

**Who Belongs to the True Church?**  
***The traditional teaching and the errors of Vatican II***

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“Ave Maria! It has been established beyond any reasonable doubt that there is a missing text of the Third Secret of Fatima. In fact, we know many details about the text, the most important of which is how the text begins, with Our Lady’s words: “In Portugal, the dogma of the faith, etc.,” the etc. being a placeholder Lucia reserved for Our Lady’s subsequent words, which Lucia was to write down later, to be revealed in 1960, all of the conciliar Popes having disobeyed this request.

How will the faith be preserved in Portugal? Will it be preserved in the entire country? Or just in traditional parishes? Or in the laity only? We won’t know until the Vatican finally releases the text. But the implication is that the dogma of the faith will not be preserved elsewhere, even in the bosom of the Church itself, and we have an abundance of testimony supporting that conclusion.

For example, in 1931, the future Pope Pius XII, Cardinal Pacelli, said the Secret warns of the suicide of altering the Church’s faith in her liturgy, her theology and her soul, meaning that the dogma would be compromised from within, not without. Based on his 1957 interview with Lucia, Fr. Fuentes said the Secret reveals the fall of the clergy. In 1965, Fr. Alonso, the official Vatican archivist of Fatima, said the Secret reveals that dogmas will become obscure or lost altogether. In 1982, John Paul II said the Secret reveals a threat to the very bases of our salvation, and in 2000 he would also connect the secret to fall of the clergy. In 1984, Bishop do Amaral of Fatima said the Secret concerns the loss of faith. In that same year, 1984, Cardinal Ratzinger stated that the Secret reveals dangers threatening the faith. In 1990, Cardinal Oddi said the Secret reveals apostasy in the Church. In 1995, the great papal theologian Cardinal Ciappi said the Secret reveals that the apostasy begins at the top (which must mean it begins with the pope). Benedict XVI confirmed the same on his way to Fatima in 2010 when he said the Church’s greatest enemies come from within the Church.

That is because the enemies outside the Church can’t damage our dogmas; they already reject our dogmas and are no threat to faithful Catholics. No, the attack on dogma comes from *within* the Church, by the hierarchy, by modernist infiltrators, in order to *deceive* faithful Catholics, so they put obedience above the supernatural virtue of faith, which is at the heart of the crisis. And because Our Lady commanded the Secret to be revealed in 1960 means that the attack on the Church’s dogma occurred at the

Second Vatican Council. There is no other possible conclusion, as I will demonstrate at the end of this talk.

What is the dogma of the Faith? It certainly includes the Church's dogmatic definitions (for example, on the Trinity, Incarnation, sacraments, Our Lady, etc.), which declare that unless we believe these teachings, we are anathema. The Church gives these definitions to save our souls. We must know not only what to believe (truth), but also what to avoid (errors). But the dogma of the Faith also includes the teachings of the Ordinary and Universal Magisterium when setting forth revealed truth that has been taught by all, always and everywhere. So if it's not a dogmatic definition, but still proposed as revealed truth as always taught by the Church, it is part of the dogma of the Faith.

Now, the Church never taught ecumenism, religious liberty, dialogue, collegiality, or that a person could be imperfectly united to and in partial communion with the Church. Rather, it *condemned* these ideas. But most fundamentally, because these conciliar teachings are (1) not dogmatically defined; (2) are not proposed as revealed truth; (3) and are not taught by all, always and everywhere means they're not Catholic! It's that simple. And, therefore, we must reject them.

The greatest attack beginning at Vatican II has been on the salvation dogma: *No Salvation Outside the Church (extra ecclesiam nulla salus est)* which is a dogma repeatedly defined by the Popes, revealed in Scripture, and known by reason and logic: there is only one Lord, one faith one baptism, and one Church. How? By redefining what the Church is, and saying that the Catholic Church includes, embraces, is somehow united with non-Catholic religions. For example, Vatican II's document *Lumen Gentium* says the Church of Christ "*subsists*" in the Catholic Church, implying, even saying, that it extends beyond her visible boundaries. The corollary is that non-Catholics, by virtue of this invisible extension, are also members of the Church, invisibly, by virtue of this flexible, ethereal and ever-expanding "soul" of the Church and hence saved (universal salvation).

