

# The Sacraments of Healing and Ministry

## Parish Religious Education Adaptation

### Student Preparation

- Students were asked to read Chapter 7: The Sacraments of Healing and Ministry (pages 168–191) in preparation for this session and to jot down any questions they have about these sacraments.
- Students were requested to complete the “Talents to Serve” activity on page 171 in preparation for this session.

### Warm-up (10–15 minutes)

- Call on a number of students to take turns sharing their work on the “Talents to Serve” activity from page 171. See to it that the students have named a talent, chosen a way to use it for the good of others, have specifically named those others, have formed some plan of action, and have determined a method of checking their results.

### Part I: Lesson (40–50 minutes)

**Text Reference: Christ for One Another; Penance; Anointing of the Sick (pages 168–177)**

- Remind the students that in their reading they discovered that the sacrament of Penance has a number of names. Distribute copies of the activity sheet “One Sacrament—Many Names.” Read the directions aloud, then have the students complete the activity on their own. Afterward, check responses. Correct answers are as follows:

*Unscrambled words:* forgiveness; penance; reconciliation; conversion; confession

Conversion describes our response to Jesus’ call to repent and change our lives.

Confession describes our willingness to admit our sins by acknowledging them to a priest, and it describes our witness to God’s mercy and compassion.

Forgiveness describes the pardon, peace, and absolution the sacrament imparts.

Reconciliation describes how the sacrament reunites us with God and the Church, strengthens us, and brings us peace.

Penance describes our willingness to *live out* our conversion.

- Explain that there are two essential elements of the sacrament of Penance. The first includes *the acts of the penitent* (contrition, confession, penance/satisfaction). The second includes *the acts of the Church* (absolution/forgiveness in the name of the Trinity and determining the appropriate penance). Ask: “What attitude(s) should a penitent have toward Penance in order to experience fully the wonder of the sacrament?” Record responses on the board.
- If you were able to have your pastor come to this session, have him explain the three forms of the sacrament of Penance and then outline the celebration of the sacrament with the students. If he is unavailable, draw on the following:
  - There are three *forms* for celebrating Penance: (1) individual reconciliation: one-to-one with a priest; (2) communal reconciliation with individual confession and absolution; (3) general absolution after a general confession, allowed in times of serious need.

Then go on to describe the celebration of the sacrament, which is essentially the same for all three forms:

- *Greeting and Blessing:* This reminds us that God’s grace is present, calling and welcoming us to reconciliation.
- *Celebration of the Word:* We hear a proclamation of God’s Word, calling us to repentance and a life renewed.
- *Confession:* We confess our sins to the priest. This is an act of conversion, demonstrating our willingness to change our hearts.
- *Act of Contrition (Prayer of Sorrow):* We offer a prayer of sorrow as a sign we are sorry for our sins and want God to heal us.

- *Penance*: This is not a punishment for our sin, but a way to help us change our life and help us sin no more.
- *Absolution*: In God’s name, the priest offers us forgiveness. Read aloud the following prayer of absolution, which the priest prays: *God, the Father of mercies, through the death and 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.* Point out that absolution restores the sinner to right relationship to God and the Church.
- *Thanksgiving and Praise*: We offer thanks for our rescue and restoration.
- *Dismissal*: The priest dismisses us in peace to do what peacemakers do—forgive and reconcile others.
- Before concluding your treatment of the sacrament of Penance, have the students read the story of the prodigal son (Luke 15:11–32). Point out how extravagant is the father’s forgiveness. Ask:
  - Does the father’s forgiveness rely on the wayward son’s prepared confession? (No, forgiveness rushes up the road to meet him with robe and ring.)
  - Where—to what place—does forgiveness lead? (To a feast, a table where the son is reborn, remade, and finds true company. Forgiveness leads to *communion*.)
  - What does the father call the wayward young man? Servant? Sinner? (Neither. He calls him a son. Indeed, he remakes him a son.)
  - When the older son demands restitution, what does the father insist on? (Restoration.)

Emphasize that the elder son wants punishment. The father, only pardon. True, the elder son is loyal, pious, and hardworking—a “good” son. But he is not yet a brother. He can’t forgive. And the test is forgiveness, for forgiveness is the father-like deed, the God-like deed. Where sin brought death, forgiveness brings life.

