

seeks their conversion. **By the sacred anointing of the sick** and the prayer of her priests the whole Church commends the sick to the suffering and glorified Lord, asking that He may lighten their suffering and save them and to contribute to the welfare of the whole people of God. Those who are consecrated **by Holy Orders** are appointed to feed the Church in Christ's name with the word and the grace of God. **In the sacrament of Matrimony**, christian spouses signify and partake of the mystery of that unity and fruitful love which exists between Christ and His Church and help each other to attain to holiness in their married life and in the rearing and education of their children. **The family is, so to speak, the domestic church.** In it parents should, by their word and example, be the first preachers of the faith to their children; they should encourage them in the vocation which is proper to each of them, fostering with special care vocation to a sacred state.

Fortified by so many and such powerful means of salvation, all the faithful, whatever their condition or state, are called by the Lord, each in his own way, to that perfect holiness whereby the Father Himself is perfect.

No 12. HOW THE PEOPLE OF GOD LIVE THEIR LIFE

The holy people of God shares also in Christ's prophetic office; it spreads abroad a living witness to Him, especially by means of a life of faith and charity and by offering to God a sacrifice of praise, the tribute of lips which give praise to His name. The entire body of the faithful, anointed as they are by the Holy One, cannot err in matters of belief. They manifest this special property by means of the whole peoples' supernatural discernment in matters of faith when "from the Bishops down to the last of the lay faithful" they show universal agreement in matters of faith and morals. That discernment is aroused and sustained by the Spirit of truth. It is exercised under the guidance of the sacred teaching authority, in faithful and respectful obedience to which the people of God accepts that which is not just the word of men but truly the word of God.

It is not only through the sacraments and the ministries of the Church that the Holy Spirit sanctifies and leads the people of God, "allotting his gifts to everyone according as He wills, By these gifts He makes them fit and ready to undertake the various tasks and offices which contribute toward the renewal and building up of the Church, These charisms are to be received with thanksgiving and consolation for they are perfectly suited to and useful for the needs of the Church.

Extraordinary gifts are not to be sought after, nor are the fruits of apostolic labor to be presumptuously expected from their use; but judgment as to their genuineness and proper use belongs to those who are appointed leaders in the Church, to whose special competence it belongs, **not to extinguish the Spirit, but to test all things and hold fast to that which is good.** ✚



**SALT OF THE EARTH AND LIGHT OF THE WORLD :
COMMUNION (INCLUSIVE), PARTICIPATION (CREATIVE) & MISSION (BRIDGE BUILDING)**

**MONTHLY FOCUS:
CHURCH AND VOLUNTARISM**

**FOCUS EVENT:
ADVENT & CHRISTMAS SEASON**



LUMEN GENTIUM

**Vatican II DOGMATIC CONSTITUTION
ON THE CHURCH**

PROMULGATED BY HIS HOLINESS POPE PAUL VI ON NOVEMBER 21, 1964

NO 11. THE SACRAMENTS AND ITS EFFECTS.

By the sacraments and the exercise of the virtues, the sacred nature and organic structure of the priestly community is brought into operation. Through baptism, the faithful are destined for the worship of the Christian religion; they must confess before all the faith which they have received from God through the Church **The sacrament of Confirmation**, endows them with strength and to spread and defend the faith, by word and deed, as witnesses of Christ. **In the Eucharistic sacrifice**, which is the fount and apex of the whole Christian life, they offer the Divine Victim and themselves to God.

Those who approach **the sacrament of Penance** obtain pardon from the mercy of God for the offence committed against Him and are reconciled with the Church, which they have wounded by their sins, and which by charity, example, and prayer