

Year 9: Unit 4a

Sacraments of Healing and Hope

Standards

By the end of this unit it is intended that students:

- value the need for reconciliation and healing as unifying forces for the community
- explain the importance of the sacraments of Penance and Anointing of the Sick in the Catholic tradition
- prepare specific aspects of liturgies and prayers relating to the sacraments of healing.

Indicators of Learning

	Values and Attitudes	Knowledge	Skills
	<i>It is intended that students will be able to:</i>		
1	express views on the effects of sin on individuals and on the community	identify the ways in which individuals and the community are harmed by various types of sin	prioritise the various types and degrees of sin, and the effects of sin on the community
2	appreciate the various ways in which Reconciliation has been celebrated over the centuries	outline the evolution of the sacrament of Penance and Reconciliation throughout the centuries	collect information on, and contrast the ways in which the sacrament of Penance and Reconciliation has been celebrated over the centuries
3	choose a preferred rite of Reconciliation, and organise a suitable structure for the celebration of this sacrament	define the three forms of the sacrament of Penance and Reconciliation	design the format (music, artwork, oral presentations, activities) for a rite of Reconciliation
4	comment on their own attitudes to sickness and suffering	outline the purpose of the sacrament of Anointing of the Sick	draw up a plan for sharing in the ministry of helping the sick and suffering
5	propose ways in which Anointing of the Sick becomes a response of the Christian community to sickness and suffering	describe the nature and structure of Anointing of the Sick	locate and analyse stories from the Scriptures which are the basis of the sacrament of Anointing of the Sick

Spiritual Reflection for Teachers

It is unlikely that any person has ever gone through life without experiencing some form of pain and suffering. At various times we all have a need to be healed.

What personal experiences of suffering and healing come to mind when you begin to reflect on this topic?

Falling and getting up is part of our journey in life. Getting up is not always so easy, especially if we try to do it on our own.

Alcoholics Anonymous is based on the belief that people can be healed by making a decision to turn their lives over to the care of God as they understand him. Instead of a language that speaks of God 'up there', AA acknowledges God's presence in the depths of human despair. In the sacraments of healing (Penance and Anointing of the Sick) the Church provides the means for us to experience God in the midst of our pain. How can you provide students with a better understanding of this? Reflecting on the following question for yourself may be a starting point:

When I need to recover, to bring peace into my life, where does God fit in?

Links with Students' Life Experience

The acts of reconciliation in the home, the playground and the classroom

- In this unit, take into account the experiences of reconciliation which students have already had in their lives – in the home, the playground, and the classroom. What they have experienced is foundational to the way they will respond to the study of the sacrament of Reconciliation. Allow for discussion of past experiences of the sacrament. How can the sacrament of Reconciliation, and reconciliation itself, have a more developed meaning for them?
- Students will all have different experiences of illness and grieving, and be at different stages of their response to this.
- Students need to be aware of the range of people who need healing at various times: of those who are sick in mind or body, are emotionally impoverished or hurt, or have become alienated from members of the community. They also need to be aware of their own power to do something about this: to act as healers, both of themselves and as agents of others' healing.

The Church's Teaching and Lived Tradition

Healing sacraments important for reconciliation with God

As Jesus lived the qualities of reconciliation and healing throughout his ministry, the Church promotes them in its acts of service and of sacrament.

- The healing sacraments are important for our reconciliation with God, that is, healing rifts between ourselves and God.
- The focus is also on healing: of rifts between members of the community (reconciliation) and of body and mind (anointing of the sick). Catholics seek to live in such a way as to provide an example of reconciliation and healing within their communities.
- Baptism was, and still is, the first sacrament of repentance and forgiveness (see Acts 2:37–47, and the Nicene Creed). However, in spite of the order of first reception of the sacraments, Penance is not part of initiation into the life of the Church, nor should it be experienced primarily as preparation for the Eucharist but it is the best way to prepare for the Eucharist.
- In the early Church communities, the purpose of anointing with oil was to heal those who were sick in mind or body. In the post-Vatican II Church, that original purpose is being re-emphasised.

