

Pontificia Universitas Studiorum a Sancto Thoma Aquinatis in Urbe

Angelicum

Faculty of Theology

**Whether There Is the Necessity for All Humanity to Have
the Implicit Desire (Votum) for the Eucharist for Salvation:**

According to the Thought of St. Thomas Aquinas and the Sacred Liturgy

Tesina submitted in partial fulfillment of the requirements for a

License in Sacred Theology

with a specialization in Dogmatic Theology

Moderated by: Rev. Fr. Robert Christian, O.P.



By: Rev. Fr. Philip-Michael F. Tangorra

XVI May MMXI
Roma

Table of Contents

Chapter I: Status Quaestionis

Introduction	1
What Is Votum?	3
A Brief Excursus on the Eucharist	12
A Brief Survey of the Status of the Soteriological Question	15
The Development of “Extra Ecclesiam Nulla Salus”	17
The Patristic Understanding	19
The Medieval and Thomistic Understanding	27
The Age of Exploration	31
The Protestant Reformation and the Council of Trent	34
Vatican I and II	38
Conclusion	48

Chapter II: The “Ordinary Means of Salvation”-Baptism and the Eucharist

<i>Incorporantur, Conjunctum, Ordinantur</i> and Karl Rahner’s theory of the Anonymous Christian	49
The Ordering of Baptist to the Eucharist	56
The Desire for the Eucharist Given at Baptism	57
The Necessity of Baptism for Salvation	58
Conclusion	60

Chapter III: The Implicit Desire for the Eucharist as Necessary for Salvation

The Implicit Desire for the Eucharist as Necessary for Salvation	62
The Scriptural Aspect: St. John 6: 35-58	62
The Necessity for the Desire of the Eucharist in the Sacred Liturgy	71
Conclusion	76

Bibliography

Bibliography	78
Other Works	82

Abbreviations

AAS	<i>Acta Apostolicae Sedis</i>
AG	<i>Ad Gentes</i>
ASS	<i>Acta Sanctae Sedis</i>
CCC	<i>Catechism of the Catholic Church</i>
CD	<i>Christus Dominus</i>
CDF	Congregation for the Doctrine of the Faith
CDW	Congregation for Divine Worship and the Discipline of the Sacraments
CIC	<i>Code of Canon Law</i>
COC	Congregation for the Oriental Churches
D	H. Denzinger, <i>The Source of Catholic Dogma</i>
DV	<i>Dei Verbum</i>
ITC	International Theological Commission
LG	<i>Lumen Gentium</i>
MR	<i>Missale Romanum</i>
NA	<i>Nostra Aetate</i>
ND	J. Neuner, — J. Dupuis, <i>The Christian Faith</i>
PO	<i>Presbyterorum Ordinis</i>
SC	<i>Sacrosanctum Concilium</i>
SCDS	Sacred Congregation of the Discipline of the Sacraments
S.Th.	<i>Summa Theologiae</i>
STS	<i>Sacrae Theologiae Summa</i>

Dedication

To God Whom I love above all things; to the Blessed Mother who sustains me in my priesthood; to Sts. Thomas Aquinas & John Vianney; to the Popes whose writings on the Eucharist inspired me, most especially: Leo XIII who is with me at every Mass, Pope St. Pius V, Pope St. Pius X, Ven. Pius XII, Bl. John Paul II & Benedict XVI;

To my Family without whose support and most especially their love I would not have been able to accomplish anything; to my father, Philip J. Tangorra, who showed me what it means to be a real father; to my mother, Barbara A. Tangorra, who has shown me how to love all people; and to my sister, Allison Elizabeth, who has shown me the great value of life from the first moment I held you in my hands to the reaping of all of its joys;

To my grandparents, aunts and uncles and all of my cousins, a very special thanks; my godparents, my aunt Anne-Regina and uncle Vinny Tangorra, thank you for your prayers; and my Confirmation sponsor, my grandpa Frank J. Cawlo, may he rest in peace.

To my friends: most especially my best and truest friend, Capt. Patrick Flynn, US Army; my director, Fr. Robert Christian, O.P. and Frs. Jeremiah Payne and Ed Becker, my closest companions at the Angelicum; Msgr. John Hart who gave me the time while at Assumption Parish in Morristown to begin my research and for his direction along the lines of a “theology of communion”; Fr. Gerald Mullally who inspired my vocation to the priesthood and was the first to teach me how to pray with the Mass; Fr. Martin Edwards who has taught me all I know and love about the Sacred Liturgy; Frs. Guichard & McCambridge, FSSP, who taught me how to celebrate the Mass; and not least of all my bishop, Most. Rev. Arthur J. Serratelli who graciously ordained me to the Sacred Priesthood and gave me the time to pursue my studies of theology, two gifts for which I am eternally grateful.

A special mention is owed to my three proof-readers/editors, most especially Fr. Peter Groody and Mrs. Emma Jackson.

A special mention must also be extended to my friends in Rome: Marie Nuar, Mary Price, Arielle Muccio, A.J. Boyd and Matthew John-Paul Tan who have made the past two years the best two years I have spent in Rome: God Bless You!

To the innumerable friends, parishioners and future parishioners that continuously inspire me and strengthen me in my ministry for the salvation of souls; God Bless you all and know of my profound love for you.

Lastly, this work is dedicated to my brother and good priest friend, Fr. Jean-Claude St.-Martin who, while at dinner at the Hibernia Diner, asked me to explain how St. Cyprian’s formula can still be applied today. May his soul and the souls of all the faithful departed rest in peace.

Chapter I: **The “Status Quaestionis”**

My thesis looks into whether or not there is the necessity for all humanity to have a desire for the Eucharist—the Eucharist who is Jesus Christ—for salvation. The question arises, Why might a desire for the Eucharist, the sacramental presence of Jesus, be necessary instead of a more general desire for Jesus Christ? By exploring the role of the Eucharist in our salvation we shall come to realize its great importance for perseverance in grace and virtue, but we shall see that a *votum* is truly necessary for Christ and not for His sacramental presence in the Eucharist.

In this chapter, I will provide definitions of desire (*votum*) and the Eucharist. Argumentation will explore whether or not there is a necessity for the implicit desire for the Eucharist for salvation, by exploring the development of the formula of St. Cyprian, “Extra Ecclesiam Nulla Salus”. The necessity of Christ’s mediation for salvation is firmly established by Scripture, “This is good and pleasing to God our savior, who wills everyone to be saved and to come to knowledge of the truth. For there is one God. There is also one mediator between God and the human race, Christ Jesus, himself human, who gave himself as ransom for all” (I Timothy 2: 3-6a). The interpretation of the formula “Extra Ecclesiam Nulla Salus” will become necessary to our understanding regarding the soteriological question of the desire for Jesus, the role of the Church in our salvation and whether the Eucharist is necessary for our salvation, because the formula expresses the necessity of Jesus and His Church for salvation. This will bring me to exploring the role and necessity of the sacraments of the Church, particularly the necessity of Baptism for salvation, as it is through the Sacrament of Baptism that we are incorporated into the Church. The fact that there are those who have been saved, but have not received the sacrament of Baptism will lead to an exploration of Baptism of desire. It will then

be shown that Baptism of desire contains within it the desire for the fruits of the Eucharist and that one can partake in the fruits of the Eucharist by virtue of his Baptism even if he never actually receives the Eucharist before death.¹ From this point of view we will show that the Eucharist, which is the sacramental presence of Jesus, is not necessary for salvation as one comes to already mysteriously share in the Paschal Mystery of Christ through the activity of the Holy Spirit² with supernatural faith in the existence of God and trust in His Divine Providence for the sake of our salvation (See Hebrews 11: 6).

This topic also addresses both baptized and non-baptized children who die before reaching the age of reason. Children cannot be held morally accountable for their lack of moral acts of the will (choices).³ It will also be shown that children who are baptized and are under the age of reason also have the desire for the Eucharist supplied for them through the intention of the Church.⁴

My thesis will show that the Church's missionary and evangelical activity needs to be more effective if she wishes to bring all people to Christ. While people's salvation is not dependent upon the Church's being able to convert and baptize the entire world, the Church should strive to build upon the desire for Christ Jesus had by many and bring that unconscious desire for Jesus and subsequently the Eucharist to an explicit faith. This can be furthered through (1) doctrinal teaching and preaching, (2) authentic Christian witness to the Gospels, and (3) by the beautiful and reverent celebration of the sacred mysteries, most especially the Eucharist. While a non-Christian may not attend with any frequency or at all the celebration of the

¹St. Thomas, *Summa Theologiae* (Torino: Edizioni San Paolo s.r.l., 1988) III, q. 73 a. 3.

²See GS, 22.

³See CIC, 97 § 2.

⁴See St. Thomas Aquinas, *S.Th.* III q. 79. a. 1 ad 1.

Eucharist, the Internet and television are great tools for evangelization where anyone can see, hear and to a certain extent experience the beauty of the Catholic liturgy.

The mission of the Church is to take Christ's salvific message to all people without prejudice. It is the Church, the universal sacrament of salvation, whose mission is "to be the sacrament of the inner union of men with God"⁵ and to reveal to all humanity its salvation in Jesus Christ through the preaching and proclaiming of the Word of God and the celebration of the sacraments, which are meant to bring to all nations the Gospel (See Matthew 28: 19).

What Is Votum?

The term *votum* means a yearning, a request, wish, craving or desire. My use of *votum* does not signify a vow or sacred promise as it does in some Church contexts. The desire cannot be confused with the desired. One has the desire for something or someone, an object; I desire God, I desire Jesus Christ. The desire can also be either explicit or implicit. One can desire truth but not be aware that Jesus Christ is truth (See John 14: 6); this is an implicit desire as one is not conscious or aware of the totality of the significance of one's desire.

The desired is an object of the will. We will an action in response to that which is desired or we will the good as an end; therefore the will becomes the mover of the intellect.⁶ If our will moving the intellect fails to seek the knowledge of Truth, and Jesus Christ is the Truth (See John 14: 6), then our actions, moving toward the end, the good, are chosen in relationship to our understanding of the good, which may not then be in true conformity with the good. When our intellect, moved by the will, does not fully comprehend the particulars truths which lead us to the general end, the good, which we have desired, then we are not capable of arriving at the end we desire. This implies the necessity to seek truth and goodness, to illumine our minds, in order to

⁵CCC, 775.

⁶See St. Thomas, *S.Th.* I, q. 82 a. 4; I-II, q. 9 a.1.

understand better the end that we should desire. Our true desire ought always to be for the good: for God.

The will can also be moved by the intellect when the intellect knows the end, the truth.⁷ Within the good is another universal the true; when the intellect comprehends the truth, it is the intellect that moves the will, as “the good understood is the object of the will”⁸ and within the good is the true, which is the object of the intellect.

There are two ways that one may form a desire. First, the intellect subsists within the superior part of the soul; thought remains implicit until moved by the will through the desire for the appetible.⁹ This is because we first think something before we will an action in response or we will the good as an end; therefore the will, acting as agent, becomes the mover of the intellect.¹⁰ The will moves the intellect and other powers of the soul, as what “impels moves what is impelled.”¹¹ In this case it is not about a capacity of the intellectual illumination but about the will acting as the agent upon the powers of the soul, which includes the intellect, for the general end which is the good, namely God. There is still the need for intellectual illumination. As the intellect is moved by the will the intellect comes to knowledge of particulars regarding the process of attaining to the end, the good. The good, which is the object of the will, and which initiates the will as agent upon the intellect, and the powers of the soul, move the intellect and powers of the soul before the intellect comes to a complete understanding of its object: the truth. So, as the will is moving the intellect and other powers of the soul one

⁷St. Thomas, *S.Th.* I-II, q. 9 a.1.

⁸*ibid.*, *S.Th.* I, q. 82 a. 4.

⁹See *ibid.*, *S.Th.* I-II, q. 26, a. 2; I, q. 82 a. 4; St. Francis de Sales, *Treatise on the Love of God* (Rockford, Ill.: Tan Books and Publishers, 1997), 21-28; Andrew Louth, *Denys the Areopagite* (New York/London: Continuum, 1989), 12-13.

¹⁰See St. Thomas, *S.Th.* I, q. 82, a. 4.

¹¹See *ibid.*

undergoes greater intellectual illumination. The explicit desire for the good may only be an implicit desire for the true when the intellect has not yet grasped the true.

One cannot say that a desire is made explicit until the desire is acted upon by something actual; this is until it is moved.¹² While the will is governing the powers of the soul toward the good, until these desires of the will are actualized they remain implicit desires, desires in potency.¹³ The powers of the soul, which include the intellect, must be moved by an agent. The will has as its object the good and the intellect has as its object the true.

Secondly, when we say that the intellect moves the will, this means that the end moves the agent.¹⁴ When the intellect is without knowledge of the true it cannot move the will toward its end, the good. When the intellect has not come to the knowledge of who and what Jesus Christ is, then one's desire lacks a full capacity for expressing the particulars of the true. While the intellect may be able to know that God is truth, it may not comprehend the particulars, such as Jesus is God and hence truth. This means that while one can have an explicit desire for God he may only have an implicit, unconscious desire for Jesus Christ due to a lack of knowledge.

When our will seeks the good who is God (cf. Mark 10: 18), and who is also the truth (see John 14: 6), then whether one is Christian or not, his desire is properly ordered. The Second Vatican Council speaks of those who, through no fault of their own, do not know the Gospel of Christ yet sincerely seek God and are of "good will" (cf. Luke 2: 14)¹⁵ and hence are not denied help toward salvation. While one's desire may be explicitly for the good, for God, it may not be informed and therefore there arises only an implicit desire in regard to Jesus as one moves from the general to the particular.

¹²See St. Thomas, *S.Th.* I-II, q. 9 a.1.

¹³See *ibid.*

¹⁴See *ibid.*

¹⁵See LG, 16.

The truth, the good, is the desire of all humanity when the intellect is properly ordered,¹⁶ and the Eucharist is the food of truth.¹⁷ When a person lacks full knowledge of God's revelation the desire for the Eucharist cannot be made explicit.

The term *votum*, as used at Vatican II, is used only in an explicit sense: "Catechumens who, moved by the Holy Spirit, desire with an explicit intention to be incorporated into the Church, are by that very intention joined to her."¹⁸ This teaching makes clear that membership in the Church is reserved to those who are baptized, while those with an explicit desire are only on their way to being fully received by the Church during their catechumenate. Although not baptized and confirmed, catechumens have made explicit their desire for communion with the Church, and the Church considers them conjoined to the Church, but they are not members of the Church. In the same document of Vatican II, *Lumen Gentium*, while not using the term *votum*, the use of terms such as "seek" and "strive" are akin to the notion of an implicit desire, yearning for God.¹⁹ In *Lumen Gentium* 16 the Council clearly addresses these words to those who "have not yet arrived at an explicit knowledge, of God" and yet "strive to lead a good life".²⁰ As such persons lack knowledge they cannot be said to have an explicit desire for Jesus, much less for the sacrament of Baptism and His real and true sacramental presence in the Eucharist, as this understanding is not yet within their grasp. An implicit desire is had for Jesus and the fruits of the Eucharist by those whose will has already moved them toward the good, even when their intellect has yet to comprehend fully Jesus as God.

Nor is God far distant from those who in shadows and images seek the unknown God, for it is He who gives to all men life and breath and all things, and as Saviour wills that all

¹⁶See St. Augustine, *On Christian Doctrine* (Mineola, New York: Dover Publications, Inc., 2009), Bk I, Chs. 8, 27 and 29.

¹⁷See Pope Benedict XVI, *Sacramentum Caritatis*, 2: AAS 99 (2007), 105-106.

¹⁸LG, 14. cf. Council of Trent, 6th Session, "Decree Concerning Justification", Ch. 4.

¹⁹See LG, 16.

²⁰*ibid.*

men be saved. Those also can attain to salvation who through no fault of their own do not know the Gospel of Christ or His Church, yet sincerely seek God and moved by grace strive by their deeds to do His will as it is known to them through the dictates of conscience. Nor does Divine Providence deny the helps necessary for salvation to those who, without blame on their part, have not yet arrived at an explicit knowledge of God and with His grace strive to live a good life.²¹

Here the council uses language regarding an unconscious or implicit desire for the Church which has the Eucharist at its heart.²² Furthermore, the Council states that an explicit knowledge of God, meaning an understanding of the Trinity, and specifically the Son of God, Jesus Christ, is not necessary for salvation.²³ This affirmation furthers our capacity to teach that an implicit desire for salvation and by extension for Jesus as Savior suffices for salvation. In this context we understand the use of allusions to an implicit desire *votum* at the Second Vatican Council. An authentic interpretation of “Extra Ecclesiam Nulla Salus”, as well as the development regarding the understanding of the Church as the Mystical Body of Christ,²⁴ will also assist in showing how one can still be related to the Paschal Mystery of Christ Jesus and His Church, which are necessary for salvation, while not being incorporated into the Church.

The use of the term “desire”, in the context of the Eucharist, is typically expressed in an explicit sense. It is true that when St. Thomas speaks of desire for the Eucharist his understanding is of an explicit desire as can only be had by someone no longer an infant, but St. Thomas also teaches that an infant at Baptism is ordered to the Eucharist and therefore shares in the intention of the Church for the Eucharist even though he cannot have an explicit desire.²⁵ St. Thomas wrote in a context in which he believed all people had had the opportunity to hear the

²¹LG, 16.

²²See *ibid.*, 3, 42 and 50.

²³See *ibid.*, 16.

²⁴See Pope Pius XII, *Mystici Corporis Christi*, 13-49, 103; AAS 35 (1943), 199-216 & 242-243.

²⁵See St. Thomas, *S. Th.* II-II, q. 2 a. 7.

Gospel proclaimed and preached,²⁶ and that since grace “had been revealed, all are bound to have explicit faith in the mysteries of Christ.”²⁷ In that context, requiring an explicit desire for the Eucharist seems acceptable. But we know that the Gospel has not been proclaimed and preached to all; hence, we cannot place the requirement of an explicit desire for the Eucharist on all people.

Ignorance of the Eucharist, through no fault of one’s own, cannot be held against a person. Meanwhile, it is possible for one to have an implicit, unconscious desire²⁸ for the Mystical Body of Christ, the Church. The Eucharist is the “source and summit”²⁹ of the life of the Church and indeed its constituting element.³⁰ Those who lack full communion with the Catholic Church, those who are conjoined³¹ or those who are related (*ordinantur*)³² in a “mysterious way”³³ to the Catholic Church, “the Universal Sacrament of Salvation”,³⁴ can be said to have an implicit desire for the Church who “draws her life from the Eucharist.”³⁵ The Church is the “Sacrament of Salvation” for all people. Hence all who receive the gift of salvation are mysteriously related to the Paschal Mystery through the activity of the Holy Spirit,³⁶ the same Paschal Mystery celebrated in the Eucharist.³⁷ The Eucharist is then the ordinary means of salvation for those who are members of the Church as it is one’s participation in the continuous offering of Christ to receive the fruits of His cross and resurrection, salvation.³⁸ “As often as the

²⁶See Francis Sullivan, *Salvation Outside the Church?: Tracing the History of the Catholic Response* (Eugenes, OR: Wipf and Stock Publishers, 1992), 55-56.

²⁷See St. Thomas, *S. Th.* II-II, q. 2 a. 7.

²⁸See Pope Pius XII, *Mystici Corporis Christi*, 103: AAS 35 (1943), 242-243.

²⁹LG, 11.

³⁰See *ibid.*, 11; Pope John Paul II, *Ecclesia de Eucharistia*, 1: AAS 95 (2003), 433.

³¹See LG, 15.

³²See *ibid.*, 16. *Ordinantur*.

³³CDF, *Dominus Iesus*, 20: AAS 92 (2000), 761-762.

³⁴LG, 48.

³⁵Pope John Paul II, *Ecclesia de Eucharistia*, 1: AAS 95 (2003), 433.

³⁶See GS, 22.

³⁷See SC, 5.

³⁸See LG, 3.

sacrifice of the cross by which ‘Christ our Pasch is sacrificed’ (I Cor. 5: 7) is celebrated at the altar, the work of our redemption is carried out.”³⁹ Those who culpably remove themselves from the possibility of receiving the Eucharist remove themselves from receiving the salvation offered by Christ Jesus through the ministry of His Church.

St. Thomas speaks of the implicit desire for Baptism as sufficient for salvation.⁴⁰ The Baptism of desire is a desire for the Gospel of Christ and the Church,⁴¹ which is intrinsically Eucharistic.⁴² The Eucharist, as St. Thomas teaches, is the perfection of Baptism, “Baptism is the sacrament of Christ's death and Passion, according as a man is born anew in Christ in virtue of His Passion; but the Eucharist is the sacrament of Christ's Passion according as a man is made perfect in union with Christ Who suffered. Hence, as Baptism is called the sacrament of Faith, which is the foundation of the spiritual life, so the Eucharist is termed the sacrament of Charity, which is ‘the bond of perfection’ (Colossians 3:14).”⁴³ Therefore, a desire for Baptism, explicit or implicit, is intrinsically ordered toward the Eucharist.⁴⁴ It will be by way of the Baptism of desire, which is had even by an implicit desire for Baptism, that we will show that all of humanity is related to the Eucharist, but more generally must be related to Christ Jesus for salvation.

A Catholic or Orthodox Christian should have an explicit desire for the Eucharist. A Protestant Christian generally⁴⁵ lacks the explicit Catholic/Orthodox faith in the Eucharist. The

³⁹LG, 3.

⁴⁰See St. Thomas, *S. Th.* III, q. 69 a. 4 ad 2.

⁴¹See CCC, 1260.

⁴²See Pope John Paul II, *Ecclesia de Eucharistia*, 1. AAS 95 (2003), 433.

⁴³St. Thomas, *S. Th.* III, q. 73 a. 3 ad 3.

⁴⁴See PO, 5. “For in the most blessed Eucharist is contained the whole spiritual good of the Church...catechumens are gradually led up to participation in the Eucharist, while the faithful who have already been consecrated in baptism and confirmation are fully incorporated in the Body of Christ by the reception of the Eucharist.”

