

THE PRINCIPLES OF  
EXTRA-SACRAMENTAL JUSTIFICATION  
IN RELATION TO  
"EXTRA ECCLESIAM NULLA SALUS"

The question of the justification and salvation of mankind cannot but be an anxious problem when one considers that twenty centuries after the death of Christ but a small percentage of the millions now on earth embrace the true Faith. Two-thirds of the human race are not even Christians. Some adore Allah, follow the teachings of Buddha or Confucius. Add to these the heretics, schismatics and Jews, and one finds an overwhelming number who are living and dying in the world today without the True Faith.

Believing, as we do, in the sincere universal salvific will of God, the justification of these millions of non-Catholics must needs be of great concern to all of us. The problem becomes more acute when one is confronted with the traditional Christian axiom: "Extra Ecclesiam nulla salus," which would seem to exclude immediately at least all non-Christians. Justification would seem to be equally impossible for the Christians who are non-Catholics, because of their rejection, at least in part, of the True Faith.

We know that the justification and salvation of members of the True Church is normally provided for by the Sacraments instituted by Christ. But when we ask about the salvation of the many millions outside the Church we are confronted with a question which embraces, to some degree at least, nearly every theological tract.

We know that God "wills all men to be saved and to come to the knowledge of the truth."<sup>1</sup> In attempting to apply this general principle to the salvation of non-Catholics we run into an apparent contradiction resulting from two propositions both of which we must hold: 1. Outside the Church no salvation; 2. The Church has always

<sup>1</sup> 1 Tim. 2, 4.

taught that no man is damned except through his own fault. It must be clear that there are many millions who die without ever hearing of Christ or His Church and this through no fault of their own. Yet if we take the doctrine of "no salvation outside the Church" in its rigid sense, of explicit membership through baptism and explicit fealty to the Roman Pontiff to be absolutely necessary, it would seem that many millions are damned through no fault of their own. On the other hand if we water down the doctrine so as to hold that every good living pagan will get inside the narrow gate, we shall be suspect of Pelagianism or at least fall in the class criticized by Pope Pius XII:<sup>2</sup> "Some reduce to a meaningless formula the necessity of belonging to the True Church in order to gain salvation."

Our paper must, therefore, resolve itself into an attempt to reconcile the above two propositions—to show what affiliation with the Church is necessary and will suffice for salvation.

Let us first limit the field. We relinquish any discussion of infants dying without baptism. Those interested might consult the fine articles in *Gregorianum*<sup>3</sup> for the summer of 1954 and the fall edition of the *Downside Review*.<sup>4</sup> We shall also omit any discussion of the solutions of our problem "beyond the grave"—one of which would allow for evangelization after death, i.e., by placing pagans in conditions where they might hear the Gospel message and attach themselves to the Saviour by faith and charity; another solution would admit honestly living pagans to a Limbo where they would have an order of happiness lower than the supernatural as compensation for their practice of the natural virtues.<sup>5</sup> We shall confine ourselves to the principles of justification and salvation of those who have reached the use of reason. Even this phase of the subject is too broad and deep for any adequate presentation.

We begin our discussion by an examination of what the Church has said in her documents about "Extra Ecclesiam nulla salus."

<sup>2</sup> Pius XII, *Humani Generis*, #43.

<sup>3</sup> *Gregorianum*, Summer 1954.

<sup>4</sup> *Downside Review*, Fall 1955.

<sup>5</sup> Caperan, Louis, *Le Probleme du Salut des Infideles, Essai Theologique*, pp. 3-40.

Athanasian Creed: Haec est fides Catholica, quam nisi quisque fideliter firmiterque crediderit, salvus esse non poterit.<sup>6</sup>

Pope Pelagius II, De Unitate Ecclesiae, around 585: quicumque in pace et unitate Ecclesiae non fuerit, Dominum habere non poterit.<sup>7</sup>

Profession of Faith prescribed for the Waldensians by Innocent III, Dec. 18, 1208: Corde credimus et ore confitemur unam Ecclesiam non haereticorum, sed sanctam Romanam, catholicam et apostolicam, extra quam neminem salvari credimus.<sup>8</sup>

IV Lateran Council, 1215: Una vero est fidelium universalis Ecclesia, extra quam nullus omnino salvatur.<sup>9</sup>

Bull "Unam Sanctam" of Boniface VIII, Nov. 18, 1302: Unam Sanctam Ecclesiam . . . urgente fide credere cogimur et tenere, nosque hanc firmiter credimus et simpliciter confitemur, extra quam nec salus est, nec remissio peccatorum.<sup>10</sup>

Item: Porro subesse Romano Pontifici omni humanae creaturae declaramus, dicimus, definimus et pronuntiamus omnino esse de necessitate salutis.<sup>11</sup>

Decretum pro Jacobitis (from Bull "Cantate Domino," Feb. 4, 1441): Firmiter credit, profitetur et praedicat nullos intra Catholicam Ecclesiam non existentes non solum paganos, sed nec Judaeos aut haereticos atque schismaticos, aeternae vitae fieri posse participes nisi ante finem vitae eidem fuerint aggregati.<sup>12</sup>

Tridentine Profession of Faith (from Bull "Injunctum Nobis," Nov. 13, 1564): Hanc veram catholicam fidem, extra quam nemo salvus esse potest.<sup>13</sup>

Profession of Faith for Orientals (Maronites), March 16, 1743: conclusion same as in Tridentine profession of faith.<sup>14</sup>

Condemnation of De Laménais by Gregory XVI, August 15, 1832: prava illa opinio quae improborum fraude ex omni parte precrebuit, qualibet fidei professione aeternam posse animae salutem comparari, si mores ad recti honestique normam exigantur. . .<sup>15</sup>

<sup>6</sup> D. 40.

<sup>7</sup> D. 246.

<sup>8</sup> D. 423.

<sup>9</sup> D. 430.

<sup>10</sup> D. 468.

<sup>11</sup> D. 469.

<sup>12</sup> D. 714.

<sup>13</sup> D. 1000.

<sup>14</sup> D. 1457.

<sup>15</sup> D. 1613.

