

## THE SACRAMENTS OF UNITY AND ANOINTING OF THE SICK SESSION 24

**Prayer:** Creed

**Image:** Wedding at Cana ; Washing of the Feet

**Homework:** Read John Chapters 18-19

### **REVIEW OF WHAT IS A SACRAMENT?**

\*The 7 Sacraments are:

•Baptism, Confirmation, Eucharist, Reconciliation, Anointing of the Sick, Marriage, Holy Orders

\*Instituted by Christ...

\*The work of Christ...

\*Affects are permanent and eternal...

\*For the purpose of salvation

### **SACRAMENT OF ANOINTING OF THE SICK**

#### INSTITUTED

Through the healing miracles of Christ, particularly we can point to the healing of the paralytic when Jesus explicitly connected the forgiveness of sins and healing.

Also through the Apostle James who instructed: "Is any among you sick? Let him call for the presbyters of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven." (Jas 5:14-15)

#### PREFIGURED

Healing of Naaman the Leper by the Prophet Elisha and the instructions the Archangel Raphael gave to Tobias for the restoration of sight to this father Tobit.

#### ESSENTIAL ELEMENTS

\*Administered by a priest who stands in the person of Christ

\*Administered "in case of grave illness."

\*Oil that is produced from plants, most favorably olive oil that has been blessed by the Bishop. The oil, along with Sacred Chrism and the Oil of Exorcism, is blessed at the Chrism Mass each year.

\*The spoken words of anointing: "Through this holy anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit. May the Lord who frees you from sin save you and raise you up."

### AFFECTS OF ANOINTING OF THE SICK

- \* The forgiveness of sins
- \* Healing according to God's will in body and spirit
- \* Anoints one's prayers offered through their suffering and illness.

## **SACRAMENTS OF UNION: MARRIAGE AND HOLY ORDERS**

### **MARRIAGE**

#### INSTITUTED:

The First Miracle of Christ at the Wedding of Cana. Jesus also referred to himself as the Bridegroom and the Church as the Bride. We see this imagery very clearly in the Book of Revelation (Rev. 19:7-9).

#### PREFIGURED:

Although it was made a Sacrament by Christ, marriage is the sacrament that was most clearly established and given in the Old Testament, beginning with Adam and Eve. Marriage was the metaphor most often used by the prophets, primarily Isaiah, Jeremiah, Ezekiel and Hosea, to describe the relationship between God and the people of Israel, His bride. (CCC 1611) Hosea was even given the command to marry Gomer, an adulteress, as a testimony and the embodiment of the relationship between God and Israel. While it sounds extreme and maybe even unimaginable by our standards, not only was the living out of the prophetic word a common practice by the Biblical prophets, but we can see this as God's commands and activity being incarnated in life and the history of humanity.

#### ESSENTIAL ELEMENTS

- \* Between a man and a woman: The only form of marriage that was Instituted by Christ and described in Sacred Scriptures is marriage between a man and a woman. The Church does not have the authority to change to this.
- \* Consent is the essential element. In the words of the Catechism: "If consent is lacking, there is no marriage." (CCC1626). This also means that when we begin talking about annulments, the issues, or necessary factors, for consent take on a significant role. This includes aspects like having full knowledge of what one is doing, the possibility of coercion, that one is free to marry, and a understanding of the sacramental goods of marriage
- \* Witnessed by a lawful minister

#### AFFECTS OF MARRIAGE

- \* Through marriage, the love of the spouses is brought into "the Communion of Love of Christ and the Church.
- \* The bond is made perpetual and exclusive (CCC 1636)

