin Mother of God smile on this purpose and on these desires of ours; for since she brought forth for us Jesus our Redeemer, and nourished Him, and offered Him as a victim by the Cross, by her mystic union with Christ and His very special grace she likewise became and is piously called a repararess. Trusting in her intercession with Christ, who whereas He is the 'one mediator of God and men' (1 Timothy ii, 5), chose to make His Mother the advocate of sinners, and the minister and mediatrix of grace..." Pope Pius XI, in *Miserentissimus Redemptor* (On Reparation To The Sacred Heart), Encyclical promulgated on May 8th, 1928, #21.

<http://www.papalencyclicals.net/Pius11/P11miser.Htm>

Mary Hears and Answers our Prayers Faster than Does Jesus

"St. Anselm reminds us that we may obtain mercy more quickly from Mary than from Jesus, because Jesus is also a judge who can punish, while Mary exercises mercy as a patroness. It is not as if Mary were more powerful than Jesus, for we know that Jesus Christ is our only Savior, and that He alone by His merits has obtained and obtains salvation for us. He reminds us: 'We often obtain more promptly what we ask by invoking Mary than by invoking Jesus. Her Son is lord and judge of all, and discerns the merits of each one; therefore, if He does not immediately grant the prayers of all, He is just. When however, the Mother's name is invoked, though the merits of the suppliant are not such as to deserve that his favor be granted, those of the Mother supply, that he may receive.' Many things are asked from God and are not granted; they are asked from Mary and are obtained. Now why is this? Because God has thus decreed to honor His Mother." St. Alphonsus Liguori, in *The Glories of Mary*, Chapter IV "To Thee Do We Cry, p 48.

Mary is the First Born Daughter of God

"It was fitting, first of all, that the eternal Father should create Mary free from the original sin because she was His daughter and His first-born daughter. She herself attests — '*Before all ages, in the beginning, He created me*' (Sirach 24:9) — in a passage that is applied to Mary by the Sacred Interpreters, by the Holy Fathers, and by the Church herself. Whether she is the first-born on account of her predestination, together with her Son in the divine decrees before all creatures, or, as others say, the first-born of grace as predestined to be the Mother of the Redeemer after the provision of sin, all agree in calling her the first-born of God." Saint Alphonsus Liguori, in *The Glories of Mary* "Her Special Privileges".

http://www.oloswestriver.org/liguori_mary_glories.htm

"We greet you, Daughter of God the Father!" Prayer of Saint Louis de Montfort, titled "Abide with us, Immaculate Mother".

<http://www.cin.org/archives/montfort/199712/0042.html>

"Let Us Pray.

"Hail, Mary, Daughter of God the Father..." Concluding Prayer of St. Louis Mary De Montfort, in "The Little Crown of the Blessed Virgin Mary".

<http://www.catholictradition.org/crown.htm>

"God predestined her from all eternity to be the Mother of the Incarnate Word, and for that reason so highly distinguished her among all His most beautiful works in the triple order of nature, grace and glory, that the Church justly applies to her these words: 'I came out of the mouth of the Most High, the first-born before all creatures' (Ecclus. xxiv., 5)." Pope Leo XIII, in *Augustissimae Virginis Mariae* (On the Confraternity of the Holy Rosary), Encyclical promulgated on September 12, 1897, #1.

<http://www.papalencyclicals.net/Leo13/l13augus.htm>

Mary is the Lover and Spouse of the Godhead

"Mary was the only one who merited to be called the Mother as Spouse of God." St. Augustine of Hippo, in *Sermons* #208 (quoted by St. Alphonsus de Liguori in *The Glories of Mary*, p 304 (New York: Redemptorist, 1931).

"...St Godfrey of Admont wrote that each person of the Godhead is Mary's lover." See the book by Michael O'Carroll, titled "'Spouse of God', Theotokos: A Theological Encyclopedia of the Blessed Virgin Mary", p 158 (Wilmington, DE: Glazier, 1982).

Mary is the Bride and Spouse of God the Father

"...the mother of the Son of God can also be called in a special manner 'bride of the Father.' For, as mother she has received the Son of the Father through donation from His side as her Son; she possesses Him conjointly with the Father and is therefore connected with the Father by His Son as being hers also. (Fr. Matthias Joseph Scheeben, in Mariology, vol. 1, p 174-175 ("nihil obstat" by Innocentius Swoboda, O. F. M. Censor Librorum, "imprimatur" by Josephus E. Ritter, S.T.D., Archiepiscopus).

"Thus St. John Damascene, an outstanding herald of this traditional truth, spoke out with powerful eloquence when he compared the bodily Assumption of the loving Mother of God with her other prerogatives and privileges....'It was fitting that she (Mary), who had carried the Creator as a child at her breast, should dwell in the divine tabernacles. It was fitting that the spouse, whom the Father had taken to himself, should live in the divine mansions.'" Pope Pius XII, in *Munificentissimus Deus* (Defining the Dogma of the Assumption), Encyclical promulgated on November 1, 1950, #21.

<http://www.papalencyclicals.net/Pius12/P12MUNIF.HTM>

Mary is the Bride and Spouse of God the Son

"Saint Ephrem the Syrian was probably the first early Christian to refer to Mary as the Bride of Christ...He was followed by the likes of Saint Peter Chrysologus, Rupert of Deutz, and Godfrey of Admont." See the book by Michael O'Carroll, titled "'Spouse of God', Theotokos: A Theological Encyclopedia of the Blessed Virgin Mary", p 333 (Wilmington, DE: Glazier, 1982).

"...(Mary is) the unique bridal, permanent helpmate and associate of Christ, who is the Head of the whole Church and world, in the entire work of redemption..." Fr. J. Kentenich, in *Der Marianische Priester*, p 38 (1941).

"The relation of the mother to her divine Son must be traced not alone to the mother's natural activity, but primarily to the activity of her divine Son Himself, who makes and accepts her as His mother, and gives Himself to her as her Son....Consequently the relation of the mother to the divine Son appears as a marriage with His divine person. Here now the Bridegroom gives Himself to the bride as her Son and dwells in her in virtue of this gift." (Fr. Matthias Joseph Scheeben, in Mariology, vol. 1, p 162-163 ("nihil obstat" by Innocentius Swoboda, O. F. M. Censor Librorum, "imprimatur" by Josephus E. Ritter, S.T.D., Archiepiscopus).

"(The Divine Being) Who is so singularly with Mary is the Lord Whose most beautiful spouse Mary is." St. Bonaventure, quoted in *Virgin Wholly Marvelous: Praises of Our Lady by the Popes, Councils, Saints and Doctors of the Church*, Editor is David Supple (Still River, MA: Ravengate, 1981): p 37.

"Mary, as united with the Logos, is taken into complete possession by him; the Logos, as infused and implanted in her, gives himself to her and takes her to himself as partner and helper, in the closest, strictest, and most lasting community of life." (Fr. Matthias Joseph Scheeben, in Mariology, vol. 1, p 189 ("nihil obstat" by Innocentius Swoboda, O. F. M. Censor Librorum, "imprimatur" by Josephus E. Ritter, S.T.D., Archiepiscopus).

"As the new 'daughter of Zion' Mary in fact is particularly suited to entering into the spousal Covenant with God. More and better than any member of the Chosen People, she can offer the Lord the true

heart of a Bride." Pope John Paul II, in Mary Responds to God with Spousal Love, General Audience in May 1, 1996, #5.

http://www.livingwatercommunity.com/virgin/mary_responds_to_god_with_spousa.htm

Mary is the Bride and Spouse of the God the Holy Spirit

"Through her divine maternity, Mary in a certain way entered the divine family as a spouse who enters a royal home. With regard to the Father she became the first born daughter: I came out of the mouth of the Most High, the first-born before all creatures (Ecclus 24:5). With regard to the Son, she was a mother; with regard to the Holy Spirit, she was a bride." Saint Alphonsus Liguori, in The Glories and Virtues of Mary, p. 43.

"...Unite, then, Venerable Brethren, your prayers with Ours, and at your exhortation let all Christian peoples add their prayers also, invoking the powerful and ever-acceptable intercession of the Blessed Virgin. You know well the intimate and wonderful relations existing between her and the Holy Spirit, so that she is justly called His Spouse. Her intercession was of great avail both in the mystery of the Incarnation and in the coming of the Holy Spirit upon the Apostles." Pope Leo XIII, in Divinum illud Munus, Encyclical promulgated on May 9, 1897, #14.

<http://www.papalencyclicals.net/Leo13/l13divin.htm>

"She (Mary) is a virgin who 'keeps whole and pure the fidelity she has pledged to her Spouse'...The Holy Spirit had already come down upon her, and she became his faithful spouse at the Annunciation." Pope John Paul II, in Redemptoris Mater (On the Blessed Virgin Mary in the Life of the Pilgrim Church), Encyclical promulgated on March 25, 1987, #5, 26).

http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031987_redemptoris-mater_en.html

"Let us turn our gaze to Mary, Christ's first disciple, Spouse of the Holy Spirit and Mother of the Church, who was with the Apostles at the first Pentecost, so that she will help us to learn from her fiat docility to the voice of the Spirit." Pope John Paul II, in his speech to the "World Congress of Ecclesial Movements and New Communities," on May 27, 1998.

http://www.vatican.va/roman_curia/pontifical_councils/laity/documents/rc_pc_laity_doc_27051998_movements-speech-hf_en.html

"Let us praise and thank the Holy Spirit, Who took her for His spouse.

"R. Amen. Say an 'Our Father'." St. Joseph Calasanctius, Found in the Raccolta, quoted in "Mary: The Crown of Twelve Stars".

<http://www.catholictradition.org/12stars.htm>

Mary is the Mother and Dwelling Place of God

"Hail, Mother and Virgin, imperishable temple of the Godhead, venerable treasure of the whole world, crown of virginity, support of the true faith on which the Church is founded throughout the entire world.

"Mother of God, who contained the infinite God under your heart, whom no space can contain..." St. Cyril of Alexandria, in Paean to Mary, Temple of the Godhead.

http://www.celtic-catholic-church.org/library/prayer/Marian_prayers.html

"We greet you, Daughter of God the Father! We greet you, Mother of the Son of God! We greet you, spouse of the Holy Spirit! We greet you, dwelling place of the Most Holy Trinity!" Prayer of Saint Louis de Montfort, titled "Abide with us, Immaculate Mother".

<http://www.cin.org/archives/montfort/199712/0042.html>

"Let Us Pray.

"Hail, Mary, Daughter of God the Father; Hail, Mary, Mother of God the Son; Hail, Mary, Spouse of the Holy Ghost; Hail, Mary, Temple of the most Holy Trinity; Hail, Mary, my Mistress, my treasure, my joy, Queen of my heart; my Mother, my life, my sweetness, my dearest hope -- yea, my heart and my soul! I am all thine and all that I have is Thine, O Virgin blessed above all things! Let thy soul be in me to magnify the Lord; let thy spirit be in me to rejoice in God....Grant that for love of thee I may despise all earthly consolations and ever cling to those of Heaven until, through thee, His faithful spouse, Jesus Christ thy Son be formed in me for the glory of the Father. Amen." Concluding Prayer of St. Louis Mary De Montfort, in *The Little Crown of the Blessed Virgin Mary*.

<http://www.catholictradition.org/crown.htm>

"God's honor required that He bestow upon His mother such holiness as would enable her worthily to fulfill the service she was to render Him and that through this most intimate association she might be brought to a holiness like to His own. Moreover, the love of God, whereby Mary in an unparalleled way becomes Daughter, Bride, and Sanctuary of the Divinity, requires that she be perfectly prepared for this association with God and, to that end, be raised to a participation in His perfection" (Fr. Matthias Joseph Scheeben, in *Mariology*, p 4 ("nihil obstat" by Innocentius Swoboda, O. F. M. Censor Librorum, "imprimatur" by Josephus E. Ritter, S.T.D., Archiepiscopus).

It is Through Mary that God is Adored and Glorified

"Mother of God, who contained the infinite God under your heart, whom no space can contain: Through you the Most Holy Trinity is adored and glorified, demons are vanquished, Satan cast down from heaven into hell, and our fallen nature again assumed into heaven." St. Cyril of Alexandria, in *Paeon to Mary, Temple of the Godhead*.

http://www.celtic-catholic-church.org/library/prayer/Marian_prayers.html

Mary is Divine, Sovereign, and Reigns on the Throne of God, Wielding Almost Limitless Royal Power, as Queen of the Earth, Angels, Heaven, and the Universe

"Let us, first, consider the moral necessity of the intercession of Mary for priests; and secondly, the confidence which they ought to have in the prayers of this divine Mother....

"Let us now pass to the confidence which we ought to have in the intercession of Mary, on account of her power and mercy.

"I. As to her power. Cosmas of Jerusalem has called the intercession of our Queen not only powerful, but omnipotent. And Richard of St. Laurence has written: 'From the omnipotent Son the Mother was made omnipotent.'...

"Let us always have recourse to this divine Mother, who knows not how to let any one who invokes her aid depart without consolation, says Blosius." St. Alphonsus De Liguori, in *Dignity and Duties of the Priest or Selva*, p 409, 414, 419 (edited by Rev. Eugene Grimm, published by the Redemptorist Fathers, copyright 1927 by Very Rev. James Barron, C.S.S.R.)

"I declare with the saints: Mary is the earthly paradise of Jesus Christ the new Adam, where he became man by the power of the Holy Spirit, in order to accomplish in her wonders beyond our understanding. She is the vast and divine world of God where unutterable marvels and beauties are to be found. She is the magnificence of the Almighty where he hid his only Son, as in his own bosom, and with him everything that is most excellent and precious.

"I say with the saints, the divine Mary is the terrestrial paradise of the New Adam [Jesus], where He was made flesh by the operation of the Holy Ghost, in order to work there incomprehensible marvels. She is the grand and divine world of God, where there are beauties and treasures unspeakable. She is the magnificence of the Most High, where He hid, as in her bosom, His only Son, and in Him all that is most excellent and most precious....

"Mary, being altogether transformed into God by grace and by the glory which transforms all the saints into Him, asks nothing, wishes nothing, does nothing contrary to the eternal and immutable will of God....

"Be persuaded, then, that the more you look at Mary in your prayers, contemplations, actions, and sufferings, if not with a distinct and definite view, at least with a general and imperceptible one, the more perfectly you will find Jesus Christ, who is always, with Mary, great, powerful, active and incomprehensible - more than in Heaven or in any other creature. Thus, so far from the divine Mary, all absorbed in God, being an obstacle to the perfect in attaining union with God, there has never been up to this time, and there never will be, any creature who will aid us more efficaciously in this great work..." St. Louis-Marie Grignion De Montfort, in *True Devotion to Mary*, #6, 27, 165 (translated from the original French by Fr. Frederick William Faber, D.D., edited and annotated by the Fathers of the Company of Mary, copyright 1941, published by Tan Books and Publishers, Inc., Rockford, Illinois, 61105, ISBN 0-89555-279-5, Library of Congress Catalog Card No: 85-50571, bearing the "Imprimi Potest", "Nihil Obstat" and "Imprimatur" of the Catholic Church).

"Faithful to the religious example of our fathers, let us have recourse to Mary, our holy Sovereign. Let us entreat, let us beseech, with one heart, Mary, the Mother of Jesus Christ, our Mother. 'Show thyself to be a mother; cause our prayers to be accepted by Him Who, born for us, consented to be thy Son.'" Pope Leo XIII, in *Octobri Mense* (On the Rosary), Encyclical promulgated on September 22, 1891, # 6.

<http://www.papalencyclicals.net/Leo13/l13ro1.htm>

"HAIL MARY, BELOVED DAUGHTER OF THE ETERNAL FATHER.

"Hail MARY, admirable Mother of the Son. Hail MARY, faithful Spouse of the Holy Ghost. Hail MARY, my Mother, my loving Mistress, my powerful sovereign. Hail, my joy, my glory, my heart and my soul. Thou art all mine by mercy, and I am Thine by justice. But I am not yet sufficiently Thine. I now give myself wholly to Thee without keeping anything back for myself or others. If Thou seest anything in me which does not belong to Thee, I beseech Thee to take it and make Thyself the absolute Mistress of all that is mine." St. Louis De Montfort, *Prayer to Mary*.