Singulari quadem—Allocution of Pius IX, Dec. 8, 1854: In accordance with our apostolic duty we desire to stir up your episcopal solicitude and vigilance to drive out of the minds of men, to the extent to which you are able to use all of your energies, that equally impious and deadly opinion that the way of eternal salvation can certainly be found in any religion.<sup>16</sup>

Item: Certainly we must hold it as of faith that no one can be saved outside the apostolic Roman Church, that this is the only Ark of Salvation, that the one who does not enter it will perish in the deluge. But nevertheless we must likewise hold it as certain that those who labor in ignorance of the true religion, if it be invincible, will never be charged with any guilt on this account before the eyes of the Lord.<sup>17</sup>

Syllabus of Pius IX Propositions 16, 17, 18: About Indifferentism.<sup>18</sup>

Holy Office Letter dated August 8, 1949, and published by the Archbishop of Boston on Sept. 4, 1952, occasioned by the so-called Boston Heresy and St. Benedict's Centre:

Now, among those things which the Church has always preached and will never cease to preach is contained also that infallible statement by which we are taught that there is no salvation outside the Church. However this dogma must be understood in that sense in which the Church herself understands it. For, it was not to private judgments that Our Saviour gave for explanation those things that are contained in the deposit of faith, but to the teaching authority of the Church. Now in the first place the Church teaches that in this matter there is question of a most strict command of Jesus Christ. For He explicitly enjoined on His apostles to teach all nations to observe all things whatsoever He Himself had commanded.<sup>19</sup> Now among the commandments of Christ, that one holds not the least place, by which we are commanded to be incorporated by Baptism into the Mystical Body of Christ, which is the Church, and to remain united to Christ and to His Vicar, through whom He Himself in a visible manner governs the Church on earth. Therefore, no one will be saved who, knowing the Church to have been divinely established by Christ, nevertheless refuses to submit to the Church or withholds obedience from the Roman Pontiff, the Vicar of Christ on earth. Not only did the Saviour command

<sup>16</sup> *D.* 1646.

<sup>17</sup> *D.* 1647.

<sup>18</sup> *D.* 1716, 1717, 1718.

<sup>19</sup> *Mt.* 28, 19-20.

that all nations should enter the Church but He also decreed the Church to be a means of salvation, without which no one can enter the kingdom of glory. In His Infinite mercy God has willed that the effects, necessary for one to be saved, of those helps to salvation which are directed toward man's final end, not by intrinsic necessity, but only by divine institution, can also be obtained in certain circumstances when those helps are used only in desire and longing. This we see clearly stated in the Sacred Council of Trent and in reference to the Sacrament of Penance.<sup>20</sup>

The same in its own degree must be asserted of the Church, in as far as she is the general help to salvation. Therefore, that one may obtain eternal salvation, it is not always required that he be incorporated into the Church actually as a member, but it is necessary that at least he be united to her by desire and longing. However this desire need not always be explicit, as it is in catechumens; but when a person is involved in invincible ignorance, God accepts also an implicit desire, so called because it is included in that good disposition of soul whereby a person wishes his will to be conformed to the will of God.

These things are clearly taught in that dogmatic letter which was issued by the Sovereign Pontiff, Pope Pius XII, on June 29, 1943, "On the Mystical Body of Christ."<sup>21</sup> For in this letter the Sovereign Pontiff clearly distinguishes between those who are actually incorporated into the Church as members, and those who are united to the Church only by desire. Discussing the members of which the Mystical Body is composed here on earth, the same august Pontiff says: "Actually only those are to be included as members of the Church who have been baptized and profess the true faith, and who have not been so unfortunate as to separate themselves from the unity of the Body, or been excluded by legitimate authority for grave faults committed."

Toward the end of this same encyclical Letter, when most affectionately inviting to unity those who do not belong to the body of the Catholic Church, He mentions those who "are related to the Mystical Body of the Redeemer by a certain unconscious yearning and desire," and these he by no means excludes from eternal salvation, but on the other hand states that they are in a condition "in which they cannot be sure of their salvation" since "they still remain deprived of those many heavenly gifts and helps which can be enjoyed only in the Catholic Church."<sup>22</sup> With these wise words he reproves both those who exclude from

<sup>20</sup> *D.* 797, 807.

<sup>21</sup> *A.A.S.*, 1943, vol. 35, p. 193 ff.

<sup>22</sup> *A.A.S.*, 1943, vol. 35, p. 243.

eternal salvation all united to the Church only by implicit desire, and those who falsely assert that men can be saved equally well in every religion.<sup>23</sup>

But it must not be thought that any kind of desire of entering the Church suffices that one may be saved. It is necessary that the desire by which one is related to the Church be animated by perfect charity. Nor can an implicit desire produce its effect, unless a person has supernatural faith: "For he who comes to God must believe that God exists and is a rewarder of those who seek Him."<sup>24</sup> The Council of Trent declares (Session VI, Chap. 8): "Faith is the beginning of man's salvation, the foundation and root of all justification, without which it is impossible to please God and attain to the fellowship of His children. . . ." <sup>25</sup>

If one should seek conclusions from this partial list of documents one could easily find them in the last named letter. "Extra Ecclesiam nulla salus" is a dogma, an infallible statement always preached by the Church. Incorporation by Baptism into the Mystical Body is a command of Christ, and anyone, who, knowing the Church to be divinely established by Christ, knowingly refuses to submit to it or the Vicar of Christ, the Pope, cannot be saved. Christ also decreed the Church to be a means of salvation without which no one can enter heaven. The Holy Office letter makes specific mention of two distinctions:

1. of pertaining to the Church in re or in voto.
2. between explicit and implicit intention or desire to enter the Catholic Church.

This is certainly a more mitigated reading of the age-old axiom with which we are concerned. Where earlier decrees stated simply that outside the Church there is no salvation, this letter, after mentioning that this dogma must be understood in the sense in which the Church herself understand it, goes on to say that in order to obtain eternal salvation, it is not always required that a person be actually incorporated as a member, but it is necessary, at least, that he be united to Her by desire and longing. Thus, the axiom should

<sup>23</sup> *D.* 1641, 1677.

<sup>24</sup> *Heb.* 11, 6.

<sup>25</sup> *D.* 801.

be interpreted to mean that in cases of invincible ignorance it is possible for one to receive eternal salvation "inside the Church" even though one is not actually a member of the Church.<sup>26</sup>

This question of one formality or the other has engaged the minds of Fathers and theologians from the first centuries. It will be impossible for us to make any adequate examination of the texts but a "surveying" look will satisfy us that the salvation of pagans, infidels, heretics, Jews, etc., has been the concern of the Church from the days of Paul, and that while there is repeated periodically like a tolling bell "No salvation outside the Church" there is also a comforting reassurance that no one will be punished for involuntary ignorance of the name of Christ and that God will provide means of justification and salvation for him who seeks them.

In the first five centuries up to the time of the Pelagian controversy the opinions, on the whole, are to be listed as optimistic. Redemption through Jesus Christ is universal, not only for those of the Christian era but for all men. It is retroactive to the first days of humanity.

