

EVANGELISM TRAINING: Responding to Catholicism P.3

5 Things to Say to a Catholic — Adapted from Ron Rhodes

4. _____

What is a Sacrament?

- A sacrament is a _____, which on the basis of divine institution, possesses the power _____
_____ (= sanctifying grace).
 - **CCC 1131** — The sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us. The visible rites by which the sacraments are celebrated signify and make present the graces proper to each sacrament. They bear fruit in those who receive them with the required dispositions.
 - A sacrament includes both _____ (matter) and the _____ (form) while administering them
 - **Council of Trent (Sources of Catholic Dogma) no. 844, p.262** — If anyone shall say that the sacraments of the New Law were not all instituted by Jesus Christ our Lord, or that there are more or less than seven, namely baptism, confirmation, Eucharist, penance, extreme unction, order, and matrimony, or even that anyone of these seven is not truly and strictly speaking a sacrament: let him be anathema.
 - Sacraments are _____
 - **Council of Trent (Sources of Catholic Dogma) no. 846, p.262** — If anyone shall say that the sacraments of the New Law are not necessary for salvation, but are superfluous, and that, although all are not necessary for every individual, without them or without the desire of them through faith alone men obtain from God the grace of justification: let him be anathema.
 - The sacraments, or the desire for them, _____
 - Moving a non-Catholic to the point where he accepts that a sacrament is useful is the first step towards accepting that it is necessary, and that is just one step away from the acceptance that they are not just man-made, practical religious devices, but divinely instituted initiatives that incorporate the soul into the mystical Body of Christ.
 - <https://www.catholic.com/magazine/print-edition/baptism-saves-you>

Catholic Position — 7 Sacraments

(Sacraments of Christian Initiation: Baptism, The Eucharist, Confirmation)

1. Baptism

- Water Baptism _____ (Initial Justification — See Section 1)
 - **CCC 405** — Baptism, by imparting the life of Christ's grace, erases original sin and turns a man back toward God, but the consequences for nature, weakened and inclined to evil, persist in man and summon him to spiritual battle.
 - **CCC 1213** — Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit (*vitae spiritualis ianua*), and the door which gives access to the other sacraments. Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ, are incorporated into the Church and made sharers in her mission: "Baptism is the sacrament of regeneration through water and in the word."
- **Read CCC 1234-1245**
 - **CCC 1237** — Since Baptism signifies liberation from sin and from its instigator the devil, one or more *exorcisms* are pronounced over the candidate. The celebrant then anoints him with the oil of catechumens, or lays his hands on him, and he explicitly renounces Satan. Thus prepared, he is able to *confess the faith of the Church*, to which he will be "entrusted" by Baptism. (1673; 189)
 - **CCC 1239** — The *essential rite* of the sacrament follows: *Baptism* properly speaking. It signifies and actually brings about death to sin and entry into the life of the Most Holy Trinity through configuration to the Paschal mystery of Christ. Baptism is performed in the most expressive way by triple immersion in the baptismal water. However, from ancient times it has also been able to be conferred by pouring the water three times over the candidate's head. (1214)
 - **CCC 1243** — The newly baptized is now, in the only Son, a child of God entitled to say the prayer of the children of God: "Our Father."
 - **CCC 1244** — *First Holy Communion*. Having become a child of God clothed with the wedding garment, the neophyte is admitted "to the marriage supper of the Lamb" and receives the food of the new life, the body and blood of Christ.
 - **CCC 1257** — The Lord himself affirms that Baptism is necessary for salvation

Their Defense —

- See Section 1

Christian Position —

- _____ (being placed into Christ) — _____
(being placed into water) But is a Symbol of Being Placed into Christ (See Section 1)
 - **Romans 6:3-4** — ³Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? ⁴We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.
 - **Galatians 3:27** — ²⁷For as many of you as were baptized into Christ have put on Christ.
 - **1 Peter 3:21** — ²¹Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ,

