

UNIT 4

The Sacraments of Healing

How are we healed
by the sacraments?

OVERVIEW

Unit Summary

In this unit, the students explore the Sacraments of Healing as a source of ongoing conversion and healing for the individual and for the well-being of the entire community. These learning experiences also explore the urgency of responsibility to strive to overcome sin and to live healthy lives as members of the Body of Christ for the good of the Church and the world.

Learning Objectives

DESIRED RESULTS	
TRANSFER	ESTABLISHED GOALS
<i>Students will be able to independently use their learning to . . .</i>	
Identify, interpret, analyze, and internalize the particular elements of the Sacraments of Healing as they offer us God's forgiveness, strengthen our relationship with God, and compel us to offer forgiveness to others in order to bring about healing.	USCCB Framework Sacraments and God's Grace: II.C.13; III.A, III.A.1.a–b, III.A.2.a–c, III.A.3.a–b, III.A.4.a–f, III.A.5.a–c, III.A.6.a, III.A.7.a–c, III.A.8.a–b, III.B, III.B.1.a–b, III.B.1.c.1–7, III.B.2.a–c, III.B.3.a–b, III.B.4.a–e, III.B.5–7.a–b, III.B.8.a–c; V.B.1–4, V.E.3

MEANING MAKING	
ENDURING UNDERSTANDINGS <i>Students will understand that . . .</i>	ESSENTIAL QUESTIONS <i>Students will keep considering . . .</i>
<p>U1. The Sacraments of Healing are rooted in Jesus' ministry.</p> <p>U2. The Sacrament of Penance and Reconciliation offers us God's forgiveness, thus freeing us to take responsibility for our actions.</p> <p>U3. The Sacrament of Anointing of the Sick strengthens our relationship with God, supports us in grave illness, and offers spiritual and (if it is God's will) physical healing.</p>	<p>Q1. Why isn't it enough to just tell God I'm sorry for my sins?</p> <p>Q2. Do you have to be dying to receive the Sacrament of Anointing of the Sick?</p>
ACQUISITION	
KNOWLEDGE <i>Students will know . . .</i>	SKILLS <i>Students will be able to . . .</i>
<p>K1. The meaning and purpose of the Sacrament of Penance and Reconciliation.</p> <p>K2. The scriptural background for the Sacraments of Healing.</p> <p>K3. How to participate in an examination of conscience in preparation to receive the Sacrament of Penance and Reconciliation.</p> <p>K4. The steps and meaning of the Rite of Penance and Reconciliation.</p> <p>K5. The power of the Sacrament of Penance and Reconciliation, as well as the power of healing in our lives.</p> <p>K6. How to address serious illness with a faithful response.</p> <p>K7. The meaning and purpose of the Sacrament of Anointing of the Sick.</p> <p>K8. The steps and meaning of the Rite of Anointing of the Sick.</p> <p>K9. How the effects of the Sacrament of Anointing of the Sick can be applied to society as a whole.</p>	<p>S1. Identify sin and disorder, as well as be able to explain how complacency and inaction are just as sinful as actions.</p> <p>S2. Explain the purpose and need for the Sacrament of Penance and Reconciliation.</p> <p>S3. Explore the scriptural background for the Sacraments of Healing.</p> <p>S4. Use the Bible to look up Scripture passages and use exegetical skills to identify the challenges faced, decisions made, and the outcome of the passages.</p> <p>S5. Compare and contrast Scripture passages and find the theme that unifies them as they relate to the Sacraments of Healing.</p> <p>S6. Participate in an introspective activity that brings about self-love and forgiveness.</p> <p>S7. Identify and define key terms about the Sacrament of Penance and Reconciliation.</p> <p>S8. Identify each part of the Rite of Penance and Reconciliation and be able to describe what the priest does and what the penitent does in each part.</p> <p>S9. Identify and explain the four essential elements of the Sacrament of Penance and Reconciliation for an individual penitent.</p> <p>S10. View a film clip and discuss how it illustrates the themes of the power of penance and reconciliation, as well as the power of healing in our lives.</p>

ACQUISITION <i>cont.</i>	
KNOWLEDGE <i>Students will know . . .</i>	SKILLS <i>Students will be able to . . .</i>
	<p>S11. Identify the need for reconciliation and healing that they find most pressing in the world today.</p> <p>S12. Explore what a faithful response to illness would be for them and how that can help them to identify with Christ's suffering.</p> <p>S13. Be knowledgeable enough about the Rite of Anointing of the Sick to be able to teach specific information to their peers.</p> <p>S14. Provide feedback to their peers regarding the effectiveness of their presentation of core course material.</p> <p>S15. Understand the effects of the Sacrament of Anointing of the Sick in such a way that they can apply that knowledge to societal ills.</p>

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Unit 4 Vocabulary

Terms for Mastery

absolution An essential part of the Sacrament of Penance and Reconciliation in which the priest pronounces the sins of the person confessing in the name of God and the Church.

Anointing of the Sick One of the Seven Sacraments, in which a gravely ill, aging, or dying person is anointed by the priest and prayed over by him and attending believers. One need not be dying to receive the sacrament.

concupiscence The tendency of all human beings toward sin, as a result of Original Sin.

examination of conscience Prayers of reflection on, and assessment of, one's words, attitudes, and actions in light of the Commandments.

mortal sin An action so contrary to the will of God that it results in a complete separation from God and the grace. As a consequence of that separation, the person is condemned to eternal death. For a sin to be mortal sin, three conditions must be met: the act must involve a grave matter, the person must have full knowledge of the evil of the act, and the person must give full consent to committing the act.

Oil of the Sick Blessed olive oil used in the Sacrament of Anointing of the Sick to anoint the forehead and hands of people who are seriously ill or near death.

Penance and Reconciliation, Sacrament of One of the Seven Sacraments of the Church, the liturgical celebration of God's forgiveness of sin, through which the sinner is reconciled with both God and the Church.

penitent Refers to the person who repents of wrongdoing and seeks forgiveness through the Sacrament of Penance and Reconciliation.

reparation The act of making amends for something one did wrong that caused physical, emotional, or material harm to another person.

repentance (contrition) An attitude of sorrow for a sin committed and a resolution not to sin again. It is a response to God's gracious love and forgiveness.

venial sin A less serious offense against the will of God that detracts from a person's holiness and weakens but does not rupture one's relationship with God.

viaticum The process by which an unbaptized person, called a "catechumen," and those who were baptized in another Christian denomination, called "catechists for full conversion," are prepared to become full members of the Church.

Vocabulary

The student book covers the following list of terms for this unit. To provide the students with a list of the terms and their definitions that you choose to feature in your class, customize, download, and print the handout "Unit 4 Vocabulary" (TX006812), on pages 214–215, one for each student.

Terms for Mastery

absolution
Anointing of the Sick
concupiscence
examination of conscience
mortal sin
Oil of the Sick

Penance and Reconciliation, Sacrament of
penitent
reparation
repentance (contrition)
venial sin
viaticum

Term Introduced for Later Mastery

conversion

Terms Previously Mastered or for General Knowledge

Heaven
Hell


Purgatory
sin

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Student Book Chapters

This unit draws on material from the *Sacraments and God's Grace* student book and incorporates it into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read content from the student book, the following symbol appears in the margin: . The chapters covered in the unit are as follows.

Chapter 9: The Sacrament of Penance and Reconciliation (pp. 244–269)

- Article 34: The Sacrament of Pardon and Peace
- Article 35: Scriptural and Historical Background
 - Pre-read: Mark 2:1–12
 - Pre-read: John 20:19–23
 - Pre-read: Matthew 26:69–75
 - Pre-read: Mark 14:66–72
 - Pre-read: Luke 22:54–62
 - Pre-read: John 18:15–18, 25–27
- Article 36: The Rite of Penance and Reconciliation
- Article 37: Penance and Reconciliation in Our Lives

Chapter 10: The Sacrament of Anointing of the Sick (pp. 270–291)

- Article 38: The Sacrament of Healing and Strength
 - Pre-read: Matthew 8:1–4
 - Pre-read: Mark 1:40–45
 - Pre-read: Luke 5:12–16
 - Pre-read: John 17:11–19
 - Pre-read: Mark 7:30–37, 8:22–26
 - Pre-read: Luke 7:1–10
 - Pre-read: John, chapter 9
- Article 39: Scriptural and Historical Roots
 - Pre-read: Mark 6:6–13
 - Pre-read: James 5:13–15
- Article 40: The Rite of Anointing of the Sick
- Article 41: Christ's Healing Power

Additional Online Resources for Teaching This Unit

Visit www.smp.org/livejesus_sacraments for additional resources for teaching the content of this unit. Support materials include:

- full PDF of this teacher guide
- PowerPoint presentations
- web-based resources
- reading guides

- quizzes
- downloadable handouts
- links to app-based games and quizzes

Quizlet is a unique online feature that allows students to practice and master the content of each chapter. Each Quizlet provides engaging activities that can be customized to suit your classroom. Use these SMP-created activities to encourage student participation.

Assessing Student Understanding

The following resources will help you to assess student understanding of the key concepts covered in this unit:

- handout “Unit 4 Preassessment” (TX006811), on page 213
- handout “Unit 4 Vocabulary” (TX006812), on pages 214–215
- handout “Unit 4 Final Performance Task Options” (TX006825), on pages 233–234
- handout “Unit 4 Final Performance Task Rubrics” (TX006826), on pages 235–236
- handout “Unit 4 Test” (TX006827), on pages 237–242
- handout “Unit 4 Test Answer Key” (TX006828), on pages 243–244
- downloadable quizzes for each chapter
(see www.smp.org/livejesus_sacraments)

The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, enabling them to begin their study of the Sacraments of Healing. It is not necessary to use all the learning experiences, but if you substitute other material from this course or your own material for some of the material offered here, check to see that you have covered all relevant facets of understanding and that you have not missed knowledge or skills required in later units.

UNIT 4

Explain

LEARNING EXPERIENCE 1: Preassessment

Preassess what the students know about the Sacraments of Healing through the “I Know, I Think I Know, I Want to Know” exercise.

Understand

LEARNING EXPERIENCE 2: Final Performance Task Preview

Preview the final performance tasks and their rubrics.

CHAPTER 9

Explain

LEARNING EXPERIENCE 3: The Sacrament of Pardon and Peace

Guide the students toward an understanding of the meaning and purpose of the Sacrament of Penance and Reconciliation. (U1, U2, Q1, K1, S1, S2)

Apply

LEARNING EXPERIENCE 4: Scriptural Background for the Sacraments of Healing

Explore with the students the scriptural background for the Sacraments of Healing. (U1, U2, Q1, K2, S3, S4, S5)

Perceive

LEARNING EXPERIENCE 5: The Examination of Conscience

Lead the students through an examination of conscience prayer service based on the *Examen* of Saint Ignatius of Loyola. (U1, U2, Q1, K3, S6)

Explain

LEARNING EXPERIENCE 6: The Rite of Penance and Reconciliation

Invite the students to work in small groups to study and explain to one another the Rite of Penance and Reconciliation. (U2, Q1, K4, S7, S8, S9)

Perceive

LEARNING EXPERIENCE 7: *Invictus*: Forgiveness, Reconciliation, and Healing

View and discuss scenes from the movie *Invictus* (2009, 134 minutes, rated A-III, PG-13) to illustrate the power of penance and reconciliation, as well as the power of healing in our lives. (U2, Q1, K5, S10, S11)

CHAPTER 10

Explain

LEARNING EXPERIENCE 8: A Faithful Response to Illness

Invite the students to work in pairs to explore a faithful response to illness. (U3, Q2, K6, S12)

Apply

LEARNING EXPERIENCE 9: The Sacrament of Anointing of the Sick

Ask the students to prepare and teach specific information about the Rite of Anointing of the Sick. (U2, U3, Q3, K7, K8, S13, S14)

Understand

LEARNING EXPERIENCE 10: The Healing Power of Christ in Us

Invite the class to work in small groups to explore how they can bring healing to various situations in society or the world. (U2, U3, Q2, K9, S15)

LEARNING EXPERIENCES

The following learning experiences support the key learning objectives for this unit. They are designed to take place over the course of several weeks, but it will be important for you to choose how they will best fit into your unique learning environment and how they will combine with other material you wish to use, as you prepare your lesson plans. The handouts referred to in various learning experiences are available as reproducible handouts at the end of each unit of this guide. They are also available as part of the additional online resources at www.smp.org/livejesus_sacraments.



LEARNING EXPERIENCE 1 (Unit)

Preassessment

Preassess what the students know about the Sacraments of Healing through the “I Know, I Think I Know, I Want to Know” exercise.

