

The Relationship between Sickness, Sin and Healing in understanding the Sacrament of Anointing of the Sick

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Abstract

The reality of sickness and sin and the need for spiritual and physical healing in human endeavors cannot be over-emphasized. It is a daily occurrence that affects the wholeness of human life. No doubt, the struggle to fight against sickness and sin is an on-going process which leads to the discovery of various means of healing and treatment. The Church and Science through the administration of the sacrament of anointing and medical care in hospitals respectively, play active role in bringing back the sick to healthy conditions of life. This article discusses the importance and relationship between sickness, sin and healing in order to understand and celebrate the Sacrament of Anointing of the sick appropriately. The article intends to help people realize their physical and spiritual states of life and to be well-disposed not only to seek for medical care in hospitals whenever they fall ill but as Christians to approach the Church for its spiritual healing through the administration of the sacrament of anointing of the sick. This will go a long way to make Christians fully understand and appreciate the fact that when they are sick, they can get both physical and spiritual help from the hospitals and the Church.

1. Introduction

The reality of sickness and sin is something that everyone has had to deal with at one time or another. Both sickness and sin are natural, human and spiritual phenomena that cut across every nation and culture in the world. They are common occurrences in life. For so long a time, human beings have been battling with them and at the same time searching for natural and supernatural solutions to bring them to an end. No doubt, some of these solutions bring both physical and spiritual healing to people who find themselves in such situations and are in need of them.

The relationship between sickness, sin and healing calls for an indepth

discussion. However, for the purpose of this article, we shall give a brief historical background to understand this relationship and how it is reflected in the Sacrament of Anointing of the sick. Before the advent of Jesus Christ into the world, this relationship has been viewed as connecting to one another. There are examples of the relationship between sickness and sin throughout the Hebrew Bible (Hamelin, 1995, pp.73-78). For instance, in the tradition of the Hebrew Bible, sickness to a large extent is traced to the destructive effects of sin. Both sickness and sin are seen as results of the action of evil forces on human beings (cf. Exod 15:26; Lev 15:1ff.). Consequently, in the midst of the obvious reality of the connection between sin and sickness and their negative effects on human beings, there were various evidences of the desire of a gracious God to heal humanity and restore it to wholeness (cf. Numbers 12: 9-16; 1 Kings 17: 17-24; 2 Kings 4: 8-37; 5: 1-19 etc.) The healing of sick persons both physically (bodily sickness) and spiritually (e.g forgiveness of sin) is an important aspect of the public ministry of Jesus Christ in his proclamation of the kingdom of God (cf. Mark 1:39). Indeed, almost all the healings performed by Jesus took place in the context of preaching the Good News. Hence, Jesus takes a further step over and above his Judaic contemporaries by the way he views the relationship between sickness and sin. No doubt, sin could lead to certain ailments or expose one to destructive forces of Satan (Mackrell, 1987: 25). It is so central to the New Testament that the gospel of Mark alone records over twenty individual acts of healing, so that roughly one-half of his gospel is devoted to healing narratives (Gusmer, 1984, p.149). For example, there are two instances where the relationship between sickness and sin are implied, namely, in the situation of the paralytic man (cf. Mark 2:3-12) and that of the man at the pool of Bethesda (cf. John 5:5-14).

In addition and most importantly, it is very vital to mention that the Letter of St. James 5: 14-15 serves as the major biblical background in understanding and celebrating the sacrament of anointing of the sick. Here, James refers to an action to be performed by ministers of the Church for the benefit of sick Christians. The rite consists of the prayer of faith by presbyters over the sick person and at the same time anointing him or her with oil in the name of the Lord. And the prayer of faith will save the sick person, and the Lord will raise him or her up. And if he or she has committed sins, he or she will be forgiven. This calls to mind that there is a close relationship between anointing of the sick, bodily healing and the forgiveness of sins. The Epistle of James thus confirms that from the

earliest Christian tradition, the anointing of the sick included a definite penitential aspect, especially, that the anointing of the seriously ill entailed the forgiveness of all sins (Vorgrimler, 1978, pp.216-218; Gusmer, 1984, pp.7-10).

