

## UPDATES FOR YOUR *Basic Course*

His Eminence Raymond Leo Cardinal Burke has completed a partial review of the *Basic Catholic Catechism Course* and has made some adjustments. Please make the following changes in your *Basic Course Manual*, *Workbook* and *Answer Tablet*. If you are a Group Leader, make the changes in your Resource Book (answer book) too.

- The 2020 changes are in **red**.
- The 2018 lengthy additions to the *Manual* are printed on the last pages for ease in inserting them into your *Manuals*.
- Additional recommended readings for various lessons are on our website: **MarianCatechist.com**, under Resources/Course Assistance.
- **2020 Additional recommended reading for lesson 5:**  
**“The Two Bodies of the Pope: Developing Lives of Peace After the Heart of Mary,” by Raymond Leo Cardinal Burke.** This article is available on our website under Resources/Cardinal Burke. (Available in English, Spanish and Italian.)

## Changes for *Basic Course Manual*

### SCRIPTURE

The version of Sacred Scripture used in the *Revised Basic Course* is the *Revised Standard Version Catholic Edition* (RSVCE). The numbering of the *Psalms* in the *Latin Vulgate* translation of the Bible (and versions based on it) is different than the numbering in the RSVCE and are noted in the RSVCE by brackets [ ]. The numbering is different because *Psalms* 9 and 10 in the RSVCE form Psalm 9 in the *Latin Vulgate*; and *Psalms* 114 and 115 in the RSVCE form *Psalm* 113 in the *Latin Vulgate*.

In the *Revised Basic Course Manual*, the numbers for the following *Psalms* should be enclosed with brackets because they are the numbers used in the *Latin Vulgate* rather than the RSVCE version of Sacred Scripture.

- **Page 4, *Manual***  
In the 4<sup>th</sup> paragraph, last line, *Psalm* 109 should read *Psalm* 110 [109].
- **Page 36, *Manual***  
In the 5<sup>th</sup> paragraph, *Psalm* 49:2-3 should read 50 [49] 2-3.

### Page 1, *Manual*

In the second paragraph under “Focus:”

Change “**made** for Adam and Eve” to “**created** for Adam and Eve.”

Change “**made for Christ and Mary**” to “**created for communion with God**.”

Delete the phrase, “~~for Whom the whole universe had been originally made.~~”

Should read: Salvation history began remotely with the creation of the world, and proximately with the formation of Adam and Eve. In other words, the world was **created** ~~made~~ for Adam and Eve and the family of man, while Adam and Eve and their progeny were **created for communion with God**. ~~made for Christ and Mary.~~ No sooner had Adam and Eve sinned than God promised them and their descendants a Redeemer, His Incarnate Son ~~for Whom the whole universe had been originally made.~~

**Page 14, Basic Manual**

In the first full paragraph, in the first line, change “sharing of the” to “**participation in the one.**”

Original: “~~There is constant, perfect, selfless sharing of the~~ Divine Nature among the three Persons in God.”

**Revision:** “There is constant, perfect, selfless **participation in the one** Divine Nature among the three Persons in God.”

**Page 24, Manual**

In the fourth paragraph, 4<sup>th</sup> line, change “**experimental** knowledge” to “**experiential** knowledge.”

The sentence should read:

“This is particularly the case with His **experiential** knowledge. Christ chose to have His human knowledge progress through the natural activity of the intellect.”

**Page 36, Manual**

In the 5<sup>th</sup> paragraph change the Scripture quote of **John 4:5** to **1 Corinthians 4:5**.

**Page 39, Manual**

In the section, “Praying for the Poor Souls in Purgatory,” add the following to the first sentence in the first paragraph, “except for the patient endurance of the suffering which is the temporal punishment due to their sins.”

Delete the sentence, “They are only able to endure.”

The sentence should read:

“Because it is only possible to gain merit during one’s lifetime on earth, the souls in Purgatory can no longer make satisfaction, or expiate, for their sins **except for the patient endurance of the suffering which is the temporal punishment due to their sins.** ~~They are only able to endure~~ The suffering in Purgatory is limited to the repayment of the debt of sin. The Poor Souls in Purgatory, therefore, need our assistance.”

**Page 48, Manual**

Under heading “Collegiality”, in the second sentence, the word “**know**” should be “**known**.”

