

History of the Solemn and the Ordinary Magisterium

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Summary

- The solemn magisterium is all the infallible papal teachings on faith and morals;
- The ordinary magisterium is all the teachings of the unanimous consensus of the Church Fathers on faith and morals. These teachings are infallible and are known as ordinary magisterium dogmas. The first Church Fathers were the twelve apostles;
- The solemn and the ordinary magisterium were created by Jesus Christ and promulgated by the Holy Spirit speaking through the twelve apostles on Pentecost Day;
- The ordinary magisterium was promulgated and used (exercised) before the solemn magisterium. On Pentecost Day the dogma of the ordinary magisterium was first promulgated and then the ordinary magisterium promulgated the dogma of the solemn magisterium, of papal infallibility;
- The dogma of the ordinary magisterium (the infallibility of the unanimous consensus of the Church Fathers on faith and morals) was an ordinary magisterium dogma from Pentecost Day. The first time it became a solemn magisterium dogma, from the information I have, was in 451 by Pope St. Leo the Great at the Council of Chalcedon. It was then a dogma of both the ordinary and the solemn magisterium;
- The dogma of the solemn magisterium (of papal infallibility) was an ordinary magisterium dogma from Pentecost Day. The first time it became a solemn magisterium dogma, from the information I have, was in 517 by Pope St. Hormisdas in his profession of faith titled *Libellus Professionis Fidei*.

The labels but not the dogmas are new

Even though these labels are recent, the ordinary and the solemn magisterium existed from Pentecost Day, just as the dogma of Transubstantiation (the changing of bread and wine into the Body and Blood of Jesus Christ in the Holy Eucharist) existed from Pentecost Day even though the labels of Transubstantiation and the Holy Eucharist were not used until later. Hence on Pentecost Day when the apostles first began to preach the gospel (the Catholic faith), the ordinary magisterium and the solemn magisterium existed even though these labels were not used until later. These labels were used in 1870 at the invalid Vatican Council:

Invalid Vatican Council, 1870, Session 3, Chapter 3, on Faith: “Wherefore, by divine and Catholic faith all those things are to be believed which are contained in the word of God as found in scripture and tradition, and which are proposed by the Church as matters to be believed as divinely revealed, whether by her solemn judgment or by her ordinary and universal teaching power.”

The Vatican Council of 1870 is invalid because it lacks papal approval. Apostate Antipope Pius IX approved it.¹ Hence its disciplinary decrees are null and void and its decrees on faith or morals are fallible. However, many of its decrees on faith or morals reflect dogmas that were infallibly defined by the unanimous consensus of the Church Fathers or by previous popes. The invalid Vatican Council could become an ecumenical council if a true pope officially approves it.

The ordinary and the solemn magisterium were promulgated on Pentecost Day

The ordinary magisterium and the solemn magisterium were promulgated on Pentecost Day and thus became dogmas of the Catholic Church.

The solemn magisterium is all the infallible papal teachings on faith and morals. St. Peter, the first pope, and the following popes were given this authority and power by Jesus Christ when Jesus said to St. Peter,

“And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.” (Mt. 16:18-19)

The ordinary magisterium is all the dogmas on faith and morals that were taught by the unanimous consensus of the Church Fathers. The twelve apostles were the first Church Fathers and thus their unanimous teachings on faith and morals are infallible and were the first dogmas of the Catholic faith.² Jesus Christ gave the unanimous teachings of the apostles this authority and power when He told the apostles,

“He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.” (Lk. 10:16)

“And having called his twelve disciples together, he gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities... That which I tell you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the housetops... And going, preach, saying: The kingdom of heaven is at hand... For it is not you that speak, but the Spirit of your Father that speaketh in you... He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me... And whosoever shall not receive you, nor hear your words: going forth out of that house or city shake off the dust from your feet. Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.” (Mt. 10:1, 27, 7, 20, 40, 14-15)

And just before Jesus ascended into Heaven, He said to the apostles,

“Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.” (Mt. 28:19-20)

¹ See RJMI article *No Popes since Innocent II or Catholic Theologians since 1250*.

² Beware of the heresy which teaches that each apostle had the charism of infallibility. The only individual apostle who had the charism of infallibility was St. Peter because he was the pope. (See RJMI book *The Magisterium of the Catholic Church: The Heresy That Each Apostle Had the Charism of Infallibility*. As of December 2012, this book is not yet complete.)

The primary things that Jesus commanded the apostles to teach all men were the basic dogmas, which Jesus taught the apostles sometime before His ascension, because no man with the use of reason can be saved without knowing and believing all the basic dogmas of the Catholic Church. The basic dogmas are contained in the baptismal ritual, which includes the Apostles' Creed; the dogmas that directly relate to the Apostles' Creed; the Lord's Prayer; the Renunciation of Satan; the Profession of Faith (triple interrogatory); and the baptismal form, matter, and intention. The basic dogmas of the Catholic Church were first ordinary magisterium dogmas and only later did they also become solemn magisterium dogmas.³

Jesus also taught the apostles some deeper dogmas of the ordinary magisterium, such as the dogmas pertaining to the sacraments of the Holy Eucharist, Confirmation, and Holy Orders. And they already knew the other deeper dogmas of the ordinary magisterium, such as Adam was created from the slime of the earth, the sun moves around the earth and the earth is at the center of the universe and immovable, and there was a Great Flood in the days of Noe.