- Finally, call for responses to the first “Discussion Question” (*Why is it important for you to go to confession?*) on page 175. Accept all reasonable replies.
- Ask the students to spend five minutes writing in their journals about a time they were sick enough to stay home from school or away from normal activities for a few days. Have them tell: what was wrong; how they felt physically and emotionally; who took care of them; what the caregiver did to make them feel better; what visitors, if any, came to see them; how visitors made them feel. Call time, and have the students share with a partner. Then call on different students to describe what *types* of healing they reported or heard about: e.g., physical, emotional, spiritual.
- Call attention back to page 168. Have one of the teens read the passage from James 5 aloud. Then write “**Sacrament of Anointing of the Sick**” on the board. Point out that the faith community comes to the aid of those who are sick through this powerful sacrament of healing. Ask if anyone has witnessed or personally celebrated the sacrament. If so, have him or her describe what took place. Afterward, distribute copies of the activity sheet “The Rite of Anointing of the Sick” and go through it with the group to outline how the sacrament is celebrated (outside of Mass). Note: If your pastor has spoken to the group about Penance, consider having him present this material to them from his own experience.
- Point out the five effects of the sacrament (page 177). Call on volunteers to read each aloud. Stretch a length of string or yarn head-high across the room. Use clothespins to clip evenly spaced index cards, numbered 1 to 5, along the string. Explain that the cards represent the effects of the sacrament. Ask the students to choose which of the five effects they think is most important and then to go and stand by that number. Have the students who are grouped by each number explain to the class why they believe their chosen effect is most important. There are no right and wrong answers here. You are looking for the explanation—why do they think this or that effect is more important than the others.

### **Break/Writing Exercise (10 minutes)**

- Join the students in a break with refreshments.
- Invite the teens to write a prayer for someone they know who is sick or elderly, and then commit to praying it daily for that person’s return to health.

## Part 2: Lesson (30–40 minutes)

### Text Reference: Holy Orders; Matrimony (pages 178–191)

- Divide the class into groups of three or four. Have ready numerous copies of Catholic magazines or periodicals or past issues of your diocesan newspaper or any Catholic newspaper. Direct the students to go through the material to find examples of what bishops, priests, and deacons do. Have students make lists of what they find. You may want to have the students look carefully at the bylines of articles: They might be surprised to find priests working as journalists, columnists, editors, poets, and publishers. Encourage them also to look at advertisements since many seminaries and religious orders use these media to recruit others or to seek support for their ministries.
- Have each group report on its list to the class. Try to list the activities under the headings of the three responsibilities of the ordained: (1) to proclaim and teach God's word; (2) to lead the community in worship; (3) to guide and lead God's people by imitating Jesus' model of humble service. Point out these roles (page 179) before moving on.
- To help the students review their reading of the section "Roles of the Ordained Ministers," distribute copies of the activity sheet "The Three Holy Orders" at the end of the lesson. Have the students complete the matching on their own. Use the following to check for answers:

<u>P</u>	Co-worker with the bishop
<u>B</u>	The Pope
<u>D</u>	Means "to wait on" or "to serve"
<u>B</u>	"Ordinary" of a diocese
<u>B</u>	Successor to St. Peter
<u>D</u>	Can be a married man
<u>P</u>	Usually the pastor of a parish
<u>B</u>	Possesses the fullness of the sacrament of Holy Orders
<u>D</u>	Can be "temporary" or "permanent"
<u>B</u>	Descendant of the apostles

Go on to ask:

- Who is the bishop of our diocese?
- Can a deacon be the principal celebrant of Baptism? (yes)
- In certain circumstances may a priest confirm? (yes)
- Can a deacon be the principal celebrant of the sacrament of Penance? (no)
- If you were able to procure a video of an ordination, show it to the group now. If not, outline the rite of ordination on the board or overhead using the information below:
  - **Call**—Each candidate for ordination is called by name and responds "present."
  - **Presentation**—A designated priest presents the candidates to the bishop, testifying that they have been properly trained and are worthy to be ordained.
  - **Election and Consent**—The bishop chooses the candidates, and community members give their consent.
  - **Homily**—The bishop speaks to the candidates about their duties.
  - **Examination**—The bishop asks each candidate if he is willing to serve Christ and the Church.
  - **Promise of Obedience and Prayer**—Candidates promise to obey the bishop; the bishop asks the Holy Spirit to pour out graces upon the candidates.
  - **Laying on of Hands and Prayer of Consecration**—The essential act of ordination. In silence, the bishop lays his hands on the heads of the candidates and then so do all the priests present. The bishop prays a prayer of consecration.
  - **Giving of Stole, Chasuble, and Anointing**—The new priests receive a stole and chasuble. The bishop anoints their hands.
  - **Presentation of Gifts and Kiss of Peace**—The new priests receive the bread and wine. Bishop offers a sign of peace to each new priest.

- **Concelebration**—The Mass continues with the new priests celebrating with the bishop.
- Call on different students to come before the class and respond to the following questions:
  - What do you think is the most important reason for clerical celibacy (see page 181)?
  - What do you think is missing in parishes lacking a full-time priest?
  - How do you think the work of priests will change in the future?

Have the students work in pairs to compose a list of five rules for preparing for a successful marriage (e.g., practice patience). Afterward, have the pairs share with the class. List their ideas on the board. Vote on the top ten.