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Unit 4 Preassessment

Sacrament	I Know	I Think I Know	I Want to Know
The Sacrament of Penance and Reconciliation			
The Sacrament of Anointing of the Sick			

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- Prepare** by photocopying or downloading and printing the handout “Unit 4 Preassessment” (TX006811), on page 213, one for each student.
- Distribute** the handout. Point out to the students that this handout covers both the Sacrament of Penance and Reconciliation and the Sacrament of Anointing of the Sick.
- Explain** to the students that they will fill in the handout with information they know, think they know, and want to know about the Sacrament of Penance and Reconciliation and the Sacrament of Anointing of the Sick. For example, about the Sacrament of Penance and Reconciliation, a student may think they know the requirements for a sin to be considered a mortal sin, and they may want to know why they should go to a priest for forgiveness. Encourage the students to try to write at least two things in each space. Allow about 15 minutes for the students to work individually.
- Direct** the students to form pairs and compare their responses. The students can also add to their own lists from the lists of their partners. Allow about 7 minutes for this conversation.
- Reconvene** the class as a large group and invite them to share items from each of the three columns, first for the Sacrament of Penance and Reconciliation and then for the Sacrament of Anointing of the Sick. Begin with the “I Know” column, and possibly write student responses on the board. Provide positive feedback for the students to reinforce the importance of what they already know. Follow the same procedure with the “I Think I Know” and “I Want to Know” columns. Encourage the students to ask questions.

6. **Conclude** by assuring the students that the unit is intended to build on their present knowledge and help them discover answers to the important questions they have posed and that may arise as they progress through the unit. Direct the students to keep this handout so they can refer to it again at the end of the unit.

Understand

LEARNING EXPERIENCE 2 (Unit)

Final Performance Task Preview

Preview the final performance tasks and their rubrics.

1. **Prepare** by photocopying or downloading and printing the handouts “Unit 4 Final Performance Task Options” (TX006825), on pages 233–234, and “Unit 4 Final Performance Task Rubrics” (TX006826), on pages 235–236, one of each for each student.
2. **Distribute** the handouts. Give the students a choice as to which performance task to work on and add more options if you so choose.
3. **Review** the directions, expectations, and rubrics in class, allowing the students to ask questions. You may want to say something to this effect:
 - If you wish to work alone, you may choose either of the options. If you wish to work with a partner, choose option 2.
 - Keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit.
4. **Explain** the types of tools and knowledge the students will gain throughout the unit so that they can successfully complete the final performance task.

TEACHER NOTE

If these final performance tasks, or similar ones, have been completed by a prior class, place examples of this work in the classroom. This allows the students to understand how they might effectively approach the final performance tasks and realize that there is more than one way to successfully complete the tasks.

TEACHER NOTE

Time permitting, allow the students to share their final performance tasks (either formally or informally) with their classmates on the due date.

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Unit 4 Final Performance Task Options

Important Information for Both Options

The following is a list of enduring understandings for unit 4. They should appear in this final performance task so that your teacher can assess whether you learned the most essential content.

- The Sacraments of Healing are related to Jesus' mission.
- The Sacrament of Penance and Reconciliation offers us God's forgiveness, thus freeing us to take responsibility for our actions.
- The Sacrament of Anointing of the Sick strengthens our relationship with God, supports us in grave illness, and offers spiritual aid if it is God's will physical healing.

Option 1: Keep a Daily Journal

Create a daily journal that will be based specifically on your experiences of the examination of conscience. You will need to have the handbook "The Examination of Conscience (Based on the Catechism of the Catholic Church)" from the entire handbook and, if needed, ask your teacher for further clarification. You will need a small notebook that you will submit to your teacher at the end of this unit.

Use the following guidelines in making your journal entries:

- Complete the examination of conscience properly once a day (five days a week) for the duration of this unit. It is best to do this at the same time each day. In the evening before going to bed is ideal.
- After completing the examination of conscience, write a journal entry that includes the following:
 - a statement about ways that God may have been present to you during the day
 - a statement or two about some of the attitudes and motivations you had during the day
 - a description of how well or poorly you responded to different situations (How Christlike were your decisions?)
 - a statement of your intention to live more authentically the next day
- The last entry for your journal should include a thoughtful evaluation of which of the enduring understandings for this unit are reflected in your journal entries. Detail how your daily examination of conscience helped you to better understand each of these enduring understandings.

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Unit 4 Final Performance Task Rubrics

Criteria	Option 1			
	1	2	3	4
Examination of conscience	Examination of conscience is completed at least once a day (five days a week) for the duration of this unit.	Examination of conscience is completed at least once a day (five days a week) for the duration of this unit.	Examination of conscience is completed at least once a day (five days a week) for the duration of this unit.	Examination of conscience is completed at least once a day (five days a week) for the duration of this unit.
Journal entry	Journal entry includes a statement about ways that God may have been present to you during the day.	Journal entry includes a statement about ways that God may have been present to you during the day.	Journal entry includes a statement about ways that God may have been present to you during the day.	Journal entry includes a statement about ways that God may have been present to you during the day.
Attitudes and motivations	Journal entry includes a statement or two about some of the attitudes and motivations you had during the day.	Journal entry includes a statement or two about some of the attitudes and motivations you had during the day.	Journal entry includes a statement or two about some of the attitudes and motivations you had during the day.	Journal entry includes a statement or two about some of the attitudes and motivations you had during the day.
Response to situations	Journal entry includes a description of how well or poorly you responded to different situations (How Christlike were your decisions?).	Journal entry includes a description of how well or poorly you responded to different situations (How Christlike were your decisions?).	Journal entry includes a description of how well or poorly you responded to different situations (How Christlike were your decisions?).	Journal entry includes a description of how well or poorly you responded to different situations (How Christlike were your decisions?).
Intention to live more authentically	Journal entry includes a statement of your intention to live more authentically the next day.	Journal entry includes a statement of your intention to live more authentically the next day.	Journal entry includes a statement of your intention to live more authentically the next day.	Journal entry includes a statement of your intention to live more authentically the next day.
Evaluation of enduring understandings	Journal entry includes a thoughtful evaluation of which of the enduring understandings for this unit are reflected in your journal entries.	Journal entry includes a thoughtful evaluation of which of the enduring understandings for this unit are reflected in your journal entries.	Journal entry includes a thoughtful evaluation of which of the enduring understandings for this unit are reflected in your journal entries.	Journal entry includes a thoughtful evaluation of which of the enduring understandings for this unit are reflected in your journal entries.

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Article 34



TX006813



TX006853



TX006814

Explain

The Sacrament of Pardon and Peace


Guide the students toward an understanding of the meaning and purpose of the Sacrament of Penance and Reconciliation. (U1, U2, Q1, K1, S1, S2)

1. **Prepare** by ensuring that all the students have read article 34 in the student book prior to this learning experience. Photocopy or download and print the handout “The Sacraments of Pardon and Peace” (TX006813), on pages 216–217, one for each student. Also download the PowerPoint presentation “Learning Experience 3: The Sacrament of Pardon and Peace” (TX006853), at www.smp.org/livejesus_sacraments.
2. **Lead** the students through the first part of the PowerPoint presentation and ask them to take notes on a sheet of paper or in their notebook. Discuss images, inviting the students to suggest what types of disorder or sin each image suggests. Ask the students whether we participate in these sins to any degree. If necessary, remind the students that our complacency and inaction can be just as clearly a sin as our actions.
3. **Distribute** the handout and instruct the students to complete it as you lead them through the second part of the PowerPoint presentation (starting on slide 10). If you cannot show the presentation, make copies of it for use as an aid in discussion of these important concepts.
4. **Conclude** by inviting the students to ask questions or make comments. Use the handout “The Sacraments of Pardon and Peace Answer Key” (TX006814), on pages 218–219, to ensure that all the students fully understand the material from the PowerPoint presentation.

Apply

Scriptural Background for the Sacraments of Healing

Explore with the students the scriptural background for the Sacraments of Healing. (U1, U2, Q1, K2, S3, S4, S5)

1.  **Prepare** by ensuring that all the students have read article 35 in the student book prior to this learning experience and that they will have access to their Bibles and student books (print or digital) during class. Photocopy or download and print the handouts “Scriptural Background for the Sacraments of Healing” (TX006815), on page 220, and “Scriptural Background Analysis” (TX006816), on page 221, one of each for each small group.

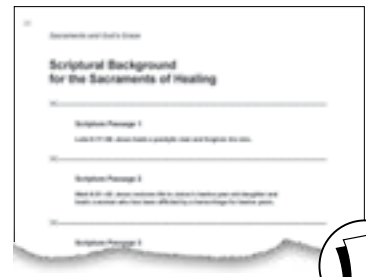
2. **Arrange** the students into groups of four. Cut the Scripture references into strips and distribute them so that each group member receives one of the four Scripture references.
3. **Instruct** the students individually to look up and read the Scripture passage they have been assigned and to write a paragraph in their notebook about it, making sure to include a description of the challenge, the decision, and the outcome. These paragraphs are due in class the following day.
4. **Invite** the students to meet in their assigned groups. Then offer the following instructions:
 - Each member of your group will have several minutes to explain their Scripture passage to the rest of your group, using the summary paragraph they wrote ahead of time. As each student presents, the other group members should take notes on a sheet of paper or in their notebook. You will have about 10 minutes to complete this part of the learning experience.
 - After all the students in your group have summarized their Scripture passages and the rest of the group has taken notes, you will work cooperatively as a group to answer the questions on the handout. You will have approximately 10 minutes to complete the handout.
 - When all the groups have finished working, we will discuss the four primary passages from the Bible as a group, using the handout as a guide.
5. **Lead** the students in a class discussion using the following questions:
 - What topics do each of the four scriptural passages address?
 - What do the four scriptural passages have in common?
 - How are the four scriptural passages different?
 - If you had to create a title to unify these four scriptural passages, what would you choose? Why?

TEACHER NOTE

Use the handout “Scriptural Background Analysis Answer Key” (TX006817), on page 222, to review the small-group responses to this activity. Keep in mind that the responses will vary but should convey the essence of the responses on the answer key.



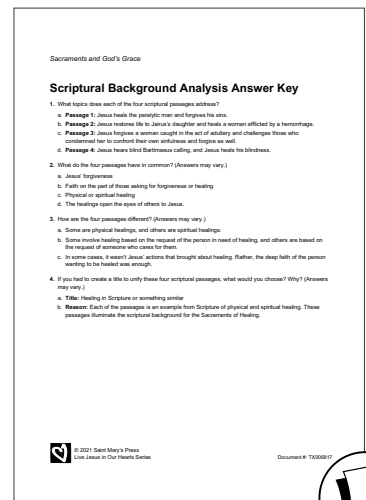
Article 35



TX006815



TX006816



TX006817



Perceive

LEARNING EXPERIENCE 5 (Chapter 9)

The Examination of Conscience

Lead the students through an examination of conscience prayer service based on the *Examen* of Saint Ignatius of Loyola. (U1, U2, Q1, K3, S6)

- 1. Prepare** by photocopying or downloading and printing the handout “The Examination of Conscience” (TX006818), on pages 223–224, one for each student. If possible, arrange to bring the students to the school’s chapel for this learning experience. Otherwise, plan to create a prayerful atmosphere in the classroom by dimming the lights, playing soft music, and lighting a candle or incense if possible. As you lead this prayer experience, emphasize that it is one excellent way to prepare to receive the Sacrament of Penance and Reconciliation, and it could also be helpful to a person who is preparing to receive the Sacrament of Anointing of the Sick.

TEACHER NOTE

If you prefer to offer this experience more visually, you can find an optional PowerPoint presentation called “Learning Experience 5: The Examination of Conscience” (TX006854), at www.smp.org/livejesus_sacraments.

- 2. Lead** the students in the examination of conscience prayer service by sharing the following:

- We will participate in a prayer exercise in which we begin to seek the movement of the Spirit in our lives as we reflect on our day. *(If class time is earlier in the day, this examination can be a reflection on the events of yesterday and today so far.)*
- This prayer can be prayed anywhere individually, but we will pray together today. Through this method of praying, you can grow in a sense of who you are and develop a greater awareness of the source of your being. This type of prayer can lead you to great openness to God’s Spirit and to the graces God is offering you. The examination of conscience is also an excellent way to continue to form your conscience and to prepare for the Sacrament of Penance and Reconciliation.
- As we begin, sit comfortably and still yourself—relax, be aware of your breathing, your body, and how you are feeling. Close your eyes, but be attentive.
- **Be aware that you are in the presence of God right now.** You are God’s creature amid God’s creation. As you quiet yourself, become aware that God is present within you, in the creation that surrounds you, in your body, and in those around you. The Spirit of God, sent by Christ, will remind you that you are called

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The Examination of Conscience (Based on the Examen of Saint Ignatius of Loyola)

This is a prayer in which we try to find the movement of the Spirit in our lives as we reflect on our day. This prayer can be made anywhere, on the beach, in a car, at home, in the library. Many people make the Examen twice daily, once around lunchtime and again before going to bed. The Examen has five simple steps, which should take 10 to 15 minutes to complete. The following is just one interpretation of these five steps in discerning the movement of God's Spirit in your day. Through this method of praying, you can grow in a sense of self and the Source of self, you can become more sensitive to your own self and to the Spirit.

