



- Pray Morning or Evening Prayer
- Opening Prayer: Fishermen's Prayer
- Review of last session: Are there any questions or insights anyone would like to share about The Sacrament of the Eucharist that we discussed during our last session.
- Objective: Candidates are given a thorough overview of the Sacraments of Penance and Reconciliation and the Sacrament of Anointing of the Sick. This includes each of the Sacrament's place in the economy of salvation as well an overview of the rites and ministers. The intention during this session is to have one of the candidates lead the discussion by going through the Catechism. The intention is for the leader to highlight areas that he found interesting while giving other members of the group an opportunity to participate citing paragraphs that were of interest to them. The real learning will occur – not from listening to a lecture – but from participating in a discussion.

The Sacraments of Healing

- CCC 1420 - Through the sacraments of Christian initiation, man receives the new life of Christ. Now we carry this life "in earthen vessels," and are still in our "earthly tent," subject to suffering, illness, and death. This new life as a child of God can be weakened and lost by sin.
- CCC 1421 - The Lord Jesus Christ, physician of our souls and bodies, who has willed that his Church continue, in the power of the Holy Spirit, his work of healing and salvation, even among her own members. This is the purpose of the two sacraments of healing: the sacrament of Penance and the sacrament of Anointing of the Sick.
- **The Sacrament of Penance and Reconciliation (CCC 1422-1424)**
 - "Those who approach the sacrament of Penance obtain pardon from God's mercy for the offense committed against him, and are, at the same time, reconciled with the Church which they have wounded by their sins." It is called:
 - the **sacrament of conversion** because it makes sacramentally present Jesus' call to conversion and the **sacrament of Penance**, since it consecrates the Christian sinner's personal and ecclesial steps of conversion, penance, and satisfaction.
 - the **sacrament of confession** since the disclosure or confession of sins to a priest is an essential element of this sacrament.
 - the **sacrament of forgiveness**, since by the priest's sacramental absolution God grants the penitent "pardon and peace" and the **sacrament of Reconciliation**, because it imparts to the sinner the love of God who reconciles.
- **Why A Sacrament of Reconciliation After Baptism?**
 - CCC 1426 – *Conversion* to Christ, the new birth of Baptism, the gift of the Holy Spirit and the Body and Blood of Christ received as food have made us "holy and without



blemish," just as the Church herself, the Bride of Christ, is "holy and without blemish. "Nevertheless, the new life received in Christian initiation has not abolished the frailty and weakness of human nature, nor the inclination to sin that tradition calls *concupiscence*, which remains in the baptized such that with the help of the grace of Christ they may prove themselves in the struggle of Christian life.

➤ **Interior Penance**

- CCC 1430 - Jesus' call to conversion and penance, like that of the prophets before him, does not aim first at outward works, "sackcloth and ashes," fasting and mortification, but at the *conversion of the heart, interior conversion*. Without this, such penance remains sterile and false; however, interior conversion urges expression in visible signs, gestures and works of penance.
- CCC 1431 - Interior repentance is a radical reorientation of our whole life, a return, a conversion to God with all our heart, an end of sin, a turning away from evil, with repugnance toward the evil actions we have committed.

➤ **The Many Forms of Penance in Christian Life**

- CCC 1434 - The interior penance of the Christian is expressed in many and various ways. Scripture and the Fathers insist above all on three forms, *fasting, prayer, and almsgiving*, which express conversion in relation to oneself, to God, and to others.
- CCC 1436 - *Eucharist and Penance*. Daily conversion and penance find their source and nourishment in the Eucharist...
- CCC 1437 - Reading Sacred Scripture, praying the Liturgy of the Hours and the Our Father — every sincere act of worship or devotion revives the spirit of conversion and repentance within us and contributes to the forgiveness of our sins.
- CCC 1440 - Sin is before all else an offense against God, a rupture of communion with him. At the same time it damages communion with the Church.

➤ **Reconciliation with the Church**

- CCC 1443 - During his public life Jesus not only forgave sins, but also made plain the effect of this forgiveness: he reintegrated forgiven sinners into the community of God.
- CCC 1444 - In imparting to his apostles his own power to forgive sins the Lord also gives them the authority to reconcile sinners with the Church. This ecclesial dimension of their task is expressed most notably in Christ's solemn words to Simon Peter: "I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." "The office of binding and loosing which was given to Peter was also assigned to the college of the apostles united to its head."



