

Sacrament of Anointing of the Sick

Intergenerational Program

“The Sacrament in Word, Symbols, and Ritual”

Learning Objectives

The Sacrament of Anointing guides learners of all ages to...

- develop a deeper understanding of the theology, symbols, and rituals of the Sacrament of Anointing (*know-what*)
- recognize the importance of the Jesus’ healing ministry and how it continues in the Sacrament of Anointing and Church’s pastoral care of sick (*know-why*)
- utilize their understanding of the sacrament to participate more actively and more meaningfully in the parish’s celebration of the Sacrament of Anointing and the Church’s pastoral care of the sick.

Catechism Connection

#1499-1532

Background Readings

Catechism of the Catholic Church. Washington, DC: USCC Publishing, 1997.

Pastoral Care of the Sick: Rites of Anointing and Viaticum. Congregation for Divine Worship. 1972.

Hughes, Kathleen. *Saying Amen – A Mystagogy of Sacrament*. Chicago: Liturgy Training Publications, 1999.

Richstatter, Thomas. *Sacraments – How Catholics Pray*. Cincinnati: St. Anthony Messenger Press, 1995.

Richstatter, Thomas. *Anointing of the Sick: A Parish Sacrament*. (Catholic Update C0196) Cincinnati: St. Anthony Messenger Press.

Potential Uses

- Preparation program before the parish celebration of the Sacrament of Anointing
- Preparation session for adults in the RCIA
- Preparation program on the Sacrament of Anointing of the Sick connected to Sunday Lectionary readings illustrating Jesus’ healing ministry, such as the healing of the blind man (John 9:1-41, Fourth Sunday of Lent, Cycle A), bring the daughter of Jairus back to life (Mark 5:21-43, Twelfth Sunday of Ordinary Time, Cycle B), curing the Canaanite woman’s daughter, (Matthew 15:21-28, Twentieth Sunday of Ordinary Time)

Session Resources

Before the Session

Environment

Set-up a prayer center (table) with the symbols of the Sacrament of Anointing: Bible, cross or crucifix, bowl of oil, paschal (Easter) candle, *Pastoral Care of the Sick* book.

Home Kit

To bridge the session from the parish to the home prepare a variety of “take-home” symbols that you can give the participants during the session. At the end of the session give them the *Ritual Moments* from the home activities section and encourage them to reflect on the symbols in prayer at home.

Suggested Take Home Symbols

- A prayer for the sick – to remind them to pray continually for the sick of the parish and world
- A prayer card with Gospel stories of Jesus’ healing the sick
- A small (plastic) bottle of oil (olive oil or vegetable oil) to take home with them – to remind them that oils signifies healing, strengthening, and the presence of the Spirit.

Home Activities at Generations of Faith Online

- Meal Ritual: God’s Healing Presence
- Ritual Moments: Anointing of the Sick
- Scripture Reflections on Anointing
- Table Prayer: Healing and Anointing

People of Faith – Generations Learning Together Magazines (Harcourt Religion)

- *Celebrating the Sacraments: Anointing of the Sick* (Volume 4, number 4)

Catholic Update (St. Anthony Messenger Press)

Anointing of the Sick: A Parish Sacrament. Thomas Richstatter, O.F.M. Catholic Update C0196.

Prayer Resource

For additional prayer services consult:

Haas, David. *Increase Our Faith – Parish Prayer Services for Whole Community Catechesis.* (Three Volumes: Year A, B, C) Mystic, CT: Twenty-Third Publications, 2004, 2005, 2006.

Materials for the Session

Gathering

- Name tags
- Community building activities

All Ages Opening Learning Experience

- Opening Prayer Service Handout
- Bible

In-Depth Learning Experience

Supplies

- Small, clear bowls of oil for each group or table
- Large band aid for each person
- Marking pens for each table
- Post-it Notes

Handouts

- Prayer Card: Praying for the Sick and Suffering
- Celebrating the Sacrament of Anointing of the Sick: Rite and Symbols
- Prayer Texts in the Sacrament of Anointing of the Sick
- *Anointing of the Sick: A Parish Sacrament. Thomas Richstatter. (Catholic Update C0196) Cincinnati: St. Anthony Messenger Press.*

Books

- Bible for leader: New Revised Standard Version – Catholic Edition or Revised New American Bible
- New Testaments: one Bible for each family or for each table group

Video Options: See lesson plan for resources.

Drama Options: See lesson plan for resources.

Sharing Learning Reflections and Home Application

Closing

- Closing Prayer Service

Session at a Glance

Part One: Gathering (5 minutes)

Part Two: All Ages Learning Experience (15 minutes)
(Includes Opening Prayer Service)

Part Three: In-Depth Learning Experience (90 minutes)

Choose a Learning Group Format

- Whole Group Format
- Age Group Format
- Learning Activity Centers

Learning Plan

1. Jesus' Ministry of Healing
2. Introduction to the Sacrament of Anointing of the Sick
3. Rituals and Symbols: Prayer of Faith
4. Rituals and Symbols: Laying On of the Hands
5. Rituals and Symbols: Anointing with Oil

Part Four: Sharing Learning Reflections and Home Application (25 minutes)

Part 5. Closing Prayer Service (5-10 minutes)

Part 1

Gathering (5 minutes)

1. Registration and Hospitality

- Welcome people and ask them to sign in for the program.
- Provide name tags or invite people to make their own.
- Distribute the Home Kit for the session, including any handouts participants will need for the session. (You can also distribute handouts for the In-Depth Learning program at the beginning of the activity.)
- Invite people to share a meal; depending on time of day, the program may end with a meal instead.

[spoken text] Welcome the participants to the program and introduce the theme of the session, using the words below or your own words.

The Sacrament of Anointing session presents an understanding of the theology, symbols, and rituals of the Sacrament of Anointing. We are going to explore the importance of the Jesus' healing ministry and how it continues today in the Sacrament of Anointing and Church's pastoral care of sick. The goal of the session is to help everyone participate more actively and more meaningfully in the parish's celebration of the Sacrament of Anointing and the Church's pastoral care of the sick.

2. Group Formation

In the Whole Group Format, organize people into intergenerational small groups of approximately eight people OR table groups of families with children, adolescents, and adults. If you organize into intergenerational groups, participants will remain with their group for the entire program. Ask all members of the same family to sit together in these intergenerational groups. Each group should have as many of the following categories as possible: family (parents, children, teens), young adults, adults without children, and older adults. If members of the same family are intergenerational – children, teens, parents, and grandparents – keep them together in one group.

Conduct an icebreaker or community building activity if you wish.

3. Opening Prayer Service

The Opening Prayer Service is included in the All Ages Learning Experience.

Part 2

All Ages Learning Experience (15 minutes)

Preparation

- Environment: Set up the prayer space with the symbols of the Sacrament of Anointing of the Sick: Bible, cross or crucifix, bowl of oil, paschal (Easter) candle, *Pastoral Care of the Sick* book.

Activity

The All Ages Opening Experience is a prayer service program on healing.

Check the following sources for songs on healing and the Sacrament of Anointing of the Sick:

- *Singing Our Faith – A Hymnal for Young Catholics* (Chicago: GIA Publications, 2001) [Hymnal, Leader's/Catechist's Manual, 11 CD set]
- *Walking by Faith – Music and Ritual Prayer for Children*. David Haas and Robert W. Piercy. (Chicago, GIA Publications, 1997.) [CD]
- *Spirit and Song – A Seeker's Guide for Liturgy and Prayer*. (Portland: OCP Publications, 1999.) [Hymnal and 10 CD set]
- *Gather – Comprehensive*. (Chicago: GIA, 1994)

Opening Song

Call to Prayer

My dear friends, we are gathered here in the name of our Lord Jesus Christ who is present among us. As the gospels relate, the sick came to him for healing; moreover, he loves us so much that he died for our sake. Through the apostle James, he has commanded us: "Are there any who are sick among you? Let them send for the priest of the Church, and let the priest pray over them, anointing them with oil in the name of the Lord; and the prayer of faith will save the sick persons, and the Lord will raise them up; and if they have committed any sins, their sins will be forgiven them." (*Pastoral Care of the Sick* #117)

Gospel Reading: Luke 7:186-23

The healing hand of Christ is a sign of the presence of God – to console and strengthen us.