<http://www.scborromeo.org/prayers/montfort.htm>

"Jesus 'sitteth on the right hand of the majesty on high' (Hebrews i. b.). Mary sitteth at the right hand of her Son -- a refuge so secure and a help so trusty against all dangers that we have nothing to fear or to despair of under her guidance, her patronage, her protection. (Pius IX. in *Bull Ineffabilis*)." Pope Pius X, in *Ad Diem Illum Laetissimum* (On the Immaculate Conception), Encyclical promulgated on February 2, 1904, #14.

<http://www.papalencyclicals.net/Pius10/p10imcon.htm>

"And so because Mary was the first born daughter of the Father, the perfect Mother of the Word, and the Beloved Spouse of the Holy Spirit, she became, in effect, a close relative of the Blessed Trinity when she was crowned Queen of the Universe by her Son." Opus Sanctorum Angelorum, Formation Letter, "Mary - 'Regina Angelorum', April, 2000.

<http://www.opusangelorum.org/Formation/Maryregina.html>

"Let all Christians, therefore, glory in being subjects of the Virgin Mother of God, who, while wielding royal power, is on fire with a mother's love." Pope Pius XII, in Ad Caeli Reginam (On Proclaiming the Queenship of Mary), Encyclical promulgated on October 11, 1954, #43.

<http://www.papalencyclicals.net/Pius12/P12CAELI.HTM>

"St. Louis de Montfort explains the reason for this (Mary's Queenship over the heavenly angels). He says that Mary has authority over the angels as a reward for her great humility on earth. And so because of this God gave 'her the power and the mission of assigning to men the thrones made vacant by the fallen angels.' God, therefore, as St. Louis goes on to explain, 'made Mary queen of heaven and earth, the leader of his armies, the keeper of his treasury, the dispenser of his graces, the worker of his wonders, the destroyer of his enemies and the faithful associate in his great works and victories.'

"Now there are some beautiful prayers from the Eastern Liturgies that express Mary's special position with regard to the angels. For example, a hymn for Morning Prayer in the Armenian Liturgy for the Feast of the Assumption reads: 'O Mother of God, you are born aloft in the triumphal cars of the Cherubim, with Seraphim for your escort and the arrayed army of heaven's hosts is prostrate before you.'...And so because Mary was the first born daughter of the Father, the perfect Mother of the Word, and the Beloved Spouse of the Holy Spirit, she became, in effect, a close relative of the Blessed Trinity when she was crowned Queen of the Universe by her Son." Opus Sanctorum Angelorum, Formation Letter, "Mary - 'Regina Angelorum', April, 2000.

<http://www.opusangelorum.org/Formation/Maryregina.html>

"...Mary, the Virgin Mother of God, reigns with a mother's solicitude over the entire world, just as she is crowned in heavenly blessedness with the glory of a Queen.....

"The Blessed Virgin, sitting at the right hand of God to pray for us is hailed by another writer of that same era in these words, 'the Queen of mortal man, the most holy Mother of God.'

"St. Andrew of Crete frequently attributes the dignity of a Queen to the Virgin Mary. For example, he writes, 'Today He transports from her earthly dwelling, as Queen of the human race, His ever-Virgin Mother, from whose womb He, the living God, took on human form.'...

"Likewise St. Germanus speaks to the humble Virgin in these words: 'Be enthroned, Lady, for it is fitting that you should sit in an exalted place since you are a Queen and glorious above all kings.' He likewise calls her the 'Queen of all of those who dwell on earth.'

"She is called by St. John Damascene: 'Queen, ruler, and lady,' and also 'the Queen of every creature.' Another ancient writer of the Eastern Church calls her 'favored Queen,' 'the perpetual Queen beside the King, her son,' whose 'snow-white brow is crowned with a golden diadem.'

"And finally St. Ildephonsus of Toledo gathers together almost all of her titles of honor in this salutation: 'O my Lady, my Sovereign, You who rule over me, Mother of my Lord...Lady among handmaids, Queen among sisters.'

"The theologians of the Church, deriving their teaching from these and almost innumerable other testimonies handed down long ago, have called the most Blessed Virgin the Queen of all creatures, the Queen of the world, and the Ruler of all....

"Furthermore, the Latin Church sings that sweet and ancient prayer called the 'Hail, Holy Queen' and the lovely antiphons 'Hail, Queen of the Heavens,' 'O Queen of Heaven, Rejoice,' and those others which we are accustomed to recite on feasts of the Blessed Virgin Mary: 'The Queen stood at Thy right hand in golden vesture surrounded with beauty'; 'Heaven and earth praise thee as a powerful Queen'; 'Today the Virgin Mary ascends into heaven: rejoice because she reigns with Christ forever.'...

"...Likewise, for many centuries past Christians have been accustomed to meditate upon the ruling power of Mary which embraces heaven and earth, when they consider the fifth glorious mystery of the rosary which can be called the mystical crown of the heavenly Queen.

"Finally, art which is based upon Christian principles and is animated by their spirit as something faithfully interpreting the sincere and freely expressed devotion of the faithful, has since the Council of Ephesus portrayed Mary as Queen and Empress seated upon a royal throne adorned with royal insignia, crowned with the royal diadem and surrounded by the host of angels and saints in heaven, and ruling not only over nature and its powers but also over the machinations of Satan. Iconography, in representing the royal dignity of the Blessed Virgin Mary, has ever been enriched with works of highest artistic value and greatest beauty; it has even taken the form of representing colorfully the divine Redeemer crowning His mother with a resplendent diadem.

"The Roman Pontiffs, favoring such types of popular devotion, have often crowned, either in their own persons, or through representatives, images of the Virgin Mother of God which were already outstanding by reason of public veneration....

"As We have already mentioned, Venerable Brothers, according to ancient tradition and the sacred liturgy the main principle on which the royal dignity of Mary rests is without doubt her Divine Motherhood....So with complete justice St. John Damascene could write: 'When she became Mother of the Creator, she truly became Queen of every creature.'" Pope Pius XII, in *Ad Caeli Reginam* (On Proclaiming the Queenship of Mary), Encyclical promulgated on October 11, 1954, #1, 16-17, 19-22, 30-34.

<http://www.papalencyclicals.net/Pius12/P12CAELI.HTM>

"Pope Pius XII explains in an address on the Queenship of Mary, 'when the glorious Virgin Mary entered triumphantly into heaven and was elevated above the choirs of angels to the throne of the Most Holy Trinity.' And then Christ 'placed a triple crown of glory on her head, presented her to the heavenly court, seated her at his right hand and pronounced her Queen of the Universe.'...

"In other words, because Christ is 'by nature and by right the King of the Universe...Mary is through him, with him, and in him, queen by grace, by divine association, by conquest and by singular election.' And so because of this her kingdom is not only 'as vast as her Son's, since nothing of his kingdom is excluded from hers,' but also 'the Church salutes her as sovereign and as Queen of the Angels and Queen of the Universe and encourages us to invoke her day and night with the words of the *Salve Regina*: 'Hail Holy Queen, Mother of Mercy, hail our life, our sweetness and our hope.'" Opus Sanctorum Angelorum, Formation Letter, "Mary - 'Regina Angelorum'", April, 2000.

<http://www.opusangelorum.org/Formation/Maryregina.html>

"O Virgin most pure, wholly unspotted, O Mary, Mother of God, Queen of the universe, you are above all saints, the hope of the elect and the joy of all the blessed." St. Ephrem of Edessa, in Prayer to Mary, Mother of Compassion.

http://www.celtic-catholic-church.org/library/prayer/Marian_prayers.html

"The truth of the Assumption, defined by Pius XII, is reaffirmed by the Second Vatican Council, which thus expresses the Church's faith: "Preserved free from all guilt of original sin, the Immaculate Virgin was taken up body and soul into heavenly glory upon the completion of her earthly sojourn. She was exalted by the Lord as Queen of the Universe...For the Mother of Christ is glorified as 'Queen of the Universe'." Pope John Paul II, in Redemptoris Mater (On the Blessed Virgin Mary in the Life of the Pilgrim Church), Encyclical promulgated on March 25, 1987, #41.

http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031987_redemptoris-mater_en.html

God Himself is Subject, Submissive, and Obedient to Mary

"Since grace enhances our human nature and glory adds a still greater perfection to grace, it is certain that our Lord remains in heaven just as much the Son of Mary as he was on earth. Consequently he has retained the submissiveness and obedience of the most perfect of all children towards the best of all mothers....When therefore we read in the writings of Saint Bernard, Saint Bernardine, Saint Bonaventure, and others that all in heaven and on earth, even God himself, is subject to the Blessed Virgin, they mean that the authority which God was pleased to give her is so great that she seems to have the same power as God. Her prayers and requests are so powerful with him that he accepts them as commands in the sense that he never resists his dear mother's prayer because it is always humble and conformed to his will....

"Since the principal mystery celebrated and honoured in this devotion is the mystery of the Incarnation where we find Jesus only in Mary, having become incarnate in her womb, it is appropriate for us to say, 'slavery of Jesus in Mary', of Jesus dwelling enthroned in Mary, according to the beautiful, prayer, recited by so many great souls, 'O Jesus living in Mary'." St. Louis de Montfort, in Treatise on True Devotion to the Blessed Virgin, #27, 246.

<http://www.ewtn.com/library/Montfort/TRUEDEVO.HTM>

Everything We Do Must be for Mary

"We must perform all our actions for Mary, which means that as slaves of this noble Queen we will work only for her, promoting her interests and her high renown, and making this the first aim in all our acts, while the glory of God will always be our final end. In everything we must renounce self-love because more often than not, without our being aware of it, selfishness sets itself up as the end of all we work for. We should often repeat from the depths of our heart: 'Dear Mother, it is to please you that I go here or there, that I do this or that, that I suffer this pain or this injury.'" St. Louis Marie de Montfort, in The Secret of Mary, #49.

<http://www.ewtn.com/library/Montfort/SECRET.HTM>

It is Through Mary That We Have Salvation and Can Enter Heaven

"All our hope do we repose in the most Blessed Virgin -- in the all fair and immaculate one who has crushed the poisonous head of the most cruel serpent and brought salvation to the world: in her who is the glory of the prophets and apostles, the honor of the martyrs, the crown and joy of all the saints; in her who is the safest refuge and the most trustworthy helper of all who are in danger; in her who, with her only-begotten Son, is the most powerful Mediatrix and Conciliatrix in the whole world; in her who is the most excellent glory, ornament, and impregnable stronghold of the holy Church; in her who has destroyed all heresies and snatched the faithful people and nations from all kinds of direst calamities; in her do we hope who has delivered us from so many threatening dangers....

"Because, while bearing toward us a truly motherly affection and having in her care the work of our salvation, she is solicitous about the whole human race. And since she has been appointed by God to be the Queen of heaven and earth, and is exalted above all the choirs of angels and saints, and even stands at the right hand of her only-begotten Son, Jesus Christ our Lord, she presents our petitions in a most efficacious manner. What she asks, she obtains. Her pleas can never be unheard." Pope Pius IX, in *Ineffabilis Deus* (The Immaculate Conception) Apostolic Constitution issued on December 8, 1854, Section titled "Hoped-For Results".

<http://www.papalencyclicals.net/Pius09/p9ineff.htm>

"Since faith is the foundation, the source, of the gifts of God by which man is raised above the order of nature and is endowed with the dispositions requisite for life eternal, we are in justice bound to recognize the hidden influence of Mary in obtaining the gift of faith and its salutary cultivation-of Mary who brought the 'author of faith' into this world and who, because of her own great faith, was called 'blessed.' 'O Virgin most holy, none abounds in the knowledge of God except through thee; none, O Mother of God, attains salvation except through thee; none receives a gift from the throne of mercy except through thee.'" Pope Leo XIII, in *Adiutricem* (On the Rosary), Encyclical promulgated on September 5, 1895, #9.

<http://www.papalencyclicals.net/Leo13/l13adiut.htm>

"Mary is the Virgin most faithful who by her fidelity to God makes good the losses caused by Eve's unfaithfulness. She obtains fidelity to God and final perseverance for those who commit themselves to her. For this reason St. John Damascene compared her to a firm anchor which holds them fast and saves them from shipwreck in the raging seas of the world where so many people perish through lack of such a firm anchor. 'We fasten souls,' he said, 'to Mary, our hope, as to a firm anchor.' It was to Mary that the saints who attained salvation most firmly anchored themselves as did others who wanted to ensure their perseverance in holiness.

"Blessed, indeed, are those Christians who bind themselves faithfully and completely to her as to a secure anchor! The violent storms of the world will not make them founder or carry away their heavenly riches. Blessed are those who enter into her as into another Noah's ark! The flood waters of sin which engulf so many will not harm them because, as the Church makes Mary say in the words of divine Wisdom, 'Those who work with my help - for their salvation - shall not sin.' Blessed are the unfaithful children of unhappy Eve who commit themselves to Mary, the ever-faithful Virgin and Mother who never wavers in her fidelity and never goes back on her trust. She always loves those who love her, not only with deep affection, but with a love that is active and generous. By an abundant outpouring of grace she keeps them from relaxing their effort in the practice of virtue or falling by the wayside through loss of divine grace." St. Louis de Montfort, in *Treatise on True Devotion to the Blessed Virgin*, #175.

<http://www.ewtn.com/library/Montfort/TRUEDEVO.HTM>

"In her power may the Virgin Mother, who once cooperated through her love with the birth of the faithful into the Church, now be the means and guardian of our salvation." Pope Leo XIII, Brief of September 8, 1901: 21 Acta Leonis XIII, p. 159-160 (Quoted by Pope Pius XII in *Le Pelerinage De Lourdes* (Warning Against Materialism On The Centenary Of The Apparitions At Lourdes), Encyclical promulgated on July 2, 1957, #20.

http://www.catholic_pages.com/dir/link.asp?ref=12549

"Since faith is the foundation, the source, of the gifts of God by which man is raised above the order of nature and is endowed with the dispositions requisite for life eternal, we are in justice bound to recognize the hidden influence of Mary in obtaining the gift of faith and its salutary cultivation - of Mary who brought the 'author of faith' into this world and who, because of her own great faith, was called 'blessed.' 'O Virgin most holy, none abounds in the knowledge of God except through thee; none, O Mother of God, attains salvation except through thee; none receives a gift from the throne of mercy except through thee.' (St. Germ. Constantinop., Orat. 11, in *Dortnitione B.M.V.*)." Pope Leo XIII, in *Adiutricem* (On the Rosary), Encyclical promulgated on September 5, 1895, #9.

<http://www.papalencyclicals.net/Leo13/l13adiut.htm>

"There can be no doubt that by the merits of Jesus, Mary was made the mediatrix of our salvation - not, indeed, a mediatrix of justice, but of favor and intercession. St Bonaventure expressly calls her: 'Mary, the most faithful mediatrix of our salvation.'..."

"That it is most useful and holy to have recourse to the intercession of Mary can only be doubted by those who have not faith. But, what we intend to prove here, is that the intercession of Mary is even necessary to salvation. We say necessary - not absolutely but morally...."

"In the office appointed to be said on the feasts of Mary, this same holy Church, applying the words of Ecclesiasticus to this Blessed Virgin, gives us to understand that in her we find all hope, 'In me is all hope of life and of virtue' (Eccl. xxiv. 25); in Mary is every grace, 'In me is all grace of the way and of the truth' (Ib.). In Mary, finally, we shall find life and eternal salvation: 'Who finds me finds life, and draws salvation from the Lord' (Prov. viii. 35). And elsewhere: 'They that work by me shall not sin; they that explain me shall have everlasting life' (Eccl. xxiv. 30, 31). And surely such expressions as these sufficiently prove that we require the intercession of Mary." St. Alphonsus Liguori, in *The Glories of Mary*, Chapter V "To Thee Do We Sigh", Section 1.