The sentence should read: “Each Bishop is a member of the episcopal college, also **known** as the “College of Bishops.”

**Page 87, Manual**

In the first paragraph, line 5, capitalize, “**our** Lord.”

Should read: “where we find **Our** Lord telling His disciples.”

**Page 91, Manual**

In the second line from the top, capitalize the word, “**Faith**.” Should read: “the obligation to live fully the **Faith** we profess.”

**Page 101, *Manual***

In the middle of the page, under the section titled, “Poverty of Spirit,” add the following phrase to the second sentence in the first paragraph, “also called evangelical poverty of precept.” Replace the words “the Church” with “Christ.”

The sentence should read:

“Although every Christian is called to share his goods with the needy and to exercise good stewardship over the material goods entrusted to his care, not every Christian is required to practice poverty of choice. However, a precept of Christ ~~the Church~~ does call every Christian to practice *poverty of spirit, also called evangelical poverty of precept.* Indeed, Jesus establishes poverty of spirit as a condition for entrance into the Kingdom of God.”

**Page 113, *Manual***

In the middle of the page, the Scripture references listed under “Baptism” should be: *Matthew* 28:19, not 28:18, *Colossians* 2:10-12, not 2:10-11.

The Scripture reference listed under “Confirmation” should be *Acts* 8:14-18, not *Acts* 8:16-20. Delete reference 8:17-18, which is already included in reference to *Acts* 8:14-18. In addition, delete *Acts* 19:38.

**Page 115, *Manual***

Under the section titled, “The Minister of a Sacrament,” toward the end of the 2<sup>nd</sup> paragraph, add the following underlined words.

“All priests have the power to forgive sins, but conferral of this power does not bring with it authorization to exercise this power validly. Such authorization, or *faculty*, is normally granted in the Western Church to a priest in accord with the place of his incardination, either by the Bishop of his Diocese or by the Major Superior of the Institute of Consecrated Life in which the priest is incardinated. The faculty, once granted and not revoked or restricted, permits the priest to hear confessions throughout the world (cf. can. 969, §§ 1-2 2-3). All Bishops and only Bishops have the power to ordain Bishops, but they may not exercise this power unless expressly delegated to do so by the Holy Father or, in some Eastern Rites, by the Patriarch.”

**Page 124, *Manual***

In the middle of the sixth paragraph, 3<sup>rd</sup> line, change the word, “comprehend” to “believe.”

The sentence should read:

“Any person over the age of reason who approaches the Catholic Church for Baptism must have the proper disposition. This means that he must have the intention and the desire to receive the Catholic Faith, he must have received instruction, and he must believe the basics of the Faith.”

**Page 133, *Manual*, last sentence on the page**

Delete the word “prayer.”

The sentence should read:

“We should also perform external acts which profess our Catholic Faith on a daily basis, for instance, praying before and after meals at and away from home....”

**Page 155, *Manual***

Under heading, “CATECHESIS”, in the first sentence, replace the word “underestimate” with the word “overestimate.”

The sentence should read:

“It is impossible to overestimate the blessings of this Sacrament.”

**Page 166, *Manual*, second paragraph**

In the middle of the 2<sup>nd</sup> paragraph, add the phrase, “**in very limited and specific circumstances.**”

The sentence should read:

“With the penitent’s permission, **in very limited and specific circumstances**, the priest may speak of sacramental matters with the penitent himself, and with others, outside of Confession. Such permission can be given, for instance, so that the confessor may consult someone more experienced in a difficult case of conscience. When such permission is requested, the request must be made without the slightest coercion. In such a case, presumed permission is never sufficient.

**Page 170, *Manual***

Under heading, “Plenary Indulgences”, in number 1, change “**eight**” to “**about twenty**” days.

The sentence should read:

“Reception of sacramental Confession **about twenty** days before or after the prayer or practice is offered.”

Again, under heading, “Plenary Indulgences”, in number 3, change “**several**” to “**about twenty**” days.

The sentence should read:

“Reception of Holy Communion....but they may be also carried out **about twenty** days before or after the indulgenced act.”

**Pages 173 & 229, *Manual***

Under number 5, replace the words “**to Trinity Sunday**” with “**to either Pentecost Sunday or Trinity Sunday**.”