Non enim propter eos solos qui temporibus Tiberii Caesaris crediderunt ei, venit Christus; nec propter eos solos qui nunc sunt homines fecit Pater; sed propter omnes omnino homines, qui ab initio propter virtutem suam in sua generatione et timuerunt ei et dilexerunt Deum, et juste et pie conversati sunt erga proximos, et concupierunt videre Christum et audire vocem ejus. . . .<sup>27</sup>

Up to the time of the Pelagian controversy the Fathers did not distinguish very strictly between the natural and supernatural domain. We know that the names of Abraham and Ananias are joined to those of Socrates and Heraclitus under the name of Christian without any distinction. Justin holds that the virtues taught by the pagan philosophers were borrowed from the Scriptures.<sup>28</sup> Clement of Alexandria (followed later by Augustine) considered it part of the Providential plan for salvation that the Tribes of Israel were dispersed and

<sup>26</sup> Fraghi, *De Membris Ecclesiae*, Rome, 1937, pp. 67 ff. and 113.

<sup>27</sup> Irenaeus, *Adv. Haer.* IV, 22, 2 (P. G. VII, 1047).

<sup>28</sup> Caperan, Louis, *Le Problème du Salut des Infidèles*, Toulouse, 1934, p. 68, *Essai Historique*.

the Scriptures translated into Greek. The Alexandrians with Clement and Origen taught that Christ, descending into Hell, evangelized the pagans found there, not merely the Just. At the same time the necessity of the Church was not lost sight of. Cf. Origen: *Nemo semetipsum decipiat extra hanc domum, id est extra ecclesiam, nemo salvatur.*<sup>29</sup> Cyprian's words in his "De Unitate Ecclesiae" are famous. *Habere non potest Deum patrem qui ecclesiam non habet matrem.*<sup>30</sup> Again, in Ep. LXXIII, 21 (Ad Jubinianum): *Salus extra ecclesiam non est. Lactantius later tells us that the Church is the "font of truth, the domicile of Faith, the Temple of God; which if one does not enter, or if one leaves, one is without hope of life or salvation."*<sup>31</sup>

By the end of the third century the Fathers were agreed that salvation was assured anyone who was worthy of it, but the Pelagian heresy obliged Augustine to make this formula more precise so as not to put the gratuity of grace in peril. With the entrance of Augustine, the great doctor of grace, on the scene, this question which had hardly been a theological one, became one. The problem of the salvation of the pagans who had lived before Christ became an acute question. The Pelagians held that these pagans had been saved without Christ. While it is true that we have a few responses (*Letters to Evodius and Deogratias*) from Augustine that are on the gracious side, it must be admitted that the damnation of such pagans became for Augustine an argument against the Pelagians.

*Ab exordio generis humani, quicumque in eum crediderunt, eumque utcomque intellexerunt, et secundum ejus praecepta pie et juste vixerunt, quandolibet et ubilibet fuerint, per eum procul dubio salvi facti sunt.*<sup>32</sup>

Salvation for Augustine comes only through faith in Christ. No other name is given by which men can be saved. This is true from the day that human nature was corrupted in Adam.<sup>33</sup> Humanity then fell under a sentence which no man can escape even under the

<sup>29</sup> *Enchiridion Patristicum* 537.

<sup>30</sup> *Ibid.* 557.

<sup>31</sup> *Ibid.* 637.

<sup>32</sup> *Ep.* CII, n. 12 (*P. L.* XXXIII, 374).

<sup>33</sup> *Ep.* CXC, 8 (*P. L.* XXXIII, 859).

pretext of ignorance of the Gospel. Neither before the Incarnation nor after could one reconcile oneself with God except by faith in Christ the Mediator.<sup>34</sup>

While the Pelagians tried to subtract the entire ancient world from any supernatural influence and held that there had existed in those times virtues worthy of the name (completely natural), Augustine, in order to vindicate the necessity and gratuity of grace, insisted that where the influence of Christ was absent, the good actions of the pagans had no value for eternal salvation.<sup>35</sup> This was the thesis of Augustine: No salvation, no virtue is possible without the grace of Jesus Christ and without faith in Him; for this reason the infidels who had not heard the preaching of the Gospel are a clear proof of the gratuity of grace. So the salvation (or lack of salvation) of the infidels became for Augustine an objection against Pelagianism. The followers of Augustine would use the same argument against the Semi-Pelagians and Caesar of Arles would do the same. Thus, we can see the evolution of Christian thought. In the 2nd century the wisdom of the pagans was an argument in favor of the truth of Christianity; the Apologists understood virtuous men of all times to be souls naturally Christian. But by the end of 5th century it was Semi-Pelagianism to agree that the pagans had true virtues or aptitude for salvation.

With Augustine insisting that no one is saved except by grace and no one participates in this grace except through faith in Christ, it is not long before we return to *1 Tim. 2, 4*—God's will that every man be saved. While the Saint never drew the deduction that those pagans who do not have faith in Christ are absolutely deprived of the means and chances to arrive at salvation, his language certainly would lead one to say that he did limit and thus destroy the universality of the salvific will of God. In the heat of controversy while harassed by his enemies, he failed to use a distinction that is commonplace today—that of the antecedent and conditional as opposed to the consequent and absolute will. In his preoccupation with the absolute will of God he certainly violated the note of universality in the Epistle to Timothy.

<sup>34</sup> In *Ps. CIV, 10* (*P. L. XXXVII, 1396*).

<sup>35</sup> *De Spir. et Litt. XXVIII, 48* (*P. L. XLIV, 230*).

Regarding the Church, Augustine insists on its necessity. (*Salutem homo) non potest habere nisi in Ecclesia Catholica. Extra Catholicam Ecclesiam totum potest praeter salutem.*<sup>36</sup> For Augustine there is only one Christ and one Bride of Christ. What is outside that unity is outside the Body of Christ. The Church is the unity of faith and breach of this leads to heresy. Secondly it is the unity of charity, the mutual love which binds its members into one, and the rending of this unity is schism.<sup>37</sup> The Holy Ghost is the principle of Catholic unity and even martyrdom for the faith will not save a man who has rejected this unity.<sup>38</sup>

The Fathers without question did formulate some dogmatic principles for us in this matter of justification and salvation. Augustine strongly established that man could do nothing without the grace of Christ. Christ alone from the beginning of the world had justified the elect. But what allowances would difference of time and geography make? Augustine would discern in the centuries before Christ only an obscure and veiled faith. But he still justified the necessity of faith in the Saviour while among the Greeks, John Chrysostom would demand of the pagans only that they abstain from idolatrous worship and practice justice and faith in the true God.<sup>39</sup> Augustine defended the dogma of the gratuity of grace so strenuously that he interpreted many facts in the light of this truth. We come to a point where it is difficult, without falling into Pelagianism, to make salvation accessible to virtuous and well disposed pagans. It was the task of the theologians of the Middle Ages to take the scripturistic and patristic texts and to elaborate them into a satisfying synthesis. If at times their answers are a bit facile, they do, at least, make definite provision for the many millions apparently dying outside the Church.