Litany of Christ the Healer

- ✦ Lord Jesus, Son of David and Son of God
Response: Heal us and save us
- ✦ Lord Jesus, who bore our griefs and carried our sorrow

- Response:** Heal us and save us
- + Lord Jesus, who went about preaching the Good News and curing all kinds of disease and sickness
Response: Heal us and save us
 - + Lord Jesus, who raised to life the daughter of Jairus, and the only son of the widow Nain
Response: Heal us and save us
 - + Lord Jesus, who cured Simon Peter's mother-in-law of a fever and woman suffering from hemorrhages
Response: Heal us and save us
 - + Lord Jesus, who delivered the tormented daughter of the Canaanite woman
Response: Heal us and save us
 - + Lord Jesus, who cured the centurion's paralyzed servant the epileptic boy who could not speak
Response: Heal us and save us
 - + Lord Jesus, who restored the sight of Bartimaeus, the blind beggar of Jericho and who healed many lepers
Response: Heal us and save us
 - + Lord Jesus, who cured the man with the withered hand, and who made cripples whole again
Response: Heal us and save us
 - + Lord Jesus, who commanded your disciples to lay hands on the sick and anoint them with oil
Response: Heal us and save us
 - + Lord Jesus, who ordered your disciples to cast out demons in your name
Response: Heal us and save us

Remembrance

For all in our past who accompanied us through illness and fear, who reminded us that darkness would pass and offered us a healing presence.

Light one candle. Be silent.

For our children and our children's children, may they never forget the healing power of God.

Light second candle. Be silent.

May God strengthen all here gathered against every physical, emotional, and mental illness and fill us with strength and hope.

Light third candle. Be silent.

Prayer of Praise

Praise to you, God, the almighty Father.

You sent your Son to live among us
and bring us salvation.
R. Blessed be God who heals us in Christ.

Praise to you, God the only-begotten Son.
You humbled yourself to share in our humanity
and you heal our infirmities. R.

Praise to you, God, the Holy Spirit, the Consoler.
Your unfailing power gives us strength
in our bodily weakness. R.
(*Pastoral Care of the Sick #140*)

Closing Song

Part 3

In-Depth Learning Experiences (90 minutes)

The In-Depth Learning Experience is designed so that it can work flexibly with all three formats: **Whole Group** (guiding the participants through the lesson plan in intergenerational groups), **Age Group** (using the lesson plan with break-out groups for families with children, adolescents, and adults), and **Activity Centers** (using the activities for the three primary symbols of the sacrament as individual learning centers).

Whole Group Format

This format guides the entire assembly through each of the learning experiences.

You might choose this format if you have:

- a large physical space with good acoustics/sound system and furniture to comfortably accommodate the learners
- a competent large group facilitator/master of ceremonies able to provide clear directions and to manage the dynamics and energy of a large group
- a group of catechists who feel comfortable moving through the assembly offering assistance, or a large enough team of table leader catechists to have one catechist work with each table group
- a learning topic that lends itself to everyone learning the same thing at the same time, but in different ways, in the same space

Facilitation Tips for This Format

Guide small groups through each of the activities at the same time.

- Organize people into table groups based on age groupings: families with children (grades 1-5), middle school adolescents, high school adolescents, young adults, and adults.
- The lead facilitator guides the entire group through each of the learning experiences. All presentations and activity instructions are given to the whole group.
- The age-appropriate learning activities within each learning experience are conducted in table groups.
- Where needed, catechists and small group leaders facilitate the work of the table groups.

Whole Group Format Outline

You can use a *Whole Group Format* guiding groups through each of the symbol/ritual activities at the same time. Organize people into table groups. Groups can be intergenerational or organized by age groups, e.g., families with children, young adolescents, older adolescents, young adults, and adults. The lead facilitator guides the entire group through the lesson plan. All presentations and activity instructions are given to the whole group. The age-appropriate

learning activities for each symbol/ritual are conducted in table groups. Where needed, catechists/small group leaders facilitate the work of the table groups.

Learning Plan Outline

1. Jesus' Ministry of Healing (large group presentation and table activities)
2. Introduction to the Sacrament of Anointing of the Sick (large group presentation and table discussion)
3. Rituals and Symbols: Prayer of Faith (presentation and table activity)
4. Rituals and Symbols: Laying On of the Hands (presentation and table activity)
5. Rituals and Symbols: Anointing with Oil (presentation and table activity)

Age Group Format

This format provides for three separate parallel learning programs. Though age groups are separated, each one is focusing on the same topic.

You might choose this format if you have:

- an adequate number of meeting spaces for the various groups to gather
- an adequate number of competent facilitators and catechists to work with each group
- a topic that is best explored through age-specific learning

Facilitation Tips for This Format

- Organize participants into three or more parallel learning groups: families with children (grades 1-5), adolescents (grades 6-12), and adults.
- If there are a large number of adolescents, divide them into two groups: middle school and high school.

Organize separate groups for young adults, adults, and older adults. Or you can give the adults their own choice for forming small groups.

- Direct the adolescents and adults into small groups. Give them all the handouts and learning materials needed for the learning experiences
- Guide the families with children into table groups of two or more families. Give each table all the handouts and learning materials necessary for the learning experiences.
- A facilitator must guide all of the families through each learning experience, while catechist move from table to table assisting.

Age Groups Format Outline

The In-Depth Learning Plan can be utilized for break-out groups of families with children, adolescents, and adults.

Families with Children

You can organize the learning activities in two ways. The lesson plan is designed for table groups of two or more families (you can organize individual family groups). Make sure each table has the supplies, instructions, and learning materials necessary to do the activities. A facilitator guides the families through each activity. Catechists move from table to table assisting families.

Learning Plan Outline

1. Jesus' Ministry of Healing (large group presentation and table activities)
2. Introduction to the Sacrament of Anointing of the Sick (large group presentation and table discussion)
3. Rituals and Symbols: Prayer of Faith (presentation and table activity)
4. Rituals and Symbols: Laying On of the Hands (presentation and table activity)

5. Rituals and Symbols: Anointing with Oil (presentation and table activity)

You can also organize the lesson in activity centers. Organize activity centers for the three symbol/ritual activities in the meeting room with tables and chairs (or floor space) for children and parents to learn, work, discuss. Each center is facilitated by a team of facilitators/catechists who guide the families through the activity plan. Each center has all of the materials necessary for conducting the activity. Be sure to keep the activity centers far enough apart so that people can focus on their activity.

Learning Plan Outline for using Activity Centers

1. Jesus' Ministry of Healing (whole group activity)
2. Introduction to the Sacrament of Anointing of the Sick (whole group activity)
3. Rituals and Symbols of the Sacrament of Anointing of the Sick (activity centers)
 - Prayer of Faith
 - Laying On of the Hands
 - Anointing with Oil

Adolescent and Adult Lesson Plan

Learning Plan Outline

1. Jesus' Ministry of Healing (large group presentation and small group activities)
2. Introduction to the Sacrament of Anointing of the Sick (large group presentation and small group discussion)
3. Rituals and Symbols: Prayer of Faith (presentation and small group activity)
4. Rituals and Symbols: Laying On of the Hands (presentation and small group activity)
5. Rituals and Symbols: Anointing with Oil (presentation and small group activity)

Learning Activity Centers

The Learning Activity Center Format provides structured learning activities at a variety of stations or centers in a common area. Learning activity centers are self-contained learning experiences, focusing on a specific topic or theme. They include brief presentations by the facilitators, interactive and experiential activities, group discussion and sharing. Each center can utilize a different learning method, such as drama or role play, creative arts, prayer, ritual, film, games, demonstrations, exhibits, and music.

One of the best ways to envision a Learning Activity Center Format is to imagine visiting a children's museum or one of the Epcot pavilions at Walt Disney World in Orlando. You will find a variety of interactive, experiential exhibits, media presentations, and staff-facilitated learning activities.

Learning Activity Centers can be used with all age groups. They can be developed for an intergenerational audience or for particular age groups, such as families with children or adolescents or adults. Learning Activity Centers can also be utilized in the families with children learning program within the Age Group Format.