⁴⁵I use the word “generally” as some Lutherans and Anglicans do believe in a form of the real presence of the Eucharist. The majority of Protestant Reformation communities largely deny the real presence of the

explicit faith in Jesus of a non-Catholic or non-Orthodox Christian signifies an implicit desire for the Eucharist. Likewise, non-Christians who desire God⁴⁶ implicitly desire the Son of God, even though they are unaware of this reality. The non-Christian's explicit desire for God implies their desire for salvation brought by Christ in the Eucharist. At the level of desire a person may have the highest yearning for God even though intellectually he may not know all that this implies.

As this desire leads one to come closer to God one is necessarily intellectually illuminated.⁴⁷ This illumination of the intellect, through the seeking of truth, is fulfilled in turning to Jesus Christ who is the font of truth (See John 14: 6). An explicit desire for truth is always at least an implicit desire for the Eucharist, the food of truth.⁴⁸ It is truth and love that humanity has endlessly sought throughout the ages. It is in Jesus that humanity finds the fulfillment of its every desire, yearning, and aspiration.⁴⁹

Can one posit intellectual conversion, which is a movement of the soul, as not sufficient for a relationship with God and His Church? St. Thomas teaches that an implicit desire for Baptism and the Eucharist are sufficient for salvation in those cases where they cannot be had in reality, such as in the case of an infant.⁵⁰ Does not one need to ask why people can have an implicit desire for Jesus and the Eucharist, and not actualize this desire. Could not the Church by the scandalous witness of its members or her evangelization and missionary activity be held responsible for their lack of developing an implicit desire into an explicit desire?⁵¹ Although, it is possible for a person to still be culpable for the evil that they do and therefore, through their acts, reject the salvation offered them. We can have great minds and still sin as through concupiscence

Eucharist. It should also be said that the Assyrian Church of the East, Old Catholics and SSPX all have a valid Eucharist and therefore would also have an explicit desire for the Eucharist.

⁴⁶See CCC, 27-28, 30.

⁴⁷See *ibid.*, 30.

⁴⁸See Pope Benedict XVI, *Sacramentum Caritatis*, 2: AAS 99 (2007), 105-106.

⁴⁹See Pope John Paul II, *Mane Nobiscum Domine*, 6.

⁵⁰See St. Thomas, *S. Th.* III, q. 66 a. 11; q. 73 a. 3; Sullivan, *Salvation Outside the Church?*, 61-62.

⁵¹See Sullivan, *Salvation Outside the Church*, 73; CCC, 1792.

which is not sin, but is of sin, we all have the tendency toward sin.⁵² The effects of original sin are transmitted to all humanity and hence we are all susceptible to falling into sin.⁵³

The desire for God is written upon the hearts of every human being. It is by God and for God that we are made, hence, we know not our completion until we rest in God.⁵⁴ Mankind has always expressed a longing and desire for God.⁵⁵ The ways in which this has been expressed have not always been perfect and hence are in need of purification. Yet, our will acting as agent has always sought the Good who is God. Our lack of knowledge requires us to seek truth and therefore intellectual illumination.⁵⁶ While we may only begin with an explicit desire for the good, God, this signifies that implicitly, unconsciously the intellect has Christ Jesus, who is truth, as its object.

St. Thomas believes that a non-Christian can be saved by an implicit faith in Jesus which is contained in faith in God,⁵⁷ that an implicit desire for Baptism and the Eucharist suffice when they cannot be had in reality,⁵⁸ and that one can be justified by his first moral decision.⁵⁹ St. Thomas's teachings have been well developed over the ages. They are reflected in the writings of Pope Leo XIII⁶⁰, Pope St. Pius X⁶¹, Ven. Pius XII,⁶² Bl. John Paul II,⁶³ and Benedict XVI.⁶⁴ The implicit desire for the Eucharist is substantiated by the development of thought regarding the role of the Eucharist in our salvation and how it more precisely and primarily is a desire for Jesus.

⁵²See Council of Trent, 5th Session, "Decree Concerning Original Sin", 5.

⁵³See *ibid.*, 2.

⁵⁴See CCC, 27.

⁵⁵See *ibid.*, 28.

⁵⁶See *ibid.*, 30.

⁵⁷See St. Thomas, *S. Th.* II-II, q. 2 a. 8.

⁵⁸See *ibid.*, *S. Th.* II-II, q. 10 a. 4 ad 3.

⁵⁹See *ibid.*, *S. Th.* I-II, q. 89 a. 6.

⁶⁰See Pope Leo XIII, *Mirae Caritatis*, 6: ASS 32 (1902), 644-645.

⁶¹See D, 1981.

⁶²See Pope Pius XII, *Mystici Corporis*, 103: AAS 35 (1943), 243.

⁶³See Pope John Paul II, *Mane Nobiscum Domine*, 6.

⁶⁴See Pope Benedict XVI, *Sacramentum Caritatis*, 2: AAS 99 (2007), 105-106.

A Brief Excursus on the Eucharist

For the sake of clarity it is necessary for me to explain what I mean by the term Eucharist. The term comes from the Greek word for “thanksgiving” and was used by the early Christians to signify giving thanks to God for His creation, redemption and sanctification.⁶⁵ In Hebrew the term *tōda* signifies the “thanksgiving sacrifice” honoring one’s deliverer or redeemer.⁶⁶ The Eucharist is not merely a thanksgiving meal but a sacrifice that draws us into the Paschal Mystery, the full experience of the Triduum Liturgies.⁶⁷ The term Eucharist can also mean the species received at Holy Communion or adored during sacred Exposition & Benediction, i.e. the Most Blessed Sacrament. In the Most Blessed Sacrament is contained the Body, Blood, Soul and Divinity of Jesus Christ.⁶⁸ As the Eucharist is the Body, Blood, Soul and Divinity of Jesus Christ, it is not simply four aspects of Jesus real, true and present, but His whole person. The Church teaches that a human person is a mixture of body and soul;⁶⁹ therefore the fullness of the human nature of Christ is present⁷⁰ in the Eucharist in union with His Divine nature.⁷¹ Jesus, who is both true God and true Man, is present in the Eucharist as the fullness of the Second Person of the Trinity.

It is in the Holy Eucharist that one receives “the way and the truth and the life” (John 14: 6a). Furthermore, it is through Jesus alone that we come to the Father; “No one comes to the Father except through me” (John 14: 6b). The Eucharist provides us with Him who is our

⁶⁵See CCC. 1328

⁶⁶See Joseph Ratzinger, *The Feast of Faith* (San Francisco: Ignatius Press, 1986), 54-55.

⁶⁷See *ibid.*, 54-62 and 65-66.

⁶⁸See St. Thomas, *S. Th.* III, q. 76. a. 1-4; LG, 34; SC, 47; Pope John Paul II, *Ecclesia de Eucharistia*, 16: AAS 95 (2003), 444; CCC, 1373-1381.

⁶⁹See CCC, 362-368; St. Thomas, *S. Th.* I, q. 76 a. 1-8.

⁷⁰See D, 54

⁷¹*ibid.*

salvation and redemption by granting us a share in His passion upon Golgotha.⁷² United by Christ to Himself we become one with Him and receive the fruits of His Resurrection;⁷³ thus He gives us a foretaste of the life to come.⁷⁴ The sacramental body received in the Eucharist is the crucified, resurrected and glorified body of Christ Jesus.⁷⁵

As the Eucharist is Jesus Christ, the source and mediator of our salvation and the “symbol of unity and charity”,⁷⁶ and God has a universal salvific will,⁷⁷ it is the will of God that all people receive the Eucharist worthily.⁷⁸ The Eucharist is the continuous offering of Christ’s passion, death, resurrection and ascension for the salvation of mankind. The Eucharist is the act of Christ’s continuous renewing of the sacrificial act of Calvary for our salvation at every Mass.⁷⁹ “From that time [Pentecost] onward the Church as never failed to come together to celebrate the paschal mystery, reading those things ‘which were in all the scriptures concerning him’ (Lk. 24:27), celebrating the Eucharist in which ‘the victory and triumph of his death are again made present,’ and at the same time ‘giving thanks to God for his inexpressible gift’ (2 Cor. 9:15) in Christ Jesus, ‘in praise of his glory’ (Eph. 1: 12) through the power of the Holy Spirit.”⁸⁰

Through the Eucharist we also receive the Holy Spirit.⁸¹ We, through the Eucharist, are stamped with the likeness of the Holy Trinity; “thus by the gift of his body and blood Christ increases within us the gift of his Spirit, already poured out in Baptism and bestowed as a ‘seal’

⁷²See St. Thomas, *S. Th.* III, q. 79 a. 2; Pope John Paul II, *Ecclesia de Eucharistia*, 16: AAS 95 (2003), 444; SC, 47; LG, 3.

⁷³See Pope John Paul II, *Ecclesia de Eucharistia*, 18: AAS 95 (2003), 445.

⁷⁴See Pope John Paul II, *Ecclesia de Eucharistia*, 18-19: AAS 95 (2003), 445-446; Pope Benedict XVI, *Sacramentum Caritatis*, 30-31: AAS 99 (2007), 130-131.

⁷⁵See Pope John Paul II, *Ecclesia de Eucharistia*, 18: AAS 95 (2003), 445.

⁷⁶See The Council of Trent, 13th Session, “Decree on the Most Holy Eucharist”.

⁷⁷See CDF, *Dominus Iesus*, 12: AAS 92 (2000), 752-754.

⁷⁸See LG, 3; ND, 1512, 1515, 1524, 1564; CCC, 1884.

⁷⁹See LG, 3; SC, 6; Council of Trent, 23rd Session, “Decree on the Holy Eucharist”, Ch. 5.

⁸⁰SC, 6.

⁸¹See Pope John Paul II, *Ecclesia de Eucharistia*, 18: AAS 95 (2003), 445; Pope Benedict XVI, *Sacramentum Caritatis*, 12: AAS 99 (2007), 113-114.

in the sacrament of Confirmation.”⁸² The Eucharist draws us into the mysterious love of the Trinity since we receive a share in this love each time we receive it.⁸³ Since the paschal event of Christ’s passion, death, resurrection, ascension and sending of the Holy Spirit the Church has continuously celebrated the sacrifice of Christ for our salvation.

One becomes a member of the Church through the actual reception of the Sacrament of Baptism or one can be conjoined by an explicit desire (catechumens).⁸⁴ By Baptism one receives the forgiveness of sins and is brought into the Church, the Mystical Body of Christ, in order to receive salvation.⁸⁵ St. Thomas speaks of an implicit desire for Baptism being sufficient; hence we can presume that this is based on a disposition for faith and charity, faith actualized in good works,⁸⁶ where a person unites his will to the will of God.⁸⁷ We see that “even though he does not know that the will of God includes his Baptism, his disposition of soul implicitly embraces that object also.”⁸⁸

The Eucharist is the Son of God sacredly veiled⁸⁹ in mystery. Someone striving to conform his will to the will of God according to one’s dictates of conscience,⁹⁰ Manifests a desire for the end, who is God. Union with God in heaven is the ultimate and final end.⁹¹ The desire for union with God is a desire for love and truth.⁹² As the object of the intellect is the truth and the will is moving the intellect toward our final end, the good, then the will of even a non-

⁸²Pope John Paul II, *Ecclesia de Eucharistia*, 17: AAS 95 (2003), 445.

⁸³See SC, 6.

⁸⁴See LG, 14; St. Thomas, *S.Th.* III, q. 68 a. 2.

⁸⁵See St. Thomas, *S. Th.* III, q. 69 a. 4 ad 2.

⁸⁶See *ibid.*, III, q. 73 a. 3; LG, 16.

⁸⁷See St. Thomas, *S. Th.* III, q. 69 a. 4 ad 2.

⁸⁸Sullivan, *Salvation Outside the Church?*, 60.

⁸⁹Pseudo-Dionysius the Areopagite, *Celestial Hierarchy*, Ch. 1.

⁹⁰See LG, 16.

⁹¹See Council of Trent, 6th Session, “Decree Concerning Justification”, Ch. 7-8.

⁹²See GS, 19; CCC, 27.

Christian moves the intellect toward the implicit desire for Baptism which begins the spiritual life and is perfected in the Eucharist,⁹³ the sacrament of unity with God and His Church.⁹⁴

God wills that we desire to unite ourselves with His Son at least spiritually and implicitly even if we do not know that this is His will. One embraces this object, fully expressed and realized in the Eucharist, a share in the fruits of the “Sacrament of Sacraments”⁹⁵. For the sake of the salvation of the many⁹⁶ and the transformation of all of creation into a unity of harmony and peace with the one God⁹⁷, Christ has instituted this Sacrament. The understanding of the offering of the Eucharist is that it is not just for those who are Christian but for everyone: “...those who make this offering, those gathered here before you, your entire people, and all who seek you with a sincere heart...Remember also those who have died in the peace of your Christ and all the dead, whose faith you alone have known.”⁹⁸

A Brief Survey of the Status of the Soteriological Question

A due measure of the current climate would indicate that the topic being presented is not in the general awareness of the average Catholic and certainly not the general population. In this day and age it is not common to hear about death, judgment, heaven and hell, although a sense of eternal life, though many times denied and quite often vague, is still within the consciousness of most people.⁹⁹ As a sense of life after death is still within our social consciousness we need all the more clearly to emphasize the role of the unconscious or implicit desire for the Eucharist as the desire for the Eucharist speaks first of a desire for Jesus and then His Church. Since many

⁹³See St. Thomas, *S. Th.* III, q. 73 a. 3.

⁹⁴Pope John Paul II, *Ecclesia de Eucharistia*, 24: AAS 95 (2003), 449; LG, 1.

⁹⁵See St. Thomas, *S. Th.* III, q. 65 a. 3.

⁹⁶See MR (2002, 2010), “Eucharistic Prayer I (Roman Canon)”, 90: Simili modo postquam cenatum est.

⁹⁷Ratzinger, “Eucharist, Communion & Solidarity” (lecture, Bishops’ Conference of the Region of Campania in Benevento, Italy, June 2, 2002); Pope John Paul II, *Ecclesia de Eucharistia*, 20: AAS 95 (2003), 446-447.

⁹⁸MR (2002, 2010), “Eucharistic Prayer IV”, 122.

⁹⁹Ratzinger, *God is Near Us: The Eucharist, the Heart of Life* (San Francisco: Ignatius Press, 2003), 130-131.

may have some consciousness of the life after death and what is necessary for eternal happiness, the role of the Church and more specifically Christ Jesus needs to be made clear. The perception of Christ and His Church is becoming ever more vague, obscure and lost in each succeeding generation. This can be seen in the diminishing number of young people attending Holy Mass as at Mass the Christian most perfectly participates in the offering of Christ's salvation through the ministry of the Church. Is this their fault alone? No. Hence, to demand of those who have been poorly preached to, witnessed to, and evangelized, an explicit act of faith in Jesus would seem not merely an exclusivist position, but an overwhelming burden, given their lack of a capacity to understand the necessity of Christ, the Church and the sacraments.¹⁰⁰ While surely it is our hope that all people will be saved¹⁰¹ knowing that God indeed has a universal salvific will,¹⁰² nonetheless, this hope does not deny the definite possibility of hell,¹⁰³ and that beyond the apostate angels (cf. Luke 10: 18; Hebrews 12: 22; Revelations 9: 1; 12: 3-9) there is the real possibility of human beings in hell. It is then incumbent upon us to ask, How is salvation given us? What is necessary for salvation? This is not merely an academic endeavor. It directly affects the missionary and evangelical activity of the Church and speaks to what the Church is, as well as the unique mediatory role of Jesus Christ and the activity of the Holy Spirit.

To answer the two questions stated above we must begin with: How is salvation given us? The mediation of salvation to humanity occurs through the human nature of Christ.¹⁰⁴ The mediation of Christ between God and man and the offering to God of sacred things, most

¹⁰⁰See CCC, 1129.

¹⁰¹cf. Hans Urs von Balthasar, *Dare We Hope 'That All Men be Saved'?: with a short discourse on Hell* (San Francisco: Ignatius Press, 1988), 211-221. See Ratzinger, *God is Near Us: The Eucharist, the Heart of Life*, 37-38; Luis Ladaria, *Jesus Christ: Salvation of All* (Bogota, Colombia: Convivium Press, 2008), 73-74; Alyssa Lyra Pitstick, *Light in Darkness: Hans Urs von Balthasar and the Catholic Doctrine of Christ's Descent into Hell* (Grand Rapids, Michigan/Cambridge, U.K.: Eerdmans Publishing Company, 2007), 263-274.

¹⁰²See CDF, *Dominus Iesus*, 13-14, 20 & 22: AAS 92 (2000), 754-755, 761-762, 763-764.

¹⁰³See CCC, 1022, 1033-1037; Mt. 25:32, 46; Jn. 5:28-29.

¹⁰⁴See St. Thomas, *S. Th.* III, q. 26 a.1-2; Pitstick, 344.

perfectly the sacrifice of the unblemished lamb, for our redemption, is an act of His priesthood.¹⁰⁵ Truly, if Jesus were not a true and perfect human, then all of His actions would have been nothing more than divine theatrics. Our redemption, as human beings, is of our entire person: body and soul. “In His resurrection, physical death as the separation of body and soul is overcome. His ascension affirms that man as a whole, not just his spiritual element, is ordered to fulfillment in God; the Blessed Virgin Mary’s assumption body and soul into heaven confirms that this perfection of life is the destiny of the Church.”¹⁰⁶ We must then affirm the salvation of our entire human person, body and soul, offered and mediated to mankind only through Jesus Christ.¹⁰⁷ This offer of salvation mediated by Christ extends to those who are outside the Christian faith.¹⁰⁸ They too have been redeemed by Jesus and have the benefits of God’s revelation made visible throughout all of creation.¹⁰⁹ It is then within people’s capacity to come to Jesus, who is the fullness of revelation,¹¹⁰ and through the Church,¹¹¹ “the ‘pillar and bulwark of truth’”,¹¹² receive the fulfillment of their yearning for God and the truth most perfectly in the memorial of the Incarnation, Crucifixion and Resurrection: the Eucharist.¹¹³

The Development of “Extra Ecclesiam Nulla Salus”

This leads us to now enquire: What is necessary for salvation? The question I wish to pose is whether or not the implicit desire for the Eucharist is necessary for salvation. This question is explored through an exposition of the necessity of Christ and His Church for

¹⁰⁵See St. Thomas, *S. Th.* III, q. 22 a. 1; Hebr. 7: 25-8:6.

¹⁰⁶Pitstick, 347.

¹⁰⁷See CDF, *Dominus Iesus*, 13-14: AAS 92 (2000), 754-755; St. Thomas, *S. Th.* III, q. 26 a 1-2; Pope John Paul II, *Redemptor Hominis*, 1 and 7: AAS 71 (1979), 257-258 and 268-270; Council of Trent, 5th Session, 3.

¹⁰⁸See LG, 16; NA, 1 & 6.

¹⁰⁹See CDF, *Dominus Iesus*. 12: AAS 92 (2000), 752-754.

¹¹⁰See DV, 2; Pope John Paul II, *Redemptor Hominis*, 7, 19-20: AAS 71 (1979), 268-270 and 305-316; CDF, *Dominus Iesus*, 5-8: AAS 92 (2000), 745-749.

¹¹¹See DV, 8 & 10.

¹¹²CCC, 2032.

¹¹³See Pope John Paul II, *Redemptor Hominis*, 20: AAS 71 (1979), 309-316.

salvation. When people hear that the Church is necessary for salvation this seems to imply to them that those “outside” of the Church are not saved. Indeed we must also explore if it is possible for non-Christians to be saved and, if it is possible, how the Church is necessary for the salvation of non-Christians.

The necessity of the Catholic Church for salvation must be understood in the context of the Church of Christ and pertains to those people who commit apostasy, schism or heresy. It will be shown that the formula of St. Cyprian does not apply to those who adhere to a non-Christian religious belief. The Fathers as well as Vatican II teach this formula with regard to those who know the necessity of the Church for salvation and then culpably renounce her. The Fathers as well as the Magisterium have taught that the voluntary act of apostasy *a fide*, the renunciation of Jesus Christ, mortally wounds one’s communion with God. Hence, this scenario needs no further explanation.

We need to explore the understanding of the Church and the formula “Extra Ecclesiam Nulla Salus” to understand how the Church is necessary for salvation,¹¹⁴ as she is the “universal sacrament of salvation”.¹¹⁵ Our thesis explores whether there is a necessity for all to have an implicit desire for the Eucharist for salvation. The development of the understanding of Cyprian’s dictum therefore has direct implications upon how we approach the soteriological question of the Eucharist. The Eucharist is the pinnacle of unity and communion with God which is necessary for salvation. Hence, the understanding of one’s unity with the Church, which is the agent of salvation for non-members, has direct implications for this thesis.

¹¹⁴See CDF, *Doctrinal Note on some aspects of Evangelization*, 1: AAS 100 (2008), 489-490; Arthur J. Serratelli, *Evangelization: Grace and Vocation* (Clifton: The Episcopal Teaching Series, 2008), 56-62.

¹¹⁵See LG, 48.

The Patristic Understanding

In order to understand properly the formula “Extra Ecclesiam Nulla Salus” one must understand the context of its promulgation and the legitimate continuous development of its expression and authentic interpretation. The formula “Extra Ecclesiam Nulla Salus” was first used by St. Cyprian although its content was already being used by other Fathers of the Church before him.¹¹⁶ First we must see how the Fathers leading up to St. Cyprian expressed the content of this formula before it was so formulated. We must understand what schism and heresy are in order to see why the Fathers taught that it would deny someone salvation.

