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Intro to the Catechism of the Catholic Church CCP 201
Part II: Celebration of the Christian Mystery
Week 3: October 11th

IX. Sacraments of Healing. Through the sacraments of initiation, man receives new life and is incorporated into the Body of Christ. We carry this life in “earthen vessels” hidden with Christ in God. We are still subject to suffering, illness and death. Through the ministries of the Church we receive the power of the Holy Spirit to be healed of our woundedness in the sacraments of Confession (Penance, Reconciliation) and Anointing of the Sick (**CCC 1420-1421**).

1. **Sacrament of Confession.** Those who receive the sacrament of confession obtain pardon and mercy for the offense committed against Christ and the church. We must remember that through the confessing of our sins and receiving forgiveness that we are restored to ordinary family life (**CCC 1422**). The Prodigal son is an allegory for the doctrine of confession. In it you have sin, repentance, confession, forgiveness and restoration leading you back to the family of God (**CCC 1423-1424**).

A. Conversion to Christ is current and on-going. Although we have been incorporated into the body of Christ the sacraments of initiation did not remove human weakness.

1. Concupiscence, the inclination to sin, remains and with the help of the Holy Spirit we are called to struggle in grace towards holiness (**CCC 1426**).

- a. Conversion is not just a human work, but the movement of a contrite heart in grace toward the merciful God. This contrition is seen in visible signs, gestures and works of penance (a few to note: reading of Scriptures, praying the stations of the cross, self-denial—fasting, etc...) (**CCC 1428, 1430**).

1. The word conversion in the Gk. is **paenitere** which in L. means “*contrition*.” The root **poena** is “*punishment*.” This is the relationship between conversion, contrition and penance.

- b. These works of penance are also called “*make satisfaction for*.” This is done to be made back to “*full spiritual health*” (**CCC 1459-1460**).

2. Interior repentance is a radical representation of our whole being with and toward God. There is an interior resolution to change as we gaze upon the sacrifice of Christ (**CCC 1432-1432**).

B. Christ establishes the Sacrament. Christ prepared his apostles to act as fathers in the church and mediators of the sacrament (**CCC 1461-1462**). He said to Peter: “*I will give you the keys...the power to bind and loose*” (Mt.16.19). He also told the apostles “*if you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained*” (Jn.20.23). Reconciliation with the church is inseparable from reconciliation with God (**CCC 1441-1445**).

1. Mk.1.40...Healing of the Leper...Christ instructs leper to go before the priest, according to the law of Moses, and offer up penance tailored to the debt to be reinstated into the covenant of Israel.

- a. This is the same with the law of the new covenant in so far as the leprosy is the spiritual leprosy of sin--we need to confess before the priest and offer up penance to be reinstated into the new Covenant of Israel.

2. Beneath the changes in the discipline of the doctrine it is still comprised of two essential elements: (1) man who undergoes conversion by way of the Holy Spirit, and (2) God’s intervention on behalf of the Church through the priest who is in “*persona Christi*” (**CCC 1448; 1461-1462**).

C. Effects of the Sacrament. The power of the sacrament draws you back into an intimate relationship with God. Ultimately reconciliation is about relationship and is the goal of the sacrament (**CCC 1468**).

1. In this sacrament we anticipate the judgment of God that we will know at the end of our earthly life. In converting to Christ through penance and faith, the sinner passes from death to life and will know the beatific vision (CCC 1470).