Scheduling and Learning Plan Outline

You can use the *Activities Center Format* by developing activity centers for each of the three symbol/ritual activities developed in the lesson plans for families with children, teens, and adults. It would be best to organize the participants into three groups. Number each group and give them the sequence that they will move through each activity center, e.g., group one: 1-2-3; group two: 2-3-1, group three: 3-1-2. You can organize intergenerational activity centers or age-appropriate learning centers for parents and children, teens, and adults.

Learning Plan Outline

1. Jesus' Ministry of Healing (large group presentation and activities; small group activities)
2. Introduction to the Sacrament of Anointing of the Sick (large group presentation and small group discussion)
3. Rituals and Symbols of the Sacrament of Anointing of the Sick (3 activity centers)
 - Prayer of Faith
 - Laying On of the Hands
 - Anointing with Oil

Here is a sample schedule with three rounds of learning centers:

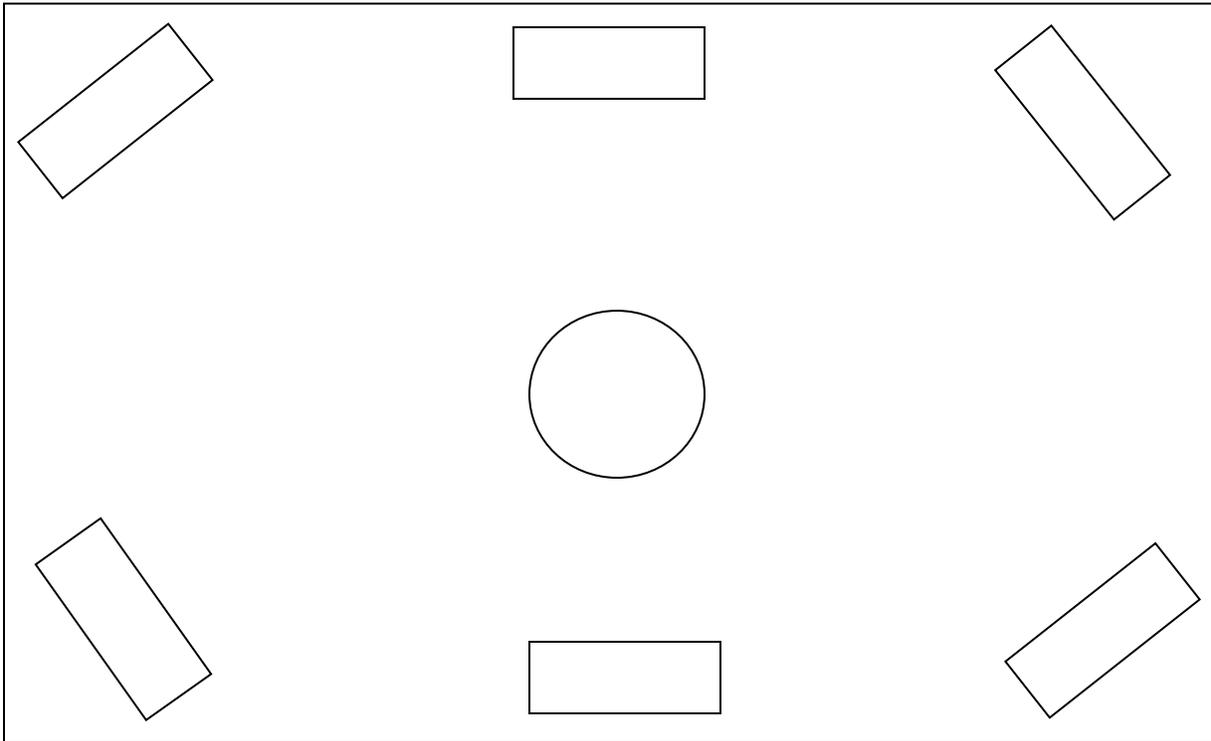
- 6:00 Hospitality and Dinner
- 6:30 Part 1. Gathering and Prayer
Part 2. All Ages Learning Experience
- 6:45 Jesus' Ministry of Healing (presentation with table group activities)
- 7:15 Introduction to the Sacrament of Anointing (presentation with group discussion)
- 7:30 Round 1: Learning Activity Centers (20 minutes)
- 7:50 Break (move to next center)

- 7:55 Round 2: Learning Activity Centers (20 minutes)
- 8:15 Break (gather in intergenerational groups)
- 8:20 Round 3: Learning Activity Centers (20 minutes)
- 8:40 Sharing Learning Reflections and Home Application
- 8:55 Closing Prayer

Organizing the Activity Centers

There are two ways to set up activity centers: one large room, or multiple break-out rooms.

If you arrange all of the learning centers in one large meeting gym or parish hall, set-up the centers around the outside of the room (see example). The center space can become a storytelling center with a carpet or chairs for children to sit. The example below shows six different learning centers plus the storytelling center. You may still need separate rooms if you have a learning center that focuses on prayer (worship space) or shows a film (meeting room).



Keep in mind the following when organizing in one room:

- Make sure there is adequate space between learning centers so that people are not interrupted by the activity at other centers.
- Set-up each learning activity center with tables and chairs (or carpeted floor space) for participants to listen, discuss, and create. Children and teens can use the floor, but adults will need chairs.
- Assign each learning center a number and post the number on the wall and floor at each center.

If you arrange learning centers in multiple rooms such as meeting rooms, classrooms, parish hall, gym, worship space, assign one learning center to each space. This format resembles a conference where people move from room to room for each session. Place the learning center name outside each room and develop a list of centers with locations, and a map if necessary, so that people can easily find the correct room.

Organizing Groups

Once you have determined how many learning centers you will offer, you can organize participants accordingly. If you offer four learning centers, you can organize the participants into four groups of equal size and assign each group a specific sequence that they will move through the learning centers. Assign a number to each learning center and an alphabet letter to each group, then describe how they will move through the centers: Group A: 1-2-3-4; Group B: 2-3-4-1, Group C: 3-4-1-2, and Group D: 4-1-2-3. If you offer three learning centers, there would be three groups rotating among the three learning centers. Keep families together in one group.

If you offer more than three or four learning centers, allow people to choose the learning centers they are going to experience. Remind them that if a particular center is crowded, they can move to another center and then return to their first choice in another round. Families with children should stay together because the activities require parents to work with their children.

Staffing

Each center is facilitated by a team of facilitators/catechists who guide the participants through the activity plan. The teaching team facilitates the overall learning plan for the center: making presentations, guiding learning activities, organizing discussions, and so on. The number of team members needed depends on the complexity of the activities and the number of participants at a learning center. Teams should have at least two or three people, but some centers will require five or six people. Older adolescents can also serve as members of the teaching team, and are especially valuable in facilitating creative activities and dramatic presentations.

To present the focus of each learning activity center, ask the teaching teams to present a very brief overview of what they will be doing in each center. Give each participant the list of learning activity centers with short descriptions, a schedule and the locations of the centers.

Sacrament of Anointing of the Sick

Learning Experience

Preparation

Supplies

- Small, clear bowls of oil for each group or table
- Large band aid for each person
- Marking pens for each table
- Post-it Notes

Handouts

- Prayer Card: Praying for the Sick and Suffering
- Celebrating the Sacrament of Anointing of the Sick: Rite and Symbols
- Prayer Texts in the Sacrament of Anointing of the Sick
- *Anointing of the Sick: A Parish Sacrament*. Thomas Richstatter. (Catholic Update C0196) Cincinnati: St. Anthony Messenger Press.

Books

- Bible for leader: New Revised Standard Version—Catholic Edition or Revised New American Bible
- New Testaments: one Bible for each family or for each table group

Video Options: See lesson plan for resources.

Drama Options: See lesson plan for resources.

1. Jesus' Ministry of Healing

Whole Group: All Ages

Age Group Format: All Ages

Engage the participants in exploring stories of Jesus' healing ministry. Using the list of Gospel readings, select at least two stories to explore using one of more of four different options for exploring stories: 1) put yourself into the Gospel story, 2) dramatize the Gospel story, 3) read and present, and 4) watch and discuss a video.

Introduce the activities, in your own words, by explaining that Jesus' care for the sick and his many healings were central to his ministry (see below).