The sentence should read: “To receive the Sacrament of Eucharist at least during the Easter season (Ash Wednesday **to either Pentecost Sunday or Trinity Sunday**, which is the Sunday after Pentecost).”

You may also want to include the following information:

According to the calendar of the *ordinary form* of the Sacred Liturgy, the Paschal Season runs from Ash Wednesday to Pentecost Sunday. According to the calendar of the *extraordinary form*, it runs from Ash Wednesday to Trinity Sunday. Until the Church resolves the question otherwise, given these two options (both legitimate for practicing Catholics in the Roman Rite), Catholics may fulfill their Easter duty within both time frames. To fulfill the Easter duty on Trinity Sunday one must attend a Mass in the *extraordinary form*.

**Page 178, *Manual***

Delete the phrase “(i.e., non-contraceptive)” from the sentence.

Add the definition of “Natural Intercourse” to the bottom of this page in your Manual.

**“The Matrimonial Bond in a Sacramental Marriage**

When a man and woman give each other their consent in Christian marriage, the Holy Spirit seals their consent in the *bond of marriage*. “For the good of the spouses and their offspring as well as of society, the existence of the sacred bond no longer depends on human decisions alone” (*Gaudium et Spes* 48). The covenant they have made with each other and with God signifies the mystical union of Christ with His bride, the Church; it creates a bond which is perpetual and indissoluble. It is, in fact, an expression of God’s perfect love for humanity. Surely, the significance of the sacramental marriage bond is one of the greatest blessings of Christian marriage, and its rejection, one of the greatest curses for the entire human family. The marriage bond is perpetual and exclusive; when consummated by natural (i.e., non-contraceptive) intercourse,\* it cannot be dissolved by any authority other than Christ. It requires fidelity (faithfulness) and openness to life.”

Definition of “natural intercourse.”

\* **Natural intercourse means a conjugal act which is suitable in itself for the procreation of offspring. Though all contraceptive measures, including chemical and physical barriers, are intrinsically evil, the use of condoms or vaginal sheaths and *coitus interruptus* also prevent consummation. Other methods of artificial birth control/contraception do not prevent consummation because consummation is, in essence, the conjugal act with the deposit of the semen in the vagina. See canon 1061.**

**Page 183, Manual**

In the first bullet of the paragraph starting with “An *impediment* to marriage may be defined as an obstacle or hindrance....,” change the word “**dispensation**” to “**express permission of the competent authority**,” **Next, delete the second bullet.**

The sentence should read:

- marriage of a Catholic to a baptized non-Catholic without the required **dispensation** **express permission of the competent authority**;
- ~~marriage to a person who has made a simple vow of chastity or virginity; delete this~~
- Certain legal relationships, e.g., in some countries, adoption.

**Page 194, Manual**

In the fourth paragraph under “V. Celibacy,” add this phrase to the first sentence, “(**which are part of the Eastern Catholic Church**).”

The sentence should read:

“In the Oriental Rites (**which are part of the Eastern Catholic Church**), toward the end of the seventh century, the Council of Trullo in Constantinople modified this discipline somewhat.”

**Page 205, Manual**

In the fourth paragraph, first sentence, “Saint Gregory of **Nazianz**” should be: Saint Gregory of **Nazianzus**. Add “**us**” to “Nazianz” for the proper spelling of his name.

**Page 207, Manual**

In the first paragraph, make “Virtue of **R**eligion” lower case. Should read: “obliged by the **virtue of **r**eligion.”**

**Page 217, Manual**

Under “Act of Love (Charity),” at the end of the first sentence, add the word “**my**” before the word “**love**.”

The sentence should read: “My God, I love Thee above all things with my whole heart and soul, because Thou art all good and worthy of all **my** love.”

**REVISED BASIC COURSE WORKBOOK, ANSWER TABLET** (and in the RESOURCE BOOK if you are a Group Leader)

**Page 7, Workbook, Answer tablet.**

**Lesson 3, Question 6:** Christ is the Second Person of the **Trinity**, Who became man.  
Insert a comma after Trinity.

**Page 8, Workbook, Answer tablet.**

**Lesson 3, Matching section:**

In the right-hand column of the matching section: add to A) and F) as given below.

**Original Question:** A) ~~Saint John~~

**Revised Question:** A) Saint John **1:1.**

**Original Question:** F) ~~Jesus Christ, the natural Son of God.~~

**Revised Question:** F) **Saint John 10:29-30.**

**Lesson 3, Question 48**

Add this text, “My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father’s hand” to the existing phrase.