- \* The Bond is sealed by God (CCC 1639). It no longer exists as merely a human contract, which can be broken through legal agreement, such as divorce.
- \* Directs the bond toward the attainment of Holiness (CCC 1641). It is no longer simply for terrestrial purposes, such as a partnership living arrangement, to promote careers or mutual enjoyment.
- \* The Goods of Marriage: We can look at the history of salvation to reveal the Goods of Marriage. It is important to note that these are not required to make a marriage, but are the normal fruit of the Sacrament:
  - Pro-creation and the having of children. If a couple is unable to have children, this does not effect the validity of marriage. In these cases, most couples are strongly encouraged to consider adoption, and in reality, most couples in this situation desire adoption since one of the fruits of the Sacrament isn't simply the creation of children, but a desire for pro-creation.
  - Fidelity or Faithfulness
  - Permanence
  - The unity of the Spouses

#### ANNULMENT, OR A DECLARATION OF INVALIDITY

What we commonly call an annulment, which is a declaration of invalidity of the Sacrament, is the manner in which the Church is asked to examine if the essential elements to the Sacrament of Marriage were present at the celebration of the marriage. The effect of this declaration would be to formally state that at least one of the essential elements was not present, therefore a Sacramental Marriage did not happen. Regardless of a situation of divorce or separation, unless there has been a *Declaration*, the spouses are married, although there are provisions in the Church for formal separation, but this does not effect the married status.

Nothing that happens after the Marriage effects the validity of the Sacrament--this is not different from Baptism or any of the other Sacraments. It may be that things which occur afterward can serve as evidence to support a reason for invalidity. For example, if after the wedding one spouse says that they never intended to have children, but only said that they did because the Church requires it, that would support a claim that at the time of the wedding they did not intend to have children and therefore were not intending a Sacramental Marriage.

## **HOLY ORDERS**

The Sacrament of Holy Orders is bestowed through Ordination, which is that one is *Ordered* toward Christ in a particular way. There are essentially two expressions of the Sacrament of Holy Orders, the Diaconate and the Priesthood. While the Order of Deacons and Order of Priesthood are substantially different, the Order of Bishops is not substantially different from the Priesthood. A Deacon, whether permanent or transitional (transitional meaning with the anticipation of ordination to the Priesthood), is ordered to Christ in the person of the Church. This is why they can celebrate Sacraments in the name of the Church, but not in the person of Christ; they serve as a sign of the Church in the world (proclaiming the Gospel, visiting the sick, administering the chalice); and are ordered (not commanded) to serve the Church. The Priest is ordered in the Person of Christ (*in Persona Christi Capitus*). This means that when acting in accordance with his ordained office, it is Christ who is acting; he speaks with the authority of Christ speaking. The Bishop receives not a different order, but the fullness of the Priesthood.

These are the only Sacraments of Holy Orders in the Church. The profession of vows by Religious, appointment of a Cardinal or election of a Pope are not through Sacraments.

### INSTITUTED

The Last Supper which includes two events. The Institution of the Eucharist and the Washing of the Feet, which is the account of the Last Supper in John's Gospel.

### PREFIGURED

The priesthood is prefigured first in the sacrifice offered by Abel. Also in Melchizedek, the priest to whom Abraham presented his offering after rescuing Lot and defeating Ched'-or-lao'mer. And then in the priesthood of Aaron, although it is of the Order of Melchizedek that the promised messiah will belong.

### ESSENTIAL ELEMENTS (PRIESTHOOD)

- \* Baptized Male:
- \* Through the authority of a Bishop
- \* By laying on of hands
- \* Anointed with blessed oil

### AFFECTS OF THE SACRAMENT

Orders one into the ministerial Priesthood in the person of Christ the head for the service of the Church (CCC 1142). One ordained as a priest is configured *En Persona Christi* and stands in the person of Christ, while one ordained as a Deacon stands in the person of the Church, being the ordained representative of the Church. We can see the effects of this in the administration of the tasks suitable for the priest or the deacon. A priest is the proper administrator of the Sacraments as the continuing and active work of Christ--baptism having a special character and the minister being the witness of the sacrament of marriage, rather than the one conducting the sacrament. This is why a priest is essential to the celebration of the Mass, but a Deacon may preside over a communion service, or funeral outside of Mass. The Deacon is acting as the authorized representative of the Church. The Deacon is also given the particular task of visiting the sick, although he may not administer anointing of the sick.