Catholic Position —

2. Mass / The Eucharist

- The Eucharist is a _____ by ordained ministers _____
-
- **CCC 1127** — Celebrated worthily in faith, the sacraments confer the grace that they signify. They are *efficacious* because in them Christ himself is at work:
 - **CCC 1393** — *Holy Communion separates us from sin*. The body of Christ we receive in Holy Communion is “given up for us,” and the blood we drink “shed for the many for the forgiveness of sins.” For this reason the Eucharist cannot unite us to Christ without at the same time cleansing us from past sins and preserving us from future sins: (613)
 - **CCC 1128** — This is the meaning of the Church’s affirmation that the sacraments act *ex opere operato* (literally: “by the very fact of the action’s being performed”), i.e., by virtue of the saving work of Christ, accomplished once for all. It follows that “the sacrament is not wrought by the righteousness of either the celebrant or the recipient, but by the power of God
 - **CCC 1129** — The Church affirms that for believers the sacraments of the New Covenant are *necessary for salvation*
 - **CCC 1366** — The Eucharist is thus a sacrifice because it *re-presents* (makes present) the sacrifice of the cross, because it is its *memorial* and because it *applies* its fruit
 - By partaking in The Eucharist, Christ’s sacrifice is _____ to the individual
 - **CCC 1367** — The sacrifice of Christ and the sacrifice of the Eucharist are *one single sacrifice*: “The victim is one and the same: the same now offers through the ministry of priests, who then offered himself on the cross; only the manner of offering is different.” “And since in this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and offered in an unbloody manner ... this sacrifice is truly propitiatory.”
 - **CCC 1325** — “The Eucharist is the efficacious sign and sublime cause of that communion in the divine life and that unity of the People of God by which the Church is kept in being. It is the culmination both of God’s action sanctifying the world in Christ and of the worship men offer to Christ and through him to the Father in the Holy Spirit.” (775)
 - **Council of Trent (Sources of Catholic Dogma) no. 891, p.271** — If anyone denies that all and each of the faithful of Christ of both sexes, when they have reached the years of discretion, are bound every year to communicate at least at Easter according to the precept of holy mother Church: let him be anathema.
 - The Eucharist is _____ to remain connected to Christ
 - In the Eucharist, the bread and wine become _____
when taken at Mass (_____)
 - **CCC 1333** — At the heart of the Eucharistic celebration are the bread and wine that, by the words of Christ and the invocation of the Holy Spirit, become Christ’s Body and Blood
 - **CCC 1376** — The Council of Trent summarizes the Catholic faith by declaring: “Because Christ our Redeemer said that it was truly his body that he was offering under

the species of bread, it has always been the conviction of the Church of God, and this holy Council now declares again, that by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called transubstantiation.”

- **Council of Trent (Sources of Catholic Dogma) no. 883, p.270** — If anyone denies that in the sacrament of the most holy Eucharist there are truly, really, and substantially contained the body and blood together with the soul and divinity of our Lord Jesus Christ, and therefore the whole Christ, but shall say that He is in it as by a sign or figure or force, let him be anathema.
 - It is not merely a remembrance of Jesus’ sacrifice but an _____
- **Council of Trent (Sources of Catholic Dogma) no. 888, p.271** — If anyone says that in the holy sacrament of the Eucharist the only-begotten Son of God is not to be adored even outwardly with the worship of latria (the act of adoration), and therefore not to be venerated with a special festive celebration, nor to be borne about in procession according to the praiseworthy and universal rite and custom of the holy Church, or is not to be set before the people publicly to be adored, and that the adorers of it are idolators: let him be anathema.
 - The Eucharist should rightfully _____

Their Defense —

- Luke 22:19-20 — ¹⁹And he took bread, and when he had given thanks, he broke it and gave it to them, saying, “**This is my body**, which is given for you. Do this in remembrance of me.” ²⁰ And likewise the cup after they had eaten, saying, “This cup that is poured out for you is the new covenant **in my blood**.”
- **Response:**
 - **A.** “Do This In _____” — Jesus was physically present with them in Luke 22 — he obviously meant this to be taken _____
 - Jesus often uses figurative language (**John 16:25, Matthew 13, John 10:9, John 15:1**)
 - **B.** _____ (**Genesis 9:4, Leviticus 3:17**)
 - Peter never ate anything holy or unclean (**Acts 10:14**) which couldn’t be the case if he actually ingested the body and blood of Jesus
- John 6:51-55 — ⁵²The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?” ⁵³ So Jesus said to them, “Truly, truly, I say to you, **unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.** ⁵⁴ Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. ⁵⁵ For my flesh is true food, and my blood is true drink. ⁵⁶ **Whoever feeds on my flesh and drinks my blood abides in me, and I in him.**
- **Response:**
 - **A.** No mention of the _____ in this passage (before it was even instituted)
 - **B.** Not about _____ Jesus’ body (Context)