Do you see how clever the devil is? Rather than expressly denying *No Salvation*, he affirms the dogma with a lie, that non-Catholics are *also* members of the true Church, and so non-Catholics are saved as well (without regard to the interior virtues), and hence there really is no need to *visibly* join the Catholic Church because the non-Catholic is *already* a member, *invisibly*. This not only prevents conversions, but also undermines the faith of Catholics who no longer believe it is absolutely necessary to practice their faith, who then become lukewarm, and ultimately fall away from the Church. This is how the dogma of the faith has not been preserved, as Our Lady revealed at Fatima.

I would like to spend majority of my time on this issue of how one is a member of the Church. It is an extremely important topic, especially in the conciliar confusion in which we live, where high churchmen, even the Popes, say that everyone of good faith is a member of the Church. We will spend most of the time on the truth, and then I will touch on the errors of Vatican II at the end.

### The External Bonds of Unity

In order to be a *member* of the One, Holy, Catholic and Apostolic Church, one must be in *perfect union* with the *Body* of the Church (*imperfect* union does not suffice). This means that one must be baptized into that visible communion of men in which all (1) profess the same divine faith, (2) share the same seven sacraments, and (3) are subject to the Roman Pontiff. These are the three external bonds of union of the true Church of Christ, all of which are required for Church membership. Because the three bonds of union are necessarily visible means the true Church is visible and her members are known.

St. Robert Bellarmine, the great Doctor of the Church, is known particularly for his ecclesiology (study of the Church). The Fathers of the First Vatican Council drew heavily from the writings of St. Bellarmine when formulating their decrees and definitions on the nature of the Church, and subsequent Popes have done the same (e.g., Catechism of St. Pius X, Pius XII *Mystici Corporis Christi*). Because he is considered the “Doctor of Ecclesiology” of the Church, we can turn with confidence to the writings of St. Bellarmine as a sure guide to help us form a correct understanding of the nature of the Church.

In his classic treatise *De ecclesia militante* (“The Church Militant”), St. Bellarmine explains how membership in the true Church is defined by her three visible and external bonds of unity. He says that “this one and true Church is the assembly of men bound together by the profession of the same Christian faith and the communion of the same sacraments, under the rule of the legitimate pastors, and especially that of the Roman Pontiff, the one Vicar of Christ on earth. From this definition it is easy to infer which men belong to the Church and which do not belong to it. There are three parts of this definition: the profession of the true faith, the communion of the sacraments, and the subjection to the Roman Pontiff, the legitimate pastor.”<sup>1</sup> Bellarmine explains that the union with the Body of the Church “is required as a minimum in order that a man may be said to be a part of the visible Church.”

In describing membership in the Church, Pope Pius XII says the same thing: “Actually only those are to be numbered among the members of the Church who have received the laver of regeneration and profess the true faith and have not separated

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<sup>1</sup> *De ecclesia militante*, c.2.

themselves from the unity of the body or been excluded by legitimate authority.”<sup>2</sup> Thus, Pope Pius XII affirms the doctrine of Bellarmine on the three external bonds of union: Profession of “the true faith,” admission to the sacraments (“received the laver of regeneration”), and union with the hierarchy (not “separated” from Body or “excluded by legitimate authority”). These three visible bonds of union are required to make one a *member* of the visible Church.

### Body and Soul of the Church

In the same treatise, St. Bellarmine makes a distinction between these external, visible bonds of union and the *internal* bonds of union with the Church. The internal, spiritual bonds of union are the theological virtues (faith, hope and charity), sanctifying grace, and the gifts of the Holy Ghost which dwell in a man’s soul (God first infusing them in baptism). By way of analogy, Bellarmine refers to the external bonds of union as the *Body* of the Church, and the internal bonds of union as the *Soul* of the Church. For example, he says:

“We must note what Augustine says in his *Breviculus collationis*, where he is dealing with the conference of the third day, that the Church is a living body, in which there is a Soul and a Body. And the internal gifts of the Holy Ghost, faith, hope, charity, and the rest are the Soul. The external profession of the faith and the communication of the sacraments are the Body.”<sup>3</sup>

“Hence it is that some are of the Soul and of the Body of the Church, and hence joined both inwardly and outwardly to Christ the Head, and such people are most perfectly within the Church. They are, as it were, living members in the body, although some of them share in this life to a greater extent, and others to a lesser extent, while still others have only the beginning of life and, as it were, sensation without movement, like the people who have only faith without charity.”<sup>4</sup>

During the first half of the twentieth century, certain theologians began using Bellarmine’s *Body* and *Soul* terminology in an imprecise manner. This imprecision led some theologians to imply, and others to explicitly teach, that the Roman Catholic Church (the visible Church) was the Body, while the Mystical Body of Christ (an invisible Church) was the Soul. This ecclesiological error eventually resulted in the false doctrine of two separate and distinct Churches: The Roman Catholic Church (the Body) and the Mystical Body of Christ (the Soul), which merely “subsists” in the Roman Catholic

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<sup>2</sup> *Mystici Corporis*, No. 22, June 29, 1943.