<http://www.marys-touch.com/Saints/liguori3.htm>

"He who neglects the service of the Blessed Virgin will die in his sins. He who does not invoke thee, O Lady, will never get to Heaven. Not only will those from whom Mary turns her countenance not be saved, but there will be no hope of their salvation. No one can be saved without the protection of the Blessed Virgin Mary." St. Bonaventure, "Psalter of the Blessed Virgin Mary," Ps.116; DDP, p. 413; IPM, p. 90; GM, p. 221, 170; SOR, p. 30, (quoted in *Apostolic Digest*, by Michael Malone, Book 1: "The Book of Mary," Chapter 3: "Those Who Refuse to Honor Our Lady Will Be Lost").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic1chp3.html>

"St. John Damascene did not scruple to say to Mary: 'Pure and Immaculate Virgin, save me, and deliver me from eternal damnation.' St. Bonaventure called Mary 'the salvation of those who invoked Her.'...And shall we scruple to ask Her to save us, when 'the way of salvation is open to none otherwise than through Mary?' as a certain author remarks. And before him St. Germanus had said the same thing, speaking of Mary: 'No one is saved but through You.'...'And thus,' says Richard of St. Laurence, 'our salvation is in the hands of Mary'...The Venerable Raymond Jordano repeats the same thing: 'Our salvation is in Her hands.' Cassian speaks in still stronger terms. He says absolutely, 'that the salvation of all depends on their being favored and protected by Mary.' He who is protected by

Mary will be saved; he who is not will be lost. St. Bernardine of Sienna thus addresses this Blessed Virgin: 'O Lady, since Thou art the dispenser of all graces, and since the grace of salvation can only come through Thy hands, our salvation depends on Thee.' Therefore, Richard of St. Laurence had good reason for saying, that 'as we should fall into the abyss, if the ground were withdrawn from under our feet, so does a soul deprived of the help of Mary fall first into sin, and then into hell.' St. Bonaventure says, that 'God will not save us without the intercession of Mary.' And that 'as a child cannot live without a nurse to suckle it, so no one can be saved without the protection of Mary.' Therefore, he exhorts us 'to thirst after devotion to Her, to preserve it with care, and never to abandon it until we have received Her maternal blessing in heaven.' 'And who would ever know God,' exclaims St. Germanus, 'if it were not for Thee, O Most Holy Mary. Who would be saved?' Who would be free from sin?...

"The following are the beautiful words in which he expresses himself 'There is no one, O most holy Mary, who can know God but through Thee; no one who can be saved or redeemed but through Thee, O Mother of God; no one who can be delivered from dangers but through thee, O Virgin Mother; no one who obtains mercy but through Thee, O filled with all grace.' And in another place, addressing Her, he says, 'No one would be free from the effects of the concupiscence of the flesh and from sin, unless Thou didst open the way to him.'

"St. Bernard tells us that, as we have no access to the Eternal Father but through Jesus, so also we have no access to Jesus but through Mary. 'By Thee we have access to the Son, O blessed finder of grace, bearer of life, and Mother of Salvation, that we may receive Him by Thee, Who through Thee was given to us.' This is the reason given by the Saint why Our Lord has determined that all shall be saved by the intercession of Mary, and therefore he calls Her the Mother of Grace and of our salvation." St. Alphonsus Ligouri, in *The Glories of Mary*, Chapter V "To Thee Do We Sigh".
<http://www.fatima.org/library/cr11pg29.html>

"However, consideration of a situation so pregnant with dangers must not depress your souls, Venerable Brethren. Instead...fly with greater confidence to the Mother of God. There, the Christian people have always sought chief refuge in the hour of danger, because 'she has been constituted the cause of salvation for the whole human race' (St. Irenaeus)." Pope Pius XII, *Ingruentium Malorum* (On Reciting the Rosary), Encyclical promulgated on September 15, 1951, #6.
http://www.catholic_pages.com/dir/link.asp?ref=12369

"Besides these recollections, moreover, as the sacred Mysteries pass by they cause our prayers to be transformed into impulses of entreaty that have an indescribable power over the heart of Mary. Yes, we fly to thee, we miserable children of Eve, O holy Mother of God. To thee we lift our prayers, for thou art the Mediatrix, powerful at once and pitiful, of our salvation." Pope Leo XIII, in *Lucunda Semper Expectatione* (On The Rosary), Encyclical promulgated on September 8, 1894, #8.
<http://www.papalencyclicals.net/Leo13/l13ro5.htm>

"[Mary is called] the gate of heaven, because no one can enter that blessed kingdom without passing through her." St. Bernard (quoted in "The Virgin Mary as Co-Redemtrix, Mediatrix and Advocate", by B.A. Robinson).
http://www.religioustolerance.org/mary_cor.htm

No One is a True Christian Unless They Are Devoted to Mary

"A man is no true Christian if he has no devotion to the Mother of Jesus Christ and of all Christians. St. Anselm and St. Bonaventure assure us that it is impossible for persons who are not loved by the Mother of Christ to have any part with Him. Conversely, it is impossible for anyone to perish upon whom she looks with favor." St. John Eudes, Never Separate What God Has So Perfectly United.

http://motherofallpeoples.com/index.php?option=com_content&task=view&id=64&Itemid=40

It is Through Mary that we Gain Eternal Life

"Hence it follows, as We have already pointed out, that the Virgin is more powerful than all others as a means for uniting mankind with Christ. Hence too since, according to Christ Himself, 'Now this is eternal life: That they may know thee the only truly God, and Jesus Christ whom thou hast sent' (John xvii., 3), and since it is through Mary that we attain to the knowledge of Christ, through Mary also we most easily obtain that life of which Christ is the source and origin." Pope Pius X, in Ad Diem Illum Laetissimum (On the Immaculate Conception), Encyclical promulgated on February 2, 1904, #8.

<http://www.papalencyclicals.net/Pius10/p10imcon.htm>

Mary is the Center of the Whole World, and is to be Praised, Venerated, Honored, Esteemed, and Worshipped

"From the earliest ages of the Catholic Church a Christian people, whether in time of triumph or more especially in time of crisis, has addressed prayers of petition and hymns of praise and veneration to the Queen of Heaven. And never has that hope wavered which they placed in the Mother of the Divine King, Jesus Christ; nor has that faith ever failed by which we are taught that Mary, the Virgin Mother of God, reigns with a mother's solicitude over the entire world, just as she is crowned in heavenly blessedness with the glory of a Queen....

"We have recourse to Mary Our Queen, making known to her those sentiments of filial reverence which are not Ours alone, but which belong to all those who glory in the name of Christian....

"Further: 'O just, O most blessed Joseph), since thou art sprung from a royal line, thou hast been chosen from among all mankind to be spouse of the pure Queen who, in a way which defies description, will give birth to Jesus the king.' In addition: 'I shall sing a hymn to the mother, the Queen, whom I joyously approach in praise, gladly celebrating her wonders in song...Our tongue cannot worthily praise thee, O Lady; for thou who hast borne Christ the king art exalted above the seraphim...Hail, O Queen of the world; hail, O Mary, Queen of us all.'

"We read, moreover, in the Ethiopic Missal: 'O Mary, center of the whole world,...thou art greater than the many-eyed cherubim and the six-winged seraphim...Heaven and earth are filled with the sanctity of thy glory.'...

"Let all Christians, therefore, glory in being subjects of the Virgin Mother of God, who, while wielding royal power, is on fire with a mother's love." Pope Pius XII, in Ad Caeli Reginam (On Proclaiming the Queenship of Mary), Encyclical promulgated on October 11, 1954, #1-2, 28-29, 43.

<http://www.papalencyclicals.net/Pius12/P12CAELI.HTM>

"The power thus put into her hands is all but unlimited. How unerringly right, then, are Christian souls when they turn to Mary for help as though impelled by an instinct of nature, confidently sharing with

her their future hopes and past achievements, their sorrows and joys, commending themselves like children to the care of a bountiful mother. How rightly, too, has every nation and every liturgy without exception acclaimed her great renown, which has grown greater with the voice of each succeeding century." Pope Leo XIII, in *Adiutricem* (On the Rosary), Encyclical promulgated on September 5, 1895, #8.

<http://www.papalencyclicals.net/Leo13/l13adiut.htm>

"In the Heavens Mary commands the angels and the blessed. As a recompense for her profound humility, God has empowered her and commissioned her to fill with saints the empty thrones from which the apostate angels fell by pride. The will of the Most High, who exalts the humble (Lk. 1:52), is that Heaven, earth and Hell bend, with good will or bad will, to the commandments of the humble Mary, whom He has made sovereign of Heaven and earth, general of His armies, treasurer of His treasures, dispenser of His graces, worker of His greatest marvels, restorer of the human race, Mediatrix of men, the exterminator of the enemies of God, and the faithful companion of His grandeurs and triumphs....

"The most infallible and indubitable sign by which we may distinguish a heretic, a man of bad doctrine, a reprobate, from one of the predestinate, is that the heretic and the reprobate have nothing but contempt and indifference for Our Lady, endeavoring by their words and examples to diminish the worship (or veneration) and love of her, openly or hiddenly, and sometimes by misrepresentation. Alas! God the Father has not told Mary to dwell in them, for they are Esaus....

"There are several interior practices to true devotion to the Blessed Virgin. Here are the principle ones, stated compendiously: (1) to honor her as the worthy Mother of God, with the worship of hyperdulia; that is to say, to esteem her and honor her above all the other saints, as the masterpiece of grace, and the first after Jesus Christ, true God and true Man..." St. Louis-Marie Grignon De Montfort, in *True Devotion to Mary*, #28, 30, 115 (translated from the original French by Fr. Frederick William Faber, D.D., edited and annotated by the Fathers of the Company of Mary, copyright 1941, published by Tan Books and Publishers, Inc., Rockford, Illinois, 61105, ISBN 0-89555-279-5, Library of Congress Catalog Card No: 85-50571, bearing the "Imprimi Potest", "Nihil Obstat" and "Imprimatur" of the Catholic Church).

Devotion to Mary is NECESSARY For Salvation and Freedom From Sin

"Devotion to you, O Blessed Virgin, is a means of salvation which God gives to those whom he wishes to save." St. John Damascene (Quoted by St. Louis de Montfort, in *Treatise on True Devotion to the Blessed Virgin*, #40.

<http://www.ewtn.com/library/Montfort/TRUEDEVO.HTM>

"The pious and learned Jesuit, Suarez, Justus Lipsius, a devout and erudite theologian of Louvain, and many others have proved incontestably that devotion to our Blessed Lady is necessary to attain salvation. This they show from the teaching of the Fathers, notably St. Augustine, St. Ephrem, deacon of Edessa, St. Cyril of Jerusalem, St. Germanus of Constantinople, St. John Demascene, St. Anselm, St. Bernard, St. Bernardine, St. Thomas and St. Bonaventure. Even according to Oecolampadius and other heretics, lack of esteem and love for the Virgin Mary is an infallible sign of God's disapproval. On the other hand, to be entirely and genuinely devoted to her is a sure sign of God's approval." St. Louis de Montfort, *Treatise on True Devotion to the Blessed Virgin*, #40.

<http://www.ewtn.com/library/Montfort/TRUEDEVO.HTM>

"Those, alas! furnish us by their conduct with a peremptory proof of it, who seduced by the wiles of the demon or deceived by false doctrines think they can do without the help of the Virgin. Hapless are they who neglect Mary under pretext of the honor to be paid to Jesus Christ!" Pope Pius X, in *Ad Diem Illud Laetissimum* (On the Immaculate Conception), Encyclical promulgated on February 2, 1904, #15.

<http://www.papalencyclicals.net/Pius10/p10imcon.htm>

"Thousands of souls perish because Mary is withheld from them. It is the miserable unworthy shadow which we call our devotion to the Blessed Virgin, that is the cause of all these wants and blights, these evils and omissions and declines. Yet, if we are to believe the revelations of the saints, God is pressing for a greater, a wider, a stronger, quite another devotion to His Blessed Mother." Fr. Frederick Faber, in *Preface of True Devotion to Mary*, by St. Louis De Montfort, p. xxii (published by Tan Books and Publishers Inc., copyright 1941 by the Fathers of the Company of Mary, Library of Congress Catalog Card No.: 85-50571, ISBN 0-89555-279-5).

"And with this love of our Mother Mary, I leave you, my readers, saying to you: Continue joyfully to honor and love this good Lady. Try also to promote the love of her wherever you can; and do not doubt that, if you persevere in true devotion to Mary, even until death, your salvation is assured." St. Alphonsus Liguori, in *The Glories of Mary*, Chapter "Her Special Privileges".

http://www.oloswestriver.org/liquori_mary_glories.htm

"Truly are those souls to be pitied who abandon this defense, in ceasing their devotion to Mary, and no longer recommending themselves to her in times of danger. If the sun ceased to rise, says St. Bernard, how could the world become other than a chaos of darkness and horror? Applying this question to Mary, he repeats it, 'Take away the sun and where will be the day? Take away Mary, and what will be left but the darkest night? When a soul loses devotion to Mary, it is immediately enveloped in darkness, and it is in that darkness of which the Holy Spirit speaks in the Psalms: 'You bring darkness and it is night; then all the beasts of the forest roam about.' (104:20)." St. Alphonsus Liguori, in *The Glories of Mary*, Chapter II "Our Life, Our Sweetness", p 26-27.

"Jesus honored her before all ages, and will honor her for all ages. No one comes to Him, nor even near Him, no one is saved or sanctified, if he too will not honor her. This is the lot of angels and of men." St. Maximilian Mary Kolbe, International Center, Militia of the Immaculate, Rome, (quoted in *Apostolic Digest*, by Michael Malone, Book 1: "The Book of Mary," Chapter 3: "Those Who Refuse to Honor Our Lady Will Be Lost").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic1chp3.html>

"St. Francis Borgia had great doubts about the salvation of those that have not a special devotion to Mary; because, according to St. Antonine, he who expects graces from God without the intercession of Mary attempts to fly without wings. St. Anselm has gone so far as to say: 'It is impossible to be saved if we turn away from thee, O Mary.' St. Bonaventure has said the same: 'He that neglects her will die in his sins.' Blessed Albertus Magnus says: 'The people that do not serve thee will perish.' And speaking of Mary, Richard of St. Laurence says: 'All those whom this ship does not receive are lost in the sea of this world.' But, on the other hand, he who is faithful in the service of Mary will be certainly saved. 'Oh Mother of God,' says St. John Damascene, 'if I put my confidence in you I shall be saved. If I am under your protection I have nothing to fear; for to be devoted to you is to have certain arms of salvation which God gives only to those whose salvation he wills in a special manner.'" St. Alphonsus De Liguori, in *Dignity and Duties of the Priest*, p 413-414 (published by the Redemptorist Fathers, copyright Very Rev. James Barron, C.S.S.R., 1927, bearing the Nihil Obstat and Imprimatur of the Catholic Church).

"You (Mary) are the dispenser of all graces; our salvation is in your hands." St. Bernardine of Sienna (quoted by St. Alphonsus Ligouri, The Great Means of Salvation and of Perfection (The Necessity and Power of Prayer), Chapter 1, The Necessity of Prayer, Section 4 "The Intercession of the Blessed Virgin").

<http://www.ourladywarriors.org/prayer/mustpray.htm>

Amazing Catholic Statements Regarding the Roman Catholic Church Versus All Other Religions

NO Salvation Outside of the Catholic Church

"Outside the (Catholic) church there is no salvation." The maxim of St. Cyprian: "Extra ecclesiam nulla salus", Nicene and Post-Nicene Fathers, Series II, Vol. VI.

<http://www.ccel.org/fathers2/NPNF2-06/Npnf2-06-24.htm>

"If someone from this people wants to be saved, let him come into this (Catholic) house so that he may be able to attain his salvation....Let no one, then, be persuaded otherwise, nor let anyone deceive himself: Outside of this house, that is, outside of the Church, no one is saved; for, if anyone should go out of it, he is guilty of his own death." St. Origen: "Homily on Jesu Nave 3. 5", p 12. 841.

http://www.catholic.com/library/Salvation_Outside_the_Church.asp

"For 'there is one universal (Catholic) Church outside of which no one at all is saved...'" Pope Pius IX, Ubi Primum (On Discipline For Religious), Encyclical Promulgated on June 17, 1847, #10.

