

SACRAMENTS OF HEALING

**Reconciliation and
Anointing of the Sick**

Opening Prayer

Dear Lord, You are the Just judge, Holy and True. You are the Most High God. You give us life. You hold all power in your hands.

You, Oh Most Blessed One, are the giver of life. In you are only good things.

In you is mercy and love. Lord Jesus, in you all healing is performed.

You, Lord, are full of mercy and grace, please forgive us for our faults.

You, Lord, are the miracle worker. In your Spirit, your gift of healing is alive. In you, Lord, we can put our trust that you can heal us and protect us.

Amen

Objectives tonight:

- What are the Sacraments of Healing?
 - Reconciliation (Confession, Penance)
 - Indulgences
 - Anointing of the Sick
- Origins in the Bible and Church
- Why are they important?
- Who receives them and why?

7 Sacraments

- *Sacraments of **Initiation**:*
 - Baptism
 - Eucharist (First Holy Communion)
 - Confirmation
- *Sacraments of **Healing**:*
 - Reconciliation (Confession)
 - Anointing of the Sick
- *Sacraments of **Service**:*
 - Holy Matrimony
 - Holy Orders

Jesus Forgives... Heals... Restores

- Numerous stories in the Bible:
 - Healed the paralytic (Mark 2:1-12)
 - Forgave the thief on the cross (Luke 23:42-43)
 - Showed mercy to the adulterous woman (John 8:1-11)
- Our Lord Jesus Christ, physician of our souls and bodies, has willed that His Church continue, in the power of the Holy Spirit, His work of healing and salvation, even among her own members (CCC 1421)
 - **Sacraments of Healing**
 - **Reconciliation**
 - **Anointing of the Sick**

SIN – broken down

- **Definition:**
 - (CCC 1440; Article 8: 1846-1876)
 - An offense against God
 - A rupture of Communion with Him
 - Also damages communion with the Church – the Body of Christ
- **Kinds:** those against virtues or Commandments; those against God, neighbor or self; spiritual or carnal (sins of the flesh {Gal 5:19-21}); or sins of thought, word, deed or omission.
- **Gravity:**
 - **Mortal Sin** – destroys charity in the heart; causes loss of sanctifying Grace (can't enter Heaven in this state); grave violation of God's Law (against Ten Commandments); must have been committed with full knowledge of its gravity and with full consent
 - **Venial Sin** – wounds (doesn't destroy) charity in the heart; impedes the soul in exercising virtue and practicing moral good; repetitive venial sins often lead to mortal sin; does not break God's Covenant or cause loss of sanctifying Grace

Conversion From Sin

- **Jesus calls us to conversion:**
- **First conversion:** our Baptism – where we renounce evil and gain salvation; that is, the forgiveness of all sins and the gift of new life (CCC 1427)
- **Second conversion** is “an uninterrupted task for the whole Church... to follow constantly the path of penance and renewal.” (CCC 1428)

Baptism - our conversion to Christ, our gift of the Holy Spirit - made us “holy and without blemish.”

However, our human nature is weak, faced with temptations and the inclination to sin (*concupiscence*).

The Lord constantly calls us toward holiness and Eternal Life.

SIN and CONVERSION

“Christ instituted the sacrament of Penance for all sinful members of his Church: above all for those who, since Baptism, have fallen into grave sin, and have thus *lost their baptismal grace and wounded ecclesial communion*. It is to them that the sacrament of Penance offers a new possibility to convert and to recover the grace of justification.” (CCC 1446)

- **Repent!!**



But Only God can forgive sins, right?

- Jesus says of himself, “The Son of man has authority on earth to forgive sins.” Jesus exercised that divine power: “Your sins are forgiven.” (*Mark 2:7*)
- **On Easter Night, the Risen Christ imparted to his Apostles his own power to forgive sins...** (*John 20:19-23*)
 - Jesus stood in their midst ... “Peace be with you.”
 - Shared with his Apostles his own merciful mission
 - Breathed on them “... *Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain or retained.*”
 - “By virtue of his divine authority he [Jesus] gives this power to men to exercise in his name.”
CCC 589, 1441, 1461

Jesus Passes on the Authority...