<sup>3</sup> *De ecclesia militante*, c.2.

<sup>4</sup> *Ibid.*

Church but also extends beyond her visible boundaries. As we will see, this error was adopted by the council Fathers at Vatican II.

To clarify, the terms *Soul* and *Body* should not be understood as two separate Churches, or as if the former merely subsists in the latter, while at the same time being “present and operative” in other non-Catholic religious bodies. Rather, the *Soul* and *Body* are two distinct elements of the *one* true Church of Christ, which is the Roman Catholic Church. Said differently, the *Body* and *Soul* of the Church are used only *analogically* when describing the inner and outward bonds of ecclesiastical unity with the one Church. As Monsignor Joseph Fenton said, these analogical terms refer to “two distinct sets of forces or factors that function as bonds of unity within the Church militant of the New Testament.”

### Perfect and Imperfect Union

A person can be perfectly or imperfectly united to the Body of the Church (the visible society), and perfectly or imperfectly united to the Soul of the Church (the Holy Ghost). One is *perfectly* united to the Soul of the Church when he possesses all three theological virtues – faith, hope and charity - and is thereby living the supernatural life of grace. He is *imperfectly* united to the Soul of the Church when he possesses the supernatural virtue of faith (or faith and hope), yet is cut off from the life of grace by lacking charity (i.e., a Catholic in mortal sin). As Fr. Fenton explains: “There is no doubt whatsoever about the fact that one man can be more perfectly united to the Church than another. All acknowledge that a Catholic in the state of grace is living consistently with his membership in the Church, while a Catholic in the state of mortal sin is not.”<sup>5</sup>

One is *perfectly* united to the Body of the Church when one is a *member* of the Roman Catholic Church (meaning he possesses *all three* external bonds). One is *imperfectly* united to the Body when one is not, but *desires* to be, a member of the Church, either by entering (i.e., catechumen) or returning (i.e. excommunicate) to the Church. As Bellarmine says: “Again, some are of the soul and not of the body, as catechumens and excommunicated persons if they have faith and charity, as they can have them.” These people are “not of the body” because they are not yet *members* of the Church *in re* (in actuality), but are said to be “united” or “joined” to the Body of the Church *in voto* (by desire).

This is why Bellarmine concludes: “By reason of the second part [ineligibility to receive the sacraments] catechumens and excommunicated persons are excluded [not *members* of the *Body*], because the former are not yet admitted to the communion of the sacraments, while the latter have been sent away from it.”<sup>6</sup> In fact, while Bellarmine

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<sup>5</sup> Fenton, “Membership in the Church,” AER, April, 1945.

<sup>6</sup> *De ecclesia militante*, c.2.

says that catechumens and excommunicates may be “of the soul” of the Church (acknowledging that God may have infused divine faith into their souls), he still holds them to be *outside* the Church (not *members* of the *Body*), along with Jews, Muslims, pagans, heretics, apostates and schismatics.<sup>7</sup>

Because no one can obtain Heaven unless he dies in the state of grace, and one cannot possess grace unless he has faith (Heb. 11:6) and hope (Romans 8:24), *perfect* union with the *Soul* of the Church is *absolutely necessary* for salvation. On the other hand, based on the constant teaching of the Magisterium regarding “baptism of desire,” *imperfect* union with the *Body* suffices for salvation (for those who are *perfectly* united to the *Soul*).

Because being *perfectly* united (by the three external bonds) to the *Body* equates to membership in the Church, it is sometimes said that being united to the *Body* imperfectly (by desire, without all three external bonds) equates to “imperfect” membership in the Church. However, because one is either a member of the Church or not (with all or none of the rights and privileges), it is more correct to refer to those perfectly united to the *Body* as “members” of the Church, and those imperfectly united to *Body* as “joined to” but *not* “members” of the Church.<sup>8</sup> There is a distinction between those who “desire” to be joined to the Church (non-members), and those who are already “members” of the Church. Those joined by the three external bonds of union are members, and those joined by desire alone are not members. This also means, as Fenton affirms, there are *not* two ways of being a member in the Church, but only one way (through the three external bonds of union).