In the words of the *Catechism of the Catholic Church*,

Christ's compassion toward the sick and his many healings of every kind of infirmity are a resplendent sign that "God has visited his people" and that the Kingdom of God is close at hand. Jesus has the power not only to heal, but also to forgive sins; he has come to heal the whole man, soul and body; he is the physician the sick have need of. His compassion toward all who suffer goes so far that he identifies himself with them: "I was sick and you visited me." His preferential love for the sick has not ceased through the centuries to draw the very special attention of Christians toward all those who suffer in body and soul. It is the source of tireless efforts to comfort them. (#1504)

The Gospels are filled with stories of Jesus' healings. For example:

- Mark 5:21-43: Jesus brings the daughter of Jairus back to life and cures the woman who has a hemorrhage.
- Matthew 15:21-28: Jesus cures a Canaanite woman's daughter. Jesus also shows compassion for the Canaanite woman, who in Jesus' day was a marginalized (rejected or outcast) person in society.
- Matthew 5:29-39: Jesus heals many people – lame, maimed, blind, mute – who have been brought to him by the crowds. Jesus also speaks of his compassion for the crowds and feeds them before sending them away.
- John 9:1-12: Jesus heals a man born blind. While healing the man, Jesus also refutes the then-common belief expressed by his disciples that the man's physical deformity must have been a direct consequence of sin.

From these and many other Gospel accounts, we know that Jesus healed because he felt compassion for hurting people. He wanted to show people firsthand the power and depth of God's compassion. Working through him God's power enabled Jesus to heal people and to work so many wonders. Jesus in action was God in action through him, touching people's lives even at their most painful moments and restoring people to the fullness of life.

Jesus' Ministry of Healing

Actions of Jesus	Matthew	Mark	Luke	John
Cured a demoniac		1:23-27	4:33-36	
Healed a leper	8:2-4	1:40-45	5:12-16	
Healed a centurion's servant	8:5-13		7:1-10	
Healed Peter's mother-in-law	8:14-15	1:29-31	4:38-39	
Healed the sick in the evening	8:16-17	1:32-34	4:40-41	
Healed a paralytic	9:1-8	2:1-12	5:18-26	
Raised Jairus' daughter	9:18-19, 23-26	5:22-24, 35-43	8:40-42, 49-56	
Healed a woman hemorrhaging	9:20-22	5:25-34	8:43-48	
Healed two blind men	9:27-31			
Healed a demon-possessed, mute man	9:32-33			
Healed a man with a withered hand	12:9-14	3:1-6	6:6-11	
Healed a demon-possessed, blind, mute man	12:22		11:14	
Healed the Syro-Phoenician woman's daughter	15:21-28	7:24-30		
Healed an epileptic boy	17:14-18	9:17	9:38-42	
Healed two blind men near Jericho	20:29-34			
Healed a deaf mute		7:31-37		
Healed the blind man at Bethsaida		8:22-26		
Healed blind Bartimaeus		10:46-52	18:35-43	
Raised a widow's son at Nain			7:11-17	
Healed an infirm, bent woman			13:11-13	
Cured the crippled woman			13:10-17	
Healed a man with dropsy			14:1-6	
Healed ten lepers			17:11-19	
Healed a nobleman's son				4:46-54
Healed an infirm man at Bethsaida				5:1-15
Healed a man born blind				9:1-41

Option 1: Putting Yourself in the Gospel – Creative Imagination Activity

Review the questions with the group so that they are prepared to listen attentively to the Gospel story. You might want to put the key questions on a sheet of newsprint or poster board.

Slowly read the Gospel story of healing.

Give participants time to imagine themselves inside the story. After you have read the story once, now re-read the story stopping frequently to invite the participants to answer the questions below. You may want them to write their observations on paper each time you pause in telling the story.

Observation Questions

Ask everyone to step into the story and become a part of it. Ask them to imagine themselves as disciples traveling with Jesus.

- What is happening?
- What kind of day is it?

- Who is with Jesus?
- What is Jesus doing? What does he say? What is happening to Jesus?
- What is the person Jesus meets saying or doing?

Reflection Questions

Invite the group to reflect on the meaning of the story.

- How would you feel if you were the person coming to Jesus for healing? What would you have said to him?
- How would you feel if you were healed by Jesus? What would you have done or said to him? to others?
- Why is Jesus healing the person in the Gospel story?
- Why do you think healing people is so important to Jesus?

Alternative for Families with Children: Tell the Story from a First-Person Viewpoint

Use *I Remember Jesus – Stories to Tell and How to Tell Them* by Diane Crehan (Mystic, CT: Twenty-Third Publications, 1999) to tell the Gospel story from a first person perspective. Two healing stories are include in the book: “The Cure of Paralytic” and “The Cure of the Man Born Blind.”

Option 2: Dramatizing the Gospel Story

Prepare a group to dramatically present one or more of the Gospel stories of healing.

After the drama/role play discuss the following questions:

- How would you feel if you were the person coming to Jesus for healing? What would you have said to him?
- How would you feel if you were healed by Jesus? What would you have done or said to him? to others?
- Why is Jesus healing the person in the Gospel story?
- Why do you think healing people is so important to Jesus?

Resources:

Glavich, Mary Kathleen. *Acting Out the Miracles and Parables*. Mystic, CT: Twenty-Third Publications, 1988.

Marmoughet, Rosemary. *Scripture Alive – Role-Plays for Youth*. Winona, MN: St. Mary’s Press, 1997.

O’Connell-Roussell, Sheila and Therese Vordran Nichols. *Lectionary-Based Gospel Dramas for Advent, Christmas and Epiphany*. Winona, MN: St. Mary’s Press, 1999.

O’Connell-Roussell, Sheila, and Therese Vorndran Nichols. *Lectionary-Based Gospel Dramas for Lent and the Easter Triduum*. Winona: St. Mary’s Press, 1999.

Option 3: Read and Present Activity

A third option for actively engaging participants in exploring the Gospel stories is to assign each small group one Gospel story to read and then present to the entire group. Use the following process:

1. Assign each small group one Gospel story of healing from the list.
2. Ask each group to read the Scripture passage, take a few minutes to discuss the passage, and then develop a brief presentation summarizing the passage and what they learned about Jesus' healing. Ask them to use the following questions in preparing their presentation:
 - Who is with Jesus?
 - What is Jesus doing? What does he say? What is happening to Jesus?
 - What is the person Jesus meets saying or doing?
3. Ask each group to make their presentation to everyone.
4. Conclude by asking the participants to reflect on the stories they heard and discuss the following questions with their group:
 - How would you feel if you were the person coming to Jesus for healing? What would you have said to him?
 - How would you feel if you were healed by Jesus? What would you have done or said to him? to others?
 - Why is Jesus healing the person in the Gospel story?
 - Why do you think healing people is so important to Jesus?

Option 4: Video Presentation

Consider showing a video of a Gospel healing story. Here are several films that you can use. Preview these videos to find the story you want to present and to make sure the video is suitable for your audience. (All videos are available through Vision Video, 800-476-2492. Be sure to check your diocesan film library, as well as other video suppliers.)

Movies

Jesus of Nazareth. Consult the guide at the end of the adolescent and adult session for a list of scenes. (Video or DVD)

People Who Met Jesus. This video includes the stories of Jairus and the Centurion.

Jesus. This life of Jesus is taken directly from the Gospel of Luke.

Reflection Questions

Invite the group to reflect on the meaning of the story.

- What is Jesus doing? What does he say? What is happening to Jesus?
- What is the person Jesus meets saying or doing? How would you feel if you were the person coming to Jesus for healing? What would you have said to him?
- How would you feel if you were healed by Jesus? What would you have done or said to him? to others?
- Why is Jesus healing the person in the Gospel story?
- Why do you think healing people is so important to Jesus?

2. Introduction to the Sacrament of Anointing of the Sick

Whole Group: All Ages

Age Group Format: All Ages with Age-Specific Options

Using the Catholic Update, *Anointing of the Sick: A Parish Sacrament*, excerpts from the *Catechism of the Catholic Church*, and the reflections below, prepare a brief presentation to summarize the meaning of the Sacrament of Anointing of the Sick for parents and children. See also the video options at the end of the presentation outline.

Presentation

Here are key points for your presentation. Adapt the presentation to your audience and add examples.