**Original Question:** 3-48. I and the Father are one”

**Revised Question:** 3-48. “**My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father’s hand.** I and the Father are one”

**Page 11, Workbook, Answer tablet.**

**Lesson 5, Question 25:** The Church’s **magisterium** is Her teaching authority.  
Capitalize “**Magisterium**”

**Page 11, Workbook, Answer tablet.**

**Lesson 5, Question 34**

Replace the word “may” with the word “must” in selection #2) may not.

**Original Question:** All civil laws 1) must, 2) ~~may~~ not, 3) may ...be obeyed.

**Revised Question:** All civil laws 1) must, 2) **must** not, 3) may ...be obeyed.

**Page 13, Workbook, Answer tablet.**

**Lesson 6, Question 9**

Move the phrase, “which God revealed to Moses” from the end of the question to the middle of the question.

**Original Question:** 6-9. The Ten Commandments are really the natural law which God revealed to Moses.

**Revised Question:** 6-9. The Ten Commandments **which God revealed to Moses** are really the natural law.

**Page 13, Workbook, Answer tablet.**

**Lesson 6, Question 11**

Replace the word “explanation” with the words “perfecting and deepening.”

**Original Question:** 6-11. The Sermon on the Mount is Christ’s explanation of the Ten Commandments.

**Revised Question:** 6-11. The Sermon on the Mount is Christ’s **perfecting and deepening** of the Ten Commandments.

Page 17, *Workbook, Answer tablet.*

Lesson 8, Question 17

Add the phrase “but we do not have to tell everything that we know,” to the end of the question.

**Original Question:** 8-17. We must always tell the truth. True.

**Revised Question:** 8-17. We must always tell the truth, but we do not have to tell everything that we know.

Page 19, *Workbook, Answer tablet.*

Lesson 9, Question 26

Add the words “of precept” after “Evangelical poverty.”

Question should read:

9-26. Evangelical poverty of precept is identical with actual poverty of choice.

Page 19, *Workbook, Answer tablet.*

Lesson 9, Question 27: Poverty of sharing is prescribed in the **Gospels**.

Delete the “s” on “Gospels”. Question should be: Poverty of sharing is prescribed in the **Gospel**.

Page 20, *Workbook, Answer tablet.*

Lesson 9, Question 39

Add the word “legitimate” after “people’s.”

**Original Question:** 9-39. We should grieve in sympathy with other ~~people’s~~ sorrows.

**Revised Question:** 9-39. We should grieve in sympathy with other people’s legitimate sorrows.

Page 21, *Workbook, Answer tablet.*

Lesson 9, Question 74: Replace the phrase, “our desires are not satisfied” with the words “we fail to do God’s will whether or not our desires are satisfied.”

**Original Question:** 9-74. We are unhappy when ~~our desires are not satisfied~~.

**Revised Question:** 9-74. We are unhappy when we fail to do God’s will whether or not our desires are satisfied.

Page 21, *Workbook, Answer tablet.*

Lesson 9, Question 80

Replace the word “desires” with “inordinate passions.”

**Original Question:** 9-80. As we grow in holiness, the intensity of our ~~desires~~ is reduced.

**Revised Question:** 9-80. As we grow in holiness, the intensity of our inordinate passions is reduced.

Page 22, *Workbook, Answer tablet.*

Lesson 9, Question 91: capitalize “the” in “*The Lord’s Prayer.*”

Page 29, *Workbook, Answer tablet*

Lesson 12, Question 5

Replace the entire question with the new one.

**Original Question:** 12-5. The Eucharist is important but not really necessary for salvation

**Revised Question:** 12-5. The Holy Eucharist is the most blessed Sacrament of the seven Sacraments.



**Page 32, Workbook, Answer tablet**

**Lesson 12, Question 98**

Replace the entire question with the new one.

**Original Question:** 12-98. ~~The Sacrament of Holy Communion is not necessary for salvation.~~

**Revised Question:** 12-98. **The reception of Christ in Holy Communion is the most perfect way for a person to remain in the state of grace.**

**Page 33, Workbook, Answer tablet**

**Lesson 13, Question 14**

Move the word “only” to after “forgiveness of.”