#### Internal vs. External Faith and Church Membership

St. Thomas teaches that “all are bound in common to know the articles of faith,”<sup>9</sup> and this includes some explicit faith in the mysteries of Christ (such as the Incarnation and the Blessed Trinity).<sup>10</sup> Thus, the interior virtue of faith is not a mere natural knowledge of God from reason, but a *supernatural* faith, as St. Paul says: “But without faith it is impossible to please God. For he that cometh to God, must believe that he is,

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<sup>7</sup> “By reason of the first part [lack of true faith] all infidels, both those who have never been in the Church, such as Jews, Turks, and pagans; and those who have been in it and have left it, as heretics and apostates, are excluded”; “By reason of the third part [lack of union with the Pope] there are excluded [not members of the *Body*] the schismatics who have the faith and the sacraments, but who are not subject to the legitimate pastor and who thus profess the faith and receive the sacraments outside.” *Ibid*.

<sup>8</sup> Using Thomistic terminology, one might say that those imperfectly united to the *Body* of the Church are “members in potency.” By way of illustration, one who desires to become an American does not have the rights and privileges of an American (e.g., he cannot vote in American elections) until he is formally received into the society to which he desires to belong.

<sup>9</sup> ST, I-II, Q 76, Art 2. While all men are bound to know the articles of faith, some are bound to have fuller and more explicit knowledge than others, depending upon their state in life (e.g., priests versus laymen).

<sup>10</sup> See ST II-II, Q 2, Art 7 and 8.

and is a rewarder to them that seek him” (Heb 11:6). Nevertheless, one does not have to *explicitly* believe in all the articles of faith to have the virtue of faith, so long as he is *willing* to believe them. St. Thomas says: “A man who obstinately disbelieves a thing that is of faith, has not the habit of faith, and yet he who does not explicitly believe all, while he is prepared to believe all, has that habit.”<sup>11</sup>

This means a person may have the interior virtue of faith without being a formal *member* of the Church. The true, interior virtue of faith is necessarily accompanied by at least the *implicit*, if not explicit desire, to belong to the Church, either of which joins the man (imperfectly) to the Body of the Church. While supernatural faith is explicit, the desire to belong to the Church is implicit if the person does not know the Catholic Church is the true Church of Christ but “is prepared to believe all,” and explicit if he does know this truth (e.g., the catechumen). There can be no desire to belong to the Body of the Church without the interior virtue of faith, and no one can belong to the Soul of the Church if he does not, at least implicitly, desire to belong to the Body of the Church.

Because a Catholic knows the Church is the infallible rule of faith, he maintains his membership in the Body of the Church by “professing the true faith” (along with his unity in the sacraments and governance of the Church). If he consciously dissents from a truth which must be believed in faith, he loses the interior virtue of faith, but still remains a *member* of the *Body* of the Church. Therefore, it follows that one needs only the outward “profession” of faith and not the inward virtue of faith to be an actual *member* of the Church. This conclusion is consistent with the teaching of Bellarmine and Pope Pius XII. In fact, Bellarmine acknowledged that certain members of the Church have *no* internal virtues but are still “of the body” (members of the Church) when he said:

“And, finally, some are of the body and not of the soul, as those who have no internal virtue, but who still by reason of some temporal hope or fear, profess the faith and communicate in the sacraments under the rule of the pastors. And such individuals are like hairs or fingernails or evil liquids in a human body.”

If the external bonds alone did not suffice for membership, then one could argue the true Church is thereby rendered invisible, since man cannot see into the internal forum of another man where the virtue of faith abides (and hence cannot know who truly is a member of the visible Church). But an “invisible” Church, where members are known to God alone, is the heresy of Protestantism. This argument, in fact, was used by Bellarmine to defend his opinion that the external bonds of union alone suffice for actual membership in the Church. He said:

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<sup>11</sup> ST, II-II, Q 5, Art 4, ad 1.