It is important to note that it was Jesus Christ who made St. Peter and the following popes the head of the Catholic Church and gave the popes the authority and power to teach infallibly. And it was Jesus Christ who gave the unanimous consensus of the twelve apostles and other Church Fathers the authority and power to teach infallibly. Hence it was Jesus Christ who created the solemn magisterium (papal infallibility) and the ordinary magisterium. On Pentecost Day the twelve apostles, in obedience to Jesus Christ and speaking by the inspiration of the Holy Spirit, infallibly confirmed the doctrine of the ordinary magisterium and the doctrine of the solemn magisterium (of papal infallibility) by promulgating them and thus making them dogmas of the ordinary magisterium. And the Holy Spirit would have prevented the twelve apostles from dissenting from an ordinary magisterium dogma even if they had wanted to.

The ordinary magisterium was promulgated and used before the solemn magisterium

On Pentecost Day the Holy Spirit came upon all the apostles and all the apostles then preached all the basic dogmas of the ordinary magisterium to the public for the first time, as recorded in the Book of Acts:

“And when the days of the Pentecost were accomplished, they were all together in one place: And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: And they were all filled with the Holy Spirit, and they began to speak with divers tongues, according as the Holy Spirit gave them to speak. Now there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven... Now when they had heard these things, they had compunction in their heart, and said to Peter, and to the rest of the apostles: What shall we do, men and brethren? ... They therefore that received his word, were baptized; and there were added in that day about three thousand souls. And they were persevering in the doctrine of the apostles, and in the communication of the breaking of bread, and in prayers.” (Acts 2:1-5, 37, 41-42)

³ See RJMI book *Basic Dogmas*.

Note that the first men baptized into the Catholic Church by the preaching of the twelve apostles were “persevering in the doctrine of the apostles,” which is the basic dogmas of the ordinary magisterium, the unanimous teachings of the apostles on faith and morals, which they heard and believed before they were baptized on Pentecost Day. Hence, the first dogmas of the Catholic Church were ordinary magisterium dogmas as handed down from the unanimous consensus of the twelve apostles.

Only when an ordinary or a solemn magisterium dogma was being significantly doubted or denied or when there was a great dispute over an allowable opinion would the pope invoke his charism of infallibility and make a solemn definition either to confirm the ordinary or solemn magisterium dogma or to make the allowable opinion (the doctrine) a dogma. Hence the ordinary magisterium was promulgated and used (exercised) before the solemn magisterium. And it was the ordinary magisterium that promulgated the solemn magisterium.

On Pentecost Day the dogma of the ordinary magisterium was first promulgated and then the ordinary magisterium promulgated the dogma of the solemn magisterium, which is the dogma of papal infallibility. And it was the ordinary magisterium on Pentecost Day that promulgated the dogma of the supremacy of St. Peter, the first pope, and the following popes over Christ’s Catholic Church on earth. Not only did all twelve apostles teach the supremacy-of-the-pope dogma but the very submission of the eleven apostles to St. Peter, the first pope, and Peter’s acceptance of their submission illustrates in a very powerful way the truth of the dogma.

Men denounced as heretics for denying papal definitions from Pentecost Day onward is one proof that papal infallibility is an ordinary magisterium dogma

That papal infallibility was first a dogma of the ordinary magisterium before it also became a dogma of the solemn magisterium in 517 by Pope St. Hormisdas is proved by the fact that from Pentecost Day and before 517 popes defined allowable opinions on the faith and denounced as heretics men who doubted or denied these papal definitions. If before 517 papal infallibility were not an ordinary magisterium dogma, then a pope could only have forwarded his opinion on doctrines that were not dogmas and thus would have had no right to denounce as heretics men who doubted or denied his opinion. The most the pope could have done was to say that these men were in error but not in heresy and thus were not heretics. But since popes *did* define allowable opinions on the faith and *did* denounce as heretics men who doubted or denied these papal definitions before 517, it follows that the popes had the charism of infallibility not only before 517 but from Pentecost Day. And the only way papal infallibility was a dogma before 517 and from Pentecost Day was by being a dogma of the ordinary magisterium.

The ordinary magisterium also had to be exercised first because St. Peter, the first pope, did not make solemn definitions as soon as the Catholic Church was made public on Pentecost Day but only when necessary because either an ordinary or a solemn magisterium dogma was being significantly doubted or denied or an allowable opinion needed to be defined because of a dispute, such as whether or not circumcision should be retained under the New Covenant.

The ordinary magisterium dogma of the solemn magisterium (of papal infallibility) was made a solemn magisterium dogma in 517

The dogma of the solemn magisterium (of papal infallibility) was first an ordinary magisterium dogma. The first time it became a solemn magisterium dogma, from the information I have, was in 517 by Pope St. Hormisdas in his profession of faith titled *Libellus Professionis Fidei*:

Pope St. Hormisdas, *Libellus Professionis Fidei*, 517 AD: “[Our] first safety is to guard the rule of the right faith and to deviate in no wise from the ordinances of the Fathers; because we cannot pass over the statement of our Lord Jesus Christ who said: ‘*Thou art Peter and upon this rock I will build my Church.*’ These words which were spoken, are proved by the effects of the deeds, because in the Apostolic See [the papacy] the Catholic religion has always been preserved without stain. Desiring not to be separated from this hope and faith and following the ordinances of the Fathers, we anathematize all heresies, especially the heretic Nestorius... Moreover, we accept and approve all the letters of blessed LEO the Pope, which he wrote regarding the Christian religion, just as we said before, following the Apostolic See in all things, and extolling all its ordinances. And, therefore, I hope that I may merit to be in the one communion with you, which the Apostolic See proclaims, in which there is the whole and the true and the perfect solidity of the Christian religion.... But if I shall attempt in any way to deviate from my profession, I confess that I am a confederate in my opinion with those whom I have condemned. However, I have with my own hand signed this profession of mine, and to you, HORMISDAS, the holy and venerable Pope of the City of Rome, I have directed it.” (D. 171)