In the light of the above, we shall discuss the relationship between sickness, sin and healing by exploring the efforts of the Church towards alleviating Christians from their sickness and offering them comfort and forgiveness at the time of their sinful state. Therefore, this article shall discuss the teaching of the Church on the relationship that exists between sickness, sin and healing in understanding the Sacrament of Anointing of the Sick. It will also examine the Rituals of 1614 and the 1972 *Ordo Unctionis Infirmorum* being used for today's celebration of the sacrament of anointing of the sick.

2. The Teaching of the Church on the relationship between Sickness, Sin and Healing

Discussing the teaching of the Church on the relationship between sickness, sin and healing, it is pertinent to view in sum the historical background to the developments of the sacrament of anointing of the sick. Though the historical perspectives are complex, nevertheless, we shall limit ourselves to the time of the Scholastics, the Council of Florence, and from the Council of Trent to the Second Vatican Council.

2.1. The Period of Scholastics

Prior to the Scholastic period, around the year 1200, the rite of anointing the senses as the organs of sin was accompanied by the prayer that the Lord would remit all sins committed through these various organs of the body. At this period, the order of anointing the sick has changed from penance, anointing, viaticum from the early Church to penance, viaticum, and anointing. Here, it means that it was no longer viaticum but anointing which was seen as the ultimate preparation for entrance into the next world. Hence, in the Middle Ages it came to be called simply last anointing, *extrema unctio*, extreme unction (Martos, 2001, p.335).

The early Scholastic period witnessed the classification of the sacraments in which extreme unction was also included. At this time, there was already an established liturgical ritual of anointing the sick and it was believed that extreme unction has its own proper spiritual effect, namely,

preparation of the soul for the next life. In addition, Innocent I had referred to the oil being used during anointing the sick as “a kind of sacramentum” in his letter to the bishop of Gubbio (Greshake, 1997, pp.419-420; Martos, 2001, p.330, p.335; Neuner and Depuis, 1982, pp. 449-450; Vorgrimler, 1978, p.219). It was on account of these reasons that Peter Lombard (ca. 1150) included it in his *Books of Sentences* (PL 192, 1878-1890: 899) where his list of sacraments became the accepted norm and extreme unction now came to be counted as one of the seven sacraments in the Catholic Church (PL 192, 1878-1890, p.899). For Lombard, he admits that the purpose of the sacrament is for the forgiveness of sins and the alleviation of bodily sickness. He was the first theologian to make use of the term “extreme unction” in the middle of the 12th century (Palmer, 1958, p.329; MacNutt, 1999, p.225; Gusmer, 1984, pp.29-30).

The Scholastics though divided in their teachings, still hold the tradition that the sacrament of anointing is for the alleviation of physical illness and remission of sins (Hugh of St. Victor, PL 176, 1878-1890, pp.577ff; Gusmer, 1984, p.28), others held that it is for the dying while the grace of the sacrament was restricted to the remission of sins (Master Herman, PL 178, 1878-1890, p.1744). This was also the position of the Dominicans and Franciscans though with some variations. For the Franciscans, Anointing has to do with the forgiveness of venial sins while the Dominicans held that it is for the remission of the remnants (*reliquiae*) of sin which impeded the soul's passage to glory (Aquinas, ST Suppl., q.30, a.1).

The great Scholastic period around the middle of 13th century features prominently one great theologian and doctor of the Church among others, Thomas Aquinas. His thoughts and contributions influenced most of his own contemporaries and later the Council of Trent on the relationship between sickness, sin and healing in understanding the sacrament of anointing of the sick. Thomas Aquinas like his teacher, Albert the Great, taught that the primary effect of the sacrament was the elimination of the remnants of sin, those sinful habits, which lingered in a person's soul after sins were committed and which prevented it from entering the heavenly state that was reserved for the perfect (Martos, 2001, p.337). In his words, he says that the principal effect of unction is the spiritual cure of those “failings which render a man spiritually sick, with the result that he has not that perfect strength needed for leading a life of grace and glory. Now this failing is nothing else but a debility and inability of sorts, which is left us as the result of actual or original sin.” (Aquinas, ST Suppl., q.30, a.1;

Vorgrimler, 1978, p.224). On a secondary note, "extreme unction could also effect physical healing if the disease was the result of sinful habits, and it could even be effective in the remission of unconfessed sins if the sick person cooperated with the grace of the sacrament." (Aquinas, ST Suppl., q.30, a.1). For Thomas therefore, extreme unction was the last liturgical rite through which Christians were offered the grace to overcome sin and prepare themselves for their ultimate destination: the glory of heaven and the beatific vision of God. Aquinas (ST Suppl., q.30, a.1) says: "This sacrament is the last remedy which the Church can give, since it is an immediate preparation as it were for glory. Therefore it ought to be given to those only who are so sick as to be in a state of departure, through their sickness being of such a nature as to cause death, the danger of which is to be feared."