- **John 6:27** — ²⁷ Do not work for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. For on him God the Father has set his seal.”
- **C.** Jesus has given them a meal that satisfied their _____, now Christ wants to give them something to satisfy their _____
 - **John 6:29** — ²⁹ Jesus answered them, “This is the work of God, that you believe in him whom he has sent.”
 - **John 6:35** — ³⁵ Jesus said to them, “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst.
 - **John 6:40** — ⁴⁰ For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.”

Christian Position —

- The Bread and Wine During the Lord’s Supper are _____
 _____ (Catholic Mass Minimizes Jesus’ Actual Death)
 - **John 19:30** — ³⁰ When Jesus had received the sour wine, he said, “It is finished,
 - **Hebrews 7:27** — ²⁷ He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself.
 - **Hebrews 9:12** — ¹² he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption
 - **Hebrews 9:26** — ²⁶ for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself.
 - **Hebrews 10:10-14** — ¹⁰ And by that will we have been sanctified through the offering of the body of Jesus Christ once for all. ¹¹ And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. ¹² But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, ¹³ waiting from that time until his enemies should be made a footstool for his feet. ¹⁴ For by a single offering he has perfected for all time those who are being sanctified.
 - **1 Corinthians 11:24-26** — ²⁴ and when he had given thanks, he broke it, and said, “This is my body, which is for you. Do this in remembrance of me.” ²⁵ In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” ²⁶ For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

Catholic Position —

3. Confirmation

- Confirmation is when _____ through anointing with oil and the laying on of hands by a bishop or priest _____
 - **CCC 1285** — Baptism, the Eucharist, and the sacrament of Confirmation together constitute the “sacraments of Christian initiation,” whose unity must be safeguarded. It must be explained to the faithful that the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace.
 - **CCC 1300** — The *essential rite* of the sacrament follows. In the Latin rite, “the sacrament of Confirmation is conferred through the anointing with chrism on the forehead, which is done by the laying on of the hand, and through the words: ‘*Accipe signaculum doni Spiritus Sancti*’ [Be sealed with the Gift of the Holy Spirit.]” In the Eastern Churches of Byzantine rite, after a prayer of epiclesis, the more significant parts of the body are anointed with myron: forehead, eyes, nose, ears, lips, chest, back, hands, and feet. Each anointing is accompanied by the formula Σφραγίς δωρεᾶς Πνεύματος Ἁγίου (*Signaculum doni Spiritus Sancti*): “the seal of the gift of the Holy Spirit.” (699)
 - **CCC 1302** — It is evident from its celebration that the effect of the sacrament of Confirmation is the special outpouring of the Holy Spirit as once granted to the apostles on the day of Pentecost
 - **CCC 1288** — “From that time on the apostles, in fulfillment of Christ’s will, imparted to the newly baptized by the laying on of hands the gift of the Spirit that completes the grace of Baptism
 - **CCC 1295** — By this anointing the confirmand receives the “mark,” the *seal* of the Holy Spirit
 - **CCC 1296b** — This seal of the Holy Spirit marks our total belonging to Christ, our enrollment in his service for ever, as well as the promise of divine protection in the great eschatological trial. (1121)
 - **Council of Trent (Sources of Catholic Dogma) no. 871, p.265** — If anyone shall say that the confirmation of those baptized is an empty ceremony and not rather a true and proper sacrament, or that in former times it was nothing more than a kind of catechism, by which those approaching adolescence gave an account of their faith before the Church: let him be anathema.