- Jesus gave his apostles the power to forgive sins, and he also gave them the authority to reconcile sinners with the Church.
- To Simon Peter, “... whatever you bind on earth will be bound in heaven and whatever you loose on earth will be loosed in heaven.” (Mt. 16:19)

Reconciliation with the Church is inseparable from reconciliation with God.



That's why we confess our sins to a Priest

- Jesus passed on the Apostolic ministry of forgiving sins
- By the Sacrament of Holy Orders, priests and bishops continue this ministry to forgive sins
- Priest acts *in the person of Christ*, the Head of the Church, to reconcile the sinner to both God and the Church
 - Fr. John says, “You cannot reconcile yourself.
- The priest is the sign and instrument of God’s merciful love for the sinner.
- The “Sacramental Seal” of penance means that every confession a priest hears, with **no exceptions**, remains a secret.
- CCC 1461-1467



SACRAMENT of RECONCILIATION

(also known as...)

- Called the **Sacrament of Reconciliation** because it reconciles us with God and His Church (CCC 1469)
- Called the **Sacrament of Penance** because we are called to conversion and penance – to acknowledge and detest our sin and to turn toward God with our whole heart (CCC 1431)
- Called the **Sacrament of Confession** “since the disclosure or confession of sins to a priest is an essential element of this sacrament.”
- Called the **Sacrament of Conversion** “because it makes sacramentally present Jesus’s call to conversion, the first step in returning to the Father from whom one has strayed by sin.” (CCC 1423)
- Called the **Sacrament of Forgiveness** “since by the priest’s sacramental absolution God grants the penitent ‘pardon and peace.’” (CCC 1424)

Elements of this Healing Sacrament

The Sacrament of Penance involves 2 essential parts:

- Part 1 (one's actions with the intercession of the Holy Spirit) &
- Part 2 (God's actions through the intervention of the Church)
 - a conversion of our hearts to God (Contrition, sorrow)
 - a Confession of sins to a priest
 - the forgiveness of our sins (Absolution)
 - a penance to make amends for sin (Satisfaction)
 - and reconciliation (back in communion) with God and the Church.
- (CCC 1448)



Effects of this Healing Sacrament

- The Sacrament of Reconciliation “does not only heal the one restored to ecclesiastical communion, but has also a revitalizing effect on the life of the Church, which suffered from the sin of one of her members.”
(CCC 1469, 1474-1477)
 - Mystical Body of Christ
 - Communion of Saints
 - Church’s Treasury (Spiritual Goods)
 - Prayers and good works of all the Saints

The sinner is made stronger by the exchange of spiritual goods among all the members of the Body of Christ.

Spiritual help from the Communion of Saints assists the contrite sinner in his purification from the punishment of sin.

Elements and Effects of this Healing Sacrament

- **This Sacrament restores us to God’s grace and friendship**
 - “usually followed by peace and serenity of conscience with strong spiritual consolation.” (CCC 1468)
 - We feel the gift of God’s boundless Mercy; also challenges us to the same kind of forgiveness for those who sin against us
 - Prayer of St. Francis: “It is in pardoning, that we are pardoned.”
- Individual confession and absolution is the ordinary way for the faithful to be reconciled to God, to the Church and to one another (CCC 1484)
 - Christ personally addresses every sinner: “Child, your sins are forgiven.”
 - Mark 2:5

Pope Pius XII

- The Holy Father, making it clear that it is not an obligation to confess venial sins; nevertheless, insists that frequent confession is a practice to be encouraged...



Pope Pius XII

- Encouraging the practice of frequent confession, he cites some of the benefits to be derived from it:
 - Genuine self-knowledge is increased
 - Christian humility grows
 - Bad habits are corrected
 - Spiritual neglect and tepidity are resisted
 - The conscience is purified
 - The will is strengthened
 - A salutary self-control is attained
 - Grace is increased in virtue of the Sacrament itself
- (His *Encyclical on the Mystical Body* June 29, 1943)

Examination of Conscience

- To prepare for the Sacrament of Confession, we should ask the Holy Spirit to help open our minds to what we've done wrong: in our thoughts, in our words, and in our actions... “in what we have done and in what we have failed to do...”

