



THE INFALLIBLE ORDINARY MAGISTERIUM (Il Magisterio Ordinario Infallibile)

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Red bold print added for emphasis.

Several national episcopates have made the magisterium of the Church in all of its various aspects, the subject of their collective letters. These venerable documents place their finger on the most necessary and important point of modern theology, a point that is also the most insidious (full of hidden danger).

In fact, with the magisterium fully respected, the Church in her mission has solidity and is efficacious; placed in doubt (reference being to placing the magisterium in doubt) or if in some way the magisterium is diminished or silenced, all turns towards relativism, thus towards disorder and the dissolution of the unity of the Faith as well as in all the rest.

It is the great alternative of our time. We know that the Church will never become less, for many, the affirmation of that alternative does not signify the possibility of her (that is the Church's) failure, but only the possibility of her torment. The wisdom of men must seek to avoid it (relativism). Let us take to heart and focus on this line of reasoning. The most important point, not in and of itself, but in the ordinary life of the Church is that of the ordinary infallible magisterium. And here is why.

Revealed truth comes by and by in confrontation with opposed and inconsistent affirmations, with deviant attitude, with alternative interpretations. It (the ordinary infallible magisterium) must be defended and taught 'every day' (always) and in a manner adapted to the facts and the contradictions, that by and by come to happen. If this teaching were not continuous, opportune and faithful, the religious life obscured by bad (wrong, inaccurate) interpretations would not be able to hold. The Church has the responsibility for this continuous teaching. She (the Church) cannot do it with only the definitions of the extra-ordinary magisterium. These we have only infrequently in a century, and for short-lived (transitory) men, a hundred years is too long a period of time. **The most immediate and necessary responsibility must be completed by the Church with the ordinary magisterium (CJC, 1323; D.S. 1792).** Let us try to think of a Church that finds herself confronted by explosive interpretations of her sacred deposit and who must wait half a century, or, a century to resolve a question by an ex cathedra action or by

that of a council. In the meantime all would languish and unity (of the Church) would be impossible. This hypothesis will not verify itself because the ordinary magisterium exists. This is the necessary diet of all the days. To live it is not enough for us to have the medicine of the extraordinary occasion but we require instead our daily bread (the ordinary infallible magisterium).

This ordinary magisterium when it is “universal”- which implies that it is with and under the Roman Pontiff- it is definitive and irreformable, that is it is infallible (CJC 1323). In fact it is of no importance as to whether the Bishops are, or are not united under one roof: The moral union, rendered incredibly easily with modern (technology) means, renders at a distance, the prerogative of the Episcopal College, united to the Pope.

This is the point.

One does not understand the obligingness with which this essential theme of the life of the Church can easily be made mute. The universal moral union of the Bishops with the Pope can take place in many ways, and these ways are destined to grow with modern technology, not to diminish.

The charisma of infallibility is the charisma of true peace of all the believers (Catholics). Let us for a moment, think that these (Catholics) had reason to doubt that an affirmation made today by the ordinary universal magisterium could be denied tomorrow. Who could they believe? What would become of the firmness (strength) of their faith? **Faith has need of infallibility and she has need of it every day! The object of the ordinary infallible magisterium is all the deposit of revealed truth.**

But we cannot stop here. There are truths and facts that are so connected to revealed truth that this could not honestly be intended (reference being that only revealed truth forms the magisterium) if these (other truths and facts) were not also from divine charisma guaranteed. The Church has used this power regarding “connected” truths in a solemn (grave) manner. The infallibility enjoyed by the solemn magisterium is the same as that enjoyed by the ordinary magisterium.

If we were to change several truths not revealed, but of necessity connected, we would change the content of Revelation, we would lose in this perennial variation the sense itself of the truth, the Church instead of being indefectible would be changeable and would deny herself many times in a century.

Does the non-infallible authentic magisterium exist, that in which in stupendous manner occupied number 25 of Lumen Gentium. But that is obvious that the character of authenticity of the magisterium, that requires sincere respect and real obedience, of itself does not exclude the reformability of the assertions. Therefore it is that much more real (possible) that the eventual teaching of two bishops, the one that says “white” the other “black”, even though the office of both is authentic, it is not enough to give the assurance of irreformability. Exactly that which is required (irreformability) in the true life of the faith.

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