Schism is formal and willful separation from the unity of the Church “submission to the Supreme Pontiff or of communion with the members of the Church subject to him”¹¹⁷ and therefore is an act of disobedience which is contrary to the evangelical counsel and virtue of obedience. Where one lacks humility and faith through disobedience one cannot inherit the Kingdom of God which is built on these cornerstones (See Luke 1: 51-52). “Heresy is the obstinate denial or obstinate doubt after the reception of baptism of some truth which is to be believed by divine and Catholic faith.”¹¹⁸ According to St. Ignatius of Antioch, removes one from participation in the Paschal Mystery: the passion, death and resurrection of Christ.¹¹⁹ St. Irenaeus of Lyon sees the Church existing where there is the Spirit of God; and hence, one who is taken by evil teachings or a spirit which is contrary to communion with the Church has no share in the Spirit of God.¹²⁰ Origen¹²¹ as well comments that anyone who leaves the house of

¹¹⁶See Sullivan, *Salvation Outside the Church?*, 18-20.

¹¹⁷CIC, 751.

¹¹⁸ibid.

¹¹⁹See St. Ignatius of Antioch, *Letter to the Philadelphians*, Ch. 1, vs. 7-9.

¹²⁰See St. Irenaeus of Lyon, *Adversus Haereses*, Bk. III, Ch. 24.

¹²¹It would be highly unjust to state that Origen teaches “Extra Ecclesiam Nulla Salus” in the same sense as the other Fathers, excluding St. Gregory of Nyssa, as they both take up the notion of apokatastasis and hence damnation and the pains of Hell are not eternal as all will be one with Christ at the end of time. See Origen, *De Principiis*, Bk. I, ch. 6, par. 3 & Bk. III, ch. 6, par. 6, 8-9.

God, the Church, and stays outside shall have denied himself salvation.¹²² Origen clearly suggests that personal responsibility is at hand in one's loss of salvation. It is not simply being outside of the "house of God" that denies one salvation, but when one freely chooses to leave the church.¹²³ Already we see within the Patristic mentality that this teaching does not apply to those who are non-Christians but to those who are Christians and culpably leave the Church. Origen teaches the necessity to belong to the Church, the "bride of Christ", to be saved.

As the formula "Extra Ecclesiam Nulla Salus" properly belongs to St. Cyprian, it is necessary to look at the particular context in which he uses it. St. Cyprian saw the Church as a unity of people in communion with the Holy Trinity.¹²⁴ He was responding to the Novatianist heresy which would not allow the absolution and reconciliation to the Church of apostates. They viewed the essence of the Church as her holiness which is dependent upon the holiness of her members. St. Cyprian's understanding of the Church is Christological in that he sees the Church as the "bride of Christ" (Eph. 5: 32) through whom alone comes salvation.

St. Cyprian also sees the Church as the visible sign of the love of God. Therefore, belonging to the Church is partaking in the unity of love given us by God.¹²⁵ "For St. Cyprian, the unity of the church was essentially a unity of love; and hence anyone who violated this unity by heresy or schism was sinning against the virtue of charity."¹²⁶ St. Cyprian teaches clearly that the "unruly" who rebel against the precepts of the house of God cannot attain to salvation.¹²⁷ In the same context he also exhorts the clergy, especially the deacons, to be witnesses to purity and virtue since they are the overseers and instructors of the faithful.¹²⁸ Clergy who are disobedient

¹²²See Origen, *Homily 36: In Iesu Nave*, 3.

¹²³See *ibid.*

¹²⁴See Serratelli, *Evangelization: Grace and Vocation*, 61.

¹²⁵See Sullivan, *Salvation Outside the Church?*, 21.

¹²⁶*ibid.*, 21.

¹²⁷See St. Cyprian of Carthage, *Letter 4*, 4.3.

¹²⁸St. Cyprian of Carthage, *Letter 4*, 3.3-4.2.

to their superiors are without hope for salvation.¹²⁹ Again, it must be noted that this teaching of St. Cyprian is given to those who are already Christians and it is not a teaching concerning non-Christians.¹³⁰ It is clear that those who rebel against the Church and are disobedient are those to whom St. Cyprian addresses this formula.

St. Cyprian does not teach this formula without mercy, and the Church's capacity to extend the forgiveness of Christ, won for us upon the Cross. Those who hope to receive salvation after a culpable act of schism, heresy or apostasy can be reconciled to the Church. St. Cyprian does teach that to be reconciled one needs to make an act of faith¹³¹ in the one true God and repent of one's sins. The teaching of St. Cyprian regarding the salvation of non-Christians affirms the mediation of Christ for salvation, but St. Cyprian does not apply his formula to non-Christians, which is like the mind of the Church today.¹³²

Another aspect of the formula that needs to be considered is the fact that in leaving the Church one leaves full participation in the worship of the Triune God given us by Christ. It is also clear that the bonds of truth and charity that exist within the Church are perfected in worship—unity and communion with God—thus highlighting the importance of the Eucharist for the perfecting of one's communion with God. St. Justin Martyr taught, “And this food is called among us Εὐχαριστία [the Eucharist], of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration [Baptism], and who is so living as Christ has

¹²⁹See Cyprian of Carthage, *Letter 4*, 4.2.

¹³⁰See Sullivan, *Salvation Outside the Church?*, 20 and 23.

¹³¹See St. Cyprian of Carthage, *Letter 8*, 2.3-3.1; *Letter 10*, 2.3. Here St. Cyprian speaks of the “act of faith” as either martyrdom or penitents, regarding those who had committed apostasy, and long for communion. In such a case they have exhibited an “act of faith” which should not deny them the comfort of the Church.

¹³²See LG, 16. “Those also can attain to salvation who through no fault of their own do not know the Gospel of Christ or His Church, yet sincerely seek God and moved by grace strive by their deeds to do His will as it is known to them through the dictates of conscience.”

enjoined. For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Saviour, having been made flesh by the Word of God, had both flesh and blood for our salvation...”¹³³

Tertullian speaks, like St. Justin Martyr above, of the role of worship, the sacred Liturgy and its Mysteries for salvation. Tertullian places this need and capacity to worship God within the soul and expressed bodily through acts of worship. This highlight an Incarnational theology which expresses the importance of the humanity of Christ as the mediator of our salvation.

It would suffice to say, indeed, that there is not a soul that can at all procure salvation, except it believe while it is in the flesh, so true is it that the flesh is the very condition on which salvation hinges. And since the soul is, in consequence of its salvation, chosen to the service of God, it is the flesh which actually renders it capable of such service. The flesh, indeed, is washed, in order that the soul may be cleansed; the flesh is anointed, that the soul may be consecrated; the flesh is signed (with the cross), that the soul too may be fortified; the flesh is shadowed with the imposition of hands, that the soul also maybe illuminated by the Spirit; the flesh feeds on the body and blood of Christ, that the soul likewise may fatten on *its* God.¹³⁴

The Eucharist as the “high point of each rite”¹³⁵ and not merely Baptism’s role in salvation is evident in these early Fathers.¹³⁶ Belonging to the Church as necessary for participation in the Divine Liturgy and the reception of its fruit—salvation—is clear in early Patristic thought.

In order to understand further the development of this formula, but also the manifold theological concepts that come into play, such as original sin, it is necessary to look at the theology of St. Augustine. Already by St. Augustine’s time the understanding of belonging to the Church was that one became a member of the Church through water Baptism. St. Augustine, like St. Cyprian, had to deal with apostates and whether or not they could re-enter the Church. St. Cyprian taught that they could but only if approved by a synod of bishops and they would need

¹³³St. Justin Martyr, *The First Apology*, Ch. 66.

¹³⁴See Tertullian, *On the Resurrection of the Flesh*, Ch. 8.

¹³⁵Pseudo-Dionysius, *The Ecclesiastical Hierarchy*, Ch. 3.

¹³⁶See St. Cyril of Jerusalem, *Catachesis XVIII*, 32-33 and *Mystagogical Lectures*, nos. IV and V; St. Ambrose, *The Mysteries*, Chs. 8-9 and *The Sacraments*, Bks. IV-VI.

to be re-baptized.¹³⁷ This is not St. Augustine's position. St. Augustine teaches the permanence of the sacramental character even after an act of apostasy, schism or heresy, and the validity of Baptism done by heretics.¹³⁸ Augustine further teaches that one who has separated himself from the authentic Church by joining or being baptized in a schismatic church still receives the sacrament of Baptism validly, though it is fruitless until one joins the true Church if one discovers that he is not, in fact, in the true Church. For St. Augustine, the Holy Spirit is the bond of charity that unites us with Christ through our communion with the Church.¹³⁹ Similarly, St. Augustine teaches, like St. Cyprian, that to be outside of the Church is to be outside of the bond of charity uniting us to Christ. Until one, who is culpable, enters into full communion with the Catholic Church the grace of the Holy Spirit is not afforded him. If one is born into a schismatic community then they are not culpable. The act of schism is a lack of charity and therefore ruptures one's communion with the Holy Spirit, the giver of grace.¹⁴⁰ St. Augustine so emphasized this need for communion with the Catholic Church that he stated that one who even has the sacraments or has suffered martyrdom for Christ, yet remains outside of the Church, cannot have salvation.¹⁴¹

St. Augustine saw the necessity of explicit faith and Baptism as the only means of becoming a part of the Church, the Mystical Body of Christ. He teaches that the lack of the virtue of faith and Baptism would end in condemnation to hell. This applied even to those who, through no fault of their own, had never heard the Gospel proclaimed and preached, or were unable to receive Baptism.¹⁴² At this time the concept of limbo as the state of eternal repose of infants who

¹³⁷See St. Cyprian, *Letter 74*, 11.1-12.

¹³⁸See St. Augustine, *De Baptismo contra Donatistas*, Bk. IV, Ch. 16.

¹³⁹See *ibid.*, *Tractates on the Gospel of John*, Tractate 7.3.1-3.

¹⁴⁰See *ibid.*, *Epistle 185*, 50.

¹⁴¹See *ibid.*

¹⁴²See St. Augustine, *On Rebuke and Grace*, Chs. 11-12.

were not able to receive Baptism did not exist within Catholic thought. St. Augustine believed that even an unbaptized infant would suffer, though mildly, in hell.¹⁴³ “In Augustine’s view, such infants, excluded from salvation for lack of Baptism, must be in hell, to suffer, as he put it, ‘the mildest punishment of all’.”¹⁴⁴ St. Augustine’s understanding is directly related to his theology of original sin. The question of salvation for Augustine is twofold: communion with the Catholic Church in which the bond of charity exists through the Holy Spirit and the mediation of Jesus Christ; and the purification from original sin--the ritual washing in “the Baptismal bath” through which one is justified in Christ.¹⁴⁵

St. Augustine did not believe that a person who had not been baptized but had lived according to the law of nature, also authored by God, and through reason had lived according to the law of God to the best of his ability, would receive salvation.¹⁴⁶ St. Augustine teaches regarding such a possibility,

Well, if this could have been done, or can still be done, then for my part I have to say what the apostle said in regard to the law: Then Christ died in vain (Galatians 2:21). For if he said this about the law, which only the nation of the Jews received, how much more justly may it be said of the law of nature, which the whole human race has received, if righteousness come by nature, then Christ died in vain. If, however, Christ did not die in vain, then human nature cannot by any means be justified and redeemed from God's most righteous wrath—in a word, from punishment—except by faith and the sacrament of the blood of Christ.¹⁴⁷

St. Augustine, already ahead of his time in that he recognized that there were those who lived righteously according to the dictates of reason and the natural law who had never had the opportunity of hearing the Gospels proclaimed and preached, is bound by his interpretation of the parameters of the activity of the Holy Spirit and the effects of original sin to be able to see how the operations of grace can operate upon someone who is not Christian. For St. Augustine

¹⁴³See St. Augustine, *On Rebuke and Grace*, Chs. 11-12.

¹⁴⁴Sullivan, *Salvation Outside the Church?*, 37.

¹⁴⁵See St. Augustine, *De Natura et Gratia*, Chs. 4-5.

¹⁴⁶See *ibid.*, Ch. 2.

¹⁴⁷*ibid.*

the boundaries for the activity of the Holy Spirit are defined by Baptism and juridical communion with the Catholic Church for Augustine. Outside of these limits the Holy Spirit, much less the Word of God, do work for the salvation of souls.

Lactantius speaks of the Catholic Church as the lone fount where truth and faith subsist and culminate in the sacred Liturgy.¹⁴⁸ Not only does he strongly caution against leaving the Church, but he also weeps for those who have not entered.¹⁴⁹

The writings of Pseudo-Dionysius suggest to us that the reception of Holy Communion is what strengthens our communion with God. Consequently outside of communion with the Church through lacking obedience to one's bishop, one does not fulfill his divinely given vocation and attain to the perfection to which God calls him.¹⁵⁰ It is clear in Lactantius as well as Pseudo-Dionysius that Baptism, which initiates one into the divine life and mysteries, culminates in the Eucharist and that our spiritual life receives further assistance through the Sacrament of Penance. The role of the sacrament of Penance is made clear in the thought of St. Augustine who speaks of its aid in helping one be able to persevere in holiness and virtue.¹⁵¹ These benefits toward our salvation are only given us through the Church. "It is the Catholic Church alone which retains true worship. This is the fountain of truth, this is the abode of the faith, this is the temple of God; into which if any one shall not enter, or from which if any shall go out, he is estranged from the hope of life and eternal salvation."¹⁵² St. Augustine recognizes that not all people have had the opportunity of hearing the Gospel proclaimed and preached and hence this applies only to those who could enter the Church.

¹⁴⁸See Lactantius, *Divine Institutes*, Bk. IV, Ch. 30.

¹⁴⁹See *ibid.*

¹⁵⁰See Pseudo-Dionysius, *The Ecclesiastical Hierarchy*, Chs. 3 & 5.

¹⁵¹See St. Augustine, *De Natura et Gratia*, Ch. 4.

¹⁵²Lactantius, *Divine Institutes*, Bk. IV, Ch. 30.

For the aforementioned Fathers the common context for the interpretation of the formula of St. Cyprian is always its application to one who belonged to the Church and has freely decided to leave the Church, which is the most grievous sin against obedience, the unity of faith, the bond of charity and truth. The act of leaving the Church was done through an act of heresy, schism or apostasy. Those who die in such a situation cannot, according to the Fathers, pre- and post-St. Cyprian, be saved.

It is in the Fathers of the Church that we find the introduction to the formula and hence we find the context for its authentic expression. It is also necessary to express the *auctoritas* that the Fathers have in expressing a teaching on faith and morals. The Fathers of the Church are authoritative voices and teachers of the faith. Yet, they are not infallible, indefectible or endowed with the authority to bind the universal Church in a matter of faith or morals, as is the Holy Roman Pontiff or an Ecumenical Council.¹⁵³ That said, this formula has found itself grounded in the sacred Tradition of the Fathers of the Church, and does indeed express our Christian faith. Pope Pelagius II (+590) applies the content of the formula in two of his epistles: *Quod ad dilectionem*¹⁵⁴ and *Dilectionis vestrae*¹⁵⁵ which adds the voice of the official teaching authority of the Church to the formula.

It is also important to look at what the Fathers did and did not say. In the Patristic writings it is clear that a formal act of apostasy, schism or heresy removes one from full communion with the Church. It is also clear that this is a formal act, even though this terminology may be lacking. Their writings exhibit a notion of responsibility and culpability, hence one who is not responsible or knowledgeable of the gravity of his act is not culpable. St.

¹⁵³See LG, 18 and 22-25; D, 1822-1840; Pope Leo XIII, *Satis Cognitum*, 8-9 and 12-13; ASS 28 (1895-96), 716-723 and 726-729; Pope Pius XII, *Mystici Corporis Christi*, 40 and 69; AAS 35 (1943), 210-211 and 227.

¹⁵⁴See D, 246.

¹⁵⁵See *ibid.*, 247.

Augustine, while recognizing the lack of culpability of an infant, teaches, although still with condemnation, a more mild punishment. Clearly, at this point in the Church's understanding of the faith, certain principles were still being developed, such as the understanding of the salvation of infants who die before Baptism is possible, as is ongoing today, that were not yet capable of being applied to her understanding of salvation, most especially the theology of virtue and grace. The Fathers enumerated certain principles, theological considerations, which are still applicable and needing to be explored today. Certain formulas of the Fathers, which are still taught in the Church, have since developed in their expression, while not mutating their meaning or integrity, due to the further plumbing of the depths of the sacred mysteries.

The preoccupation with Baptism regarding salvation on the part of the Fathers is due, by and large, to the emphasis on who is the Savior and *Auctor* of the sacraments.¹⁵⁶ Augustine taught that the sacraments are ministered by Christ Himself. Hence the sacramental character¹⁵⁷ is permanent and the validity of sacraments administered by heretical and schismatic communities is accepted as valid Baptism. The Fathers provide within their thought all of the foundations of the formula, "Extra Ecclesiam Nulla Salus," which need to be synthesized in order to provide a single clear expression.

The Medieval and Thomistic Understanding

There were two major developments in the medieval period of Christian theology regarding the understanding of salvation and its rapport with the Church. The first was the development of the concept of limbo, and not hell, as the eternal resting place of unbaptized infants, where one does not suffer pain, which is the consequence of actual sin, but lacks the

¹⁵⁶See CCC, 1114 and 1136.

¹⁵⁷See St. Augustine, *De Baptismo contra Donatistas*, Bk. V.

vision of God.¹⁵⁸ The second is the development of a system of moral theology being applied to salvation. In this regard medieval theologians recognized both the universal salvific will of God and that no one is condemned by God who is not guilty of grave personal sin.¹⁵⁹ This signifies that while the Medievals were greatly indebted to the thought of St. Augustine, they were able to select among his writings and did not accept the entirety of his thought.¹⁶⁰

Like the Fathers who came before him, St. Thomas Aquinas speaks of the necessity of belonging to the Church in terms of the necessity of the reception of the “res” of the sacraments, the grace that a sacrament signifies and effects.¹⁶¹ For this reason, St. Thomas recognizes that salvation is not had outside of the Church, because outside of the Church one does not have access to the Eucharist.¹⁶² St. Thomas teaches that the Eucharist is not needed for salvation,¹⁶³ but that the Eucharist is the sacrament of the unity of the faith—that faith which St. Thomas sees as necessary for salvation. St. Thomas teaches that the Eucharist helps to bring us the power to attain to eternal glory.¹⁶⁴ St. Thomas admits that an implicit or veiled faith was sufficient for salvation before grace had been revealed,¹⁶⁵ such as in Jesus’ presence in the Eucharist. Although an explicit faith must exist in God, according to the commands of Hebrews 11: 6,¹⁶⁶ without which no one is saved, St. Thomas Aquinas affirms the necessity for explicit faith in Christ and the blessed Trinity for salvation, after the revelation of grace, stating that Christ and the Apostles had made the Trinity known to the entire world.¹⁶⁷ This follows the thought at the time of St. Thomas Aquinas that the entire world had had the opportunity of hearing the Gospels proclaimed

¹⁵⁸See Sullivan, *Salvation Outside the Church?*, 46.

¹⁵⁹See *ibid.*, 47.

¹⁶⁰See *ibid.*, 42-43.

¹⁶¹See St. Thomas, *S.Th.* III, q. 62 a. 1.

¹⁶²See *ibid.*, *S. Th.* III, q. 79 a. 2; Sullivan, *Salvation Outside the Church?*, 47-49.

¹⁶³See St. Thomas, *S.Th.* III, q. 73 a. 3.

¹⁶⁴See *ibid.*, *S. Th.* III, q. 79 a. 2 ad 1.

¹⁶⁵See *ibid.*, *S.Th.* II-II, q. 2, a. 7 and 8.

¹⁶⁶See *ibid.*, *S.Th.* II-II, q. 2, a. 8, ad 1.

¹⁶⁷See *ibid.*, *S.Th.* II-II, q. 2, a. 8, ad 2.

and preached, and hence anyone who did not accept the Triune God and Jesus Christ would have been guilty of denying the one true God. Strangely enough, St. Thomas does affirm that there are those who have been saved without receiving revelation. Therefore, while lacking explicit faith in Christ they did maintain an explicit faith in the mediation of Divine Providence to redeem mankind.¹⁶⁸ In this case, their explicit faith in the existence of God and trust in Divine Providence sufficed for salvation since their explicit faith in Divine Providence and the Spirit of God is an unconscious affirmation of the mediation of salvation through Christ.

St. Thomas affirms the universal salvific will of God.¹⁶⁹ For Thomas, the concept of Christ's universal salvific will is tied to free will and the revelation of grace. St. Thomas affirms the necessity of sacraments for salvation.¹⁷⁰ The medieval theologians teach personal responsibility in one's response to the offer of salvation mediated through Christ. For Thomas, all of humanity has become the beneficiary of the revelation of God in Christ Jesus. This gift of God's self-manifestation, which exhibits God's universal salvific will for all humanity, requires our free response. According to St. Thomas, only the person who freely refuses God's grace, and consequently salvation, is the person who frustrates his relationship with God.¹⁷¹ In this way the universal salvific will of God is impeded not because of the failure of God to communicate it to all humanity, but by one's own injurious acts wounding one's capacity to receive and respond to God's grace. Furthermore, St. Thomas Aquinas teaches that a human being can be justified through his first moral decision.¹⁷² Through Baptism Jesus Christ confers grace and the remission of original sin.¹⁷³ Those who have not been baptized, but who have reached the age of

¹⁶⁸See St. Thomas, *S.Th.* II-II, q. 2, a. 7, ad 3.

¹⁶⁹See *ibid.*, *S.Th.* III, q. 67 a. 3; *Summa Contra Gentiles*, Bk. III, Ch. 159.

¹⁷⁰See St. Thomas, *S.Th.* III, q. 61 a. 1-4.

¹⁷¹See St. Thomas, *Summa Contra Gentiles*, Bk. III, Ch. 159.

¹⁷²See St. Thomas, *S.Th.* I-II, q. 89, a. 6.