Prayer, and action: you can develop an openness to receive the graces that God offers. **Before you start:** Try to be in a place where you are least likely to be disturbed and where there is the least chance of external noise. Perhaps light a candle or change the lighting when you pray to signify the start of this activity. Sit comfortably and still yourself; relax, be aware of your breathing, your body, and how you are feeling.

1. Be aware that you are in the presence of God. No matter where you are, hilltop or valley, country or city, in a crowd or alone, you are a creature and creation. As you quiet yourself, become aware that God is present within you, in the people and creation that surround you and in your body. The Creator who brought you into being is concerned for you. The Spirit of God, sent by Christ, will remind you that you are called and given gifts that will help in bringing creation to its fullness. Ask the Holy Spirit to help you look up at you now with love. As 1 Corinthians 12:4–7 says: “Love is patient, love is kind. It is not jealous, love is not pompous, it is not inflated, it is not rude, it does not seek its own interests... it does not rejoice over wrongdoing but rejoices with the truth. [God] loves all things, believes all things, hopes all things, endures all things” (1 Corinthians 12:4–7).

2. Spend a moment looking over your day with gratitude for this day's gifts. Be concrete and let specific moments or persons spring to mind: recall the details of your morning coffee, the smell of something good that you ate, the laugh of a child, the fragrance of a flower, the smile brought forth by a kind word, a lesson you learned. Take stock of what you received and what you gave. Give thanks to God for these received. Also look at your permanent gifts that allow your participation in this day. Praise your particular strengths in terms of intellect, your ability to hope in times of weakness, your sense of humor, your life of faith, your intelligence and health, your family and friends. God the Father gives you these to draw you into the fullness of life. As you move through the details of your day, give thanks to God for his presence in the big and the small things of your life.

3. Ask God to send you his Holy Spirit to help you look at your actions, attitudes, and motives with honesty and openness. As when he comes, the Spirit of Truth, he will guide you to all truth (John 16:13). The Holy Spirit helps you to see with growing freedom the development of your life story. The Spirit gives you freedom to look upon yourself without condemnation and without conspiracy and thus be open to growth. Ask that you will learn and grow as you reflect, deepening your knowledge of self and your relationship with God.

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Document # TX006818

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The Examination of Conscience

Sacraments and God's Grace
Unit 4, Learning Experience 5

TX006854

and given gifts that will help to bring creation to its fullness. Ask the Holy Spirit to enable you to look at all you see with love. As 1 Corinthians 13:4–7 says, “Love is patient, love is kind. It is not jealous, [love] is not pompous, it is not inflated, it is not rude, it does not seek its own interests, . . . it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things.”

- **Spend a moment looking over your day with gratitude for its gifts.** Be concrete and let special moments spring to mind. Recall the taste of something good you ate, the smile of a friend, the peaceful feeling you experienced after a kind word, a lesson that you learned—even if it came through a mistake. Take stock of what you received and what you gave. Give thanks to God for favors received. Recall your particular strengths in times of difficulty, your ability to hope in times of weakness, your sense of humor and your life of faith, your intelligence and health, your family and friends. God the Father gives you those to draw you into the fullness of life. Give thanks to God for his presence in the big and small moments of your life.
- **Ask God to send you his Holy Spirit to help you to look at your actions and attitudes and motives with honesty and patience.** Jesus said, “But when he comes, the Spirit of truth, he will guide you to all truth” (John 16:13). The Holy Spirit inspires you to see with growing freedom the development of your life story. The Spirit gives you the freedom to see yourself without condemnation and also without complacency. Ask that you will learn and grow as you reflect, deepening your knowledge of self and your relationship with God.
- **Now review your day.** This is the longest of the steps. Recall the events of your day; explore the context of your actions. What moved you to act as you did or to respond in the manner you did? Ask what you were involved in and whom you were with. Did these situations give you hope? Did they create agitation or anxiety in you? Many situations will show that your heart was divided—wavering between helping and disregarding, scoffing and encouraging, listening and ignoring, rebuking and forgiving, speaking and in silence, neglecting and thanking. Remember, this is not a time to dwell on your shortcomings; rather, it is a gentle look at how you have responded to God’s gifts. Where did you act most freely? Where were you swept along without freedom? Where may Christ have entered your vision and your responses to different situations? Where may you have hesitated in accepting the influence of God’s Spirit? As Saint Paul urges in 2 Corinthians 13:5: “Examine yourselves to see whether you are living in faith. Test yourselves. Do you not realize that Jesus Christ is in you?” The Holy Spirit’s influence comes through God’s people, the Body of Christ. The Spirit’s influence comes too through Scripture, the Word of God. Allow God to speak, challenge, encourage, and teach you. Thus, you will come to know that Christ is with you.


- **The final step is your own heart-to-heart talk with Jesus.**
Take a few minutes to speak with Jesus about your day. Share your thoughts on your actions, attitudes, feelings, and interactions. Perhaps during this time you may feel led to seek forgiveness, ask for direction, share a concern, express gratitude, and so on. *(Pause in silence for the students to reflect.)*
- Having reviewed this day of your life, look upon yourself with compassion. Acknowledge your need of God. Express sorrow for sin and especially ask for forgiveness for the times you resisted God's light today. Give thanks for grace, the enlightening presence of God. Resolve with Jesus to move forward in action where appropriate.

Explain

LEARNING EXPERIENCE 6 (Chapter 9)

The Rite of Penance and Reconciliation

Invite the students to work in small groups to study and explain to one another the Rite of Penance and Reconciliation. (U2, Q1, K4, S7, S8, S9)

1.  **Prepare** by ensuring that all the students have read article 36 in the student book prior to this learning experience and that they will have access to their student books (print or digital) during class. Photocopy or download and print the handout “The Rite of Penance and Reconciliation” (TX006819), on page 225, one for each student.
2. **Arrange** the students into pairs that can work well together. Ask the following questions as a prompt, reviewing the students’ reading of article 36:
 - What is repentance, or contrition?

Repentance, or contrition, is sorrow for one’s sin and a hatred for sin, combined with the intention to avoid sin in the future. This is the primary act of the penitent.
 - What do we mean by “confession of sins”?

Confession of sins is actively taking responsibility for our actions and seeking to make things right again. It is absolutely necessary to confess mortal sins.
 - What is the intention to make reparation?

Reparation, although not always necessary or even possible, is the action of repairing the wrong we have done. For example, if someone stole something, they return it.



Article 36

Sacraments and God's Grace

Name _____

The Rite of Penance and Reconciliation

Celebration of the Rite of the Sacrament of Penance and Reconciliation	
Preparation of the Priest and the Penitent	Priest: _____ Penitent: _____
Welcoming of the Penitent	Priest: _____ Penitent: _____
Reading of the Word of God (optional)	Priest: _____ Penitent: _____
Penitent's Confession and Acceptance of the Penance	Priest: _____ Penitent: _____
Penitent's Prayer Priest's Absolution	Priest: _____ Penitent: _____
Proclamation of Pardon and Dismissal of Penitent	Priest: _____ Penitent: _____

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3. **Distribute** the handout and instruct the students to begin writing a description of each part of the Rite of Penance and Reconciliation on it. The parts are listed in order. Ask the students to describe what the priest does and what the penitent does as needed in each part. Once the students have completed this work, highlight the essential elements of both the individual and the communal forms of the sacrament by asking the following questions:

- What are the four essential elements of the Sacrament of Penance and Reconciliation for an individual penitent?

Three essential elements of the sacrament for the penitent are repentance, confession, and the intention to make amends. The fourth essential element is the priest's words of absolution.

- What is the difference between a communal celebration of the Sacrament of Penance and Reconciliation and a celebration of the sacrament with an individual penitent?

The communal celebration is a service in which the whole community is invited to attend together. It begins with a Liturgy of the Word, followed by individual confession. Typically, several priests from neighboring parishes will be invited to go to the communal service so that a large number of people can go to individual confession.

- What is the value of the communal celebration of the sacrament?

Although the graces of the sacrament are the same either way, the communal celebration reminds the community of the social nature of sin. Each of our sins negatively impacts the community.

4. **Conclude** by inviting the students to ask questions or make comments.

TEACHER NOTE

Use the handout “The Rite of Penance and Reconciliation Answer Key” (TX006820), on page 226, to review the students’ responses to this learning experience. Keep in mind, the responses will vary but should convey the essence of the responses on the answer key.

Sacraments and God's Grace

The Rite of Penance and Reconciliation Answer Key

Celebration of the Rite of the Sacrament of Penance and Reconciliation	
Preparation of the Priest and the Penitent	Priest: Prepares for enlightenment from the Holy Spirit. Penitent: Makes an examination of conscience and asks for God's forgiveness.
Welcoming of the Penitent	Priest: Greets the penitent graciously.
Reading of the Word of God (optional)	Priest: Priest may recite a verse from memory, or priest and penitent may choose a verse to read together. Penitent: May help priest choose a verse to recite.
Penitent's Confession and Acceptance of the Sacrament	Priest: Offers help and counsel as needed; prepares penance. Penitent: Says a personal prayer; makes confession of sins; agrees to do penance.
Penitent's Prayer Priest's Absolution	Penitent: Prays an Act of Contrition. Priest: Extends hands over head of penitent and pronounces words of absolution; makes the Sign of the Cross over the penitent.
Proclamation of Praise and Dismissal of Penitent	Priest: Says, "Gloria thanks to the Lord, for he is good"; dismisses penitent. Penitent: Completes psalm, saying, "His mercy endures forever."

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Unit 4: Sacraments and God's Grace

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Perceive

LEARNING EXPERIENCE 7 (Chapter 9)

Invictus: Forgiveness, Reconciliation, and Healing

View and discuss scenes from the movie *Invictus* (2009, 134 minutes, rated A-III, PG-13) to illustrate the power of penance and reconciliation, as well as the power of healing in our lives. (U2, Q1, K5, S10, S11)



Article 37

TEACHER NOTE

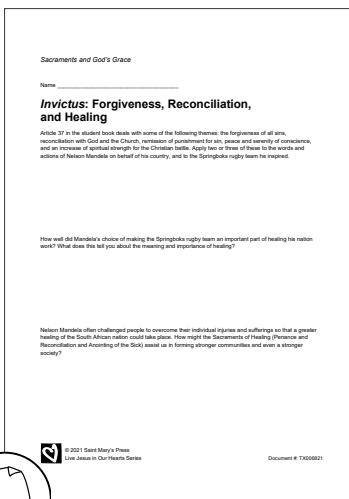
Show the first 35 minutes of the movie, skipping the opening credits and stopping at 35:10. Preview the segment to decide whether you would like the class to view fewer scenes or subsequent scenes.

1. **Prepare** by ensuring that all the students have read article 37 in the student book prior to this learning experience. Photocopy or download and print the handout “*Invictus: Forgiveness, Reconciliation, and Healing*” (TX006821), on page 227, one for each student. In addition, obtain a copy of the movie *Invictus* and the appropriate equipment to show it.

2. **Introduce** this learning experience by informing the students that they will be viewing scenes from the movie *Invictus*. Remind the students that the purpose of viewing these scenes is to deepen their appreciation of the power of reconciliation and healing, as well as to broaden their understanding of the Sacraments of Healing. Although the entire movie is worthy of viewing, the essential segments for the learning experience are from the beginning to the point when Nelson Mandela, played by Morgan Freeman, addresses the newly formed South African Sports Committee. He exhorts them not to disband the team, but rather to embrace them as part of a larger opportunity to bring healing to South Africa’s years of apartheid. This team symbolized the ugly discrimination of apartheid for many South African Blacks.

3. **Introduce** the film with the following points:

- We will be viewing a segment of the movie *Invictus* that deals with the beginnings of the new South African government in 2005 under the presidency of Nelson Mandela and his support of the Springboks rugby team as South Africa prepared to host the 2005 Rugby World Cup. Under the system of apartheid that lasted from 1948 to 1994 in South Africa, Black South Africans were legally separated from whites and forced to live apart in “townships” with virtually no rights. Nelson Mandela served twenty-seven years in prison, much of it at Robben Island, for his support of equality for all South Africans. Some wanted “payback” for this unjust system and thought they could get



TX006821

it by withdrawing government support for the rugby team, which, like South Africa as a whole, had practiced apartheid. To Mandela's way of thinking, reconciliation, forgiveness, and healing were the only right courses to take for the good of his country.

- To take revenge on a rugby team that was associated with apartheid, as some bitter South Africans wanted to do, rather than supporting the team, would be a cowardly action that would only further divide the country. Mandela's support of a sports team reminds us of the truth that all that is not sinful is sacred.
- As you watch the following scenes from the beginning of *Invictus*, listen carefully to the words of Nelson Mandela, played brilliantly in the film by Morgan Freeman. The title of the movie comes from an English Victorian poem that gave Mandela strength and inspiration during his many years in prison. These are the words of the poem "Invictus," by William Ernest Henley (1849–1903):

Out of the night that covers me,
Black as the Pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud,
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the Horror of the shade,
And yet the menace of the years
Finds, and shall find, me unafraid.