Catechism of the Catholic Church

Conversion entails both God's forgiveness and reconciliation in the Church God

In preparation for the teaching of this unit the following references are recommended:

Part Two, Section Two: The Seven Sacraments of the Church

1420–1421 The Sacraments of Healing

1422–1498 The Sacraments of Penance and Reconciliation

1499–1532 The Anointing of the Sick

1421 The Lord Jesus Christ, physician of our souls and bodies, who forgave the sins of the paralytic and restored him to bodily health, has willed that his Church continue, in the power of the Holy Spirit, his work of healing and salvation, even among her own members. This is the purpose of the two sacraments of healing: the sacrament of Penance and the sacrament of Anointing of the Sick.

1422–1498 The Sacraments of Penance and Reconciliation

1440 Sin is before all else an offence against God, a rupture of communion with him. At the same time it damages communion with the Church. For this reason conversion entails both God's forgiveness and reconciliation with the Church, which are expressed and accomplished liturgically by the sacrament of Penance and Reconciliation.

Explanation of Scripture used in this unit

Healing was an integral part of the life of Jesus, and of the early Christian communities. For examples of this, see:

- Mark 2:1–12, Jesus and the Paralysed Man
- Luke 18:35–43, The Blind Man
- Luke 17:11–19, The Ten Lepers
- Luke 9:37–43, The Epileptic
- Mark 6:12–13, The mission of the Church to cure physical and spiritual illness
- 1 Corinthians 12:26, The suffering of one member of the Church becomes the suffering of all
- Luke 13:10–17, The Crippled Woman
- Luke 8:40–56, The Woman with the Haemorrhage and the Daughter of Jairus
- James 5:14–16, Anointing of the Sick
- Luke 7:36–50, The Woman at the House of the Pharisee
- Acts 2:37–47, Reconciliation and Community

Mark 6:12–13 *The Mission of the Church to cure physical and spiritual illness* (Indicator 1)

The apostles set out to preach repentance or *metanoia*, meaning to turn around one's mind or heart. Today we might describe it as a change in mind-set or attitude. All the verbs in 6:13 are in the imperfect tense, suggesting a continuous action in the past. These followers of Jesus were casting out, they were anointing and they were healing, as if it was the usual thing for them.

The Greek text also tells that the anointing was done with oil – probably olive oil. The use of oil in healing was common in ancient times. Healing is a gentle art; we can all use our own gifts to help people with physical or spiritual illness.

The words that Mark uses here to describe the activities of the disciples – preaching and healing – echo the words in Mark 1:14–15. They emphasise Mark's message: the disciples share in Jesus' mission, and by inference, so do we.

Acts 2:37–47 *Reconciliation and Community* (Indicator 2)

The Acts of the Apostles was written some decades after the events described. Therefore the writer of Acts relies on information passed down from previous generations. The first part of this reading (2:37–41) is set at Pentecost or the coming of the Spirit. But we must ask the question: how long was Pentecost? Was it over in a few minutes as the text in Acts 2 suggests, or did it take months or years? Is it still happening today in our Church?

These initial verses provide us with an insight into the functioning of the early Christian community. At the time, Baptism was primarily for adults. It gave forgiveness of sins (reconciliation) and the grace and courage of the Holy Spirit.

The second part of the scene from Acts (2:42–47) presents the early Christians in a very positive light. They are united in fellowship, they are faithful to the teaching of the Apostles and they pray together. They also go to the Temple everyday but meet in homes for the breaking of the bread. Jesus used this rite, part of the Jewish meal, at the Last Supper. It formed part of the celebration of the Eucharist, which at that time was called 'the breaking of the bread'. The early Christians were a small group, so sharing everything in common and providing for the poor were more possible than today. Nonetheless these ideals can and should challenge us now to be aware of the needy in our own communities.

James 5:14–16 *Anointing of the sick* (Indicators 4 and 5)

This text, written in the latter part of the first century, is an explicit reference to the anointing of the sick, as well as being about prayer and spiritual well-being. It envisages a community in which care of the sick is the responsibility of all, but especially of the leaders of the community, who will pray over them. The elders (presbyteroi) who are sent to do the anointing are those in authority in the community.