In all, Thomas opines that like other sacraments of the Church, extreme unction serves the purpose of curing the sickness of sin in the soul; the oil, which is a healing medicine, signifies this, and the prayer which is being said during the anointing asks for it (Martos, 2001, p.337). All the theologians at this period are of one mind that this sacrament for the dying Christians prepares the soul for heaven.

2.2. The Council of Florence

The reunion of the Council of Florence in its Decree for the Armenians in 1439 offers a very good summation of the scholastic teaching on extreme unction of the later Middle Ages. The Council thus prepared a general statement of Catholic doctrine for delegates of the Armenian Church, and it included a section on the sacraments of which extreme unction was one of them. The Decree lists extreme unction as the fifth of the sacraments and points out that it can only be given to the sick in danger of dying. The sick persons are to be anointed on the senses and the hands and feet, using a formula such as the one that began to be used two centuries earlier. Accordingly, the minister of the sacrament is a priest while the effect of the sacrament is the healing of the soul and sometimes the body, if this were spiritually beneficial. In support of its teaching on the sacrament, the Council cites the Letter of St. James 5: 14-15 (DS 1324). On this Decree, Gusmer (1984, p.32) says: "although largely Thomistic in its orientation, the Decree does not completely ignore the reflections of the earliest schoolmen, perhaps as a concession to the practice and theology of the Eastern Church."

2.3. *The Council of Trent*

The Council of Trent addressed itself at the fourteenth session on 25th November 1551 (DS 1695-1999; 1716-1719, pp.441-447) to issues arising from Martin Luther (De captivitate, 1888: 567-571; Vorgrimler, 1978, pp.226-7) who says that: "James spoke of charismatic cure, not of unction, which though good, is not a sacrament" and John Calvin (Calvini, 1962, pp.452-455; Vorgrimler, 1978, p.227) who on his part was of the opinion that anointing pertained to a miraculous gift of healing that accompanied the first preaching of the Gospel, a gift not communicated to subsequent generations. Both of them however were of the opinion that the sacrament was not instituted by Christ but could be a means of stimulating faith in forgiveness. Martin Luther (Martos, 2001, p.339) goes on to say that he believed that the sacrament as a ritual of the church might have some spiritual value for those who requested for it when they are sick or dying. Though he did not consider it as a sacrament of Christ, anointing could still be considered a sacrament of the church, like the use of holy water and that those who receive it in faith could experience peace of soul and forgiveness of their sins but it must be realized that this is a result of their confidence in God and their faith in divine mercy.

The Council of Trent (Vorgrimler, 1978, pp.229-230) devoted three chapters to the anointing of the sick: that Christ instituted the sacrament, that the sacrament has an enduring salvific meaning in terms of conferring grace, remitting sins and its remains, and comforting the sick, that the rite and practice of the sacrament correspond with the scriptural precedent in the Letter of James and lastly that the proper minister of anointing is an ordained priest.

It introduces its teaching on the sacrament in the context of a dying Christian. It says: "The Synod declares, moreover, that this anointing is to be used for the sick, but especially for those who are so dangerously ill as to seem at the point of departing this life." (DS 1698). The Council of Trent (DS 1694) regards the sacrament as the strongest safeguard against the attacks of Satan, who is never more relentless in his efforts "to destroy us completely and, if possible, to disturb our confidence in the divine mercy, that when he perceives that the close of our life is imminent." The Council of Trent teaches that the reality (*res*) of this sacrament is the grace of the Holy Spirit symbolized by the anointing and the effects are spiritual, psychological and physical. Trent (DS 1696) says:

Further, the reality (*res*) and effect of this sacrament are explained in the words: “and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven” (James 5. 15). For the reality is the grace of the Holy Spirit, whose anointing takes away the sins if there be any still to be expiated, and also the remains of sin; it comforts and strengthens the soul of the sick person by awakening in him great confidence in the divine mercy; supported by this, the sick bears more lightly the inconveniences and trials of his illness and resists more easily the temptations of the devil who lies in wait for his heel (cf. Gen. 3. 15); at times it also restores bodily health when it is expedient for the salvation of the soul.