It matters not how strait the gate,
How charged with punishments the scroll.
I am the master of my fate:
I am the captain of my soul.

- Now watch and listen closely to the opening scenes of the movie, which deal with the challenge of forgiveness and healing. After viewing the clip, we will spend some time together in reflection and discussion.

4. **Distribute** the handout after showing the opening scenes. Remind the students that they have seen the movie clip that deals with the challenge of forgiveness and healing. Let them know that if they have not seen the movie before, they will find it worthwhile to watch the whole thing at a later time. Ask the students to first write their responses to the questions on the handout. Then lead the class in a discussion. The students can read aloud their responses if they prefer.

Sacraments and God's Grace

Invictus: Forgiveness, Reconciliation, and Healing Answer Key

Article 37 in the student book deals with some of the following themes: the forgiveness of all sins, reconciliation with God and the Church, remission of punishment for sin, peace and serenity of conscience, and an increase of spiritual strength for the Christian battle. Apply two or three of these to the events and actions of Nelson Mandela on behalf of his country, and to the Springboks rugby team he inspired.

Answers will vary but should include the following points:

- When a committee voted to change the colors of the Springboks rugby team, Mandela rushed to the meeting. He urged them against this choice. He explained that if they took away the one thing the White South Africans supported and had pride in, they would lose their support.
- He agreed that the thoughtlessness and freedom had not been afforded to Black South Africans. However, forgiveness of sin was the only way to move forward. The people had to make compromises to achieve peace.
- Mandela talked of his time in prison, and of the poem he read to inspire him when he felt that he could not go on. The theme of strength to continue to fight the good fight is evident throughout Mandela's life and experience not only in prison but once he became president.
- Mandela was chosen for bringing together people from different groups. He focused on the support of the rugby team as a way to publicly forgive the wrongs done during apartheid, and to give the country a shared team to unify them.

How well did Mandela's choice of making the Springboks rugby team an important part of healing his nation work? What does this tell you about the meaning and importance of healing?

Answers will vary but should include the following points:

- Mandela's actions couldn't seem to understand why he continued to focus on the rugby team. They viewed it as a political calculation. He said it was a "human calculation." He was counting on what the people valued. If he could draw people together based on something they could have national pride in, he was certain he would be able to bring about healing.
- Mandela encouraged Francis to lead by example. In order to build their nation, they needed to exceed all expectations. Building a nation cannot be done through force or coercion. It must be accomplished through healing and forgiveness, which will bring unity.
- Mandela's choice to focus on the rugby team as a unifying force for the country tells us that after a time of negotiation and action, finding a tool for healing is crucial. Indeed, anything that divides us into factions rather than uniting us as human beings can only be overcome by love, forgiveness, and healing. Francis was impressed with Mandela from that meeting, but he truly came to understand how forgiveness and healing were essential by Mandela after the team visited the prison where Mandela was housed for over three decades. From such an unlikely, tense place, Mandela came out a man ready to offer forgiveness and healing. The experience and persistence in accomplishing healing and education were of critical importance for bringing South Africa together. Throughout history, there are many other instances where the experience of healing for moving forward in a unified manner can be seen again and again.

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Sacraments and God's Grace

Name _____

Chapter 9 Quiz

Write the letter that corresponds to the best answer choice in the blank space provided.

- Which of the following terms means a state of eternal life and union with God in which one experiences full happiness and satisfaction of the deepest human longings?
 - Penance
 - Reconciliation
 - Confession
 - Contrition
- What is the name for sinners for whom the intention is to avoid sin in the future?
 - repentance
 - contrition
 - confession
 - reconciliation
- Which term means the tendency of human beings toward sin, as a result of Original Sin?
 - repentance
 - contrition
 - confession
 - temptation
- Who created and began a program of public penance in the Middle Ages that often lasted for years?
 - ecclesiastical council
 - Order of Confessors
 - Order of Penitents
 - none of the above
- Which of the following is best defined as "any deliberate offense, in thought, word, or deed, against the will of God?"
 - contrition
 - error
 - temptation
 - sin

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Document #: TX006887

TX006887

The Sacrament of Penance and Reconciliation

Sacraments and God's Grace
Unit 4, Chapter 9

TX006851

5. **Conclude** by asking the following questions and inviting students to share their responses:

- What are a few of the needs for reconciliation and healing that you find most pressing today?
- Do you think it makes a difference for each of us to experience and understand reconciliation and healing if we are to bring other people together in our families, schools, communities, and even country?

TEACHER NOTE

Use the handout "Invictus: Forgiveness, Reconciliation, and Healing Answer Key" (TX006822), on pages 228–229, to review the students' responses to this activity. Keep in mind that responses will vary but should convey the essence of the responses on the answer key.

TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 9 quiz (TX006887), do so now, before moving on to chapter 10. (See www.smp.org/livejesus_sacraments to access both of these resources.)

TEACHER NOTE

You may wish to present the main chapter points using the PowerPoint presentation "Chapter 9 Overview: The Sacrament of Penance and Reconciliation" (TX006851) (see www.smp.org/livejesus_sacraments).

Explain

LEARNING EXPERIENCE 8 (Chapter 10)

A Faithful Response to Illness

Invite the students to work in pairs to explore a faithful response to illness. (U3, Q2, K6, S12)

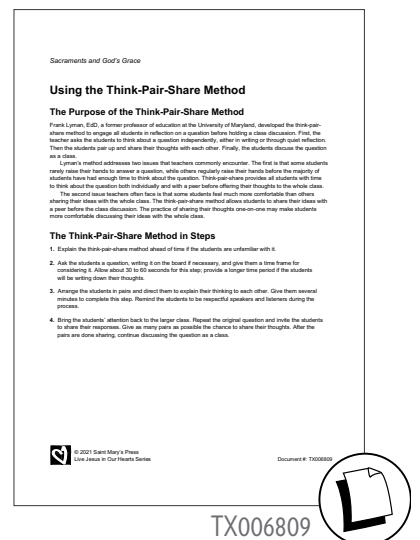
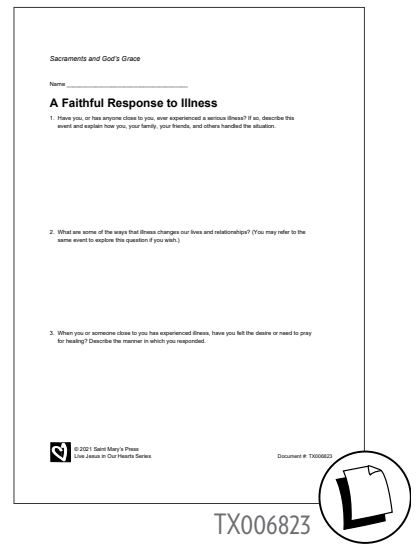
- 1. Prepare** by ensuring that all the students have read article 38 in the student book prior to this learning experience. Photocopy or download and print the handout “A Faithful Response to Illness” (TX006823), on pages 230–231, one for each student.
- 2. Direct** the students to answer the questions on the handout alone and in silence. Consider playing soft instrumental music as the students work. Then instruct the students to form pairs and discuss their responses. You may adapt the think-pair-share method for this learning experience.

TEACHER NOTE

For more detailed information on the think-pair-share method, see the resource “Using the Think-Pair-Share Method” (TX006809), at www.smp.org/livejesus_morality and in the Methods Resources appendix, on page 298.

- 3. Continue** by sharing the following points:

- In our discussion with one another and with the class, we have learned more clearly that illness can cause tremendous turmoil in our lives. Even minor illnesses are to be taken seriously. Serious illnesses “stop the world” for those who are ill. This can be a cause for despair, or a call to *metanoia*, a moment of turning toward God in the lives of these people.
- For example, Saint Ignatius Loyola, the founder of the religious order known as the Jesuits, was seriously injured in his youth and suffered many ailments throughout his life. Yet, he told the members of his religious order to pray for what he called indifference to health or illness, good times or hardship, and so on. For Saint Ignatius, the word *indifference* meant “openness to every moment of life as God’s blessing.” He believed that every experience, even the most challenging illness, is an opportunity to experience the healing presence and grace of God. This is true not only for people who are ill but also for all who know and care about them and care for them.
- We also discussed how illness isolates us from others. Being ill is a lonely experience. In the early Church, the consecrated Bread, the Body of Christ, from the celebration of the Eucharist was reserved for people who were ill only. Members of the Eucharistic assembly brought the Eucharist to the sick as a powerful sign that even in isolation and suffering, they continued to be important members of the community. At a time when illness was widely believed to be caused by personal sin or the sins of



family members, this action was powerfully countercultural. The Eucharist was and is a powerful sign that people who are ill, as members of the Body of Christ, are not only *not* left out or forgotten, but are, in fact, essential members of Christ's Body.

- During times of illness, we can look to the patient suffering of Christ in the Passion. Jesus was then and is now both fully God and, like us, fully human, but without sin. He understands our experiences and enables us to find meaning during our illness through our participation in his dying and rising, his Paschal Mystery, in a uniquely privileged and holy way. It is indeed a paradox that our suffering can intensely unite us with Christ.

4. **Conclude** by inviting the students to ask questions or make comments.

Apply

LEARNING EXPERIENCE 9 (Chapter 10)

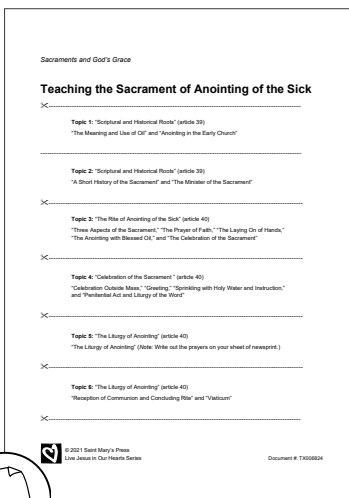
The Sacrament of Anointing of the Sick

Ask the students to prepare and teach specific information about the Sacrament of Anointing of the Sick. (U2, U3, Q3, K7, K8, S13, S14)

1. **Prepare** by ensuring that all the students have read articles 39 and 40 in the student book prior to this learning experience and that they will have access to their student books (print or digital) during class. Photocopy or download and print one copy of the handout "Teaching the Sacrament of Anointing of the Sick" (TX006824), on page 232.
2. **Arrange** the students into small groups of three or four, and give each group a couple sheets of paper and a sheet of newsprint (preferably one with a sticky edge). Cut the handout into strips as marked and give each group one slip.
3. **Offer** the following instructions:
 - Each small group has received a slip of paper with a topic or several shorter topics to prepare to present to the class. First, choose a group leader who will keep the group focused. Choose another group member to take notes that will be used for an outline of the information you will teach the class. Choose someone who can write neatly to create an outline on the newsprint. Finally, choose a member or members of your group to present what you have prepared to the class. You have approximately 10 minutes to prepare.
4. **Invite** the groups, when they have finished preparing, to present their topics in the order given in the student book. Ask the class to provide feedback for each presentation, highlighting the information that was presented well and pointing out key information that might have been missed. If the students identify points they thought were missed or perhaps presented incorrectly, invite them to support their feedback with points covered in the student book.



Articles 39–40



TX006824

5. **Conclude** by inviting the students to share what they found to be the most interesting points about the Sacrament of the Anointing of the Sick. Ask them to identify aspects of the sacrament that they were formerly unfamiliar with or that they found to be most significant or meaningful.

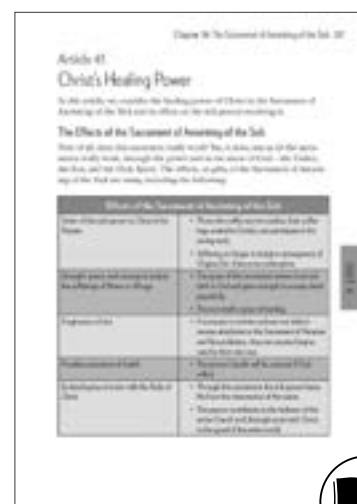


LEARNING EXPERIENCE 10 (Chapter 10)

The Healing Power of Christ in Us

Invite the class to work in small groups to explore how they can bring healing to various situations in society or the world. (U2, U3, Q2, K9, S15)

1. **Prepare** by ensuring that all the students have read article 41 in the student book prior to this learning experience. Obtain copies of newsmagazines, enough for each student to have one to work with.
2. **Arrange** the students into small groups of three or four. Distribute the newsmagazines. Instruct the students to each find one article that illustrates a need for healing in society or the world. Give several examples of problems, such as involvement in war, the dehumanization of illegal immigrants, the debate over health care law, the debate over public services for people who are poor, and so on.
3. **Invite** each small group to brainstorm some ways they can address the need for healing identified from the newsmagazine. Then have the groups write down three concrete ways they might contribute to healing around the situation they have chosen.
4. **Encourage** the groups to share their thoughts with the larger class after some time has been given for completion of the task. Emphasize that our actions toward healing in these situations can be big or small but all actions are important.
5. **Emphasize** the following ideas:
 - As we have examined the Sacraments of Healing, we have observed that they are not only individual gifts of God's grace for us but also gifts for the good of the community and the world. Each sacrament compels us to live in right relationship with God and our fellow human beings.
 - We have examined a few of the many needs for reconciliation and healing in our nation and in the world. As a sacramental people, we should live each day with a sense of urgency that by our fully conscious participation we might further the coming of God's Kingdom.
6. **Conclude** by inviting the class to answer the following questions:
 - How does the Sacrament of Penance and Reconciliation invite us to live in right relationship with God and the human race?
 - How does the Sacrament of Anointing of the Sick invite us to live in right relationship with God and the human race?