¹⁷³See *ibid.*, *S.Th.* III, q. 69 a. 4; q. 79 a.

reason, will obtain the remission of original sin through grace, though not sacramentally received, if their first moral decision is ordered to the proper end, God.¹⁷⁴ Likewise, if this first moral decision is not ordered to God, the proper end, then, in light of the revelation of grace to all creation, they have freely placed an obstacle between themselves and God and have therefore mortally wounded their relationship with God.¹⁷⁵ Even in the non-baptized St. Thomas Aquinas recognizes the capacity to be open to grace and hence make an informed moral decision for communion with or rejection of the universal salvific will of God mediated through Christ.

Our graced communion with God is perfected in our Eucharistic communion.¹⁷⁶ While the writings of St. Thomas teach that reception of the Eucharist is not necessary for salvation,¹⁷⁷ he does make many important points. He realizes that the Eucharist effects unity of the Church, the Mystical Body of Christ, which is necessary for salvation.¹⁷⁸ He also affirms that it is the Eucharist that is first in the intention of Christ,¹⁷⁹ that Baptism is ordered to the Eucharist,¹⁸⁰ and that one receives the desire for the fruits of the Eucharist by virtue of their Baptism even when one cannot have received the Eucharist in reality before having died.¹⁸¹ This means that at Baptism one has received the desire for the fruits of the Eucharist.¹⁸² The Baptismal grace that saves comes from the person of Jesus Christ, the same Jesus present in the Eucharist even though it is a distinct grace from that of the Eucharist. The desire for the Eucharist is an act of spiritual communion with Christ and suffices for one's salvation.¹⁸³ The implicit desire necessary for

¹⁷⁴See St. Thomas, *S.Th.* I-II, q. 89, a. 6.

¹⁷⁵See *ibid.*, *S.Th.* I-II, q. 89, a. 6.

¹⁷⁶See *ibid.*, *S.Th.* III, q. 79 a. 1, ad 1.

¹⁷⁷See *ibid.*, *S.Th.* III, q. 73 a. 3.

¹⁷⁸See *ibid.*

¹⁷⁹See *ibid.*, *S.Th.* III, q. 73 a. 5, ad 3.

¹⁸⁰See *ibid.*, *S.Th.* III, q. 73 a. 3.

¹⁸¹See *ibid.*, *S.Th.* III, q. 79 a. 1, ad 1.

¹⁸²See *ibid.*, *S.Th.* III, q. 73 a. 3.

¹⁸³See *ibid.*, *S.Th.* III, q. 73 a. 3.

salvation, in the thought of St. Thomas, is for the person of Jesus who we are already united with by virtue of Baptism or by explicit faith in Divine Providence and the Spirit of God.

St. Thomas teaches that God wills our desire for and reception of the Eucharist even if we are not aware that this is the will of God for us. One's disposition of soul embraces the object even if unconsciously, only by desire.¹⁸⁴ The Eucharistic Lord and the sacramental economy of the Church are the means of salvation. One must make it clear that St. Thomas broadens greatly the means of relating one's self to the Mystical Body of Christ. He affirms the capacity of even an unbaptized person being justified through his first moral decision which implicitly contains within it the desire for the Eucharist, the source of salvation.

The Age of Exploration

The Age of Exploration presented a difficult question regarding the justice of God. The discovery of the New World and the re-awakening awareness of the Far East and the lands of Africa became more present in European consciousness. And so the question was raised, If God is just and requires the Church for salvation, how is it that He could allow so many people for such a long time to have been without the proclamation of the Gospel and the Sacraments?

It must first be made very clear that the universal Magisterium of the Church, which spoke on the topic of no salvation outside of the Church during the Pontificates of Boniface VIII and Innocent III, as well as during the Fourth Lateran Council, during the medieval period¹⁸⁵ further expresses this formula within the Magisterium of the Church. Pope Boniface VIII in his

¹⁸⁴See Sullivan, *Salvation Outside the Church?*, 58-61; James T. O'Connor, *The Hidden Manna: A Theology of the Eucharist* (San Francisco: Ignatius Press, 1988), 316-322.

¹⁸⁵See Fourth Lateran Council, "Profession of Faith Prescribed for Durand of Osca and His Waldensian Companions"; D, 423 and 430. It is also significant that in the decree of the Fourth Lateran Council the Eucharist is expressly spoken of in regards to one's salvation. "One indeed is the universal Church of the faithful, outside which no one at all is saved, in which the priest himself is the sacrifice, Jesus Christ, whose body and blood are truly contained in the sacrament of the altar under the species of bread and wine..."

Papal Bull *Unam Sanctam* teaches “Extra Ecclesiam Nulla Salus”.¹⁸⁶ Pope Boniface draws a Scriptural allegory between the Ark of Noah, outside of which all perished during the flood, and the Church. “Certainly Noe had one ark at the time of the flood, prefiguring one Church which perfect on one cubit had one ruler and guide, namely Noe, outside which we read all living things on the earth were destroyed...For in behalf of the soul, that is, in behalf of himself, the head itself and the body he prayed at the same time, which body he called the ‘Only one’ namely, the Church, because of the unity of the spouse, the faith, the sacraments, and the charity of the Church.”¹⁸⁷ There are two significant concepts here: First, that the Church is seen allegorically as the “ark of salvation”. This notion is already present in Patristic and medieval theological thought. St. Thomas speaks with regard to the Eucharist, “that the reality of the sacrament is the unity of the mystical body, without which there can be no salvation; for there is no entering into salvation outside the Church, just as in the time of the deluge there was none outside the Ark, which denotes the Church, according to 1 Peter 3:20-21.”¹⁸⁸ Unfortunately, some have come to interpret the Catholic Church as the necessary means of salvation to the exclusion of other Christians (non-Catholics) and people of all other religions. Yet, the notion of the implicit desire for Baptism and the Eucharist as sufficient for salvation had already been expressed in the works of the theologians of the Church’s.¹⁸⁹ It is also necessary to affirm that the formula only ever applied to those culpably guilty of apostasy, schism or heresy. Therefore it was directed toward those already within the Church as a warning against leaving it, to those who left, and those outside who knew they should be inside.

¹⁸⁶See D, 468-469.

¹⁸⁷D, 468.

¹⁸⁸St. Thomas, *S.Th.* III, q. 73 a. 3.

¹⁸⁹See *ibid.*

Pope Boniface VIII's bull *Unam Sanctam* also presents one other very important concept: the necessity to be in communion with the Roman Pontiff for salvation. "Furthermore, we declare, say, define, and proclaim to every human creature that they by necessity for salvation are entirely subject to the Roman Pontiff."¹⁹⁰ It is clear that Pope Boniface intends to define this teaching authoritatively as a dogma. What is not clear is the sense in which he wishes to express how one must be "subject to the Roman Pontiff" in order to receive salvation.¹⁹¹ There emerge two possible senses from the text of the document itself. The first sense would imply that one would need to be in some relationship to the Catholic Church.

Schönmetzer takes the final sentence of the bull to be a definition only of the traditional doctrine presented in the first part, interpreting the term 'to be subject to the Roman pontiff' in the light of a statement of St. Thomas (with which Boniface could well have been familiar) in which the necessity of being subject to the Roman pontiff was simply another way of expressing the necessity of being in the communion of the Catholic Church in order to be saved. If this is what Boniface intended to define, there is no doubt that his doctrine was received by the church, as the necessity of being in the Catholic Church for salvation is still the doctrine of Vatican II, even though its interpretation has developed in a way that Boniface could hardly have foreseen.¹⁹²

In 1492, with the discovery of the New World by Christopher Columbus, this teaching had to be re-evaluated. Born after Columbus had already arrived in the Caribbean in 1492, Francisco de Vitoria made what is perhaps one of the most significant statements of a theologian regarding salvation since St. Thomas Aquinas. He emphasized and expressed the necessity of authentic Christian witness as an essential component in determining culpability for one's lack of a desire to become Christian.¹⁹³ Similarly, St. Cyprian himself had taught against the scandal of

¹⁹⁰D, 469.

¹⁹¹See Francis Sullivan, *Creative Fidelity: Weighing and Interpreting Documents of the Magisterium* (Dublin: Gill & Macmillan, 1996) 87.

¹⁹²*ibid.*

¹⁹³See Franciscus de Vitoria, *De Indis et de Iure Belli* (New York, U.S.A. and London: Oceana Publications Inc. and Wildy & Sons LTD, 1964), 140-144; Sullivan, *Salvation Outside the Church?* 73.

disobedient clergy. It was of these that St. Cyprian determined they had no hope for salvation if they remained disobedient and causing scandal.

Albert Pigge (1490-1542) did not see that implicit faith in Christ was necessary for salvation. Pigge taught that for those who were inculpably ignorant of Christ, the faith of Hebrews 11: 6—belief in the existence of God and His Divine Providence—was sufficient for salvation.¹⁹⁴ He also suggested that a Muslim who lacked faith in Christ may be inculpable, and, according to the teaching of St. Thomas Aquinas regarding Hebrews 11: 6, such a person could be saved.¹⁹⁵

The age of exploration, while grounded in the Patristic and medieval thought that preceded it, was the first age really to have to explore exactly what the Church means in its formula, “Extra Ecclesiam Nulla Salus”, and to whom it applies. Can and should this formula be applied to those who were never exposed to the Catholic Church? While the Magisterium affirmed previous notions of the Fathers regarding the necessity of the Church, as the bond of unity and charity, as well as the salvific role of the sacraments, most especially Baptism and the Eucharist, it also had to come to terms with the new and still present reality of encountering human life that had never had the possibility of experiencing Christ and His Church.

The Protestant Reformation and the Council of Trent

The age of exploration began a more in-depth exploration of the formula, “Extra Ecclesiam Nulla Salus”. The Council of Florence attained a very brief union between the Catholic Church of the West and the Orthodox of the East. Hence its exploration of the dogmatic formula was not being applied in regard to a divided Christianity. Although both Florence and Boniface VIII did condemn, as did the Fathers, those in schism, the focus became its

¹⁹⁴See St. Thomas, *S.Th.* II-II, q. 2, a. 7, ad 3.

¹⁹⁵Albert Pigge, *De libero hominis arbitrio et divina gratia libri X*, (Colonia: 1542), 181 r-v.

applicability to those outside of the Church who had never heard the Word of God. Yet, only a few short years after the age of exploration had begun, a whole new rupture would occur in the Church. The Protestant Reformation would force the Church to look at itself from within and to express what exactly does rupture the bond of unity and charity, as well as the necessity of the role of the sacramental economy. Both Martin Luther and the Catholic Church would turn to St. Augustine who had discussed the issue of justification in his works: *De Natura et Gratia* and *De Baptismo contra Donatistas*.

Martin Luther taught that faith alone, *sola fide*, saves and justifies us. Therefore any view of a sacrament as effecting our justification was rejected by Luther.¹⁹⁶ While Luther acknowledged the real presence of Jesus in the Eucharist when received, he denied that the Mass is a sacrifice, since the sacrifice of Calvary cannot be repeated.¹⁹⁷ Rather, the Lord's Supper is a testament where Christ is truly present according to His promise.¹⁹⁸ In this way Martin Luther separated the sacramental economy, most especially the Eucharist, from our understanding that it effects perfect union with the Church and that it is propitiatory. Although Luther did believe that the Eucharist brings about the forgiveness of sins,¹⁹⁹ he did not see it as the sacrament which most perfectly unites us to the Paschal Mystery.

Martin Luther and John Calvin both taught that those who have not heard the Gospel preached are outside of the Church and hence cannot be saved.²⁰⁰ Luther explains this in terms of the lack of being able to receive the Holy Spirit, who gathers the Church into unity with Christ,

¹⁹⁶See Martin Luther, "The Babylonian Captivity," in *Martin Luther's Basic Theological Writings*, ed. Timothy F. Lull (Minneapolis: Fortress Press, 1989), 291-313; O'Connor, 139-140.

¹⁹⁷See Martin Luther, "The Babylonian Captivity," in *Martin Luther's Basic Theological Writings*, ed. Timothy F. Lull (Minneapolis: Fortress Press, 1989), 291-313

¹⁹⁸See *ibid.*

¹⁹⁹See *ibid.*, 141.

²⁰⁰See Luther, "Confession Concerning Christ's Supper," Part III in *Martin Luther's Basic Theological Writings*, ed. Timothy F. Lull (Minneapolis: Fortress Press, 1989), 52-54; Sullivan, *Salvation Outside the Church?*, 76-78 and 82.

but who cannot operate outside of the Church, and, therefore, one who is outside cannot be justified.²⁰¹ As Luther was devoted to St. Augustine and a rather exaggerated negative view of sin, those who did not hear the Scripture preached and make an explicit act of faith in Christ could not overcome their sinfulness.

In this Christian Church, wherever it exists, is to be found the forgiveness of sins, i.e. a kingdom of grace and true pardon. For in it are found the gospel, baptism, and the sacrament of the altar, in which the forgiveness of sins is offered, obtained, and received. Moreover, Christ and his Spirit and God are there. Outside this Christian Church there is no salvation or forgiveness of sins, but everlasting death and damnation; even though there may be a magnificent appearance of holiness and many good works, it is all in vain.”²⁰²

In an even more hopeless view of humanity, Calvin believed in predestination, and hence it is a sign of God’s condemnation if one has not been given the gift of faith in Christ.²⁰³

The Church’s response at the Council of Trent came in a fourfold manner: (1) Baptism, or at least the desire of it, is necessary for salvation.²⁰⁴ (2) Our justification infuses within us the virtues of faith, hope and love, and faith must be actualized in good works.²⁰⁵ (3) The Eucharist is our most perfect communion with the Paschal Mystery, uniting us in the bond of charity and love which exists perfectly in the Church.²⁰⁶ (4) Explicit faith in Christ is not necessary for justification.²⁰⁷ These teachings of the Catholic Church allow us to look at the formula in the light of virtue and grace within the Church, most perfectly received by us through the sacramental economy. The Council reaffirms the central role of Baptism and the Eucharist in the

²⁰¹See Luther, “Confession Concerning Christ’s Supper,” Part III in *Martin Luther’s Basic Theological Writings*, ed. Timothy F. Lull (Minneapolis: Fortress Press, 1989), 56-58; Sullivan, 82.

²⁰²Luther, “Confession Concerning Christ’s Supper,” Part III in *Martin Luther’s Basic Theological Writings*, ed. Timothy F. Lull (Minneapolis: Fortress Press, 1989), 58.

²⁰³See John Calvin, *The Epistles of Paul the Apostle to the Romans and to the Thessalonians*, Romans 8.28-34.

²⁰⁴See Council of Trent, 5th Session, “Decree on Original Sin,” 3 and 5; 6th Session, “Decree on Justification,” Chs. 4 and 7.

²⁰⁵See Council of Trent, 6th Session, “Decree on Justification,” Ch. 7.

²⁰⁶See Council of Trent, 13th Session, “Decree Concerning the Most Holy Sacrament of the Eucharist”, Ch. II & III; 21st Session, Ch. 1; 22nd Session Chs. 1-2.

²⁰⁷See ND, 1928. The Council of Trent speaks of the desire for baptism being sufficient for salvation after the promulgation of the Gospel.

Church's activity in granting humanity a share in the Paschal Mystery for the sake of our salvation.

The centering of salvation around the sacramental economy had a direct impact on the thought of St. Robert Bellarmine. Writing against the Protestant reformers who taught that the true Church consisted only of the predestined (Calvin) or those justified by faith (Luther), St. Robert Bellarmine taught that only those who belong to the Church visible belong to the Church.²⁰⁸ Meanwhile, in book three of his work *De Conciliis*, he teaches that one who exhibits an outward expression of faith alone, while a member of the Church, does so as a dry member.²⁰⁹ St. Robert does not mean to relegate the faith to a merely dry expression. He urges our faith to be actualized in good works (cf. James 2: 17-20).

St. Robert taught that it would be impossible to know who belonged to the Church if communion was only had by those predestined or justified. According to his thesis membership with the Church is effected by a three elements: (1) unity of Faith, (2) reception of the same Sacraments, (3) communion with the Roman Pontiff and those pastors in union with him.²¹⁰ These visible signs of communion with the Church are still upheld today, but St. Robert Bellarmine defines communion with the Church as demonstrated through full, visible communion. St. Robert also affirms that catechumens and those who were excommunicated, heretics, schismatics and apostates, who desire to be in communion with the Church, have already satisfied the requirements for salvation through said desire.²¹¹ Along these lines, it is

²⁰⁸See Robert Bellarmine, *De Ecclesia Militante*, Vol. II, in *Omnia Opera* (Milano: 1857), cap. 2-3; Sullivan, *Salvation Outside the Church?*, 88.

²⁰⁹See LG, 14.

²¹⁰Bellarmino, *De Ecclesia Militante*, Ch. 3.

²¹¹*Ibid.*, Chs. 3 and 6.

proposed by Francis Sullivan S.J., that St. Robert also taught that it is possible for those who had never heard the Gospels to receive salvation, merely through an implicit faith in Christ.²¹²

The theology of the Counter-Reformation does a lot to express what communion with the Church involves. It is clear that Baptism and Eucharist play a vital role in the effecting of grace and virtue for one's salvation and hence are the ordinary means of salvation. At the same time the implicit desire for communion with the Church, which is fulfilled through Baptism and Eucharist, suffices not merely for those who were never evangelized but also those who desire to reconcile themselves to the Church after being excommunicated. It is clear that while the Church explicates what constitutes communion with the Church in an ever clearer and more precise manner, that either by an implicit desire for the Church or explicit faith in the existence of God and His Divine Providence (cf. Heb. 11: 6) one may already have the grace sufficient for salvation. This, though much later, becomes clarified by Pope Clement XI who condemns in his dogmatic constitution *Unigenitus* the notion that there is "no grace outside of the Church."²¹³ The issue which will arise, that is clarified after Vatican II, is whether or not this grace, sufficient for salvation that one may already have signifies that the Church is not necessary for salvation? If one, following a non-Christian religion already has salvific grace then how is the Church necessary for salvation? Furthermore, does this grace come through the mediation of their religion, therefore rendering Christ Jesus just one of many mediators of salvation? These issues will come to a head during the Second Vatican Council and thereafter.

Vatican I and Vatican II

The periods of Vatican I and Vatican II are marked by resurgence in an authentic recovery and development of the Apostolic and Patristic heritage. Such thinkers as Johann Adam

²¹²See Sullivan, *Salvation Outside the Church?*, 91.

²¹³See Clement XI, *Unigenitus*, 29.

Möhlher and Bl. John Henry Newman did a great deal to show the organic development of the faith, a faith that grows without cutting itself off from its roots. From this point of view we begin by looking at Bl. Pope Pius IX.

Bl. Pope Pius IX recognized the importance of determining the culpability of those who will be denied the beatific vision. Bl. Pius IX teaches that those who are invincibly ignorant cannot, and never shall, be held culpable for their ignorance. This includes not belonging, in a full sense, to the Catholic Church.²¹⁴ Truly, one outside of the Catholic Church, and not culpable, guided through the divine light of grace in observing the natural law, which is inscribed upon all of our hearts, can indeed be saved.²¹⁵

Here, too, our beloved sons and venerable brothers, it is again necessary to mention and censure a very grave error entrapping some Catholics who believe that it is possible to arrive at eternal salvation although living in error and alienated from the true faith and Catholic unity. Such belief is certainly opposed to Catholic teaching. There are, of course, those who are struggling with invincible ignorance about our most holy religion. Sincerely observing the natural law and its precepts inscribed by God on all hearts and ready to obey God, they live honest lives and are able to attain eternal life by the efficacious virtue of divine light and grace. Because God knows, searches and clearly understands the minds, hearts, thoughts, and nature of all, his supreme kindness and clemency do not permit anyone at all who is not guilty of deliberate sin to suffer eternal punishments.²¹⁶

While affirming the necessity of belonging to the Catholic Church and adhering to its teachings on faith and morals, Bl. Pope Pius IX does not apply the formula to non-Christians. Rather, he applies its teaching to those who are baptized Christians.

Johann B. Franzelin speaks of the necessity of at least willing unity with the visible elements of the Church as necessary for salvation. He makes it clear that one cannot separate the body of the Church from the soul or spirit of the Church. The salvation and grace mediated by

²¹⁴See Pope Pius IX, *Quanto Conficiamur Moerore*, in *The Papal Encyclicals: 1740-1878* Vol. I (Ypsilanti, MI: The Pierian Press, 1990), 7.

²¹⁵See *ibid*; CCC, 27.

²¹⁶Pope Pius IX, 7.

the “soul” of the cannot be separated from a relationship with the constitutive elements of the Church.²¹⁷ Francis Sullivan S.J. expresses Franzelin’s teaching by saying, “...Their disposition of faith and supernatural charity include an implicit desire of belonging to the true church (since objectively this is what God has established as the means of their salvation). This *votum ecclesiae*, which is implicit in their disposition, establishes a saving relationship not only with the soul, but also the body of the church, such that they can be said to belong to the church, in the sight of God, even though they are outside of it in the eyes of men.”²¹⁸ Building upon St. Thomas and St. Robert Bellarmine, Franzelin expresses that one who is not Christian can indeed receive the salvation of Christ Jesus through an implicit desiring. Relationship with the Church of Christ is tantamount to one’s reception of saving grace.

The First Vatican Council teaches that only those who have no relationship, not even an implicit desire of unity, with Christ and His Church are outside of salvation.²¹⁹ Of those who culpably remain outside of the Catholic Church Bl. Pius IX teaches: “For, it must be held by faith that outside the Apostolic Roman Church, no one can be saved; that this is the only ark of salvation; that he who shall not have entered therein will perish in the flood; but, on the other hand, it is not necessary to hold for certain that they who labor in ignorance of the true religion, if this ignorance is invincible, are not stained by any guilt in this matter in the eyes of God.”²²⁰

Prior to the Second Vatican Council the issue of salvation outside of the Church became a much discussed issue.²²¹ The prevalent orthodox expression of the faith at that time was that the font of grace is Christ and the Eucharist is Christ. Hence the Eucharistines, falsely

²¹⁷See Johann Baptist Franzelin, *Theses de Ecclesia Christi*, (Romae: ex Typographia Polyglotta S.C. de Propaganda Fide, 1887), 413-415.