And this infallible profession of faith definition was re-solemnly defined in 869 by Pope Hadrian II at the Fourth Council of Constantinople:

Denzinger 171, Footnote 1: “Th 795 f.; If 788; W. Haacke, *Die Glaubensformel des Papstes Hormisdas in Acacianischen Schisma* [Rome 1939] p. 10 fl. This rule of faith, after it was proposed to the bishops who had been sharers of the Acacian schism, was subscribed to by all the bishops of the Orient, by the emperor Justinian, and by the Constantinopolitan patriarchs Epiphanius, John, Menna, and finally in the eighth ecumenical Synod (Constantinople IV), act. I, by the Greek and Latin Fathers [d. n. 1833 and Bar(Th) to 869 n. 19 (15, 153 a f.)]. That ‘Libellus’ in almost the same words occurs in various epistles of that age. The formula placed above is that which HORMISDAS proposed to the bishops of Spain for receiving the oriental clerics into the communion of the Church. It almost agrees with that which John the Patriarch of Constantinople sent signed to HORMISDAS [CSEL 35, 608 fl.; cf. *ibid.*, 338, 340, 520, 800 J.]” (D. 171)

Pope Hadrian II, *Fourth Council of Constantinople*, 869: “[*Libellus Professionis Fidei* of Pope Hormisdas] “Our first salvation is to guard the rule of right faith [. . .]. And since the sentiment of our Lord Jesus Christ cannot be passed over when He says: ‘Thou art Peter; and upon this rock I will build my church’ [Matt. 16:18], these words which were spoken are proven true by actual results, since in the Apostolic See the Catholic religion has always been preserved untainted, and holy doctrine celebrated. Desiring, then, least of all to be separated from the faith and teaching of this [Apostolic See], We hope that We may deserve to be in the one communion which the Apostolic See proclaims, in which the solidarity of the Christian religion is whole and true.”

Even though the Second Council of Lyons in 1274 and the Vatican Council in 1870 were invalid and thus fallible because they were approved by apostate antipopes, they nevertheless teach the dogma of papal infallibility:

Apostate Antipope Gregory X, *Second Council of Lyons*, Profession of Faith for the Greeks, 1274: “We believe... also that this same Holy Roman Church holds the highest and the full primacy and pre-eminence over the universal Catholic Church, which it truthfully and humbly professes it has received with plenitude of power from the Lord Himself in blessed Peter, the chief or head of the Apostles, of whom the Roman Pontiff is the successor; and just as it is bound above others to defend the truth of faith, so too, if any questions arise about faith, they should be defined by its judgment.” (D. 466)

Invalid Vatican Council, Session 4, Chapter 4, 1870: “We teach and define as a divinely revealed dogma that when the Roman pontiff speaks *Ex Cathedra*, that is, when, in the exercise of his office as shepherd and teacher of all Christians, in virtue of his supreme apostolic authority, he defines a doctrine concerning faith or morals to be held by the whole Church, he possesses, by the divine assistance promised to him in blessed Peter, that infallibility which the divine Redeemer willed his Church to enjoy in defining doctrine concerning faith or morals. Therefore, such definitions of the Roman Pontiff are of themselves, and not by the consensus of the Church, irreformable.” (D. 1839)

The ordinary magisterium dogma of the ordinary magisterium was made a solemn magisterium dogma in 451

The dogma of the ordinary magisterium (that is, the infallibility of the unanimous consensus of the apostles and other Church Fathers on faith and morals) was an ordinary magisterium dogma from Pentecost Day. The first time it became a solemn magisterium dogma, from the information I have, was in 451 by Pope St. Leo the Great at the Council of Chalcedon in an article-of-faith definition:

Pope St. Leo the Great, *Council of Chalcedon*, Session 2, 451: “...This is the faith of the Fathers, this is the faith of the Apostles. So we all believe, thus the orthodox believe. Anathema to him who does not thus believe...”

In 493 Pope St. Gelasius I, in an article-of-faith definition, re-solemnly defined the dogma of the ordinary magisterium:

Pope St. Gelasius, Epistle *Licet Inter Varias* to Honorius, Bishop of Dalmatia, July 28, 493: “1. ...The pure truth of Catholic faith [is] drawn from the concordant [unanimous] opinions of all the Fathers... 2. ...What pray permits us to abrogate what has been condemned by the venerable Fathers and to reconsider the impious dogmas that have been demolished by them? ...Do not go beyond the limits of your fathers (Prv. 22:28). ...Why, accordingly, do we aim beyond the definitions of our fathers, or why do they not suffice for us? ...Every single thing to be avoided has been prescribed by the orthodox fathers and elders, or everything to be adapted to Catholic truth has been decreed... Are we wiser than they, or shall we be able to stand constant with firm stability, if we should undermine those [dogmas] which have been established by them? ...But if perchance, anybody who is uninstructed and completely mindless, so as to strive in such a way to think and publish anything insane... that is anything against the venerable Fathers and not the opinions of the ancients, he is openly and clearly a professed enemy of Catholic doctrine [anathema].”

In 553, the Second Council of Constantinople, in a profession-of-faith definition, re-solemnly defined the dogma of the ordinary magisterium:

Second Council of Constantinople, 553, confirmed by Pope Pelagius I in 556, Sentence against the Three Chapters, 553: “When we met together, therefore, we first of all briefly made a confession of the faith which our lord Jesus Christ true God, handed down to his holy apostles and by means of them to the holy churches, the same faith which those who afterwards were holy fathers and doctors handed down to the people entrusted to them. We confessed that we believe, protect and preach to the holy churches that confession of faith which was set out at greater length by the 318 holy fathers who met in council at Nicaea and handed down the holy doctrine or creed.”