- Write the heading **“The Sacrament of Matrimony”** on the board. Print the following definition below the heading and have the students copy it in their journals:
- **“Matrimony is a sacrament that celebrates the love that a man and a woman have for each other and the love that God has for them and all the Church.”** Have the students copy it in their journals. Meanwhile, tell the students that we best recognize our loving God in the experience of mutual love. God himself lives in relationship (Trinity). We are made in that image. We can’t disown the God-given impulse to connect and commune, to be “God-like.” No wonder God gave us marriage—a mutual, lasting relationship—to help us become more loving, more like God, who is love.
- Call attention to “Preparation for Marriage” on page 185–186. Ask: What are the conditions for a true sacramental marriage? (*A couple must be baptized, old enough, unmarried, not closely related, and able to give free consent.*) Stress that in the sacrament of Matrimony a man and woman declare their mutual love and commit themselves to each other just as Christ commits himself to us—now and forever, no strings attached.
- Tell the teens that Christian marriage is more than a civil contract. It is a covenant. Write the phrase **“Marriage Is a Covenant”** on the board. Point out that while a contract simply establishes an exchange of services and may or may not be binding (depending on circumstances), a covenant establishes a *relationship* that endures no matter the circumstances. Marriage as a covenant celebrates the loving and lasting exchange of *lives* not merely a legal exchange of duties and privileges.
- Write the phrase **“Marriage Fosters Family”** on the board. Have the students work with a partner to create a bumper sticker or slogan on the importance of marriage or on why sexual intercourse belongs only in marriage. Share results.
- Afterward, tell the students that the family is like the Church in miniature—the “domestic Church.” Ask:
  - When does your family share prayer together?
  - Does your family worship together? Why or why not?
  - What special holiday traditions does your family share?
  - How well do you think your parish supports parents and their families?
- Review the key points of the text “Divorce and Annulment” (pages 187–188). Remind the students that we should never presume to judge others if a marriage fails. Give special attention to the issue of annulments. Point out that an annulment does not deny the reality of the civil marriage. It simply states that this was not a *sacramental* (permanent) marriage.
- Call attention to the second and third paragraphs of text on page 188 and read them aloud with the students. Distribute writing paper and have the teens write a letter to their parents (or another married couple that has been a model for them) thanking them for the effort they put into their marriage and family and for the ways that effort benefits you. If time is at a premium, at least have the students start the letter with instructions to finish it at home and then to deliver it to their parents or another couple they have chosen.

### **Prayer Experience (10 minutes)**

- Gather the students around the Paschal (Easter) Candle. Light the candle. Observe a moment of silence.
- Lead the teens in the “Prayer Reflection” on page 191. If you feel that the teens need help in examining their consciences, develop an examine for them based on their *relationships* with God, themselves, others, and creation.

### **Conclusion (5 minutes)**

- Have the students read the Introduction to Part 3, *We Love: Our Life in Christ* (pages 192–193) and Chapter 8: *The Basics of Catholic Morality* (pages 194–213) in preparation for this session.
- *Note:* Bring colored candy hearts—or other colored bits of candy—and a roll of paper towels to the next session.

# One Sacrament—Many Names

*Unscramble the names of the sacrament of Penance. Then write the correct name next to its explanation.*

eevssgnoifr napeecn oerclitaino servncooin nnoosfecfi

- \* \_\_\_\_\_ describes our response to Jesus' call to repent and change our lives.
- \* \_\_\_\_\_ describes our willingness to admit our sins by acknowledging them to a priest, and it describes our witness to God's mercy and compassion.
- \* \_\_\_\_\_ describes the pardon, peace, and absolution the sacrament imparts.
- \* \_\_\_\_\_ describes how the sacrament reunites us with God and the Church, strengthens us, and brings us peace.
- \* \_\_\_\_\_ describes our willingness to *live out* our conversion.

# The Rite of Anointing of the Sick

## **Introduction**

- \* The priest formally greets all those present.
- \* The priest sprinkles holy water on the sick person and around the room as a reminder of Baptism.
- \* The priest prays an opening prayer and leads the assembled in an expression of sorrow for sin.

## **Liturgy of the Word**

- \* The priest or someone in the assembly proclaims a Gospel text (e.g., Matthew 11:25–30; Mark 2:1–12; or Luke 7:19–23).
- \* Response: silence.

## **Liturgy of Anointing**

- \* The priest leads a litany for the sick person.
- \* The priest lays his hands on the head of the sick person.
- \* The priest then blesses the oil (If the oil is already blessed, he simply offers a prayer of thanksgiving).
- \* The priest anoints the sick person on the forehead and hands and offers a prayer of healing: *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 freed you from sin save you and raise you up.*

## **The Lord's Prayer**

All join in praying the Lord's Prayer.

**Holy Communion** (optional)

*Final Blessing*

# The Three Holy Orders

For each statement choose to which degree of Holy Orders it refers. Mark **B** for Bishop, **P** for Priest, or **D** for Deacon.

- \_\_\_ Co-worker with the bishop
- \_\_\_ The Pope
- \_\_\_ Means to “wait on” or “to serve”
- \_\_\_ “Ordinary” of a diocese
- \_\_\_ Successor to St. Peter
- \_\_\_ Can be a married man
- \_\_\_ Usually the pastor of a parish
- \_\_\_ Possesses the fullness of the sacrament of Holy Orders
- \_\_\_ Can be “temporary” or “permanent”
- \_\_\_ Descendant of the apostles

