

“The special grace of the sacrament of Anointing of the Sick has as its effects: the uniting of the sick person to the passion of Christ, for his own good and that of the whole Church; the strengthening, peace and courage to endure in a Christian manner the sufferings of illness or old age; the forgiveness of sins, if the sick person was not able to obtain it through the sacrament of Penance; the restoration of health, if it is conducive to the salvation of his soul; the preparation for passing over to eternal life.”

The Sacrament of Anointing of the Sick is administered by a priest to anyone who is physically, spiritually, psychologically or emotionally in need of God’s healing power. The sacrament may be received more than once, death does not need to be imminent, and any age person can be anointed. The only requirement to this Sacrament is Baptism.

Anyone interested in receiving this Sacrament privately should call the Rectory at 504-899-1378 to schedule an appointment with a priest.

ARTICLE 5 THE ANOINTING OF THE SICK

1499 "By the sacred anointing of the sick and the prayer of the priests the whole Church commends those who are ill to the suffering and glorified Lord, that he may raise them up and save them. And indeed she exhorts them to contribute to the good of the People of God by freely uniting themselves to the Passion and death of Christ."

IV. THE EFFECTS OF THE CELEBRATION OF THIS SACRAMENT

1520 A particular gift of the Holy Spirit. The first grace of this sacrament is one of strengthening, peace and courage to overcome the difficulties that go with the condition of serious illness or the frailty of old age. This grace is a gift of the Holy Spirit, who renews trust and faith in God and strengthens against the temptations of the evil one, the temptation to discouragement and anguish in the face of death. (see note 135) This assistance from the Lord by the power of his Spirit is meant to lead the sick person to healing of the soul, but also of the body if such is God's will. Furthermore, "if he has committed sins, he will be forgiven."

1521 Union with the passion of Christ. By the grace of this sacrament the sick person receives the strength and the gift of uniting himself more closely to Christ's Passion: in a certain way he is consecrated to bear fruit by configuration to the Savior's redemptive Passion. Suffering, a consequence of original sin, acquires a new meaning; it becomes a participation in the saving work of Jesus.

1522 An ecclesial grace. The sick who receive this sacrament, "by freely uniting themselves to the passion and death of Christ," "contribute to the good of the People of God." By celebrating this sacrament the Church, in the communion of saints, intercedes for the benefit of the sick person, and he, for his part, through the grace of this sacrament, contributes to the sanctification of the Church and to the good of all men for whom the Church suffers and offers herself through Christ to God the Father.

1523 A preparation for the final journey. If the sacrament of anointing of the sick is given to all who suffer from serious illness and infirmity, even more rightly is it given to those at the point of departing this life; so it is also called sacramentum exeuntium (the sacrament of those departing). The Anointing of the Sick completes our conformity to the death and Resurrection of Christ, just as Baptism began it. It completes the holy anointings that mark the whole Christian life: that of Baptism which sealed the new life in us, and that of Confirmation which strengthened us for the combat of this life. This last anointing fortifies the end of our earthly life like a solid rampart for the final struggles before entering the Father's house.

V. VIATICUM, THE LAST SACRAMENT OF THE CHRISTIAN

1524 In addition to the Anointing of the Sick, the Church offers those who are about to leave this life the Eucharist as viaticum. Communion in the body and blood of Christ, received at this moment of "passing over" to the Father, has a particular significance and importance. It is the seed of eternal life and the power of resurrection, according to the words of the Lord: "He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day." The sacrament of Christ once dead and now risen, the Eucharist is here the sacrament of passing over from death to life, from this world to the Father.

1525 Thus, just as the sacraments of Baptism, Confirmation, and the Eucharist form a unity called "the sacraments of Christian initiation," so too it can be said that Penance, the Anointing of the Sick and the Eucharist as viaticum constitute at the end of Christian life "the sacraments that prepare for our heavenly homeland" or the sacraments that complete the earthly pilgrimage.