Regarding the truths of faith necessary for pagans, Hugo of St. Victor reduces necessary belief to two: The existence of God, Creator and Sovereign Master, and the essential goodness of this God whose mercy will remedy our sins by a redemption. These, he said, were

<sup>36</sup> *Enchiridion Patristicum*, 1858.

<sup>37</sup> Willis, Geoffrey Grimshaw, *St. Augustine and the Donatist Controversy*, London, 1950, pp. 113-4.

<sup>38</sup> *Ep. CLXXIII*, 6.

<sup>39</sup> Caperan, Louis, *op. cit.*, p. 169.

sufficient for ancient times and would suffice.<sup>40</sup> Augustine had declared that the ancients had believed in a future Incarnation just as we do in an historical Incarnation. Where Augustine insisted on the necessity of faith in Christ, the Scholastics held to an implicit faith in Christ that was perfectly sufficient. For the Scholastics, belief in the Incarnation and the Redemption had become necessary for salvation. But the detailed knowledge of these mysteries was not exacted of all. Divine Providence down through the centuries had raised up people like the Prophets to whom He revealed the design of salvation and from whom He demanded explicit belief in the Mediator. Such people were known to St. Thomas and the Scholastics as *Majores*. The common people were not held to such a developed faith. It sufficed for the *Minores*, as they were known, to believe explicitly in a divine Providence. They need not have an explicit faith in the Mediator.

St. Bernard, in a letter to Hugo, spoke against salvation that would be excessively rare or too multiple.<sup>41</sup> But he also declared:

Multi, ante Salvatoris adventum, Deum omnipotentem tenentes et diligentes, suae salutis gratuitum promissorem, in hac fide et exspectatione salvati sunt: licet quando et qualiter et quo ordine salus repromissa fieret ignorarent.<sup>42</sup>

Peter Lombard expressed the same ideas as the Abbot Clairvaux and St. Victor, even to the belief in Christ necessary for the *Majores* and the *Minores*. No one was ever justified or saved who did not receive some revelation, distinct or veiled.<sup>43</sup>

Abelard said that there was no need of despairing of the salvation of the Gentiles who lived before the Incarnation and especially the philosophers. For him these latter were divinely inspired and did for the pagans what the Prophets did for the Jews. They were not idolators and they knew, even by divine revelation, the doctrine of the Trinity and preached it!<sup>44</sup> He used the Sibyls as argument. For

<sup>40</sup> *De Sac. lib.* I, X, 7 (P. L. CLXXVI, 339, D).

<sup>41</sup> *Ep. ad Hug.*, cap. III (P. L. CLXXXII, 1038).

<sup>42</sup> *Ibid.*, n. 15 (P. L. CLXXXII, 1041).

<sup>43</sup> *Sent.* III, d. 25, 2.

<sup>44</sup> *Intro. ad Theol.*, I, 25 (P. L. CLXXVIII, 1034, C).

Abelard Christian and philosopher were synonymous. This also was the thought of Justin. Abelard held, of course, to the nominalist concept of the Trinity, which suppressed the real distinction of the Persons and this made his conclusions about the philosophers easy to draw. He was opposed by the School of St. Victor which refused to believe that the Philosophers had faith in the Incarnation.<sup>45</sup> If such faith was had, they said, it was present only with the aid of grace.

The general conclusion to be drawn from the 12th century would be: salvation is possible for the gentiles even though they have no suspicion of the modes or the different phases of the Redemption for they really believed in the Christian mysteries by their moral union with the beneficiaries or depositaries of supernatural revelation. This idea of a faith in Christ that was obscure but sufficient in ordinary cases is a happy adaptation of the Augustinian principles for the time preceding the Gospel.

The theologians of the 12th century also spent some time on Baptism of desire. Asked about the absolute necessity of Baptism of water by Hugo of St. Victor, St. Bernard replied that such baptism could be supplied for in case of necessity not only by martyrdom but also by sentiments of right faith, firm hope and sincere charity. A good intention would take the place of the Sacrament. This was also the opinion of Cyprian, Ambrose and Augustine.<sup>46</sup> Hugo taught, that, given the impossibility of receiving Baptism of water, faith and conversion without the Sacrament sufficed.<sup>47</sup> Lombard preached the same because God's power is not restricted to the Sacraments.<sup>48</sup>

These conclusions of the 12th century writers laid the basis for more refining on the part of the 13th century theologians. Alexander of Hales quotes liberally from St. Victor and Lombard and adopts their conclusions regarding the "minores"—he says an implicit faith sufficed for the ordinary man. (The distinction of "implicit" and "explicit" faith was first employed, it seems, by William of Auxerre

<sup>45</sup> *De Sac. Leg.* (P. L. CLXXVI, 36, D).

<sup>46</sup> *Ep.* LXXVII (P. L. CLXXXII, 1035).

<sup>47</sup> *De Sac. lib.* II, IV, 7 (P. L. CLXXVI, 452-454).

<sup>48</sup> *Sent.* IV, d. 4, 4-5.

in his *Summa Aurea*.)<sup>49</sup> What happens, he asks to a person, a captive of the Saracens, with no one to instruct him and no way of learning the truth? *Si facit quod in se est, Dominus illuminabit eum per occultam inspirationem aut per angelum aut per hominem.*<sup>50</sup> What does "Si facit quod in se est" mean? It is to listen to one's reason and allow oneself through it to be led to knowledge of God and to the asking of His help. Regarding the Incarnation and Redemption, if he fashions his intelligence as well as he can and prepares himself according to his power he will be called to a knowledge of the means by an interior voice.

William of Paris taught the same,<sup>51</sup> so also Albert the Great. Even though faith in the Mediator is indispensable after original sin, a particularized knowledge of the work of the Mediator is not required. A general notion of mediation is enough for this contains implicitly all the rest.<sup>52</sup> Albert considers this the common opinion because of the Providence of God.<sup>53</sup>

The lofty concept of the providential goodness is a happy corrective and a necessary complement of the Augustinian doctrine of the divine election, and it is to the honor of the Scholastics to have placed it in full focus.<sup>54</sup> St. Thomas Aquinas, while remaining faithful to the thought of Augustine, softens the expression and the rigor of his principles. The doctrine of the absolute gratuity of grace is combined without alteration or diminution with the truth that sufficient means of salvation are offered to all men. St. Thomas when asked "Does God will to save all men?", gives the same answer as Augustine: They only are chosen whom God wills, and secondly God accords salvation to all categories of individuals but not to all individuals of each category. Thomas adds this third reply to what Augustine had said—this being taken from John Damascene: God wills by antecedent will that every man be saved; he wills with consequent will according to the demands of justice the damnation of some. This was the distinction that Augustine had not used. Instead he told the Pelagians that

<sup>49</sup> Alexander, *Sum. Theol.*, III, q. 69, memb. 4.

<sup>50</sup> *Ibid.*, II, q. 113, m. 8, cas. 1.