²¹⁸See Franzelin, *Theses de Ecclesia Christi*, 413-415.

²¹⁹See *ibid.*

²²⁰See D, 1647.

²²¹After the promulgation of *Mystici Corporis Christi* of Ven. Pope Pius XII, Leonard Feeney, went into heresy by being excommunicated when taking the formula “Extra Ecclesiam Nulla Salus” to be interpreted as no one unless they are within the Roman Catholic Church can be saved.

interpreting a valid teaching, taught that the actual, real reception of the Eucharist was necessary for salvation.²²² In contrast to the Eucharistines, Yves Congar teaches that where non-Christians, through desire for God, live by the grace of Christ they are able to receive salvation.²²³ The desire for God is the desire for His salvation. His salvation is mediated through the Church and the heart of the Church is the Eucharist. De Lubac expresses the need for one to respond freely to the gift of salvation in order to receive it.²²⁴ Sullivan expresses de Lubac's teaching in the following way, "...if that person is docile to the suggestions of grace, his soul already tends spontaneously to the church as to its natural home; he is already a Catholic 'by anticipation'; he can be said to 'aspire' to the fullness which the church would offer him, and in which he would be ready to 'lose himself' once the obstacles that hide it from him were moved."²²⁵ The theologians of the pre-Vatican II era develop the Church's teachings in a very clear manner, while also having a very generous openness to God's capacity to mysteriously offer grace to those who are outside of the visible confines of the Church.

Venerable Pope Pius XII in *Mystici Corporis Christi*, the leading magisterial document on ecclesiology before the Second Vatican Council, provides a very generous outline of how one can be related (*ordinatur*) to the Church while not in reality (*reapse*) a member of the Catholic Church. Merely through the "unconscious desire and wish (*inscio quodam voto ac desiderio*)"²²⁶ one is related (*ordinatur*) to the Church. This teaching of Pope Pius XII excludes the exclusivist interpretation of Leonard Feeney, S.J.,²²⁷ who taught that those who died outside

²²²See Johann Auer, *A General Doctrine of the Sacraments and The Mystery of the Eucharist* (Washington, D.C.: The Catholic University Press, 1995), 333.

²²³See Yves Congar, *Chrétiens désunis* (Paris: Cerf, 1937), 103 and 292; Sullivan, *Salvation Outside the Church?*, 130.

²²⁴See Henri de Lubac, *Catholicism: Christ and the Common Destiny of Man* (San Francisco: Ignatius Press, 1988), 234-240; see also 217ff.

²²⁵Sullivan, *Salvation Outside the Church?*, 131.

²²⁶Pope Pius XII, *Mystici Corporis Christi*, 103; AAS 35 (1943), 242-243.

²²⁷See ND, 854-857.

the visible boundaries of the Catholic Church are denied salvation. The Holy Office issued a letter in 1949 to the then-Archbishop of Boston, Richard Cushing, that explicates the faith of the Church's teaching that one does not have to be a member of the Church *reapse*, but only by *voto et desiderio* in order to gain everlasting life.²²⁸ The Holy Office provides the authentic expression of the formula. The Holy Office teaches the necessity of the Church for salvation as the Church was established by Christ as a means of salvation.²²⁹ The Holy Office also teaches that one can have the effects of the "helps to salvation which are ordered to the last end"²³⁰ by a desire or longing. The Holy Office also teaches that one does not have to be incorporated into the Church in reality (reapse) for salvation and that this desire does not have to be explicit.²³¹ Furthermore, the Holy Office's letter taught that, for those who are invincibly ignorant, God accepts their implicit desire which is based on their good disposition of soul.²³² This implicit desire to be related to the Church, which suffices for salvation, is perfected in charity which must be expressed through supernatural faith.²³³ The Holy Office also teaches, drawing from *Mystici Corporis Christi*, that those who are members are those who have been baptized and profess the true faith.²³⁴ The Holy Office interprets Pius XII's teaching and censures those who teach that "those who adhere to the Church only with an implicit desire"²³⁵ are without salvation. They also censure those who teach that people have the equal opportunity for salvation in any religion.²³⁶ There is the expectation that the desire sufficient for salvation be informed by perfect charity and an implicit desire must have supernatural faith in the existence of God and that God rewards

²²⁸See ND, 854-857.

²²⁹See *ibid.*, 854.

²³⁰*ibid.*, 855.

²³¹See *ibid.*

²³²See *ibid.*, 855.

²³³See *ibid.*, 857.

²³⁴See *ibid.*, 856.

²³⁵*ibid.*, 856.

²³⁶See *ibid.*

those who seek Him.²³⁷ In this letter of the Holy Office the formula “Extra Ecclesiam Nulla Salus” first receives a dogmatic definition from the Magisterium and its authentic expression. The Second Vatican Council will further develop the notion of membership and relationship to the Church.

Vatican II clearly teaches that salvation is made available to people outside of the Catholic Church. This comes from the fact that at Vatican II the notion of the Catholic Church being the Church of Christ is developed in the expression that “the Church of Christ subsists in the Catholic Church.”²³⁸ This notion allows for a more generous understanding of non-Catholic Christians regarding their relationship to Christ and His Church. By one’s Baptism any Christian conjoined, and without any need for an implicit desire for the Catholic Church, to the Church, the Mystical Body of Christ. “Many elements of sanctification and of truth are found outside of its visible structure. These elements, as gifts belonging to the Church of Christ, are forces impelling toward catholic unity.”²³⁹ *Lumen Gentium* then seeks to express how for non-Christians the capacity exists for receiving salvation. The Council teaches that those who have faith in God as Creator and trust in His Divine Providence, uniting their wills with the truth, are also capable of attaining salvation.²⁴⁰

In *Gaudium et Spes* the Council teaches that non-Christians of good will who have grace operative in their hearts in an unseen manner can be related, through the power of the Holy Spirit, to the Paschal Mystery.²⁴¹ Hence, other world religions do not mediate salvation, but God’s grace can unite those beyond the visible confines of the Catholic Church to His Paschal Mystery. In the hearts of those men of good will where grace is active invisibly, we can say that

²³⁷See ND, 857.

²³⁸See LG, 8.

²³⁹ibid., 8.

²⁴⁰See ibid., 16.

²⁴¹See GS, 22.

a non-Christian is mysteriously related to Christ, even if he is unconscious of the role of Christ in his life.²⁴² The activity of the Holy Spirit is neither separate nor distinct from that of the Son of God, Jesus Christ, and hence the Holy Spirit, through an unseen grace, relates a non-Christian, through extraordinary and mysterious means, to the Paschal Mystery; outside of such a participation in the Paschal Mystery no man is saved.²⁴³

The question remains, Is it not a profound yearning for truth, life and love that leads one to ponder the meaning of his/her existence?

For man will always yearn to know, at least in an obscure way, what is the meaning of his life, of his activity, of his death. The very presence of the Church recalls these problems to his mind. But only God, Who created man to His own image and ransomed him from sin, provides the most adequate answer to the questions, and this He does through what He has revealed in Christ His Son, Who became man. Whoever follows after Christ, the perfect man, becomes himself more of a man. For by His incarnation the Father's Word assumed, and sanctified through His cross and resurrection, the whole of man, body and soul, and through that totality the whole of nature created by God for man's use.²⁴⁴

The whole search for God begins with a yearning, a desire. This desire is at the beginning of our journey toward communion with God.²⁴⁵ The Second Vatican Council does not deny the role of the implicit desire to bring about one's mysterious relationship with Christ and His Paschal Mystery. Yet, the Council does make clear who is, or is not, a member of the Church.

The Council first teaches that all humanity belongs or is related (*ordinantur*) to the "catholic unity which prefigures and promotes universal peace".²⁴⁶ *Lumen Gentium* uses the term *incorporantur* only in regards those in full communion with the Catholic Church.²⁴⁷

Catechumens with an explicit desire to be incorporated into the Catholic Church are

²⁴²See CDF, *Dominus Iesus*, 12: AAS 92 (2000), 752-754.

²⁴³See *ibid.*

²⁴⁴GS, 41.

²⁴⁵See CCC, 27.

²⁴⁶LG, 13.

²⁴⁷See *ibid.*, 14. "Illi plene Ecclesiae societati incorporantur, qui Spiritum Christi habentes, integram eius ordinationem omniaque media salutis in ea instituta accipiunt, et in eiusdem compage visibili cum Christo, eam per Summum Pontificem atque Episcopos regente, iunguntur, vinculis nempe professionis fidei, sacramentorum et ecclesiastici regiminis ac communionis."

coniunguntur, conjoined.²⁴⁸ The Council further states that those who are sacramentally confirmed (chrismated) are “*perfectius vinculantur*”,²⁴⁹ more perfectly bound, chained to the Church. The Council uses the term *coniunctam*, conjoined, for those Christians who lack full ecclesial and juridical communion with the Catholic Church, i.e., the Orthodox and those ecclesial communities derived from the Reformation.²⁵⁰ Again, within those who are conjoined to the Catholic Church there are distinctions between those who have valid Apostolic Succession (Episcopate) and a valid Eucharist, and those who do not. As regards all those who have not yet received the Gospel but are related to God in a mysterious way, the Council uses the term *ordinantur*.²⁵¹ The term *ordinantur*, “related to,” is a very positive term as it expresses a mysterious relationship with the Church because these non-Christians are receivers of grace and truth which are ordered to communion with the Church of Christ. The term *ordinantur* expresses the reality of grace leading all people to Christ. Hence, Vatican II does distinguish levels of communion with Christ and/or relationship to the People of God, the Church. Amongst non-Christians the Council also makes distinctions. First there are the Jews who are the receivers of the promise and the covenants.²⁵² The Council then moves to the other Abrahamic religion, Islam, which shares acknowledgment of the Creator and a merciful God.²⁵³ After the Muslims, the Council addresses all those who seek God with a “sincere heart, and, moved by grace, try in

²⁴⁸LG, 14.

²⁴⁹*ibid.*, 11.

²⁵⁰*ibid.*, 15. “Cum illis qui, baptizati, christiano nomine decorantur, integram autem fidem non profitentur vel unitatem communionis sub Successore Petri non servant, Ecclesia semetipsam novit plures ob rationes coniunctam.” We must also include in this category the Assyrian Church of the East, SSPX and Old Catholics (Utrecht); See CIC, 844 §3.

²⁵¹LG, 16. “Ii tandem qui Evangelium nondum acceperunt, ad Populum Dei diversis rationibus ordinantur.” See NA, 2.

²⁵²LG, 16; NA, 4.

²⁵³See LG, 16; NA, 3.

their actions to do his will as they know it through the dictates of their conscience—those too may achieve eternal salvation.”²⁵⁴

While no limits can be placed upon God’s omnipotence, it is clear that God ordinarily communicates His salvific grace within the sacramental economy of the Church, the “universal sacrament of salvation”.²⁵⁵ At the same time, even those who come to eternal life while lacking visible communion with the Church of Christ only receive their salvation through the mediation of Jesus Christ by the activity of the Holy Spirit mysteriously offering them a share in the Paschal Mystery, which is most perfectly given us through the Eucharistic sacrifice.²⁵⁶

The concept of “Extra Ecclesiam Nulla Salus” as understood today applies to those incorporated within the Catholic Church or those who know they should be incorporated but refuse to join. Those who are within the Church, and knowing of its necessity, leave it, are held culpable for the potential loss of their salvation by removing themselves from the salvific grace mediated by the Church and most perfectly in the Eucharist. A Catholic cannot seek to find salvation and truth outside of the Church. That being said, even those who are not formally and visibly a part of the Church, are still able to receive, in a mysterious way, salvific grace through the Church, the instrument of salvation, and this is communicated through the unique mediation of Christ Jesus, crucified and risen.²⁵⁷ It is therefore clear that salvation is not mediated by any other religion. Only through the mediation of Christ and the mysterious activity of the Holy Spirit can non-Christians also receive salvation from the Church of Christ.²⁵⁸ Interestingly enough the formula has maintained its original patristic notion as only applying to those

²⁵⁴LG, 16.

²⁵⁵ibid., 48.

²⁵⁶PO, 5; SC, 47-48; Pope Paul VI, *Mysterium Fidei*, 1, 4, 27-28: AAS 57 (1965), 753, 754 & 759; Pope John Paul II, *Ecclesia de Eucharistia*, 3: AAS 95 (2003), 434-435; Pope Benedict XVI, *Sacramentum Caritatis*, 9, 34-35: AAS 99 (2007), 111-112 and 133-134; Ratzinger, *Feast of Faith*, 45-47, 54-62, 65-66.

²⁵⁷CDF, *Dominus Iesus*, 20: AAS 92 (2000), 761-762.

²⁵⁸ibid., 20-21: AAS (2000), 761-763.

incorporated into to the Catholic Church. The Church's understanding of the formula must always be interpreted within the context of the universal salvific will of God.²⁵⁹

The Congregation of the Doctrine of the Faith in its document *Dominus Iesus* encourages theologians to explore and develop a more clear understanding of God's salvific plan, most especially regarding the salvation of those who are mysteriously in a relationship with the Church and receive the salvific grace mediated by Christ.²⁶⁰ This thesis seeks to explore this mysterious salvific mediation of Christ to non-Christians by stating that non-Christians must be, in a mysterious way, in relationship with Jesus Christ through an implicit desire of the Eucharist, who is the very same Christ. The implicit desire for the Eucharist proceeds from the explicit desire for God which, for a non-Christian, is an implicit desire for Christ Jesus. The Eucharist constitutes the Church and therefore an implicit desire for the Eucharist is a desire for the Church but does not incorporate or conjoin one to the Church. This is because only an explicit desire for Baptism, such as in the case of a catechumen, conjoins one to the Church.²⁶¹ The implicit desire for the Eucharist allows for a non-Christian to benefit mysteriously from the fruits of the Paschal Mystery through the activity of the Holy Spirit who seeks to bring all people into unity with Christ. The Eucharist is not the first object of the implicit desire, Jesus is. One's desire for the Eucharist, the sacramental presence of Jesus, comes only after first desiring communion with Christ and His Church. Where Jesus and His Church are necessary for salvation, the Eucharist is an aid to salvation, but not a necessity of means for salvation for all humanity. The Eucharist remains the ordinary means of salvation for the baptized as it is one's participation in the continuous offering of the Paschal Mystery for our salvation through the ministry of Christ's Church.

²⁵⁹See CDF, *Dominus Iesus*, 13-14, 20 & 22: AAS 92 (2000), 754-755, 761-762, 763-764.

²⁶⁰See *ibid.*, 21: AAS 92 (2000), 762-763.

²⁶¹See LG, 14.

Conclusion

The dogmatic formula “Extra Ecclesiam Nulla Salus” is taught by the Catholic Church and authentically interpreted within two contexts. First, the universal salvific will of God is mediated through the Son of God, Jesus Christ the sole mediator of salvation to all mankind. The Church of Christ subsists in the Catholic Church, which is the universal sacrament of salvation and necessary for salvation. All grace and truth outside of the visible confines of the Catholic Church are related/ordered unto, *ordinantur* the Catholic Church. Even those who are saved while not being Christians are saved through a mysterious relationship to Christ and His Church. The implicit desire for the Eucharist is the same, but subsequent to the implicit desire for Jesus Christ, which is an explicit desire for God. “Nor shall divine providence deny the assistance necessary for salvation to those who, without any fault of theirs, have not yet arrived at an explicit knowledge of God, and who, not without grace, strive to lead a good life.”²⁶² Second, the formula, “Extra Ecclesiam Nulla Salus”, has never authentically been interpreted in a manner where it is applied to non-Christians except those who know they should be Catholic. This teaching applies to Catholic Christians who culpably commit an act of heresy, schism or apostasy. It is a warning to those within the Catholic Church that they could suffer the loss of heaven by leaving the communion of faith, the bond of charity, and the true worship of the one God in the Eucharist.

²⁶²LG, 16.

Chapter II

The “Ordinary Means of Salvation”-Baptism and the Eucharist

“Jesus answered, ‘Amen, amen, I say to you, no one can enter the kingdom of God without being born of water and Spirit’” (John 3: 5). The Church teaches in obedience to the teaching of Jesus Himself that Baptism is necessary for salvation. Baptism is necessary for salvation for those to whom the Gospel has been proclaimed and preached and who have had the opportunity to ask for Baptism.²⁶³ God has bound salvation to the sacraments, but God is not bound by the sacraments; therefore God can operate outside of the economy of the sacraments.²⁶⁴ The ordinary means of salvation is through the sacramental economy of the Church.²⁶⁵

Christ Jesus died for all people and hence has offered salvation universally. The Holy Spirit offers to all those who are not acquainted with the sacraments participation in the Paschal Mystery of Christ Jesus,²⁶⁶ a way that is salvific, but outside the ordinary sacramental economy. Before we can speak further on this extraordinary means of salvation offered by the Holy Spirit we must first speak of Baptism and how it incorporates one into the Church, which is necessary for salvation.²⁶⁷

***Incorporantur, Coniunctum, Ordinantur* and Karl Rahner’s Theory of the Anonymous Christian**

Baptism incorporates one into Christ.²⁶⁸ Catechumens who have expressed an explicit desire to be incorporated into the Catholic Church are *coniunguntur* to the Church.²⁶⁹ Christians

²⁶³Mt 28:19-20; cf. ND, 1424; LG, 14; AG, 5; CCC, 1257.

²⁶⁴See CCC, 1257.

²⁶⁵See *ibid.*, 1129.

²⁶⁶See GS, 22; CCC, 1260.

²⁶⁷See Pope John Paul II, *Redemptoris Missio*, 9; ND 21, 38, 39, 804, 810, 813-814, 849.

²⁶⁸See LG, 14.

²⁶⁹See *ibid.*

who are baptized but are outside of full communion with the Catholic Church are also joined to her.

All validly baptized Christians are a part of the Church, yet some lack full communion. Those who have not yet received the Gospel are also related to the People of God, the Church, in various ways.²⁷⁰ The Baptism of desire or repentance does not incorporate one into the Church, but it does grant one a share in the Paschal Mystery through the activity of the Holy Spirit and cancels original sin.²⁷¹ The Baptism of desire is not a sacrament, as it is not a sign and does not impart the sacramental character, but still has the saving effect of the sacrament of Baptism.²⁷²

These foundations led Karl Rahner S.J. to develop the theory of the *Anonymous Christian*. Rahner's theory of grace and the orientation of mankind led him to believe that man does not need always to have a conscious, explicit awareness of the supernatural existential.²⁷³ The anonymous Christian "is justified through the grace of Christ and through a faith, hope and love for God and mankind which are to be qualified as specifically Christian in a special sense, even though this triad, constituting the single way to salvation and possession of salvation, is something of which they are not objectively aware in the sense of having consciously explicated their specifically Christian dimension to themselves. Merely in passing it may be remarked that we might actually apply the term 'anonymous Christian' to every individual who, in virtue of God's universal will to save, and thereby in virtue of the 'supernatural existential', is inescapably confronted with the offering of God's self-bestowal and is totally unable to escape from this situation."²⁷⁴ The supernatural existential makes salvific history co-extensive alongside human

²⁷⁰See LG, 16; St. Thomas, *S. Th.* III, q. 8 a. 3 ad 1.

²⁷¹See St. Thomas, *S. Th.* III, q. 66 a. 11.

²⁷²See *ibid.*, ad 2.

²⁷³See Karl J. Rahner, *Theological Investigations* Vol. I (Baltimore/London: Helicon Press and Darton, Longman & Todd, 1969), 297-317.

²⁷⁴Karl Rahner, *Theological Investigations* Vol. XIV (New York: The Seabury Press, 1976), 282.

history; wherever it may be that mankind, using its capacity for making free decisions, voluntarily accepts the self-offering of God through faith, hope and love we see man in relationship with the supernatural existential.²⁷⁵ “But we prefer the terminology according to which that man is called an ‘anonymous Christian’ who on the one hand has *de facto* accepted of his freedom this gracious self-offering on God’s part through faith, hope and love, while on the other he is absolutely not yet a Christian at the social level (through baptism and membership of the Church) or in the sense of having consciously objectified his Christianity to himself in his own mind (by explicit Christian faith resulting from having hearkened to the explicit Christian message). We might therefore put it as follows: the ‘anonymous Christian’ in our sense of the term is the pagan after the beginning of the Christian mission, who lives in the state of Christ’s grace through faith, hope and love, yet who has not explicit knowledge of the fact that his life is oriented in grace-given salvation to Jesus Christ.”²⁷⁶ Rahner makes clear that as all humanity is oriented to Christ, and only through Christ can one be saved, the primordial grace received by all humanity leads us to an unconscious, anonymous Christianity. Those anonymous Christians who accept this grace given to all humanity and which is operative in all of us manifest a fundamental or principal will to be one with Christ and His true Church for their salvation.²⁷⁷ The fundamental grace that directs all of humanity toward unity with Christ can be described in a way similar to that in *Lumen Gentium* of non-Christian religions.

The Church is seen as the “one, total presence in history of the one God-man in his truth and grace” and “the church has a fundamental relationship to all people.”²⁷⁸ There is then, a unity amongst Christians that is larger than the visible confines of the Catholic Church. Non-

²⁷⁵See Patrick Burke, *Reinterpreting Rahner* (New York: Fordham University Press, 2002), 175.

²⁷⁶Rahner, *Theological Investigations* Vol. XIV, 283.

²⁷⁷See Rahner, *Theological Investigations* Vol. XIV, 283-287; Paul M. Haffner, *Mystery of the Church* (Leominster: Gracewing, 2007), 221; Burke, 177-178.

²⁷⁸See Burke, 177.