Anointing of the sick incorporates the healing properties of oil, as well as prayer. Oil was commonly used to relieve pain.

People in the ancient world assumed that sickness was caused by sin, and was a punishment for that sin. Sin was linked with disquiet of the soul, and with unhappiness. In the modern world we might say that guilt or stress makes us more susceptible to illness, and can prolong illness.

Year 9 Unit 4a: Sacraments of Healing and Hope

STANDARDS

By the end of this unit it is intended that students:

- value the need for reconciliation and healing as unifying forces for the community
- explain the importance of the sacraments of Penance and Anointing of the Sick in the Catholic tradition
- prepare specific aspects of liturgies and prayers relating to the sacraments of healing.

Indicators of Learning (Incorporating Values, Knowledge and Skills)	Essential Reading for Teachers	Suggested Learning/Teaching Strategies	Possible Assessment
<p>I. It is intended that students will be able to:</p> <p>V express views on the effects of sin on individuals and on the community</p> <p>K identify the ways in which individuals and the community are harmed by various types of sin</p> <p>S prioritise the various types and degrees of sin, and the effects of sin on the community.</p>	<p>Read 'Essential Reading for Teachers' in Year 8, Unit 4a, Symbol and Ritual: The Sacraments of Initiation.</p> <p>The Sacraments of Healing</p> <ul style="list-style-type: none"> • The Church understands the sacraments to be specific ritual actions which celebrate the presence of God among us; they are also related to specific statements of theology and doctrine. • Sacraments are both rituals and belief statements. There are dimensions common to all sacraments. They are: <ul style="list-style-type: none"> – God's life and grace are given in their celebration – God's offer of salvation is proclaimed by Jesus – celebration is within a community (ecclesial) context – they provide healing and strength which is directed both to the Church and the individual's needs – they are trinitarian in nature – in praise of the Father, through the Son and empowered by the Spirit – their focus is on the paschal mystery – the life, death and resurrection of Jesus 	<ul style="list-style-type: none"> • Ensure each student has a sheet of cardboard (A4 size), art supplies and scissors. Students create masks representing 'hurt'. At the end of the unit a similar exercise depicting 'healing' will complement this task. Students view a display of completed masks and develop questions to analyse their meaning – what are the causes of the hurt they symbolise? Use this as a link to introduce the concept of sin. • Mark 6:12–13 proclaims the Church's mission to cure. This provides a connection between the harm caused by sin and the healing that comes through the sacrament of Penance. Teachers should refer to 'Explanation of Scripture used in this unit' to explain the literary form. • KWL p. 182, 'Jesus and Healing' and 'Healing Stories in the Gospels'. • Students complete a journal entry about a time when they have sinned. What motivated their actions? What were they feeling at the time? How did they feel after the event? 	<p>Teacher Assessment Observation of mask-making and student analysis of meaning.</p> <p>Peer Assessment Students assess which masks best present the theme of hurt.</p> <p>Self-assessment Journal reflection on a time of personal sin.</p> <p>Peer Assessment Students assess how well each presentation captures the theme of the brokenness in society that is the result of sin.</p>

