

343. What is the Holy Eucharist?

The Holy Eucharist is a sacrament and a sacrifice. In the Holy Eucharist, under the appearance of bread and wine, the Lord Christ is contained, offered, and received.

379. What is the sacrament of Penance?

Penance is the sacrament by which sins committed after Baptism are forgiven through the absolution of the priest.

443. What is Extreme Unction?

Extreme Unction is the sacrament which, through the anointing with blessed oil by the priest, and through his prayer, gives health and strength to the soul and sometimes to the body when we are in danger of death from sickness, accident, or old age.

451. What is Holy Orders?

Holy Orders is the sacrament through which men receive the power and grace to perform the sacred duties of bishops, priests, and other ministers of the Church.

457. What is the sacrament of matrimony?

Matrimony is the sacrament by which a baptized man and baptized woman bind themselves for life in a lawful marriage and receive the grace to discharge their duties.

3. The Efficacy of the Ordinances/Sacraments

a. The Baptist View

In *The Sixty-Seven Articles* of Ulrich Zwingli, publicly declared in 1523, we find the following statement in Article XVIII (entitled Von der Messe, -- "Concerning the Mass"):

Dasz Christus, der sich selbst Ein Mal aufgeopfert hat, in Ewigkeit ein immerwahrendes und bezahlendes Opfer ist fur aller Glaubigen Sunden. Daraus ermessen wird, dasz die Messe nicht ein Opfer, sondern des Opfers Viedergedachtlnsz sei, und Versicherung der Erlosung, die Christus uns bewiesen hat.

"That Christ, who has offered Himself once, is forever a perpetual and propitiatory offering for the sins of all believers. From this it will be judged that the mess is not an offering, but a remembrance of an offering, and an assurance of redemption, that Christ has demonstrated for us." (translation by professor)

Louis Berkhof, in his *History of Christian Doctrine* comments on Zwingli's view as follows:

"Since the sacraments are administered only to believers, Zwingli conceives of them as being first of all signs and proofs of faith, and only secondarily means for the strengthening of faith as reminders of the