“Now there is this difference between our teaching and all the others [the heretics discussed previously], that all the others require internal virtues to constitute a man "within" the Church, and hence make the true Church invisible. But, despite the fact that we believe that all the virtues, faith, hope, charity, and the rest, are to be found within the Church, we do not think that any internal virtue is required to bring it about that a man can be said absolutely to be a part of the true Church of which the Scriptures speak, but [what is required] is only the outward profession of the faith and the communion of the sacraments, which are perceptible by the senses. For the Church is a visible and palpable an assembly of men, just as the assembly of the Roman people or the Kingdom of France or the Republic of the Venetians.”<sup>12</sup>

We can further explain the absolute sufficiency of the external bonds alone for Church membership by illustrating that the rights and duties of Catholics in good standing are not based on their internal virtues. For example, a Catholic's external bonds alone permit him to receive the sacraments in the Church (e.g., matrimony, confirmation) irrespectively of his internal virtues. Likewise, a Catholic's external bonds alone also subject him to the positive law of the Church, independently of his inward virtues.

This is evident, for example, when we consider that a Catholic (whether or not he possesses interior faith) must follow the laws of the Church for his marriage to be valid, while a baptized non-Catholic can be *validly* and *sacramentally* married without having to do so. This is because non-Catholics (non-members) are dispensed from the canonical form of matrimony (which is part of positive laws), whereas *members* of the Catholic Church are not. Since the dispensation from the canonical form for marriage is not based on whether the Catholic possesses the interior virtue of faith, Church law confirms Bellarmine's opinion that interior faith is not required for Church membership.

#### Union with the Body is Necessary for Salvation

As we have seen, a man must be joined to the *Body* of the Church, perfectly or imperfectly, *for grace and salvation*. This is why there is no salvation outside [apart from] the visible Catholic Church. Accordingly, a man must either be an actual *member* of visible Body of the Church, or *desire* to be a member of the visible Body, to be saved. Because Scripture says Jesus “is the saviour of his body,” this means that one must be united to His Body (actually or in desire) to be saved (see Eph 5:23). This also means the interior virtues by themselves are insufficient for salvation (although true, interior faith joins one to the Body of the Church by at least implicit desire).

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<sup>12</sup> *De ecclesia militante*, c.2.

The Council of Trent and its Catechism affirmed the doctrine of St. Thomas Aquinas and others by teaching that one can be joined to the Church either in reality (*perfectly*) or desire (*imperfectly*):

“And this translation [to the state of justification], since the promulgation of the Gospel, cannot be effected, without the laver of regeneration, or its desire [*aut eius voto*], as it is written; “unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God.”<sup>13</sup>

Theologians such as St. Thomas and St. Robert recognized the apparent difficulty of reconciling that catechumens may be saved if they die before water baptism, even though outside the Church there is no salvation and catechumens are outside the Church *as such* (not being actual *members* of the Body). Bellarmine says: “Concerning catechumens there is a greater difficulty, because they are faithful [interior virtue of faith] and can be saved if they die in this state, and yet outside the Church no one is saved, as outside the ark of Noah...”<sup>14</sup> Nevertheless, Bellarmine applies the teaching of Trent to the catechumen by concluding in no uncertain terms: “But without doubt it must be believed that true conversion supplies for Baptism of water when one dies without Baptism of water not out of contempt but out of necessity...”<sup>15</sup>

Because St. Robert says true conversion (desire, faith, hope, charity) undoubtedly *supplies* for water baptism for the catechumen means the catechumen actually receives the salvific *effects* of water baptism, even though it is a baptism of desire.<sup>16</sup> This is why St. Paul in Hebrews 6:2 refers to “the doctrine of baptisms,” in the plural.<sup>17</sup> If the catechumen receives the effects of water baptism, he dies *joined* to the Body of the Church (albeit imperfectly). Accordingly, the Catholic Church publicly manifests her faith in the deceased catechumen’s external (though imperfect) union with the Body by burying him as one of the baptized. While canon 1239.1 of the 1917 Code of Canon Law prohibits those who died without baptism from receiving ecclesiastical

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<sup>13</sup> *Denzinger*, 796.

<sup>14</sup> *De ecclesia militante*, c.3.

<sup>15</sup> *De Controversiis*, “*De Baptismo*,” *lib.* 1, c.6. St. Robert was simply echoing the teachings of the Council of Trent on baptism of desire in her canon on justification (see Dz 796) and in her Catechism, which has been taught by the greatest Saints, Fathers, Doctors and Popes of the Catholic Church (e.g., Augustine, Gregory Nazianzen, Bernard, Albert the Great, Bonaventure, Thomas Aquinas, Alphonsus Liguori, Pope Innocent, Pius V and Pius X).