And the dogma of the ordinary magisterium was re-solemnly defined in 787 by Pope Hadrian I and in 869 by Pope Hadrian II.

Even though the Vatican Council of 1870 is invalid and fallible because it was approved by Apostate Antipope Pius IX, it nevertheless teaches the dogma of the ordinary magisterium as infallibly defined by the unanimous consensus of the Church Fathers and by previous popes:

Invalid Vatican Council, Session 2, Profession of Faith, 1870: “Likewise I accept sacred scripture according to that sense which Holy Mother Church held and holds, since it is her right to judge of the true sense and interpretation of the holy scriptures; nor will I ever receive and interpret them except according to the unanimous consensus of the Fathers.”

Some dogmas belong only to the solemn magisterium, some only to the ordinary magisterium, and some belong to both

Opinions on faith or morals that were not held by the unanimous consensus of the apostles were not ordinary magisterium dogmas and thus were allowable opinions. Hence allowable opinions on faith or morals are not and thus can never be ordinary magisterium dogmas. However, allowable opinions can become solemn magisterium dogmas if popes infallibly define them and thus make them solemn magisterium dogmas. Hence some dogmas belong only to the solemn magisterium, some only to the ordinary magisterium, and some to both the ordinary magisterium and the solemn magisterium.

Ordinary magisterium dogmas that also became solemn magisterium dogmas

The basic dogmas of Jesus is God and of the Most Holy Trinity

The ordinary magisterium basic dogmas that Jesus is God and of the Most Holy Trinity also became solemn magisterium dogmas in 325 by Pope St. Sylvester I at the First Council of Nicea.

These basic dogmas were contained in the baptismal ritual, which contains the Apostles' Creed and baptismal form, as handed down by the unanimous consensus of the apostles and the following Church Fathers. However, these ordinary magisterium basic dogmas were not made part of the solemn magisterium until 325 by Pope St. Sylvester I at the First Council of Nicea and are contained in the Nicene Creed:

A History of the Christian Councils, by Bishop Charles Joseph Hefele, D.D., The Nicene Creed: “[The Nicene Creed is listed] All the bishops, with the exception of five, declared themselves ready immediately to subscribe to the [Nicene] Creed, under the conviction that the formula contained the ancient faith of the apostolic Church. This was so clear, that even the Novatian bishop Acesius, although separated from the Church on points of discipline, gave witness to its dogmatic truth, and adopted the Creed unconditionally, saying, ‘The Council has introduced nothing new in this act, O Emperor [Constantine the Great]; this has been the universal belief since the apostolic times.’⁴”⁵

Ecclesiastical History, by Sozomen, Book 1, Chapter 22: “It is related, that the emperor, under the impulse of an ardent desire to see harmony reestablished among Christians, summoned Acesius, bishop of the Church of the Novatians, to the council, placed before him the definition of the faith and of the feast, which had already been confirmed by the signatures of the bishops, and asked whether he could agree thereto. Acesius answered that their exposition defined no new doctrine, and that he accorded in opinion with the Synod, and that he had from the beginning held these sentiments with respect both to the faith and to the feast. ‘Why, then,’ said the emperor, ‘do you keep aloof from communion with others, if you are of one mind with them?’ He replied that the dissension first broke out under Decius, between Novatius and Cornelius, and that he considered such persons unworthy of communion who, after baptism, had fallen into those sins which the Scriptures declare to be unto death; for that the remission of those sins, he thought, depended on the authority of God only, and not on the priests. The emperor replied, by saying, ‘O Acesius, take a ladder and ascend alone to heaven.’ By this speech I do not imagine the emperor intended to praise Acesius, but rather to blame him, because, being but a man, he fancied himself exempt from sin.”

Hence the dogma that Jesus is God and the dogma of the Most Holy Trinity were at first only ordinary magisterium dogmas and then also became solemn magisterium dogmas in 325. Consequently, the doubt or denial of these basic dogmas either before or after the Council of Nicea would make a baptized man a formal heretic. And this is precisely how those who denied the basic dogma that Jesus is God, such as the Arians, were denounced and treated, as formal heretics, not only after the Council of Nicea but also before it and from the promulgation of the Catholic Church on Pentecost Day:

Catholic Encyclopedia, Arius, 1907: “...Arius...exercised much influence when, in 318, his quarrel with Bishop Alexander broke out over the fundamental truth of Our Lord’s divine Sonship and substance. While many Syrian prelates followed the innovator, he was condemned at Alexandria in 321 by his diocesan in a synod of nearly one hundred Egyptian and Libyan bishops. Deprived and excommunicated, the heresiarch fled to Palestine.”

The basic dogma of papal primacy and supremacy

The basic dogma of papal primacy and supremacy (that the pope is the supreme head of the Catholic Church) was an ordinary magisterium dogma from Pentecost Day. The first time it became a solemn magisterium dogma, from the information I have, was in

⁴ Footnote 2: “Socr. i. 10; Soz. i. 22; Gelas. ii. 29.”

⁵ *A History of the Christian Councils*, by Bishop Charles Joseph Hefele, D.D. Translated from the German and edited by William R. Clark, M.A. Published by T. & T. Clark, Edinburgh, 1894. Vol. 1, chap. 2. The Discussions at Nicea, sec. 34. The Nicene Creed, p. 295.