Their Defense —

- Ephesians 4:30 — ³⁰ And do not grieve the Holy Spirit of God, by whom you were **sealed** for the day of redemption.
 - **Response:**
 - We are sealed with the Holy Spirit _____
— not some man-made confirmation
 - **Ephesians 1:13** — ¹³ In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit,

- Acts 9:17 — ¹⁷ So Ananias departed and entered the house. And **laying his hands on him** he said, “Brother Saul, the Lord Jesus who appeared to you on the road by which you came has sent me so that **you may regain your sight and be filled with the Holy Spirit.**”
 - **Response:**
 - This is the point of _____ (spiritually and physically blind to spiritual and physical sight)
 - Not a passing of the Holy Spirit from Ananias to Saul
- Acts 8:14-17 — ¹⁴ Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, ¹⁵ who came down and prayed for them that they might receive the Holy Spirit, ¹⁶ for he had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. ¹⁷ **Then they laid their hands on them and they received the Holy Spirit.**
 - **Response:**
 - _____, where God uses the apostles’ laying on of hands as a visible marker of the coming of the Spirit among new people and places — first in Samaria (**Acts 8:17**) and then beyond, in Ephesus (**19:6**).
 - Not normative to expect today (**Acts 2:38, Ephesians 1:13**)
- Acts 19:6 — ⁶ And **when Paul had laid his hands on them, the Holy Spirit came on them**, and they began speaking in tongues and prophesying. ⁷ There were about twelve men in all.
 - **Response:**
 - This was the _____ for these Ephesian individuals (they lacked genuine trust in Christ)
 - **Acts 19:2-5** — ² And he said to them, “Did you receive the Holy Spirit when you believed?” And they said, “No, we have not even heard that there is a Holy Spirit.” ³ And he said, “Into what then were you baptized?” They said, “Into John’s baptism.” ⁴ And Paul said, “John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus.” ⁵ On hearing this, they were baptized in the name of the Lord Jesus.
- Hebrews 6:1-2 — Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, ² and of instruction about washings, **the laying on of hands**, the resurrection of the dead, and eternal judgment.
 - **Response:**
 - Refers to the _____ where a person laid hands on sacrifice in identification with it (not the NT apostle practices — Acts 6:6, 8:17, etc.)
 - The point is to “forget the teaching about laying hands on the temple sacrifice—but lay hold of Christ by putting your trust in him”

Christian Position —

- The Holy Spirit _____ (Not a Separate Man-Made Ritual Called Confirmation)
 - **John 7:38-39** — ³⁸ Whoever believes in me, as the Scripture has said, ‘Out of his heart will flow rivers of living water.’ ” ³⁹ Now this he said about the Spirit, whom those who

believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.

- **Acts 2:38** — “Brothers, what shall we do?” ³⁸ And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.
- **Romans 8:9** — ⁹ You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.
- **Galatians 3:2** — ² Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith?
- **Ephesians 1:13-14** — ¹³ In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, ¹⁴ who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

Catholic Position —

(Sacraments of Healing: Penance, Anointing the Sick)

4. Penance

- Penance is _____
(also called Reconciliation or Confession)
 - **CCC 1459** — Many sins wrong our neighbor. One must do what is possible in order to repair the harm (e.g., return stolen goods, restore the reputation of someone slandered, pay compensation for injuries). Simple justice requires as much. But sin also injures and weakens the sinner himself, as well as his relationships with God and neighbor. Absolution takes away sin, but it does not remedy all the disorders sin has caused. Raised up from sin, the sinner must still recover his full spiritual health by doing something more to make amends for the sin: he must “make satisfaction for” or “expiate” his sins. This satisfaction is also called “penance.” (2412; 2487; 1473)
 - **CCC 1440** — Sin is before all else an offense against God, a rupture of communion with him. At the same time it damages communion with the Church. For this reason conversion entails both God’s forgiveness and reconciliation with the Church, which are expressed and accomplished liturgically by the sacrament of Penance and Reconciliation. (1850)
 - **CCC 1456** — Confession to a priest is an essential part of the sacrament of Penance: “All mortal sins of which penitents after a diligent self-examination are conscious must be recounted by them in confession, even if they are most secret and have been committed against the last two precepts of the Decalogue; for these sins sometimes wound the soul more grievously and are more dangerous than those which are committed openly.” (1855; 1505)
 - Confessing your sin to God and the offended party is _____
 - **CCC 1457** — According to the Church’s command, “after having attained the age of discretion, each of the faithful is bound by an obligation faithfully to confess serious sins at least once a year.”
 - **CCC 1468** — “The whole power of the sacrament of Penance consists in restoring us to God’s grace and joining us with him in an intimate friendship.” Reconciliation with God is

thus the purpose and effect of this sacrament. For those who receive the sacrament of Penance with contrite heart and religious disposition, reconciliation “is usually followed by peace and serenity of conscience with strong spiritual consolation.”⁷⁴ Indeed the sacrament of Reconciliation with God brings about a true “spiritual resurrection,” restoration of the dignity and blessings of the life of the children of God, of which the most precious is friendship with God. (2305)