<sup>51</sup> *De Legibus*, c. 21.

<sup>52</sup> In III Sent. d. 25, B, a-2.

<sup>53</sup> *Ibid.*, ad 6am.

<sup>54</sup> Caperan, Louis, *op. cit.*, p. 186.

God did not will to save all men. St. Thomas with Damascene would add "by means of His absolute will." So God would will to save all men, but He would not will to save those who did not correspond with His graces.<sup>55</sup> This does not mean that the graces which are indispensable for us are owed by God because of our efforts.<sup>56</sup> Thomas explains himself clearly. Grace is gratuitous, one does not merit it. The object of grace is out of proportion with the exigencies of our nature and the state of sin in which we find ourselves. Man could not merit, absolutely, *de condigno*, the first grace, the principle of every good act. That comes from God.<sup>57</sup> Thomas subscribes to the formulas of the *Contra Julianum*. Infidels are incapable of good works that are salutary and meritorious but they can perform good deeds for which nature will suffice.<sup>58</sup>

Thanks to the doctrine which distinguishes the natural and the supernatural orders the Augustinian doctrine is put into proper focus. In the supernatural order man can do nothing without grace; in the natural order free will and reason can do some good and acquire some virtue. Nothing of Pelagianism here, for what man realizes by his own efforts does not count for salvation. For example, man arrives at knowledge of God but this natural mode of knowledge does not consider God as the object of beatitude or the cause of our justification. Whence its insufficiency. It is a movement of faith which must carry us toward God.<sup>59</sup> Thomas denies the supposition of an infidel leaving this world culpable of only original and venial sins. When a man first comes to the use of reason, he must organize his life toward his proper end. If he does, he will obtain remission of original sin through grace; if he doesn't turn to God as soon as possible, he renders himself culpable of neglecting to do *quod in se est* and is guilty of a mortal sin of omission.<sup>60</sup> Invincible ignorance is never culpable. It takes on more the character of a punishment for original sin. In-

<sup>55</sup> *Summa Theologica*, I, 19, 6 ad 1.

<sup>56</sup> *Summa Theologica*, I-II, 109.

<sup>57</sup> *Summa Theologica*, I-II, 114, ad 2 et 3.

<sup>58</sup> *Summa Theologica*, II-II, 10, 4.

<sup>59</sup> *Summa Theologica*, I-II, 113, 4 ad 1.

<sup>60</sup> *Summa Theologica*, I-II, 89, 6.

fidels will be condemned not because of their infidelity but because of their other sins.<sup>61</sup>

What, in Thomas' mind, is the necessary object of faith? The existence of God and the reality of His Providence.<sup>62</sup> Among the truths necessary for salvation are also the mysteries of the Incarnation, Redemption and Trinity.<sup>63</sup> Some qualification is allowed *secundum diversitatem personarum et temporum*. Baptism of desire will suffice when necessary.<sup>64</sup> In such case, the Holy Spirit excites in the heart sentiments of faith, love and repentance.<sup>65</sup> These are the principles of Thomas. Thomas gives an important statement:

Si qui salvati fuerunt absque fide Mediatoris quia etsi non habuerunt fidem explicitam, habuerunt tamen finem implicitam in divina Providentia, credentes Deum esse liberatorem hominum secundum modos sibi placitos, et secundum quod aliquibus veritatem cognoscentibus spiritus revelasset.<sup>66</sup>

With regard to the Gentiles, Thomas explains his thought when commenting on the famous text of *Heb. XI, 6: Accedentem ad Deum oportet credere quia est et quod inquirentibus se remunerator sit*. He declares these two articles to be sufficient since faith in the Mediator and the Redemption is found really implied in the act of faith in a remunerating Providence.<sup>67</sup>

Gentiles qui fuerunt salvati, sufficiebat eis quod crederent Deum esse remuneratorum quae remuneratio non fit nisi per Christum. Unde implicite credebant in Mediatorem.<sup>68</sup>

We can say, then, that Thomas on this point has not given a merely transitory affirmation, but a real thesis. The implied belief which he holds to be present is supernatural by its object. He recognizes, for the Gentiles, in their faith in a mediator to come, a kind of

<sup>61</sup> *Summa Theologica*, I-II, 10, 1.

<sup>62</sup> *Quaest. Disp.*, XIV, a 11.

<sup>63</sup> *Summa Theologica*, II-II, 2, 7 et 8.

<sup>64</sup> *Summa Theologica*, III, 68, 2.

<sup>65</sup> *Summa Theologica*, III, 66, 11.

<sup>66</sup> *Summa Theologica*, II-II, 2, 7 ad 3.

<sup>67</sup> *Summa Theologica*, II-II, 1, 7.

<sup>68</sup> *Ep. ad Heb.*, XI, lect. 2.

obscure faith in the Incarnation and the mysteries of Christ. Pushing his analysis a bit further, he discovers the idea of the Mediator obscurely included in the notion of a supernatural Providence. One of his most famous citations along this line is the passage from the *De Veritate*.

Si quis taliter (sc. in silvis) nutritus, ductum naturalis rationis sequeretur in appetitu boni et fuga mali, *certissime est tenendum* quod ei Deus vel per internam inspirationem revelaret ea quae sunt ad credendum necessaria, vel aliquem fidei praedicatorum ad eum dirigeret, sicut misit Petrum ad Cornelium.<sup>69</sup>

This formula as well as the solution it guaranteed has become a classic. The principle formulated by Alexander of Hales and St. Albert the Great is reinforced by the authority of St. Thomas and becomes an incontestable axiom.

To sum up, Providence is merciful so that He will never be wanting to men in the things necessary for salvation. When the help does not come from heaven it is man's fault, because he does not do what he can or use what he has and does not allow the divine goodness to exercise itself efficaciously and lead him to salvation. St. Thomas constantly teaches that the infidels no matter where they may be placed by birth, etc., always have the means to save themselves. He does not refer to sufficient graces. Although he does not discard one essential element of the doctrine of Augustine, how far removed Thomas stands from Augustine's gloomy picture of the pagan's darkness of ignorance through which little grace penetrated!

What conclusions do we feel justified in drawing from what has been seen regarding the means of justification and salvation of mankind?

1. There can be no doubt that the Church is necessary for salvation.
2. Anyone "knowing the Church to have been divinely established by Christ and nevertheless refusing to submit to it or withholding obedience from the Roman Pontiff, the Vicar of Christ on earth" cannot be saved.<sup>70</sup>

<sup>69</sup> *De Veritate* 14, a. 11, ad 1.

<sup>70</sup> *Holy Office Letter*; also cf. *Decree for Jacobites*.