Article 41



Sacraments and God's Grace

Name _____

Chapter 10 Quiz

Write the letter that corresponds to the best answer choice in the blank space provided.

1. What does the laying on of hands in the Sacrament of Anointing of the Sick signify?

a. forgiveness of sin
b. prayer for peace
c. coming of the Holy Spirit
d. Passion of Jesus

2. What does the sprinkling of holy water on the sick person and those present during the Sacrament of Anointing of the Sick remind us of?

a. the parting of the Red Sea
b. the Great Flood and Noah
c. Jesus' Baptism in the River Jordan
d. Baptism and the death and Resurrection of Jesus Christ

3. Who may administer the Sacrament of Anointing of the Sick?

a. an infant
b. someone about to undergo surgery
c. someone suffering from alcoholism
d. someone suffering from mental illness


4. What can we receive at the end of life, along with the Sacraments of Penance and Reconciliation and Anointing of the Sick, through which we complete our journey here on Earth?

a. the Sacrament of Baptism
b. the Sacrament of Confirmation
c. the Sacrament of Eucharist
d. the Sacrament of Matrimony

5. In the Sacrament of Anointing of the Sick, how do we encounter Christ?

a. as the Resurrector
b. as the Lamb of God
c. as the Word of the Lord
d. as the Good Shepherd


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TX006888


TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 10 quiz (TX006888), do so now, before moving on to “Concluding the Unit.” (See www.smp.org/livejesus_sacraments to access both of these resources.)



The Sacrament of Anointing of the Sick

Sacraments and God's Grace
Unit 4, Chapter 10



TX006852

TEACHER NOTE

You may wish to present the main chapter points using the PowerPoint presentation “Chapter 10 Overview: The Sacrament of Anointing of the Sick” (TX006852) (see www.smp.org/livejesus_sacraments).

CONCLUDING THE UNIT

Using the Student Book “Unit 4 Highlights”

In the student book, the unit ends with a review section. In this section, the students can review graphic organizers that cover most main points in each chapter. In student testing, high school students noted that they would use these graphic organizers in the following ways:

- to study for quizzes and tests
- as a guide for writing summaries
- to assist with homework assignments
- to check their notes
- to review with peers
- to check for understanding
- to create flashcards

You may wish to review these pages with the students prior to the unit assessment or suggest that they use the graphic organizers in any of the ways other students suggested in the list above.

Using the Preassessment

Consider spending some portion of a class period near the end of the unit to return to the handout “Unit 4 Preassessment” (TX006811), on page 213, with which you began this unit.

- Direct the students to review their handouts and do the following:
 - Place a check mark next to at least one “I know” item about which you deepened your understanding during this unit.
 - Circle at least one “I think I know” item about which you have attained greater clarity.
 - Underline at least one “I want to know” item about which you have gained information or insight.
- Encourage volunteers to share any or all of these items aloud with the class. Be sure to affirm the evident growth in the students’ understanding.
- Invite the students to pose additional questions that they now have about the Sacraments of Healing, questions that may be addressed later in this course or future courses, or that they may choose to investigate on their own. In other words, if they were to complete the preassessment handout now, what items would be in the “I want to know” column? Help the students to understand that studying a particular topic not only serves to answer our questions about that topic but also piques our curiosity to pose more questions and to continue our studies.



Unit 4 Highlights



Sacraments and God's Grace

Name _____

Unit 4 Preassessment

Sacrament	I Know	I Think I Know	I Want to Know
The Sacrament of Penance and Reconciliation			
The Sacrament of Anointing of the Sick			

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TX006811





Using the Student Book “Bring It Home” Section

To conclude, remind the students of this unit’s focus question: *How are we healed by the sacraments?* Pose the following questions to the students verbally or post them on the board, and invite the students to journal quietly or to engage in conversation with a partner or small group.

- Having nearly concluded this unit, how would you answer the unit focus question?
- Why isn’t it enough to just tell God I’m sorry for my sins?
- Do I have to be dying to receive the Sacrament of Anointing of the Sick?

Answer Keys for Double-Check Questions

Each chapter in the student book ends with six to eleven double-check questions. Here are the answer keys for those questions.

Answer Key for Chapter 9 Double-Check Questions

1. *Explain how the authority to forgive sins and reconcile sinners was given by Jesus to Peter and the Apostles and extends to the Church today.*

As the Son of God, Jesus has the authority to forgive sins. He passed on this authority to Peter and the Apostles, the first leaders of the Church. They handed this authority down to the next generation of Church leaders, and so on, reaching the bishops and priests who administer the Sacrament of Penance and Reconciliation today.

2. *Give three other names for the Sacrament of Penance and Reconciliation, and explain how each describes an essential element of the sacrament.*

(The students may describe any three of the following five names given in article 34.)

- Sacrament of Conversion—Conversion means “turning around.” The sacrament helps us to realize when we have been going in the wrong direction and to choose another path that will lead us back to God.
- Sacrament of Confession—Confession of sins is an integral part of the sacrament. We name our sins, take responsibility for them, and acknowledge God’s holiness and mercy.
- Sacrament of Forgiveness—Through the priest’s absolution in this sacrament, we are pardoned for our sins and receive God’s peace.
- Sacrament of Penance—The penitent, as the recipient of God’s forgiveness, must perform penance to complete the sacrament.
- Sacrament of Reconciliation—Through God’s love, this sacrament reconciles us to him and to our brothers and sisters in Christ.

3. *Name and explain the three actions of the penitent in the Sacrament of Penance and Reconciliation.*

The penitent must perform three actions in the Sacrament of Penance and Reconciliation: repent, confess, and intend to make amends for sin. When we *repent*, we express contrition or sorrow for our sin and show our intention to avoid future sin. Then we *confess* our sins, taking responsibility for our actions. By confessing our sins to a priest, we actually confess our sins to God. Confession helps us reconcile with God, strengthen our conscience, identify evil tendencies, open to Christ’s healing, and progress in the life of the Spirit. Finally, we demonstrate our intention to *make amends for sin* through penance. Penance helps us both to repair the wrong we have done to others and to consider what disorder in ourselves led us to sin.

4. *Name and explain the action of the priest in the Sacrament of Penance and Reconciliation.*

The priest offers absolution in the Sacrament of Penance and Reconciliation. In this action, which is essential to the sacrament, the priest pardons the sins of the person confessing, in the name of God and the Church. This gift of pardon and peace is made possible because of the power Christ gave to the Church.

5. *Explain the three conditions that must exist for a sin to be mortal, and the consequences of mortal sin.*

Three conditions characterize a mortal sin: (1) it must concern a serious and grave matter, (2) it must be committed with full knowledge that the action is sinful and is against God's Law, and (3) it must be committed freely and deliberately. Mortal sin is called mortal, or deadly, because it destroys love (or charity) within us and thereby closes Heaven to us. An unrepented mortal sin leads to eternal separation from God.

6. *Describe two Scripture accounts in which Jesus forgives sinners, and explain how these foretell the mercy God extends to us in the Sacrament of Penance and Reconciliation.*

(The students may identify and explain Scripture accounts not covered in the student book, as long as they are relevant and foretell God's mercy in the sacrament.) The Scriptures offer several accounts in which Jesus shares a meal with a sinner. Sharing a meal was a sign of reconciliation; likewise, the Sacrament of Penance and Reconciliation reconciles us with God and one another.

One Scripture account describes Jesus' forgiveness of the man who was paralyzed. Jesus told him his sins were forgiven, but Jewish leaders who were present criticized him for assuming authority that only God has. Jesus demonstrated his authority to forgive by healing the paralytic and inviting the man to get up and go home. Likewise, when the priest forgives our sins in the Sacrament of Penance and Reconciliation, we know that it is Jesus saying to us, through the priest, that our sins are forgiven.

7. *Name the six effects of the Sacrament of Penance and Reconciliation. Choose two and explain their meaning.*

(The students may choose any two of the following effects to explain in greater detail, per article 37.) The six effects of the Sacrament of Penance and Reconciliation are as follows:

- a. The forgiveness of all sin
- b. Reconciliation with God
- c. Reconciliation with the Church
- d. Remission of punishment for sin
- e. Peace and serenity of conscience, and spiritual consolation
- f. An increase of spiritual strength for the Christian battle

Answer Key for Chapter 10 Double-Check Questions

1. *What is the purpose of the Sacrament of Anointing of the Sick, and who may receive it?*

The Sacrament of Anointing of the Sick is intended to bestow special grace on the Christian experiencing the difficulties of serious illness or old age. Any gravely ill, aging, or dying person may receive the sacrament, but one does not need to be dying to receive it. Serious illness may include addictions or mental illness.

2. *How can illness be a turning point in human life?*

Serious illness can be a turning point by serving as a wake-up call, alerting us to what is essential to life. Illness can force us to evaluate our lives, even to search for the cause of the illness, and to plan for change in the future. It can also bring about a change of heart (or *metanoia*), a conversion toward God and a greater appreciation of his gifts.

3. *What are the scriptural roots of using the Oil of the Sick?*

In Jesus' Parable of the Good Samaritan, Jesus tells us that the Samaritan used healing oil to help a man attacked on the road (see Luke 10:34). In the Gospel of Mark, Jesus advises the Apostles to anoint the sick with oil (see Mark 6:12–13). Accordingly, Saint James the Apostle wrote in his epistle that those who are sick should ask the priests to pray and anoint them with oil in God's name (see James 5:14).

4. *The oil used in the Sacrament of Anointing of the Sick is a sign of what?*

The Oil of the Sick is a sign of healing, strengthening, and the presence of the Holy Spirit. People of ancient times, including the people of the Bible, used oil as a common healing agent.

5. *Where and with whom may the Sacrament of Anointing of the Sick be celebrated?*

The Sacrament of Anointing of the sick may be celebrated in various places with various groups of people: in the home, in hospitals or assisted-care facilities, or in church. It may be offered to one individual or a group of people. Recipients may be seriously ill, elderly, or dying. The sacrament can be offered inside or outside the Mass.

6. *What are the three integral aspects of the Sacrament of Anointing of the Sick?*

The three integral aspects of the Sacrament of the Anointing of the Sick are the prayer of faith, the laying on of hands, and the anointing with the Oil of the Sick.

7. *How can physical suffering be a way for us to take up our cross with Jesus and, in our own small way, participate in his redemptive suffering?*

Christ asks us to take up our own crosses, including the cross of physical suffering and illness, and to follow him as his disciples. Because of Christ's suffering, we know that earthly suffering is only temporary. We are called to use physical suffering to become closer to Christ. That is, by considering our suffering as a reminder of Christ's suffering, we unite ourselves more closely with Christ and his redemptive suffering.

8. *Among all Jesus' miracles of healing, why are his healings of lepers so significant in our understanding of the Sacraments of Healing?*

In biblical times, lepers were forced to live on the outskirts of the community in perpetual quarantine. Jesus' healing of lepers helps us to understand the Sacraments of Healing because leprosy became a symbol of separation from God and the community—a symbol of sin. Jesus showed us that even the worst separation from God and isolation from one's community can be overcome and healed, even the worst sin can be forgiven, and even the worst sinner can be restored to fullness of life.

9. *What three sacraments prepare us for our journey into eternal life, and what is the work of each in our transition to eternal life?*

The Sacraments of Penance and Reconciliation and Anointing of the Sick, along with the Eucharist as *viaticum*, are the sacraments through which we complete our journey here on Earth. The Sacrament of Penance and Reconciliation provides us with an opportunity to repent and be forgiven for our sinful behavior before we die. Part of the Sacrament of Anointing of the Sick can be confession and reconciliation if the person is able. If possible, physical healing is granted. If not, a spiritual healing takes place during this sacrament that helps those receiving it to prepare to pass from this life into eternal life with Christ. And *viaticum* refers to Christ being with the dying person who is ready to make the journey from this life to eternal life.

10. *In what ways has the Church, from the earliest days of Christianity, provided for the care of those who are ill?*

The Church has cared for the sick, especially when others hesitated to do so for fear of contagion or death. In the Early Middle Ages, the monastic guest houses became the first hospitals. Out of concern for the sick, religious orders of brothers and sisters were founded. In particular, the Church's greatest gift to the sick is the Sacrament of Anointing of the Sick. In this sacrament, the Church offers the grace of God for strength and healing.

Name _____

Unit 4 Preassessment

Sacrament	I Know	I Think I Know	I Want to Know
The Sacrament of Penance and Reconciliation			
The Sacrament of Anointing of the Sick			



Name _____

Unit 4 Vocabulary

Terms for Mastery

absolution An essential part of the Sacrament of Penance and Reconciliation in which the priest pardons the sins of the person confessing, in the name of God and the Church.