- **Council of Trent (Sources of Catholic Dogma) no. 916, p.283** — If anyone denies that sacramental confession was either instituted by divine law or is necessary for salvation; or says that the manner of secretly confessing to a priest alone, which the Catholic Church has always observed from the beginning and still observes, is alien to the institution and the mandate of Christ, and is a human invention: let him be anathema.
 - Must be done _____ to be reconciled to God or else you’re at risk of having committed (and not dealt with) a mortal sin—_____

Their Defense —

- John 20:23 — ²³**If you forgive** the sins of any, **they are forgiven** them; if you withhold forgiveness from any, it is withheld.”
- **Response:**
 - **A.** The disciples are merely proclaiming what _____ regarding their forgiveness
 - The Greek perfect tense: indicates the continuation and present state of a completed past action.
 - Better translated: “If you forgive the sins of any, ***they have been forgiven and remain forgiven***; if you withhold forgiveness from any, ***they have been withheld and remain withheld.***”
 - The disciples are given the authority to declare what God has done — not to forgive sins in and of themselves (**Mark 2:7, Luke 7:48-49**)
 - **B.** In the book of Acts we _____ witness the apostles themselves forgiving others’ sins
 - They rather proclaim God’s forgiveness of sin based on belief in Christ (**Acts 5:31, 10:43, 13:38, 26:18**)
- James 5:16 — ¹⁶Therefore, **confess your sins to one another** and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working.
 - **Response:**
 - This confession has _____ to do with forgiveness before God, but our reconciliation _____
 - You should confess to the party you’ve wronged — not some disconnected priest
- 2 Corinthians 2:10 — ¹⁰**Anyone whom you forgive, I also forgive.** Indeed, what I have forgiven, if I have forgiven anything, has been for your sake in the presence of Christ,
 - **Response:**
 - Has _____ to do with a priest absolving sin, but is about church discipline
 - Paul urges loving restoration of an individual who was repentant for some offense done toward Paul
 - Paul takes the lead in interpersonal forgiveness — and encourages others to do the same

Christian Position —

- We _____
(Confessing Sins To Another Person Does Not Absolve Us)
 - **1 John 1:9** — ⁹ If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.
 - **Colossians 2:13-14** — ¹³ And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, ¹⁴ by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross.
 - **Hebrews 4:16** — ¹⁶ Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.
 - **Psalms 51:1-12** — ¹ Have mercy on me, O God, according to your steadfast love; according to your abundant mercy blot out my transgressions. ² Wash me thoroughly from my iniquity, and cleanse me from my sin! ³ For I know my transgressions, and my sin is ever before me. ⁴ Against you, you only, have I sinned and done what is evil in your sight, so that you may be justified in your words and blameless in your judgment. ⁵ Behold, I was brought forth in iniquity, and in sin did my mother conceive me. ⁶ Behold, you delight in truth in the inward being, and you teach me wisdom in the secret heart. ⁷ Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. ⁸ Let me hear joy and gladness; let the bones that you have broken rejoice. ⁹ Hide your face from my sins, and blot out all my iniquities. ¹⁰ Create in me a clean heart, O God, and renew a right spirit within me. ¹¹ Cast me not away from your presence, and take not your Holy Spirit from me. ¹² Restore to me the joy of your salvation, and uphold me with a willing spirit.
 - **Luke 18:13-14** — ¹³ But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me, a sinner!’ ¹⁴ I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”
 - **Romans 10:9-10** — ⁹ because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. ¹⁰ For with the heart one believes and is justified, and with the mouth one confesses and is saved.