3. Christ decreed the Church to be a "means of salvation without which no one can enter the kingdom of eternal glory."<sup>71</sup>

4. God in His mercy has willed that the "effects . . . of those helps to salvation which are directed to man's final end (not by intrinsic necessity but only by divine institution) can also be obtained in certain circumstances when these helps are used only in desire and longing."<sup>72</sup>

5. Inasmuch as the Church is "the general help to salvation" the effect can be obtained not merely by actual use but also by desire and longing. Therefore, "that one may obtain eternal salvation it is not always required that he be incorporated into the Church actually as a member but it is necessary that at least he be united to her by desire and longing."<sup>73</sup>

6. "This desire need not always be explicit as it is in catechumens, but when a person is involved in invincible ignorance God accepts also an implicit desire, so called because it is included in that good disposition of soul whereby a person wishes his will to be conformed to the will of God."<sup>74</sup>

7. Not any kind of desire of entering the Church suffices that one be saved. The desire must be animated by perfect charity. Supernatural faith must also be present.

8. Persons who are justified or saved need not be actual members of the Church. A member might be defined as an integral part of an organic body. To be a true member one should have at least some cohesion with the body and some participation at least in the life of the body. If one is not united to the body or is altogether cut off from it, one is not a member. If one has no influx from the soul, one cannot be an integral part of a living body.<sup>75</sup> Thus apostates, infidels, heretics, schismatics and excommunicated persons are not members of the Church. The Soul of the Church is the Holy Spirit, the formal element, the principle of the life of the Church; the other supernatural gifts, as faith hope and charity and sanctifying grace are effects of this first principle which operates in the body after the manner of faculties in our bodies while the Holy Spirit works after the manner of the Soul.<sup>76</sup>

9. Are persons who are justified without becoming actual members in or out of the Church? Answer: They pertain to the Soul

<sup>71</sup> *Holy Office Letter*; also cf. Fraghi, *op. cit.*, p. 36.

<sup>72</sup> *Holy Office Letter*.

<sup>73</sup> *Holy Office Letter*; *Schema Vat. Co.*; *Coll. Lac.*, vol. VII, cap. VI, p. 569.

<sup>74</sup> *Holy Office Letter*.

<sup>75</sup> Fraghi, *op. cit.*, p. 35.

<sup>76</sup> *Mystici Corporis*; Fraghi, *op. cit.*, pp. 26 and 27.

of the Church *really*, not merely in *voto*, through faith, hope, charity and sanctifying grace. *They pertain also to the visible body of the Church but only in voto* because through invincible ignorance they cannot belong in re.

10. We should not speak of the Soul of the Church as being some kind of an invisible society of the just, a company of those in the state of grace but outside the confines of the visible Catholic Church. The wording of the *Mystici Corporis* officially denying the existence of this fictitious assembly has been an unspeakable blessing.<sup>77</sup> We should refer to the persons in question as pertaining to both the Soul and the Body. They therefore are definitely affiliated with the Church and are saved through the Church.

What then will be the principles of justification for those approaching the Church outside the usual and ordinary sacramental channels?

#### 1. GOD WILLS ALL MEN TO BE SAVED

We need not linger on this point. It is clear from *1 Tim. 2, 4*, from propositions condemned by Innocent X<sup>78</sup> and Alexander VIII.<sup>79</sup> There is a solid tradition in the Greek and Latin Church for the universality of the call to salvation. Theologians still argue, of course, whether Augustine limited this universality. Some emphasis might be placed on the consecration of the human race to the Sacred Heart as ordered and commended by Popes Leo XIII, Pius X and Pius XI, where Christ is named as King of all those under pagan superstition, etc. It is an incontestable fact that pagans and infidels, even those who have never heard of Christ, receive graces to lead them to the faith. The contrary has been proscribed by the Church.<sup>80</sup> Also propositions of Quesnel condemned by Clement XI.<sup>81</sup>

Even in the face of a complete ignorance of revelation and the Sacraments of the Church, God can and does provide sufficient graces

<sup>77</sup> Fenton, Joseph C., *Amer. Eccl. Rev.*, CXVIII, p. 220.

<sup>78</sup> D. 1096.

<sup>79</sup> D. 1294.

<sup>80</sup> D. 1295. Pagani, Judaei, haeretici alique hujus generis nullum omnino accipiunt a Jesu Christo influxum: adeoque hinc recte inferes, in illis esse voluntatem nudam et inermem sine omni gratia sufficiente.

<sup>81</sup> D. 1376, 1377, 1379.

for the long approach to the act of faith. The grace of prayer, for example, is all important. The grace immediately necessary for this is refused to no one. If it is used, further helps will be available. *Facienti quod in se est, Deus non denegat gratiam*. This age-old axiom of the Church is taken here to mean; *Facienti quod in se est ex viribus gratiae*. This means, that in view of His universal salvific will, even when man has not prepared himself *ex viribus naturae* God gives graces which will have the power and force to attract man to a higher sphere of action. Every man is given supernatural sollicitations—e. g., interior illuminations, good inspirations, incentives to act. When these are used by man God gives further graces.

## 2. INDISPENSABLE ACT OF FAITH

Theologians from the time of the Council of Trent, in their attempts to arrive at an apt and definitive solution of the problem of justification, particularly of infidels, have started with faith, which is an indispensable prelude to justification. "Without faith it is impossible to please God.<sup>82</sup> We hold that a true and proper faith, i. e., supernatural both subjectively and objectively, is necessary *necessitate medii*. But as soon as this is predicated, we encounter a serious difficulty as far as infidels are concerned. We can take as proved from theses on the Distribution of Grace that the faculties of the infidel can be elevated which would mean equivalently a supernatural subjective faith, but it is difficult to see how objective supernatural faith could be present or possible. Where would the infidel hear of the truths necessary for belief?

Some of the answers given to this question: Andrew Vega and Dominic Soto put forth bold opinions: Vega in the hypothesis of invincible ignorance thinks it enough for the infidel's salvation that he do what he can, in which case supernatural faith is either not required in casu or it is had in voto. Soto thought that for justification an infidel could have his natural knowledge of God elevated, i. e., have faith objectively natural and subjectively supernatural. Both men held that for those ignorant of the Gospel explicit faith was not necessary—implicit faith would suffice. These opinions were attacked

<sup>82</sup> *Heb.* XI, 6; also *D.* 801; *D.* 798.

by other theologians but persevere to our own times. Suarez returned to the idea of faith in voto and Ripalda in his famous work, *De Ente Supernaturali* taught that since the formal object of a supernatural virtue is the same as that of a natural virtue, supernatural faith under the influx of grace could have as its object a truth naturally known, e. g., the existence of God and qua talis this would suffice for justification in certain circumstances. This is faith late dicta in which fides stricta is contained virtually, as it were, in voto. This opinion was attacked by De Lugo and the Salmanticenses. Some theologians think it to have been condemned by Innocent XI in the proposition: Faith late dicta from the testimony of creatures or similar motive is sufficient for justification.<sup>83</sup>

Then we have the stimulating opinion of Straub<sup>84</sup> followed by Lercher<sup>85</sup> who distinguish formal faith from virtual. The former, they say, is explicit adhesion to divine revelation because of the authority of God revealing, while virtual consists in natural knowledge of God, the Remunerator, by which the will orders, under the influx of grace, absolute adhesion to God propter seipsum. Which virtual faith would be more easily found in infidels and would suffice for salvation.

