

25th November 2020 – Sacraments, the True Nourishment for a Life in the Spirit – Wednesday Prayer Meeting

Today our topic is going to be the Sacraments as the True Nourishment for a Life in the Spirit. All of us Catholics know about sacraments. I must admit that when I did the O Level exam for Christianity, I wrote all the right answers for the gospel part of it but when it came to the sacrament side of it I left the whole paper unanswered. Even though we had gone to church, we had said our prayers, we were in a Catholic institute, we went through the practices but we didn't really have much of a deep understanding. Now I realise how much of a loss this is for us.

Our topic is: Sacraments, the True Nourishment for a Life in the Spirit. Before we come to sacraments I would like to go back on what we have been doing so that we are linked properly. What we did was, most of us who join in our meetings have gone through this experience called the baptism of the Holy Spirit. One way or the other, we have received that experience and the experience of Jesus has come alive. We call it an experience of renewal. So we have been renewed. We started hearing the voice of the Lord, we have been led by the Holy Spirit, exercising the gifts of the Holy Spirit and enjoying the fruits of the Holy Spirit. But we have a nature and a tendency that seems to come from our childhood up.

Therefore, to shift from our worldly nature to the life in the Spirit, we need a journey, and that's the journey we are talking about. This 10 part programme is a way that we are learning how to make a life in the Spirit our way of life. So based on this, we have looked at two major topics:

1. How to live 24 hours in the Spirit

Our tendency is to keep falling away from the Spirit into the flesh. Even when I came and sat here one hour earlier to pray and prepare my heart to share the message, the moment I got into the prayer, what I realised was I was out of the Spirit and thinking in the human level in the flesh. The moment I realise that, I start by returning to the spirit. All of us know a way to do that. What is the way? We call it our four step way. Four steps to move from the flesh into the spirit, and that's what we learnt time before last.

That is, we come as we are. The moment you realise you are out of the Spirit and not connected to God, what do we do? You can beat yourself about it, you can chastise yourself but it won't help. You can return to the Lord and say, "Lord, I come as I am, I suddenly realised I had lost you in my heart. I return to you." Then we do the second step: We give the truth of our heart. In this truth of our hearts we offer the Lord our woundedness that makes us go away from the Lord. These wounds are actually cleaned by the blood of Jesus Christ so that once again we are reconciled with God. Then we do the third step: We surrender ourselves to the Lord. In that surrender, Romans 12:1 is so valuable. It says, offer your bodies as a living sacrifice. When you do that, Jesus the Risen Lord comes to live inside of us. When He comes to live inside of us, we tell Him to become the Lord over our lives. Rule me, live in me, take over and I'm connected. Beautifully, the Father and the Son are communing with love and the Son is inside me talking to the Father. The energy of the Father and the Son which is the Holy Spirit is moving through me, and I have the life of God now coming to me. That's what we call the baptism of the Holy Spirit. Once again we are in the Spirit.

From my experience of 40 years, if you ask me what are the spiritual practices I have to walk with God, I would say I have only the four steps. It is through the four steps, every time I sit to prayer, I realise I am away from God and I return. I have lost my way and I return. I fell and I return. I keep returning to the Lord.

When you return into the Spirit, the second question is: how do you remain in the Spirit? Do you think holy thoughts? Do you have great ideas? Are you going to talk to God or repeat the words of Jesus? You can do all that but we have found an easy way, specially for the 20th century. I've been reading the revivals and renewals of history for the last 2000 years, but the revival and renewal of the 20th century is unique in this sense: The uniqueness of it is praise. Other revivals and renewals would have had praise but the renewal of the world in the 20th century, the heart of it is praise. When you start learning to praise God, all the other things fall into place. Discipleship, holiness, going to heaven, everything will fall into place. How do you remain in the Spirit? By praise.

In that praise experience we have these three parts:

1. Thanksgiving

We thank God for what He has done for us. If you start thinking of what God has done for you, I'm sure you'll stop complaining because God has done so much. Normally what we do is we think about what God has not done. Even in our world it's like that. We think about the vehicle we don't have. We don't think about the vehicle we have. "What is my vehicle compared to so-and-so's vehicle," and we are dissatisfied. Thank God first.

2. Praise

3. Worship

That's our journey in the spirit. We have a heart of thanksgiving, a heart of praise where we look at Him and praise Him for who He is, and then we worship by surrendering ourselves to Him, and in that heart everything shifts and changes.