Catholic Position —

5. Anointing of the Sick / Extreme Unction

- Extreme Unction is when a sick or dying person is _____
_____, strengthen their faith, ask for healing, and (if applicable) prepare for death
 - **CCC 1519** — The celebration of the sacrament includes the following principal elements: the “priests of the Church”—in silence—lay hands on the sick; they pray over them in the faith of the Church¹³⁴—this is the epiclesis proper to this sacrament; they then anoint them with oil blessed, if possible, by the bishop.
 - **CCC 1511** — The Church believes and confesses that among the seven sacraments there is one especially intended to strengthen those who are being tried by illness, the Anointing of the Sick: This sacred anointing of the sick was instituted by Christ our Lord as a true and proper sacrament of the New Testament. It is alluded to indeed by Mark,

but is recommended to the faithful and promulgated by James the apostle and brother of the Lord.

- **CCC 1525** — Thus, just as the sacraments of Baptism, Confirmation, and the Eucharist form a unity called “the sacraments of Christian initiation,” so too it can be said that Penance, the Anointing of the Sick and the Eucharist as viaticum constitute at the end of Christian life “the sacraments that prepare for our heavenly homeland” or the sacraments that complete the earthly pilgrimage. (1680; 2299)
- **CCC 1532** — The special grace of the sacrament of the Anointing of the Sick has as its effects:
 - — the uniting of the sick person to the passion of Christ, for his own good and that of the whole Church;
 - — the strengthening, peace, and courage to endure in a Christian manner the sufferings of illness or old age;
 - — the forgiveness of sins, if the sick person was not able to obtain it through the sacrament of Penance;
 - — the restoration of health, if it is conducive to the salvation of his soul;
 - — the preparation for passing over to eternal life.
- **Council of Trent (Sources of Catholic Dogma) no. 927, p.285** — If anyone says that the sacred anointing of the sick does not confer grace nor remit sins, nor alleviate the sick, but that it has already ceased, as if it had at one time only been a healing grace: let him be anathema.

Their Defense —

- James 5:14-15 — ¹⁴Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. ¹⁵And the prayer of faith will save the one who is sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.
 - **Response:**
 - **A.** Oil here is used _____ (**Luke 10:34**), not as a sacrament giving grace
 - The principle is to seek medical attention, but know God is in control
 - **B.** Forgiveness for sins comes _____, not through a ritual by a priest (**1 John 1:9**)
- Mark 6:13 — ¹³And they cast out many demons and anointed with oil many who were sick and healed them.
 - **Response:**
 - This verse shows apostolic healing _____, not an institution of a sacrament for the church age

Christian Position —

- When Facing Sickness & Death, Christians Must _____

 - **2 Corinthians 1:3-4** — 3 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, 4 who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God.
 - **Psalms 46:1** — 1 God is our refuge and strength, a very present help in trouble.

- **Psalm 103:2-3** — ² Bless the Lord, O my soul, and forget not all his benefits, ³ who forgives all your iniquity, who heals all your diseases,
- **1 John 1:9** — ⁹ If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Catholic Position —

(Sacraments of Service: Marriage, Holy Orders)

6. Marriage

- Sacramental marriage is _____, instituted by Christ, _____, indissoluble, with celibacy as the higher calling
 - **CCC 1641** — “By reason of their state in life and of their order, [Christian spouses] have their own special gifts in the People of God.” This grace proper to the sacrament of Matrimony is intended to perfect the couple’s love and to strengthen their indissoluble unity. By this grace they “help one another to attain holiness in their married life and in welcoming and educating their children.”
 - **CCC 1661** — The sacrament of Matrimony signifies the union of Christ and the Church. It gives spouses the grace to love each other with the love with which Christ has loved his Church; the grace of the sacrament thus perfects the human love of the spouses, strengthens their indissoluble unity, and sanctifies them on the way to eternal life
 - **Council of Trent (Sources of Catholic Dogma) no. 980, p.297** — If anyone says that the married state is to be preferred to the state of virginity or celibacy, and that it is not better and happier to remain in virginity and celibacy than to be united in matrimony: let him be anathema.

Their Defense —

- Matthew 19:6 — ⁶ So they are no longer two but one flesh. **What therefore God has joined together**, let not man separate.”
 - **Response:**
 - Jesus isn’t instituting a sacrament, but expounding upon _____ (Gen 2)
 - Jesus highlights the fidelity and permanence of marriage, not on marriage imparting supernatural grace.
 - John 2:1-11 — Jesus’ First Miracle at the Wedding in Cana
 - **Response:**
 - Jesus isn’t instituting a sacrament, but _____ (v.11)
 - The focus of this passage is on Jesus’ power, not about marriage imparting supernatural grace
 - 1 Corinthians 7:32-33 — ³² I want you to be free from anxieties. The unmarried man is anxious about the things of the Lord, how to please the Lord. ³³ **But the married man is anxious about worldly things, how to please his wife.**
 - **Response:**
 - Paul highlights the practical advantages of service, not _____
 - V.7 — ⁷ I wish that all were as I myself am. But each has his own gift from God, one of one kind and one of another.