Based on:

- the Ten Commandments
- The Cardinal Virtues & The Fruits and Gifts of the Holy Spirit
 - (Sins against these, summed up in the Seven Capital “Deadly” Sins)
- The Precepts of the Church (our Special Duties as Catholics)
- (pages 125 and 193 of the Compendium of the Catechism)

Words of Pope Francis:

- “The Sacrament of Reconciliation is a *Sacrament of healing*. When I go to confession, it is in order to be healed, to heal my soul, to heal my heart and to be healed of some wrongdoing.”
- “Forgiveness is not the fruit of our own efforts but rather a gift, it is a gift of the Holy Spirit who fills us with the wellspring of mercy and of grace that flows unceasingly from the open heart of the Crucified and Risen Christ.”
- “When a person is in line to go to Confession, he feels all these things, even shame, but then when finished Confession, he leaves free, grand, beautiful, forgiven, candid, happy. This is the beauty of Confession!”
- Like the merciful father in the parable of the prodigal son, God is eager to forgive, “Each time we go to confession, God embraces us. God rejoices!”
- “Be courageous and go to Confession!”
- (Pope Francis’s speech to the General Audience, Feb. 2014)

Prayer of Absolution

God, the Father of mercies,
through the death and the resurrection of his Son
has reconciled the world to himself
and sent the Holy Spirit among us
for the forgiveness of sins;
through the ministry of the Church
may God give you pardon and peace,
and I absolve you from your sins
in the name of the Father, and of the Son, and of the Holy
Spirit.
(CCC 1449)

Busted Halo!

- <https://youtu.be/Wz5-vu6A58E>

(5:09)

Indulgences and Sin

- Doctrine closely linked to the Sacrament of Reconciliation
- Sin has a *double consequence*:
 - **“Eternal Punishment”** -- that deprivation of communion with God; makes us incapable of eternal life
 - Grave /mortal sin
 - **“Temporal Punishment”** – the unhealthy impurity attached to us from every sin, even venial sins.
 - Must be purified either here on earth or after death in **Purgatory**

Confession and absolution remove *the eternal punishment* of sin, but *the temporal punishment remains*.

- Must try to accept as a grace; strive with prayer and penance

Indulgences

- What is an indulgence?
 - “An indulgence is a remission before God of the *temporal punishment* due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints.” (CCC 1471)
- **Partial or Plenary:** whether it removes *part or all* of the temporal punishment
 - Many ways to gain indulgences (Prayers, Adoration, Sacred Scripture, etc.)
Usually must accompany the following:
 - Sacramental Confession
 - Receiving the Eucharist
 - Praying for the intentions of the Pope
- Can gain indulgences for oneself or apply them to those in purgatory.
- CCC 1471-1473

I get by with a little help from my friends...

The **Communion of Saints**:

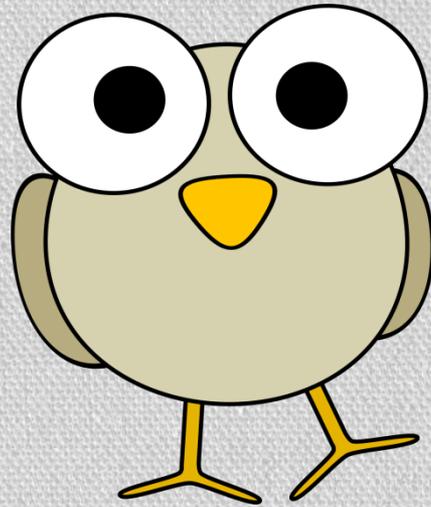
- The *Church Militant* - believers still living on this earth and "fighting" for salvation.
- The *Church Triumphant* - angels, saints, and those believers who have previously lived on this earth and are now rejoicing in their Heavenly home.
- The *Church Suffering/Penitent* - those believers who have died, but because of unsatisfied, temporal punishment due because of their sin, they must spend time in the cleansing fires of Purgatory.

Following Christ

- The Sacrament of Reconciliation/Penance frees us from sin, allows us to grow deeper in God's Grace, helps us "take up our cross" and leads us to holier lives.



Questions before moving on?



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Sacrament of the Anointing of the Sick

- Of the 7 Sacraments, this one is especially intended to strengthen those who are being tried by illness. (CCC 1511)
- Used to be called **Extreme Unction**
 - Oil of the Sick (Blessed, pure olive oil)
- Anointing of the Sick can be preceded by the Sacrament of Penance and followed by the Sacrament of the Eucharist. (CCC 1517)
- Term used: “Last Rites” but the **Last Rites** is specifically when the Eucharist is given when death is near (“viaticum” for the “passing over” to eternal life). Last Rites (Viaticum) is usually accompanied with and follows Anointing of the Sick.