381 by Pope St. Damasus I at the First Council of Constantinople in an article-of-faith definition:

Pope St. Damasus I, *First Council of Constantinople*, 381: “Canon 3. The Bishop of Constantinople shall have the primacy of honor after the Bishop of Rome, because his city is New Rome.”

In 382, Pope St. Damasus I re-solemnly defined the dogma of papal supremacy:

Pope St. Damasus I, *Roman Synod*, Decree of Damasus, 382: “3. Likewise it is decreed: After the announcement of all these prophetic and evangelic as well as apostolic writings which we have listed above as Scriptures, on which, by the grace of God, the Catholic Church is founded, we have considered that it ought to be announced that although all the Catholic Churches spread abroad through the world comprise but one bridal chamber of Christ, nevertheless, the holy Roman Church has been placed at the forefront not by conciliar decisions of other churches, but has received the primacy by the evangelic voice of our Lord and Savior, who says: ‘You are Peter, and upon this rock I will build my Church, and the gates of hell will not prevail against it; and I will give to you the keys of the kingdom of heaven, and whatever you shall have loosed on earth shall be loosed in heaven.’ ” (Third Decree)

And the dogma of papal supremacy was re-solemnly defined in 785 by Pope Hadrian I and in 869 by Pope Hadrian II.

Solemn magisterium dogmas that are not ordinary magisterium dogmas

The deeper dogma of the non-necessity of circumcision

The solemn magisterium dogma of the non-necessity of circumcision during the New Covenant era was not an ordinary magisterium dogma and thus can never be an ordinary magisterium dogma.

The apostles were not unanimous regarding the non-necessity of circumcision during the New Covenant era. Hence the non-necessity of circumcision was not part of the ordinary magisterium and thus was an allowable opinion that needed a pope to infallibly define it and make it a dogma of the solemn magisterium, which happened at the Council of Jerusalem in circa 50 AD. Hence the non-necessity of circumcision was first an allowable opinion that then became a solemn magisterium dogma at the Council of Jerusalem. And thus it was not and thus can never be an ordinary magisterium dogma.

Ordinary magisterium dogmas that are not solemn magisterium dogmas

The deeper dogma of creationism

The ordinary magisterium dogma of creationism has never been made a solemn magisterium dogma.

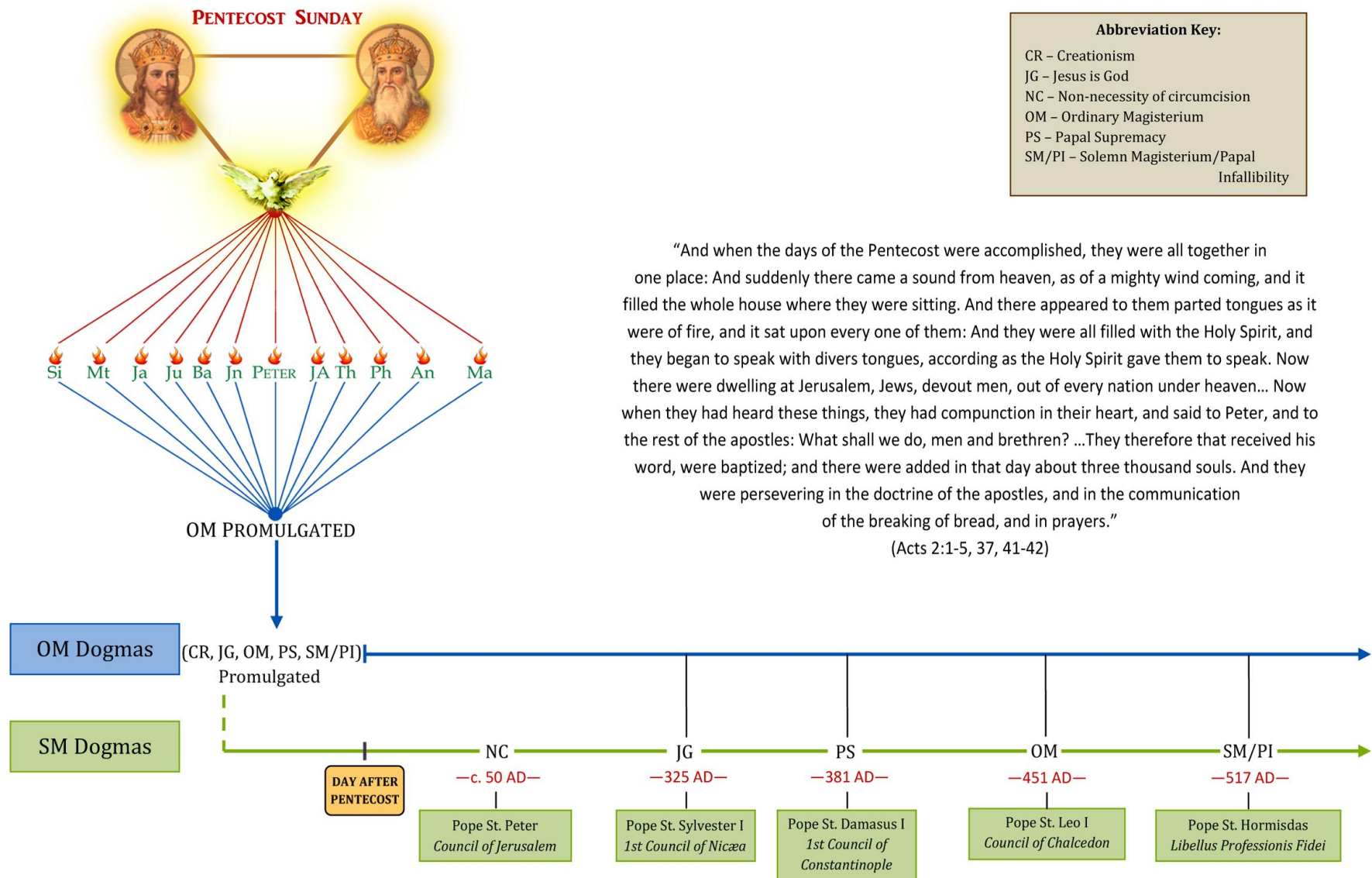
The dogma of creationism, that Adam was created from the slime of the earth and Eve from the rib of Adam, was an ordinary magisterium deeper dogma from Pentecost Day. But no pope has yet infallibly defined this ordinary magisterium dogma and thus made it