<p>2. It is intended that students will be able to:</p> <p>V appreciate the various ways in which Reconciliation has been celebrated over the centuries</p> <p>K outline the evolution of the sacrament of Reconciliation throughout the centuries</p> <p>S collect information on, and contrast the ways in which the sacrament of Reconciliation has been celebrated over the centuries.</p>	<ul style="list-style-type: none"> – They have an eschatological direction towards the coming kingdom of God. The Catechism of the Catholic Church defines the sacraments as ‘signs (words and actions) accessible to our human senses, which make real and efficacious the grace they signify, by virtue of Christ’s action and by the power of the Holy Spirit’ (n. 1084). Jesus Christ is physician both to our souls and to our bodies, and the Church continues this model of service (Mark 6: 12–13), through the Holy Spirit, in the two sacraments of healing: the sacrament of Penance and the sacrament of Anointing of the Sick. Having received new life in Christ through the sacraments of initiation, Catholics care for its well-being through the sacraments of healing. 	<ul style="list-style-type: none"> • KWL p. 184, ‘The Need for Spiritual Healing’ and p. 185, ‘Turning Sin around: Restorative Justice’. Apply this to local themes. Teachers may encourage students to investigate resources such as <i>Herald-Sun, The Age</i> or the local Leader newspaper. • Group work – Identify a television current affair or drama program that describes a situation of ‘brokenness’ in society. This could also be illustrated. Students discuss the various examples of sin that are depicted. Each group presents its findings to the class. • Students examine a range of teenage magazine covers. Construct a collage poster of the headlines from the covers that illustrates the values in the magazines. Students analyse the values and attitudes expressed in them. Do these reflect their values and attitudes? Whose values and attitudes might they be? 	
	<ul style="list-style-type: none"> • The connection between physical and mental well-being is made in the story of Jesus’ healing of the paralytic in Mark 2: 1–12. In this story, the man’s restoration to health is connected with the restoration of peace of mind, when the burden of his sins is removed. <p>Penance and Reconciliation</p> <ul style="list-style-type: none"> • The sacrament of Penance and Reconciliation encompasses the concepts of conversion, sin, Church, sacrament and mission. Penance, also commonly called Reconciliation, has been called a number of different things at different times, and this is still the case today. The <i>Catechism of the Catholic Church</i> (nn. 1422–1425) notes that names given to it are indicative of its various functions: the sacrament of conversion (it is the first step that Catholics take in re-orienting themselves towards God); the sacrament of Penance (believers acknowledge the damage that sin causes to the community, and try to repair this harm); 	<ul style="list-style-type: none"> • Acts 2:37–47: Reconciliation and Community. How does this text challenge the contemporary Church in a complex world? <ul style="list-style-type: none"> – Students read KWL p. 188 on The Sacrament of Penance and Reconciliation in the History of the Church. – Students complete the three levels of comprehension task, The Sacrament in the History of the Church. See explanation at the end of this unit. • Video: Students view video <i>Sinner Sam</i> tracing the history of Reconciliation within the Church. <i>Out of the Desert</i>, Book 4, pp. 120–121 provides a summary of the content of <i>Sinner Sam</i>. In small groups students use this information to prepare visual summaries of the development of the sacrament. The cartoon-style of the video could be used. The timelines are displayed in the classroom as a visual history of the sacrament. 	<p>Peer Assessment</p> <p>Marking and discussion of three-level guide activity at end of this unit.</p> <p>Teacher Assessment</p> <p>Observation of students cooperatively completing the visual timeline.</p>

<p>the sacrament of confession (Catholics acknowledge their failings to themselves and to God, relying on God's mercy); the sacrament of forgiveness (finding pardon and peace); the sacrament of Reconciliation (becoming reconciled with God, with themselves, and with the community).</p> <ul style="list-style-type: none"> The sacrament consists of three actions on the part of the penitent, and the priest's absolution. The penitent's three actions are: repentance, disclosure of sins to the priest, and the intention to make reparation for the harm done by sin. 	<ul style="list-style-type: none"> Students use the visual timeline, KWL p.p. 188–190, to complete the point-form summary of the history of the sacrament. In small groups, students prepare a script, video, PowerPoint or other media presentation that traces the history of the sacrament. 														
<p>3.</p> <p>It is intended that students will be able to:</p> <p>V choose a preferred rite of Reconciliation, and organise a suitable structure for the celebration of this sacrament</p> <p>K define the three forms of the sacrament of Reconciliation</p> <p>S design the format (music, artwork, oral presentations, activities) for a rite of Reconciliation.</p>	<ul style="list-style-type: none"> At present, there are three different rites in the sacrament of Reconciliation: <ul style="list-style-type: none"> for individuals who wish to confess their sins, receive absolution, and carry out a penance for a group of people who meet together in a communal celebration which includes readings and a homily, an examination of conscience, a communal request for forgiveness, the Our Father, and a communal thanksgiving; then individual confession to a priest, absolution, and the carrying out of a penance for a large group of people who make a general confession and are given a general absolution. This rite is only used in special circumstances (see Catechism n. 1483 for examples of such circumstances). 	<p>Teacher Assessment</p> <p>Teacher assesses student summaries and understanding of the three Rites of Reconciliation.</p> <p>Observation of student participation in the second Rite of Reconciliation.</p> <p>Student Self-reflection</p> <p>How did my participation in the sacrament of Reconciliation address the need for healing in my life?</p>	<ul style="list-style-type: none"> KWL p. 191, 'The Sacrament of Penance Today'. An explanation of the three Rites of Reconciliation. Group activity. Students complete summary task: <table border="1" data-bbox="774 1025 933 1128"> <thead> <tr> <th>Rite</th> <th>Possible situations</th> <th>Advantages of the Rite</th> </tr> </thead> <tbody> <tr> <td>First</td> <td></td> <td></td> </tr> <tr> <td>Second</td> <td></td> <td></td> </tr> <tr> <td>Third</td> <td></td> <td></td> </tr> </tbody> </table> <ul style="list-style-type: none"> Students celebrate the second Rite of Reconciliation. See end of this unit for explanation under Celebration: Prayer and Liturgy, KWL p. 292 provides the structure for individual confession as part of the Rite. 	Rite	Possible situations	Advantages of the Rite	First			Second			Third		
Rite	Possible situations	Advantages of the Rite													
First															
Second															
Third															