From the above citation, it is clear that Trent appeals to the full text of James to prove that the reality of the sacrament is spiritual, psychological, and at times, physical. However, it did not mention unction as an immediate preparation for eternal life in which theologians at that time had regarded such preparation as the over-all purpose of the sacrament and point of departure in discussing the effects of the sacrament. In addition, Trent in its introductory remark seems to imply that unction brings to completion what has normally been left undone by the sacrament of penance, that is, the total remission of the debt of punishment and the resultant preparation of the soul for the beatific vision (DS 1694).

In the same session, Trent (DS 1672) had earlier dealt with the sacrament of penance where it asserts the fact that unlike baptism, the sacrament of penance demands “many tears and labours” for the complete and integral remission of sins. The later paragraph following this assertion by the Council (DS 1693) teaches that satisfaction can be made to God not only by sufferings freely undertaken or by punishments imposed by the confessor, but also “by the temporal affliction imposed on us by God, if we bear them with patience.” In this context, with regards to the discussion by the Council of Trent from the 14th Session on extreme unction, Palmer (ThS 19, 1958, p.338) says:

It would seem that unction is perfective of penance and of the whole Christian life, which ought to be a continual penance, not in the sense that unction is a substitute for

personal satisfaction, or that, like baptism, it has the power to cancel the total debt of punishment, but rather in the sense that the grace of unction enables the sick person to bear more readily the affliction of sickness with which God has visited him, and in this way to make satisfaction for his sins.

3. Rituale Romanum of 1614

Following the Council of Trent, the *Rituale Romanum* of 1614 (RR Editio Princeps, 2004, pp.59-73) was published with a simplified rite and Title VI was devoted to the sacrament of anointing of the sick. The rite which begins with prayers for peace in the house of the sick person and its habitants among others also include confession of sins by the sick person. It should be noted however that in the 1614 *Rituale Romanum*, laying on of hands was missing but was later added by the 1925 edition of *Rituale Romanum* (RR, 1925, p.146). This is followed by anointings in six different parts of the body: the eyes, ears, nostrils, lips, hands and feet with the formula to be adjusted to fit each sense, "Through this holy Anointing and through his most compassionate mercy, may the Lord forgive you whatever you did sinfully through the sense of eyes," (RR Editio Princeps, 2004, pp.60-61; Baker, 2015, p.5). During the anointings, others present are instructed to say the seven penitential psalms with the litany of the Saints. This is followed by three prayers with the first prayer based on James 5:14-15 asking Christ through the Holy Spirit to cure the sick person, heal his wounds, forgive his sins, expel pains, give interior and exterior health, all to the end that he or she may be restored to his or her previous duties. The second prayer asks God the Father to refresh the sick person's soul and make him whole while the third prayer invokes again the Father to raise up the sick person, strengthen the person in virtue and restore him / her to the Church.

The five senses are considered as the cognitive power of action in human beings. Hence, during this time, since knowledge begins in the senses, each sense is anointed as the root of sinful acts; the bodily organ is anointed to heal the power which vivifies the organ (Aquinas ST Suppl. q.32, aa. 5-6). For example, the eye is anointed to heal the power of sight of any remnant of sin, so that the power may be cleansed of any attachment to using the power of sight unto unholy actions. Consequently, this rite in turn reflects the theology of the sacrament in which its principal effect is the removal of the remnants of sin, a spiritual cure that serves as a remedy

against those defects that weaken human beings spiritually (Aquinas ST Suppl. q.30, a.1).