Christians, and even atheists, who are faithful to the dictates of their conscience, can be saved.²⁷⁹ It appears that Rahner actually proposes that grace is operative through other religions in order to bring people into the mystery of God, and furthermore, that a pagan can be saved within his/her innermost heart even though he/she is not consciously and explicitly a Christian.²⁸⁰ Ultimately, what Rahner's theory tries to express is the "how" a non-Christian can, without the proclamation and preaching of the Gospel, express an act of supernatural faith.²⁸¹ This comes down to the fact that the grace operative in all mankind, even those who are not baptized, is oriented toward God who is its source and finality.²⁸² The fact that this grace which comes from Christ can be found in all of humanity signifies for Rahner that all mankind already has some fundamental participation in Christ.

There are three main points of contention with Rahner's theory: (1) *Lumen Gentium* only speaks of the baptized as incorporated and catechumens, with an explicit desire, as conjoined to the Church; therefore the fundamental grace which draws all humanity into unity with Christ and His Church does not incorporate one into the Church and hence they are called anonymous Christians. It may be that Rahner takes the concept of Logos Spermatikos too far. While any grace or truth had outside the visible confines of the Catholic Church helps one toward God, the source of grace and truth, such grace is always ordered to the Church and does not signify that faithfulness and obedience to one's own conscience is the lone necessity for salvation.²⁸³ This cannot be upheld as when one's conscience does not seek the truth and the good he may be culpable for their erroneous judgments.²⁸⁴ (2) According to Rahner's theory anonymous

²⁷⁹See Rahner, *Theological Investigations* Vol. XIV, 284.

²⁸⁰See Burke, 178-179; Rahner, *Theological Investigations* Vol. XIV, 292.

²⁸¹See Burke, 182.

²⁸²See *ibid.*

²⁸³Rahner, *Theological Investigations* Vol. XIV, 284.

²⁸⁴See CCC, 1789 and 1791.

Christians receive salvific grace from Christ unknowingly. Hence, they are saved by Christ—without knowledge of this fact. This much is true. Yet, to attribute the name Christian to a person of another religion who is being saved according to the dictates of his own conscience signifies that there is no relationship necessary to be had with Christianity for their salvation or at least in regards the formation of their conscience, only to follow the dictates of their conscience and their own religious beliefs. *Dominus Iesus* condemns the notion that any other religion is salvific on its own.²⁸⁵ The grace and truth that non-Christians have discovered throughout creation and in their adherence to the natural law and reason provide the mysterious relationship to the Church to which all truth is ordered;²⁸⁶ this grace and truth found in creation does not signify that these elements of truth and grace exist as proper to that religion. One or another religion does not stand alone as its own source of salvation. Truth and grace are ordered to the Church, and only through the Church is salvation mediated by Jesus Christ the unique mediator of salvation.²⁸⁷ The Church is the unique instrument of salvation and therefore all are saved through the Church whether consciously or not. Rahner does express the notion clearly that a person of another religion who receives salvation does so only inasmuch as the salvific grace he has received is ordered to communion with the Church and Christ, even if he never comes to the awareness of the fact that that grace and truth was secretly leading him to the Church. Rahner's understanding of the importance of the role of implicit desire is commendable, but where he takes the notion runs the risk of being anti-ecclesial, even if Rahner did not intend such. It is clear that Rahner did not intend to marginalize or deny the necessity of the Church. (3) There is a problem with free-will. The supernatural existential which exists in all of humanity could be interpreted as forcing or

²⁸⁵CDF, *Dominus Iesus*, 20-21: AAS 92 (2000), 761-763.

²⁸⁶LG, 8 and 16.

²⁸⁷CDF, *Dominus Iesus*, 20-21.

strongly impelling one toward Christ; even if unconsciously. This interpretation could damage the delicate balance between free will and grace.

Rahner does teach that there is a voluntary willing on the part of the person who responds to the supernatural existential. But it must also be stated that one must be careful to avoid the wrong notions of a fundamental moral option for God that then undermines the value of particular acts. “There thus appears to be established within human acting a clear disjunction between two levels of morality: on the one hand the order of good and evil, which is dependent on the will, and on the other hand specific kinds of behaviour, which are judged to be morally right or wrong only on the basis of a technical calculation of the proportion between the ‘pre-moral’ or ‘physical’ goods and evils which actually result from the action. This is pushed to the point where a concrete kind of behaviour, even one freely chosen, comes to be considered as a merely physical process, and not according to the criteria proper to a human act.”²⁸⁸ We cannot state that one can develop a fundamental option for God and the good and then fail to express this through “concrete kinds of behaviour” which also bear real moral consequences.

One who exhibits “good will” is always at least implicitly following Christ. When God is the last end of one’s fundamental option this would impel him/her to love God and neighbor and exhibit his/her relationship with the final end, God in all of one’s particular moral acts. When God is the ultimate end, we proceed to act in true freedom, since our choices and particular acts are made in conformity with our ultimate end.

Jesus’ call to “come, follow me” marks the greatest possible exaltation of human freedom, yet at the same time it witnesses to the truth and to the obligation of acts of faith and of decisions which can be described as involving a fundamental option. We find a similar exaltation of human freedom in the words of Saint Paul: ‘You were called to freedom, brethren’ (Gal 5:13). But the Apostle immediately adds a grave warning: ‘Only do not use your freedom as an opportunity for the flesh’. This warning echoes his earlier words: ‘For freedom Christ has set us free; stand fast therefore, and do not submit again to a

²⁸⁸Pope John Paul II, *Veritatis Splendor*, 65: AAS 85 (1993), 1185-1186.

yoke of slavery' (Gal 5:1). Paul encourages us to be watchful, because freedom is always threatened by slavery. And this is precisely the case when an act of faith — in the sense of a fundamental option — becomes separated from the choice of particular acts, as in the tendencies mentioned above.²⁸⁹

One's free response to the good has to be exercised by his/her free particular acts congruent with the highest good and ultimate end: God, Jesus Christ. One cannot be a person of good will and supernatural faith in God who lives as a slave to sin and death. Mortal sin is an act done without God as the ultimate end and moral object, but pleasure as the object and ultimate end. One must exhibit in one's concrete behaviors the desire for God, for the good. A fundamental option should not begin with the subject, but with the moral object which must be the ultimate end: God. The Eucharist as the moral object, the ultimate end of one's fundamental option and means for salvation, even if only implicit, would bind one not merely to God but also to neighbor as the Eucharist is a communal reality. Hence, one's particular acts would have to be congruent with the means for salvation, the Eucharist.

In my thesis I cannot accept the theory of the anonymous Christian. The Baptism of desire/repentance grants the effects of sacramental Baptism, but it does not incorporate one into the Church or imprint a sacramental character. This is what is found in Vatican II, as expressed by *Lumen Gentium* and *Gaudium et Spes*.²⁹⁰ "Those who are unbaptized, though not actually in the Church, are in the Church potentially. And this potentiality is rooted in two things—first and principally, in the power of Christ, which is sufficient for the salvation of the whole human race; secondly, in free will."²⁹¹ It is our position that the Baptism of desire is what imparts an implicit desire for the Eucharist, as the sacrament of Baptism is properly ordered to the Eucharist. Even though this particular type of Baptism is not a sacrament and does not imprint a sacramental

²⁸⁹Pope John Paul II, *Veritatis Splendor*, 66: AAS 85 (1993), 1185-1186.

²⁹⁰LG, 16; GS, 22.

²⁹¹St. Thomas, *S. Th.* III, q. 8 a. 3. ad 1.

character, which is needed for right worship and a sacramental reception of the Eucharist in reality, the fruits for one's salvation are still capable of being received. The non-Christian can indeed have the unconscious, implicit desire for the Baptism of desire/repentance.

The Ordering of Baptism to the Eucharist

St. Thomas teaches that the Eucharist is the consummation of the spiritual life and the end of the other sacraments; hence Baptism is ordained to one's reception of the Eucharist.²⁹² The Church is the "Church of the Eucharist".²⁹³

We receive a participation in the sacrifice of the Cross, which is central to our faith and constitutive of the Church, in Baptism, and in the Eucharist we are perfected. The exercise of the priesthood of Christ is fulfilled on the Cross where He is both priest and victim. At His Baptism Jesus foreshadowed His three days in the ground, His death and Resurrection.²⁹⁴ Our act of descending into the waters of Baptism is our "participation in Jesus' world-transforming struggle in the conversion of life that took place in his descent and ascent."²⁹⁵ Our Baptism grants us a share in the death and Resurrection of Christ.²⁹⁶ This is perfected in us through the Eucharist which is the Crucified and Resurrected Lord Jesus Christ.

Baptism is the sacrament of faith.²⁹⁷ Charity is what both precedes faith and hope and perfects faith and hope.²⁹⁸ The Eucharist is the sacrament of Charity.²⁹⁹ Baptism is therefore ordered to completion and perfection in the Eucharist, the sacrament of charity.

²⁹²See St. Thomas, *S. Th.* III, q. 73 a. 3.

²⁹³Pope John Paul II, *Ecclesia de Eucharistia*, 1: AAS 95 (2003), 433.

²⁹⁴See Pope Benedict XVI, *Jesus of Nazareth: From the Baptism in the Jordan to the Transfiguration* (New York/London/Toronto/Sydney/Auckland: Doubleday, 2007), 17-20.

²⁹⁵Pope Benedict XVI, *Jesus of Nazareth: From the Baptism in the Jordan to the Transfiguration*, 20.

²⁹⁶See St. Cyril of Jerusalem, *Mystagogical Catecheses*, II.1-8.

²⁹⁷See St. Mark 16: 16; CCC, 1236, 1253-1255.

²⁹⁸See St. Thomas, *S. Th.* II-II, q. 17 a. 6-8; I Cor. 13: 13.

²⁹⁹See St. Thomas, *S. Th.* III, q. 73 a. 3; Pope Benedict XVI, *Sacramentum Caritatis*, 1: AAS 99 (2007), 105-106.

The Desire for the Eucharist Given at Baptism

“By Baptism a man is ordained to the Eucharist, and therefore from the fact of children being baptized, they are destined by the Church to the Eucharist. Just as they believe through the Church's faith, so they desire the Eucharist through the Church's intention, and, as a result, receive its reality.”³⁰⁰ In the case of infant Baptism the desire for the Eucharist is provided through the intention of the Church. When the sacrament of Baptism occurs in the context of the Holy Mass this intention is even more apparent. In the case of adult Baptism, which normally occurs at the Easter Vigil, the neophyte also receives the Eucharist at the same Liturgy; again highlighting the connection between Baptism and the Eucharist.

When a person is baptized as an infant the person themselves cannot make an explicit desire for the Eucharist. This is provided by the Church because it is not possible to attribute an implicit desire to an infant. The catechumen to be baptized on the other hand exhibits an explicit desire for the Eucharist.³⁰¹

It is only possible to attribute an implicit desire for the Eucharist to those who receive the Baptism of desire. In this case their desiring the fruits of Baptism necessarily includes their desire for the Eucharist. “Accordingly, before actual reception of this sacrament, a man can obtain salvation through the desire of receiving it, just as he can before Baptism through the desire of Baptism.”³⁰² The connection that must be made is that even the implicit desire for Baptism, which is had by all those who live a life of good will and supernatural faith in the existence of God, is for the fruits of Baptism which includes the being able to receive the Eucharist.

³⁰⁰St. Thomas, *S. Th.* III, q. 73 a. 3.

³⁰¹ In the Eastern Churches the baptized infant receives the Eucharist at Baptism.

³⁰²St. Thomas, *S. Th.* III, q. 73 a. 3.

The Necessity of Baptism for Salvation

We now need to express the Church's faith on the necessity of Baptism for salvation. Baptism has always been at the foundation of Christian initiation and spiritual regeneration in the Church. Its necessity has not been a cause of debate in the history of the Church. Jesus Himself said, "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Matthew 28: 19). At the same time, the Church has taught its necessity for salvation and its importance in the economy of salvation.³⁰³ In 1422, in the "Decree for the Copts," the Church again spoke of the necessity of Baptism and exhorted the Copts not to delay infant Baptism.³⁰⁴ At the Council of Trent, the Church re-echoed the content of the "Decree for the Copts" including the need of infants to be baptized in order to receive salvation.³⁰⁵ Most importantly the Council of Trent taught that, "if anyone says that baptism is optional, that is, not necessary for salvation, *anathema sit*."³⁰⁶ The exhortation of the Council of Trent regarding the Baptism of infants as necessary for salvation was due to the teachings of some reformers against infant Baptism as the child was not capable of making a conscious act of faith.³⁰⁷

In 1980 the Congregation for the Doctrine of the Faith issued an instruction on infant Baptism, *Pastoralis Actio*, in which it affirms the command of Jesus and the suitability of baptizing infants. Furthermore, it upholds the necessity of Baptism for salvation also with regard to infants. "The sacrament is for them too the entry into the People of God and the gateway to personal salvation."³⁰⁸

³⁰³See CCC, 1217-1228, 1257-1261.

³⁰⁴See ND, 1419.

³⁰⁵See Council of Trent, 7th Session, "Canons on the Sacrament of Baptism", 1-14; 5th Session, "Decree Concerning Original Sin", 4; ND, 1420-1433.

³⁰⁶ND, 1424.

³⁰⁷Council of Trent, 7th Session, "Canons on the Sacrament of Baptism", 13-14.

³⁰⁸ND, 1443.

The Catholic Church has long been confronted with the issue of children who die before, during or shortly after childbirth and were without the possibility of receiving Baptism. In the year 2007 the International Theological Commission dealt with this issue of infant mortality before Baptism.

Jesus taught: ‘unless one is born of water and the Spirit, he cannot enter the kingdom of God’ (Jn 3:5); from which we understand the need for sacramental Baptism. Likewise, he said: ‘unless you eat the flesh of the Son of man and drink his blood, you have no life in you’ (Jn 6:53); from which we understand the (closely related) need for participation in the Eucharist. However, just as we do not conclude from the latter words that someone who has not received the sacrament of the Eucharist cannot be saved, so we should not deduce from the former words that someone who has not received the sacrament of Baptism cannot be saved. What we should conclude is that no-one is saved without some relation to Baptism and Eucharist, and therefore to the Church which is defined by these sacraments. All salvation has some relation to Baptism, Eucharist and the Church. The principle that there is ‘no salvation outside the Church’ means that there is no salvation which is not from Christ and ecclesial by its very nature. Likewise, the scriptural teaching that ‘without faith it is impossible to please [God]’ (Heb 11:6) indicates the intrinsic role of the Church, the communion of faith, in the work of salvation. It is especially in the liturgy of the Church that this role becomes manifest, as the Church prays and intercedes for all, including unbaptised infants who die.³⁰⁹

It is clear from this text promulgated by the International Theological Commission and approved by Pope Benedict XVI that even in the case of an infant who dies before Baptism or is the innocent victim of abortion,³¹⁰ it is possibly capable of receiving salvation through some relationship to Baptism, the Eucharist and the Church, which are all necessary for salvation. The fact that one can receive salvation without actual Baptism, the sacrament of Baptism in water and the Spirit, does not undermine the fact that Baptism is still necessary for salvation, the Baptism of desire. In the case of an infant or an embryo, which cannot express a desire for baptism because it does not have the capacity to exercise freedom, reason or conscience, the Church must either supply this intention, or else the universal salvific will of God and His omnipotence works through the Church for the sake of their salvation. “In fact, the universal salvific will of God and

³⁰⁹ITC, *The Hope of Salvation for Infants Who Die Without Being Baptized*, 99.

³¹⁰See *ibid.*, 2.

the correspondingly universal mediation of Christ mean that all theological notions that ultimately call into question the very omnipotence of God, and his mercy in particular, are inadequate.”³¹¹

The necessity of Baptism for salvation is due to the fact that it confers the spiritual life on infants and is the door to the other sacraments.³¹² St. Thomas did not see it as possible for a child to have Baptism of desire and therefore the desire for the Eucharist, save through the fact that the Church provides the desire for the Eucharist at one’s Baptism as an infant.³¹³ St. Thomas teaches this because an infant is not capable of being considered a moral agent and therefore cannot make a moral choice.³¹⁴ Nonetheless, the Church’s teachings have developed and while drawing heavily from St. Thomas they have also gone beyond his understanding.³¹⁵ St. Thomas and the Church teach that Baptism is ordered unto the Eucharist and in this way the infant who has some relationship to Baptism³¹⁶ also has a relationship to the Eucharist³¹⁷ and to the Church.

Conclusion

Baptism incorporates one into the Church which is necessary for salvation. Baptism is also necessary for salvation as it is the sacrament of regeneration and justification in Christ. The sacrament of Baptism, Baptism of desire and Baptism of blood all effect the fruits of Baptism, yet only the Sacrament of Baptism, in water and the Spirit, incorporates one into the Church, the

³¹¹See ITC, *The Hope of Salvation for Infants Who Die Without Being Baptized*, 2.

³¹²See St. Thomas, *S. Th.* III, q. 73 a. 3.

³¹³See *ibid.*

³¹⁴See *ibid.*, *S. Th.* III, q. 80 a. 9; CIC, 97 § 2; SCDS, *Quam Singulari*. “The principal interpreters of the Lateran Council and contemporaries of that period had the same teaching concerning this Decree. The history of the Church reveals that a number of synods and episcopal decrees beginning with the twelfth century, shortly after the Lateran Council, admitted children of seven years of age to First Communion. There is more over the word of St. Thomas Aquinas, who is an authority of the highest order, which reads: “When children begin to have some use of reason, so that they can conceive a devotion toward this Sacrament (the Eucharist), then this Sacrament can be given to them.” See AAS 2 (1910), 580; St. Thomas, *S. Th.* III, q. 72 a. 8 ad 2.

³¹⁵See ITC, 2.

³¹⁶See *ibid.*, 99.

³¹⁷See *ibid.*

Mystical Body of Christ, and imparts a sacramental character for the sake of right worship within the Church.³¹⁸ The Sacrament of Baptism is ordered to the Eucharist and hence the Baptism of desire necessarily contains the implicit desire for the Eucharist. “In holy communion he (she) will share the banquet of Christ’s sacrifice, calling God his (her) Father in the midst of the Church.”³¹⁹

³¹⁸See St. Thomas, III, q. 63 a. 4.

³¹⁹*Rite of Baptism: For Children*, (London: Incorporated Catholic Truth Society, 1969) under “The Lord’s Prayer”.

Chapter III

The Implicit Desire for the Eucharist as Necessary for Salvation

Jesus Christ is the sole mediator of salvation to all of humanity. A relationship with the Eucharistic Lord is necessary for salvation, even if only implicitly, as it is necessary to have a participation in/relationship to the Paschal Mystery for salvation. With the foundations laid down above let us now look more deeply into sacred Scripture and sacred Tradition in order to understand the role of the Eucharist in the offering of salvation to all of humanity. First, we will look at the Gospel of John in chapter 6 verses 53-58 and look at how sacred Tradition has interpreted this passage, as well as how it is expressed in the sacred Liturgy. We will also look at exactly what type of reception of the Eucharist is necessary for the reception of salvation. Lastly, we will explore whether or not our thesis holds up in the light of the fact that it is not necessary really, actually, to receive the Eucharist for salvation.

The Scriptural Aspect: John 6: 53-58

Chapter 6 verses 35-58 of John's Gospel is part of the "Bread of Life Discourse" that begins with the proclamation of Jesus in verse 48: "I am the bread of life." To understand the "Bread of Life Discourse" we will first need to explore a bit of the background context in which this pericope finds itself. A great scripture scholar of the twentieth century, Raymond Brown, has divided the Gospel of John into two main sections: the Book of Signs (John 1-12) and the Book of Glory (John 13-21).³²⁰

The pericope that we are interested in is a part of the Book of Signs where "the Word reveals himself to the world and to his own, but they will not accept him."³²¹ The "Bread of Life

³²⁰See Raymond E. Brown, *The Gospel and Epistles of John: A Concise Commentary* (Collegeville, Minnesota: The Liturgical Press, 1988), 16

³²¹*ibid.*

Discourse” finds itself within the third section of the Book of Signs (John 5: 1- 10: 42) where Christ goes about the replacement, transformation and fulfillment of the Old Testament feasts.³²² This begins with the replacement and fulfillment of the Sabbath where “Jesus, the new Moses, replaces the Sabbath ordinance (5: 1-47).”³²³ The context of chapter 6 is that of the contrast between Jesus and Moses. “Jesus is the definitive, greater Moses—the ‘prophet’ whom Moses foretold in his discourse at the border of the Holy Land and concerning whom God said, ‘I will put my words in his mouth, and he shall speak to them all that I command him’ (Deut 18: 18).”³²⁴ This leads us to our particular point of interest where the Passover is fulfilled in the bread of life.³²⁵ This third section is completed with the fulfillment of the feast of Tabernacles when Jesus identifies Himself as the source of living water and the light of the world as well as the fact that He is consecrated in place of the Temple altar.³²⁶ “The Mosaic background provides the context for the claim that Jesus makes. Moses struck the rock in the desert and out flowed water; Jesus promises the water of life.”³²⁷ The key understanding of this contrast between Moses and Jesus is that Moses spoke to God face-to-face, but when God revealed Himself to Moses he still only saw God’s back (cf. Exodus 33: 18, 22f); whereas “‘No one has ever seen God; it is the only Son, who is nearest to the Father’s heart, who has made him known (John 1: 18).’ Only the one who is God sees God—Jesus. He truly speaks from his vision of the Father, from unceasing dialogue with the Father, a dialogue that is his life.”³²⁸ The manna from heaven is replaced by Moses upon Mt. Sinai with the Law which becomes the real food that feeds Israel

³²²See Brown, 16.

³²³ibid.

³²⁴Pope Benedict XVI, *Jesus of Nazareth: From the Baptism in the Jordan to the Transfiguration*, 264.

³²⁵See Brown, 16.

³²⁶See ibid.

³²⁷Pope Benedict XVI, 264.

³²⁸ibid., 265-266.