<p>4.</p> <p>It is intended that students will be able to:</p> <p>V comment on their own attitudes to sickness and suffering</p> <p>K outline the purpose of the sacrament of Anointing of the Sick</p> <p>S draw up a plan for sharing in the ministry of helping the sick and suffering.</p>	<p>Anointing of the Sick</p> <ul style="list-style-type: none"> Suffering, illness and grief have always been among the greatest problems faced by all people. Jesus showed great concern for the physical and spiritual welfare of the sick, and recommended that those who followed him should do the same. Anointing of the sick is described by Mark (6:13) and recommended for members of the early Church communities by James (5:14–15). The Church is the Body of Christ: the suffering of one of its members becomes the suffering of all. Thus, concern for the sick, and acts which help relieve the different kinds of human want, are especially endorsed. All baptised Christians share in the ministry of mutual charity within the Body of Christ by showing love for the sick and celebrating the sacraments with them. The Council of Trent stated that this sacrament, once known as Extreme Unction, takes away the burden of sin, and raises up and strengthens the soul of the sick person so that they have the peace and courage to bear the trials and hardships of illness. Vatican II and the new Rite of Anointing indicated that Anointing of the Sick was not only for those at the point of death, but for any of the faithful who were seriously ill and in danger of death. 	<ul style="list-style-type: none"> KWL p. 196, students read 'Melissa's Story'. Use this to initiate discussion of the sacrament of Anointing of the Sick. KWL p. 203, 'The Meaning of the Sacrament of Anointing of the Sick' emphasises the Christian understanding of Hope. Discuss James 5: 13–16. Use the questions suggested by the text as class discussion starters. Brainstorm and list responses. Personal reflection: 'The heartfelt prayer of a good person is very powerful' (5:16). Students to complete an acrostic identifying the characteristics of a heartfelt prayer. Journal response: 'Who are the people who need my 'heartfelt prayer' today? How will I pray for their needs?' Guest speaker: Invite a person who has experience of the sacrament of Anointing to speak to the class. This could be a priest or associate from the parish, someone who is involved in nursing, a member of the school community or someone who has received the sacrament themselves. 	<p>Teacher Assessment</p> <p>Student responses to 'Melissa's Story'.</p> <p>Completion of tasks from KWL on Hope as a central virtue of Christianity. How well do students articulate their understanding of this?</p> <p>Observation of student responses to guest speaker:</p> <p>Student Self-reflection</p> <p>James 5: 13–16. 'Who are the people who need my heartfelt prayer today?'</p>
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<p>5.</p> <p>It is intended that students will be able to:</p> <p>V propose ways in which Anointing of the Sick becomes a response of the Christian community to sickness and suffering</p> <p>K describe the nature and structure of Anointing of the Sick</p> <p>S locate and analyse stories from the Scriptures which are the basis of the sacrament of Anointing of the Sick.</p>	<ul style="list-style-type: none"> • Celebration of the sacrament consists of the laying on of hands by the priests of the Church, the offering of the prayer of faith (James 5:15), and the anointing of the sick with blessed oil. In addition to Anointing, the person can receive Communion of the Sick. A dying person may receive the Eucharist in order to be imbued with God's grace at the completion of the earthly pilgrimage. This communion is called Viaticum ('provision for a journey'). • The essence of the sacrament is contained in its prayer: <ul style="list-style-type: none"> 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. 	<ul style="list-style-type: none"> • KWL p. 210, 'The Order of the Sacrament of Anointing'. • Group work, KWL p. 206, 'The Touch of Jesus Brings Healing'. • Oral task: Anointing of the Sick. Using the scaffold at end of this unit, students prepare an oral presentation on (a) a personal experience of illness, (b) the nature and structure of the sacrament of Anointing, (c) the sacrament of Anointing as the response of the Christian community to sickness and suffering. • Using art materials (as at beginning of unit) students create a mask to illustrate their understanding of 'healing'. Their two masks are displayed together and form the basis of a written response to the statement: 'When life brings hurt, faith offers healing'. The responses could be displayed with the masks if appropriate. 	<p>Teacher Assessment and Student Self-reflection</p> <p>Marking of oral task using set criteria. Ensure criteria sheet provides a section for students to complete self-reflection.</p> <p>Peer Assessment</p> <p>Students identify masks that capture the themes of 'hurt' and 'healing' that have been discussed in this unit.</p> <p>Student Self-reflection</p> <p>Written response reflecting themes identified in 'hurt' and 'healing'.</p>
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Celebration: Prayer and Liturgy