We saw the power of praise last week in the many topics we dealt with. I just want to go through the topics so we can be clear about it:

1. Praise frees us from our own selves

Normally we are bogged down within ourselves, we are caught up in self pity, we think our problem is the biggest and we think there is no other answer. But when you praise God, you begin to look at who He is, how powerful He is and then you begin to realise, even when there seems to be no way, God will make a way. Only a person who is looking at God through praise can hold on to Him at those moments. The tablet we received to come out of our depression and sadness and emptiness and fear is praise. Look at Him through praise.

2. Praise overcomes the enemy

I told you last week and week before, the biggest enemy is actually within us. The enemy that prevents us from living according to God's will, the enemy that makes us do things that we don't want to do, the enemy that makes us sinful and selfish even when we know it's not right -- there is an enemy within us. When you look at God He has the power to defeat the enemy within. But not only just the enemy within, He can actually handle the enemy outside as well. He can work in their thoughts, work in their minds and the curse of a person can be turned into a blessing.

3. Praise opens the door to God's blessings

The opposite of this can be understood at once. If you're always complaining, even the blessings you are going to get you won't get because we have created this terrible environment around us and it's all black. Praise opens the door to God's blessing.

4. Praise brings us into the presence of God

We saw it beautifully last week. That hole that is in our hearts that has been created for God alone is filled when we praise God and the true happiness, the true freedom, the true joy flows through our life.

5. Praise renews and revives us

When you are tired, when you are down, when you feel you want to go on holiday, you can. You can make it a holy day. Come into the presence of God, sit at His feet and be renewed and revived. Specially in Covid times, when you read the world news, now it is Thanksgiving in the US. People are going on holiday anyway. For a day 2000 people are dying, so many are infected but they are going anyway because people feel they are trapped in their world, they are trapped in their houses. They want to go out. You can go to the beach, you can go on holiday, you can meet your friends but even better, as we praise God, we are internally renewed and revived.

6. Praise releases the miracles of God

That's something we saw from the jail experience of Silas and Paul. Praise brought the earthquake that split the doors open. In Jericho you would see that it was praise that brought down the wall of Jericho. Thanking God releases God's miracles and it puts God in a tight corner. When you are thanking God, God has to do something. When you are complaining, He is justified in not doing anything, but when you praise God there is a breakthrough.

7. Ultimate praise

Praise when there is no solution or answer in sight. It's so beautiful to praise God when everything is working out but praise God when there is no solution or answer in sight. Why? Because we trust Him yet. The beautiful example of that is Jesus himself, who praised God through his inner response, right to the cross and completed the work in his heart. Last week we had this beautiful testimony of Rohan who actually shared all these principles in his testimony, of being in a jail, of praising God in a crisis, of being taken for punishment but being turned into a blessing, a door opened that would never have opened. You begin to realise praise actually works even today.

I'm going to the topic of today and the topic of today is Sacraments. When I go to the topic of sacraments I'm going to explain what sacraments are, and then I am going to explain one sacrament. The sacrament I am going to explain today is the sacrament of reconciliation. So let's first look at the sacraments. If I was preaching to you in a hall I would have asked you how many sacraments there are and I would have been prepared for many strange answers. Unfortunately I can't ask you but I will tell you there are 7 sacraments in the Church. Some of them you can take only once in your lifetime: baptism, confirmation, marriage or priesthood. But the other sacraments are recurring: confession or the sacrament of reconciliation, the Eucharist are recurring sacraments that are given to sustain a spiritual journey, to nourish and to make a

spiritual journey powerful we are given two sacraments. The third one is the sacrament of healing. Those days when we were children it was called extreme unction. Extreme means at the end and unction is the last word. So when people saw the priest coming to bless them they thought it was really the end and people would have died of fright. Today they have changed it and it is the anointing of the sick. A lot of people get healed with that.

Today I'm going to try and explain what a sacrament is in modern language. Like lawyers have legal jargon and when you go to courts and you hear these lawyers and the judges speak, you can't understand what they are saying because they are using legal jargon. Doctors have medical jargon and they talk in the medical jargon and you don't know what they are saying.

In the same way, there is a lot of technical jargon in theology. As a result, a lot of people can't get to the heart of it. I've spent a lot of time trying to work this out and simplify it by looking at it from outside to see if I can understand what I am saying.