1. Praying for the sick and anointing them goes back to Jesus (healing stories) and the first Christians.

Is anyone among you suffering? He should pray. 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. (James 5:13-15)

2. The sacrament of Anointing offers a spiritual antidote to the damaging effects of illness. Pain, suffering, and facing one's mortality can greatly undermine a person's sense of well-being, especially one's spirit. Anointing by a priest or a bishop is a statement by the whole Christian community that God's gracious concern does not leave us in times of suffering, illness, and even death. Experiences that try the human spirit need not be seen as hopeless and meaningless. In the midst of suffering, we need to hear most tenderly the healing message of Christian faith:

- God loves and cares for us when we are sick or suffering.
- God heals our spirit and gives us comfort through the love of the Christian community.
- Jesus' suffering and death were not his final fate, and neither are they for us. Jesus' resurrection gives us hope.

3. **God's love and care for us when we are sick or suffering**

God's loving concern for the sick, suffering, or dying people is the first and foremost truth celebrated in the sacrament of Anointing. In this sacrament the people of God seek not only to remind sick, suffering individuals among them of God's unconditional love and forgiveness, but also to reassure them that God cares about their total well being.

The sacrament of Anointing acknowledges and celebrates the wholeness of the human person, paying attention to both physical and spiritual well-being. The sacrament does

address the physical bodily conditions of illness, but the primary emphasis of Anointing is to bring spiritual strength and healing to sick and dying people.

How do Christians know that God cares about people in their experiences of physical, emotional, and psychological pain? Two elements lie beneath the Christian belief in God's compassion. Both come to us from the Gospels, and both involve actions and undertakings of Jesus:

- Jesus cast out demons, relieved the suffering of people afflicted with many kinds of physical ailments, and actually restored people to life.
- Jesus himself experienced suffering, death, and resurrection.

We know that Jesus healed because he felt compassion for hurting people. He wanted to show people firsthand the power and depth of God's compassion. Working through him God's power enabled Jesus to heal people and to work so many wonders. Jesus in action was God in action through him, touching people's lives even at their most painful moments and restoring people to the fullness of life.

4. **The healing power of the Christian community**

When the Christian community brings God's compassion and love to its members who are in pain or near death, as it does through the sacrament of Anointing, the community is acting as an instrument of God's healing grace. Thus the role of the Christian community in carrying on the healing ministry of Jesus is expressed in a variety of ways through the church's *Pastoral Care of the Sick*. This includes visiting the sick (by people of the community, priests, and pastoral ministers), bringing Holy Communion to the sick, and praying for them during Mass and at other times. The sacrament of Anointing of the Sick is a central part of this overall pastoral care the Church gives to its weak and ill members.

The examples of Jesus and his first followers clearly indicate that Christians are not immune from suffering. But rather than let their suffering overwhelm and depress them. Jesus and his followers challenge all who profess Christian faith to transform their suffering into healing for themselves and for those around them. In that sense the Christian community is meant to serve as "wounded healers" – people touched by pain who nonetheless offer healing to one another.

5. **Jesus' resurrection gives us hope.**

The sacrament of Anointing reminds us of the hope-filled reality of Jesus' own suffering, death, and resurrection, and allows us to reaffirm our faith in that reality.

The Gospels tell us that Jesus himself suffered much mental and physical pain and was finally put to death by the terribly painful method of crucifixion. Significantly, however, the story of Jesus does not end with his Passion and death. Although Jesus' resurrection did not eliminate suffering and death from human experience, it did make it clear that they are not the end of life but steps on the way to a new life.

This is the powerful, hopeful message of the paschal mystery: The God of Jesus is the God of life. And life, not death, will always have the last word. When an entire community takes

part in the sacrament of Anointing, all the members of the community reaffirm their resurrection faith. Anointing provides a special opportunity to reaffirm their faith in the risen Jesus.

Christians are called to struggle against suffering in all its forms, just as Jesus did. They are to pray for healing and do all that they can to bring health and wholeness to themselves and others. Yet Jesus' own suffering and death also challenge believers to recognize that suffering, illness, and death – and life itself – are not totally understandable and controllable realities.

In other words although in the Gospels Jesus is identified as a healer, he and his early followers experienced great suffering and pain. Today the mystery of human suffering continues to baffle us, to disturb us, and to call forth Christian hope.

Despite our best hopes and intentions however, all our prayers, anointings with oil, invokings of the power of God's Spirit, support, and the best medicate treatments may leave a person still sick or dying. In such instances Jesus' suffering, death, and resurrection, as well as the sacrament of Anointing, take on special significance. They stand as testimony to God's loving presence in the midst of human suffering. They give Christians hope that their care and deep concern for the sick person will make her or him feel "whole" in spite of physical suffering. And even though the sick person may die, the sacrament of Anointing enables Catholics to express the hope that their loved one will die healed in the Spirit.

6. **Celebration of Anointing**

The sacrament is celebration in three ways. The sacrament of Anointing can be celebrated with a whole faith community, either as a part of a Mass or in a separate healing service. The sacrament of Anointing can be celebrated by individuals who are seriously, by not terminally ill – for instance, by people about to undergo major surgery for an illness that is serious but not life threatening. The sacrament of Anointing can bring a special comfort and peace to those persons who suffer from a terminal illness or are close to death. Like the sacraments of Reconciliation and Eucharist, Anointing may be received by a person more than once.

This sacrament is celebrated in the following order within a Mass.

- The Mass begins as usual followed by a welcome and special prayers for those to be anointed.
- The readings may be from the Sunday or from special readings provided for the celebration of this sacrament
- Following the homily there is a litany of prayers for those who will be anointed and those who care for them.
- The priest lays his hands on the heads of those to be anointed in imitation of Jesus' manner of healing.
- Oil is brought to the altar, and the priest says a prayer over it.
- The priest uses the blessed oil to make the Sign of the Cross on the forehead of the sick person and says, "Through this holy anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit" to which everyone responds, "Amen."

- The priest anoints the palms of the sick person's hands with the Sign of the Cross while saying " May the Lord who frees you from sin save you and raise you up" to which all respond, "Amen."
- Bread and wine are brought to the altar, and the Mass continues as usual.

When the sacrament is celebrated in a home or hospital setting, many of these same elements are present but adapted to the situation.

7. Conclusion

In the Sacrament of Anointing of the Sick, Catholics are reminded of God's healing power that keeps flowing through Jesus into the Church. And they participate in the mysterious truth that – as in Jesus' life – suffering, sickness, and even death can be part of the healing journey toward resurrected life and wholeness.

(Source material: *Celebrating Sacraments* by Joseph Stoutzenberger. Winona, MN: St. Mary's Press, 2000.)

Reflection

In small groups ask the participants to discuss the questions such as the following:

- What new understanding do you have about the Sacrament of Anointing of the Sick?
- What new understanding do you have about sickness and healing?
- Why is Anointing important enough to be one of the seven sacraments?
- Why is this sacrament best celebrated communally?

Video Options

Video Option for Children: *We Care – Anointing of the Sick*

Consider using the video *We Care: Anointing of the Sick* by Gaynell Cronin and Jack Rathschmidt, O.F.M. Cap. (12 minutes, St. Anthony Messenger Press) to present through story and ritual an introduction to the Sacrament of the Anointing of the Sick.

Video Option for Adolescent and Adults

Show the Teaching Segment from the video: *Sacrament of Anointing – The Church's Prayer for the Sick* (St. Anthony Messenger Press). This program offers views an overview of the Sacrament of the Anointing of the Sick with emphasis on its communal celebration and the healing of the whole person – body, mind and spirit. Father Tom Richstatter, O.F.M., is the teacher for this *Catholic Update Video* teaching segment. Within his presentation are the testimonies of three individuals who share about their personal experiences of the sacrament of the Anointing of the Sick, celebrated for themselves or loved ones.

Use the Catholic Update, *Anointing of the Sick: A Parish Sacrament*, in conjunction with the video presentation. Here is an outline of the presentation on the video:

1. **When the Sacrament of the Anointing of the Sick becomes a normal part of Catholic experience, the Second Vatican Council's renewal of the sacrament will be achieved.**
 - This renewal is based on the Church's call to do what Jesus did.
 - Healing was essential to Jesus' mission and to the mission of his followers.
 - The Church itself is to be an instrument of healing – of body, mind and spirit.