This would be a suitable time for students to:

- experience the second rite of Reconciliation
- plan and share the experience of visiting and caring for the sick.

Both these activities could contain prayer, meditation, journaling, sharing of ideas and skills, creation of resources, etc. all of which are aspects of prayer.

Reflection: Identify examples of people who have been healers in situations you have experienced. Outline times when you have been a healer. What difference did your actions make to others?

Being a healer requires many qualities. Which of the qualities listed below do you feel you need to develop more at this stage of your life? What are some ways that you can do this? Respect for all of God's creation; fairness in all situations; patience with others; preserving the dignity of others; openness to the ideas of others; being a peacemaker; identifying positive qualities in yourself and others; commitment to building life-giving relationships with God and others.

Second Rite of Reconciliation

Preparation: When preparing for Reconciliation, a church, chapel or special place of prayer will need to be organised. Ensure that there is a place where students can speak freely while confessing their sins to the priest. A table holding an open Bible, a candle and a crucifix should be located at the place of individual confession.

For the second Rite of Reconciliation use *The Rites of the Catholic Church, Volume One*.

In preparing for Reconciliation students can be asked to examine three areas of their lives:

- thoughts – all actions usually begin as thoughts
- words – do we ever think about the power of speech?
- deeds – things you do, and things you haven't done.

Opening hymn

Healing is Your Touch O God – Monica Brown

Priest: Greeting and opening prayer

Celebration of the Word of God

Readings used during the course of this unit can be incorporated into the liturgy. Students should be well prepared to proclaim these. KWL p. 98 provides 'Healing Stories in the Gospels'.

Priest: Homily

Examination of Conscience

The priest or his delegate will lead this. Students may also spend time completing the reflection at the top of this page.

General Confession of Sins

The Confiteor, see KWL p. 283.

Individual Confession and Absolution

Guide to the Sacrament of Penance: First Rite of Reconciliation, KWL p. 292 assists students with individual reception of the sacrament.

Quiet music will assist in maintaining an appropriate atmosphere during the time of individual confession.

Proclamation of Praise for God's Mercy: see KWL p. 292.

Priest: Blessing and Dismissal.