(cf. Proverbs 9: 5).³²⁹ The manna given at the time of Moses was expected by the Jews to be given again at the end of days as the Messiah would be the second deliverer, the new Moses.³³⁰ The manna given by God through Moses in the desert sustained the life of the Jews but was perishable. The Eucharist is a heavenly manna that is imperishable and of heavenly sustenance.³³¹

Chapter six of John's Gospel begins with the multiplication of the loaves (John 6: 1-15) which shows that the entire chapter is characterized by Jesus' teaching on the Eucharist. The multiplication of the loaves was a "sign" and Jesus rebukes those in the synagogue at Capernaum who failed to realize this, instead of seeing it as merely their being fed and filled.³³² The people had been looking at salvation in purely material terms rather than spiritual. The manna from heaven "was earthly food—or rather a food substitute that would necessarily cease when Israel emerged from the desert back into inhabited country."³³³ The food that nourishes one's physical needs, bread, has now become the person who is the Law;³³⁴ "I am the bread of life (John 6: 48)."

The connection between chapter 6 and the Passover then connects the Eucharist not only with the eternal Law born of human flesh, the Incarnation, but also the Paschal Mystery of the Last Supper, Passion, Crucifixion, Death and Resurrection.

What we are contemplating here is the mystery of divine love, in all its majesty and beauty, unveiled for us in every gesture of Jesus. That is what is really revealed in Cana

³²⁹See Pope Benedict XVI, 266-267 .

³³⁰See R.H. Lightfoot, *St. John's Gospel: A Commentary* (London/Oxford/New York: Oxford University Press, 1969), 159.

³³¹See *ibid.*, 158-159.

³³²See Pope Benedict XVI, 267.

³³³*ibid.*, 267.

³³⁴See *ibid.*, 268.

and at the feeding of the multitude. That is what is now embodied for us in the sacrament. The ‘uttermost proof of his love’ has passed over from the cross into the Eucharist.³³⁵

The Last Supper foreshadows Christ’s death upon the Cross and His Resurrection. “The death and resurrection of Christ, not his actions at the Last Supper, are the paradigm of true liturgy as they are the paradigm of redemption.”³³⁶ The events of the Last Supper, the institution of the Eucharist and the priesthood, find their power in the Cross and Resurrection; the entire Paschal Mystery is the heart and source of the sacred Liturgy. This is what is celebrated in the Eucharistic sacrifice of the Holy Mass.

As was discussed in chapter II, the Passion affords symbols of Baptism and the Eucharist in the pierced side of Christ from which flowed water and blood. The Crucifixion occurs in the context of the same hour as the immolation of the lambs in the Temple according to John (19: 14). Jesus, the Lamb of God, was sacrificed the same as the paschal lamb. In describing the sacrifice of the lamb “the Mishnah describes how the heart is pierced to let the blood flow. Something similar happens on the cross (John 19: 34, and the hyssop for the sprinkling of the paschal blood is at hand (John 19: 29).”³³⁷ Jesus, the Lamb of God, was led to the slaughter and has become for us the great “Passover of the salvation of the world.”³³⁸

The connection between the Last Supper accounts in the Synoptic Gospels and chapter 6 of John’s Gospel must not be under-appreciated. In verses 11 and 25-71 of chapter 6 of John’s Gospel the actions of the Lord parallel His actions at the Last Supper (cf. Mark 14: 22-25).³³⁹ With the context of the “Bread of Life Discourse” made clear, we can now proceed to evaluate exactly what is meant by the discourse. “Thus a connexion already traceable in certain

³³⁵Raymond Moloney, *Problems in Theology: The Eucharist* (Eugene, OR: Wipf and Stock Publishers, 2001), 63.

³³⁶Moloney, 64.

³³⁷*ibid.*, 65.

³³⁸*ibid.*

³³⁹See Lightfoot, 155.

similarities of language in the earlier gospels between the feeding of the multitude and the events of the last supper becomes more explicit in John, especially when we notice that the first reference by the Lord to the part to be played by one of the disciples in betraying Him, a part revealed by Him in the other gospels at the last supper, is made in John for the first time in this chapter (6: 70-71).”³⁴⁰ The connection between the Last Supper and the Passover which St. John highlights is made all the more clear in his theology of the lamb. “We know from I Cor. 5: 7 that at an early date in the history of the Church the Lord’s sacrificial death, commemorated at the Christian Eucharist, was compared to that of the lambs slain for the paschal feast. St. John may have been strongly influenced by this Christian application of the Jewish Passover, and to the comparison of the Lord with the paschal lamb has added a reference to His work in removing the world’s sin.”³⁴¹ The Eucharist’s connection with the Passover/Paschal Feast, the remission of sins, and the Lamb of God in the Gospel of John, highlight the role of the bread of life in our coming to share in the Paschal Mystery of our salvation.

The “Bread of Life Discourse”, verses 35-58, is capable of being separated into two themes: the sapiential theme (vs. 35-50) and the sacramental theme (vs. 51-58).³⁴² The sapiential theme expresses that the bread is the revelation and teaching of the Word of God, the Law made flesh, Jesus Christ.³⁴³ The sacramental theme is clearly addressing the Eucharist. Rudolf Bultmann, who denies miraculous and sacramental passages as authentic to the original Gospels, affirms the sacramental and specifically Eucharistic theme of these verses.³⁴⁴ These two themes, sapiential and sacramental, are complementary in the same way that the proclaimed Word and

³⁴⁰Lightfoot, 155-156.

³⁴¹ibid., 97.

³⁴²See Brown, 45.

³⁴³See ibid.

³⁴⁴See Moloney, 69.

the celebration of the sacrament of the Eucharist are the central elements of the sacred Liturgy at Holy Mass.³⁴⁵

The sapiential theme draws our attention to the eternal wisdom of the Word of God made flesh and how His teaching nourishes us unto our salvation. “The heavenly bread of divine teaching has the same effect as the living water of divine teaching: eternal life.”³⁴⁶ The feast of Wisdom in Jewish culture had long been identified with the eschatological banquet as taught in Isaiah (26: 6-8; 54: 11-55; 65: 11-13) which describes the New Jerusalem as a brilliant city of justice and peace. Furthermore, that the sapiential theme occurs in the context of the Passover highlights the fact that the Jews celebrated the Passover in anticipation of the coming of the Messiah who is to lead them to the eschatological banquet.³⁴⁷ Jesus presents Himself as the fulfillment of the Messianic hope of the Jewish people.

The sacramental, Eucharistic, theme of verses 51-58 make clear to us that the bread of life “is Jesus’ own flesh”.³⁴⁸ Jesus explicitly states that, “the bread that I will give is my flesh for the life of the world (John 6: 51).” For John the emphasis of this discourse is that the Word of God, Life, has become flesh and has given us that flesh, His body and blood, as true food for us to eat so that we may share in His life. “If for Paul the eucharist proclaims the death of the Lord until he comes at the end of the world, in John the emphasis is that the Word has become flesh and has given up his flesh and blood as the food of life: *a proclamation of the incarnation as salvific*.”³⁴⁹ Ever more clearly do we see the connection that John makes between the Incarnation theology of the prologue and its soteriological connection with the theme of life in the Eucharistic bread.

³⁴⁵See Brown, 45.

³⁴⁶*ibid.*, 46.

³⁴⁷See Moloney, 69.

³⁴⁸Brown, 46.

³⁴⁹*ibid.*, 47.

As my thesis has sought to show, the actual reception of the Eucharist is not necessary for salvation, the beatific vision. “The sacramental theology here is truly profound; namely, if baptism gives us that life which the Father shares with the Son, the eucharist is food nourishing it.”³⁵⁰ While we cannot uphold the teaching of the Eucharistines and their interpretation of John’s Gospel, it is important that we nevertheless avoid diminishing the importance of one’s relationship with Christ for his/her salvation.

St. Thomas Aquinas also taught that actual reception of the Eucharist was not necessary for salvation.³⁵¹ One has already by Baptism become a partaker in the body and blood of Christ as they are grafted into the Body of Christ and shares in the Paschal Mystery. The implicit desire for the fruits of Baptism brings with it the implicit desire for the Eucharist. The Eucharist is not merely substantial food but spiritual food. “Spiritual food changes man into itself, according to that saying of Augustine (Confess. vii), that he heard the voice of Christ as it were saying to him: ‘Nor shalt thou change Me into thyself, as food of thy flesh, but thou shalt be changed into Me.’ But one can be changed into Christ, and be incorporated in Him by mental desire, even without receiving this sacrament.”³⁵² The desire for the Eucharist grants the person desiring it its most holy and life giving fruits, a share in the Paschal Mystery.

There are also those who were scandalized by the notion of eating the body and blood of Jesus Christ in the Eucharist even at the time when Jesus first taught this truth. “As a result of this, many (of) his disciples returned to their former way of life and no longer accompanied him (John 6: 66).” The Jews at the time of Jesus, as with many people, including some Christians today, were scandalized at what seemed to be an act of cannibalism. The sacrament of the Eucharist is the sacramental presence of the Body, Blood, Soul and Divinity of Jesus Christ; it is

³⁵⁰Brown, 47.

³⁵¹See St. Thomas, *S. Th.* III, q. 73 a.3 ad 1.

³⁵²*ibid.*, ad 2.

a real and true substantial presence, not a crude physical presence. “The Eucharist is not cannibalism, because Christ’s flesh and blood are made present in a sacramental way, not in a crudely physical sense.”³⁵³ Jesus Himself teaches against this false understanding of cannibalism and a crude physical presence “when Our Lord appeals to the spiritualized nature of his ascended flesh.”³⁵⁴ Jesus teaches that “[His] my flesh is true food, and my blood is true drink.” (John 6: 55)

It is clear that the effect of the Eucharist is life. Jesus uses the signs of bread, water and wine, which nourish physical life, as signs that to nourish spiritual life. The Eucharist grants us an “already” share in the heavenly life yet to come. “Christ’s Eucharist here below *has* that future here and now! It is not an exaggeration, therefore, if one describes the Eucharist as heaven on earth, an anticipation here below of our eternal communion with God.”³⁵⁵ In this light we grasp the teaching of Jesus that “Whoever eats my flesh and drinks my blood has eternal life” (John 6: 54) a life within them, which means that they are already sharing in the glory yet to come.

The “Bread of Life Discourse” teaches us that our salvation is not something that we achieve; rather, it is a gift, the work of God, which we must accept “as gifts and enter into the dynamic of the gift...This happens in the context of faith in Jesus, who is dialogue—a living relationship with the Father—and who wants to become Word and love in us as well.”³⁵⁶ The eternal *Logos* is made available to all humanity.

The Eucharist unites for us the mystery of the Incarnation with the Crucifixion. The Eucharist is made intelligible to us first by the Incarnation. “God becomes ‘bread’ for us first of

³⁵³Moloney, 71.

³⁵⁴*ibid.*

³⁵⁵*ibid.*, 72.

³⁵⁶Pope Benedict XVI, 268.

all in the Incarnation of the Logos: The Word takes on flesh. The Logos becomes one of us and so comes down to our level, comes into the sphere of what is accessible to us.”³⁵⁷ Through the Incarnation the seeds of the Word of God are fulfilled as they all lead to the definitive revelation of the *Logos sarx*, the Word made flesh. Yet, our redemption is not achieved solely by the Incarnation. The birth of the Word made flesh leads to the Cross. “Beyond the act of the Incarnation, this points to its intrinsic goal and ultimate realization: Jesus’ act of giving himself up to death and the mystery of the Cross.”³⁵⁸ His body and blood, His humanity united to His divinity become the mediatory source of life for us. The Eucharist is our sharing in the sacrament of the flesh and blood of Jesus which is the food of our salvation in which we unite ourselves with the divine source of life. Without the true humanity of Christ dying upon the Cross, our humanity cannot share in the glory of His resurrection. We receive this share through Baptism. The desire for the Eucharist is a spiritual act of reception of the fruits of the Eucharist which include perfect unity with Christ who suffered.³⁵⁹ “The goal of the Word’s becoming flesh spoken of by the prologue is precisely the offering of his body on the Cross, which the sacrament makes accessible to us.”³⁶⁰

Throughout human history mankind has longed for and desired God. In our cultures we can find expression, though not always purified by the Christian faith of sacrificial rites which are preparations for the Gospel.³⁶¹ These religious expressions found throughout human history and even today in non-Christian religions speak of the seeds of the Word found throughout creation and man’s expression of the seeds of the Word, but some religious expressions found outside the Church are not purifiable and must be suppressed. The Incarnation is the event where

³⁵⁷Pope Benedict XVI, 268.

³⁵⁸*ibid.*, 269.

³⁵⁹See St. Thomas, *S. Th.* III, q. 73 a. 3 ad 3.

³⁶⁰Pope Benedict XVI, 269.

³⁶¹See CCC, 28; CDF, *Dominus Iesus*, 12.

the seeds of the Word find their fulfillment in the Word made flesh. “Jesus becomes man in order to give himself and to take the place of the animal sacrifices, which could only be a gesture of longing, but not an answer.”³⁶² In the sacrifice of the Lamb of God all other sacrifices, pagan and Hebrew, find their fulfillment, their perfect expression. Only in and through the sacrifice of the Son of Man upon the Cross can redemption be offered to mankind. The sacrifice of the Cross transcends barriers of religion and culture.

As it is within my scope in this thesis to show that the implicit desire for the Eucharist can be had by all humanity, it is necessary to state that the bread, which is Christ Jesus, is knowable throughout all cultures and religions. Bread and wine are united to the passion and resurrection as in both cases they must die to become anew. Wine must be pressed from grapes and bread must begin as a grain of wheat and “die” in the ground, become wheat and then be harvested, milled into flour then prepared and cooked in order to become bread.³⁶³ The grains, the seeds of the Word, the seeds of the Eucharist have been spread throughout creation. “Just as this broken [loaf] was scattered over the hills [as grain], and, having been gathered together, become one; in like fashion, may your church be gathered together from the ends of the earth into your kingdom.”³⁶⁴ The Eucharistic prayer in the *Didache* speaks of the ability for all cultures, all nations to know Christ at least implicitly in the Eucharist through the “broken loaf scattered over the hills as grain”, *Logos spermatikos* (seeds of the Word).

The Necessity for the Desire of the Eucharist in the Sacred Liturgy

The sacred liturgy expresses the importance of the role of the Eucharist in our salvation. As has already been shown in sacred Scripture and sacred Tradition, there is a direct connection with the Eucharist as the continual presence and share in the Paschal Mystery in order to

³⁶²Pope Benedict XVI, 269.

³⁶³See *ibid.*, 271.

³⁶⁴*Didache*, IX: 4.

persevere in grace and holiness and in relationship with the saving event of Christ Jesus. The sacred liturgy, most especially in the celebration of the Eucharist, is the privileged place where sacred Scripture and Tradition are united and made a living presence amidst the Church.³⁶⁵ In order to show the connection between the Eucharist and our salvation as taught us by the sacred liturgy, we will need to highlight some aspects of the essence of the sacred liturgy of the Holy Mass. In doing so, we will draw from the ordinary and some propers to illustrate our point. As the texts of the numerous rites of the sacred liturgy are many, East and West, we will focus on the Roman Rite of the Mass to illustrate the role of the Eucharist in our salvation. While the Roman Rite is but one expression, it is equal to all others.

The sacred liturgy, especially the celebration of the Eucharist, is our prayer *par excellence* for the salvation of all. The sacred liturgy is for all human beings, indeed it sanctifies all of creation, and is the “source and summit”³⁶⁶ of the Christian life to which their implicit desires for the fruits of Baptism, which includes the Eucharist, are fulfilled. The sacred liturgy is “a foretaste of that heavenly liturgy which is celebrated in the Holy City of Jerusalem toward which we journey as pilgrims.”³⁶⁷

The sacred liturgy of the Roman Rite speaks to the role of the Eucharist in our salvation. It is not possible in this paper to explore the entirety of the Roman Rite in both of its forms. We will look at general concepts that relate the Eucharist within the celebration of the Holy Mass to our salvation drawing from the texts of the sacred liturgy as has been done throughout this work.

In the proclamation of the Word of God we see the intimate relationship and profound unity between the Word in the Scriptures and the Word of God Who is the Eucharist.

³⁶⁵See Pope Benedict XVI, *Verbum Domini*, 17-18, 52-56.

³⁶⁶SC, 10.

³⁶⁷*ibid.*, 8.

In the discourse at Capernaum, John's Prologue is brought to a deeper level. There God's *Logos* became flesh, but here this flesh becomes "*bread*" given for the life of the world (cf. Jn 6:51), with an allusion to Jesus' self-gift in the mystery of the cross, confirmed by the words about his blood being given as *drink* (cf. Jn 6:53). The mystery of the Eucharist reveals the true manna, the true bread of heaven: it is God's *Logos* made flesh, who gave himself up for us in the paschal mystery.³⁶⁸

As the previous section on the "Bread of Life Discourse" has sought to show, it is clear that the Word of God is Who we celebrate in His real and true presence in the Eucharist. The Word of God becomes present to us in the celebration of the Eucharist not only spiritually through the proclamation of the Scriptures but also most augustly in the Eucharist.

The Eucharist we offer is a *tōda*, a thanksgiving sacrifice for our deliverance. In St. Hippolytus' anaphora we see the remembrance of why we are offering thanks.³⁶⁹ St. Hippolytus offers a remembrance of the history of the coming of the Son of God, the Incarnation and the Passion and Resurrection in which He defeated death and the devil.

The whole section before the consecration is therefore considered as a single, thanking remembrance. Perhaps it has also struck you that there is a great similarity between this prayer of thanksgiving or remembrance and the Apostolic creed. This is easy to understand because the content is in both cases the same.³⁷⁰

The Eucharistic prayer of St. Hippolytus of Rome begins by offering thanksgiving and memory which are intimately connected.³⁷¹ The Creed proclaims the same salvific history we remember at the Eucharist. The ordinary form of the Roman Rite provides remembering and thanksgiving which recalls the entirety of salvation history in the first part of the Fourth Eucharistic prayer;

³⁶⁸Pope Benedict XVI, *Verbum Domini*, 54.

³⁶⁹See Jungmann, 6-7. Jungmann quotes the beginning of St. Hippolytus' anaphora: "Gratias tibi referimus, per dilectum puerum tuum Jesum Christum, quem in ultimis temporibus misisti nobis salvatorem et redemptorem et angelum voluntatis tuae. Qui est Verbum tuum inseparabile, per quem omni fecisti et bene placitum tibi fuit. Misisti de caelo in matricem Virginis; qui (que) in utero habitus incarnatus est et Filius tibi ostensus est ex Spiritu Sancto et Virgine natus. Qui voluntatem tuam complens et populum sanctum tibi acquirens extendit manus cum pateretur, ut a passionem liberaret eos qui in te crediderunt. Qui cum (que) traderetur voluntariae passioni ut mortem solvata et vincula diabolica dirumpat et infernum calcet et iustos inluminet et terminum figat et resurrectionem manifestat, accipiens panem gratias tibi agens dixit: Accipite, manducate..."

³⁷⁰ibid., 7.

³⁷¹See ibid., 6.

which is adapted from St. Basil's anaphora. All of the Eucharistic prayers contain an anamnesis and thanksgiving.

The Eucharistic prayers of the Roman Rite contain within themselves a theology that expresses the role of the Eucharist for our salvation. The sacrifice of the new and eternal covenant is offered for the living and the dead as well as those outside of the visible communion of the Church. First, the Body and Blood are our sources of "eternal life and everlasting salvation"; "the holy Bread of eternal life and the Chalice of everlasting salvation."³⁷² We offer the Eucharist for all those who have died in the mercy of God; "Remember also our brother and sisters who have fallen asleep in the hope of the resurrection, and all who have died in your mercy: welcome them into the light of your face."³⁷³ This theology is made clear in the third Eucharistic Prayer,

May this Sacrifice of our reconciliation, we pray, O Lord, advance the peace and salvation of all the world. Be pleased to confirm in faith and charity your pilgrim Church on earth...and the entire people you have gained for your own...gather to yourself all your children scattered throughout the earth. To our departed brothers and sisters and to all who were pleasing to you at their passing from this life, give kind admittance to your kingdom.³⁷⁴

The Eucharist is offered not only for Christians but all those people who are found "pleasing" in the sight of God. This goes far beyond the visible limits of the Church. The fourth Eucharistic Prayer also speaks of those "whose faith you [God] alone have known"³⁷⁵ and "all who seek you with a sincere heart"³⁷⁶ as the object "for whom we make this offering"³⁷⁷.

In the Lord's Prayer we are again drawn in mind and heart to ask God to make us worthy for reception of "our daily bread". "The *Pater noster* is chiefly intended as preparation for holy

³⁷²MR (2002, 2010), Eucharistic Prayer I (Roman Canon) "Unde et Memores", 92.

³⁷³ibid., Eucharistic Prayer II, 105.

³⁷⁴ibid., Eucharistic Prayer III, 113.

³⁷⁵ibid., Eucharistic Prayer IV, 122.

³⁷⁶ibid.

³⁷⁷ibid.

communion, first of all because of the petition for daily bread, and also because of the petition for forgiveness.”³⁷⁸ The Lord’s Prayer helps us to make clear our intention, desire for the Eucharist and the forgiveness of sins which has been given us through the Paschal Mystery.

All post Communion collects speak of the offering of salvation and aid granted us through the Eucharist, the celebration of the Paschal Mystery, toward our salvation. The Church does not in the Roman Missal limit the salvific aid of the Eucharist only to Catholics.

“Sacramenta Christi tui sumentes, quaesumus, Domine, ut in Ecclesia tua sanctificationis gratiam renoves quam dedisti, et omnes qui christiano gloriantur nomine in unitate fidei tibi servire mereantur.”³⁷⁹ Furthermore, the Church does not limit the salvific effect of the celebration of the Eucharist to the non-Christians. “Sanctificet nos, quaesumus, Domine, mensae tuae participatio, et praesta, ut, quam Unigenitus tuus in cruce operatus est salutem, omnes gentes per Ecclesiae tuae sacramentum gratanter accipiant.”³⁸⁰

The entirety of the Holy Mass speaks of the salvation worked by Christ’s Paschal Mystery extending to all humanity. The Eucharist is offered for the salvation of all. Through the implicit desire for the Eucharist one is mysteriously united through the power and activity of the Holy Spirit³⁸¹ to the salvific thanksgiving sacrifice of our salvation. Even those “whose faith is known to God alone”³⁸² receive the fruits of the Eucharistic Lord.