4. From the Second Vatican Council till date

At the Second Vatican Council, we have the change of the name of the sacrament from the ancient term of "Extreme Unction" to "Anointing of the Sick" as reflected in the Sacred Constitution on the Liturgy, *Sacrosanctum Concilium* (Flannery, SC 73 1992; Vorgrimler, 1978: 231-232) which "places the sacrament back to its original framework and restores its earlier and truer significance." (Roccapriore, 1980, p.34; Gusmer, 1984, pp.3-4; Grün, 2003, p.246; Brandolini, 1975, pp.55-57; Vorgrimler, 1978, p.232). Also, the Vatican Council restored the original sequence of penance, anointing and viaticum (SC 74, 1992; Vorgrimler, 1978, p.232). It is then clear that the viaticum and not unction as the sacrament for the dying was given greater prominence. Furthermore, the Council Fathers definitely determined the recipient of the sacrament of the sick and reinforced it by change in the normative name of the sacrament itself (SC 73, *Lumen Gentium* 11, 1992; Grillo and Saponi, 2003, p.54). This aspect of the subject of the sacrament of anointing of the sick was clarified in *Sacram Unctionem Infirmorum* as published in *Ordo Unctionis Infirmorum eorumque pastoralis curae* in 1972 where the Pope says that the recipient of the sacrament is someone "seriously ill" - *Sacramentum Unctionis Infirmorum confertur infirmis periculose aegrotantibus* (Paulus VI SUI, 1972: 10; OUI 1, 8, 13 and 15, 1972: 13, 15, 16; The Rites, 1990, pp.773-774). In addition, "the number of anointings, the prayer forms, the description of the roles of the subject and minister, and the special emphasis on other sacramental celebrations are all positive changes in the Revised Rite." (Roccapriore, 1980, p.34; SC 74-75; Magnoli, 1996, pp.343-354; Kaczynski, 1992, pp.298-304). The Formula of the Rite was also changed by Pope Paul VI so that "by reflecting the words of James, it may better express the effects of the sacrament." (SUI, 1972, pp.7-8). The Formula is: *Per istam sanctam Unctionem, et suam piissimam misericordiam, adiuvet te Dominus gratia Spiritus Sancti, ut a peccatis liberatum te salvet atque propitius allevet*, "Through this holy anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit. Amen. May the Lord who frees you from sin save you and raise you up." This formula makes use of the text from the epistle of James 5: 14-16. The opening words, *Per istam sanctam Unctionem, et suam piissimam misericordiam* are taken from the *Rituale Romanum* of 1614 (RR, Editio Princeps, 2004, p.79) while *adiuvet te Dominus gratia Spiritus Sancti* is the phrase that the Council of Trent (DH 1695, DS

1696, Denz. 909: 1976; Pedrini, 1996, p.79) uses to describe the *res* of anointing. It stresses the collation of the specific grace of the Holy Spirit. The second part of the prayer, *ut a peccatis liberatum te salvet atque propitius allevet*, is taken from James's injunction in his epistle in 5:15 (Gusmer, 1984, p.69; Verheul, 1983, pp.247-258). Here, the precise effects of the anointing: *te adiuvet, salvet et allevet* that are being expected are received. Furthermore, the phrase *a peccatis liberatum* suggests that the sins of the sick are forgiven. Collins (1991, p.10) opines that "sick persons who are the subject of this ecclesial action could be forgiven for desiring greater boldness on the part of the praying church. They might as well wish the church to speak with the audacity of the psalmist calling for complete restoration of health" Baker (2015, p.9) says that: "since the Council has consistently emphasized that forgiveness of sins is one of the principal effects of the sacrament, yet the new formula does not clearly convey that; hence, the forgiveness of sins must be granted in a part of the sacramental action previous to the anointing, and the laying on of hands fits well with this thesis."

The initial rite of the sacrament of anointing of the sick is concluded with the penitential rite unless the sacrament of penance is celebrated at this point. This penitential rite is similar to the one being used during the Mass and is followed by a brief silence that allows the people to reflect on their sins for the purpose of interior purification and disposition (Falsini, 1996, p.34). After the brief silence, the people including the sick person confess their sins by saying: *Confiteor Deo omnipotenti et vobis, fratres, quia peccavi nimis cogitatione, verbo, opera et omissione...* (OUI 71, 1972, p.32). The priest then concludes with *Misereatur nostri omnipotens Deus, et dismissis peccatis nostris, perducat nos ad vitam aeternam* (OUI 71, 1972, p.32). And the people respond with 'Amen.' The penitential act is very important for the celebration of the sacrament of anointing because forgiveness of sin is one of the effects of anointing. We can trace this to the liturgical tradition of the Church where there was a strict connection between the sacrament of anointing of the sick and penance (Scicolone, 1989, pp.217-232; Gusmer, 1984, p.13, pp.16-18; Martos, 2001, pp.328-338; Magnoli, 1996, pp.333-343; Glen, 2002, pp.21-33). However if the sick person desires sacramental confession, he or she goes to confession before the celebration of the sacramental anointing (OUI 65, 1972, p.30).