<http://www.ewtn.com/library/ENCYC/P9UBIPR1.HTM>

"It is only the Catholic Church that retains the true worship. It is the fountain of truth, it is the household of the faith, it is the temple of God: If anyone does not enter it, or if anyone departs from it, he is a stranger to the hope of life and salvation. Let no one deceive himself by continuous wranglings. Life and salvation are in the balance, which if not looked to carefully and diligently will be lost and destroyed." Lactantius, Divin. Institutiones 4, 30, 11-12, PL 6. 542, (quoted by Pope Pius XI, **Pontifex Maximus**, in Mortalium Animos (The Promotion of True Religious Unity), Encyclical Promulgated on January 6, 1928.

<http://www.catholicism.org/pages/mortal.htm>

"There is no salvation outside the Catholic Church. Anyone who resists this truth perishes." St. Louis Marie de Montfort, (quoted in article "EXTRA ECCLESIAM NULLA SALUS (No Salvation Outside the Church), by Our Lady of the Rosary Library).

<http://olrl.org/doctrine/eens2.shtml>

"Some say they are not bound by the doctrine, explained in Our Encyclical Letter of a few years ago, and based on the sources of 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, Humani Generis (Concerning Some False Opinions Threatening to Undermine the Foundations of Catholic Doctrine), Encyclical promulgated on August 12, 1950, #27.

http://www.vatican.va/holy_father/pius_xii/encyclicals/documents/hf_p-xii_enc_12081950_humani-generis_en.html

"For they cannot live outside (the Catholic Church), since there is only one house of God, and there can be no salvation for anyone except in the Church." St. Cyprian: "Letters 61:4".

http://www.catholic.com/library/Salvation_Outside_the_Church.asp

"I profess that outside the Catholic Church no one is saved." Pope Sylvester II, Profession of Faith made as Archbishop of Rheims, in June, 991; quoted in "Letters of Gerbert, NY: Columbia University Press, 1961, p. 224, (quoted in Apostolic Digest, by Michael Malone, Book 2: "The Book of Salvation", Chapter 1: "There is No Salvation Outside the One True Church").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic2chp1.html>

"Outside of this communion (as outside of the Ark of Noah) there is absolutely no salvation for mortals: not to Jews or Pagans, who never received the faith of the Church; not to heretics who, having received it, forsook or corrupted it; not to schismatics who left the peace and unity of the Church; finally neither to excommunicates who for any other serious cause deserved to be put away and separated from the body of the Church, like pernicious members....For the rule of Cyprian and Augustine is certain: he will not have God for his Father who would not have the Church for his Mother." St. Peter Canisius, Catechismi Latini et Germanici, (quoted in Gate of Heaven, by sister Catherine Goddard Clark, chapter 1).

<http://www.catholicism.org/GOH/chapter1.htm>

"There is only one true, holy, Catholic church, which is the Apostolic Roman Church. There is only one See founded in Peter by the word of the Lord, outside of which we cannot find either true faith or eternal salvation. He who does not have the Church for a mother cannot have God for a father...This 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..." Pope Pius IX, Singulari Quidem (On The Church In Austria), Encyclical Promulgated on March 17, 1856, #4 & #7.

<http://www.ewtn.com/library/ENCYC/P9SINGUL.HTM>

"There is no entering into salvation outside of the Church, just as in the time of the Deluge there was none outside the Ark which denotes the Church." Pope John Paul II, quoted in "The Wanderer", May 14, 1992, p. 10, col. 4, (quoted in Apostolic Digest, by Michael Malone, Book 2: "The Book of Salvation", Chapter 1: "There is No Salvation Outside the One True Church").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic2chp1.html>

"Outside the Church there is no salvation...therefore in the symbol (Apostles Creed) we join together the Church with the remission of sins: 'I believe in the Holy Catholic Church, the communion of saints, the forgiveness of sins'...For this reason the Church is compared to the Ark of Noah, because just as during the deluge, everyone perished who was not in the ark, so now those perish who are not in the Church." St. Robert Bellarmine, De Sacramento Baptismi, (quoted in article "The Perennial Understanding of the Church", by Saint Benedict Center).

<http://www.catholicism.org/pages/fatdog.htm>

"This Sacred Council wishes to turn its attention firstly to the Catholic faithful. Basing itself upon Sacred Scripture and Tradition, it teaches that the Church, now sojourning on earth as an exile, is necessary for salvation....Whosoever, therefore, knowing that the Catholic Church was made necessary by Christ, would refuse to enter or to remain in it, could not be saved." Pope Paul VI, in Council of Vatican II, Dogmatic Constitution on the Church "Lumen Gentium", Promulgated on November 21, 1964, Chapter II "On the People of God", #14.

<http://www.cin.org/v2church.html>

"For the (Catholic) Church, although of itself including the totality or fullness of the means of salvation..." Pope Paul VI, in Decrees of Second Vatican Council, Decree on the Mission Activity of the Church "Ad Gentes", Chapter I "Principles of Doctrine", #6.

<http://www.cin.org/v2miss.html>

"For it is only through Christ's Catholic Church, which is 'the all-embracing means of salvation,' that they can benefit fully from the means of salvation." Pope Paul VI, in Decrees of Second Vatican Council, Decree On Ecumenism "Unitatis Redintegratio", Chapter I "Catholic Principles On Ecumenism", #3.

<http://www.cin.org/v2ecum.html>

"The Constitution 'Lumen Gentium', in a fundamental affirmation echoed by the Decree 'Unitatis Redintegratio', states that the one Church of Christ subsists in the Catholic Church. The Decree on Ecumenism emphasizes the presence in her of the fullness ('plenitudo') of the means of salvation. Full unity will come about when all share in the fullness of the means of salvation entrusted by Christ to his Church." Pope John Paul II, Ut Unum Sint (That They May Be One), Encyclical promulgated on May 25, 1995, #86.

<http://www.cin.org/jp2ency/jp2utunu.html>

"There is indeed one universal (Catholic) church of the faithful, outside of which nobody at all is saved." Pope Innocent III, Fourth Lateran Council, #1: Confession of Faith, 1215, proclaimed "ex cathedra" (infallible).

<http://www.piar.hu/councils/ecum12.htm#Confession%20of%20Faith>

"With the same great strength of mind, foster in all men their unity with the Catholic Church, outside of which there is no salvation; also foster their obedience towards this See of Peter on which rests the entire structure of our most holy religion." Pope Pius IX, Qui Pluribus (On Faith And Religion), Encyclical Promulgated on November 9, 1846, #20.

<http://www.ewtn.com/library/ENCYC/P9QUIPLU.HTM>

"Also well known is the Catholic teaching that no one can be saved outside the Catholic Church. Eternal salvation cannot be obtained by those who...are stubbornly separated from the unity of the Church." Pope Pius IX, Quanto Conficiamur Moerore (On Promotion Of False Doctrines), Encyclical Promulgated on August 10, 1863, #8.

<http://www.ewtn.com/library/ENCYC/P9QUANTO.HTM>

"The Catholic Church alone is the Body of Christ, of which He is Head and Savior. The 'People of God' and the 'Mystical Body of Christ' are one and the same thing, both of them designating the Church. Membership in the Church requires conditions other than Baptism alone; it requires identical faith and unity of communion, so that by means of the Catholic Church alone, which is the unrestricted instrument of salvation, is it possible to obtain the fullness of the means to salvation. Indeed, the Church is both a sure and an exclusive means of attaining salvation. We must always remember the unity of the Mystical Body outside which there is no salvation, for there is no entering into salvation outside the Church. Outside this Body, the Holy Spirit gives life to no one: those who are enemies to unity do not participate in the charity of Divine Life; those outside the Church do not possess the Holy Spirit. The entrance to salvation is open to no one outside the Church!" Pope Paul VI, General Audience of May 15, 1974, and reported in "The Wanderer", May 30, 1975, (quoted in Apostolic Digest, by Michael Malone, Book 2: "The Book of Salvation", Chapter 2: "Salvation is Found Only in the Catholic Church").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic2chp2.html>

"There is no entering into salvation outside the Catholic Church, just as in the time of the Flood there was not salvation outside the Ark, which denotes the Church." St. Thomas Aquinas, Summa Theologiae, (quoted in article "The Perennial Understanding of the Church", by Saint Benedict Center).

<http://www.catholicism.org/pages/fatdog.htm>

"Be not deceived, my brother; if anyone follows a schismatic (one who has separated themselves from the Catholic Church), he will not attain the inheritance of the kingdom of God." St. Ignatius, in his letter to the Philadelphians (Quoted by Pope Gregory XVI in Summo Iugiter Studio (On Mixed Marriages), Encyclical promulgated on May 27, 1832, #5.

<http://www.ewtn.com/library/ENCYC/G16SUMMO.HTM>

"Whoever has separated himself from the Catholic Church, no matter how laudably he lives, will not have eternal life, but has earned the anger of God because of this one crime..." St. Augustine, Council of Circa, 412 (Quoted by Pope Gregory XVI in Summo Iugiter Studio (On Mixed Marriages), Encyclical promulgated on May 27, 1832, #5.

<http://www.ewtn.com/library/ENCYC/G16SUMMO.HTM>

"The sacrosanct Roman Church...firmly believes, professes, and proclaims that those not living within the Catholic Church, not only pagans, but also Jews and heretics and schismatics cannot become participants in eternal life, but will depart "into everlasting fire which was prepared for the devil and his angels" [Matt. 25:41], unless before the end of life the same have been added to the flock; and that the unity of the ecclesiastical body is so strong that only to those remaining in it are the sacraments of the Church of benefit for salvation...and that no one, whatever almsgiving he has practiced, even if he has shed blood for the name of Christ, can be saved, unless he has remained in the bosom and unity of the Catholic Church." Pope Eugene IV, Cantate Domino, Bull promulgated on February 4, 1441 (Florentine style), proclaimed "ex cathedra" (infallible).

<http://www.catholicism.org/pages/florence.htm>

"...those Christian nations which have unhappily fallen away from Mother (Catholic) Church to turn once more to her in whom lies all hope of eternal salvation." Pope Benedict XV, Spiritus Paraclitus (On St. Jerome), Encyclical promulgated on September 15, 1920, #68.

<http://www.ewtn.com/library/ENCYC/B15SPIRI.HTM>

"There is but one plain known road. 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 injury. If you wander and walk abroad ever so little, if you carelessly thrust hand or foot out of the Ship, you shall be thrust forth: the door is shut, the ocean roars, you are undone." St. Edmund Campion, (quoted in Apostolic Digest, by Michael Malone, Book 2: "The Book of Salvation", Chapter 1: "There is No Salvation Outside the One True Church").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic2chp1.html>

"...We cannot but remind all, great and small, as Pope St. Gregory did, of the absolute necessity of having recourse to this Church in order to have eternal salvation, to follow the right road of reason, to feed on the truth, to obtain peace and even happiness in this life." Pope Pius X, Iucunda Sane (On Pope Gregory the Great), Encyclical promulgated on March 12, 1904, #9.

http://www.vatican.va/holy_father/pius_x/encyclicals/documents/hf_p-x_enc_12031904_iucunda-sane_en.html

"Urged by faith, we are obliged to believe and to maintain that the Church is one, holy, catholic, and also apostolic. We believe in her firmly and we confess with simplicity that outside of her there is

neither salvation nor the remission of sins...and she represents one sole mystical body....There had been at the time of the deluge only one ark of Noah, prefiguring the one Church...and we read that, outside of this ark, all that subsisted on the earth was destroyed." Pope Boniface VIII, Unam Sanctam, Bull promulgated on November 18, 1302, proclaimed "ex cathedra" (infallible).

<http://www.ewtn.com/library/PAPALDOC/B7UNAM.HTM>

"Why did Jesus Christ found the Church? Jesus Christ founded the Church to bring all men to eternal salvation. (a) The Church instituted by Christ is the only way to eternal salvation. Christ gave the Church the means whereby man can be sanctified and saved....

"Are all obliged to belong to the Catholic Church in order to be saved? All are obliged to belong to the Catholic Church in order to be saved.

"What do we mean when we say, "Outside the Church there is no salvation"? When we say, "Outside the Church there is no salvation," we mean that those who through their own grave fault do not know that the Catholic Church is the true Church or, knowing it, refuse to join it, cannot be saved. (a) "Outside the Church there is no salvation" does not mean that everyone who is not a Catholic will be condemned. It does mean that no one can be saved unless he belongs in some manner to the Catholic Church, either actually or in desire, for the means of grace are not given without some relation to the divine institution established by Christ." Baltimore Catechism, #3, Chapters 11 & 12, #138, 166-167.

<http://www.catholic-pages.com/dir/link.asp?ref=11597>

"Outside the Church there is no salvation"

"How are we to understand this affirmation, often repeated by the Church Fathers? [Cf. Cyprian, Ep. 73.21: PL 3, 1169; De unit.: PL 4, 509-536.] Re-formulated positively, it means that all salvation comes from Christ the Head through the (Catholic) Church which is his Body:

"Basing itself on Scripture and Tradition, the Council teaches that the Church, a pilgrim now on earth, is necessary for salvation: the one Christ is the mediator and the way of salvation; he is present to us in his body which is the Church. He himself explicitly asserted the necessity of faith and Baptism, and thereby affirmed at the same time the necessity of the Church which men enter through Baptism as through a door. Hence they could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it or to remain in it." Catechism of the Catholic Church, Part One, "The Profession of Faith", Section Two, "The Profession of the Christian Faith", Chapter Three, "I Believe in the Holy Spirit, Article 9, "I Believe in the Holy Catholic Church", Paragraph 3, "The Church Is One, Holy, Catholic, and Apostolic", Section III, "The Church Is Catholic", #846 (1992 edition, p 244).

<http://www.scborromeo.org/ccc/p123a9p3.htm>

"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." St. Augustine, Sermo ad Caesariensis Ecclesia plebem, (quoted in article "The Perennial Understanding of the Church", by Saint Benedict Center).

<http://www.catholicism.org/pages/fatdog.htm>

"It is a sin to believe there is salvation outside the Catholic Church!" Pope Pius IX, (quoted in Apostolic Digest, by Michael Malone, Book 2: "The Book of Salvation", Chapter 1: "There is No Salvation Outside the One True Church").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic2chp1.html>

"...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." Pope Eugenius IV, in "Bull of Union with the Copts", the Council of Florence, Session 11, on February 4, 1442.

<http://www.piar.hu/councils/ecum17.htm>

"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." The Catechism of Trent, The First Petition of the Lord's Prayer: "Hallowed Be Thy Name".

<http://www.cin.org/users/james/ebooks/master/trent/tpray01.htm>

"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." Pope Leo XIII, Satis Cognitum (On the Unity of the Church), Encyclical promulgated on June 29, 1896, #5.

http://www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_l-xiii_enc_29061896_satis-cognitum_en.html

"Anyone who is out of the (Catholic) Ship is walking a path not to Heaven, but to Hell. He is hurrying to the torment of eternal death!" St. Fulgentius, "To Euthymius, On the Remission of Sins," Book I, ch.19, no. 2, PL 65:527; also JUR, vol. III:2251a, (quoted in Apostolic Digest, by Michael Malone, Book 2: "The Book of Salvation", Chapter 1: "There is No Salvation Outside the One True Church").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic2chp1.html>

There are NO True Christians, Believers, or Disciples of Christ Outside of the Catholic Church

"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." Pope Eugene IV, Cantate Domino, Bull promulgated on February 4, 1441 (Florentine style), proclaimed "ex cathedra" (infallible).