Anointing of the Sick One of the Seven Sacraments, in which a gravely ill, aging, or dying person is anointed by the priest and prayed over by him and attending believers. One need not be dying to receive the sacrament.

concupiscence The tendency of all human beings toward sin, as a result of Original Sin.

examination of conscience Prayerful reflection on, and assessment of, one's words, attitudes, and actions in light of the Gospel of Jesus; more specifically, the conscious moral evaluation of one's life in preparation for reception of the Sacrament of Penance and Reconciliation.

mortal sin An action so contrary to the will of God that it results in a complete separation from God and his grace. As a consequence of that separation, the person is condemned to eternal death. For a sin to be a mortal sin, three conditions must be met: the act must involve a grave matter, the person must have full knowledge of the evil of the act, and the person must give full consent in committing the act.

Oil of the Sick Blessed olive oil used in the Sacrament of Anointing of the Sick to anoint the forehead and hands of people who are seriously ill or near death.

Penance and Reconciliation, Sacrament of One of the Seven Sacraments of the Church, the liturgical celebration of God's forgiveness of sin, through which the sinner is reconciled with both God and the Church.

penitent Refers to the person who repents of wrongdoing and seeks forgiveness through the Sacrament of Penance and Reconciliation.

reparation The act of making amends for something one did wrong that caused physical, emotional, or material harm to another person.

repentance (contrition) An attitude of sorrow for a sin committed and a resolution not to sin again. It is a response to God's gracious love and forgiveness.

venial sin A less serious offense against the will of God that diminishes one's personal character and weakens but does not rupture one's relationship with God.

viaticum The process by which an unbaptized person, called a "catechumen," and those who were baptized in another Christian denomination, called "candidates for full communion," are prepared to become full members of the Church.



Term Introduced for Later Mastery

conversion A profound change of heart, turning away from sin and toward God.

Terms Previously Mastered or for General Knowledge

Heaven A state of eternal life and union with God in which one experiences full happiness and the satisfaction of the deepest human longings.

Hell Refers to the state of definitive separation from God and the saints, and so is a state of eternal punishment.

Purgatory A state of final purification or cleansing, which one may need to enter following death and before entering Heaven.

sin Any deliberate offense, in thought, word, or deed, against the will of God. Sin wounds human nature and injures human solidarity.



Name _____

These questions accompany the PowerPoint presentation “Learning Experience 3: The Sacrament of Pardon and Peace” (TX006853). Note here your teacher’s remarks, your own response, and points from the class discussion.

1. How does the presence of sin in our lives affect us? Isn't Baptism enough to overcome sin?
2. Why is it important to respond to the subtle or sometimes not-so-subtle invitations to do things that you know are wrong but that "everybody" does anyway?
3. Why do actions taken by a group often *seem* less sinful than choices you would make on your own?
4. Can you name some of the things that "everybody" supposedly does?
5. Does a group have a conscience?
6. Is there such a thing as social sin?

The Sacrament of Pardon and Peace

7. What is the theological name and definition of the sins we commit practically every day that are harmful and that weaken but do not rupture our relationship with God and one another?
8. What might the result be if you commit the venial sin of gossiping regularly about one of your friends?
9. What is the theological name and definition for a sin that is so contrary to God's Law that it actually separates us from God?
10. Besides the Sacraments of Baptism and Penance and Reconciliation, are there any other forms of forgiveness that come through the Church?
11. Why is the Church's teaching on mortal sin important?
12. What is the ultimate purpose of doing good and avoiding evil? Is it to avoid Hell, or is it to grow in union with God and others?
13. This brings us full circle to where we began: Do we need the Sacrament of Penance and Reconciliation? Isn't our Baptism enough?



The Sacrament of Pardon and Peace Answer Key

1. How does the presence of sin in our lives affect us? Isn't Baptism enough to overcome sin?

Sin affects our lives because when we sin, we are not acting in genuine love for God, our neighbor, or ourselves. When we sin, we are acting selfishly for our own pleasure, or we may have failed to act because we were afraid of what someone else would think. Sometimes we are more aware of the effects of other people's sins on us than of our own sins because sin blinds us to our own faults. Even if we have been baptized, we have a tendency to sin. We need God's grace continuously to overcome it.

2. Why is it important to respond to the subtle or sometimes not-so-subtle invitations to do things that you know are wrong but that "everybody" does anyway?

We must resist peer pressure in order to be accountable for our own actions. We must establish our principles and beliefs as distinct from those around us in order to live as faith-filled adults.

3. Why do actions taken by a group often *seem* less sinful than choices you would make on your own?

We sometimes experience a type of blindness that convinces us that things that are done by many people, even though they are wrong, are somehow justified. This attitude is pervasive in popular culture and can readily be seen on TV, in movies, and on many websites.

4. Can you name some of the things that "everybody" supposedly does?

Some examples are cyberbullying, gossiping, plagiarizing, and so on. Lies on social media are still lies, and telling the truth about someone when the intent is to damage their reputation is also a sin—the sin of detraction.

5. Does a group have a conscience?

No, only individuals have a conscience. Doing something that is wrong because a group is doing it only compounds the harm that is done. There is no such thing as "everybody" in the sense of a "collective sinner."

6. Is there such a thing as "social sin"?

Social sin does exist. However, the phrase "social sin" is used to describe the collective sins in which many people participate and their effect. For example, the widespread use of swearing in everyday language is a social sin. Consumerism is a social sin.

7. What is the theological name and definition of the sins we commit practically every day that are harmful and that weaken but do not rupture our relationship with God and one another?

Venial sins are less serious offenses against the will of God that diminish one's personal character and weaken but do not rupture one's relationship with God.



8. What might the result be if you commit the venial sin of gossiping regularly about one of your friends?

The danger of less serious sins repeated over and over is that they do, as a matter of fact, weaken our character. We are more vulnerable to committing a more serious sin. Even the cumulative effect of venial sins may become a serious situation.

9. What is the theological name and definition for a sin that is so contrary to God's Law that it actually separates us from God?

Mortal sins are actions so contrary to the will of God that they result in a complete separation from God and his grace.

10. Besides the Sacraments of Baptism and Penance and Reconciliation, are there any other forms of forgiveness that come through the Church?

Yes, the Church offers indulgences, which are the means by which the Church takes away the punishment that a person would receive in Purgatory. Indulgences may be given as part of a special devotion, and at times they are granted by the Pope.

11. Why is the Church's teaching on mortal sin important?

The Church's teaching on mortal sin is important because to claim that we have free will, we must be able to admit the possibility that one could turn away from God.

12. What is the ultimate purpose of doing good and avoiding evil? Is it to avoid Hell, or is it to grow in union with God and others?

The purpose of doing good and avoiding evil is to grow in union with God and others and to avoid eternal separation from God.

13. This brings us full circle to where we began: Do we need the Sacrament of Penance and Reconciliation? Isn't our Baptism enough?

We have been given the gift of free will, but we are affected by Original sin, which means that we have a tendency toward sin. Therefore, we need the Sacrament of Penance and Reconciliation throughout our lives to reconcile us to God and the Church.



Scriptural Background for the Sacraments of Healing



Scripture Passage 1

Luke 5:17–26: Jesus heals a paralytic man and forgives his sins.



Scripture Passage 2

Mark 5:21–42: Jesus restores life to Jairus's twelve-year-old daughter and heals a woman who has been afflicted by a hemorrhage for twelve years.



Scripture Passage 3

John 8:1–11: Jesus forgives a woman caught in the act of adultery and challenges those who condemned her to confront their own sinfulness and forgive as well.



Scripture Passage 4

Mark 10:46–52: Jesus hears blind Bartimaeus calling him, and Jesus heals his blindness.



Sacraments and God's Grace

Name _____

Scriptural Background Analysis

1. What topics does each of the four scriptural passages address?
 - a. Passage 1:
 - b. Passage 2:
 - c. Passage 3:
 - d. Passage 4:
2. What do the four passages have in common?
 - a.
 - b.
 - c.
 - d.
3. How are the four passages different?
 - a.
 - b.
 - c.
4. If you had to create a title to unify these four scriptural passages, what would you choose? Why?
 - a. Title:
 - b. Reason:



Scriptural Background Analysis Answer Key

1. What topics does each of the four scriptural passages address?
 - a. **Passage 1:** Jesus heals the paralytic man and forgives his sins.
 - b. **Passage 2:** Jesus restores life to Jairus's daughter and heals a woman afflicted by a hemorrhage.
 - c. **Passage 3:** Jesus forgives a woman caught in the act of adultery and challenges those who condemned her to confront their own sinfulness and forgive as well.
 - d. **Passage 4:** Jesus hears blind Bartimaeus calling, and Jesus heals his blindness.
2. What do the four passages have in common? (Answers may vary.)
 - a. Jesus' forgiveness
 - b. Faith on the part of those asking for forgiveness or healing
 - c. Physical or spiritual healing
 - d. The healings open the eyes of others to Jesus.
3. How are the four passages different? (Answers may vary.)
 - a. Some are physical healings, and others are spiritual healings.
 - b. Some involve healing based on the request of the person in need of healing, and others are based on the request of someone who cares for them.
 - c. In some cases, it wasn't Jesus' actions that brought about healing. Rather, the deep faith of the person wanting to be healed was enough.
4. If you had to create a title to unify these four scriptural passages, what would you choose? Why? (Answers may vary.)
 - a. **Title:** Healing in Scripture or something similar
 - b. **Reason:** Each of the passages is an example from Scripture of physical and spiritual healing. These passages illuminate the scriptural background for the Sacraments of Healing.



Name _____

The Examination of Conscience

(Based on the *Examen* of Saint Ignatius of Loyola)

This is a prayer in which we try to find the movement of the Spirit in our lives as we reflect on our day. This prayer can be made anywhere: on the beach, in a car, at home, in the library. Many people make the *Examen* twice daily: once around lunchtime and again before going to bed. The *Examen* has five simple steps, which should take 10 to 15 minutes to complete. The following is just one interpretation of these five steps in discerning the movement of God's Spirit in your day. Through this method of praying, you can grow in a sense of self and the Source of self; you can become more sensitive to your own spirit with its longings, powers, and source; and you can develop an openness to receive the supports that God offers.

Before you start: Try to be in a place where you are least likely to be disturbed and where there is the least amount of external noise. Perhaps light a candle or change the lighting when you pray to symbolize the start of this activity. Sit comfortably and still yourself; relax, be aware of your breathing, your body, and how you are feeling.

1. Be aware that you are in the presence of God. No matter where you are, hilltop or valley, country or city, in a crowd or alone, you are a creature amid creation. As you quiet yourself, become aware that God is present within you, in the people and creation that surround you and in your body. The Creator who brought you into being is concerned for you. The Spirit of God, sent by Christ, will remind you that you are called and given gifts that will help to bring creation to its fullness. Ask the Holy Spirit to let you look on all you see with love. As 1 Corinthians 13:4–7 says: “Love is patient, love is kind. It is not jealous, [love] is not pompous; it is not inflated, it is not rude, it does not seek its own interests; . . . it does not rejoice over wrongdoing but rejoices with the truth. [Love] bears all things, believes all things, hopes all things, endures all things” (1 Corinthians 13:4–7).

2. Spend a moment looking over your day with gratitude for this day's gifts. Be concrete and let special moments or pleasures spring to mind! Recall the smell of your morning coffee, the taste of something good that you ate, the laugh of a child, the fragrance of a flower, the smile brought forth by a kind word, a lesson you learned. Take stock of what you received and what you gave. Give thanks to God for favors received. Also look at your permanent gifts that allow your participation in this day. Recall your particular strengths in times of difficulty, your ability to hope in times of weakness, your sense of humor, your life of faith, your intelligence and health, your family and friends. God the Father gives you these to draw you into the fullness of life. As you move through the details of your day, give thanks to God for his presence in the big and the small things of your life.

3. Ask God to send you his Holy Spirit to help you look at your actions, attitudes, and motives with honesty and patience. But when he comes, the Spirit of truth, he will guide you to all truth” (John 16:13). The Holy Spirit inspires you to see with growing freedom the development of your life story. The Spirit gives you freedom to look upon yourself without condemnation and without complacency and thus be open to growth. Ask that you will learn and grow as you reflect, deepening your knowledge of self and your relationship with God.



