

Anointing of the Sick

Sickness, suffering and old age are always a trial. These states can lead to worry, sometimes despair and rebellion against God. But they can also lead to a search for God, a return to Him. For the sick, the Church continues the acts of healing and salvation which Christ performed during His life on earth.

A specific gift of the Holy Spirit

The grace of this sacrament is the grace of comfort, peace and courage to overcome the difficulties of illness. This gift of the Holy Spirit renews our confidence and faith in God, and strengthens us against the temptation to become discouraged and worried about death. It can also lead the sick person to be healed if that is God's will. Furthermore, if he has committed sins, they will be forgiven.

The union to the Passion of Christ

Through the grace of this sacrament, the sick person receives the strength and the gift to unite himself more intimately to the Passion of Christ. Suffering, after-effect of original sin, becomes a participation in the mission of salvation of Jesus.

An ecclesial grace

In the Communion of Saints, the Church intercedes for the good of the sick person. And in his turn, through the grace of this sacrament, the sick person contributes to the sanctification of the Church and to the good of all the people for whom the Church suffers, offering himself through Christ to God, the Father.

A preparation for the final passage

The anointing of the sick fortifies us for the last struggles at the end of our earthly life, before entering the House of our Father.

2004

we make up: the Church. In a word, we are responsible in this Christian society that invested with responsibilities of king, priest and prophet. capable of participating in the mission of Jesus Christ, and God, confirmation makes us accomplished Christians, intelligence, science, counsel, piety, the strength and fear of Through the seven gifts of the Holy Spirit: wisdom, **Adults in faith and in Christian life**

life. It can only therefore be received once. Like baptism and the sacrament of the holy orders, it is for oil and balm consecrated on Holy Thursday by the bishop.

Through the seven gifts of the Holy Spirit: wisdom, prayer, the imposition of hands, and the placing of the of the apostles, who bestowed this sacrament through Throughout the centuries, it was the bishops, as successors plunging into Christ's death, from where we come out "reborn" in the Spirit, we live God's life.

The new universe of the baptized is that of paschal faith. To believe is to identify God living as Father, Son and Holy Spirit, and recognize his work of redemption, accomplished through Jesus Christ. Only God can free us from ourselves, but he doesn't save us without our participation. He waits for an answer from us: faith. Conversion is the fruit of grace, more than anything else it is our concern!

An induction into the Church
We enter a new family through baptism, a family of all the children of God, brothers and sisters of Christ. Through the sacrament, we are incorporated into the Body of Christ, who is the Church.

Confirmation

After Easter, Pentecost! Confirmation not only gives us the grace to realize our own salvation, but turns us towards others to love and help them, and to show them Christ. **A grace of strength and courage**



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The Seven

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A personal commitment
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The door to all the sacraments
Baptism takes us from the world of sin, that is none other than the kingdom of the dead, to the kingdom of grace, this new universe, governed by the laws of gratitude and gifts, through the law of love. The rite of Christian initiation expresses this passage: in fact, through this symbolic plunging into Christ's death, from where we come out "reborn" in the Spirit, we live God's life.

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Even though today the meaning of life is no longer obvious to a lot of people, it is important to rediscover the importance of our baptism, its overwhelming power, with all the wonders it opens us up to and through which it commits our whole life.

Baptism

Reconciliation

The parable of the prodigal son, when the father waits for the return of his son, illustrates perfectly the sacrament of penitence. God would not be a father if he condemned us to die for ever, after having given us life. To see ourselves as sinners, is to see the reality of our lives. And God gives us His forgiveness.

A difficult step

It takes a lot of confidence and faith to accept to tell a priest the acts which have destroyed or interfered in our relationship with God. And yet, how do we find Him again, when we have left Him or have distanced ourselves from Him without recognizing our mistakes? "Father, I have sinned against Heaven and you". These words of confession and regret allowed the prodigal son to return to his father in truth.