What is a sacrament? Let me explain something. Your brain is inside your head. Now your brain is in utter darkness. There is no light in the brain. But how does it know what is happening outside? How does it interact with reality? The brain interacts with reality through the senses. With our eyes we see and it's reported to the brain. With our ears we can hear and it's reported to the brain. With our nostril we smell and it's reported to the brain. With your tongue, you can taste what something is and the taste is reported to the brain. If you are given something that is not good for you and tastes terrible, you spit it out at once. With a touch you know what's happening. You put your hand on the fire and immediately the brain will get you to take it off.

So we interact with reality through our senses.

So when God wanted to interact with us - God is Spirit - He started interacting with us through our senses. That is the beginning of the sacraments. God is Spirit, we are people of the senses and we may not be able to understand anything that God is saying or doing because we are limited to our senses. So what did God do? God communicated to us through our senses. How did He do that? He did that through the sacraments.

If you ask me what the greatest sacrament is, I would answer the greatest sacrament is a person. Who is that person? That person is Jesus. Jesus is the greatest sacrament of God. God wanted to communicate to us who He is, His love for us, what He wants to do for us, how He cares for us - but now God is Spirit, we are in the sensory level, so what did God do? God became a human being and communicated with us through our senses. That's what a sacrament is. A sacrament is God coming to us through the material things of this world so that we can know Him through our senses.

If you look at Jesus you will understand it at once. Jesus is God but God who becomes a man that God can speak and we can hear with our ears. God who becomes a man that God can touch and we can feel His touch on our skin. God who became a man that He could reveal His plans to us and we could hear them and know them. Jesus is the great sacrament of God.

So when people deny the sacraments, I ask them, "Then do you think that Jesus was not God?" They get offended and say, "Of course we believe Jesus is God!" Yes, God who became a human being so that He could communicate with us through our senses. That's what you mean by a sacrament. So I didn't go

through the jargon of explaining what a sacrament is - a visible sign of an invisible reality - if I told you that you'll have a headache. I brought it to you through another path.

Colossians 1:15

He is the image of the invisible God...

Jesus is the image of the invisible God. You know what an image is. We are dwelling in the world of images. Today you can't teach anything without an image. They say, "Don't you have a projection? Don't you have an image? Don't you have a video? Don't you have TikTok?" What is an image? It's a projection of another thing.

Here it is said that Jesus is the image of the invisible God. He is projecting God to us. We are looking at God through Jesus. When Jesus spoke, people heard God's voice. When Jesus shared ideas, it was God's ideas. When people ask why God did this and why He allowed this, the only answer we can give you is, if you really want to know the heart of God, you have to look at Jesus. Jesus is the mind and heart of God. One thing I can tell people is, when he saw his friend Lazarus dead, he cried. He cares. Jesus actually cares. He is the image of the invisible God.

But He is not just an image, He is not just an idea. He is something more:

John 1:1

In the beginning was the Word, and the Word was with God, and the Word was God.

Jesus is not only an image of God, not just a sign of God. He is a sign of God, He is an image of God, He is a symbol of God, but He is more. He is also God Himself. So in the sacrament of Jesus, God's signs are coming, God's symbols are coming, God's images are coming from Him. But not only that. God Himself is coming to us through Jesus and you must not forget that. If you don't understand that you are not Christian. God Himself is coming through Jesus. He is not just a messenger of God. He is God Himself, bringing the message. He is not just an idea of God. He is God Himself.

Based on this, just look at the Holy Eucharist. The Holy Eucharist, when Jesus said, "This is my body, and this is my blood," it's a symbol. We understand that. Many other Christians brothers and sisters call it a symbol. Then it's a sign of His self giving. That's also true. Many other Christian brothers and sisters agree with that also. Then they stop there. They say the Holy Eucharist is a symbol and sign of Jesus Christ. But we Catholics say, He is not simply a symbol and a sign only. He is a symbol, He is a sign, but like the body of Jesus Christ was God, the Holy Eucharist is Jesus Christ Himself.

This is the fundamental difference, and this is the reality that has come down for centuries. That's why St. Paul said if you eat the body without acknowledging it you can die because you have not acknowledged the very body of the Lord. This is in the letter of St. Paul to the Corinthians.

I'll be speaking more about the Eucharist next week, but you can see, in the Eucharist you will find, like Jesus, it is a sign of Jesus, it is a symbol of Jesus but not only a sign and a symbol of Jesus, but on the altar comes Jesus Himself. Like he came 2000 years ago to Nazareth, to Jerusalem, to Galilee to visit his people, Jesus is coming through the Eucharist, through the other sacraments to visit and nourish His people today. If you don't want it that's fine, but we would be foolish not to acknowledge this great gift that God is giving us.