4. Now review your day. This is the longest of the steps. Recall the events of your day; explore the context of your actions. Search for the internal movements of your heart and your interaction with what was before you. Ask what you were involved in and who you were with, and review your hopes and hesitations. Many situations will show that your heart was divided—wavering between helping and disregarding, scoffing and encouraging, listening and ignoring, rebuking and forgiving, speaking and silence, neglecting and thanking. Remember, this is not a time to dwell on your shortcomings; rather, it is a gentle look with the Lord at how you have responded to God's gifts. It is an opportunity for growth of self and of deepening your relationship with God. Notice where you acted freely—picking a particular action from the possibilities you saw. See where you were swept along without freedom. What reactions helped or hindered you? See where Christ entered your decisions and where you might have paused to receive his influence. “Test yourselves,” Saint Paul urges, “to see whether you are living in faith; examine yourselves. Perhaps you yourselves do not realize that Christ Jesus is in you” (2 Corinthians 13:5). His influence comes through God's people, the Body of Christ. His influence comes too through Scripture, the Word of God. Now, as you pray, Christ's Spirit will help you to know his presence and concern. As you daily and prayerfully explore the mystery of yourself amid your actions, you will grow more familiar with your own spirit and become more aware of the promptings of God's Spirit within you. Allow God to speak, challenge, encourage, and teach you. Thus, you will come to know that Christ is with you. Christ will continually invite you to love your neighbor as yourself and strengthen you to do this.

5. Have a heart-to-heart talk with Jesus. Here you speak with Jesus about your day. You share your thoughts on your actions, attitudes, feelings, and interactions. Perhaps during this time you may feel led to seek forgiveness, ask for direction, share a concern, express gratitude, etc. Having reviewed this day of your life, look upon yourself with compassion and see your need for God and try to realize God's manifestations of concern for you. Express sorrow for sin, the obscuring darkness that surrounds us all, and especially ask forgiveness for the times you resisted God's light today. Give thanks for grace, the enlightening presence of God, and especially praise God for the times you responded in ways that allowed you to better see God's life. Resolve with Jesus to move forward in action where appropriate. You might like to finish your time with the Lord's Prayer.

Once you've done the *Examen* a few times, you will find your own rhythm and method. Cover all five points daily with freedom to dwell more on one than another, as the Spirit moves you. You might also like to add some music, candles, or images to help you pray.

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Name _____

The Rite of Penance and Reconciliation

Celebration of the Rite of the Sacrament of Penance and Reconciliation	
Preparation of the Priest and the Penitent	Priest: Penitent:
Welcoming of the Penitent	Priest: Penitent:
Reading of the Word of God (optional)	Priest: Penitent:
Penitent's Confession and Acceptance of the Penance	Priest: Penitent:
Penitent's Prayer Priest's Absolution	Penitent: Priest:
Proclamation of Praise and Dismissal of Penitent	Priest: Penitent:



The Rite of Penance and Reconciliation

Answer Key

Celebration of the Rite of the Sacrament of Penance and Reconciliation	
Preparation of the Priest and the Penitent	<p>Priest: Prays for enlightenment from the Holy Spirit.</p> <p>Penitent: Makes an examination of conscience and asks for God's forgiveness.</p>
Welcoming of the Penitent	<p>Priest: Greet the penitent graciously.</p>
Reading of the Word of God (optional)	<p>Priest: Priest may recite a verse from memory, or priest and penitent may choose a verse to read together.</p> <p>Penitent: May help priest choose a verse to recite.</p>
Penitent's Confession and Acceptance of the Penance	<p>Priest: Offers help and counsel as needed; proposes penance.</p> <p>Penitent: Says a general prayer; makes confession of sins; agrees to do penance.</p>
Penitent's Prayer Priest's Absolution	<p>Penitent: Prays an Act of Contrition.</p> <p>Priest: Extends hands over head of penitent and pronounces words of absolution; makes the Sign of the Cross over the penitent.</p>
Proclamation of Praise and Dismissal of Penitent	<p>Priest: Says, "Give thanks to the Lord, for he is good"; dismisses penitent.</p> <p>Penitent: Completes psalm, saying, "His mercy endures forever."</p>



Name _____

***Invictus*: Forgiveness, Reconciliation, and Healing**

Article 37 in the student book deals with some of the following themes: the forgiveness of all sins, reconciliation with God and the Church, remission of punishment for sin, peace and serenity of conscience, and an increase of spiritual strength for the Christian battle. Apply two or three of these to the words and actions of Nelson Mandela on behalf of his country, and to the Springboks rugby team he inspired.

How well did Mandela's choice of making the Springboks rugby team an important part of healing his nation work? What does this tell you about the meaning and importance of healing?

Nelson Mandela often challenged people to overcome their individual injuries and sufferings so that a greater healing of the South African nation could take place. How might the Sacraments of Healing (Penance and Reconciliation and Anointing of the Sick) assist us in forming stronger communities and even a stronger society?



***Invictus*: Forgiveness, Reconciliation, and Healing Answer Key**

Article 37 in the student book deals with some of the following themes: the forgiveness of all sins, reconciliation with God and the Church, remission of punishment for sin, peace and serenity of conscience, and an increase of spiritual strength for the Christian battle. Apply two or three of these to the words and actions of Nelson Mandela on behalf of his country, and to the Springboks rugby team he inspired.

Answers will vary but should include the following points:

- When a committee voted to change the colors of the Springboks rugby team, Mandela rushed to the meeting. He urged them against this choice. He explained that if they took away the one thing the White South Africans supported and had pride in, they would lose their support.
- He agreed that this thoughtfulness and freedom had not been afforded to Black South Africans. However, forgiveness of sins was the only way to move forward. The people had to make compromises to achieve peace.
- Mandela talked of his time in prison, and of the poem he read to inspire him when he felt that he could not go on. The theme of strength to continue to fight the good fight is evident throughout Mandela's life and experience not only in prison but once he became president.
- Mandela was known for bringing complex issues down to simple terms. He focused on the support of the rugby team as a way to publicly forgive the wrongs done during apartheid, and to give the country a shared team to unify them.

How well did Mandela's choice of making the Springboks rugby team an important part of healing his nation work? What does this tell you about the meaning and importance of healing?

Answers will vary but should include the following points:

- Mandela's advisors couldn't seem to understand why he continued to focus on the rugby team. They viewed it as a political calculation. He said it was a "human calculation." He was counting on what the people valued. If he could draw people together based on something they could have national pride in, he was certain he would be able to bring about healing.
- Mandela encouraged Francois to lead by example. In order to build their nation, they needed to exceed all expectations. Building a nation cannot be done through force or coercion. It must be accomplished through healing and forgiveness, which will bring unity.
- Mandela's choice to focus on the rugby team as a unifying force for the country tells us that after a time of segregation and racism, finding a tool for healing is crucial. Indeed, anything that divides us into factions rather than uniting us as human beings can only be overcome by love, forgiveness, and healing. Francois was impressed with Mandela from their first meeting, but he truly came to understand how forgiveness and healing were embodied by Mandela after the team visited the prison where Mandela was housed for over three decades. From such an isolating, harsh place, Mandela came out a man ready to offer forgiveness and healing. This openness and persistence to accomplish healing and unification were of critical importance for bringing South Africa together. Throughout history, there are many other instances where the importance of healing for moving forward in a unified manner can be seen again and again.



Nelson Mandela often challenged people to overcome their individual injuries and sufferings so that a greater healing of the South African nation could take place. How might the Sacraments of Healing (Penance and Reconciliation and Anointing of the Sick) assist us in forming stronger communities and even a stronger society?

Answers will vary but should include the following points:

- The Sacraments of Healing can offer us both spiritual and physical healing. When we experience God's forgiveness and are able to forgive ourselves, we gain a sense of empathy for others. When we understand the value of forgiveness and healing, we want to offer this to others. We are compelled to reconcile with others not only for them but for ourselves. This has the effect of stronger, healthier communities and a stronger, healthier society.



A Faithful Response to Illness

1. Have you, or has anyone close to you, ever experienced a serious illness? If so, describe this event and explain how you, your family, your friends, and others handled the situation.
2. What are some of the ways that illness changes our lives and relationships? (You may refer to the same event to explore this question if you wish.)
3. When you or someone close to you has experienced illness, have you felt the desire or need to pray for healing? Describe the manner in which you responded.

4. The vocation of medical doctors is to heal. How would you describe the relationship between God's healing power and the competency of physicians to assist in healing illness?

5. Many people struggle with faith when they face serious illness, chronic illness, disfigurement from accidents, and so on. Can you describe a way we can reconcile such traumatic experiences with belief in a loving God who wishes us to be healthy and whole?

6. How might Christ's own patient endurance through his suffering and death offer consolation to people who are sick or injured?



Teaching the Sacrament of Anointing of the Sick



Topic 1: "Scriptural and Historical Roots" (article 39)

"The Meaning and Use of Oil" and "Anointing in the Early Church"



Topic 2: "Scriptural and Historical Roots" (article 39)

"A Short History of the Sacrament" and "The Minister of the Sacrament"



Topic 3: "The Rite of Anointing of the Sick" (article 40)

"Three Aspects of the Sacrament," "The Prayer of Faith," "The Laying On of Hands,"
"The Anointing with Blessed Oil," and "The Celebration of the Sacrament"



Topic 4: "Celebration of the Sacrament" (article 40)

"Celebration Outside Mass," "Greeting," "Sprinkling with Holy Water and Instruction,"
and "Penitential Act and Liturgy of the Word"



Topic 5: "The Liturgy of Anointing" (article 40)

"The Liturgy of Anointing" (*Note:* Write out the prayers on your sheet of newsprint.)



Topic 6: "The Liturgy of Anointing" (article 40)

"Reception of Communion and Concluding Rite" and "Viaticum"



Name _____

Unit 4 Final Performance Task Options

Important Information for Both Options

The following is a list of enduring understandings for unit 4. They should appear in this final performance task so that your teacher can assess whether you learned the most essential content.

- The Sacraments of Healing are rooted in Jesus' ministry.
- The Sacrament of Penance and Reconciliation offers us God's forgiveness, thus freeing us to take responsibility for our actions.
- The Sacrament of Anointing of the Sick strengthens our relationship with God, supports us in grave illness, and offers spiritual and (if it is God's will) physical healing.

Option 1: Keep a Daily Journal

Create a daily journal that will be based specifically on your experience of the examination of conscience. You will need to have the handout "The Examination of Conscience (Based on the *Examen* of Saint Ignatius of Loyola)." Read the entire handout and, if needed, ask your teacher for further clarification. You will need a small notebook that you will submit to your teacher at the end of this unit.

Use the following guidelines in making your journal entries:

- Complete the examination of conscience prayerfully once a day (five days a week) for the duration of this unit. It is best to do this at the same time each day. In the evening before going to bed is ideal.
- After completing the examination of conscience, write a journal entry that includes the following:
 - a statement about ways that God may have been present to you during the day
 - a statement or two about some of the attitudes and motivations you had during the day
 - a description of how well or poorly you responded to different situations (How Christlike were your decisions?)
 - a statement of your intention to live more authentically the next day
- The last entry for your journal should include a thoughtful explanation of which of the enduring understandings for this unit are reflected in your journal entries. Detail how your daily examination of conscience helped you to better understand each of those enduring understandings.



Option 2: Create a Presentation about Reconciliation and Healing

Locate two movies that deal with themes of reconciliation or healing or both. You may not use *Invictus*. Many excellent movies are available, including *Hotel Rwanda* (2004, 121 minutes, rated PG-13), *Gifted* (2017, 101 minutes, rated PG-13), and *Glory Road* (2006, 118 minutes, rated PG).

Create a presentation that could be given in class about the ways each of the movies relates to the key understandings of unit 4. Follow these guidelines:

- View each movie carefully, taking notes.
- For your presentation, explain the primary challenge in each movie, the decision that was made, and the outcome.
- Incorporate concrete examples of scenes from the movies to illustrate the themes of the enduring understandings for this unit: healing, reconciliation, God's forgiveness, taking responsibility for one's actions, as well as physical or spiritual healing and strengthening of one's relationship with God.
- Consider recording or "marking" two or three short video clips to show as evidence for your presentation.



Sacraments and God's Grace

Name _____

Unit 4 Final Performance Task Rubrics

Option 1				
Criteria	4	3	2	1
Work shows comprehension of enduring understandings for unit.	Work shows unusually insightful comprehension of enduring understandings for unit.	Work shows good comprehension of enduring understandings for unit.	Work shows adequate comprehension of enduring understandings for unit.	Work shows little comprehension of enduring understandings for unit.
Work includes daily (5 days a week) journal entries for duration of unit.	Work includes journal entries at least 5 days a week spanning duration of unit.	Work includes journal entries at least 4 days a week for duration of unit.	Work includes journal entries at least 3 days a week for duration of unit.	Work includes fewer than three journal entries a week for duration of unit.
Each journal entry includes statement about ways God was present to you during day.	All journal entries include thoughtful and insightful statement about ways God was present during day.	All journal entries include adequate statement about ways God was present during day.	Most journal entries include cursory statement about ways God was present during day.	Most journal entries include statement that may not fully explain ways God was present during day.
Each journal entry includes statement or two about some attitudes and motivations you had during the day.	All journal entries include thoughtful and insightful statement or two about attitudes and motivations during day.	All journal entries include adequate statement or two about attitudes and motivations during day.	Most journal entries include cursory statement or two about attitudes and motivations during day.	Most journal entries include statement or two that insufficiently explains attitudes and motivations during day.
Each journal entry includes description of how well or poorly you responded to different situations. (How Christlike were your actions?)	All journal entries include thoughtful and insightful description of how well or poorly you responded to situations.	All journal entries include adequate statement about how well or poorly you responded to situations.	Most journal entries include cursory statement about how well or poorly you responded to situations.	Most journal entries include statement that insufficiently explains how well or poorly you responded to situations.
Each journal entry includes statement of your intention to live more authentically the next day.	All journal entries include thoughtful and insightful statement of your intention to live more authentically the next day.	All journal entries include adequate statement of your intention to live more authentically the next day.	Most journal entries include cursory statement of your intention to live more authentically the next day.	Most journal entries do not include statement that explains your intention to live more authentically the next day.
Work uses proper grammar, spelling, and diction.	Work has no errors in grammar, spelling, and diction.	Work has one or two errors in grammar, spelling, and diction.	Work has three or four errors in grammar, spelling, and diction.	Work has five or more errors in grammar, spelling, and diction.