**Original Question:** 13-14. Imperfect contrition is only sufficient for the forgiveness of venial sins in sacramental Confession.

**Revised Question:** 13-14. Imperfect contrition is sufficient for the forgiveness of **only** venial sins in sacramental Confession.

**Page 34, Workbook, Answer tablet.**

**Lesson 13, Question 38**

Change “a week” to “20 days.” This change does *not* have an effect on the answer.

Question should read:

38. To gain a plenary indulgence, we must 1) receive Communion, 2) go to Confession and receive Communion, 3) go to Confession...within about **20 days** before or after doing the prescribed indulgenced work.

**Page 35, Workbook, Answer tablet**

**Lesson 14, Question 13**

Delete the words “an otherwise,” and put “a” in their place. Replace the words, “Contraceptive intercourse prevents” with “Some forms of contraception prevent.”

**Original Question:** 14-13. ~~Contraceptive intercourse prevents consummation of an otherwise valid Christian marriage.~~

**Revised Question:** 14-13. **Some forms of contraception prevent** consummation of a valid Christian marriage.

**Page 37, Workbook, Answer tablet.**

**Lesson 15, Question 8**

Replace the word “gender” with “sex.”

**Original Question:** 15-8. ~~Only persons of the masculine gender can be validly ordained priests.~~

**Revised Question:** 15-8. Only persons of the masculine **sex** can be validly ordained priests.

**Page 41, Workbook, Answer tablet.**

**Lesson 16**

Place the following note at the top of the quiz for lesson 16 on prayer.

Clarification: The *Catechism of the Catholic Church* (CCC) in numbers 2626 – 2649, references five forms of prayer: *blessing and adoration, petition, intercession, thanksgiving, and praise*. The *Revised Basic Course Manual* references four forms of prayer because it places petition and intercession together as one form, and it lists *expiation* (or asking for forgiveness) separately. The *Catechism* places forgiveness (or expiation) with the prayer of petition.



### Update on Plenary Indulgences–February 8, 2013

His Eminence Raymond Leo Cardinal Burke has spoken with the official in charge of questions regarding indulgences at the Apostolic Penitentiary about the requisite time frame for the reception of sacramental Confession, Holy Communion, and prayers for the Holy Father for those who hope to gain plenary indulgences. The time frame is now “about 20 days” before or after the indulgenced act instead of “8” or “several days”. What follows is a summary of the new norm.

#### Clarification of Change

In addressing the matter of sacramental Confession, the official explained that the **1917 Code of Canon Law** specified that the sacramental Confession had to take place within the 8 days immediately preceding the indulgenced act (CIC 1917, can. 931, §1). The **1983 Code of Canon Law** has no norm in the matter. The ***Enchiridion Indulgentiarum* promulgated on 16 July 1999** specified that the sacramental Confession should take place “several days before or after” the indulgenced act (no. 20, §3), without specifying the meaning of “several days.” The Apostolic Penitentiary has now established that sacramental Confession should take place “about 20” days before or after the act.

This new norm was originally spelled out in No. 5 of *The Gift of Indulgence*, promulgated on 29 January 2000 by the Apostolic Penitentiary, by which a grant of indulgences was given for the Great Jubilee of the Year 2000: “It is appropriate, but not necessary, that the sacramental Confession and especially Holy Communion and the prayer for the Pope’s intentions take place on the same day that the indulgenced work is performed; but it is sufficient that these sacred rites and prayers be carried out **within several days (about 20) before or after the indulgenced act.**” The complete text of *The Gift of Indulgence* is available at the Vatican website:

[http://www.vatican.va/roman\\_curia/tribunals/apost\\_penit/documents/rc\\_trib\\_appen\\_pro\\_20000129\\_indulgence\\_en.html](http://www.vatican.va/roman_curia/tribunals/apost_penit/documents/rc_trib_appen_pro_20000129_indulgence_en.html)

As clarified by the official from the Apostolic Penitentiary, the norm now applies to all grants for plenary indulgences. Not many people are aware of the new norm of “about 20” days to satisfy the requirements for gaining a plenary indulgence. Even the 2011 edition of the *Manual of Indulgences* published by the United States Conference of Catholic Bishops does not include this change.