2. Anointing of the Sick. *“By the sacred anointing of the sick and the prayer of the priests the whole church commends those who are ill to the suffering and glorified Lord, that they may raise them up and save them. And indeed she exhorts them to contribute to the good of the people of God and uniting themselves to the passion and death of Christ” (CCC 1499).*

A. Anointing in the Economy of Salvation.

1. The sacrament of anointing has as its purpose the conferral of a special grace to deal with the difficulties in dealing with death.
 - a. The powerlessness and limitations of man at this time provokes man to search for God at the glimpse of his death (CCC 1500-1501).
2. The prophet Isaiah highlights that the “sick man” of the Old Testament who lives in the presence of God, understands that suffering has redemptive value.
 - a. God’s forgiveness initiates healing. It is the experience and encounter with our Lord that provokes a deeper conversion (CCC 1501).
3. Christ’s compassion toward the sick and his many healings are a resplendent sign that God has visited his people. He has come to heal the whole man soul and body. Consider the words: *“I was sick and you visited me” (Mt.25.36).*
 - a. Christ’s more radical healing is the victory over sin in his own Passover whereby he give us the power of the grace of the sacrament to rise up with the Lord in our own victory(CCC 1507).
 - b. **James 5.14-15...**Tradition has recognized that this verse is the institution of the anointing of the sick. A sacrament that is conferred through the priesthood in order for the deeper healing of the faithful Christian (CCC 1510).

B. Effects of the Sacrament. There is a unique participation in the mission of Christ via the Anointing of the Sick.

1. **A particular gift of the Holy Spirit:** This is the grace given for strengthening, peace, and courage to overcome the difficulties that go with the condition of serious illness (CCC 1520).
2. **Union with the passion of Christ:** the grace given to unite more fully to the passion of Christ—an event that was and continues to be the climax of salvation history. We are called to acquire a new meaning of our life by participating in this saving work of Jesus (CCC 1521).
3. **An ecclesial grace:** Intercede on behalf of the Church (CCC 1522).
4. **Preparation for the final journey:** Completes our conformity to the death and resurrection of Jesus Christ fortifying our final struggles before entering the Father’s house (CCC 1523).

X. The Sacraments at the Service of Communion. The sacraments of Holy Orders and Matrimony are directed towards the salvation of others, although personal in their vocational calling, they are at the service of others. They reveal two separate missions of the church while at the same time building up the Kingdom of God (CCC1534-1535).

1. Sacrament of Holy Orders. *“Holy orders (designated order by which the word was used in antiquity to explain a civil governing body) is the sacrament through which the mission entrusted by Christ to his apostles continues to be exercised in the Church until the end of Time. There are three degrees: episcopate, presbyterate, and diaconate” (CCC 1536-1537).*

A. The Sacrament of Holy Orders in the Economy of Salvation History.

1. **The priesthood of the Old Covenant:** The chosen people of God were constituted by God as a “kingdom of priests and a holy nation.” But within the people of Israel, one of the twelve tribes were selected to “offer up gifts and sacrifice for sins on behalf of the men” (cf. Ex.29. 1).

a. This constituted the priesthood of the Old Covenant which would only bring about a temporary restoration leading to the need for the one true sacrifice of Christ (Heb.5.3) (CCC 1539-1541).

b. Everything that the priesthood of the Old Covenant prefigures finds its fulfillment in Christ. Melchizedek is the ultimate typological figure who is priest and king offering up bread and wine (CCC 1544).

1. Christ's priesthood is made present through his ministerial priests—*"Only Christ is the one true priest, the others being his ministers"* –Aquinas (CCC 1545).

2. Two participations in the one priesthood of Christ.

a. The lay faithful exercise their baptismal priesthood through their participation, according to their own vocation, as priest, prophet, and king (CCC 1546).

b. The ministerial priesthood is at the service of the common priesthood. The ministerial priesthood is "a means" by which Christ unceasingly builds up the priesthood. In the name of the whole church they are offering up prayer and sacrifice for the body of Christ (CCC 1547; 1552-1553).

3. The Three degrees of the Sacraments of the Holy Orders.

Ecclesial orders are manifested in three degrees: bishops, priests, deacons. There are two degrees of the ministerial priesthood, episcopacy and presbyterate, and the diaconate is called to serve them (CCC 1554).

a. The episcopate receives the fullness of Holy Orders as he is integrated into the apostolic college and becomes visible head of a diocese (CCC 1555-1556).

