

THE SACRAMENT OF THE ANOINTING OF THE SICK

WHERE DOES THIS SACRAMENT COME FROM? (Taken from *Catholic Answers*)

Like all the sacraments, holy anointing was instituted by Jesus Christ during his earthly ministry. The *Catechism* explains, "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 1511; Mark 6:13; Jas. 5:14-15).

The anointing of the sick conveys several graces and imparts gifts of strengthening in the Holy Spirit against anxiety, discouragement, and temptation, and conveys peace and fortitude (CCC 1520). These graces flow from the atoning death of Jesus Christ, for "this was to fulfill what was spoken by the prophet Isaiah, 'He took our infirmities and bore our diseases'" (Matt. 8:17).

Mark refers to the sacrament when he recounts how Jesus sent out the twelve disciples to preach, and "they cast out many demons, and anointed with oil many that were sick and healed them" (Mark 6:13). In his epistle, James says, "Is any 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; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven" (Jas. 5:14–15).

WHY CELEBRATE THIS SACRAMENT?

Those who are seriously ill need the special help of God's grace in this time of anxiety, lest they be broken in spirit and, under the pressure of temptation, perhaps weakened in their faith (*Pastoral Care of the Sick*). Jesus instituted the Sacrament of Anointing of the Sick (see James 5:14-15 and Mark 6:13) so that he could "come close" to the seriously ill and elderly with his healing and strength.

SACRAMENT OF RECONCILIATION

When possible, the elderly/gravely ill person avails themselves of the Sacrament of Reconciliation before being anointed especially when conscious of grave sin.

WHO CAN RECEIVE?

[The Anointing of the Sick] *"is not a sacrament for those only who are at the point of death. Hence, as soon as anyone of the faithful begins to be in danger of death from sickness or old age [beginning at age 65], the fitting time for him to receive this sacrament has certainly already arrived."* Catechism of the Catholic Church (CCC) 1514

WHAT ARE THE EFFECTS OF THE CELEBRATION OF THIS SACRAMENT?

Gives strength, peace and courage: *"to overcome the difficulties that go with the condition of serious illness or the frailty of old age....[with the] assistance from the Lord....meant to lead the sick person to healing of the soul, but also of the body if such is God's will. Furthermore, 'if he has committed sins, he will be forgiven.'" CCC 1520*

Unites us with the passion of Christ: we receive strength to unite our sufferings to the passion of Christ for the salvation of the world. CCC 1521

Provides a preparation for the final journey: For those at the end of this life it *completes our conformity to the death and Resurrection of Christ, just as Baptism began it....it fortifies the end of our earthly life like a solid rampart for the final struggles before entering the Father's house.* CCC 1523.

THE ESSENTIAL ELEMENTS

1. Laying on of hands—In silence the priest lays his hands on the head of each person to be anointed. (Jesus would heal people by touching them--Mark 7:32-36; Mark 8:23).
2. Anointing with oil—The priest anoints the forehead and the palms of the hands of each person. While anointing the forehead he says: *Through this holy anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit. The person being anointed replies: "Amen."* While anointing the hands he says: *May the Lord who frees you from sins save you and raise you up. The person being anointed replies: "Amen."* Jesus used material elements such as mud, and oil to heal people (Mark 6:13 and 7:32-36).

DOES GOD ALWAYS HEAL? (Taken from *Catholic Answers*)

Today some Christians go to extremes in their expectation of divine healing. On one hand, some say that if a Christian is not healed of all his diseases, this reflects his lack of faith. Others claim that divine healings were only for the apostolic age, when all diseases were healed instantly and automatically. Both extremes are wrong.

God does not always heal the physical infirmities that afflict us. Paul preached to the Galatians while he was afflicted by a "bodily ailment" (Gal. 4:13–14). He also mentions that he had to leave his companion Trophimus in the town of Miletus because he was too sick to travel (2 Tim. 4:20). In his first letter to Timothy, Paul urges his young protégé to "no longer drink only water, but to use a little wine for the sake of your stomach and your frequent ailments" (1 Tim. 5:23).

The last passage is especially informative. Not only does it reveal that illnesses were not always healed in the apostolic age, but it also shows an apostle's practical advice to a fellow Christian on how to deal with an illness. Notice that Paul does not tell Timothy to pray harder and have more faith that God will heal him from his stomach ailment. Rather, he tells him how to manage the illness through medicinal means.

Some argue that healings were always instantaneous and were only for those living during the apostolic age, but that afterward the gift of healing disappeared. The problem with that theory is that the Bible tells us otherwise. For example, when Jesus healed the blind man at Bethsaida, he laid his hands upon him twice before the man was fully healed (Mark 8:22–26).

Finally, we have a standing command of the New Testament in James 5:14–15, cited earlier. This command is never revoked anywhere in the Bible, and there are no statements anywhere that God will cease to heal. Thus the command is in effect to this very day.

Of course, our healing, like all things, is subject to God's will. As James pointed out just a chapter earlier, "You do not know about tomorrow. What is your life? For you are a mist that appears for a little time and then vanishes. Instead you ought to say, '*If the Lord wills, we shall live and we shall do this or that*'" (Jas. 4:14–15, emphasis added). We have a promise of healing, but not an unqualified one. It is conditional on the will of God.



**CHILI FEED
&
SHEEPHEAD TOURNAMENT
(Also serving chicken soup & hotdogs)**

St. Bernard Catholic Church, Cologne
Saturday, October 6, 2018
Following 4:00 pm Mass With
LIVE MUSIC BY THE FREE SPIRITS

(Sheephead Tournament starts at 5:30 pm)

Raffle tickets are for sale for \$25

Grand Prize \$500.00

3 prizes - \$100.00

40 prizes - \$50 .00

(Drawings begin at 5:30, -- do not need be present to win)

(Chili supper will be a free will offering)

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