

## Chapter XLIX – Extreme Unction

1. At death we feel utterly alone, for each of us is a \_\_\_\_\_.
2. The priest can help the dying by the graces given in the sacrament of \_\_\_\_\_  
\_\_\_\_\_.
3. St. James says: “Is any man \_\_\_\_\_ among you? Let him bring in the  
\_\_\_\_\_, and let them \_\_\_\_\_ over him, \_\_\_\_\_ him in the  
name of \_\_\_\_\_. And the prayer of \_\_\_\_\_ shall save the sick man;  
and \_\_\_\_\_ shall raise him up; and, if he be in \_\_\_\_\_, they shall be  
\_\_\_\_\_ him.”
4. He is here speaking of a sign, since he mentions an \_\_\_\_\_ and  
\_\_\_\_\_.
5. It is a sign of grace because it gives supernatural help to the sick, and forgives  
\_\_\_\_\_.
6. It is an efficacious sign, since this promise is fulfilled \_\_\_\_\_.
7. It is instituted by Christ since it is administered in His \_\_\_\_\_ and  
with His \_\_\_\_\_.
8. Hence, it is a \_\_\_\_\_.
9. Anglicans can see what the Catholic Church in England taught concern-  
ing Extreme Unction, before the Reformation, by reading the Sacerdotal Law of  
\_\_\_\_\_, Archbishop of \_\_\_\_\_, written more than \_\_\_\_\_ years  
ago.
10. The remote matter of Extreme Unction is \_\_\_\_\_.
11. Its proximate matter is \_\_\_\_\_.
12. The parts of the body that are anointed are the \_\_\_\_\_, \_\_\_\_\_,  
\_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_.
13. The long form is \_\_\_\_\_  
\_\_\_\_\_.
14. The short form is \_\_\_\_\_  
\_\_\_\_\_.
15. This sacrament (*does*) (*does not*) give sanctifying grace.
16. It forgives sin, provided the recipient has \_\_\_\_\_ for his sins.
17. It removes from the soul the remnants of sin, which are \_\_\_\_\_,  
\_\_\_\_\_ and \_\_\_\_\_.
18. It brings supernatural \_\_\_\_\_ and \_\_\_\_\_ to the sick.

- 2 19. It (*can*) (*cannot*) make the soul so pure that it can go straight to heaven.
20. It (*does*) (*does not*) regularly restore bodily health by a miracle.
21. It is foolish to delay too long in having Extreme Unction administered because it restores bodily health if \_\_\_\_\_, if \_\_\_\_\_ and if \_\_\_\_\_.
22. It is because \_\_\_\_\_, because \_\_\_\_\_ and because \_\_\_\_\_.
23. A child that has not yet come to the use of reason (*may*) (*may not*) receive Extreme Unction.
24. A soldier about to attack the enemy (*may*) (*may not*) receive Extreme Unction.
25. A man who has swallowed poison and is in danger of death (*may*) (*may not*) receive Extreme Unction.
26. Extreme Unction may be given as long as (*apparent*) (*real*) death has not occurred.
27. In normal cases, real death does not occur for at least \_\_\_\_\_ after apparent death.
28. Extreme Unction can be repeated in \_\_\_\_\_ and in \_\_\_\_\_.
29. The reception of this sacrament can (*sometimes*) (*never*) be necessary for salvation.
30. At death, a person should offer it as a \_\_\_\_\_ to God in union with the \_\_\_\_\_ of Christ, in the \_\_\_\_\_.

1. At death we feel utterly alone, for each of us is a *person / self*. 2. The priest<sup>3</sup> can help the dying by the graces given in the sacrament of *Extreme Unction*. 3. St. James says: "Is any man *sick* among you? Let him bring in the *priests*, and let them *pray* over him, *anointing* him in the name of *the Lord*. And the prayer of *faith* shall save the sick man; and *the Lord* shall raise him up; and, if he be in *sins*, they shall be *forgiven* him." 4. He is here speaking of a sign, since he mentions an *anointing* and *prayer*. 5. It is a sign of grace because it gives supernatural help to the sick, and forgives *sins*. 6. It is an efficacious sign, since this promise is fulfilled *by its use*. 7. It is instituted by Christ since it is administered in His *Name* and with His *authority*. 8. Hence, it is a *sacrament*. 9. Anglicans can see what the Catholic Church in England taught concerning Extreme Unction, before the Reformation, by reading the Sacerdotal Law of *Egbert*, Archbishop of *York*, written more than *1200* years ago. 10. The remote matter of Extreme Unction is *olive oil*. 11. Its proximate matter is *the anointing*. 12. The parts of the body that are anointed are the *Eye-lids, ears, nostrils, lips, hands and feet*. 13. The long form is *Through this holy anointing and His most tender mercy may God forgive you whatever wrong you have done through sight. Amen.* 14. The short form is *Through this holy anointing, may God forgive thee whatever wrong thou hast done. Amen.* 15. This sacrament (*does*) (does not) give sanctifying grace. 16. It forgives sin, provided the recipient has *contrition* for his sins. 17. It removes from the soul the remnants of sin, which are *weaknesses, bad habits* and *temporal punishment*. 18. It brings supernatural *peace* and *resignation* to the sick. 19. It (*can*) (cannot) make the soul so pure that it can go straight to heaven. 20. It (*does*) (*does not*) regularly restore bodily health by a miracle. 21. It is foolish to delay too long in having Extreme Unction administered because it restores bodily health if *God wills it*, if *the sacrament is received in good time* and if *the recipient wants and believes*. 22. It is because *God knows best*, because *you can't rely on miracles* and because *God never acts against our will*. 23. A child that has not yet come to the use of reason (may) (*may not*) receive Extreme Unction. 24. A soldier about to attack the enemy (may) (*may not*) receive Extreme Unction. 25. A man who has swallowed poison and is in danger of death (*may*) (may not) receive Extreme Unction. 26. Extreme Unction may be given as long as (apparent) (*real*) death has not occurred. 27. In normal cases, real death does not occur for at least *half an hour* after apparent death. 28. Extreme Unction can be repeated in *a new sickness* and in *a new danger of the same sickness*. 29. The reception of this sacrament can (*sometimes*) (never) be necessary for salvation. 30. At death, a person should offer it as a *sacrifice* to God in union with the *offering* of Christ, in the *Mass*.