2. **Over time the focus of the sacrament shifted; the forgiveness of sins was emphasized over physical healing.**
 - People delayed celebrating this sacrament until they were near death.
 - The sacrament became known as "Extreme Unction."

3. **Vatican II returned this sacrament to its original purpose – it's for all who are seriously ill.**
 - It is now more properly called "The Sacrament of the Anointing of the Sick" and is being experienced by more Catholics.
 - The way we think about this sacrament is changing:
 1. It is a community celebration.
 2. Sickness involves more than bodily illness.
 3. Anointing heals us through faith.

4. **The sacrament is celebrated to its fullest when celebrated in a public, communal setting.**
 - Liturgy is not a private function; it belongs to the whole Church.
 - Vatican II's renewal of worship stated a preference for communal over individual celebrations.
 - Communal celebrations of the sacrament are becoming more common, often occurring within the community Eucharist.
 - Communal celebrations challenge a society that stresses individuality and that voids discussing limits or mortality.

5. **This sacrament is celebrated in the following order within a Mass.**
 - The Mass begins as usual followed by a welcome and special prayers for those to be anointed.
 - The readings may be from the Sunday or from special readings provided for the celebration of this sacrament
 - Following the homily there is a litany of prayers for those who will be anointed and those who care for them.
 - The priest lays his hands on the heads of those to be anointed in imitation of Jesus' manner of healing.
 - Oil is brought to the altar, and the priest says a prayer over it.
 - The priest uses the blessed oil to make the Sign of the Cross on the forehead of the sick person and says, "Through this holy anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit" to which everyone responds, "Amen."
 - The priest anoints the palms of the sick person's hands with the Sign of the Cross while saying "May the Lord who frees you from sin save you and raise you up" to which all respond, "Amen."
 - Bread and wine are brought to the altar, and the Mass continues as usual.

6. **When the sacrament is celebrated in a home or hospital setting, many of these same elements are present but adapted to the situation.**

7. **Today we know that physical health is related to mental and spiritual health; there is a holistic unity of body, mind and spirit.**
 - Life stresses (i.e., divorce, overwork, tensions, fear, anxiety) affect our mind and body.
 - Addictions, mental illness, and major surgery are all situations in which Christ's power can be invoked in the sacrament.
 - Spouses or caregivers of the seriously ill can also be anointed.
 - Those experiencing the fears, isolation, limitations and dependence that often come with aging can be anointed.

8. **The Sacrament of Anointing of the Sick is an act of faith, gracing the whole person – body, mind and spirit.**
 - The healing it offers is different than medicine or surgery.
 - Healing always takes place but is not restricted to physical healing; we pray that the sick be healed in body, mind and spirit.
 - The sacrament can help us gain insight into the spiritual meaning of human suffering.
 - Only God knows what kind of healing the sick need most.
 - The sacrament doesn't remove or explain the mystery of human suffering but it can draw us closer to Christ who also suffered and who now reigns triumphant.

3. The Rituals and Symbols of the Sacrament of Anointing of the Sick

Whole Group: All Ages

Age Group Format: All Ages

The sacrament of Anointing makes use of many of the same symbols and symbolic actions that are used in the other sacraments: anointing with oil (Baptism, Confirmation, and Holy Orders), the laying on of hands (Confirmation, Reconciliation, and Holy Orders), and Holy Communion (the Eucharist). The opportunity for confession of sin in the sacrament of Reconciliation is also offered. In short in the sacrament of Anointing, the Church employs many of its resources to help its ailing members.

There are three primary symbols/rituals in the celebration of the Sacrament of Anointing of the Sick – **Prayer of Faith, Laying On of Hands, Anointing with Oil**. Each one reminds us of an important aspect of our being baptized as a followers of Christ. The three symbol activities can be taught in any order.

Symbol 1. Prayer of Faith

Reference: *Pastoral Care of the Sick* #105

Materials: On one or more very large sheets of paper (two newsprint or poster board sheets attached) draw four concentric circles. Be sure the innermost circle has plenty of room inside. Label the innermost circle: family; the second circle: friends; the third: local community; and the fourth: world.

Introduction

Introduce the prayer activity (in your own words) by explaining the importance of praying for the sick in the Sacrament of Anointing of the Sick using the text from the *Pastoral Care of the Sick*.

Prayer of faith: The community, asking God's help for the sick, makes its prayer of faith in response to God's word and in a spirit of trust (see James 5:14-15). In the rites for the sick, it is the people of God who pray in faith. The entire Church is made present in this community – represented by at least the priest, family, friends, and others – assembled to pray for those to be anointed. If they are able, the sick persons should also join in this prayer. (*Pastoral Care of the Sick* #105)

Learning from the Prayer Texts

Distribute copies of *Prayer Texts in the Sacrament of Anointing of the Sick*.

Guide the participants in hearing the healing message of the Church through several of the prayer texts from the sacrament. Read each prayer text (or excerpts) and highlight the key insight or message of the text. The key teachings in the sacrament can be summarized in these three key points:

- God loves and cares for us when we are sick or suffering.
- God heals our spirit and gives us comfort through the love of the Christian community.
- Jesus' suffering and death were not his final fate, and neither are they for us. Jesus' resurrection gives us hope.

When we celebrate the Sacrament of Anointing of the Sick at Mass, the priest welcomes the sick in these words, reminding us of the role of the community in praying for the sick. Share this opening prayer with group.

Christ taught his disciples to be a community of love. In praying together, in sharing all things, and in caring for the sick, they recalled his words: "Insofar as you did this to one of these, you did it to me." We gather today to witness to this teaching and to pray in the name of Jesus the healer that the sick may be restored to health. Through this eucharist and anointing we invoke his healing power. (#135)

The Opening Prayer at Mass continues the theme of placing our needs in the hands of God.

*God of compassion,
you take every family under your care
and know our physical and spiritual needs.*

*Transform our weakness by the strength of your grace
and confirm us in your covenant
so that we may grow in faith and love. (#136)*

The Litany at Mass involves the whole community in praying for the sick.

Let us pray to God for our brothers and sisters and for all those who devote themselves to caring for them.

*Bless N. and N. and fill them with new hope and strength: Lord, have mercy.
R. Lord, have mercy.*

Relieve their pain: Lord, have mercy. R.

Free them from sin and do not let them give way to temptation: Lord, have mercy. R.

Sustain all the sick with your power: Lord, have mercy. R.

Assist all who care for the sick: Lord, have mercy. R.

*Give life and health to our brothers and sisters on whom we lay our hands in your name:
Lord, have mercy. R. (#138)*

In the Eucharistic Prayer, we are reminded that Jesus' suffering and death were not his final fate, and neither are they for us. Jesus' resurrection gives us hope.

Father, all powerful and ever-living God, we do well always and everywhere to give you thanks, for you have revealed to us in Christ the healer your unfailing power and steadfast compassion.

In the splendor of his rising your Son conquered suffering and death and bequeathed to us his promise of a new and glorious world, where no bodily pain will afflict us and no anguish of the spirit.

Through your gift of the Spirit, you bless us even now, with comfort and healing, strength, and hope, forgiveness and peace.

In this supreme sacrament of your love you give us the risen body of your Son: a pattern of what we shall become when he returns at the end of time. (#145)

In the Final Blessing the priest, together with the community, pray again for the sick, asking God to give hope, restoration of health, and peace to all those who are sick.

*May the God of all consolation
bless you in every way
and grant you hope all the days of your life.
R. Amen*

*May God restore you to health
and grant you salvation.
R. Amen*

*May God fill your heart with peace
and lead you to eternal life.
R. Amen (#147)*

Praying for the Sick in the Community and World

Use the following introduction to set the context for the prayer activity (use your own words): *One of the time honored kinds of prayer is that of petition or asking God for what we and others need. Intercessory prayer challenges us to recall our dependence on God. We cannot get along without God. We believe that God knows our needs even before we ask. Yet, we offer prayers of petition because it helps us remember that we need God above all. When we offer prayers of petition, we do so with a spirit of openness, trusting that God will hear and answer our prayers in the way that is best. Sometimes it seems like the answer never comes or it comes in ways that we do not anticipate. However, we trust in the promise of Jesus, "ask and it will be done for you."*

Give each person (or family) four post-it notes (2x3 size) – one for each of the four circles. Make available additional post-it notes if needed. Invite each person (or family) in silence to write at least one prayer for an individual or group of people who are sick or suffering in body or mind in each of the four circles. Review the format for a prayer

petition (see above in the prayer texts). Play some quiet instrumental music in the background while participants write their prayers.

