

10. *Lying/Mental Reservations.* When using a broad mental reservation, is it acceptable to answer “no” out loud and finish the statement in your mind? An example I heard that seems to be acceptable is when a priest who was a prisoner of the communists was interrogated by officials about the confession of another prisoner. The communists, in trying to build a case against the prisoner, asked the priest if the man had confessed “such and such” to which the priest answered “no” and finished the thought in his mind, something like: “I don’t know it for purpose of disclosure.” In this case the officials knew the priest was using a mental reservation because a simple “no” could not be used in a trial. Other than a case such as this, would one need to say more than “no” for the answer to be considered “ambiguous language” or would that be considered a strict mental reservation and therefore a lie?

11. *Catechism of the Catholic Church.* Why did the Sixth Precept (to observe the laws of the Church concerning marriage) disappear, it is not listed in the *Catechism of the Catholic Church* #2041-2043?

2041 The precepts of the Church are set in the context of a moral life bound to and nourished by liturgical life. The obligatory character of these positive laws decreed by the pastoral authorities is meant to guarantee to the faithful the very necessary minimum in the spirit of prayer and moral effort, in the growth in love of God and neighbor:

2042 The first precept ("You shall attend Mass on Sundays and holy days of obligation and rest from servile labor") requires the faithful to sanctify the day commemorating the Resurrection of the Lord as well as the principal liturgical feasts honoring the mysteries of the Lord, the Blessed Virgin Mary, and the saints; in the first place, by participating in the Eucharistic celebration, in which the Christian community is gathered, and by resting from those works and activities which could impede such a sanctification of these days.

The second precept ("You shall confess your sins at least once a year.") ensures preparation for the Eucharist by the reception of the sacrament of reconciliation, which continues Baptism's work of conversion and forgiveness.

The third precept ("You shall receive the sacrament of the Eucharist at least during the Easter season.") guarantees as a minimum the reception of the Lord's Body and Blood in connection with the Paschal feasts, the origin and center of the Christian liturgy.

2043 The fourth precept ("You shall observe the days of fasting and abstinence established by the Church") ensures the times of asceticism and penance which prepare us for the liturgical feasts and help us acquire mastery over our instincts and freedom of heart.

The fifth precept ("You shall help to provide for the needs of the Church") means that the faithful are obliged to assist with the material needs of the Church, each according to his own ability. The faithful also have the duty of providing for the material needs of the Church, each according to his abilities.

- 12.** *Anointing of the Sick.* Some churches offer monthly Anointing of the Sick after Mass. At one such church there are always many people lined up to receive the Sacrament. Twice I have witnessed priests say the verbal formulae required (the form) only once, and then proceed to anoint each person. One time, after having said the words only once, the priest talked about several other Church teachings out loud while walking down the line anointing each person.
- a. Were all of those people anointed?

 - b. Is the matter and form required for each individual?

 - c. Is it okay for the priest to say the words to himself (if that was the case)?

 - d. Also, how often does the Church recommend the elderly be anointed? Is monthly anointing okay?

 - e. What age does the Church consider a person to be elderly?
- 13.** I have been asked to help give ideas for the curriculum they are putting together for high school teachers on teaching about socialism in our classes. What do you think of recommending teachers to teach logical thinking and argumentation? They have a summer seminar for high school teachers. I attended last year.
- 14.** Are you familiar with the Church Militant website and, if you are, can you comment on how reliable you think it is? I try to double-check any story I read, but some of their stories are hard to find anywhere. I've not uncovered any significant errors, but they seem to take a sensationalist approach to some of their stories.
- 15.** What is your opinion of the ecumenical movement in the Catholic Church? It seems to me, to lead to the sin of indifference by promoting the false idea that all religions are equal. My Archdiocese had a "commemoration" of the Protestant "Reformation" that was in reality more a celebration at which the "gifts of the reformation" were extolled. This was sponsored by the Archdiocese.

Basic Course:

7-31. Capital punishment is no longer permissible in modern times. *False*

7-32. Capital punishment may be inflicted only on convicted murderers. *False*

Advanced Course:

31-36. Capital punishment is forbidden by the Church's teaching authority. *False.*

31-68. Capital punishment corresponds with #65 (Convicted criminals).

Catechism of the Catholic Church

Original: CCC 2267 Assuming that the guilty party's identity and responsibility have been fully determined, the traditional teaching of the Church does not exclude recourse to the death penalty, if this is the only possible way of effectively defending human lives against the unjust aggressor.

New text by Pope Francis: CCC 2267 Recourse to the death penalty on the part of legitimate authority, following a fair trial, was long considered an appropriate response to the gravity of certain crimes and an acceptable, albeit extreme, means of safeguarding the common good.

Today, however, there is an increasing awareness that the dignity of the person is not lost even after the commission of very serious crimes. In addition, a new understanding has emerged of the significance of penal sanctions imposed by the state. Lastly, more effective systems of detention have been developed, which ensure the due protection of citizens but, at the same time, do not definitively deprive the guilty of the possibility of redemption.

Consequently, the Church teaches, in the light of the Gospel, that "the death penalty is inadmissible because it is an attack on the inviolability and dignity of the person" (Francis, Discourse, Oct. 11, 2017), and she works with determination for its abolition worldwide.

