

Keysis Outline 3/26/08

Easter Season—Octave of Easter + 42 days until Pentecost

Divine Mercy Sunday—first Sunday after Easter

The plenary indulgence is granted (under the usual conditions of a sacramental confession, Eucharistic communion and a prayer for the intentions of the Supreme Pontiff) to the faithful who, on Divine Mercy Sunday, in a spirit that is completely detached from the affection for a sin, even a venial sin, recite the *Our Father and the Creed, and also adding a devout prayer (e.g. Merciful Jesus, I trust in you!)*.

Catechism Readings: Paragraphs 1499-1532

Scripture: Is 53:11; 33:24, Mk 6:12-13; 16:17-18; Mt 25:36; Acts 9:34; 14:3; Jas 5:14-15

Rd. James 5:14-15

I. Illness and the Gospel Message

- a. In illness, man experiences his powerlessness, his limitations, and his mortality
 - i. God wants to get our attention
 - ii. It's like slapping someone when they're freaking out
 - iii. Illness can strengthen our faith by making us rely upon God in our weakness
 - iv. Often illness provokes a search for God and a return to faith
- b. Illness provides a visible illustration of the invisible reality of sin and evil and the restoring power of God
 - i. Can sometimes see the body/spirit connection—gaining weight, drug users, depression/pain
- c. Jesus invites his disciples to share in his ministry of compassion and healing (**Mk 6:12-13;**)
- d. Christ's compassion for the sick goes so far that he identifies himself with them (**Mt 25:36**)
- e. The Lord confirms this mission of healing through the signs that the Church performs (**Acts 9:34; 14:3**)
- f. Jesus comes to heal the whole man- soul AND body. We are all in need of spiritual healing
- g. Jesus made use of signs to heal- spit, laying of hands, mud, washing. Christ "touches" us to heal us.
 - i. Didn't have to touch us
 - ii. We continue that by laying hands on the sick person
- h. REDEMPTIVE SUFFERING
 - i. Isaiah tells us that suffering can also have a redemptive meaning for the sins of others (**Is 53:11**) and that God will usher in a time when he will pardon every offense and heal every illness (**Is 33:24.**)
 - ii. Christ's passion and death gives new meaning to suffering, we are now able to unite with His Passion

II. The Sacrament of the Sick

- a. St. James attests to the apostles' rite for the sick (**Jas 5:14-15.**) This is the

Sacrament of Anointing of the Sick

- b. The sacrament is administered by anointing the sick on the forehead and hands with blessed oil
- c. The Sacrament is given to those who are seriously ill, in danger of death from sickness or old age, or prior to a serious operation.
- d. A person can receive the Sacrament again if his condition becomes more serious or if he recovers his health but attains another serious sickness
- e. Only Bishops and Priests can minister the Anointing of the Sick.
- f. The Anointing of the Sick is NOT the last sacrament of earthly journey...the Eucharist is the "Viaticum" or "Last Sacrament" of the Christian

III. The Effects of Anointing of the Sick

- a. Union with the Passion of Christ
 - i. Suffering has benefits
 - ii. Gym at the washateria
- b. Forgiveness of All Sins, if the Sick was not able to go to Reconciliation
- c. Strengthening, peace, and courage to endure in a Christian manner the sufferings of illness or old age
- d. The restoration of health, if it is conducive to the salvation of his soul
- e. Preparation for the Final Journey