An awareness that opens up the future

Sinfulness does not free us. On the contrary, we become slaves of idols that capture all of our desires. We are sometimes blinded to the damage that evil does to us. To be released from the hold that these artificial paradises have on us, we must fight: this is the spiritual combat.

In the parable of the prodigal son, reconciliation begins to happen when the son begins to understand his fall. He turns around and goes back.

Grace permits us to regain freedom

The father was waiting for his son, when he saw him he rushes forward, kisses him and shows his joy. The son has regained freedom and trust.

The sacrament of reconciliation is the moment of meeting God who offers us His forgiveness, strengthens our perseverance, enlightens our conscience, and helps us rediscover freedom and trust. Then we can rejoice!

Marriage

The requirement to live together and the promise to create love out of the joys, hardships, hopes, and everything that a day and life can bring, make up this sacrament.

Otherness and communion

The Bible asserts the dignity of a human being created in the image and resemblance of God. And several centuries before Christ, the Bible dared to declare equality between man and woman and puts forward this remarkable idea of a dual humanity: man and woman, man or woman. No one is everything. It is because there is this "otherness" that there can be communion.

Marriage is a prophecy

In the couple there should be no competition or fusion, we must learn communion. The couple is a world of respectful relations that guarantees differences in communion. To marry, is to live what God wants for the whole of humanity: a reconciled humanity, where differences are respected as a source of harmony and enrichment and not of hostility and competition. The home, symbol of the humanity that God desires, is therefore essential to social life.

The mission of a Christian marriage

Faith transfigures love. The Trinity lays the foundation of marriage: it is to consent to the other's freedom to build a family with children; to experience fairness, that forgiving justice where each is recognized for what he is and for his profound uniqueness; to respect the differences, which themselves give rise to communion.

The Eucharist

The presence of Christ among us, that is the Eucharist. It is the greatest and most divine of all the sacraments. The other sacraments give us grace, but the Eucharist gives us the source of the grace, God Himself!

The realisation of a promise

Jesus promised the Eucharist long before he instituted it. In the Gospel of St John, we read that after having said to the Jews: "I am the bread that has come down from heaven", and then he added: "...and the bread that I shall give is my flesh, for the life of the world". On the eve of His death, Jesus fulfilled this promise during the Last Supper.

Our food

For us to be intimately united to Him, Jesus Christ wanted to become our nourishment. We must prepare ourselves carefully, because it is a home for God. The first step is a pureness of conscience; to which we must join strong faith, firm hope and a loving heart. And in thanksgiving, a profound feeling of humility, adoration and gratitude.

Jesus Christ lives in us and we live in Him

Intimately linked to Jesus Christ, we become united in body and spirit with Him. The spiritual life of grace is thus maintained and increased in our soul.

Moreover, this sacrament weakens our greed, and moderates the strength of our passions.

Finally, the Eucharist gives us the promise of eternal life and a glorious resurrection. It is a seed and bud of immortality.

Having risen, Christ is living and present in the world.

The Orders

In the old Alliance, priests expressed the devotion of their people to God by offering animals; but these sacrifices didn't bring the forgiveness of sins or grace.

One priest, Christ

During His whole life, Christ offered himself to His Father and His people. His sacrifice was everyday, it was total. He is our only mediator with our Father.

Everyone in the Church is a priest

All those who are baptized participate in Christ's sacrifice. It is the common *vocation of the faithful*, that has a triple function: to participate in the celebration of the sacraments and the liturgy (priest), to make the Gospels known (prophet), and to carry the responsibility of the whole Body of Christ, of the Church (king). We exercise this vocation in whatever we do with love.

The ordained minister

Another participation in the mission of Christ is conferred by the sacrament of the Order. It is the ministerial vocation of those consecrated to serve in the name of Christ-Head of the Church amongst the Community. Priests minister to God's people through teaching, divine worship and giving direction to the pastoral community.

The three degrees of the ordained ministry

The Bishops, successors of the apostles are the visible heads of the local Church, in communion with the Bishop of Rome; priests are their assistants; the deacons are ordained for the tasks of service to the Church.