<sup>16</sup> These effects include forgiveness of original and actual sin, remission of all punishment, infusion of sanctifying grace and the theological virtues, and union (albeit imperfect) with the Body of Christ, the Catholic Church, but would not include the indelible mark on the soul because baptism of desire (and blood) is not the sacrament in reality but in desire.

<sup>17</sup> While there is only one sacrament of Baptism (Eph 4:5), St. Thomas says St. Paul refers to “baptisms” in the plural in Hebrews 6:2 to denote “Baptism of Water, of Repentance [desire], and of Blood [martyrdom].” *ST*, III, Q 66, Art 2. The “doctrine of baptisms,” then, refers to the various means (water, desire, blood) by which the salvific effects of the single sacrament of baptism may be achieved.

burial, canon 1239.2 states: "The catechumens who with no fault of their own die without baptism, *should be treated as the baptized*" (emphasis added). Thus, Bellarmine says: "When we say 'Out of the Church there is no salvation', it must be understood of those who belong to the Church neither *in fact* nor or *in desire* ..."18

Hence, while being joined to the external and visible Catholic Church (*in re* or *in voto*) is an absolute necessity for salvation (with which God cannot dispense), water baptism is a necessity of means to that end (with which God, in rare cases, can dispense).19 Because the catechumen's *desire* for membership through baptism is itself a grace willed by God, St. Thomas says the desire "with God, counts for the deed."20 After all, salvation is the work of God, not man, and God's power is not tied to visible sacraments. This also means there are no exceptions to the truth that outside the Catholic Church there is no salvation (*extra ecclesia nulla salus est*).

### The Errors of Vatican II

Now we have the background, and now we will be able to understand how the dogma of the Faith was attacked at Vatican II. I could refer to literally dozens of quotes from the council and the conciliar Popes that undermine the ecclesiology of the Church. But let's take a look at just one document (of course, one error is enough to poison the entire council), the novel document called *Unitatis Redintegratio*, which is Vatican II's decree on ecumenism:

*Unitatis* says: "For men who believe in Christ and have been truly baptized are in communion with the Catholic Church even though the communion is imperfect...it remains true that all who have been justified by faith in Baptism are members of Christ's body and have a right to be called Christian." In other words, all the baptized (Protestant heretics and Eastern schismatics) are members of the visible Body of the Church, even if they do not possess the three external bonds of unity *required* for membership (that is, they don't profess the true faith, they are not admitted to the sacraments, and they are not in union with the Pope, which is what makes them "imperfect"). Before Vatican II, they were not members of the Church. After Vatican II, they *are* members of the Church. According to Vatican II, baptism alone suffices to maintain membership in the Church, even if they lack the external bonds of unity (i.e., by publicly professing heresy

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<sup>18</sup> *De Baptismo* IV 22, cited in Fr. Berry, *The Church of Christ*, p. 137.

<sup>19</sup> Again, to use "membership" in the classical sense, it's best to say the person may desire to belong to the Church, but he does not belong by desire to the Church, because he does not become an actual member of (belong to) the Church by desire. Simply said, he doesn't enjoy the rights and privileges of the Church by desire alone. Accordingly, we say such a person (who has the Catholic "faith" and thus is not a Protestant) is not a "member" of the Church *as such*, but is "joined to" the Church.

<sup>20</sup> See *ST*, III, Q 68, Art 2.

which leads souls to ruin). So why convert? This is why the conciliar Popes have told non-Catholics that they don't have to convert.

The document also says: "Of the significant elements and endowments which together go up to build up and give life to the Church itself, can exist outside the visible boundaries of the Catholic Church, the written word of God, the life of grace, faith, hope and charity, with the other interior gifts of the Holy Spirit and visible elements too." This teaching suggests one can be united to the Soul of the Catholic Church (by faith hope charity) without being united to her Body. This is not true because one must have the interior virtue of faith in order to have, at least implicitly, a desire to belong to the Church. Thus, no one can belong to the Soul of the Church without being united, at least imperfectly, to the Body of the Church. Vatican II's error is born from an erroneous understanding of the Soul of the Church, which is said to "subsist" in the visible Church but also extend beyond her visible boundaries to include non-Catholics (and which is both a theological and metaphysical error).

In reference to false churches, *Unitatis* also says they "have by no means been deprived of significance and importance in the mystery of salvation. For the Spirit of Christ has not refrained from using them as means of salvation whose efficacy comes from that fullness of grace and truth which has been entrusted to the Catholic Church." In other words, the Spirit of Christ uses false religions as a means of salvation, even though false religions are a means of damnation. Nothing more needs to be said.