Concluding hymn

Prayer for Peace – David Haas

Possible Assessment Tasks

TASK 1: Three-level guide, the sacrament in the history of the Church

PURPOSE

To enable students to form a good understanding of the history of the sacrament of Reconciliation.

ACTIVITY

1. The following are a series of statements about the history of the sacrament of Reconciliation at three levels of comprehension: literal, interpretive and applied.
2. Students read the information on KWL p. 188 ff., then write either true (T) or false (F) in the space provided.
3. In groups students discuss and defend their responses. A consensus view is shared with the class. This could also be done individually and responses written down to be marked by the teacher.

Level 1

- The early Church had power to forgive sins.
- Reconciliation was the sign of new life and forgiveness of sin.
- Forgiveness of sins could be received many times in a lifetime.
- Seeking private spiritual help from monks in the 6th to 9th centuries was popular.
- Public forms of Confession were popular in the Eastern Churches.

Level 2

- The sacrament of Reconciliation has a long history involving many changes.
- Penance for a serious sin in the early Church always included abstaining from eating meat.
- In the Middle Ages people began putting off receiving the sacrament until the end of their lives, to avoid a long and difficult penance.

Level 3

- The most important aspect of Reconciliation is God's willingness to forgive us our sins.
- Nowadays greater emphasis is placed on thanksgiving for God's forgiveness.

ASSESSMENT

Students are assessed on the accuracy of their answers. If this is done individually, students' work could be marked on criteria set by the teacher.

TASK 2: Oral task, Healing and Anointing of the Sick

PURPOSE

To enable students to develop a clear understanding of the benefits of the sacrament of Anointing of the Sick.

ACTIVITY

Students to prepare an oral response with the following questions:

Sacraments of Healing	
Questions to guide your response	What will you talk about?
A. Describe a personal experience of illness and healing. What was the impact of the illness on yourself and others? What things changed as healing occurred?	
B. Explain the purpose of the sacrament of Anointing of the Sick. Describe what happens during the Anointing of the Sick. C. What does Anointing of the Sick tell us about the response of the Christian community to sickness and suffering?	

ASSESSMENT

Students to be assessed according to the above criteria.

Resources

Essential Reading

- John Paul II 2001, *Ecclesia in Oceania*, The Church in Oceania, 'The Sacrament of Penance', n. 41; 'Anointing of the Sick', n. 42. St Pauls Publications, Strathfield.
- John Paul II 1984, *Reconciliation and Penance*, 'A Parable of Reconciliation' n. 5. St Pauls Publications, Strathfield.

Teacher Resources

- Fahey, P 1993, *Rites to Life*. St Pauls Publications, Sydney.
- Hahn, S 2003, *Lord Have Mercy* (on Reconciliation). Doubleday, New York.
- Liddy, S & Welbourne, L 1999, *Strategies for Teaching Religious Education*. Social Science Press, Sydney.
- Martos, J 2002, *Sacraments: Celebrations of God's Life*. Harcourt Religion Publishers, Florida.
- Ryan, M 2000, *Sacraments of Healing, Teachers' Manual*. Social Science Press, Sydney.
- Stravinskias, P 2003, *Understanding the Sacraments*. Ignatius Press, San Francisco.

Classroom Resources

- Driedger, P 2002, *Our Sacramental Life*. Ave Maria Press, Notre Dame, Indiana.
- Morrissey, J et al. 2000, *Out of the Desert*, Book 4, Ch. 4. Longman, Melbourne.
- Ryan, M 2000, *Sacraments of Healing*. Social Science Press, Sydney.

Video

- Sinner Sam* 1999. St Anthony Messenger Press, Cincinnati. (available in Australia from religious bookstores.)

Unit Evaluation

In evaluating the indicators of learning, the teacher could consider the following:

- To what extent have students valued the need for reconciliation and healing as unifying forces for the community?
- How well did students explain the importance of the sacraments of Penance and Anointing of the sick in the Catholic tradition?
- How effectively did students prepare specific aspects of liturgies and prayers relating to the sacraments of healing?
- To what extent did students demonstrate achievement of standards?
- Are there standards that were not achieved?
- What changes (if any) would you make if you were teaching this unit again?