- Write a prayer for the sick or suffering in your family that you want to remember.
- Write a prayer for a friend or group of friends that you want to remember.
- Write a prayer for the sick or suffering in your local community that you want to remember.
- Write a prayer for the sick or suffering in our world.

As they complete their prayers, ask the participants to attach their prayers to the appropriate circle.

With some instrumental music in the background invite the participants to share one of their prayer petitions. After each prayer petition, ask the group to respond, "Lord, hear us."

Invite the participants to share their feelings or thoughts about praying for the sick. Ask them how they can make praying for the sick, near and far, a regular part of their prayer lives.

Conclude by asking each family to create a prayer card (see handout) with the people they are going to pray for each day. Tell them that they can put their prayer card on their refrigerator or on their table to remind them to pray each day. Give each family multiple copies of the handout so that they can continually update their prayer list.

Symbol 2. Laying On of Hands

Reference: *Pastoral Care of the Sick* #106

Introduction

The laying on of hands in the Sacrament of Anointing of the Sick emphasizes that healing occurs in the context of a caring community. Laying on of hands is also a primary symbol in Confirmation and Holy Orders, emphasizing the conferring of power (for mission and service) onto a person by placing both hands on that person's head.

The Experience of Touch

Ask the participants to identify everyday experiences of the importance of touch in their lives, especially times when touch (or an embrace) helped to bring comfort to someone.

Ask them to consider the importance of touch in our world, especially in the world of medicine (Think of the role of touch in the work of physical therapists, doctors, nurses.)

Invite the participants to talk about the importance of touch using questions such as the following:

- Why was touch so important in our lives and world?

- How is touch connected to healing?

Touch in Jesus' Healings

Jesus almost always touched those he healed. Ask the participants to recall the Gospel stories you explored earlier and how Jesus used touch. Ask for examples from the group of how Jesus used touch in these stories.

Share one or two Gospel stories you have not already used to illustrate Jesus' use of touch. For example:

- Jesus heals the daughter of Jairus (Mark 5:41).
- Jesus cures the blind man at Bethsaida (Mark 8:22-26).
- A woman touches Jesus' cloak (Luke 5:27-34).
- Jesus heals a leper (Luke 5:12-16).
- Jesus heals a crippled woman (Luke 13:10-13).
- Jesus washes the disciples' feet (John 13:4-11).

Use a creative technique for exploring the Gospel stories (described earlier): 1) put yourself into the Gospel story, 2) dramatize the Gospel story, 3) read and present, and 4) watch a video.

Ask the participants to discuss why it was so important for Jesus to touch the person he was healing.

Laying On of Hands in the Sacrament of Anointing of the Sick

Explain the importance of touch (laying on of hands) in the Sacrament of Anointing of the Sick by presenting (in your own words) the following information from the Rite.

Laying on of hands: The gospels contain a number of instances in which Jesus healed the sick by the laying on of hands or even by the simple gesture of touch. The ritual has restored to major significance the gesture of the laying on of hands with its several meanings. With this gesture the priest indicates that this particular person is the object of the Church's prayer of faith. The laying on of hands is clearly a sign of blessing, as we pray that by the power of God's healing grace the sick person may be restored to health or at least strengthened in time of illness. The laying on of hands is also an invocation: the Church prays for the coming of the Holy Spirit upon the sick person. Above all, it is the biblical gesture of healing and indeed Jesus' own usual manner of healing: "They brought the sick with various diseases to him; and he laid hands on every one of them and healed them" (Luke 4:40). (*Pastoral Care of the Sick* #106)

Experiencing the Healing Power of Touch

Ask everyone to stand. Family members are going to offer a prayer (in silence) for each other. Ask family members to pair-up with one other family member. If the family has an odd number of members, one member will wait. Ask family members to offer a prayer that God will protect, guide, and care for the family member. As they pray for

each other, each person should put their hands on the shoulders or the head of the other person.

Begin with this prayer from the Rite:

*May the Lord be with you to protect you.
R. Amen.*

*May he guide you and give you strength.
R. Amen.*

*May he watch over you, keep you in his care,
and bless you with peace.
R. Amen.
(Pastoral Care of the Sick #147)*

Play instrumental music in the background while family members bless each other.

If possible conclude by singing an appropriate song.

Symbol 3. Anointing with Oil

Reference: *Rite of Anointing #107*

Suggested Take Home: Give each person or whole family a small (plastic) bottle of oil (olive oil or vegetable oil) to take home with them – to remind them of anointing.

Introduction

Anointing with oil is an integral part of Baptism, Confirmation, Holy Orders, and Anointing of the Sick. Anointing with oil in the Sacrament of Anointing of the Sick emphasizes the healing, strengthening, and comforting power of oil. Both the forehead, as a symbol of mental powers, and the hands, as a symbol of physical strength, are anointed with oil.

The Experience of Oil

Ask the participants to identify everyday experiences of the importance of oil in their lives, especially times when oil is used for healing, strengthening, or comforting. (They should think broadly about oil – ointments for bruises, lotions – sun tan or hand lotion, etc.)

Ask them to think about the importance of oil in our world and how it is used for healing, strengthening, or comforting. Think especially of the world of medicine.

Invite the participants to talk about the importance of touch using questions such as the following:

- Why is oil so important in our lives and world?
- How is oil connected to healing, strengthening, and comforting.

Oil in the Sacrament of Anointing of the Sick

Explain the importance of oil in the Sacrament of Anointing of the Sick by presenting (in your own words) the following information from the Rite.

Anointing with oil: The practice of anointing the sick with oil signifies healing, strengthening, and the presence of the Spirit.

In the gospel of Mark the disciples were sent out by the Lord to continue his healing ministry: “They anointed many sick people with oil and cured them” (Mark 6:13). And Saint James witnesses to the fact that the Church continued to anoint the sick with oil as both a means and a sign of healing (James 5:14). The Church’s use of oil for healing is closely related to its remedial use in soothing and comforting the sick and in restoring the tired and the weak. Thus the sick person is strengthened to fight against the physically and spiritually debilitating effects of illness. The prayer for blessing the oil of the sick reminds us, furthermore, that the oil of anointing is the sacramental sign of the presence, power, and grace of the Holy Spirit. (*Pastoral Care of the Sick* #107)

Experiencing the Healing Power of Oil

There should be a small bowl of oil at each table or in each group for this activity.

Begin with an opening prayer from the Rite.

*God of all consolation,
you chose and sent your Son to heal the world.
Graciously listen to our prayer of faith:
send the power of your Holy Spirit, the Consoler,
into this precious oil, this soothing ointment, this fruit of the earth.
Allow this gift to strengthen and heal us in body, soul, and spirit.
Amen.*

(Adapted from *Pastoral Care of the Sick* #123)

Ask everyone to stand. Standing in a circle each family member (or a family cluster) are going to anoint the person to their right or left. Ask each family member to anoint the hands and the forehead of another family member. Play instrumental music in the background.

After the anointing close with following prayer:

*Father in heaven, grant us comfort and strength
When we afraid, give us courage,
when we are afflicted, give us patience,
when we are dejected, give us hope,
and when we are alone, assure us of your love and the support of your holy people.*

We ask this through Christ our Lord.

Amen.

(Adapted from Pastoral Care of the Sick #125)

Asking for the Blessing of Anointing

Give each person a large band aid. Ask each person to think of one gift of strength, comfort, or healing they want to ask as a blessing from God. (The closing prayer above highlighted courage, patience, hope, love.)

With a marking pen each person writes a gift they want from God on the band aid and then attaches the band aid to the back of their hand.

Ask family members to share with each other the gift they are requesting from God.

Conclude in prayer:

May the Lord protect us.

May he guide us and give us strength.

May he watch over us, keep us in his care, and bless us with peace.

Amen.