- CCC 1449 - The formula of absolution used expresses the essential elements of this sacrament: the Father of mercies is the source of all forgiveness.
 - *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.*

➤ **The Acts of the Penitent**

- CCC 1450 - "Penance requires ... the sinner to endure all things willingly, be contrite of heart, confess with the lips, and practice complete humility and fruitful satisfaction."
- CCC 1451 - Among the penitent's acts **contrition** occupies first place. Contrition is "sorrow of the soul and detestation for the sin committed, together with the resolution not to sin again."
 - CCC 1452 - When it arises from a love by which God is loved above all else, contrition is called "perfect" (contrition of charity). .
 - CCC 1453 - The **contrition** called "imperfect" (or "attrition") is also a gift of God, a prompting of the Holy Spirit. It is born of the consideration of sin's ugliness or the fear of eternal damnation and the other penalties threatening the sinner (contrition of fear). By itself however, **imperfect contrition** cannot obtain the forgiveness of grave sins, but it disposes one to obtain forgiveness in the sacrament of Penance.
- CCC 1454 - The reception of this sacrament ought to be prepared for by an **examination of conscience** made in the light of the Word of God.
- CCC 1456 - **Confession** to a priest is an essential part of the sacrament of Penance: "All mortal sins of which penitents after a diligent self-examination are conscious must be recounted by them in confession, even if they are most secret and have been committed against the last two precepts of the Decalogue; for these sins sometimes wound the soul more grievously and are more dangerous than those which are committed openly." Those who withhold some, place nothing before the divine goodness for remission through the mediation of the priest, "for if the sick person is too ashamed to show his wound to the doctor, the medicine cannot heal what it does not know."
- CCC 1457 - According to the Church's command, "after having attained the age of discretion, each of the faithful is bound by an obligation faithfully to confess serious sins at least once a year." Anyone who is aware of having committed a mortal sin must not receive Holy Communion, even if he experiences deep contrition, without having first received sacramental absolution, unless he has a grave reason for



- receiving Communion and there is no possibility of going to confession. Children must go to the sacrament of Penance before receiving Holy Communion for the first time.
- CCC 1458 - Confession of everyday faults (venial sins) is nevertheless strongly recommended by the Church.
 - **Satisfaction** CCC 1459 - Many sins wrong our neighbor. One must do what is possible in order to repair the harm (e.g., return stolen goods, restore the reputation of someone slandered, pay compensation for injuries). Simple justice requires as much. But sin also injures and weakens the sinner himself, as well as his relationships with God and neighbor. Absolution takes away sin, but it does not remedy all the disorders sin has caused. Raised up from sin, the sinner must still recover his full spiritual health by doing something more to make amends for the sin: he must "make satisfaction for" or "expiate" his sins. This satisfaction is also called "penance."
- **The Minister of This Sacrament**
- CCC 1461 - Since Christ entrusted to his apostles the ministry of reconciliation, bishops who are their successors, and priests, the bishops' collaborators, continue to exercise this ministry.
 - CCC 1463 - Certain particularly grave sins incur excommunication, the most severe ecclesiastical penalty, which impedes the reception of the sacraments and the exercise of certain ecclesiastical acts, and for which absolution consequently cannot be granted, according to canon law, except by the Pope, the bishop of the place or priests authorized by them.
 - CCC 1466 - The confessor is not the master of God's forgiveness, but its servant.
 - CCC 1467 - Given the delicacy and greatness of this ministry and the respect due to persons, the Church declares that every priest who hears confessions is bound under very severe penalties to keep absolute secrecy regarding the sins that his penitents have confessed to him. He can make no use of knowledge that confession gives him about penitents' lives. This secret, which admits of no exceptions, is called the "sacramental seal," because what the penitent has made known to the priest remains "sealed" by the sacrament.
- **The Effects of This Sacrament**
- CCC 1468 - "The whole power of the sacrament of Penance consists in restoring us to God's grace and joining us with him in an intimate friendship.
 - CCC 1469 - This sacrament *reconciles us with the Church*. Sin damages or even breaks fraternal communion. The sacrament of Penance repairs or restores it.
- **Indulgences - What is an indulgence?**



- CCC 1471 - The doctrine and practice of indulgences in the Church are closely linked to the effects of the sacrament of Penance. "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."
 - "An indulgence is partial or plenary according as it removes either part or all of the temporal punishment due to sin.

➤ **The Punishments of Sin**

- CCC 1472 - To understand this doctrine and practice of the Church, it is necessary to understand that sin has a double consequence. Grave sin deprives us of communion with God and therefore makes us incapable of eternal life, the privation of which is called the "eternal punishment" of sin. On the other hand every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on earth, or after death in the state called Purgatory. This purification frees one from what is called the "temporal punishment" of sin.
- CCC 1473 - The forgiveness of sin and restoration of communion with God entail the remission of the eternal punishment of sin, but temporal punishment of sin remains.

➤ **Obtaining indulgence from God through the Church**

- CCC 1478 - An indulgence is obtained through the Church who, by virtue of the power of binding and loosing granted her by Christ Jesus, intervenes in favor of individual Christians and opens for them the treasury of the merits of Christ and the saints to obtain from the Father of mercies the remission of the temporal punishments due for their sins. Thus, the Church does not want simply to come to the aid of these Christians, but also to spur them to works of devotion, penance, and charity.