³⁷⁸Jungmann, 39.

³⁷⁹MR (2002, 2010), *Missae et Orationes ad Diversa* “Pro Unitate Christianorum: C” “Post Communionem”.

³⁸⁰*Ibid.*, *Missae et Orationes ad Diversa* “Pro Evangelizatione Populorum: B” “Post Communionem”.

³⁸¹See GS, 22.

³⁸²MR (2002, 2010), *Eucharistic Prayer IV*, 122.

Conclusion

The Eucharist is offered for the salvation of all humanity as it is the memorial of the paschal sacrifice of Christ Jesus; a sacrifice *for the many*.³⁸³ As was previously discussed in the first chapter and further expressed in this chapter, one does not need to make a real reception of the sacrament of the Eucharist in order to receive its benefits and fruits.³⁸⁴ Others receive this sacrament only spiritually, “namely, those who eating in desire the heavenly bread set before them, are by a lively *faith which worketh by charity* made sensible of its fruit and usefulness.”³⁸⁵ Those who have the implicit desire for the Eucharist may make a spiritual act of reception of the Eucharist by their supernatural act of faith in the existence of God and trust in Divine Providence for their salvation. “All this holds true not for Christians only but also for all men of good will in whose hearts grace is active invisibly. For since Christ died for all, and since all men are in fact called to one and the same destiny, which is divine, we must hold that the Holy Spirit offers to all the possibility of being made partners, in a way known to God, in the paschal mystery.”³⁸⁶ As the Eucharist is the celebration of the Paschal Mystery the Holy Spirit unites all with the implicit desire for Christ Jesus to the Paschal Mystery as is shown regarding the dead “whose faith you alone have known.”³⁸⁷

The Church, Baptism and the Eucharist are necessary for salvation for all humanity as all humanity must have some relationship with them.³⁸⁸ At the absolute minimum for all people the implicit desire for the fruits of Baptism contains within it the desire for the Eucharist. Our salvation is solely mediated by Jesus Christ and while the Eucharist is an aid to our salvation and

³⁸³ See CDW, *Letter from Cardinal Francis Arinze on the Translation of “Pro Multis”*: Prot. no. 467/05/L, 2 & 3e.

³⁸⁴ See St. Thomas, *S. Th.* III, q. 73 a. 3; Council of Trent, Session 13, Ch. VIII “On the Use of this Admirable Sacrament”; Pope John Paul II, *Ecclesia de Eucharistia*, 34: AAS 95 (2003), 456.

³⁸⁵ Council of Trent, Session 13, Ch. VIII “On the Use of this Admirable Sacrament”.

³⁸⁶ GS, 22.

³⁸⁷ MR (2002, 2010), Eucharistic Prayer IV, 122.

³⁸⁸ See ITC, 99.

offers us our most perfect union with the Paschal Mystery it is only possible to posit the necessity of a desire for Jesus and His Church as necessary for salvation, since the Eucharist is not a necessity of means for all of humanity. One's explicit desire for God is an implicit desire for Jesus which precedes any possible implicit desire for His real and true sacramental presence in the Eucharist. The Eucharist is the ordinary means of salvation for all the baptized and those who willfully remove themselves from receiving the Eucharist, which is Jesus' continuous offering of His Paschal Mystery through the ministry of His Church,³⁸⁹ remove themselves from His gift and offering of salvation.

³⁸⁹See LG, 3.

Bibliography

Auer, Johann. *A General Doctrine of the Sacraments and the Mystery of the Eucharist*. Translated by Erasmo Leiva-Merikakis. Translation edited by Hugh M. Riley. Washington, D.C.: The Catholic University of America Press, 1995.

St. Augustine. *On Christian Doctrine*. Translated by Rev. Professor J. F. Shaw. Mineola, New York: Dover Publications, Inc., 2009.

von Balthasar, Hans Urs. *Dare we Hope "That All Men Be Saved"? With a Short Discourse on Hell*. Translated by Dr. David Kipp and Rev. Lothar Krauth. San Francisco: Ignatius Press, 1988.

Barnard, Leslie William, trans. *Ancient Christian Writers: St. Justin Martyr: The First and Second Apologies*. New York/Mahwah, N.J.: Paulist Press, 1997.

Bellarmino, Robert. *Opera Omnia: De Ecclesia Militante*, Vol. II. Milano: 1857.

Pope Benedict XVI. *Jesus of Nazareth: From the Baptism in the Jordan to the Transfiguration*. Translated by Adrian J. Walker. New York/London/Toronto/Sydney/Auckland: Doubleday, 2007.

———. *Light of the World: The Pope, the Church, and the Signs of the Times: A Conversation with Peter Seewald*. Translated by Michael J. Miller and Adrian J. Walker. San Francisco: Ignatius Press, 2010.

———. *Post-Synodal Apostolic Exhortation "Sacramentum Caritatis"*. Città del Vaticano: Libreria Editrice Vaticana, 2007.

———. *Post-Synodal Apostolic Exhortation "Verbum Domini"*. Città del Vaticano: Libreria Editrice Vaticana, 2010.

Brown, Raymond E. *The Gospel and the Epistles of John: A Concise Commentary*. Collegeville, Minnesota: The Liturgical Press, 1988.

Burke, Patrick. *Reinterpreting Rahner: A Critical Study of His Major Themes*. New York: Fordham University Press, 2002.

Catechism of the Catholic Church. Second Edition. Città del Vaticano: Libreria Editrice Vaticana, 1997, 2000.

Clark, G.W., trans. *Ancient Christian Writers: The Letters of St. Cyprian of Carthage*. Edited by Johannes Quasten, Walter J. Burghardt & Thomas Comerford Lawler. New York, N.Y./Ramsey, N.J.: Newman Press, 1984.

Congar, Yves. *Chrétiens désunis: principes d'un "oecuménisme" catholique*. Paris: Cerf, 1937.

Congregation for Divine Worship and the Discipline of the Sacraments. *Letter from Cardinal Francis Arinze on the Translation of "Pro Multis": Prot. no. 467/05/L*. USCCB.

http://www.nccbuscc.org/romanmissal/translating_arinze_letter.shtml. (Accessed March 10, 2011).

Deferrari, Roy J., trans. *Saint Ambrose: Theological and Dogmatic Works*. Washinton, D.C.: The Catholic Univerity of America Press, 1963.

Denzinger, Henry. *The Sources of Catholic Dogma*. Translated by Roy J. Deferrari. Fitzwilliam, NH: Loreto Publications, 2007.

Flannery, Austin, ed. *Vatican Council II: Volume I: The Conciliar and Post Conciliar Documents* (new rev. ed.). Northport, NY: Costello Publishing, 1996.

St. Francis de Sales. *Treatise on the Love of God*. Translated by Rev. Henry Benedict Mackey, Rockford, Ill.: Tan Books and Publishers, Inc., 1997.

Franzelin, Johann Baptist. *Theses de Ecclesia Christi*. Romae: ex Typographia Polyglotta S.C. de Propaganda Fide, 1887.

Guéranger, Prosper. *On the Holy Mass*. Saint Michael's Abbey, Farnborough: Saint Michael's Abbey Press, 2006.

Haffner, Paul. *Mystery of the Church*. Leominster: Gracewing, 2007.

St. Ignatius of Antioch. *Epistle to the Philadelphians*. Translated by Alexander Roberts and James Donaldson. New Advent. <http://www.newadvent.org/fathers/0108.htm>. (Accessed February 10, 2011).

Ihm, Claudia Carlen, ed. *The Papal Encyclicals: 1740-1878*. Ypsilanti, MI: Pierian Press, 1990.

International Commission on English in the Liturgy. *English Translation of the Order of Mass I: Parts of the Order of Mass: Study Text*. International Commission on English in the Liturgy, Inc. 2008.

International Theological Commission. *Texts and Documents: 1986-2007*. Edited by Michael Sharkey and Thomas Weinandy. San Francisco: Ignatius Press, 2009.

St. Irenaeus of Lyon. *Adversus Haereses*. Translated by Alexander Roberts and William Rambaut. New Advent. <http://www.newadvent.org/fathers/0103.htm>. (Accessed February 10, 2011).

Bl. Pope John Paul II. *Ecclesia de Eucharistia*. Città del Vaticano: Libreria Editrice Vaticana, 2005.

_____. *Mane Nobiscum Domine*. Città del Vaticano: Libreria Editrice Vaticana, 2004.

_____. *Redemptor Hominis*. Città del Vaticano: Libreria Editrice Vaticana, 1979.

_____. *Redemptoris Missio*. Città del Vaticano: Libreria Editrice Vaticana, 1990.

_____. *Veritatis Splendor*. Città del Vaticano: Libreria Editrice Vaticana, 1993.

Jungmann, J.A. *The Eucharistic Prayer*. Translated by Robert L. Batley. London: Challoner Books, 1966.

Ladaria, Luis F. *Jesus Christ Salvation of All*. Edited by Rafael Luciani. Translated by Maria Cristina Herrera and Maria Isabel Reyna. Revised by Miguel Arias, Doris Strieter and Thomas Strieter. Bogota, Colombia: Convivium Press. 2008

Liber Usualis: Missae et Officii: pro Dominicis et Festis: cum Cantu Gregoriano: ex Editione Vaticana Adamussim Excerpto. Paris/Antwerp/Rome/New York: Desclee & Socii, 1960.

Lienhard, Joseph T., trans. *Origen: Homilies on Luke Fragments on Luke*. Washington, D.C.: The Catholic University of America Press, 1996.

Lightfoot, R.H. *St. John's Gospel: A Commentary*. Edited by C.F. Evans. London/Oxford/New York: Oxford University Press, 1969.

Louth, Andrew. *Denys the Areopagite*. New York/London: Continuum, 1989.

de Lubac, Henri. *Catholicism: Christ and the Common Destiny of Man*. Translated by Lancelot C. Sheppard & Sister Elizabeth Englund, OCD. San Francisco: Ignatius Press, 1988.

Luibheid, Colm and Rorem, Paul, trans. *Pseudo-Dionysius: The Complete Works*. New York, Mahwah: Paulist Press, 1987.

Lull, Timonhy F., eds. *Martin Luther's Basic Theological Writings*. Minneapolis: Fortress Press, 1989.

Mackenzie, Ross, trans. *Calvin's Commentaries: The Epistles of Paul the Apostle to the Romans and to the Thessalonians*. Edited by David W. Torrance and Thomas F. Torrance. Edinburgh: The Saint Andrew Press, 1961.

McCauley, Leo P. & Stephenson, Anthony A, trans. *The Works of Saint Cyril of Jerusalem*. Vol. 2. Washington, D.C.: The Catholic University of America Press, 1970.

McDonald, Mary Francis, trans. *The Fathers of the Church: Lactantius: The Divine Institutes: Books I-VII*. Washington, D.C.: The Catholic University of America Press, 1964.

Missale Romanum: ex decreto Sacrosancti Concilii Tridentini Restitutum Summorum Pontificum Cura Recognitum. Taurini/Romae: Marietti, 1961.

Missale Romanum: ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli PP. VI Promulgatum: editio typica tertia. Typis Vaticanis, 2002.

Milavec, Aaron, trans. *The Didache: Text, Translation, Analysis and Commentary*. Collegeville, Minn: Liturgical Press, 2003.

Moloney, Raymond. *Problems in Theology: The Eucharist*. Eugene, Oregon: Wipf and Stock Publishers, 2001.

Mourant, John A. and Collinge, William J., trans. *The Fathers of the Church: Saint Augustine: Four Anti-Pelagian Writings: On Nature and Grace, On the Proceedings of Pelagius, On the Predestination of the Saints, On the Gift of Perseverance*. Washington, D.C.: The Catholic University of America Press, 1992.

Neuner, J & Dupuis, J. *The Christian Faith: In the Doctrinal Documents of the Catholic Church*. Edited by Jacques Dupuis. New York: Alba House, 2001.

O'Connor, James T. *The Hidden Manna: A Theology of the Eucharist*. San Francisco: Ignatius Press, 1988.

Origen. *De Principiis*. Translated by Frederick Crombie. New Advent.
<http://www.newadvent.org/fathers/0412.htm>. (Accessed January 20, 2011).

Ott, Ludwig. *Fundamentals of Catholic Dogma*. Edited by James Canon Bastible. Translated by Patrick Lynch. Rockford, Ill.: Tan Books and Publishers, Inc., 1974.

Parsons, Wilfrid, trans. *The Fathers of the Church: Saint Augustine: Letters Volume IV (165-203)*. New York: Fathers of the Church, Inc., 1955.

Patres Societatis Iesu Facultatum Theologicarum in Hispania Professores. *Sacrae Theologiae Summa: Iuxta Constitutionem Apostolicam "Deus scientiam Dominus"*. Matriti, Spain: Biblioteca de Autores Cristianis, 1958.

Pigge, Albert. *De libero hominis arbitrio et divina gratia libri X*. Colonia: 1542.

Pitstick, Alyssa Lyra. *Light in Darkness: Hans Urs von Balthasar and the Catholic Doctrine of Christ's Descent into Hell*. Grand Rapids, Michigan/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2007.

Rahner, Karl. *Theological Investigations Volume I: God, Christ, Mary, Grace*. Translated by Cornelius Ernst. Baltimore and London: Helicon Press and Darton, Longman & Todd, 1969.
———. *Theological Investigations Volume XIV: Ecclesiology, Questions in the Church, the Church in the World*. Translated by David Bourke. New York: The Seabury Press, 1976.

Ratzinger, Joseph. *Feast of Faith: Approaches to a Theology of the Liturgy*. trans. Graham Harrison. San Francisco: Ignatius Press, 1986.
———. *God is Near Us: The Eucharist, the Heart of Life*. Edited by Stephan Otto Horn and Vinzenz Pfnür. Translated by Henry Taylor. San Francisco: Ignatius Press, 2003.

Rettig, John W., trans. *The Fathers of the Church: Tractates on the Gospel of John*. Washington, D.C.: The Catholic University of America Press, 1988.

Schaff, Philip, ed. *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church: Saint Augustin: Anti-Pelagian Writings* Vol. V. Edinburgh/Grand Rapids, Michigan: T&T Clark and Wm. B. Eerdmans Publishing Company, 1987.

_____. *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church: Saint Augustin: Against the Donatists*, Vol. IV. Translated by J. King and C. Hartranft. Buffalo, New York: Christian Literature Publishing Co., 1987.

Schroeder, H.J., trans. *Canons and Decrees of the Council of Trent*. Rockford, Ill.: Tan Books and Publishers, Inc., 1978.

Serratelli, Arthur J. *Evangelization: Grace and Vocation*. Clifton: The Episcopal Teaching Series, 2008.

Sullivan, Francis A. *Salvation Outside the Church?: Tracing the History of the Catholic Response*. Eugene, OR: Wipf and Stock Publishers, 1992.

_____. *Creative Fidelity: Weighing and Interpreting Documents of the Magisterium*. Dublin: Gill & Macmillan, 1996.

Tertullian. *On the Resurrection of the Flesh*. Translated by Peter Holmes. New Advent. <http://www.newadvent.org/fathers/0316.htm>. (Accessed January 27, 2011).

St. Thomas Aquinas. *Summa Theologica*. New Advent.

<http://www.newadvent.org/summa/index.html>. (accessed November 1, 2010).

_____. *Summa Theologiae*. Edizioni San Paolo s.r.l., Torino. 1988.

_____. *Summa Contra Gentiles*. Translated by Vernon J. Burke. Edited by Joseph Kenny. New York: Hanover House, 1957.

De Victoria, Franciscus. *De Indis et de Iure Belli*. Edited and Translated by Ernest Nys. New York, U.S.A. and London: Oceana Publications Inc. and Wildy & Sons LTD, 1969.

Other Works

Berger, David. *Thomas Aquinas & the Liturgy*. Naples, Fl.: Sapientia Press of Ave Maria University, 2004.

Pope Benedict XVI. *Jesus of Nazareth: Part Two: Holy Week: From the Entrance into Jerusalem to the Resurrection*. London/San Francisco: Catholic Truth Society/Ignatius Press, 2011.

Bugnini, Annibale. *The Reform of the Liturgy 1948-1975*. Translated by Matthew J. O'Connell. Collegeville, Minnesota: The Liturgical Press, 1990.

Crean, Thomas. *The Mass and the Saints*. San Francisco and Oxford: Ignatius Press and Family Publications, 2009.

Dobszay, László. *The Restoration and Organic Development of the Roman Rite*. Edited by Laurence Paul Hemming. London/New York: T & T Clark International, 2010.

Donovan, J., trans. *Catechism of the Council of Trent*. Charlotte, NC and London, UK: Saint Benedict Press, and Baronius Press, 2006.

Dulles S.J., Avery. *Models of the Church* [expanded ed.]. New York/London/Toronto/Sydney/Auckland: Image Books/Doubleday, 2002.

Fortescue, Adrian, O'Connell, J.B., Reid, Alcuin. *The Ceremonies of the Roman Rite Described*. London/New York: Burns & Oates, 2009.

Gamber, Klaus. *The Reform of the Roman Liturgy: Its Problems and Background*. Translated by Klaus D. Grimm. San Juan Capistrano, CA and Harrison, New York: Una Voce Press and The Foundation for Catholic Reform, 1993.

Guardini, Romano. *The Spirit of the Liturgy*. Translated by Ada Lane. New York: The Crossroad Publishing Company, 1998.

_____. *The Lord*. Translated by Elinor Castendyk Briefs. Washington, D.C.: Regnery Publishing, Inc., 1982.

Haffner, Paul. *The Sacramental Mystery*. Leominster: Gracewing, 1999.

International Theological Commission. *Christianity and the World Religions*. Citta del Vaticano: Liberia Ediatrice Vaticana, 1997.

Janz, Paul D. *God, the Mind's Desire: Reference, Reason and Christian Thinking*. Cambridge: Cambridge University Press, 2004.

Lang, U.M. *Turning towards the Lord: Orientation in Liturgical Prayer*. San Francisco: Ignatius Press, 2004.

Leclercq, Jean. *The Love of Learning and The Desire for God: A Study of Monastic Culture*. Translated by Catharine Misrahi. New York: Fordham University Press, 1961.

Lossky, Vladimir. *The Mystical Theology of the Eastern Church*. Cambridge: James Clarke & Co., Ltd., 2005.

Roman Missal: Missale Romanum: Ex Decreto Sacrosancti Concilii Tridentini Restitutum Summorum Pontificum Cura Recognitum cum Versionibus Lingua Anglica Exaratis et a Coetu Episcoporum Civitatum Foederatarum Americae Septentrionalis Rite Appobatis Actis ab Apostolica Sede Confirmatis. New York: Catholic Book Publishing Co., 1964.

Nash, Thomas J. *Worthy is the Lamb: The Biblical Roots of the Mass*. San Francisco: Ignatius Press, 2004.

Newman, Bl. John Henry. *An Essay on the Development of Christian Doctrine*. Edited by J.M. Cameron. Harmondsworth, Middlesex, England: Penguin Books, 1974.

Ratzinger, Joseph. *Pilgrim Fellowship of Faith: The Church as Communion*. Translated by Henry Taylor. San Francisco: Ignatius Press, 2005.

———. *Eschatology: Death and Eternal Life*. Translated by Michael Waldstein, Translation Editor by Aidain Nichols. Washington, D.C.: The Catholic University Press, 1988.

———. *The Spirit of the Liturgy*. Translated by John Saward. San Francisco: Ignatius Press, 2000.

———. *Truth and Tolerance: Christian Belief and World Religions*. Translated by Henry Taylor. San Francisco: Ignatius Press, 2004.

Reid, Alcuin. *The Organic Development of the Liturgy: The Principles of Liturgical Reform and Their Relation to the Twentieth-Century Liturgical Movement Prior to the Second Vatican Council*. San Francisco: Ignatius Press, 2005.

Roy, Neil J., Rutherford, Janet E, eds. *Benedict XVI and the Sacred Liturgy: Proceedings of the First Fota International Liturgy Conference, 2008*. Dublin, Ireland: Four Courts Press, 2010.

Schillebeeckx O.P., Edward. *Christ the Sacrament of the Encounter with God*. Lanham, Maryland: Sheed & Ward Book, and Rowan & Littlefield Publishers, Inc., 1963.

———. *The Eucharist*. London: Sheed and Ward, 1968.

Selman, Francis. *The Sacraments and the Mystery of Christ*. Oxford: Family Publications, 2009.

Soubigou, Louis. *A commentary on the Prefaces and the Eucharistic Prayers of the Roman Missal*. Translated by John A. Otto. Collegeville, Minnesota: The Liturgical Press, 1971.

Stravinskias, Peter. *The Bible and the Mass*. Mount Pocono, Pennsylvania: Newman House Press, 2000.

Sullivan, Francis A. *The Church We Believe In: One, Holy, Catholic and Apostolic*. New York/Mahwah, N.J.: Paulist Press, 1988.

Taft, Robert. *Beyond East and West: Problems in Liturgical Understanding*. Washington, D.C.: The Pastoral Press, 1984.

Tillard, J.-M. R. *Church of Churches: The Ecclesiology of Communion*. Translated by R.C. De Peaus. Collegeville, Minnesota: The Liturgical Press, 1992.

Weller, Philip T., trans. & ed. *The Roman Ritual: In Latin and English with Rubrics and Planechant Notation: Volume I: The Sacraments and Processions*. Milwaukee: The Bruce Publishing Company, 1950.

Willis, John R., ed. *The Teachings of the Church Fathers*. San Francisco: Ignatius Press, 2002.

Wright, Ralph. *Our Daily Bread: Glimpsing the Eucharist Through the Centuries*. New York/Mahway, N.J.: Paulist Press, 2008.