## 2018 — Lesson 5 Addition to the *Revised Basic Course Manual*

By Raymond Leo Cardinal Burke

**On page 46 of your *Revised Basic Course Manual*, insert the following explanation of the fullness of power of the Roman Pontiff after the third paragraph which begins, “The Church has, from Her earliest days, recognized the Bishop of Rome....”:**

### **The Fullness of Power (*Plenitudo Potestatis*) of the Roman Pontiff**

The term, “fullness of power” (*plenitudo potestatis*), to describe the power of the Roman Pontiff was first used by Pope Saint Leo the Great in 446. In his Letter 14, while he affirms that the Roman Pontiff and the Bishops have, in common, the solicitude for the good of the universal Church, he declares that only the Roman Pontiff exercises the *fullness of power*, in order that the unity of the universal Church may be efficaciously safeguarded and promoted. The term is found extensively in treatises on papal authority, especially in the classical works of Canon Law. Perhaps the most comprehensive treatment is found in the work of Cardinal Henry of Susa, called Hostiensis, an illustrious canonist of the 13<sup>th</sup> century. An excellent study of the matter is: J. A. Watt, “The Use of the Term ‘Plenitudo Potestatis’ by Hostiensis,” in Stephen Ryan Joseph Kuttner, ed. *Proceedings of the Second International Congress of Medieval Canon Law*, Boston College, 12-16 August 1963 (Città del Vaticano: S. Congregatio de Seminariis et Studiorum Universitatibus, 1965), pp. 161-187.

By the fullness of his office, the Roman Pontiff acts to safeguard and promote the constant teaching and discipline of the Church. By the fullness of power he dispenses from an existing law or supplies for a defect in the existing law – either because it is not being observed or because it is inadequate to actual circumstances – in order that the end of the Church, as established by Christ, be attained. It is a power to be used with great caution, in order to sustain and fortify the constitution of the Church and not, in any way, to undermine that constitution. It is not a form of *absolute power*, in the sense of the absolutism of a dictator or tyrant. It is absolute in the sense that it provides everything necessary for the Roman Pontiff to protect the teaching and discipline of the Church. It has nothing to do with revolution in the Church or with any form of arbitrary action on the part of the Roman Pontiff.

The Council of Trent, the First Vatican Council, and the Second Vatican Council have all taught about the power of the Roman Pontiff in the same sense. Thus, we read in no. 18 of the Dogmatic Constitution *Lumen Gentium*, “On the Church,” of the Second Vatican Council:

This sacred synod, following in the steps of the First Vatican Council, teaches and declares with it that Jesus Christ, the eternal pastor, set up the holy Church by entrusting the apostles with their mission as he himself had been sent by the Father (cf. Jn. 20:21). He willed that their successors, the bishops namely, should be the shepherds in his church until the end of the world. In order that the episcopate itself, however, might be one and undivided he put Peter at the head of the other apostles, and in him he set up a lasting and visible source and foundation of the unity both of faith and of communion.

It is clear that the fullness of power given by Christ Himself to the Roman Pontiff is not some human authority or constitutional power, and that, therefore, it is only exercised in obedience to Christ. Since the Roman Pontiff remains a human being, he is subject to sin and heresy or to acts which foster sin and heresy. If he takes any action which is sinful or heretical or fosters sin and heresy, it does not enjoy the authority of his fullness of power and is to be corrected by the faithful, in general, and, in a particular way, by the Bishops. In the classical treatises, it is foreseen, even as history also attests, that

the Roman Pontiff can fall into heresy or into the abandonment of his primary duty of safeguarding and promoting the unity of the faith, of worship and of discipline. Since the First See is not judged by anyone (cf. CIC, canon 1404), what is to be done in such a case?

The Gospel and canonical tradition teach a two-fold process: first, the correction of the presumed error or abandonment of duty should be made directly to the Roman Pontiff; and, second, if he continues to err or does not respond, the matter should be declared publicly for the sake of all the faithful. According to the natural law, right reason demands that individual be governed according to the rule of law (*regula iuris*) and, in the contrary case, provides that the individual can make recourse against actions which violate the state of law. Christ Himself teaches the way of fraternal correction, which applies to all of the members of His Mystical Body (cf. *Matthew* 18:15-17). His teaching is put into practice in the fraternal correction of Saint Peter, carried out by Saint Paul, when Saint Peter did not want to recognize the freedom of Christians from certain ritual laws of the Jewish faith (*Galatians* 2:11-21). Finally, canon 212 of the 1983 *Code of Canon Law* provides for the faithful the directive regarding the correction of pastors, including the Supreme Pastor.