Some modern theologians have gone so far as to admit the possibility of salvific faith in those who under the influx of grace adhere to what they falsely think to be the truth revealed by God. This is applied to heretics schismatics and Jews as well as Mohamedans, provided they are in good faith. Pagans could have as the object of faith the remains of primitive revelations or they might be helped by private revelation.<sup>86</sup>

For us the traditional opinion which follows Trent and the Vatican Council is still to be held. Granted the tremendous difficulty of pinpointing an indispensable minimum object of faith that would appear satisfactory in a practicable way, it would seem to be an abdication of dogma to hold anything else but a truly supernatural objective faith.

<sup>83</sup> *D.* 1173.

<sup>84</sup> *De Analyti Fidei*, Innsbruck, 1922, Ch. V, pp. 385-418.

<sup>85</sup> *Institutiones Theol. Dogm.*, Innsbruck, 1930, v. IV.

<sup>86</sup> Pinard, *Gesu Redentore*, Turin, 1936, confr. 5, p. 202.

We hold as the indispensable object of faith after certainty of reason about the existence of God and the fact of revelation the existence of God, the supernatural Remunerator.<sup>87</sup> This act must be explicit and can be supplied by no other for if it is absent no desire of conversion could be had. Innocent XI condemned the proposition: *Non nisi fides unius Dei necessaria videtur necessitate medii, non autem explicita Remuneratoris.*<sup>88</sup> Faith in God as the Remunerator must be present because without fear of punishment and the stimulation of a reward man would remain inert. Admittedly a sinner, he would not try to appease God if he had no hope of pardon. He is drawn toward the infinite God because he envisages Him as his sovereign goodness. The remunerator he looks for must be supernatural. It is not necessary that he distinguish scientifically between natural and supernatural. In practice it would be enough to believe in the goodness of God which one knows He has promised and to have a confused idea that the recompenses in the after life surpass the ideas and the power of man. The universal possibility for all adults of gaining this indispensable faith cannot be denied, given *1 Tim. 2, 4*. The grace first given might be far removed from the area of faith, but remote sufficiency can lead to proximate sufficiency with the cooperation of the individual. The faint-hearted should remember the words of Pius IX on this subject and not "shorten the arm of God."

What about faith in the Redemption and the Trinity? Many theologians, if not most, today hold that explicit faith is not required here—implicit will suffice, following the conclusions given elsewhere that these truths would be included in faith in God the Remunerator. It might be mentioned that in the recent H. O. letter only the text of Heb. 11, 6 is referred to—God as the Remunerator. While Thomas demanded explicit faith in the Incarnation after the promulgation of the Gospel, he was not aware of the "lands beyond the seas"—he lived before the days of geographic discoveries. Since the Council of Trent more and more theologians are inclining toward considering implicit faith in the three fundamental Christian mysteries (Incarnation, Redemption and Trinity) as sufficient in cases of invincible ignorance.

<sup>87</sup> Lombardi, *Civiltà Cattolica*, 1939, vol. III, pp. 496-510.

<sup>88</sup> *D.* 1172.

## 3. PERFECT CHARITY

If faith is the root and foundation of justification, then perfect charity is its flowering. In order to be justified outside the sacraments it is absolutely necessary to have an act of perfect love of God. We need not linger in this paper on its nature or necessity because there is no controversy as it affects our subject. Suffice it to say that faith and hope must precede because man cannot love God *amicabiliter* unless he explicitly knows and believes God has supernatural communication with men and hopes that he can come to a participation of the divine beatitude. At least an implicit desire of Baptism must also be present, i. e., implicit in the will of keeping all the commandments. This supernatural charity will, of course, for one in invincible ignorance, be the climax of the long and difficult way back toward God, through it the final step is realized in union between God and the individual.

## EXTRAORDINARY MEANS OF SALVATION

There has never been any doubt in the Church that God uses extraordinary means at times to assist in the salvation of men. Particularly in the case of infidels, theologians have predicated their use in order that the salvific will of God not appear ludicrous. The manner in which Providence deals with such individuals is not known to us. He has made the Church the ordinary channel of salvation but His power is not limited to the Sacraments, He is not a prisoner of His own institutions, established by Him for the generality of men. What special means He uses are to complement His general plan for the salvation of men. Extraordinary does not mean *rare*. At all times there were pagans who had to be given the chance of salvation. Many of them could never find the minimum essential unless they were assisted by God's extraordinary help. Which therefore could not be rarely used. Nor does extraordinary mean *miraculous*. Theologians for centuries have been saying that God would intervene miraculously before He would allow a docile and good living pagan to do without the faith. But they never dared to hold that God intervened each time by a miracle. Extraordinary means *abnormal*. The normal means in ancient times would have been the primitive family tradition, then

later the Jewish national tradition and in our own times the living magisterium of the Church. This would not mean any interference with missionary activities because the purpose of missions is to establish the Church in pagan countries as an institution of permanent salvation. Extraordinary means will be used where the ordinary and normal are lacking. In this way the value of the ordinary means is not diminished nor their rights lost.

What in specie are these extraordinary means? The best answer is that we don't know. But we might mention two possibilities that are sometimes cited: The remains of revealed truth that are conserved in false religions and interior inspiration.

All is not error in false religions. Even in the midst of paganism there could exist enough supernatural truth to make an act of salutary faith possible. In which case the truth could come from Christian, Jewish or primitive revelation. Christianity has exercised a certain influence on the religious and the regions with which it has come into contact. From our point of view these influences could be one of the multiple ways—sometimes very remote—to lead individuals to a salutary act of faith. We know that the first Apostles passed the frontiers of the Greco-Roman world.<sup>89</sup> India, Ceylon and parts of Asia received the first missionaries of the Gospel. During the 16th and 17th centuries Jesuits, Dominicans, Franciscans reached America, the African coasts, East Indies, Japan and China. This work has not perished altogether even in those countries that later forgot or rejected the Gospel. Among the legends of paganism some of the Christian beliefs are to be found, deformed, indeed, but not denatured. In many cases a pagan could find therein enough matter for an act of essential faith.