The prayers that follow the anointing "correspond with the varying conditions of the sick who receive the sacrament." These prayers

constitute an undeniable improvement over the older prayers in the sense that the priest can more easily adapt the rite to the circumstances by simply choosing the appropriate prayer. Immediately after the anointing of the forehead and the hands of the sick person, two prayers are given by the *Ordo* (OUI 77, 1972, pp.35-36; *The Rites*, 1990, pp.885-886) to be prayed by the priest. These prayers serve as prolongation of the prayer of faith by the church illustrating the petition of the sacramental formula. The first prayer, *Cura, quaesumus, Redemptor noster ...* (OUI 77, 1972, p.35) focuses our attention to Christ who is our merciful Redeemer and reflects the effects expressed in the sacramental formula of anointing with a certain development. For example, the prayer mentions anew forgiveness of sin (OUI 77, 1972, p.35; *The Rites*, 1990, pp.825-826) but requested for full interior sanity- elimination of the rest sins and distancing of interior sufferings. With regard to salvation and bodily relief, it calls for elimination of every sufferings and the recovery of full health (Collins, 1991, p.10). It says:

Lord Jesus Christ, our Redeemer, by the grace of your Holy Spirit cure the weakness of your servant N. Heal him or her sickness and forgive his or her sins; expel all afflictions of mind and body; mercifully restore him/her to full health, and enable him/her to resume his/her former duties, for you are Lord for ever and ever. Amen (*The Rites*, 1990: 825-826; OUI 77, 1972, p.35).

This prayer is taken from the second part of the prayer *Domine Deus* that is found in the *Pontificale romano-germanique* (PRG CXLIII, n. 3) and in the *Pontifical Romain XIII* (PR XIII, XLVIII, n. 15 e XLIX, n. 3, 1972) used before the anointing of the sick while in *Rituale Romanum* (RR, n. 339, 2004), it is used as prayer after the anointing. This prayer has omitted the initial part from the old ritual making reference to James 5: 13-15 probably for the fact that this text of St. James has already been mentioned in the initial rite (Augé, 1985, p.146).

The second prayer is a new composition and underlines the paschal dimension of salvation in the life of the sick person as reflected in the salvific event of Jesus (Augé, 1985, p.146). There are other four prayers from the *Ordo* for various conditions of the sick that the priest can pray after anointing (OUI 243-246, 1972, pp.76-77; *The Rites*, 1990, pp.885-886).

5. Conclusion

In summary, we have been able to explore the relationship between sickness, sin and healing in understanding the sacrament of anointing of the sick by discussing it in the light of the complex and difficult historical developments of the sacrament itself from the early Church till today. No doubt, it is obvious that this relationship exists though with variations over time. Nevertheless, it does not diminish the fact that there exists a very close relationship between sickness, sin and healing as espoused in the teaching of the Church as well as in the rituals of 1614 and 1972. However, one question continues to beg for answers, namely: will the Church allow deacons and even lay faithful to be ministers of anointing in the future? The outcome of the answer to this question will further determine the relationship between sickness, sin and healing in understanding the sacrament of anointing of the sick. But for now, the Church has not permitted deacons and lay faithful to be ministers of the anointing of the sick. The Church through the Congregation for the Doctrine of Faith on the 11th of February, 2005 intervenes by making clear that the ministers of the sacrament of anointing of the sick are bishops or priests. It says:

The Code of Canon Law, in can. 1003, § 1 (cf. also ca. 739, § 1 of the Code of Canons of the Eastern Churches) exactly reflects the doctrine expressed by the Council of Trent (Session XIV, can. 4: DS 1719; cf. also the Catechism of the Catholic Church, n. 1516), which states that “only priests (Bishops and presbyters) are ministers of the Anointing of the Sick”.

This doctrine is definitive tenenda. Neither deacons nor lay persons may exercise the said ministry, and any action in this regard constitutes a simulation of the Sacrament (Congregatio Pro Doctrina Fidei, 2006, p.629).

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