The document also says: "The children who are born into these communities and who grow up believing in Christ cannot be accused of the sin involved in the separation, and the Catholic Church embraces them as brothers." This teaching suggests that Protestants who lose divine faith and are thus separated from the Church (which can only occur through sin), according to Vatican II, are *without* sin for doing so, and still members of the Church.

I already mentioned Vatican II's *Lumen gentium*, No. 8, where it says "the Church of Christ subsists in Catholic Church." Let's look at one more quote from that document, No. 15, which says: "For several reasons the Church recognizes that it is joined to those who, though baptized and so honored with the Christian name, do not profess the faith in its entirety or do not preserve communion under the success of St. Peter." This teaching also suggests that those who do *not* profess the true faith (heretics) and are *not* in union with the Pope (schismatics) are *still* joined to the visible Body of the Church, without regard to the interior, supernatural virtue of faith (which it never mentions).

These erroneous teachings have been repeatedly affirmed by the conciliar Popes many times, such as in John Paul II and Cardinal Ratzinger's *Dominus Iesus*. In fact, in *Evangelii Gaudium*, Francis goes even further and says "NON-Christians are justified by

the grace of God if they are faithful to their consciences” (No. 254). Forget about the external bonds of Church membership; under Francis, you don’t even need the interior virtues! For Francis, you don’t need baptism, or faith, or charity, or good works to be saved. Just follow your conscience. Francis has watered down the dogma of salvation to such a point that it is now completely diluted. There is nothing left. Recall Fr. Alonso’s warning that the dogmas would become obscure or even lost altogether. The salvation dogma has indeed been lost under this “Bishop of Rome.” This is why Francis believes atheists also go to heaven. These are the teachings of Freemasonry, not the Roman Catholic Church.

As a Roman Catholic, who loves the Church and honors the papacy, it grieves me to say this, but I am obliged to do so: Vatican II’s ecclesiology, if not heretical, is at least proximate to heresy and certainly erroneous in faith. Vatican II undermines the dogma of the Faith as you’ve just seen; and Vatican II was prophesied by Our Lady in the Third Secret of Fatima. That is why those who teach these errors have covered up the Secret. They do not want to incriminate themselves by revealing Our Lady’s indictment, issued by the Grand Jury of Catholic Tradition! As Lucia said, they are under a diabolical disorientation, and there can be nothing more diabolical than denying the dogma of the Faith.

The dogma of the faith will be preserved in Portugal, perhaps in other places, but not in the very bosom of the Church, not by the highest officials of the Church, beginning with Vatican II and the conciliar Popes themselves, the ones who have buried the Third Secret and failed to consecrate Russia. Apostasy has indeed begun at the top. This is why Our Lady urged us to pray constantly for the Holy Father. This is also why Our Lady showed the seers a vision of hell; because the doctrine of Vatican II practically denies its existence. If those who reject the Faith are still members of the Church, then we have universal salvation and hell is empty. Ask Lucia, Jacinta and Francisco if hell was empty when Our Lady showed them a vision of it.

This means the spiritual chastisements of the Fatima prophecy are being fulfilled in our times, beginning in 1960 – with the birth of the conciliar Church, a foreign body which has invaded the Catholic Church, resulting in a suicide which has altered Church’s faith, in her liturgy theology and very soul. Just as Christ had to suffer His Passion in His physical Body at the hands of the leaders of the Old Covenant, so His Church is now suffering in Her mystical Body at the hands of the leaders of the New Covenant. And she is suffering in Her members, the ones *truly and perfectly* joined to the Church, who have been misled by the clergy, by the highest prelates of the Church, because they have not preserved the dogma of the Faith, and Catholics have put blind obedience above the supernatural virtue of Faith. This Passion of the Church will end and the Church will experience her resurrection, like Our Lord, but only when the Pope obeys the Mother of the Church and consecrates Russia to Her Immaculate Heart.

Let us pray for the Pope, as Our Mother exhorts us to do, that he will finally obey Our Lady's command. Then the Church will once again preach the true Gospel to all nations, the glorious Gospel of Our Lord Jesus Christ. For there is no other Name under Heaven by which we are saved, and no other Church, but the One, Holy, Roman Catholic and Apostolic Church, which He founded for our salvation.

Our Lady of Fatima, pray for us!"

John F. Salza, J.D.

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