<http://www.catholicism.org/pages/florence.htm>

"...ought themselves to be separated from the Catholic Church and to be alien from the Christian name." St. Athanasius, Encyclical Letter of the Council of Sardica, #49.

http://www.ewtn.com/library/PATRISTC/PII4_7.TXT

"Not without sorrow can we hear people continually claiming to love Christ but without the Church; to listen to Christ but not to the Church; to belong to Christ but outside the Church. The absurdity of this dichotomy is clearly evident in this phrase of the Gospel: 'Anyone who rejects you, rejects me.'" Pope Paul VI, Evangelii Nuntiandi, No. 16, December 8, 1975.

"The Ship of the Church is guided by Christ and by His Vicar...It alone carries the disciples and receives Christ. Yes, it is tossed on the sea but, outside it, one would perish immediately. Salvation is only in the Church; outside it, one perishes." Pope John Paul I, from the First Address to College of Cardinals,

Aug. 27, 1978, First Address To College Of Cardinals, August 27, 1978; Catholic Almanac, ed. Fr. Felician Foy, OFM, 1979, p. 54 (quoted in Apostolic Digest, by Michael Malone, Book 2: "The Book of Salvation", Chapter 1: "There is No Salvation Outside the One True Church").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic2chp1.html>

"For it has been delivered to us, that there is one God, and one Christ, and one hope, and one faith, and one Church, and one baptism ordained only in the one Church, from which unity whosoever will depart must needs be found with heretics." St. Cyprian, The Epistles of Cyprian, Epistle LXXIII, #11.

http://www.ewtn.com/library/PATRISTC/ANF5_8.TXT

"Whosoever has cut himself off from the Church of Rome has become an alien to Christianity." Pope Boniface I, Epistle Ad Thessalon, LAF, vol IX:57; FOC, p 324 (quoted in Apostolic Digest, by Michael Malone, Book 4: "The Book of Christians", Chapter 2: "Those Who Reject Christ's Church Are Anti-Christian").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic4chp2.html>

"Who is to be called a Christian? He who confesses the salutary doctrine of Jesus Christ, true God and true Man, in His (Catholic) Church. Hence, he who is truly a Christian condemns and detests thoroughly all cults and sects which are found outside the doctrine and Church of Christ, everywhere, and among all peoples, as for example, the Jewish, the Mohammedan, and the heretical cults and sects; and he firmly assents to the same doctrine of Christ." St. Peter Canisius, Catechismi Latini et Germanici, (quoted in Gate of Heaven, by sister Catherine Goddard Clark, chapter 1).

<http://www.catholicism.org/GOH/chapter1.htm>

"There is only one Christian faith, that is: Catholic." St. Bridget of Sweden, (quoted in "Book of Revelations, St. Bridget of Sweden", ed. Cardinal John Torquemada, Rome: 1488).

<http://www.geocities.com/Athens/Rhodes/3543/heretic.htm>

"He who falls away from the doctrine and faith of the Catholic Church would not be, nor would even be called, a Christian." St. Athanasius, Epistle to Serapion, Book 1:28, PG, 26:522 (quoted in Apostolic Digest, by Michael Malone, Book 4: "The Book of Christians", Chapter 1: "Only Catholics Can Be Christians").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic4chp1.html>

"Consequently, all who wish to reach salvation outside the Church are mistaken as to the way and are engaged in a futile effort....Christianity is, in fact incarnate in the Catholic Church; it is identified with that perfect and spiritual society which is the Mystical Body of Jesus Christ and has for its visible head the Roman Pontiff." Pope Leo XIII, (quoted in "Annum Ingressi Sumus, Papal Teachings of the Church", p 652-653; Tametsi, PTC 647).

All Non-Catholics Are NOT Worshipping, or Connected to, the True God, Jesus Christ, or the Holy Spirit

"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." St. Gregory the Great (Quoted by Pope Gregory XVI in Summo Iugiter Studio (On Mixed Marriages), Encyclical promulgated on May 27, 1832, #5.

<http://www.ewtn.com/library/ENCYC/G16SUMMO.HTM>

"One cannot believe in Christ without believing in the (Catholic) Church, the Body of Christ...Faithfulness to Christ implies, therefore, faithfulness to the Church...Be faithful, then, to your faith without falling into the dangerous illusion of separating Christ from His Church." Pope John Paul II, (Quoted in L'Osservatore Romano, June 21, 1980 and November 9, 1981).

"Heretics, however, have no fellowship in our discipline, whom the mere fact of their excommunication testifies to be outsiders. I am not bound to recognize in them a thing which is enjoined on me, because they and we have not the same God, nor one--that is, the same--Christ." Tertullian, On Baptism, Chapter XV.

http://www.ewtn.com/library/PATRISTC/ANF3_21.TXT

"They cannot dwell with God who would not be of one mind in God's (Catholic) Church....so neither can he appear as a Christian who does not abide in the truth of His Gospel and of (Catholic) faith....Such a one is to be turned away from and avoided, whosoever he may be, that is separated from the Church. Such a one is perverted and sins, and is condemned of his own self. Does he think that he has Christ...?" St. Cyprian, On the Unity of the Church, #14.

http://www.ewtn.com/library/PATRISTC/ANF5_9.TXT

"Therefore, having become His (Catholic) disciples, let us learn to live according to the principles of Christianity. For whosoever is called by any other name besides this, is not of God." St. Ignatius of Antioch, The Epistle of Ignatius to the Magnesians, Chapter 10.

<http://www.earlychristianwritings.com/text/ignatius-magnesians-longer.html>

"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 [Gal. 3:7]." Pope Pelagius II, about 585 (Quoted in "Enchiridion Symbolorum: The Sources of Catholic Dogma", by Henricus Denzinger, par 246, 30th edition).

"Oh, how much are worldlings deceived who think to go to Heaven by the wide way that only leadeth to perdition! The path to Heaven is narrow, rough, and full of wearisome ascents, nor can it be trodden without great toil. And therefore, wrong is their way, gross their error, and assured their ruin who, after the testimony of so many thousands of saints, will not learn where to settle their footing! Wrestle no longer against the struggles of your own conscience and the forcible admonitions God doth send you. Embrace His mercy before the time of rigor, and return to His Church lest He debar you His Kingdom. He cannot have God for Father who refuseth to possess the Catholic Church for Mother." St. Robert Southwell, LFB, pp.19-20, 259, (quoted in Apostolic Digest, by Michael Malone, Book 2: "The Book of Salvation", Chapter 3: "Those Outside the Catholic Church Are Lost Forever").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic2chp3.html>

"Jesus and the Church are the same thing: indissoluble, inseparable. Christ and the Church are only one thing. It is not possible to say: I believe in Jesus, I accept Jesus, but I do not accept the (Catholic) Church." Pope John Paul I, General Audience of September 13, 1978, (published in L'Osservatore Romano).

"And He who does not have the Church as his mother, cannot have God as his father...He who does not uphold this unity does not uphold the law of God, does not uphold the faith of the Father and the Son, and has neither life nor salvation." St. Cyprian, De Unitate Ecclesiae (Unity of the Church), IV, V, VI: PL IV, 513, 514, 516-20 (Quoted by Pope Pius XII in Meminisse Iuvat (On Prayers For The Persecuted Church), Encyclical Promulgated on July 14, 1958, #22.

http://www.vatican.va/holy_father/pius_xii/encyclicals/documents/hf_p-xii_enc_14071958_meminisse-iuvat_en.html

"It is impossible to be joined to God except through Jesus Christ; it is impossible to be united to Christ except in and through the (Catholic) Church which is His Mystical Body." Pope John XXIII, Quotiescumque Nobis, Encyclical Promulgated on June 29, 1961, (quoted in Apostolic Digest, by Michael Malone, Book 2: "The Book of Salvation", Chapter 2: "Salvation is Found Only in the Catholic Church").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic2chp2.html>

"For if we carefully consider the things that pertain to Christ, we shall find that, among those heretics who call themselves Christians, Christ is present in name only: in deed and in truth He is not among them." St Aurelius Augustine, The Enchiridion (Handbook) on Faith, Hope and Love, #5: "Answers to Laurentius' Question's", written in 421.

http://www.preciousheart.net/ethics/Augustine_Enchiridion.htm#_5_BRIEF

"Outside this Body, the Holy Spirit gives life to no one: those who are enemies to unity do not participate in the charity of Divine Life; those outside the Church do not possess the Holy Spirit. The entrance to salvation is open to no one outside the Church!" Pope Paul VI, General Audience of June 12, 1974, and reported in "The Wanderer", July 4, 1974, (quoted in Apostolic Digest, by Michael Malone, Book 4: "The Book of Christians", Chapter 1: "Only Catholics Can Be Christians").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic4chp1.html>

"The Lord severed the Jewish people from His kingdom, and heretics and schismatics are also severed from the kingdom of God and from the Church. Our Lord makes it perfectly clear that every assembly of heretics and schismatics belongs not to God, but to the unclean spirit." St. Ambrose, "Expl. of Luke", ch.7, 91-95; PL 15; SS, vol. II, p. 85, (quoted in The Apostolic Digest, by Michael Malone, Book 4: "The Book of Christians", Chapter 2: "Those Who Reject Christ's Church are Anti-Christian").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic4chp2.html>

All Non-Catholics Are NOT the Children of God

"Let such as these take counsel with themselves, and realize that they can in no wise be counted among the children of God, unless they take Christ Jesus as their Brother, and at the same time the (Catholic) Church as their mother." Pope Leo XIII, Satis Cognitum (On the Unity of the Church), Encyclical promulgated on June 29, 1896, #16.

http://www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_l-xiii_enc_29061896_satis-cognitum_en.html

All Non-Catholic Churches Are Not Teaching Truth, but Pernicious Errors That Will Save No One

"...outside the Church there is no Holy Spirit, sound faith moreover cannot exist, not alone among heretics, but even among those who are established in schism." St. Cyprian: "Treatise on Rebaptism" 10.

http://www.catholic.com/library/Salvation_Outside_the_Church.asp

"And just as this one Church cannot err in faith or morals...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." The Catechism of Trent, Article IX : "I Believe in the Holy Catholic Church; The Communion of Saints".

<http://www.cin.org/users/james/ebooks/master/trent/tcreed09.htm>

"Therefore, none of the heretics holds the truth; the Church alone is in possession of the truth." St. Ambrose, On Psalm 118: Lamed, XIX; FOC, p. 70-71, (quoted in The Apostolic Digest, by Michael Malone, Book 4: "The Book of Christians", Chapter 3: "True Faith Can Be Found Only in the Catholic Church").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic4chp3.html>

"This is Our last lesson to you: receive it, engrave it in your minds, all of you: by God's commandment salvation is to be found nowhere but in the Church; the strong and effective instrument of salvation is none other than the Roman Pontificate." Pope Leo XIII, in 1902, (quoted in "Papal Teachings: The Church", by the Benedictine Monks of Solesmes, St. Paul Editions, Boston, 1962, par. 653).

"And you will say also, beloved sons, and you will not weary of repeating what the Vicar of Christ believes and proclaims-not simply as Common Father of all the faithful, but also as a man of his own time; not simply for the well-being of the Church of which he is the Head, but also for the general good-: that the catholic Church is the irreplaceable support and the sole conserving force of real and genuine Christianity. In fact, what remains outside the Catholic church after the real havoc wrought by the so-called free thought, liberalism, and various pretended reforms, what remains of the doctrine of Jesus Christ transmitted by the Gospel and legitimate tradition? What remains of the sacraments instituted by Jesus Christ? What remains of His Divine Person itself?" Pope Pius XI, in 1936, (quoted in "Papal Teachings: The Church", by the Benedictine Monks of Solesmes, St. Paul Editions, Boston, 1962, par. 932).

"Since truth never contradicts truth, we declare every assertion contrary to the truth of (Catholic) faith to be altogether false; and we strictly decree that all who adhere to errors of this kind are to be shunned and punished as detestable and abominable infidels who disseminate damnable heresies and weaken the Catholic faith." Fifth Lateran Council, (quoted in The Apostolic Digest, by Michael Malone, Book 6: "The Book of Sentimental Excuses", Chapter 3: "Speculation in Matters of Faith is Prohibited").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic6chp3.html>

"Both the devil and his disciples use the testimonies of Holy Scripture, and vehemently indeed. For, they scarcely ever bring forward anything which they do not try to color with the words of Scripture. Read the tracts of such pests, and you will witness a vast heap of Scriptural examples. Hardly a page is not painted with sentences from the Old or New Testaments. But the more secretly they lurk under the shadows of the divine law, the more are they to be avoided; for they are all false apostles, false prophets, and false teachers, and all of them utterly heretics. Thus, what shall Catholic men do to discern truth from falsehood in the Holy Scriptures? Take very great care to interpret the Scriptures according to the traditions of the universal Church. Within this truly Catholic and Apostolic Church, it is necessary to follow universality, antiquity, and agreement." St. Vincent of Lerins, "Commonitoria", no. 29, FOC, p. 354, and no. 25, PL 50:637, FOC, p. 389-390, (quoted in The Apostolic Digest, by Michael Malone, Book 4: "The Book of Christians", Chapter 3: "True Faith Can Be Found Only in the Catholic Church").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic4chp3.html>

"The mystery of salvation is revealed to us and is continued and accomplished in the (Catholic) Church, and from this genuine and single source...it reaches the whole world. Dear young people, and members of the faithful...we have to be conscious of and absorb this fundamental and revealed truth, contained in the phrase consecrated by tradition: There is no salvation outside the Church. From her alone there flows surely and fully the life-giving force destined, in Christ and in His Spirit, to renew the whole of humanity, and therefore directing every human being to become a part of the Mystical Body of Christ." Pope John Paul II, (quoted in L'Osservatore Romano, October 21, 1981).

"The true faith of the Catholic Church alone is the true source of salvation, from which all heresies, which have only the name of Christ but not the faith of Christ, have been cut off and separated." St. Epiphanius, Anaceph., Book 2, FOC, p.66-67 (quoted in The Apostolic Digest, by Michael Malone, Book 4: "The Book of Christians", Chapter 3: "True Faith Can Be Found Only in the Catholic Church").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic4chp3.html>

"Faith in Christ cannot be maintained pure and unalloyed when it is not protected and supported by faith in the (Catholic) Church, 'the pillar and ground of truth'. It is Christ Himself, the ever-blessed God, who erected this pillar of faith. His commandment to hear the Church, to receive in the teaching and commandments of the Church his own teaching and commands, is binding on all men, on every period, and every country. The Church founded by the Redeemer is one-for all peoples and nations." Pope Pius XI, in 1937, (quoted in "Papal Teachings: The Church", by the Benedictine Monks of Solesmes, St. Paul Editions, Boston, 1962, par. 934).

"Jesus, going into one of the ships that belonged to Simon, asked him to draw back a little; and, sitting down, He taught the multitudes out of the Ship' (Lk. 5:3). The Church is the Ship outside which it is impossible to understand the Divine Word." St. Hilary of Poitiers, Commentary on Matthew, Book XII:1, t. 1, (quoted in The Apostolic Digest, by Michael Malone, Book 4: "The Book of Christians", Chapter 3: "True Faith Can Be Found Only in the Catholic Church").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic4chp3.html>

All Non-Catholic Churches Are Without Christ in Their Midst

"How can two or three be gathered in the name of Christ, who it is clear are separated from Christ and His gospel?...Do they who are gathered together outside the Church of Christ think that Christ is with them when they have been gathered together?" St. Cyprian, The Unity of the Catholic Church, Chapters 12-13.

