

Name _____

Unit 4 Reading Guide

The Sacraments of Healing

Chapter 9: The Sacrament of Penance and Reconciliation

Article 34: The Sacrament of Pardon and Peace

1. The Sacrament of Penance and Reconciliation and the Sacrament of Anointing of the Sick are called the _____ : one is the sacrament for the _____ and the other is the sacrament for the strengthening of those who are _____ as well as for the _____ .
2. The Sacrament of Penance and Reconciliation is one of the _____ of the Church, the liturgical celebration of God's forgiveness of sin, through which the sinner is reconciled with both _____ and the _____ .
3. The Sacrament of Penance and Reconciliation is the sacrament through which sins committed after _____ can be forgiven, . . . and we are reconciled with the Church through God's _____ . Because we are members of the Body of Christ, everything we do—for good or ill—affects the _____ . In the Sacrament of Penance and Reconciliation, our _____ , which have brought harm to ourselves and others, are _____ .
4. This sacrament has many names because it is a sacrament rich in meaning. It can be called the Sacrament of _____ This sacrament is also called the Sacrament of _____ , as the confession of sins is an integral part of the sacrament. In confessing our sins, we must _____ them. . . . Our confession is also an acknowledgment of God's _____ and _____ .
5. Another name for this sacrament is the Sacrament of _____ , for in this sacrament, through the priest's _____ , we receive _____ for our sins and the gift of God's _____ . It is called the Sacrament of _____ because the action of _____ on the part of the penitent . . . is necessary for the _____ of the sacrament. This sacrament is also called the Sacrament of _____ , because by it, in God's love, we are _____ to him and our brothers and sisters in Christ.



6. The Sacrament of Penance and Reconciliation is structured as a _____ between the _____, who is the minister of the sacrament, and the _____. It consists of _____ actions: _____ made by the penitent and then the _____ of the priest. The actions of the penitent are _____, _____, and the _____ to do what is possible to _____ the harm caused by sin. This last action on the part of the penitent is often called a _____.
7. The _____ is the person who repents of wrongdoing and seeks forgiveness through the _____.
8. _____ is any deliberate offense, in thought, word, or deed, against the will of God. Sin wounds human nature and injures human solidarity. . . . Sin is divided into _____ categories: _____ and _____. To commit a mortal sin is to _____, _____, and _____ choose to commit a serious violation of God's Law, and it is contrary to the final goal of a human being: happiness with God forever in Heaven. . . . Mortal sin is a _____. Three conditions make a sin a mortal sin: (1) it concerns a serious and grave matter, (2) it is committed with _____ that the action is sinful and in opposition to God's Law, and (3) it is _____ and deliberately.
9. _____ sin is a _____ offense against the will of God that diminishes one's personal character and weakens but _____ one's relationship with God. . . . The repetition of sins, even venial ones, leads us to develop _____, which are _____. Vices are often linked with the seven _____: pride, avarice, lust, wrath, gluttony, envy, and sloth.
10. Only God can forgive, and he has given that same power to _____ and _____. . . . This ministry is given to them through the Sacrament of Holy Orders. Bishops regulate this ministry in which the _____. . . . A priest must be available for this sacrament each time a Christian asks for it, as long as the requests are reasonable. As a _____, a priest must have respect and sensitivity toward those who confess to him. He must be faithful to the _____ of the Church. . . . A priest _____ to anyone what he hears in the Sacrament of Penance and Reconciliation. This is called "the _____" or "_____."

Article 35: Scriptural and Historical Background

1. In Jesus' teaching on conversion and forgiveness, and in giving authority to the _____ to forgive sins, the Sacrament of Penance and Reconciliation finds its _____. . . . All through his public ministry, Jesus _____ and taught about God's loving mercy toward sinners. When we hear in the Sacrament of Penance and Reconciliation "I absolve you from your sins" (*Rite of Penance*, number 46), we should remember [the curing of the paralytic], for when the _____ our sins in this sacrament, it is truly Jesus saying to us, "Child, your sins are forgiven."



2. Christian initiation did not abolish human nature, nor what is called _____, the human tendency toward sin resulting from _____. The life of the early Christians was a life of _____—this is, a continual turning toward God, even after Baptism. . . . This post-baptismal conversion is sometimes called a _____ or an _____.
3. You may wonder how the Bible, written so long ago, can have _____ to your life today. But accounts such as Peter's _____ are encouraging to us. Even though we try very hard to live in a way that is pleasing to God, we will _____. . . . But we have the Sacrament of Penance and Reconciliation available to us. Through this sacrament, we are _____—just like Peter.
4. The monks in the _____ practiced a more _____ form of penance. They confessed their sins _____ to a spiritual father and did a _____. Through the Irish monks, this custom gradually spread throughout the _____. . . . The Church's practice of the Sacrament of Penance and Reconciliation has followed this basic form ever since.

