

SEGMENT THIRTEEN

**THEME: Sacraments Of Healing –
Reconciliation And Anointing
Sacraments Of Service - Holy Orders And Matrimony**

OPENING PRAYER / SCRIPTURE READING:

“If you, O Lord should mark iniquities, Lord, who could stand? But with you is found forgiveness, that You may be revered” Psalm 130: 3-4

Mark 2: 1-12 (forgiveness and healing of the paralytic)

INSTRUCTORS’ SUMMARY STATEMENTS:

Through the sacraments of Christian initiation we receive the new life of Christ. But the weakness of human nature and our inclination to sin continues to remain and affect our lives. The Church offers us the sacraments of healing to assist in our daily journeys of conversion and reconciliation.

During his earthly ministry, Jesus forgave sins and healed those who were physically and spiritually broken. Those he forgave were healed, renewed in faith and restored to health of mind and body. The Church continues even today, in the power of the Holy Spirit, the healing work of Jesus Christ. This is the purpose of the two sacraments of healing: the sacrament of Penance and the sacrament of the Anointing of the Sick.

Through the sacraments of service – Holy Orders and Matrimony, those already baptized and confirmed receive particular vocations in service of God, the Church and the human family. Those who receive Holy Orders are consecrated or set apart in Christ’s name to “feed the Church by the word and the grace of God.” And husbands and wives who receive the sacrament of Matrimony are strengthened and blessed for the dignity and duties of the sacrament of marriage.

- ❖ When Jesus forgave sins he also pointed to its effects: the reconciliation of sinners with God and with the community of

- believers. He gave the apostles his own power to forgive sins and the power to reconcile sinners to God and to the Church. (CCC 1443 – 1445)
- ❖ Only God forgives sins. Jesus willed that the Church be the sign and instrument of the forgiveness and reconciliation he won for us on the cross with his blood. He entrusted the power of absolution to the apostles and instituted the sacrament of Penance by which the baptized are offered a new possibility of conversion, forgiveness and healing.
 - ❖ Interior repentance is a radical reorientation of our whole life, a return to God with all of our heart, a turning away from sin and the resolution to change one's life with hope in God's mercy and grace. (1430-1433)
 - ❖ The sacrament comprises two essential elements: the actions of the penitent who undergoes conversion in the Holy Spirit, namely contrition, confession and penance; and God's action through the Church's mediation. Penance is a liturgical action (CCC1480- 1484)
 - ❖ The "confessor" (the priest) is not the master of God's forgiveness but its servant. He forgives sins in the name of Jesus Christ so that when he says, "I absolve you," the "I" is that of Christ. The "sacramental seal" of penance means that every priest who hears confessions is bound to keep absolute secrecy regarding the sins confessed to him. What the penitent has made known to the priest remains "sealed" by the sacrament. (CCC 1466 – 1467)
 - ❖ The sacrament of Reconciliation restores us to God's grace and friendship, and reconciles us with the Church. (CCC 1468 – 1470)
 - ❖ Individual confession and absolution is the ordinary way for the faithful to be reconciled to God, the church and one another (CCC, 1484)

 - ❖ The sacrament of the Anointing of the Sick strengthens the baptized when they experience grave illness or old age. The sacrament unites the sick person to the suffering of Christ and strengthens them to endure the sufferings of illness or old age. (CCC 1499 – 1532)
 - ❖ The celebration of the Anointing of the Sick consists in the anointing of the forehead and hands of the sick person accompanied with a liturgical prayer asking for special graces of strength, peace and courage.

- ❖ Holy Orders as a sacrament of service is the sacrament of “apostolic ministry” through which the mission that Christ entrusted to the apostles continues to be exercised in the Church. It includes three degrees: episcopate, presbyterate and diaconate. (CCC 1533 – 1600)
- ❖ In the service and person of the ordained minister, Christ, the high priest, is himself present to the Church. The priestly ministry reaches its summit in the priests’ celebration of the Eucharist which is the source and center of the Church’s unity.
- ❖ All the baptized are a priestly people sharing in the priesthood of Christ. Based on this common priesthood the sacrament of Holy Order is another participation in Christ’s mission where the task of the ordained minister is to serve in the name and person of Christ the Head in the midst of the community. (CCC 1591)
- ❖ The sacrament of Holy Orders is conferred on by the laying on of hands followed by a prayer of consecration. Ordination imprints an indelible sacramental character. The Church confers Holy Orders on baptized men following Christ who chose men to be the twelve apostles and their successors. (CCC1572 – 1580)

- ❖ The sacrament of marriage is a covenant between a man and a woman who form an intimate communion of life and love. Christ raised marriage to the dignity of a sacrament at Cana (John 2: 1-11) (CCC 1601, 1612 - 1617)
- ❖ God himself is the author of marriage. Since God created man and woman their mutual love is an image of God’s love for humanity. As a sacrament of the Church marriage is not a purely human institution but comes from the hand of the Creator (CCC1603 – 1605)
- ❖ The spouses, as ministers of God’s grace, mutually confer upon each other the sacrament of Matrimony by expressing their consent before the Church. The Holy Spirit is the seal of their covenant and the source of their love and the strength to mutual fidelity. (CCC1621 – 1637)
- ❖ Matrimony signifies the union of Christ and the Church. Spouses are given the grace to love each other with the love which Christ loved his Church. The grace of this sacrament perfects the love of spouses, strengthens their unity and sanctifies them on the way to eternal life (CCC, 1661)
- ❖ Unity, indissolubility and openness to life are essential to marriage (1643 – 1654)

DISCUSSION QUESTIONS:

The following questions may be used by the RCIA team to guide large or small group discussions during weekly RCIA meetings. They may also be given to the participants as a basis for personal reflection during the week.

1. Why do we need a sacrament of reconciliation after baptism?
2. How does the sacrament of Anointing of the Sick continue the healing ministry of Jesus in the Gospels?
3. How is the sacrament of marriage as a covenant different from the understanding of marriage as a contract?
4. How is the ordained priesthood related to the common priesthood of all the baptized? (CCC 1142, 1547)

SCRIPTURE REFERENCES/QUOTATIONS:

Reconciliation:

Mark 1: 15; 2: 1-12

Luke 7: 48; 15:18

John 20:19, 22-23

Anointing of the Sick:

Luke 6: 19

Mark 1: 41; 3:10; 6:56

Matthew 10:8; 25: 36

Holy Orders:

Hebrews 5:10; 6:20; 7:26; 10:14

Acts 1:8; 2:4

John 20: 22-23

1 Tim 4:14; 2 Tim 1: 6-7

Matrimony:

Genesis 1: 27-28; 2: 18-25

Mark 10:9; John 2: 1-11

Ephesians 5: 25, 32

SUGGESTIONS FOR FURTHER READING:

Catechism of the Catholic Church:

Sacraments of Healing – CCC 1420 – 1498

Anointing of the Sick - CCC 1499 – 1532

Sacrament of Holy Orders – CCC 1533 – 1600

Sacrament of Matrimony - CCC 1601 - 1666

Documents of the Second Vatican Council, *Presbyterorum Ordinis*, *Christus Dominus*, and *Gaudium et Spes*, articles 47 – 52 (The Dignity of Marriage and the Family)

Pope John Paul II, Reconciliation and Penance, *Reconciliatio et paenitentia*, 1984

-----, I Will Give You Shepherds, *Pastores Dabo Vobis*, 1992

-----, Consecrated Life, *Vita Consecrata*, 1996

-----, Lay Members of Christ's Faithful, *Christifidelis laici*, 1988

CLOSING PRAYER

Our Father