<http://www.ewtn.com/library/SOURCES/UNITY.TXT>

"Now the way to reach Christ is not hard to find: it is the (Catholic) Church." Pope Pius X, E Supremi (On the Restoration of All Things in Christ), Encyclical promulgated on October 4, 1903, #9.

http://www.vatican.va/holy_father/pius_x/encyclicals/documents/hf_p-x_enc_04101903_e-supremi_en.html

All Non-Catholics Possess A Faith Which Cannot Purify or Save Anyone

"People often say, 'It is better to be a good Protestant than a bad Catholic.' That is not true! That would mean that one could be saved without the true faith. No. A bad Catholic remains a child of the family, although a prodigal; and however great a sinner he may be, he still has a right to mercy. Through his faith, a bad Catholic is nearer to God than a Protestant, for he is a member of the

household, whereas the heretic is not. And how hard it is to make him become one!" St. Peter Julian Eymard, (quoted in "The Real Presence, NY: Blessed Sacrament Fathers, 1938, p. 245).
<http://www.geocities.com/Athens/Rhodes/3543/heretic.htm>

"In particular, ensure that the faithful are deeply and thoroughly convinced of the truth of the doctrine that the Catholic faith is necessary for attaining salvation. This doctrine, received from Christ and emphasized by the Fathers and Councils, is also contained in the formulae of the profession of faith used by Latin, Greek, and Oriental Catholics." Pope Pius IX, Nostis Et Nobiscum (On The Church In The Pontifical States), Encyclical Promulgated on December 8, 1849, #10.
<http://www.ewtn.com/library/ENCYC/P9NOSTIS.HTM>

"Whoever wills to be saved, before all things it is necessary that he holds the catholic faith. Unless a person keeps this faith whole and undefiled, without doubt he shall perish eternally....This is the catholic faith. Unless a person believes it faithfully and firmly, he cannot be saved." Council of Basel (Sometimes called Council of Florence), 1431-1445 A.D.
<http://www.piar.hu/councils/ecum17.htm>

"There is only one true, holy, Catholic church, which is the Apostolic Roman Church. There is only one See founded in Peter by the word of the Lord, outside of which we cannot find either true faith or eternal salvation....The Church clearly declares that the only hope of salvation for mankind is placed in the Christian faith, which teaches the truth, scatters the darkness of ignorance by the splendor of its light, and works through love. This 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..." Pope Pius IX, Singulari Quidem (On The Church In Austria), Encyclical Promulgated on March 17, 1856, #4 & #7.
<http://www.ewtn.com/library/ENCYC/P9SINGUL.HTM>

"If they (non-Catholics) would try to heal their hearts by purging them of their vices, they would soon receive light, which would show them the necessity of joining the Catholic Church, where alone is salvation. We should constantly thank the Lord for having granted us the gift of the true Faith, by associating us with the children of the Holy Catholic Church....How many are the infidels, heretics, and schismatics who do not enjoy the happiness of the true Faith! Earth is full of them and they are all lost!" St. Alphonsus Maria de Liguori, (quoted in article "EXTRA ECCLESIAM NULLA SALUS (No Salvation Outside the Church), by Our Lady of the Rosary Library).
<http://olrl.org/doctrine/eens2.shtm>

"My faith is the true faith; it is the right faith; it is the faith that leads to Heaven. I was born in that faith, and in that faith I mean to die. But you, be converted and do penance. Give up your schism and submit to our Holy Father, or you will never save your soul!" St. Andrew Bobola, SKL, p. 129, (quoted in Apostolic Digest, by Michael Malone, Book 3: "The Book of Faith", Chapter 1, "There is No Salvation Except in the Catholic Faith").
<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic3chp1.html>

"Here, too, our beloved sons and venerable brothers, it is again necessary to mention and censure a very grave error entrapping some Catholics who believe that it is possible to arrive at eternal salvation although living in error and alienated from the true faith and Catholic unity. Such belief is certainly opposed to Catholic teaching." Pope Pius IX, Quanto Conficiamur Moerore (On Promotion Of False Doctrines), Encyclical Promulgated on August 10, 1863, #7.
<http://www.ewtn.com/library/ENCYC/P9QUANTO.HTM>

"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....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 (Catholic) house will perish as did those during the flood who were not with Noah in the ark." Pope Pius VIII, Traditi Humilitati (On His Program for the Pontificate), Encyclical promulgated on May 24, 1829, #4.

<http://www.geocities.com/papalencyclicals/Pius08/p8tradit.htm>

"Just as all within the ark were saved and all outside of it were carried away when the flood came, so when all who are pre-ordained to eternal life have entered the (Catholic) Church, the end of the world will come and all will perish who are found outside." St. Bede the Venerable, Hexaemeron, (quoted in article "The Perennial Understanding of the Church", by Saint Benedict Center).

<http://www.catholicism.org/pages/fatdog.htm>

"This is the teaching of the Catholic truth from which no one can depart without loss of faith and salvation....remain steadfast and without blemish in that faith by which We are united and by which alone We shall obtain salvation." Pope Pius XII, Ad Apostolorum Principis (On Communism And The Church In China), Encyclical Promulgated on June 29, 1958, #46 & 53.

http://www.vatican.va/holy_father/pius_xii/encyclicals/documents/hf_p-xii_enc_29061958_ad-apostolorum-principis_en.html

"By means of religious indifference, crafty men deceitfully pretend that people can attain eternal salvation in the practice of any religion, as though there could be any fellowship of light with darkness. These men conclude that not only sons of the Church but also others, however estranged they may remain from Catholic unity, are equally on the road to salvation and are able to achieve everlasting life. Words fail Us from utter horror in detesting and abhorring this new and terrible insult!" Pope Pius IX, Ubi Primum, (quoted in The Raccolta, published by the Benzinger Brothers, Boston, 1957, No. 626). <http://www.fatima.org/news/newsviews/sprep111303.asp>

"Whosoever will be saved: before all things it is necessary that he hold the Catholick Faith. Which Faith except everyone do keep whole and undefiled: without doubt he shall perish everlastingly....This is the Catholick Faith: which except a man believe faithfully, he cannot be saved." Confession of Our Christian Faith, Commonly Called the Athanasian Creed, Quicumque vult.

<http://www.ccel.org/fathers2/ANF-07/anf07-33.htm>

"This true catholic faith, outside of which none can be saved, which I now freely *profess* and truly *hold*, is what I shall steadfastly maintain and confess, by the help of God, in all its completeness and purity until my dying breath, and I shall do my best to ensure [2] that all others do the same. This is what I, the same Pius, promise, vow and swear. So help me God and these holy gospels of God." Decrees of the First Vatican Council, Papal Oath taken by Pope Pius IV, Second Session, January 6, 1870, Profession of Faith.

<http://www.piar.hu/councils/ecum20.htm#SESSION%2020%20%206%20January%201870>

"Neither faith outside the Church nor the Church without the faith can save us." St. Francis de Sales, (quoted in article "True God, True Faith, True Church", Si, Si, No, No, June, 1996, #16, by Society of St. Pius X).

http://www.sspxasia.com/Documents/SiSiNoNo/1996_June/True_God_True_Faith_True_Church.htm

"If anyone says that the condition of the faithful and those who have not yet attained to the only true faith is alike, so that Catholics may have a just cause for calling in doubt, by suspending their assent,

the faith which they have already received from the teaching of the church, until they have completed a scientific demonstration of the credibility and truth of their faith: let him be anathema." Decrees of the First Vatican Council, Cannons, Section 3, On faith, #6.

<http://www.piar.hu/councils/ecum20.htm#3.%20On%20faith>

"This true Catholic faith, without which no one can be saved, I (name) do at this present freely confess and sincerely hold; and I promise most constantly to retain, and confess the same entire and unviolated, with God's assistance, to the end of my life." Pope Pius IV, Ante-Nicene Fathers, Vol. VIII, The Trentine Creed, or the Creed of Pope Pius IV., a.d.1564.

<http://www.ccel.org/fathers2/ANF-08/anf08-136.htm>

"Next let Us start with the things which concern the faith...You know how zealously Our predecessors taught that very article of faith which these dare to deny, namely the necessity of the Catholic faith and of unity for salvation." Pope Gregory XVI, Summo Iugiter Studio (On Mixed Marriages), Encyclical promulgated on May 27, 1832, #5.

<http://www.ewtn.com/library/ENCYC/G16SUMMO.HTM>

"You must also care for and defend the Catholic faith with episcopal strength and see that the flock entrusted to you stands to the end firm and unmoved in the faith. For unless one preserves the faith entire and uninjured, he will without doubt perish forever." Pope Pius IX, Qui Pluribus (On Faith And Religion),

Encyclical Promulgated on November 9, 1846, #19.

<http://www.ewtn.com/library/ENCYC/P9QUIPLU.HTM>

"Most firmly hold and never doubt that not only pagans, but also Jews, all heretics, and all schismatics who finish this life outside of the Catholic Church, will go into eternal fire prepared for the devil and his angels....No one, howsoever much he may have given alms, even if he sheds his blood for the name of Christ, can be saved, unless he remains in the bosom and unity of the Catholic Church." St. Fulgentius, De fide ad Petrum 38. 81. CC 91A, p 757, (quoted in article "Is There Salvation Outside the Church?")

http://www.catholicculture.org/docs/doc_view.cfm?recnum=964

"Neither sanctity nor salvation can be found outside the Holy, Catholic, Apostolic, Roman Church." Pope Pius IX, (quoted in The Raccolta, published by the Benzinger Brothers, Boston, 1957, No. 626).

<http://www.fatima.org/news/newsviews/sprep111303.asp>

"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." St. Frances Xavier Cabrini, "Travels", Chicago: 1944, pp. 84, 71.

<http://www.geocities.com/Athens/Rhodes/3543/heretic.htm>

"Christians, when interrogated, must answer that those who die as infidels (all who are outside of the Catholic Church) are damned." Pope Pius X, in Decree of the Holy Office, 1907 (quoted in Gate of Heaven, p. 17).

<http://www.ihsv.com/interview.html>

No One Can Be Justified and Forgiven of Their Sins Outside of the Catholic Faith

"When we say, 'Do you believe in eternal life and the remission of sins through the holy Church?' we mean that remission of sins is not granted except in the Church." St. Cyprian: "Letters 69:2."

http://www.catholic.com/library/Salvation_Outside_the_Church.asp

"Without a doubt, the forgiveness of sins is the work of the Holy Spirit and is granted by God, but not independently of the Church founded by Jesus Christ for the salvation of all men." Pope John Paul II, "The Wanderer", May 14, 1992, p. 10, col. 4, (quoted in Apostolic Digest, by Michael Malone, Book 4: "The Book of Christians", Chapter 5: "Sacraments Impart No Life Outside the True Church").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic4chp5.html>

"If any one saith, that the man who is justified and how perfect soever, is not bound to observe the commandments of God and of the (Catholic) 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." The Council of Trent, Sixth Session, Canon XX.

<http://history.hanover.edu/texts/trent/ct06.html>

"Wherefore, by divine and catholic faith all those things are to be believed which are contained in the word of God as found in scripture and tradition, and which are proposed by the church as matters to be believed as divinely revealed, whether by her solemn judgment or in her ordinary and universal magisterium. Since, then, without faith it is impossible to please God and reach the fellowship of his sons and daughters, it follows that no one can ever achieve justification without it, neither can anyone attain eternal life unless he or she perseveres in it to the end. So that we could fulfil 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. To the catholic church alone belong all those things, so many and so marvellous, which have been divinely ordained to make for the manifest credibility of the christian faith." Decrees of the First Vatican Council, Third Session, April 24, 1870, Dogmatic Constitution on the Catholic Faith, Chapter 3--On Faith.

<http://www.piar.hu/councils/ecum20.htm#Chapter%203%20On%20faith>

"When we say that faith is necessary for the remission of sins, we mean to speak of the Catholic faith, not heretical aith. Without the habit of this faith, no man is justified." St. Alphonsus Maria Liguori, (quoted in Apostolic Digest, by Michael Malone, Book 3: "The Book of Faith", Chapter 1, "There is No Salvation Except in the Catholic Faith").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic3chp1.html>

No One Can Please God Outside of the Catholic Faith

"That (is) our Catholic faith, without which it is impossible to please God." The Council of Trent, Fifth Session.

<http://history.hanover.edu/texts/trent/ct05.html>

All Non-Catholic Churches Are False Churches and Lead No One to the Path of Eternal Life

"The (Catholic) Church is the entrance to life; all others are thieves and robbers. On this account we are bound to avoid them....Resist them in defense of the only true and life giving faith, which the

Church has received from the Apostles and imparted to her sons." St. Irenaeus, *Against Heresies*, Book III, (quoted in article "The Perennial Understanding of the Church", by Saint Benedict Center).
<http://www.catholicism.org/pages/fatdog.htm>

"The Catholic Church alone, then, Christ calls His Spouse. The Church, therefore, is one; this cannot be said amongst any of those who are heretics or schismatics. The churches of every one of the heretics is prostituted; they are churches which Christ repudiates as unnecessary, since He is the Spouse of One Church." St. Optatus of Milevis, "Schism of the Donatists," Book I, no's. 6, 10; LAF, vol. II; PL 11; CSL, vol. XXVI, Vienna: 1893; FOC, p.158, (quoted in *The Apostolic Digest*, by Michael Malone, Book 4: "The Book of Christians", Chapter 2: "Those Who Reject Christ's Church Are Anti-Christian").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic4chp2.html>

"Not without sorrow have we learned that another error, no less destructive, has taken possession of some parts of the Catholic world, and has taken up its abode in the souls of many Catholics who think that one should have good hope of the eternal salvation of all those who have never lived in the true Church of Christ....But, as is Our Apostolic duty, we wish your episcopal solicitude and vigilance to be aroused, so that you will strive as much as you can to drive from the mind of men that impious and equally fatal opinion, namely that the way of eternal salvation can be found in any religion whatsoever. May you demonstrate with that skill and learning in which you excel, to the people entrusted to your care that the dogmas of the Catholic faith are in no wise opposed to divine mercy and justice.

"For it must be held by faith that outside the Apostolic Roman Church, no one can be saved; that this is the only ark of salvation; that he who shall not have entered therein will perish in the flood..." Pope Pius IX, in the year 1854, (quoted in "Enchiridion Symbolorum: The Sources of Catholic Dogma", by Henricus Denzinger, par 1646-1647, 30th edition).

"[It is error to believe that] Man may, in the observance of any religion whatever, find the way of eternal salvation, and arrive at eternal salvation....[It is error to believe that] 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." Pope Pius IX, *The Syllabus (of Errors)*, Issued in 1864, Section 3--Indifferentism, Latitudinarianism, #16 & #18.

<http://www.ewtn.com/library/PAPALDOC/P9SYLL.HTM>

"Those who are seeking the true religion will never find it outside the Catholic Church alone, because in every other religion, if they trace it up to the author, they will find some imposter whose imagination furnished a mass of sophisms and errors." St. Alphonsus Maria Liguori, (quoted in *The Apostolic Digest*, by Michael Malone, Book 4: "The Book of Christians", Chapter 3: "True Faith Can Be Found Only in the Catholic Church").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic4chp3.html>

"All the more, then, because 'we are fighting for the honor and unity' of the Church, let us beware of giving to heretics the credit of whatever we acknowledged among them as belonging to the Church; but let us teach them by argument, that what they possess that is derived from unity is of no efficacy to their salvation, unless they shall return to that same unity." St. Aurelius Augustine, *Nicene and Post-Nicene Fathers*, Series I, Vol. IV, *Anti-Donatist Writings*, Book IV, Chapter 2, #2.

<http://www.ccel.org/fathers2/NPNF1-04/npnf1-04-55.htm>

"If you ever hear those who are called Christians (outside of the Catholic Church), named, not from the Lord Jesus Christ, but (their church name is called) from some one else....know that it is not Christ's Church, but the synagogue of Antichrist." St. Jerome, Adv. Lucif. fin.

<http://www.ccel.org/ccel/schaff/npnf204.xxi.ii.i.i.html>

"There is no middle way between Catholicism and Atheism; hence, Protestants have abandoned themselves to the extreme of Atheism or Materialism, denying every maxim of the faith. If you take away obedience to the Church, there is no error which will not be embraced." St. Alphonsus Maria Liguori, (quoted in The Apostolic Digest, by Michael Malone, Book 4: "The Book of Christians", Chapter 3: "True Faith Can Be Found Only in the Catholic Church").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic4chp3.html>

"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 which we believe that no one is saved." Pope Innocent III, in the year 1208, (quoted in "Enchiridion Symbolorum: The Sources of Catholic Dogma", by Henricus Denzinger, par 423, 30th edition. See also article "Is There Salvation Outside the Church?" at http://www.catholicculture.org/docs/doc_view.cfm?recnum=964).