also a solemn magisterium dogma. Here, then, is a case of a dogma that is an ordinary magisterium dogma but not a solemn magisterium dogma.

Chart: Chronology of the Solemn & the Ordinary Magisterium
"A Diamond in Jerusalem"

CHRONOLOGY OF THE SOLEMN & THE ORDINARY MAGISTERIUM

“A Diamond in Jerusalem”



Men denounced as heretics for denying the unanimous consensus of the Church Fathers is proof that these teachings are ordinary magisterium dogmas

The fact that heresies were condemned and heretics were denounced from the promulgation of the Catholic Church on Pentecost Day and thus before any infallible papal definitions proves that the teachings of the ordinary magisterium (of the unanimous consensus of the apostles and other Church Fathers) were the first dogmas of the Catholic Church. From Pentecost Day and before solemn definitions were made by Pope St. Peter and the following popes, baptized men were denounced and treated as heretics, such as the case given above regarding those who denied the basic dogma that Jesus is God and the basic dogma of the Most Holy Trinity. Before the First Council of Nicea in 325 made these basic dogmas part of the solemn magisterium, the beloved St. John denounced as antichrists and thus as anathematized formal heretics all baptized men who “dissolveth” Jesus by denying His divinity or His humanity:

“And every spirit that dissolveth Jesus, is not of God: and this is Antichrist, of whom you have heard that he cometh, and he is now already in the world.” (1 Jn. 4:3)

Challoner Commentary on 1 Jn. 4:3: “*That dissolveth Jesus... Viz., either by denying his humanity, or his divinity...*”

The dogma that Jesus is the Christ, the Messiah, was also a basic dogma of the ordinary magisterium from Pentecost Day. Hence any baptized man who doubted or denied this dogma from Pentecost Day onward, and thus even before it was made a solemn magisterium dogma, was an antichrist, an anathematized formal heretic. The beloved St. John says,

“Who is a liar, but he who denieth that Jesus is the Christ? This is Antichrist, who denieth the Father, and the Son.” (1 Jn. 2:22)

And the apostle St. John refers to ordinary magisterium dogmas as “that which you have heard from the beginning”; that is, from him and the other eleven apostles:

“As for you, let that which you have heard from the beginning, abide in you. If that abide in you, which you have heard from the beginning, you also shall abide in the Son, and in the Father.” (1 Jn. 2:24)

St. John implies that all who do not “abide in...[that] which you have heard from the beginning” (the basic dogmas of the ordinary magisterium) are formal heretics because he says they do not abide in the Father and the Son and hence do not abide in the Catholic Church.

The apostle St. Jude refers to ordinary magisterium dogmas as “the faith once delivered to the saints”:

“Dearly beloved, taking all care to write unto you concerning your common salvation, I was under a necessity to write unto you: to beseech you to contend earnestly for the faith once delivered to the saints.” (Jude 1:3)

The “faith once delivered to the saints” are the dogmas of the ordinary magisterium taught by him, the other eleven apostles, and the other Church Fathers, such as St. Paul, St. Luke, and St. Mark. And St. Jude teaches that it is a matter of “common salvation” for Catholics to “contend earnestly for the faith once delivered to the saints.” Hence Catholics, to whom St. Jude is speaking, cannot be saved without knowing and believing the basic dogmas of the Catholic Church, which at that time were ordinary magisterium dogmas. Therefore, St. Jude implies that

so-called Catholics who do not believe all the basic dogmas of the ordinary magisterium are formal heretics, outside the Catholic Church, not Catholic, and thus not in the way of salvation.

Pope St. Leo the Great teaches that the ordinary magisterium's basic dogmas contained in the Apostles' Creed came from the infallible authority of the unanimous consensus of the twelve apostles:

Pope St. Leo the Great, Letter 31, to Pulcheria Augusta: "For the question is not about some small portion of our Faith on which no very distinct declaration has been made: but the foolish opposition that is raised ventures to impugn that which our LORD desired no one of either sex in the Church to be ignorant of. For the short but complete confession of the Catholic Creed which contains the twelve sentences of the twelve apostles is so well furnished with the heavenly panoply, that all the opinions of heretics can receive their death-blow from that one weapon."

Note that Pope St. Leo the Great teaches that the Apostles' Creed did not come only from St. Peter, the first pope, but from the twelve apostles and thus from the unanimous consensus of these first Church Fathers. Hence the Apostles' Creed was first part of the ordinary magisterium. And Pope St. Leo the Great implies that the teachings in the Apostles' Creed, as taught by the twelve apostles, are dogmas because Catholics can use the Apostles' Creed as a weapon to deal a death-blow to heretics who deny any dogma contained in the Apostles' Creed and any dogma that directly relates to the Apostles' Creed. He also taught that these heretics are formal heretics because they are dealt a "death-blow" for denying any one of these basic dogmas.