(Adapted from Pastoral Care of the Sick #147)

Jesus of Nazareth Video Segments

The following outline lists all of the scenes on video cassette two and a partial listing of video cassette three in the three-video set of *Jesus of Nazareth*.

Video Cassette Two

1. Matthew the tax collector arrives at Peter's house and is not welcomed
2. Jesus cures the paralytic man
3. At night, by the lake, Peter and his companions are arguing
4. Jesus and some disciples on the way to Matthew's house
5. Jesus is welcomed by Matthew and tells the parable of the prodigal son
6. Peter and Matthew are reconciled
7. In his palace Herod talks to John the Baptist in prison
8. Herod and Herodias talk
9. Jesus arrives on shore by boat and is greeted by the crowds
10. Matthew and Peter leave everything to follow Jesus
11. Jesus teaches the crowds
12. Jairus approaches Jesus asking for help
13. Jesus in the house of Jairus, raises his daughter from the dead
14. During the banquet that follows Jesus calls Thomas
15. At night while Jesus is sleeping Matthew and Peter converse
16. John in his dungeon shouts to the guests celebrating Herod's birthday
17. During the party Salome dances for Herod
18. Salome asks for John's head
19. John is murdered in the dungeon
20. Disciples, Judas, and some Zealots around John's tomb
21. Judas approaches Jesus to become his disciple
22. Children throw stones at Mary Magdalene's house
23. Mary Magdalene and her client talk
24. On the hillside crowds follow Jesus
25. The rich young man approaches Jesus
26. Afflicted people and Mary Magdalene follow Jesus to hear him
27. Jesus feeds five thousand with the miracle of loaves of bread and fishes
28. The Zealots and Judas discuss the work of Jesus
29. Simon the Zealot follows Jesus
30. In the house of Simon the Pharisee Jesus explains his teachings
31. Joseph of Arimathea converses with Jesus
32. Mary Magdalene rushes in
33. Mary at the feet of Jesus
34. Jesus forgives her sins
35. In the olive grove Jesus sends his disciples off to their mission
36. John visits Mary the mother of Jesus
37. Assault on Herod, the Zealots manage to wound him
38. The Zealots arrested and killed in front of Herod's palace
39. The disciples, returned from their mission, stand around the fire with Jesus
40. "Who do you think I am" – Peter's profession of faith

41. The Sermon on the Mount, the Beatitudes, the Our Father
42. Peter tries to stop Jesus from going to Jerusalem
43. The crowds journey to Jerusalem for the festival
44. A messenger from Martha and Mary comes to Jesus
45. Jesus arrives at Bethany and learns that Lazarus has died
46. Martha and Mary talk to Jesus who asks them to take him to the tomb
47. Jesus prays to the Father
48. Jesus raises Lazarus
49. Crowds ascend to the temple in Jerusalem
50. In the temple the pilgrims pray and bring in the lambs for sacrifice
51. Judas goes to talk to Zerah, the chief of the scribes of the temple
52. Jesus enters Jerusalem riding a donkey; the crowds are waving palms
53. The market and money changers
54. Jesus, outraged, overturns their stalls and chases them from the temple
55. Jesus is confronted by Zerah and the Pharisees
56. Judas intervenes and talks to Jesus and Zerah
57. Mary and the Rabbi are going to Jerusalem
58. Jesus is addressing the crowd in the temple, Nicodemus listens
59. While Jesus performs the rite of ablutions, he is approached by Barabbas
60. Barabbas does not understand the way of Jesus and leaves

Video Cassette Three

1. Jesus with the children in the temple and tells them a parable
2. Jesus addresses the conclusion of his parable to the Pharisees
3. Jesus is teaching the crowds in the temple (from Luke 6 and 11)
4. The woman caught in adultery is brought to the Pharisees in the temple
5. Jesus disperses her accusers and forgives her sin
6. A Roman Centurion approaches; Jesus instructs the crowds
7. Jesus cures the Centurion's servant
8. In the temple Jesus cures the blind man
9. The blind man is questioned by the Pharisees
10. The blind man believes in Jesus; the Pharisees are arguing
11. Jesus confronts the Pharisees and condemns their hypocrisies

Part 4

Sharing Learning Reflections and Home Application (25 minutes)

Advanced Preparation

- Determine what each group will bring back to the large group or to their small group to share as a result of their learning.
- Determine how each group will share their reports or projects so that they “teach” the other groups about the event and theme.

Suggestions: There are many ways to engage the participants in sharing their learning with the large group. Consider asking each group to share one significant Gospel story of Jesus’ healing in word or drama or to share their prayer for blessing that they wrote on their band aid. (Save the prayer petitions for closing prayer.)

Home Kit

Develop a Sacrament of Anointing Home Kit that *extends* and *expands* the learning that has taken place through the intergenerational learning program. It should *engage* families and individuals in living their faith at home through traditions and celebrations, rituals, symbols, prayers, service projects, learning activities, and enrichment activities. Include specific activities on the event that you have selected as a focus for the session. These additional activities can include learning activities about the event, Scripture readings, table rituals, prayers, and so on.

Use a variety of design formats for your activities, such as a prayer card, stand-up card, poster, placemat, newsletter, booklet, magnet, bookmark, and artwork.

Included with this session are the following home activities:

- Meal Ritual: God’s Healing Presence
- Ritual Moments: Anointing of the Sick
- Scripture Reflections on Anointing
- Table Prayer: Healing and Anointing

1. Whole Group Sharing and Reflection

The whole group sharing experience provides an opportunity for each age group to share something they have learned with the entire group. If the session has been conducted in intergenerational groups ask participants to remain with their group. If the session was conducted in the age group format, ask family members to rejoin their own family and individual adolescent and adult participants to stay with their age groups from the In-Depth Learning Experience.

First, ask the participants to share what they learned in a small group setting or by inviting participants or groups, representing families, teens, and adults, to share projects or reflections with the entire.

[spoken text] Second, present the following information using the words below or your own words:

Think of everything we have done in this session to learn about the Sacrament of Anointing of the Sick – praying, laying on of hands, anointing with oil. Take a few minutes to reflect on what you have learned in this session:

- What is one thing you learned about the Sacrament of Anointing of the Sick that you did not know before?
- What will you look for when you participate in the celebration of the Sacrament?
- Why do you think this sacrament is so important for us as Catholics?

Review the Home Kit for the event containing prayers, rituals, service projects, family enrichment, and learning activities. Guide everyone in developing an individual or family action plan for living at home using the Home Kit, and planning for participation in the sacrament.

2. Reflection—Application Strategies

Prepare strategies and activities to guide individuals and families in *reflecting* on the meaning of their learning and their participation in the Church event and in *applying* their learning to daily living as a Catholic. The goal is to help people apply the beliefs and practices to their daily life, and report or “publish” their learning with others in the parish community.

Reflection and application activities and strategies can be included with the Home Kit. You can also include a time for feedback in your next intergenerational learning program

There are a variety of formats for reflection – application activities. Reflection tools include unfinished sentences, reflection questions, learning journals, and a structured reflection activities. Application tools include action plans, practice plans, “to do” lists, and resolutions.

Art and media strategies can also be used to express reflection and application. Consider activities such as a bumper stickers, picture collages, “recipe for living” cards, posters, photos, and projects that create and bring back to Sunday Mass or the next intergenerational learning program.

Example: Reflection on Participating in the Sacrament of Anointing

What did you see at the celebration of the Sacrament of Anointing?

- Think of the symbols and gestures you saw at the celebration of Anointing: oil, anointing, laying on of hands.
- Who received the Sacrament of Anointing?

What did you hear at the celebration of the Sacrament of Anointing?

- Think of the songs you sang. Was there a particular song that connected with the celebration of Anointing. What was its message?
- Think of the Scripture readings in the celebration of Anointing. What was their message? What is God and the Church saying to you and the community about the Sacrament of Anointing?

How did the community pray at the celebration of the Sacrament of Anointing?

- Think of the prayer texts in the celebration of Anointing. What and who are we praying for? What are the prayer texts teaching us about the Sacrament of Anointing?

Part 5

Closing Prayer Service (5-10 minutes)

Close with the prayers for the sick that participants created in the Symbol 1 Activity: Prayer of Faith. Lead this as you would the prayer petitions at Sunday Mass.