"He who does not have the (Catholic) Church for a mother cannot have God for a father, and whoever abandons the See of Peter on which the Church is established trusts falsely that he is in the (true) Church." Pope Pius IX, Singulari Quidem (On The Church In Austria), Encyclical Promulgated on March 17, 1856, #4.

<http://www.ewtn.com/library/ENCYC/P9SINGUL.HTM>

"For this mother and teacher of all the churches has always preserved entire and unharmed the faith entrusted to it by Christ the Lord. Furthermore, it has taught it to the faithful, showing all men truth and the path of salvation. Since all priesthood originates in this (Catholic) church, the entire substance of the Christian religion resides there also. The leadership of the Apostolic See has always been active, and therefore because of its preeminent authority, the whole Church must agree with it...Whoever does not gather with this Church scatters." Pope Pius IX, Qui Pluribus (On Faith And Religion), Encyclical promulgated on November 9, 1846, #11.

<http://www.ewtn.com/library/ENCYC/P9QUIPLU.HTM>

"All the leaders of heretics have gone out of Christ's Church to the synagogue of Satan, and they have passed over all together, disagreeing in their opposition to the faith, but agreeing in their leaving it." St. Jerome, FOC, p 75, note 4, (quoted in The Apostolic Digest, by Michael Malone, Book 4: "The Book of Christians", Chapter 2: "Those Who Reject Christ's Church Are Anti-Christian").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic4chp2.html>

"Whosoever is separated from the Church is united to an adulteress. He has cut himself off from the promises of the Church, and he who leaves the Church of Christ cannot arrive at the rewards of Christ....He who observes not this unity observes not the law of God, holds not the faith of the Father and the Son, clings not to life and salvation." St. Cyprian, De Cath. Eccl. Unitate, # 6, (Quoted by Pope Leo XIII in Satis Cognitum (On the Unity of the Church), Encyclical promulgated on June 29, 1896, #5.

http://www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_l-xiii_enc_29061896_satis-cognitum_en.html

"The Holy, Roman, Catholic, and Apostolic Church is the only true Church, outside the pale of which no one can be saved." St. Alphonsus Liguori, (quoted in Hail Mary, Full of Grace, published in Still River, MA, 1957, p. 107.)

<http://www.fatima.org/news/newsviews/sprep111303.asp>

"The exaltation of Holy Church is our exaltation, for in no other place do souls receive life than in that Church. No one can attain to joy in the beauty of God without the help of that sweet Bride, for we must all pass through the gate of Christ Crucified, and that gate is found nowhere but in the Church." St. Catherine of Siena, SCS, pp. 200, 201, 380, (quoted in Apostolic Digest, by Michael Malone, Book 2: "The Book of Salvation", Chapter 3: "Those Outside the Catholic Church Are Lost Forever").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic2chp3.html>

"He who deserts the (Catholic) Church will vainly believe that he is in the (True) Church..." Pope Pius IX, Amantissimus (On The Care Of The Churches), Encyclical Promulgated on April 8, 1862, #3.

<http://www.ewtn.com/library/ENCYC/P9AMANT2.HTM>

"O Mary, Mother of Mercy and Seat of Wisdom! Enlighten the minds enfolded in the darkness of ignorance and sin, that they may clearly recognize the Holy, Catholic, Apostolic, Roman Church to be the only true Church of Jesus Christ, outside which neither sanctity nor salvation can be found." Pope Pius XII in a prayer to Mary, (quoted in The Raccolta, published by the Benzinger Brothers, Boston, 1957, No. 626). <http://www.fatima.org/news/newsviews/sprep111303.asp>

Baptism Outside the Catholic Church Profits NOTHING Towards Salvation

"Unless therefore they receive saving baptism in the Catholic Church, which is one, they cannot be saved, but will be condemned with the carnal in the judgment of the Lord Christ." Catholic Bishop Nemesianus of Thubunae, The Seventh Council of Carthage Under Cyprian, Ante-Nicene Fathers, Vol. V.

<http://www.ccel.org/fathers2/ANF-05/anf05-124.htm>

"Therefore, Baptism without faith avails nothing. If anyone without the right faith receives Baptism outside the Church, he does not receive it unto salvation. Men can receive the Baptism of the Church outside her fold, but no one can receive or keep the salvation of the blessed outside the Church." St. Thomas Aquinas, STL III, Q. 68, art. 8, (quoted in Apostolic Digest, by Michael Malone, Book 4: "The Book of Christians", Chapter 5: "Sacraments Impart No Life Outside the True Church").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic4chp5.html>

"I decide, that every man who comes to us from heresy must be baptized. For in vain does he think that he has been baptized there (outside of the Catholic Church), seeing that there is no baptism save the one and true baptism in the (Catholic) Church; because not only is God one, but the faith is one, and the Church is one, wherein stands the one baptism, and holiness, and the rest. For whatever is done without, has no effect of salvation." Catholic Bishop Primus of Misgirpa: The Seventh Council of Carthage Under Cyprian, Ante-Nicene Fathers, Vol. V.

<http://www.ccel.org/fathers2/ANF-05/anf05-124.htm>

"Peter also, showing this, set forth that the Church is one, and that only they who are in the Church can be baptized; and said, 'In the ark of Noah, few, that is, eight souls, were saved by water; the like figure where-unto even baptism shall save you;' proving and attesting that the one ark of Noah was a type of the one Church. If, then, in that baptism of the world thus expiated and purified, he who was not in the ark of Noah could be saved by water, he who is not in the (Catholic) Church to which alone baptism is granted, can also not be quickened by baptism. Moreover, too, the Apostle Paul, more openly and clearly still manifesting this same thing, writes to the Ephesians, and says, 'Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water.'

But if the Church is one which is loved by Christ, and is alone cleansed by His washing, how can he who is not in the (Catholic) Church be either loved by Christ, or washed and cleansed by His washing?" St. Cyprian, Epistle LXXV, #2, Ante-Nicene Fathers, Vol. V.

<http://www.ccel.org/fathers2/ANF-05/anf05-100.htm>

"I know only one baptism in the Church, and none out of the (Catholic) Church. This one will be here, where there is the true hope and the certain faith. For thus it is written: 'One faith, one hope, one baptism;' not among heretics, where there is no hope, and the faith is false, where all things are carried on by lying..." Catholic Bishop Caecilius of Bilita, The Seventh Council of Carthage Under Cyprian, Ante-Nicene Fathers, Vol. V.

<http://www.ccel.org/fathers2/ANF-05/anf05-124.htm>

"Since our Lord Christ says, 'He who is not with me is against me;' and John the apostle calls those who depart from the Church Antichrists--undoubtedly enemies of Christ--any such as are called Antichrists cannot minister the grace of saving baptism." Catholic Bishop Secundinus of Cadius, The Seventh Council of Carthage Under Cyprian, Ante-Nicene Fathers, Vol. V.

<http://www.ccel.org/fathers2/ANF-05/anf05-124.htm>

"Jesus Christ our Lord and God, Son of God the Father and Creator, built His Church upon a rock, not upon heresy; and gave the power of baptizing to bishops, not to heretics. Wherefore they who are without the (Catholic) Church, and, standing in opposition to Christ, disperse His sheep and flock, cannot baptize, being without." Catholic Bishop Fortunatus of Tuccaboris, The Seventh Council of Carthage Under Cyprian, Ante-Nicene Fathers, Vol. V.

<http://www.ccel.org/fathers2/ANF-05/anf05-124.htm>

"Outside the unity of faith and love which makes us members of the Church, no one can be saved; hence, if the Sacraments are received outside the Church, they are not effective for salvation even though they be true Sacraments. However, they can become useful if a person returns to Holy Mother the Church, the solitary Spouse of Christ, whose sons alone Christ considers worthy of eternal inheritance." St. Bonaventure, BRE, Book 6, ch. 5:4, (quoted in Apostolic Digest, by Michael Malone, Book 4: "The Book of Christians", Chapter 5: "Sacraments Impart No Life Outside the True Church").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic4chp5.html>

"God and our Lord Jesus Christ, teaching the apostles with His own mouth, has entirely completed our (Catholic) faith, and the grace of baptism, and the rule of the ecclesiastical law, saying: 'Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' Thus the false and wicked baptism of heretics must be rejected by us, and refuted with all detestation, from whose mouth is expressed poison, not life, not celestial grace, but blasphemy." Catholic Bishop Euchratius of Thanae, The Seventh Council of Carthage Under Cyprian, Ante-Nicene Fathers, Vol. V.

<http://www.ccel.org/fathers2/ANF-05/anf05-124.htm>

"...sins are not remitted save in the baptism of the (Catholic) Church..." Catholic Bishop Victor of Gor, The Seventh Council of Carthage Under Cyprian, Ante-Nicene Fathers, Vol. V.

<http://www.ccel.org/fathers2/ANF-05/anf05-124.htm>

"If Antichrist (those outside of, and who believe differently than, the Catholic Church) can give to any one the grace of Christ, heretics also are able to baptize, for they are called antichrists." Catholic Bishop Saturninus of Avitini, The Seventh Council of Carthage Under Cyprian, Ante-Nicene Fathers, Vol. V.

<http://www.ccel.org/fathers2/ANF-05/anf05-124.htm>

"Since there is one baptism in the Catholic Church, it is manifest that one cannot be baptized outside the Church." Catholic Bishop Peter of Hippo Diarrhytus, The Seventh Council of Carthage Under Cyprian, Ante-Nicene Fathers, Vol. V.

<http://www.ccel.org/fathers2/ANF-05/anf05-124.htm>

"I believe that there is no saving baptism except in the Catholic Church. Whatsoever is apart from the Catholic Church is a pretence." Catholic Bishop Pusillus of Lamasba, The Seventh Council of Carthage Under Cyprian, Ante-Nicene Fathers, Vol. V.

<http://www.ccel.org/fathers2/ANF-05/anf05-124.htm>

"And as the ark of Noah was nothing else than the sacrament of the Church of Christ, which then, when all without were perishing, kept those only safe who were within the ark, we are manifestly instructed to look to the unity of the Church. Even as also the Apostle Peter laid down, saying, 'Thus also shall baptism in like manner make you safe;' showing that as they who were not in the ark with Noah not only were not purged and saved by water, but at once perished in that deluge; so now also, whoever are not in the (Catholic) Church with Christ will perish outside, unless they are converted by penitence to the only and saving lava (water baptism) of the Church." St. Cyprian, Epistle LXXIV, Ante-Nicene Fathers, Vol. V.

<http://www.ccel.org/fathers2/ANF-05/anf05-99.htm>

"The comparison of the Church with Paradise shows us that men may indeed receive her baptism outside her pale, but that no one outside can either receive or retain the salvation of eternal happiness. For, as the words of Scripture testify, the streams from the fountain of Paradise flowed copiously even beyond its bounds....Accordingly, though the waters of Paradise are found beyond its boundaries, yet its happiness is in Paradise alone. So, therefore, the baptism of the Church may exist outside, but the gift of the life of happiness is found alone within the (Catholic) Church, which has been founded on a rock, which has received the keys of binding and loosing. 'She it is alone who holds as her privilege the whole power of her Bridegroom and Lord;' by virtue of which power as bride, she can bring forth sons even of handmaids. And these, if they be not high-minded, shall be called into the lot of the inheritance; but if they be high-minded, they shall remain outside." St. Augustine, Anti-Donatist Writings, Book IV, #1, Nicene and Post-Nicene Fathers, Series I, Vol. IV.

<http://www.ccel.org/fathers2/NPNF1-04/npnf1-04-55.htm>

"Hold most firmly, and never doubt in the least, that outside the Catholic Church the Sacrament of Baptism cannot be of any profit; nay, just as within the Church salvation is conferred through the Sacrament of Baptism upon those who believe rightly, so too, outside the Catholic Church, ruin is heaped up for those who were baptized by that same Baptism, if they do not return to the Church." St. Fulgentius, On Faith, To Peter, LXXIX, JUR, vol. 3:2273, (quoted in Apostolic Digest, by Michael Malone, Book 4: "The Book of Christians", Chapter 5: "Sacraments Impart No Life Outside the True Church").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic4chp5.html>

Christian Unity Will ONLY Be Obtained By ALL Christians Giving Up Their Beliefs and Coming Back to the Catholic Church

"The unity of Christians cannot be otherwise obtained than by securing the return of the separated to the one true (Catholic) Church of Christ from which they once unhappily withdrew....it would be false and foolish to say that Christ's Mystical Body could be composed of separated and scattered members. Whoever, therefore, is not united with it is not a member of it, nor does he communicate

with its Head Who is Christ. No one is found in the one Church of Christ, and no one perseveres in it, unless he acknowledges and accepts obediently the supreme authority of St. Peter and his legitimate successors. Did not the very ancestors of those who are entangled in the errors of Photius and the Protestants obey the Roman Bishop as the high shepherd of souls?...Let these separated children return to the Apostolic See...not with the idea or hope that the Church of the living God, the pillar and ground of truth (I Tim. 3, 15) will abandon the integrity of the Faith and bear their errors, but to subject themselves to its teaching authority and rule....May God Our Saviour Who will have all men to be saved and to come to the knowledge of the truth (I Tim. 2, 4) hearken to our ardent prayer and vouchsafe to call back all wanderers to the unity of the Church!" Pope Pius XI, Pontifex Maximus, *Mortalium Animos* (The Promotion of True Religious Unity), Encyclical promulgated on January 6, 1928.

<http://www.catholicism.org/pages/mortal.htm>

"Therefore, from the high dignity of this Apostolic See, We paternally exhort all those who glory in the fact that they are Christ's disciples, who place in Him all hope for the salvation not only of individuals but of society, to adhere each day more closely and firmly to the Roman Church. In her alone is Christ believed with a faith whole and entire, worshipped with sincere homage of adoration, and loved with the constant flame of ardent charity. Let them remember, especially those who preside over the flock separated from Us, what was the faith professed by their forbears at Ephesus: the same which this supreme Chair of truth, in the past as in the present, keeps intact and strenuously defends. Let them remember that the unity of the true faith rests on that unique rock established by Christ, and that this unity can be preserved in full security only by the supreme authority of the successors of Blessed Peter....this certainly could never be the result of an unreal union of many warring elements, but only of a single hierarchy, a single supreme teaching authority, a single rule of belief, and one faith embraced by all Christians. No intelligent man can fail to see this." Pope Pius XI, in 1931, (quoted in "Papal Teachings: The Church", by the Benedictine Monks of Solesmes, St. Paul Editions, Boston, 1962, par. 923-924).

The Catholic Religion is to be the ONLY Religion of the State, to the Exclusion of All Other Religions

"[It is error to believe that] 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." Pope Pius IX, *The Syllabus* (of Errors), Issued in 1864, Section X, Errors Having Reference to Modern Liberalism, July 26, 1855, #77.

<http://www.ewtn.com/library/PAPALDOC/P9SYLL.HTM>

"There is one, and only one, sure democracy, the Catholicism of the Popes." *The Catholic World*, October, 1937.

All Who Refuse the Catholic Faith Cannot Obtain Salvation

"The first requirement of salvation is to keep to the standard of the true (Catholic) faith." Pope Adrian II, "Actio I," DNZ:171, n. 1, (quoted in *Apostolic Digest*, by Michael Malone, Book 3: "The Book of Faith", Chapter 1, "There is No Salvation Except in the Catholic Faith").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic3chp1.html>

"Eternal salvation cannot be obtained by those who oppose the authority and statements of the same (Catholic) Church and are stubbornly separated from the unity of the Church and also from the

successor of Peter, the Roman Pontiff, to whom "the custody of the vineyard has been committed by the Savior." Pope Pius IX, *Quanto Conficiamur Moerore* (On Promotion Of False Doctrines), Encyclical Promulgated on August 10, 1863, #8.