Christian Position —

- Marriage is a _____ that symbolizes Christ and the Church _____, but is the context by which God can sanctify through faith in him
 - **Genesis 2:24** — ²⁴ Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.
 - **Matthew 19:4-6** — ⁴ He answered, “Have you not read that he who created them from the beginning made them male and female, ⁵ and said, ‘Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh’? ⁶ So they are no longer two but one flesh. What therefore God has joined together, let not man separate.”
 - **Ephesians 5:31-32** — ³¹ “Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh.” ³² This mystery is profound, and I am saying that it refers to Christ and the church.
- Marriage and Singleness are _____
 - **Genesis 2:18** — ¹⁸ Then the Lord God said, “It is not good that the man should be alone; I will make him a helper fit for him.
 - **Proverbs 18:22** — ²² He who finds a wife finds a good thing and obtains favor from the Lord.
 - **1 Corinthians 7:7** — ⁷ I wish that all were as I myself am. But each has his own gift from God, one of one kind and one of another.

Catholic Position —

7. Holy Orders

- Holy Orders is the _____

 - **CCC 1573** — The *essential rite* of the sacrament of Holy Orders for all three degrees consists in the bishop’s imposition of hands on the head of the ordinand and in the bishop’s specific consecratory prayer asking God for the outpouring of the Holy Spirit and his gifts proper to the ministry to which the candidate is being ordained. (699; 1585)
 - **CCC 1582** — As in the case of Baptism and Confirmation this share in Christ’s office is granted once for all. The sacrament of Holy Orders, like the other two, confers an *indelible spiritual character* and cannot be repeated or conferred temporarily. (1121)
 - **CCC 1556** — To fulfil their exalted mission, “the apostles were endowed by Christ with a special outpouring of the Holy Spirit coming upon them, and by the imposition of hands they passed on to their auxiliaries the gift of the Spirit, which is transmitted down to our day through episcopal consecration.
 - **Council of Trent (Sources of Catholic Dogma) no. 964, p.295** — If anyone says that by sacred ordination the Holy Spirit is not imparted, and that therefore the bishops say in vain: “Receive ye the Holy Spirit”; or that by it a character is not imprinted or that he who has once been a priest can again become a layman: let him be anathema.

Their Defense —

- Hebrews 5:4-6 — ⁴ And no one takes this honor for himself, but only when called by God, just as Aaron was. ⁵ So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, “You are my Son, today I have begotten you”; ⁶ as he says also in another place, **“You are a priest forever, after the order of Melchizedek.”**
 - **Response:**
 - Hebrews shows Christ as the _____ (Hebrews 5:5-6, 7:23-25)
 - All believers can go directly to God through Christ (1 Peter 2:9)

Christian Position —

- Church Leaders are _____
 - **1 Timothy 3:1-13** — The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. ² Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, ³ not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. ⁴ He must manage his own household well, with all dignity keeping his children submissive, ⁵ for if someone does not know how to manage his own household, how will he care for God’s church? ⁶ He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. ⁷ Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil. ⁸ Deacons likewise must be dignified, not double-tongued, not addicted to much wine, not greedy for dishonest gain. ⁹ They must hold the mystery of the faith with a clear conscience. ¹⁰ And let them also be tested first; then let them serve as deacons if they prove themselves blameless. ¹¹ Their wives likewise must be dignified, not slanderers, but sober-minded, faithful in all things. ¹² Let deacons each be the husband of one wife, managing their children and their own households well. ¹³ For those who serve well as deacons gain a good standing for themselves and also great confidence in the faith that is in Christ Jesus.
 - **Titus 1:5-9** — ⁵ This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you— ⁶ if anyone is above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery or insubordination. ⁷ For an overseer, as God’s steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, ⁸ but hospitable, a lover of good, self-controlled, upright, holy, and disciplined. ⁹ He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.