**2018 — Lesson 12 Addition to the *Revised Basic Course Manual*****By Raymond Leo Cardinal Burke**

**On page 145 of your *Revised Basic Course Manual*, replace the fourth paragraph which begins, “In the institution narrative, the circumstances of the Last Supper...” with the following text. This addition assists with these questions: *Basic Course* 12-19, 12-47, 12-57, 12-74, 12-77; *Advanced Course* 20-21, 20-22, 20-49, 20-55. If you are a Group Leader, add this information to these questions in your answer books.**

In the *institution narrative*, the circumstances of the Last Supper are briefly narrated, and then the words of institution (also called words of consecration) spoken by Jesus at the Last Supper are spoken by the ordained priest. First, he speaks the words of institution over the hosts to be consecrated, “This is My Body.” Transubstantiation of the hosts takes place at this moment. The priest then elevates a consecrated Host for adoration by the faithful. The elevation of the Host is followed by the second Consecration, the Consecration of the wine. The priest speaks the words of institution over the chalice, “This is My Blood.” Transubstantiation of the wine takes place at this moment. The priest then elevates the chalice which now contains the Precious Blood of Our Lord for adoration by the faithful.

By the power of God through these words of institution, two Consecrations take place and Christ makes Himself sacramentally present under the Species of bread and wine. Only the accidents of the bread and wine now remain upon the altar as the substance is now the Body, Blood, Soul and Divinity of the *Risen* Christ; the *whole* Christ is present in each and every drop or particle of the Sacred Species.

The separate Consecration of the bread and wine signify the separation of Christ’s Body and Blood on the Cross and His resulting death. The moment the priest pronounces the second Consecration, the Consecration over the wine, the sacramental re-presentation of Christ’s Death is renewed in an unbloody manner on the altar. The separate Consecrations re-enact Christ’s Death and signify that Christ is sacrificially offering Himself freely, with His human will, to the heavenly Father, just as He did on Calvary. Therefore, it is absolutely necessary to have both consecrations for the renewal of the Sacrifice of Calvary. Without this double Consecration there is no Mass.

As previously discussed, the sacramental re-presentation of the Sacrifice of Calvary is the single most effective means by which Christ applies the merits He gained and the graces He won for us by His Sacrifice on the Cross. Through this Sacrifice, a plenitude of graces and blessings flow from the Risen Christ on the altar, not only to those assisting at Mass, but also to the whole world. The completion of the Mass occurs when the celebrating priest consumes the Sacred Body and Precious Blood. He must consume both Species for the Mass to be licit but, even if he does not communicate, as long as he was validly ordained, had the proper intention and matter, and correctly performed the double Consecration, Mass is valid—meaning the grace was conferred.

Christ teaches us that through His Church, every time the *double* Consecration, that is, a *separate* Consecration of bread first and then of wine, is enacted, He is making an act of His human will and is offering the sacrifice of His life for us, just as He did for us on Calvary. He can no longer die, which is the essence of His sacrifice but He can continue to offer the fruit of His sacrifice in virtue of His Resurrection and Ascension. The essence of sacrifice is in the human will that is unreservedly prepared to die. With His human will, Christ offers His human life to His heavenly Father, not to *merit* the graces for our redemption, as He did that already on Calvary, but to *transmit* those graces to us through the Mass. The double Consecration is the *Sacrifice* or sacrificial part of the Mass and, therefore, the essence of the Mass. The double Consecration is also the *Sacrament* or sacramental part of the Mass, as it is the outward sacramental sign instituted by Christ that confers the graces of Calvary.

The grace conferred by the Holy Eucharist is the grace of supernatural charity which includes, for those who participate in the Eucharistic Sacrifice, even if they do not receive Holy Communion, the special grace to love God with the generosity of *self-surrender*, that is, to surrender our wills completely to the will of God. For those who receive Holy Communion during or outside of the Eucharistic Sacrifice it includes the distinctive grace of *selfless love of God and neighbor*. For those who worship the Blessed Sacrament exposed in the monstrance or reposed in the tabernacle it includes the distinctive grace of *a sense of intimacy with Christ—a growing awareness of His presence in our midst*.