<http://www.ewtn.com/library/ENCYC/P9QUANTO.HTM>

"I will keep in all its purity the Catholic faith and by God's grace persevere in the unity of that faith on which certainly depends the salvation of all Christians." St. Boniface, Epistle 16, p. 28 (Quoted by Pope Pius XII in *Ecclesiae Fastos* (On St. Boniface), Encyclical Promulgated on June 5, 1954, #32.

http://www.vatican.va/holy_father/pius_xii/encyclicals/documents/hf_p-xii_enc_05061954_ecclesiae-fastos_en.html

"No one can be saved outside this true Catholic faith." Pope Gregory XIII, "Profession of Faith," DNZ:1085; DNZ:1000, (quoted in *Apostolic Digest*, by Michael Malone, Book 3: "The Book of Faith", Chapter 1, "There is No Salvation Except in the Catholic Faith").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic3chp1.html>

"We pray and conjure you to reflect on the ruin of souls which is wrought by this single cause: ignorance of those most sublime truths, so far beyond the natural understanding of the multitude, which must nonetheless be known by all men alike in order that they may attain eternal salvation....This we solemnly affirm: the majority of those who are condemned to eternal punishment fall into this everlasting misfortune through ignorance of the Mysteries of the Faith which must necessarily be known and believed by all who belong to the Elect." Pope Pius X, (quoted in *Acts of the Supreme Pontiff Pius X*, Rome: Vatican Press, 1904).

<http://www.ihsv.com/interview.html>

"And all of us humbly entreat and beseech everyone, all nations and all men in all the earth who are, and who shall be, that we may all of us persevere in the true faith: for otherwise no one can be saved." St. Francis of Assisi, SAB, p. 35 (quoted in *Apostolic Digest*, by Michael Malone, Book 3: "The Book of Faith", Chapter 1, "There is No Salvation Except in the Catholic Faith").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic3chp1.html>

"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....may those fear who contrive the notion that the safe harbor of salvation is open to persons of any religion whatever....Therefore 'without a doubt, they will perish forever, unless they hold the Catholic faith whole and inviolate.'" Pope Gregory XVI, *Mirari Vos* (On Liberalism and Religious Indifferentism), Encyclical promulgated on August 15, 1832, #13.

<http://www.ewtn.com/library/ENCYC/G16MIRAR.HTM>

"Without this (Catholic) faith, without this confession, no one can enter the kingdom of Heaven." St. Bede the Venerable, Sermon 16, PL94:219; SS III:274, (quoted in *Apostolic Digest*, by Michael Malone, Book 3: "The Book of Faith", Chapter 1, "There is No Salvation Except in the Catholic Faith").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic3chp1.html>

All Who Refuse Obedience to the Catholic Church Cannot Be Saved

"With God's help, your clergy will never have any more pressing anxiety than to preach the true Catholic faith: he who does not keep it whole and without error, will indubitably be lost. They will endeavor, therefore, to favor union with the Catholic Church; for he who is separated from it will not have life. They will maintain obedience to this sovereign Chair of Peter, in which Christ the Lord laid the foundation of this same Church, and where, consequently, is to be found the entire and perfect stability of the Christian religion." Pope Gregory XVI, in 1841, (quoted in "Papal Teachings: The Church", by the Benedictine Monks of Solesmes, St. Paul Editions, Boston, 1962, par. 186).

"Wherefore we *teach and declare* that, by divine ordinance, the Roman church possesses a pre-eminence of ordinary power over every other church, and that this jurisdictional power of the Roman pontiff is both episcopal and immediate. Both clergy and faithful, of whatever rite and dignity, both singly and collectively, are bound to submit to this power by the duty of hierarchical subordination and true obedience, and this not only in matters concerning faith and morals, but also in those which regard the discipline and government of the church throughout the world. In this way, by unity with the Roman pontiff in communion and in profession of the same faith, the church of Christ becomes one flock under one supreme shepherd.

"This is the teaching of the catholic truth, and no one can depart from it without endangering his faith and salvation." Decrees of the First Vatican Council, Fourth Session, July 18, 1870, First Dogmatic Constitution on the Church of Christ, Chapter 3 "On the power and character of the primacy of the Roman pontiff".

<http://www.piar.hu/councils/ecum20.htm#Chapter%203.%20On%20the%20power%20and%20character%20>

"By the ministry of this Church so gloriously founded by Him, He willed to perpetuate the mission which He had Himself received from His Father; and, on the one hand, having put within her all the means necessary for man's salvation, on the other hand, He formally enjoined upon men the duty of obeying His Church as Himself, and religiously taking her as a guide of their whole lives. "He that heareth you, heareth Me; he that despiseth you, despiseth Me". Therefore, it is from the Church alone that the law of Christ must be asked: and consequently, if for man Christ is the way, the Church, too, is the way, the former of Himself and by His nature, the latter by delegation and communication of power. Consequently, all those who wish to reach salvation outside the Church, are mistaken as to the way and are engaged in a vain effort." Pope Leo XIII, in 1900, (quoted in "Papal Teachings: The Church", by the Benedictine Monks of Solesmes, St. Paul Editions, Boston, 1962, par. 647).

Amazing Catholic Statements Regarding Persecution of All Against Her

The Catholic Church Will Use Force to Persecute Those Against Her

"The Catholic Church has persecuted...when she thinks it is good to use physical force she will use it...Will the Catholic Church give bond that she will not persecute?...The Catholic Church gives no bonds for her good behaviour." Western Watchman (Catholic Paper), December 24, 1908.

"You ask if he (the Roman Catholic) were lord in the land, and you were in a minority, if not in numbers yet in power, what would he do to you? That, we say, would entirely depend upon circumstances. If it would benefit the cause of Catholicism, he would tolerate you: If expedient, he would imprison you, banish you, fine you; possibly, he might even hang you. But be assured of one

thing: He would never tolerate you for the sake of 'the glorious principles of civil and religious liberty'...Catholicism is the most intolerant of creeds. It is intolerance itself, for it is truth itself." The Rambler (English Roman Catholic Journal), "Civil and Religious Liberty," September 8, 1851, p 174, 178.

"The archbishop of St. Louis said: 'Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where all people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as crimes...."

"Every cardinal, archbishop, and bishop in the Catholic Church takes an oath of allegiance to the pope, in which occur the following words: 'Heretic, schismatics, and rebels to our said lord (the pope), or his aforesaid successors, I will to my utmost persecute and oppose.'" Josiah Strong, in "Our Country," ch. 5, pars 2-4.

"Communists destroy churches because they are God's enemies; Catholic's destroy (non-Catholic) churches because they are God's friends...Against such men-founded churches...Catholics in Latin America should arise and wipe them out with fire." John J. Oberlander, in The Voice of Freedom, 1954, p. 20.

"When confronted with heresy, she (The Catholic Church) does not content herself with persuasion, arguments of an intellectual and moral order appear to her insufficient, and she has recourse to force, to corporal punishment, to torture." H.M.A. Baudrillart, Rector of the Catholic Institute of Paris, in "The Catholic Church, The Renaissance, and Protestantism", p 182-183.

"I, _____, now in the presence of Almighty God, the Blessed Virgin Mary, the blessed Michael and Archangel, the blessed St. John the Baptist, the holy Apostles, St. Peter and St. Paul, and the Saints and the Sacred Hosts of Heaven, and to you my Lord, I do declare from my heart, without mental reservation, that the Pope is Christ's Vicar-General, and is the true and only Head of the Universal Church throughout the earth, and that by virtue of the keys of binding and loosing given to his Holiness by Jesus Christ, he has power to dispose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation, and they may safely be destroyed. Therefore, to the uttermost of my power, I will defend the doctrine and his Holiness' rights and customs against all usurpers of the Protestant authority whatsoever, especially against the now pretended authority and church in England and all adherents, in regard that they be usurpal and heretical opposing the Sacred Mother, the Church of Rome.

"I do denounce and disown any allegiance as due to any Protestant king, prince, state, or obedience to any of their inferior officers. I do further declare the doctrine of the church of England, of the Calvinists, Huguenots and other Protestants to be damnable, and those to be damned who will not forsake the same.

"I do further declare that I will help, assist, and advise all or any of his Holiness' agents in any place wherever I shall be, and do my utmost to extirpate Protestant doctrine, and to destroy all their pretended power, legal or otherwise." Oath Taken by a Perspective Catholic Priest, from the Manuele Romanum, as recorded in Congressional Record of the U.S.A., House Bill 1523, Contested election case of Eugene C. Bonniwell, against Thos. S. Butler, Feb. 15, 1913. (To view the entire Oath of the Priest, [click here.](#))

<http://www.geocities.com/visplace/godsmith20.htm>

"I, _____, elect of the church of _____, from henceforth will be faithful and obedient to St. Peter the Apostle and to the holy Roman Church, and to our Lord, the Lord _____, Pope _____, and to his successors canonically entering. I will neither advise, consent, nor do anything that they may lose life or member, or that their persons may be seized, or hands any wise laid upon them, or any injuries offered to them under any pretense whatsoever. The council with which they shall entrust me by themselves, their messengers, or letters, I will not knowingly reveal to any to their prejudice. I will help them to keep and to defend the Roman Papacy, and the regalities of St. Peter, saving my Order against all men. The legate of the Apostolic See, going and coming, I will honorably treat and help in his necessities. The rights, honors, privileges, and authority of the holy Roman Church, of our Lord the Pope, and his aforesaid successors, I will endeavor to preserve, defend, increase, and advance....

"Heretics, schismatics, and rebels, to our said Lord, or his foresaid successors, I will to my power persecute and oppose. I will come to a council when I am called, unless I be hindered by a canonical impediment." Oath Taken by a Perspective Catholic Bishop: the feudal obligation of a vassal to his supreme lord, translated from The Decretum of Gregory IX, book 2, title 24, as recorded in Congressional Record of the U.S.A., House Bill 1523, Contested election case of Eugene C. Bonniwell, against Thos. S. Butler, Feb. 15, 1913. (To view the entire Bishop Oath, [click here](http://www.geocities.com/visplace/godsmith20.htm).)
<http://www.geocities.com/visplace/godsmith20.htm>

"I, _____, of the holy Roman Church, Cardinal of _____, promise and swear from this hour hence as long as I live to be faithful and obedient to the blessed St. Peter, the Holy Roman Apostolic Church, and the Most Holy Lord Pius X, and also his canonically elected successors. I swear to give no counsel, nor to concur in anything and not to aid in any way against the pontifical majesty or person; never to disclose affairs entrusted to me by the nuncios, or in their letters, willingly or knowingly, to their detriment or dishonor; to be ever ready to aid them to retain, defend, or recover their rights against all.

"I shall fight with all my zeal and all my forces for their honor and dignity. I shall defend the legates and nuncios of the Apostolic See in all places under my jurisdiction, provide for their safe journey, treat them honorably on their coming, during their stay, and on their return and resist even to the shedding of blood, whomsoever would attempt anything against them....

"I swear to observe and fulfill and see that others observe and fulfill, the regulations, degrees, ordinances, dispensations, reservations, and provisions of the Apostolic mandates and constitutions of Sixtus First of happy memory, and to combat with every effort, heretics, schismatics, and rebellious utterances against our Lord the Pope, and his successors." Oath Taken by a Perspective Catholic Cardinal, as recorded in Congressional Record of the U.S.A., House Bill 1523, Contested election case of Eugene C. Bonniwell, against Thos. S. Butler, Feb. 15, 1913. (To view the entire Cardinal Oath, [click here](http://www.geocities.com/visplace/godsmith20.htm).)
<http://www.geocities.com/visplace/godsmith20.htm>

"If Catholics ever gain sufficient numerical majority in this country, religious freedom is at an end. So our enemies say; so we believe." Peter Richard Kenrick, Archbishop of St. Louis, Missouri, in "The Shepherd of the Valley" (a weekly journal published from 1850-1854).

"Cut off from the Body (Catholic Church) into which alone the graces of Christ flow, you are deprived of the benefit of all prayers, sacrifices, and Sacraments. You will gain nothing except perhaps to be tortured somewhat less horribly in the everlasting fire than Judas, or Luther, or Zwingli." St. Edmund Campion, LFS, p. 175-176, (quoted in Apostolic Digest, by Michael Malone, Book 2: "The Book of Salvation", Chapter 2: "Salvation is Found Only in the Catholic Church").

<http://www.geocities.com/Athens/Troy/6480/catholics/apostolic2chp2.html>

"I, _____, now in the presence of Almighty God, the Blessed Virgin Mary, the Blessed St. John the Baptist, the Holy Apostles, St. Peter and St. Paul, and all the Saints, Sacred Hosts of Heaven and to you, my Ghostly Father, the Superior General of the Society of Jesus founded by St. Ignatius Loyola, in the Pontification of Paul III, and continued to the present, do by the Womb of the Virgin, the Matrix of God, and the Rod of Jesus Christ, declare and swear that his Holiness, the Pope, is Christ's Viceregent and is the true and only Head of the Catholic of Universal Church throughout the earth; and that by virtue of the keys of binding and loosing given his Holiness by my Savior, Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths and governments and they may be safely destroyed. Therefore to the utmost of my power I will defend this doctrine and his Holiness' right and custom against all usurpers of the heretical or Protestant authority whatever, especially the Lutheran Church of Germany, Holland, Denmark, Sweden, and Norway and the now pretended authority of the Churches of England and Scotland, of the Calvinists, of same now established in Ireland and on the continent of America and elsewhere, and all adherents in regard that they may be usurped and heretical, opposing the sacred Mother Church of Rome.

"I do now denounce and disown any allegiance as due to any heretical king, prince, or state, named Protestant, or Liberals, or obedient to any of their laws, magistrates or officers....

"I do further declare that I will help, assist and advise all or any of his Holiness' agents, in any place where I should be, in Switzerland, Germany, Holland, Ireland, or America or in any other kingdom or territory I shall come to and do my utmost to extirpate the heretical Protestant or Masonic doctrines and to destroy all their pretended powers, legal or otherwise....

"I do further promise and declare that I will, when opportunity presents, make and wage relentless war, secretly and openly, against all heretics, Protestants and Masons, as I am directed to do to extirpate them from the face of the whole earth; and that I will spare neither age, sex, or condition, and that I will hang, burn, waste, boil, flay, strangle and bury alive these infamous heretics; rip up the stomachs and wombs of their women and crush their infant's heads against the walls in order to annihilate their execrably race. That when the same cannot be done openly, I will secretly use the poisonous cup, the strangulation cord, the steel poniard, or the leaden bullet, regardless of the honor, rank, dignity, or authority of the persons whatever may be their condition in life, either public or private, as I at any time may be directed so to do by any agent of the Pope or Superior of the Brotherhood of the Holy Father of the Society of Jesus....

"That I will provide myself with arms and ammunition that I may be in readiness when the word is passed, or I am commanded to defend the Church either as an individual or with the Militia of the Pope." Oath Taken by a Perspective Member of the Knights of Columbus, as recorded in Congressional Record of the U.S.A., House Bill 1523, Contested election case of Eugene C. Bonniwell, against Thos. S. Butler, Feb. 15, 1913. (To view the entire Knight of Columbus Oath, [click here.](#))

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"I do further promise and declare, that I will, when opportunity presents, make and wage relentless war, secretly or openly, against all heretics, Protestants and Liberals, as I am directed to do to extirpate and exterminate them from the face of the whole earth, and that I will spare neither sex, age nor condition, and that I will hang, waste, boil, flay, strangle and bury alive these infamous heretics; rip up the stomachs and wombs of their women and crush their infant heads against the wall, in order to annihilate forever their execrable race.

"That when the same cannot be done openly, I will secretly use the poison cup, the strangulation cord, the steel of the poniard, or the leaden bullet, regardless of the honor, rank, dignity or authority of the person or persons whatsoever may be their condition in life, either public or private, as I at any time may be directed so to do by any agent of the Pope or superior of the Brotherhood of the Holy Faith of the Society of Jesus." Jesuit Extreme Oath of Induction, as recorded in Congressional Record of the U.S.A., House Bill 1523, Contested election case of Eugene C. Bonniwell, against Thos. S. Butler, Feb. 15, 1913, pp. 3215-3216. (To view the entire Jesuit Oath, [click here](#).)