The Mosaic Revelation became directly or indirectly a source of salvation by transmitting the necessary truths. The Fathers dwelt on the providential role of the Jewish people, on the importance of the dispersal of the tribes, the usefulness of the Septuagint translation in the conversion of the Gentiles. How many nations and individuals came into contact with the monotheistic doctrine and the Messianic

<sup>89</sup> *Acts* 2:9-12.

hopes through the Jews? Even today the revealed truths which Judaism retains could be the object of an act of salutary faith. It believes in the existence of the true God and supernatural remuneration and the authority of the Scriptures. Given invincible ignorance of Christianity a person might well arrive at sufficient faith and perfect charity through Judaism.

Mohamedans admit on the authority of God the two fundamental articles of faith. Jews and Mohamedans, it might be emphasized, would not be saved because of their religion but in spite of it. Jews deny officially the Messianic character of Christ, the Mohamedans recognize Mahomet as their chief prophet. Their good faith would have value only as implicit faith, that is to say, to the extent that their belief in a supernatural Providence would permit them to be joined implicitly with the Church of Jesus Christ from which they are officially separated.

Heretics and Schismatics should be in a favorable position to acquire the indispensable minimum for an act of faith, provided they are in good faith. They could be saved not by their sect but by something that comes from the Church and is in se Catholic. Many of them are baptized and for this reason at least initially would have title to further helps from God for salvation.

What about those infidels who have had no contact even remote with any kind of revelation? Some try to show a trace of primitive revelation in their pagan rites. This is a tempting hypothesis in the history of religions but we must insist in theology that primitive revelation was an incontestable fact. What remains will be a questionable and varying factor. If anything remains of the revelation after the alterations of centuries it could certainly be used under a wise Providence to fulfill the necessary conditions for an act of faith. Let us keep in mind, of course, that the religious rites of the pagans are not a vehicle but only a corruption of revealed doctrine. If nothing remains of the dogmatic content of primitive revelation God can and will supply for the lack of authentic religious tradition. He will provide for those infidels who are docile toward His grace. His interior inspiration could furnish any man with the minimum for supernatural faith.

## INTERIOR INSPIRATION

In an attempt to make possible the means for making an act of supernatural faith for infidels who are complete strangers to revelation, St. Thomas in the *De Veritate* states "certissime est tenendum" that God will reveal by an interior inspiration what is necessary to believe or will send a preacher of the faith as He sent Peter to Cornelius,<sup>90</sup> In the course of history writers have mentioned angels and missionaries as the possible agents. Other writers while admitting an occasional angelic visitor would prefer to find some other way of communicating knowledge than constant miracles. These writers would emphasize that the soul is "naturally Christian," that pagans can learn naturally of God and the moral law. They can even come to a realization of the possible commerce of God and man and through their religious rites, no matter how gross they may be. They claim that a pagan can be more accessible to the true Faith than an atheist or deist. Others hold to a strict interior illumination of God, whereby a man may be led through different stages no matter how remote until he has the minimum sufficient to make the essential act of faith and be justified through charity. It would seem impossible that a human soul that was docile toward the grace given him could not arrive at the act of faith.

Conclusion: In this way we try to explain how the many millions who are not listed as baptized Roman Catholics could be justified and saved without using the Sacraments of the Church, but merely extra-Sacramental means. To the extent that they arrive at a supernatural act of faith joined with hope and perfect charity they are assured of justification and salvation. To the same extent they are united to the soul and Body of the Visible Church and the age-old dogma of the Church still stands: *Extra Ecclesiam nulla Salus*.

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## DIGEST OF THE DISCUSSION

*Father Connell, C.S.S.R.*, mentioned that the Gospel was not sufficiently promulgated until centuries after Christ which might hold today for certain remote places. The means used before Christ would

<sup>90</sup> *De Veritate*, q. XIV, a 11 ad 1um.

then suffice. This would seem to have particular application in the case of infants. Father Palmer, S.J. thought that it was decided by the *Decree for the Jacobites* that the Gospel had been sufficiently promulgated everywhere. Father Connell, while agreeing that this was the common opinion maintained that it was still a probable opinion that the Gospel had not been sufficiently promulgated in certain areas. Father Latko, O.F.M., said that the Fathers of the Council knew the Gospel to be sufficiently promulgated but not diffused. Even today according to him there are places where the *Remedium Naturae* must be used. He thought that the Church has never declared the Gospel to have been sufficiently promulgated. Monsignor Shea said he was not sanguine about the *Remedium Naturae*. Even though a quasi-religious rite might be used today it no longer would suffice because the faith that was always necessary for the *Remedium Naturae* is no longer connected with the rites. Even in the time of St. Paul it was far from certain that the *Remedium Naturae* was applicable.

*Father Dougherty, S.A.*, stated that some High Church Anglicans and Lutherans in a survey conducted in relation to the Assumption gave the Councils of the Church as a basis for their belief. He asked if this could be ascribed to supernatural faith, saying that these persons would call it divine and Catholic faith. Father Connell inquired what these people meant by divine Catholic faith. Since the essential factor in faith is the formal object, the authority of God revealing, the Church's promulgation would not enter into this and so it would not matter whether the faith is Catholic in such cases. If the people were sincere their act of divine faith would suffice for salvation apart from the question of Catholic faith.

*Father Donnelly, S.J.*, raised a question of the causal relation of the Church in regard to the graces received by those who are not members of the Church. Would it be sufficient that the graces come from the Head of the Church or would they come from the members of the Church, e.g., through prayers. While Father Shea agreed that there was causality and insisted that it must come through the Church as an institution, Monsignor Shea declared it would involve the Mass. Father Palmer agreed saying that there is no salvation without the Mass, the continuation of the sacrifice of the

Redemption. Father Sweeney, S.J., declared that the Mass as a sacrifice is extra sacramental and this might be the solution to the problem.

A question of terminology arose at this point. *Father Callahan, S.J.*, questioned on the use of "actual" and "in voto" belonging to the Church. Did one belong to the Holy Spirit? Father Healy of Brooklyn said that "pertain" was a better word than "belong." *Pertinere ad corpus* would mean to fulfill the conditions necessary for membership while *pertinere ad animam* would mean to be in the state of grace. It was agreed that, as Father Callahan suggested, one could not be a member of grace or of the Holy Spirit. Father Shea noted that the Holy Office letter nowhere contained the words belong to the Church. Instead "united to the Church" is employed. Father O'Connell of Chicago asked if it were correct to say "member in re" or "member in voto." Father Connell agreed with him in that it was a dangerous expression. He said he uses "connected with the Church" to avoid the problem.

*Father Hanahoe, S.A.*, mentioned that the Anglo-Papalists acknowledge the Primacy of the Pope but would wish to delay coming into the Church individually, even in case of death, preferring to wait for a corporate entrance. Would this be invincible ignorance or erroneous conscience? Father Shea held to erroneous conscience, because good faith could hardly be present if even at the hour of death they refused to enter the Church. At least at that time we could hardly agree that any right exists to wait for a corporate entrance.