When there was only one infallible papal teaching on record, the non-necessity of circumcision as infallibly defined by Pope St. Peter at the Council of Jerusalem in circa 50 AD, St. Paul denounced baptized men as heretics, which implies they doubted or denied ordinary magisterium dogmas:

"A man that is a heretic, after the first and second admonition, avoid: Knowing that he, that is such an one, is subverted, and sinneth, being condemned by his own judgment." (Titus 3:10-11)

And St. Paul tells Catholics to denounce and avoid all baptized men who make dissensions contrary to dogmas, which he calls "the doctrine which you have learned":

"Now I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine which you have learned, and avoid them. For they that are such, serve not Christ our Lord, but their own belly; and by pleasing speeches and good words, seduce the hearts of the innocent." (Rom. 16:17-18)

When St. Paul said this in circa 57 AD, all but one of the dogmas of "the doctrine[s] which you have learned" were ordinary magisterium dogmas. The one exception was the dogma of the non-necessity of circumcision, which was a solemn magisterium dogma. Where did St. Paul learn these doctrines, these basic dogmas of the ordinary magisterium? He tells us that he got these dogmas from the apostles and ancients (other Church Fathers):

"But Paul choosing Silas, departed, being delivered by the brethren to the grace of God. And he went through Syria and Cilicia, confirming the churches, commanding them to keep the precepts of the apostles and the ancients." (Acts 15:40-41)

Before St. Paul could be baptized into the Catholic Church, he had to learn these precepts of the apostles and ancients, which contained the basic dogmas of the ordinary magisterium. Before anyone with the use of reason could be baptized into the Catholic Church, one of the requirements from the birth of the Catholic Church was that he had to learn and believe all the basic dogmas handed down from the apostles, all of which are contained in the baptismal ritual,

which includes the Apostles' Creed; the dogmas that directly relate to the Apostles' Creed; the Lord's Prayer; the Renunciation of Satan; the Profession of Faith (triple interrogatory); and the baptismal form, matter, and intention:

A Commentary on the New Code of Canon Law, by Rev. P. Chas. Augustine, O.S.B., D.D., 1920, Commentary on Canon 752: "Adults who are physically and mentally normal cannot be baptized except with their own knowledge and free will and after having been duly instructed and exhorted to be sorry for their sins. This law is based upon the necessity of cooperation in the work of salvation.⁶ The Popes have frequently admonished missionaries to instruct candidates before Baptism, if need be by native ministers, and not to admit anyone to this Sacrament unless he were well instructed and imbued with Christian manners.⁷ This rule applies to all, including negroes and other infidels who are capable of embracing the Christian religion. No one is to be baptized or abandoned after Baptism has been administered before he knows the truths necessary for salvation.⁸ ...Concerning the extent of this instruction, the Roman Ritual⁹ demands that neophytes 'be carefully instructed in the Christian faith and holy manners.' By Christian faith are to be understood the principal mysteries, i.e., those which must be believed *necessitate medii*, viz.: the Blessed Trinity and the Incarnation. Express belief in our Lord Jesus Christ is specifically mentioned in one decision of the Holy Office.¹⁰ The Apostles' Creed, which is enjoined in an Instruction of the S. C. Prop. Fide,¹¹ contains the principal mysteries of the faith."¹²

Apostate Antipope Pius X,¹³ *Acerbo Nimis*, 1905: "...Our Predecessor [apostate Antipope] Benedict XIV had just cause to write: 'We declare that a great number of those who are condemned to eternal punishment suffer that everlasting calamity because of ignorance of those mysteries of faith which must be known and believed in order to be numbered among the elect.' "

Upholding the basic dogma that all men must know and believe all the basic dogmas to be saved, St. Augustine correctly teaches that St. Philip, the deacon, taught the Ethiopian eunuch all the basic dogmas of the ordinary magisterium before he baptized him, even though the Book of Acts does not mention this:

The Symbol of the Apostles, by apostate Bishop Alexander MacDonald¹⁴: "St. Augustine's belief in the Apostolic origin of the Symbol [Apostles' Creed] is logically and necessarily implied in the principle he lays down with regard to Apostolic tradition. But we have in the following passage, or I am greatly mistaken, if not an explicit statement of his belief, at least the very next thing to it. He is combating the view that baptism may be given offhand to anyone who makes a profession of faith in the Divine Sonship of Christ, such as the eunuch baptized by Philip made (Acts 8: 35-38). I translate with almost literal exactness from the text in Migne:

⁶ Footnote 32: "*Trid.*, sess. 6, *de justif.*, c. 6; sess. 14, *de poenit.*, c. 1."

⁷ Footnote 33: "Alexander VII, '*Sacrosancti*,' Jan. 18, 1658; Clement IX, '*In excelsa*,' Sept. 13, 1669; Clement XII, '*Compertum*,' Aug. 24, 1734; '*Concredita Nobis*,' May 13, 1739; Benedict XIV, '*Omnium sollicitudinum*,' Sept. 12, 1744; S. C. P. F., Sept. 12, 1645 (*Coll.*, nn. 129, 187, 347, 114)."

⁸ Footnote 34: "S. O., March 20, 1686 (*Coll.*, n. 230)."

⁹ Footnote 38: "Tit. II, c. 3, n. I."

¹⁰ Footnote 39: "S. O., May 10, 1703, ad 2; Jan. 25, 1703 (*Coll.*, nn. 256, 254)."

¹¹ Footnote 40: "Oct. 18, 1883 (*Coll.*, n. 1606, n. XVII)."