Article 36: The Rite of Penance and Reconciliation

1. The Sacrament of Penance and Reconciliation is a single entity made up of _____ actions: _____ actions of the penitent and _____ action of the priest. _____, or contrition, is _____ for one's sin and a hatred for sin, combined with the intention to _____ in the future. This is the primary act of the _____. . . . Contrition that springs purely from our love for God is called "_____." Contrition for other good reasons is called "_____." Both are gifts of God.
2. In the Sacrament of Penance and Reconciliation, we go a step further along this path, and, by _____ our sins to the priest, we confess them to _____. Thus, confession is an _____ of the sacrament. It is absolutely necessary after an examination of conscience to confess all _____ that are remembered so that they can be forgiven, and the _____ can be reconciled with God and the Church. The Church also highly recommends the confession of _____.
3. _____, or contrition, is an attitude of sorrow for a sin committed and a _____ not to sin again. It is a _____ to God's gracious love and forgiveness. _____ is the act of making _____ for something one did wrong that caused physical, emotional, or material harm to another person. _____ is an essential part of the Sacrament of Penance and Reconciliation in which the priest _____ the sins of the person confessing, in the name of _____ and the _____.
4. In this _____, Christ, the Good Shepherd, finds his lost sheep, and Christ, the Good Samaritan, binds up the wounds of the injured. . . . In this _____, we are given the gift of pardon and peace.



5. The Sacrament of Penance and Reconciliation is a _____ composed of these elements when celebrated by _____ : preparation of the priest and penitent, welcoming the penitent, and reading of the Word of God. . . . An _____ is a 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 _____ .
6. Most often, the Sacrament of Penance and Reconciliation is administered to individuals in _____ . However, this sacrament can also take place within a _____ This is an outline of what you can expect in confession: go to the priest, confess your sins, receive a penance, tell God you are sorry, receive absolution, and conclude.

Article 37: Penance and Reconciliation in Our Lives

1. Let us take a look at some of the effects of God's powerful action in this sacrament, and how we can take them to heart in our everyday lives: the _____ of all sin, _____ with God, _____ with the Church, remission of _____ , peace and serenity of conscience, and _____ , and an increase of spiritual strength for the Christian battle.
2. _____ refers to the state of definitive separation from God and the saints, and so is a state of _____ . _____ is a state of _____ or cleansing, which one may need to enter following death and before entering Heaven.
3. The Sacrament of Penance and Reconciliation, with the individual and complete confession of _____ , followed by _____ , is the only ordinary means of reconciliation with God and the Church. . . . The Sacrament of Penance and Reconciliation helps us to carry out our _____ to follow Jesus in love and service.

Chapter 10: The Sacrament of Anointing of the Sick

Article 38: The Sacrament of Healing and Strength

1. The Sacrament of Anointing of the Sick is God's gift for those who are suffering from _____ or _____ and those who are dying. It gives _____ and strength to a person who is _____ , and sometimes physical recovery is granted as well. . . . In this sacrament, in our weakest moments, we encounter _____ , the _____ .
2. _____ is one of the Seven Sacraments, in which a gravely ill, aging, or dying person is _____ by the priest and prayed over by him and attending believers. One need not be _____ to receive the sacrament.



3. Often illness can bring about a _____ in the heart, a _____ toward God and a greater appreciation of his gifts in our lives. Thus, _____ can be a turning point. But God sends healing, either _____, because illness and death have been conquered through his Son, Jesus Christ.
4. Jesus Christ, the Son of God, came among us as a _____ of body and soul. For some people who asked for _____, he both _____ their sins and sent them away physically whole. In these instances, his healing of _____ was a sign of the deeper healing of _____.
5. Those suffering from leprosy were told to leave their homes and live in perpetual quarantine on the outskirts of town. _____ became a symbol of the worst of diseases and the worst of consequences: physical isolation, ostracism, and banishment. For that reason, it became a _____ of _____ from God and the community—a symbol of _____ Jesus' healings are signs that even the worst separation from God and isolation from the community can be _____ and _____.
6. While he was among us, Jesus did _____ every sick person. But through his _____, Jesus announced a message for all: that the Kingdom of God was _____ and indeed was here. The gift of healing is a gift of the _____ to some members of the Church to build up the _____.

