

Anointing of the Sick

Please call the Parish Office, and ask for the priest of your choice....
(Ph. 916-685-3681)

Is any one of you sick? He should call for the priests of the church to pray over you, and anoint you with oil in the name of the Lord. For this prayer, offered in faith, will make the sick person whole; and the Lord will raise you up on the last day. And if you have committed any sin, your sins will be forgiven.
James 5:14-15

The Lord will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.
Revelation 21:4

Catechism of the Roman Catholic Church

1511 — The Church believes and confesses that among the seven sacraments there is one especially intended to strengthen those who are being tried by illness, the Anointing of the Sick:

1512 — From ancient times in the liturgical traditions of both East and West, we have testimonies to the practice of anointings of the sick with blessed oil. Over the centuries the Anointing of the Sick was conferred more and more exclusively on those at the point of death. Because of this it received the name “Extreme Unction.” Notwithstanding this evolution the liturgy has never failed to beg the Lord that the sick person may recover his health if it would be conducive to his salvation.

1513 — The sacrament of Anointing of the Sick is given to those who are seriously ill by anointing them on the forehead and hands with duly blessed oil saying, only once: “Through this holy anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit. May the Lord who frees you from sin save you and raise you up.”

1514 — **The Anointing of the Sick “is not a sacrament for those only who are at the point of death.”** Hence, as soon as anyone of the faithful begins to be in danger of death from sickness or old age, the fitting time for him to receive this sacrament has certainly already arrived.” <emphasis added>

1515 — If a sick person who received this anointing recovers his health, he can in the case of another grave illness receive this sacrament again. If during the same illness the person’s condition becomes more serious, the sacrament may be repeated. It is fitting to receive the Anointing of the Sick just prior to a serious

operation. The same holds for the elderly whose frailty becomes more pronounced.

1517 — Like all the sacraments the Anointing of the Sick is a liturgical and communal celebration, whether it takes place in the family home, a hospital or church, for a single sick person or a whole group of sick persons. It is very fitting to celebrate it within the Eucharist, the memorial of the Lord's Passover.

1520 — A 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. 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."¹³⁸ By celebrating this sacrament the Church, in the communion of saints, intercedes for the benefit of the sick person, and he, for his part, though 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.