¹² *A Commentary on the New Code of Canon Law*, by Rev. P. Chas. Augustine, O.S.B., D.D. *Nihil Obstat*: Sti. Ludovici, die 18 Nov. 1920, F. G. Holweck, *Censor Librorum*. Imprimatur: Sti. Ludovici, die 22 Nov. 1920, + Joannes J. Glennon, Archiepiscopus, Sti. Ludovici. Published by B. Herder Book Co., 1921. Bk. 3, vol. 4, pt. 1, title 1, chap. 2, Baptism of Adults, pp. 57-58.

¹³ See RJMI book *Apostate Antipopes*: Apostate Antipope Pius X.

¹⁴ WARNING: Bishop Alexander MacDonald is a notorious heretic for denying the Salvation Dogma. (See RJMI book *Bad Books on Salvation*: Bishop Alexander MacDonald.)

‘That eunuch, they tell us, whom Philip baptized, said no more than, I believe that Jesus Christ is the Son of God; and, on making this profession, forthwith received baptism. Are we, then, willing that men, on giving this response only, should incontinently be baptized? that not one word should be said by the catechist, nothing professed by the believer, about the Holy Ghost, the holy Church, the remission of sins, the resurrection of the dead, in fine, about the Lord Jesus Christ Himself, except that He is the Son of God; not a word about His incarnation in the Virgin’s womb, the passion, the death on the cross, the burial, the resurrection on the third day, the ascension, and the session on the right hand of the Father? For, if the eunuch, when he had made answer, I believe that Jesus Christ is the Son of God, thought this was all that was needed, and that he could at once be baptized, and go his way, why do we not take pattern by his case, and dispense with the other things that we deem necessary to bring out by questioning and get an answer to from the candidate for baptism, even when time presses and it is not possible for him to learn them by heart? But if the Scripture is silent, and leaves these other things which Philip did when baptizing the eunuch to be taken for granted, and in saying, Philip baptized him (Acts 8: 35-38), gives us to understand that everything was done which had to be done, as we know from the tradition that has come down from one generation to another, although Scripture, for the sake of brevity, does not mention it; in like manner, when we find it written that Philip preached unto him the Lord Jesus, we cannot at all doubt that in the catechism those things were dealt with which bear upon the life and conduct of him who believes in the Lord Jesus. For, to preach Christ is not only to teach what must be believed concerning Christ, but also what he has to observe who becomes a member of Christ’s body; nay, in sooth, to teach all that is to be believed of Christ, not merely whose Son He is; to set forth whence He is as to His Divinity, of whom born according to the flesh, what things He suffered and why, what the virtue of his resurrection is, what gift the Spirit has promised and given to the faithful...¹⁵

“Historical criticism assumes that the primitive Baptismal Creed of the Church was the simple profession of faith in Christ recorded in the eighth chapter of the Acts.¹⁶ St. Augustine, so far from holding this view, maintains that even in the case of the Ethiopian eunuch, which might well seem an exceptional case, Philip carried out the baptismal service in substantially the same way as it used to be carried out in the fourth and fifth centuries, and as it continues to be carried out down to this day. The Scripture, he grants, does not say so in terms, but leaves it to be inferred; and ‘we know’ that it was done. How did they know? By Apostolic tradition ‘serie traditionis,’ an unbroken chain of oral communication whose first links were forged in the workshop of the Apostles. And what was the very first thing to be done, according to the Apostolic tradition? St. Augustine does not leave us to conjecture. He is clear that the very first thing to be done was to instruct in the Faith the person to be baptized, to deliver the Creed to the catechumen. But what Creed, according to St. Augustine, was delivered to the catechumen, ‘eunuch of great authority under Queen Candace,’ whom Philip instructed in the Faith? Was it a formula that contained only the second article of the Symbol known to Augustine? Nothing of the kind. It was the whole Creed, the whole Symbol ‘*imo vero cuncta dicere quae sunt credenda de Christo.*’ Tradition said nothing of what passed between Philip and the eunuch. But the Apostolic origin of the Symbol was known ‘serie traditionis,’ and from this the inference was an easy one that the eunuch was taught all the truths contained in the Symbol. We claim, therefore, the great Bishop of Hippo as another witness to the tradition of the Apostolic authorship of the Creed.”¹⁷

¹⁵ Footnote 19: “*De Fide et Operibus*, c. 9, cols. 205-6 (Migne, tom. 40).”

¹⁶ Footnote 20: “*Dogma, Gerarchia e Culto*, p. 326. Burn, *An Introduction to the Creeds*, p. 32 and p. 43.”

¹⁷ *The Symbol of the Apostles*, A Vindication of the Apostolic Authorship of the Creed on the Lines of Catholic Tradition, by the apostate the Very Rev. Alexander MacDonald, D.D., Vicar-General of the Diocese of Antigonish, Nova Scotia. *Nihil Obstat*: Remigius Lafort, S.T.L., *Censor*. Imprimatus: + John Cameron, Bishop of Antigonish; + Joannes M. Farley, D.D., Archbishop

At the time that St. Philip preached to the Ethiopian eunuch, the dogmas of the Apostles' Creed were basic dogmas of the ordinary magisterium because St. Peter, the first pope, never solemnly defined these dogmas. Yet every convert had to believe in these articles of faith to be saved even before any of these articles became solemn magisterium dogmas, and hence these articles of faith had to be ordinary magisterium dogmas. (For an in-depth teaching on the solemn and the ordinary magisterium, see RJMI book *The Magisterium of the Catholic Church*, which as of 5/2022 is not yet completed.)

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