4. *"The sacrament of Holy Orders is conferred by the laying on of hands followed by a solemn prayer of consecration asking God to grant the ordained the graces of the Holy Spirit required for his ministry. Ordination imprints an indelible sacramental character"* (CCC 1597).

2. Sacrament of Matrimony.

Matrimony is the sacrament by which a baptized man and a baptized woman bind themselves for life in a lawful marriage and receive grace to fulfill the duties of the married state. The sacrament is ordered to the procreation and education of offspring (CCC 1601; 1604).

A. Marriage in God's plan. Sacred Scripture begins with the creation of man and woman and concludes with the marriage supper of the lamb (Rev. 19.7). The bookends of Scripture speak about marriage and its mystery. The whole revelation of Scripture and salvation history is constantly emphasizing the language of marriage. It is the marriage of the new covenant that is the culminating point on the cross (CCC 1602).

1. Marriage is not a purely human institution like many see it, rather it is divinely inspired and a vocation to holiness in the wisdom of Christ and his Church (CCC 1603). Scripture affirms this truth:

a. Gn.2.18... *"Therefore a man leaves his mother and his mother and cleaves to his wife."*

b. Mt.19.6... *"So they are no longer two but one."* The aforementioned passages speak to the deepest mystery of the vocation of matrimony and how this leaves footprints to the Trinity (CCC 1604-1605).

2. Seeing God's covenant love with Israel in the marriage of exclusive and faithful married love, the prophets prepared the conscience of the chosen people for a deeper understanding of the indissolubility of marriage (CCC 1611).

a. Married love is a reflection of God's love. In the Song of Solomon we read... *"love is as strong as death that many waters cannot quench"* (Song 8.7).

3. Marriage in the Lord. Christ's first miracle at the presence of a wedding not only foreshadows the wedding Feast of the lamb, but it also confirms the goodness of marriage (CCC 1612-1613).

a. Eph.5.25-32...the grace of Christian marriage is a fruit of Christ's cross, the source of Christian life (**CCC1616**). Paul highlights this when he states: "*Husband love your wives, as Christ loved the Church and gave himself up for her, that he might sanctify her.*"

B. Matrimonial consent. Marriage is based on the consent of the two parties in order to give themselves in covenant love faithfully and fruitfully for the sake of the church. (**CCC 1625-1627; 1662**).

1. Marriage introduces an ecclesial order therefore it is fully realized in the celebration of the mass (**CCC 1631**).

C. The Effects of the Sacrament. This special sacrament has with it by the nature of the bond a special consecrated dignity strengthening every action in the vocation. G.K. Chesterton once stated: "*The nature of love is to be bound.*" The fruitfulness arises out of this nature (**CCC 1638**).

1. What is the marriage bond and the grace that comes with this special sacrament? The consent that the spouses mutually give and receive one another is sealed by the Trinitarian Life. Authentic married love is caught up in divine love; speaking the language of God fluently (**CCC 1639**).

a. Christ is the source of grace that perfects love and is the mediator towards holiness. This holiness comes through the joy of sharing one another's burdens (**CCC 1640-1642**).

D. The Goods and requirements of conjugal love. Conjugal love involves a totality, in which all the person: body and instinct, power of feeling and affectivity, aspiration and spirit of the will are given to one another. Its aim is the deepest possible personal unity.

1. This unity is enriched when there is an unwavering fidelity to the spouse. Just as Christ's fidelity to his spouse led him to the cross, so we in definitive action meet our own spouse upon our cross (**CCC 1647**).

2. By its very nature the marital bond is ordered to procreation so that it would reflect the deeper meaning of the divine language of the Trinity (**CCC 1652**).

a. The fruitfulness of this love extends to communicate the love that it reflects in handing on the faith of Christ. Parents are the principal educators of the faith (**CCC 1653**).

E. Domestic Church. "*The Christian home is the place where children receive the first proclamation of the faith. The family home is called "the domestic church" as it reflects a life of community of grace and prayer, a school of human virtues and charity*" (**CCC 1666**).

***discuss sacramentals