➤ **The Celebration of the Sacrament of Penance**

- CCC 1480 - Like all the sacraments, Penance is a liturgical action. The elements of the celebration are ordinarily these: a greeting and the confession, which acknowledges sins and makes them known to the priest; the imposition and acceptance of a penance; the priest's absolution; a prayer of thanksgiving & praise & dismissal the blessing of the priest.
- CCC 1483 - In case of grave necessity recourse may be had to a communal celebration of reconciliation with general confession and general absolution. Grave necessity of this sort can arise when there is imminent danger of death without sufficient time for the priest or priests to hear each penitent's confession.



- CCC 1484 - "Individual, integral confession and absolution remain the only ordinary way for the faithful to reconcile themselves with God and the Church, unless physical or moral impossibility excuses from this kind of confession."
- **The Sacrament of Anointing of the Sick**
 - CCC 1499 - "By the sacred anointing of the sick and the prayer of the priests the whole Church commends those who are ill to the suffering and glorified Lord, that he may raise them up and save them."
- **Its Foundations in the Economy of Salvation**
 - CCC 1500 - Illness and suffering have always been among the gravest problems confronted in human life. In illness, man experiences his powerlessness, his limitations, and his finitude. Every illness can make us glimpse death.
 - CCC 1501 - Illness can lead to anguish, self-absorption, sometimes even despair and revolt against God. It can also make a person more mature, helping him discern in his life what is not essential so that he can turn toward that which is. Very often illness provokes a search for God and a return to him.
- **Christ the physician**
 - CCC 1505 - By his passion and death on the cross Christ has given a new meaning to suffering: it can henceforth unite us with his **redemptive** Passion.
 - CCC 1506 - Christ invites his disciples to follow him by taking up their cross in their turn. By following him they acquire a new outlook on illness and the sick.
 - CCC 1507 - The Holy Spirit gives to some a special charism of healing so as to make manifest the power of the grace of the risen Lord. But even the most intense prayers do not always obtain the healing of all illnesses.
 - CCC 1508 - "Heal the sick!" The Church has received this charge from the Lord and strives to carry it out by taking care of the sick as well as by accompanying them with her prayer of intercession.
- **A Sacrament of the sick**
 - CCC 1512 - From ancient times in the liturgical traditions of both East and West, we have testimonies to the practice of anointings of the sick with blessed oil. Over the centuries the Anointing of the Sick was conferred more and more exclusively on those at the point of death. Because of this it received the name "**Extreme Unction.**"
 - CCC 1513 - The sacrament of Anointing of the Sick is given to those who are seriously ill by anointing them on the forehead and hands with duly blessed oil — pressed from olives or from other plants — saying, only once: "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."



➤ **Who Receives and Who Administers This Sacrament?**

- CCC 1514 - The Anointing of the Sick "is not a sacrament for those only who are at the point of death.
- CCC 1515 - If a sick person who received this anointing recovers his health, he can in the case of another grave illness receive this sacrament again. If during the same illness the person's condition becomes more serious, the sacrament may be repeated. It is fitting to receive the Anointing of the Sick just prior to a serious operation. The same holds for the elderly whose frailty becomes more pronounced.

➤ **"... let him call for the presbyters of the Church"**

- CCC 1516 - Only priests (bishops and presbyters) are ministers of the Anointing of the Sick. It is the duty of pastors to instruct the faithful on this sacrament. The faithful should encourage the sick to call for a priest to receive this sacrament.

➤ **The Effects of the Celebration of This Sacrament**

- CCC 1520 - *A particular gift of the Holy Spirit.* The first 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. This grace is a gift of the Holy Spirit, who renews trust and faith in God and strengthens against the temptations of the evil one, the temptation to discouragement and anguish in the face of death.
- CCC 1521 - *Union with the passion of Christ.* By the grace of this sacrament the sick person receives the strength and the gift of uniting himself more closely to Christ's Passion...

➤ **Viaticum, The Last Sacrament of the Christian**

- CCC 1524 - In addition to the Anointing of the Sick, the Church offers those who are about to leave this life the Eucharist as viaticum. Communion in the body and blood of Christ, received at this moment of "passing over" to the Father, has a particular significance and importance.
- CCC 1525 - Thus, just as the sacraments of Baptism, Confirmation, and the Eucharist form a unity called "the sacraments of Christian initiation," so too it can be said that Penance, the Anointing of the Sick and the Eucharist as viaticum constitute at the end of Christian life "the sacraments that prepare for our heavenly homeland" or the sacraments that complete the earthly pilgrimage.



- Reading Assignment for next week:

| Session | Topic | Sacrament(s) | Catechism Paragraphs |
|---------|-----------------------|---------------------------------------|----------------------|
| 5 | Sacraments of Service | Holy Orders, Matrimony & Sacramentals | 1536-1690 |

- Pillar Focus – April Pillar of the Month: **Servant Leadership**.
- Thank everyone for committing this time to grow in their relationship with God.
- FM Guides: Witness very briefly about how learning more and participating in the sacramental life of the Church has impacted your life. *(Very brief and only as inspired by the Holy Spirit)*
- Reminder for next meeting date and time
- Closing Prayer – Call for intentions and Closing Prayer.