Option 2				
Criteria	4	3	2	1
Presentation shows comprehension of enduring understandings for unit.	Presentation shows unusually insightful comprehension of enduring understandings for unit.	Presentation shows good comprehension of enduring understandings for unit.	Presentation shows adequate comprehension of enduring understandings for unit.	Presentation shows little comprehension of enduring understandings for unit.
Presentation includes two appropriate films dealing with themes of reconciliation and/or healing.	Assignment includes two appropriate films dealing with themes of reconciliation and/or healing.	Presentation includes two appropriate films dealing with one theme of reconciliation or healing.	Presentation includes one appropriate film dealing with one theme of reconciliation or healing.	Presentation includes one film inadequately dealing with one theme of reconciliation or healing.
Presentation includes explanation of primary challenge in each movie, decision made, and outcome.	Presentation includes thoughtful and insightful explanation of primary challenge in each movie, decision made, and outcome.	Presentation includes good explanation of primary challenge in each movie, decision made, and outcome.	Presentation includes cursory explanation of primary challenge in each movie, decision made, and outcome.	Presentation includes inadequate explanation of primary challenge in each movie, decision made, and outcome.
Presentation incorporates concrete examples of scenes from movies that illustrate enduring understandings for unit: healing, reconciliation, God's forgiveness, taking responsibility for one's actions, physical or spiritual healing, and strengthening one's relationship with God.	Presentation includes more than four concrete examples of scenes from movies that illustrate enduring understandings for unit.	Presentation includes three or four concrete examples of scenes from movies that illustrate enduring understandings for unit.	Presentation includes two concrete examples of scenes from movies that illustrate enduring understandings for unit.	Presentation includes fewer than two concrete examples of scenes from movies that illustrate enduring understandings for unit.
Presentation includes recordings or "markings" of two or three short video clips as evidence for presentation.	Presentation includes three or more recordings or markings of video clips for correlation evidence.	Presentation includes two recordings or markings of video clips for correlation evidence.	Presentation includes fewer than two recordings or markings of video clips for correlation evidence.	Presentation includes no recordings or markings of video clips for correlation evidence.



Name _____

Unit 4 Test

The Sacraments of Healing

Multiple Choice

Write the letter of the best or most appropriate answer in the space provided before each question.

- _____ 1. Which sacrament gives spiritual healing and strength, and physical healing (if God wills) to a person who is seriously ill?
- the Sacrament of Ablation
 - the Sacrament of Absolution
 - the Sacrament of Anointing
 - the Sacrament of Abolition
- _____ 2. Which of the following terms means "last anointing"?
- final ointment
 - extreme unction
 - terminal blessing
 - omega oils
- _____ 3. Which of the following is defined as "an action so contrary to the will of God this it results in a complete separation from God and his grace"?
- venial sin
 - mortal sin
 - adultery
 - annulment
- _____ 4. Which of the following Latin terms literally means "with you on the journey"?
- dux gregis*
 - beatae memoriae*
 - cantillatio*
 - viaticum*
- _____ 5. A priest can be excommunicated if he violates which of the following?
- seal of the confessional
 - bond of secrecy
 - non dicta dictum*
 - confessional fiat



- _____ 6. What are pain, suffering, and death the consequences of?
- avarice
 - lack of faith
 - innate weakness
 - Original Sin
- _____ 7. What is the state of eternal separation from God called?
- Purgatory
 - abyss
 - Hell
 - partition
- _____ 8. What must a penitent do before asking for God's forgiveness in the Sacrament of Penance and Reconciliation?
- First Holy Communion
 - an examination of conscience
 - a pilgrimage
 - a penitential act
- _____ 9. When those who die in God's grace and friendship are in a state of venial sin, where must they be purified before entering the joy of God's presence in Heaven?
- ashes
 - Purgatory
 - baptismal waters
 - Hell
- _____ 10. Who is bound to secrecy even when a serious crime has been confessed?
- a detective
 - a police officer
 - a confessor
 - a penitent
- _____ 11. Why did the Son of God shed his blood?
- so that humankind would no longer sin
 - so the gates of Hell would close
 - so humans would know he is God
 - so sin might be forgiven
- _____ 12. What does the Sacrament of Penance and Reconciliation bring to those who are dead in spirit?
- a cleansed spirit
 - a spiritual resurrection
 - a promise of sinning no more
 - a life free from sin



- _____ 13. What are the Sacraments of Penance and Reconciliation and the Sacrament of Anointing of the Sick termed together?
- Sacraments of Last Judgement
 - Sacraments of the Viaticum
 - Sacraments of Healing
 - Sacraments for the Final Journey
- _____ 14. Which of the following is *not* a condition for mortal sin?
- The act must include a grave matter.
 - The person must have full knowledge of the evil of the act.
 - The person must give full consent to the act.
 - The act must be against one's neighbor.
- _____ 15. When the disciples received the Holy Spirit, what were they able to do?
- speak in various languages
 - understand Scripture
 - predict the future
 - drink without getting drunk
- _____ 16. Which of the following is a sign of Jesus forgiving sins and reconciling sinners?
- sharing meals with sinners
 - inviting sinners to meet his Blessed Mother
 - telling the forgiven to pray to God
 - giving mementos of the penitential experience
- _____ 17. Which of the following is the most accurate description of the outcome of the story of Jesus healing the paralytic?
- Jesus beat back the challenges of the Pharisees.
 - Jesus rewards persistence when people want a cure.
 - Jesus cures both body and soul.
 - Jesus brings to bear the power of prayer.
- _____ 18. During the Sacrament of Penance and Reconciliation, what does the penitent pray before the priest extends his hands over the head of the penitent and pronounces the words of absolution?
- an Act of Contrition
 - a prayer for the souls in Purgatory
 - the Our Father
 - the Rosary
- _____ 19. As a confessor, a priest must have which of the following?
- respect and sensitivity toward those who confess to him
 - a good knowledge of human behavior with experience and understanding of life
 - fidelity to the Magisterium of the Church
 - all of the above



- _____ 20. When is Communal Celebration of Reconciliation with General Confession used?
- on feast days of specific saints
 - to commemorate the giving of the power to forgive to priests
 - to handle large crowds
 - only in cases of dire emergency
- _____ 21. What are the consequences of Original Sin that Christ conquered through his Paschal Mystery?
- hopelessness and fear
 - sin and death
 - hatred and violence
 - gluttony and greed
- _____ 22. What does the laying on of hands during the Sacrament of Anointing of the Sick signify?
- the forgiveness of sin
 - the prayer for peace
 - the presence of the Holy Spirit
 - the Passion of Jesus
- _____ 23. What does the sprinkling of holy water on the sick person and those present during the Sacrament of Anointing of the Sick remind us of?
- the Sacred Chrism used at Confirmation
 - the covenant God made with Abraham
 - Jesus' changing the water into wine at the wedding feast at Cana
 - the Baptism and the death and Resurrection of Jesus Christ
- _____ 24. Which of the following may *not* receive the Sacrament of Anointing of the Sick?
- an infant
 - someone about to undergo surgery
 - someone suffering from alcoholism
 - someone suffering from mental illness
- _____ 25. What is our confession an acknowledgment of?
- God's strength as judge
 - God's holiness and mercy
 - God's role as a father figure
 - God's warning throughout the Old Testament



Matching

Match the description in column A with the word in column B by writing the letter of the correct answer in the space provided.

Column A

- _____ 26. Any deliberate offense, in thought, word, or deed, against the will of God.
- _____ 27. A Greek term meaning “a change of heart.”
- _____ 28. A less serious offense against the will of God that diminishes one’s personal character and weakens but does not rupture one’s relationship with God.
- _____ 29. A turning toward God.
- _____ 30. The tendency of human beings toward sin, as a result of Original Sin.
- _____ 31. A state of eternal life and union with God in which one experiences full happiness and satisfaction of the deepest human longings.
- _____ 32. In the Middle Ages, those who carried out a rigorous program of public penance, which often lasted for years.
- _____ 33. Sorrow for one’s sin and a hatred for sin, combined with the intention to avoid sin in the future.
- _____ 34. Making amends for something one did wrong that caused harm to another person or led to loss.
- _____ 35. An essential part of the Sacrament of Penance and Reconciliation in which the priest pardons the sins of the person confessing, in the name of God and the Church.

Column B

- a. Heaven
- b. sin
- c. Order of Penitents
- d. *metanoia*
- e. repentance
- f. conversion
- g. absolution
- h. venial sin
- i. concupiscence
- j. reparation



True or False

Circle “T” if the statement is true or “F” if the statement is false. If it is false, correct the statement by crossing out the underlined word or phrase and writing the correct word or phrase in the space provided.

- | | | | |
|---|---|--|-------|
| T | F | 36. Blessed olive oil used in the Sacrament of Anointing of the Sick is called the <u>Oil of the Sick</u> . | _____ |
| T | F | 37. <u>Atonement</u> means “with you on the journey.” | _____ |
| T | F | 38. Jesus gave <u>only Peter</u> the authority to forgive sins. | _____ |
| T | F | 39. Those who die in God's grace and friendship, but in a state of venial sin, must be purified in <u>Purgatory</u> to achieve the holiness necessary to enter Heaven. | _____ |
| T | F | 40. The power to forgive sin comes with the reception of the gift of the <u>Holy Spirit</u> . | _____ |

Essay

Respond to one of the following prompts in complete sentences.

- A. Explain the benefit of confessing one's sins aloud to a priest rather than silently to God.
- B. Who may receive the Sacrament of Anointing of the Sick?
- C. Explain how reparation helps to repair the wrong we have done through sin.



Unit 4 Test Answer Key

The Sacraments of Healing

Multiple Choice

- | | | | |
|------|-------|-------|-------|
| 1. c | 8. b | 15. a | 22. c |
| 2. b | 9. b | 16. a | 23. d |
| 3. b | 10. c | 17. c | 24. a |
| 4. d | 11. d | 18. a | 25. b |
| 5. a | 12. b | 19. d | |
| 6. d | 13. c | 20. d | |
| 7. c | 14. d | 21. b | |

Matching

- | | |
|-------|-------|
| 26. b | 31. a |
| 27. d | 32. c |
| 28. h | 33. e |
| 29. f | 34. j |
| 30. i | 35. g |

True or False

36. T
 37. F – *viaticum*
 38. F – all the Apostles
 39. T
 40. T

Essay

Responses will vary but should include some of the following points:

- A. Explain the benefit of confessing one's sins aloud to a priest rather than silently to God.
- Even on a purely human level, as the saying goes, "Confession is good for the soul." Honest conversations, though difficult, in which we take responsibility for our actions and seek to make things right again, are part of human life.
 - If you have admitted to wrongdoing and asked for someone's forgiveness, or if you have ever had a misunderstanding with a friend and then helped restore that friendship, you have some idea of what this kind of honesty can mean.
 - In the Sacrament of Penance and Reconciliation, by confessing our sins to the priest, we confess them to God, and, in absolution, are assured of God's forgiveness.
 - Confession is an essential part of the sacrament, and like every sacrament, it is a personal meeting with Christ.



Unit 4 Test Answer Key

B. Who may receive the Sacrament of Anointing of the Sick?

- The Sacrament of Anointing of the Sick may be received by any baptized Catholic above the age of reason (age seven) who is suffering from a serious illness.
- It may also be received by those about to undergo serious surgery, those who suffer from addictions or mental illness, and those who face the possibility of death due to illness or old age.

C. Explain how reparation helps to repair the wrong we have done through sin.

- The sacrament gives the penitent an opportunity to accept a penance, which is a prayer or action that repairs the harm caused by sin, from the priest.
- Sometimes this is a matter of justice: To repair the wrong we have done, we must, for example, return something stolen or pay for something we deliberately broke in anger.
- However, this is not the full reason for the act of reparation. Absolution takes away sin, but there may still be disorder within us. The penance we are given, which will often include prayer or an action, such as an act of mercy, is aimed toward our own spiritual health and well-being, to help us deal with the chaos or disorder within ourselves that led us to sin.
- The penance helps us to “reset” our hearts in the right direction and live as disciples of Christ.