Sacrament of the Anointing of the Sick

Profound means by which the Church continues Christ's healing ministry

- Christ asked his disciples to follow him... gave them a new outlook on illness and the sick... associates them with his own life of poverty and service... has them share in his ministry of compassion and healing.
- “So they went off and preached repentance. They drove out many demons, and they anointed with oil many who were sick and cured them.” (Mk 6:12-13)

Our Apostolic Church has its own rite for the sick.

- St. James attested: “Is anyone among you sick? He should summon the presbyters [priests] of the church, and they should pray over him and anoint [him] with oil in the name of the Lord, and the prayer of faith will save the sick person, and the Lord will raise him up. If he has committed any sins, he will be forgiven.” (James 5:14-15)

Sacrament of the Anointing of the Sick

- *Brings graces to and unites the sick person to the suffering of Christ and strengthens them to endure the sufferings of illness or old age.*
- Should not be withheld until at the point of death
- Can be received more than once
- Administered by Priests or Bishops

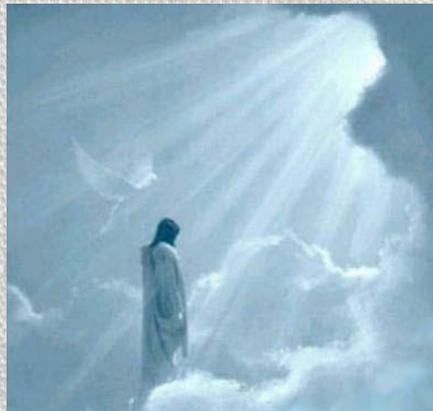


Celebration of the Anointing of the Sick

- The Liturgy of the Word, preceded by an act of repentance, opens the celebration
- 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 Church; they then anoint them with blessed oil. (CCC 1519)
 - “Through this holy anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit. May the Lord who frees you from sin save you and raise you up.” (CCC 1513)

Effects of the Sacrament of the Anointing of the Sick

- The GRACE of this Sacrament is one of *strengthening, peace and courage* to overcome the difficulties that go with the condition of serious illness or the frailty of old age.
 - a gift of the Holy Spirit
 - strengthens against temptations -- (discouragement and anguish)
 - assistance from the Lord, meant to lead the sick person to healing of the soul and body (if God's will)



Effects of the Sacrament of the Anointing of the Sick

- By the grace of this sacrament, the sick person receives the gift of uniting himself more closely to Christ's Passion
- Forgiveness of sins, if the person was not able to obtain through the Sacrament of Penance
- The restoration of health, if it's God's will
- Preparation for the passing into eternal life
- CCC 1520-1521

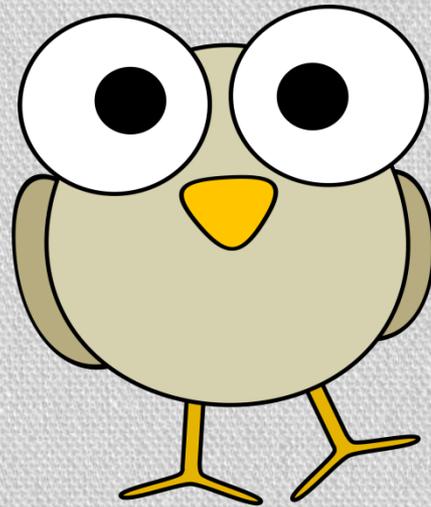


More Busted Halo!

- <https://youtu.be/hEppjWNO2y4>

(6:28)

Any Questions?



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Closing Prayer

You, Lord, are a miracle worker for the sick and for the lost souls.
You, Lord, forgive us and save us from condemnation. You cleanse us
and make us born again new. You give us a clean heart full of peace.
You, Lord, are the Light.

Help us put our trust in You, Lord, our greatest physician.
You heal, You protect, You care, You love.
You are kind, You are patient, You are thoughtful, You are strength.

You, Lord, are our Creator. You are wonderful and make all good
things for us. Heal us Lord, if it be Your will.

Amen