

LESSON 43: ANOINTING OF THE SICK

Instruction for Faith Educators

For Basic Level / Age 9	:	Cover points 1 to 9
For Intermediate Level / Age 12	:	Cover points 1 to 9
For Advanced Level / Age 15	:	Cover points 1 to 14

Revision from previous lesson:

In the previous lesson, we learned about the Sacrament of Penance and Reconciliation, which is a Sacrament of forgiveness of sins. That Sacrament is meant for our spiritual healing. In this lesson, we learn that Jesus is also concerned for our physical wellbeing and has given us a Sacrament for those who are physically ill: the Sacrament of Anointing of the Sick.

Current lesson:

1. Illness and suffering are among the gravest of human problems, and it came as a result of Original Sin. The recent Covid-19 pandemic is a stark reminder to all humanity of the effects of Original Sin, personal sin, and systemic sin upon mankind. Original Sin brought about sickness and death.
2. This Sacrament is meant to strengthen those who are being tried by illness.
3. Our Lord Jesus met with many ill people along the path of His ministry and He demonstrated great compassion for them.
4. The Sacrament can be requested “when in danger due to sickness or old age” (CIC 1004).
5. The Sacrament used to be called “extreme unction” in the past, as it gradually evolved into a Sacrament that was administered only to those in danger of death. But the Second Vatican Council (1962-65) had restored it to the role it had in the Apostolic Church.
6. This anointing was alluded to by Mark and clearly promulgated by James the Apostle and brother of our Lord Jesus (CCC 1511).

Mark 6:13: “They (the Twelve) drove out many demons, and they anointed with oil many who were sick and cured them.”

James 5:14-15: “Is anyone among you sick? He should summon the presbyters of the church, and they should pray over him and anoint (him) with oil in the name of the Lord, and the prayer of faith will save the sick person, and the Lord will raise him up. If he has committed any sins, he will be forgiven.”



7. The priest lays hands on the sick, prays over them in the faith of the Church, and anoints them with the oil of the sick (CCC 1519).
8. When administered as last rites, it includes Penance, Confirmation (when lacking), Anointing of the Sick, and Viaticum (Latin, “that which you take on the road”).
9. Effects of the Anointing of the Sick are:
 - A) *A particular gift of the Holy Spirit* (CCC #1520): Strengthening, peace and courage to overcome the difficulties that go with the condition of serious illness or the frailty of old age.
 - B) *Union with the passion of Christ* (CCC #1521): The sick person receives the strength and the gift of uniting himself more closely to Christ’s suffering.
 - C) *An ecclesial grace* (CCC #1522): The sick person contributes to the sanctification of the Church and to the good of all men for whom the Church suffers and offers herself.
 - D) *A preparation for the final journey* (CCC #1523): The Anointing completes our conformity to the death and Resurrection of Christ, just as Baptism began it.
10. Will the sick person always be healed? Maybe, if it is conducive to the salvation of his soul. Otherwise, the Sacrament prepares him for passing over to eternal life (CCC 1532).
11. Today some Christians go to extremes in their expectation of divine healing. Both these extremes are wrong:

On the one hand, some say that if a Christian is not healed of all his diseases, this reflects his lack of faith. God does not always remove our infirmities. Even in the Apostolic church, not everyone was healed of their disease. One good example was Timothy, who had frequent ailments (1 Timothy 5:23).

On the other hand, some others claim that divine healings were only for the Apostolic age and no longer happen today. But the command from St James the Apostle in James 5:14-15 has never been revoked.
12. Our healing, like all things, is subject to God’s will. We have a promise of healing, but not an unqualified one. It is conditional on the will of God.
13. Christians are advised to not ignore the necessity of medicinal means of treatment.
14. Even where God does not heal, there is always spiritual discipline and training that can result from facing illness and adversity. God often permits these trials for our own sanctification. He also uses our suffering to help others. If we suffer from illness, we should look upon it as an opportunity for good, such as by offering up our sufferings for our own sanctification and for our departed brothers and sisters in Christ.



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