Article 39: Scriptural and Historical Roots

1. The _____ was instituted by Christ, and we find the scriptural foundation for this sacrament in the Gospel of _____ and the Letter of _____. This sacrament also has roots in the _____ of the Church.
2. The Sacrament of Anointing of the Sick includes an _____ with a _____. It is _____ called the _____. It is pressed from olives and is blessed by the bishop. The oil is a sign of _____, _____, and the presence of the _____. The use of _____ as a healing agent was familiar to the people of ancient times. It was a common remedy for _____.
3. Scriptural accounts of the _____ of Jesus are numerous. In one scriptural account, in the Gospel of Mark, Jesus invites his Apostles to share in his _____, using anointing with _____.
4. Since her beginning, the Church has celebrated _____ of those suffering from _____. Gradually, over the centuries, these anointings were used only to prepare people for _____. Because of this, the sacrament became known as _____. However, the sacrament itself, in its liturgy, always asked for _____ if it would be helpful to the _____.



5. Although every sacrament is a _____ and _____ celebration of the entire Church, no matter how many people are participating, the Sacrament of Anointing of the Sick had previously been celebrated with _____ and _____ present. Today, it is often celebrated within the _____.
6. The ministers of the Sacrament of the Anointing of the Sick are _____ or _____. They use _____ blessed by the bishop. If necessary, the _____ can be blessed by the priest celebrating the sacraments.

Article 40: The Rite of Anointing of the Sick

1. In the Early Middle Ages, monastic guest houses became the first _____. Out of concern for the needs of the sick, _____ were founded. _____ served the men and women suffering from leprosy on the island of Molokai . . . until he succumbed to the disease. . . . _____ began her society's work in India by taking in those who were literally dying in the streets and caring for them as for Christ himself.
2. The Church's greatest gift to the sick is the _____. In this sacrament, the Church offers the grace of God for _____ and _____. It may be offered to _____ or to a _____. It is often preceded by the _____ and followed by reception of the _____.
3. The Sacrament of Anointing of the Sick has three integral aspects: the prayer of _____, the _____ of hands, and the anointing with the _____. The laying on of hands is a sign of _____ and a gesture signifying the coming of the _____. The laying on of hands by the minister of the sacrament (_____) is in direct imitation of _____, who often laid his hands on those who asked him for healing.
4. The anointing with _____ is a sign of the presence of the _____. Through God's power and grace, the sick person receives strength to face serious illness, especially the _____ and _____ that can wear down every defense.
5. The Sacrament of Anointing of the Sick can be conferred _____ or _____. Celebrating this sacrament _____ emphasizes the union of those who are sick with the self-giving of Christ in the _____. Because the sacrament is celebrated _____, it also emphasizes the _____ of the local church community for the sick persons in its midst.



6. Any baptized Catholic above the _____ (age _____) who is suffering from serious illness may receive the sacrament, as well as those about to undergo _____. People suffering from alcoholism or other addictions may receive the sacrament, as well as those suffering from mental illness. The Sacrament of Anointing of the Sick may be received _____.
7. Whether celebrated within the Mass or outside it, the rite of the sacrament is essentially the same: greeting, sprinkling with _____ and instruction, the _____, and the _____, followed by the _____.
8. If someone is in danger of death, that person can, in addition to receiving the Sacrament of Anointing of the Sick, receive the _____ as _____. In the Eucharist, Christ is with the dying person who is ready to make the journey from this life to eternal life. . . . At the end of life, the _____ and _____, along with the Eucharist as _____, are the sacraments through which we complete our journey here on Earth.

Article 41: Christ's Healing Power

1. This sacrament reminds us to reflect often on the _____ of Christ. . . . This sacrament encourages us to offer up our _____ for the good of the entire Body of Christ, the _____, and for the good of the entire world. It encourages us to bring the healing and compassion of Christ to _____. It encourages us to accept pain, suffering, and death as the consequences of _____—but it also encourages us to trust that we will be raised up with Jesus.

(The quotation marked *Rite of Penance* on this handout is from the English translation of *Rite of Penance* © 1975, ICEL, section 46, in *The Rites of the Catholic Church*, volume one, prepared by the ICEL, a Joint Commission of Catholic Bishops' Conferences [Collegeville, MN: The Liturgical Press, 1990]. Copyright © 1990 by the Order of St. Benedict, Collegeville, MN. Used with permission of the ICEL. Texts contained in this work derived whole or in part from liturgical texts copyrighted by the ICEL have been published here with the confirmation of the Committee on Divine Worship, United States Conference of Catholic Bishops. No other texts in this work have been formally reviewed or approved by the United States Conference of Catholic Bishops. Used with permission.)