19. *Our Father*. Is the change made by Pope Francis to the *Our Father* going to eventually be for the whole world? Right now, as I understand it, it is only for Italy.

BACKGROUND: Pope Francis has approved a revision in the third edition of the Italian Missal, including changes to the Lord's Prayer and Gloria. On May 22nd during the General Assembly of the Episcopal Conference of Italy, President Cardinal Gualtiero Bassetti announced the approval of a third edition of the *Messale Romano*. The revised translation will include changes to *The Lord's Prayer* and the *Gloria*. *The Lord's Prayer* will change from "***and lead us not into temptation***" to "***do not let us fall into temptation.***" The *Gloria* will change from "***Peace on earth to people of good will***" to "***Peace on earth to people beloved by God.***"

20. Everything is confusing, who and what teachings are we to follow – Catholic Doctrine or the Pope?

- 21.** Are you ever discouraged by the silence of so many bishops regarding the confusion in the church today?
- 22.** Do you think that the Amazon Synod will be engineered to allow married priests?
- 23.** I heard many faithful Catholics talking about not giving money to the Church due to the scandals. How do we remain faithful in our support in the Church without giving money to things that are contrary to Church teachings? Can you recommend what we should support and what we should avoid?
- 24.** I have been asking questions in my diocese about the Campaign for Human Development. Since the campaign has been so mishandled, I have been asking why we still ask for donations? Should I keep pushing for an explanation? Shouldn't this collection be stopped?
- 25.** In my diocese, our bishop is going to bring Confirmation down to elementary school. I teach Confirmation for 10th graders. It is difficult to get these kids to attend all the classes. Sometimes, it seems the kids aren't really challenged. We use the Chosen series. It seems to lack enough substance. Should we be asking for more classes in the parish? I think we should address the grave errors being taught in public high schools. Last week, we talked about whether young couples should have children since the world is going to end in 12 years. What about classes for parents? No one but myself, seems to be concerned about these things.
- 26.** Was the church born on Good Friday from the side of Christ or on Pentecost when the Apostles received the Holy Spirit?

Excerpt from Revised Basic Course, p. 5

The Church is Born

No one who calls himself a Christian doubts that Christ preached a heavenly Kingdom that will never end; this is the Kingdom which God has in store for those who love Him. Yet, Christ also founded an earthly society to carry on His saving mission until the end of time.

“As Eve was formed from the sleeping Adam’s side, so the Church was born from the pierced heart of Christ hanging dead on the cross” (CCC 766). The moment Christ died, the Church was born, for by His death, Christ gained for us all the graces we need to be saved. Furthermore, He willed that these graces should be conferred through the Church, of which He remains the invisible Head. “For it was from the side of Christ as He slept the sleep of death upon the cross that there came forth ‘the wondrous sacrament of the whole Church’” (*Sacrosanctum Concilium* 5).

In his Encyclical *Mystici Corporis Christi*, Venerable Pope Pius XII attests to the birth and empowerment of the Church through Christ’s death on the cross: “But if our Savior, by His death, became, in the full and complete sense of the word, the Head of the Church, it was likewise through His blood that the Church was enriched with the fullest communication of the Holy Spirit, through which, from the time when the Son of Man was lifted up and glorified on the Cross by His sufferings, she is divinely illumined . . . [A]t the hour of His precious death He willed that His Church should be enriched with the abundant gifts of the Paraclete in order that in dispensing the divine fruits of the Redemption, she might be, for the Incarnate Word, a powerful instrument that would never fail. For both the juridical mission of the Church, and the power to teach, govern and administer the Sacraments, derive their supernatural efficacy and force for the building up of the Body of Christ from the fact that Jesus Christ, hanging on the Cross, opened up to His Church the fountain of those divine gifts, which prevent Her from ever teaching false doctrine and enable her to rule them for the salvation of their souls through divinely enlightened pastors and to bestow on them an abundance of heavenly graces” (*Mystici Corporis Christi* 31).

27. *The Trinity*. During my *Basic Course* discussion group, we got into a discussion on the separation of the Persons in the Holy Trinity (question 4-40). Here’s the point of the discussion, and I have two different opinions from two different priests, although I think the answer lies somewhere in between: *Because the three Persons of the Trinity are substantially united, can we worship the Father and the Holy Spirit in the Eucharistic Presence, or even at consecration of the Eucharist, with Jesus’ Presence?*

One very holy priest said absolutely “yes,” probably thinking of the united substantial presence of the Three in One. The other holy priest said absolutely not, as Jesus physically present is the Second Person alone, present at the right hand of the Father and in the Eucharistic Presence.

I am hoping the answer is both in some way, that we may adore the Father and Holy Spirit when in adoration of the Eucharistic Host, but knowing the Physical Presence of Jesus is the foremost reason we are there in adoration.

Could you please reply on this fine-toothed dilemma? Can we worship God the Father and God the Holy Spirit in the Eucharistic Presence?

2018 Addition to the *Revised Basic Course Manual*, Lesson 12

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*. (This revision is listed on the “*Course Updates*” page which is sent with every *Basic Course* sold and it is also on our website under “*Resources*” then “*Updates, (Errata)*.”)

NOTES