It's the same with the sacrament of reconciliation, or confession. The words of the priest reminds us of the forgiveness of Jesus, and the words of Jesus reminds us of the forgiveness of God. But it's not just a reminder. Jesus Himself is forgiving, healing and loving us through the sacrament of reconciliation, and we meet Him through the sacraments.

A lot of people haven't thought through this deeply enough and they reject it. When we were children we knew nothing though we followed it. We didn't deeply dwell in it. We couldn't understand it. We went through the processes. When they tried to explain it it went above us and we couldn't catch it.

So I'm summarising it carefully. What is a sacrament? A sacrament is God coming to us through human things, material things so that we could experience Him through our senses. What's the greatest example of a sacrament? Jesus Himself. God who is Spirit, who is infinite, who cannot be held by the earth or heavens becomes a human in order to interact with us through our senses. That same Jesus comes to us through the Eucharist. That same Jesus comes to us through the sacrament of reconciliation. If you open yourself to this, the life in the spirit is nourished by divine encounters everyday through the Eucharist and through the sacrament of reconciliation.

Tonight I'm going to say something about the sacrament of reconciliation. Again I resisted the temptation of technical definitions. Technical definitions are very easy because I can explain it, but I went the other route and I thought, Can I explain the sacrament of reconciliation through an incident in the gospel? I saw that I can do it and let's try it that way.

Mark 2:1 onwards is the experience of the paralysed man being brought down from the roof. I often wonder what the house owner thought about the idea. Somebody suddenly digs open the top of his roof and lowers a paralysed man down into the middle of the hall! But see the interaction that takes place:

Mark 2:5

When Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven."

I was thinking to myself, has anyone in the Old Testament done this? As far as I know no one has forgiven sins. There may have been and I can't say I'm 100% sure, but I can tell you it's the first time a human being forgives the sin of another human being. It's not about you do something to me and I forgive you. That's understandable. But this man is totally out from somewhere. He comes here and says, "Son, your sins are forgiven."

Mark 2:6-7

Now some of the teachers of the law were sitting there, thinking to themselves, "Why does this fellow talk like that? He's blaspheming! Who can forgive sins but God alone?"

What these Pharisees said was absolutely true. Only God can forgive sins. But what the Pharisees didn't know was that this Jesus of Nazareth was God who had come as a man, as a sacrament to offer His forgiveness to the world. What they said was absolutely true. Only God can forgive sins. I can't forgive sins and you can't forgive sins. Only God can forgive sin. What they didn't realise is this Jesus is the greatest sacrament of God. He is God Himself come among men to offer forgiveness and set people free.

Mark 2:8-10

Immediately Jesus knew in his spirit that this was what they were thinking in their hearts, and he said to them, "Why are you thinking these things? Which is easier: to say to the paralytic, 'Your sins are forgiven,' or to say, 'Get up, take your mat and walk'? But that you may know that the Son of Man has authority on earth to forgive sins..." He said to the paralytic...

The Son of Man has authority on earth to forgive sins. How does He have authority on earth to forgive sins? Because the Son of Man is the Son of God who is God Himself, come to share this great gift with humanity.

Mark 2:11-12

"I tell you, get up, take your mat and go home." He got up, took his mat and walked out in full view of them all. This amazed everyone and they praised God, saying, "We have never seen anything like this!"

Here is the sacrament of God. God is coming through a human being and reaching into the hearts and lives of other human beings. As we look at it, you will realize now, only God can forgive sins, Jesus was able to forgive sins because He is God Himself come in human form. Sacrament.

I need to tell you something about this forgiveness of sins. All of us know that forgiveness of sins means for many of us that I was to be punished for what I have done in the past, and Jesus took away the punishment so now I'm free. That's one part of forgiveness. But there is another important part of forgiveness here. What is that? Because Jesus is God and only He can forgive sins, Jesus was able to free this man not only from the future but from the past. He was a paralytic! A lot of people get paralysed for a lot of reasons but the general reason is high blood pressure. One of your blood vessels bursts in your brain and then you get paralysed. Why do you get high blood pressure? Many people get high blood pressure because they live a wrong life with wrong eating, feasting, drinking, partying, celebrating, eating all the wrong stuff. You get high blood pressure, you get a stroke and now you are paralysed.

When Jesus says, "I forgive you your sin, take up your bed and walk," He is saying, "I'm liberating you from the burden of cause and effect that you are carrying on your shoulders right up to this moment." It's magic. Forgiveness of sin is magic. It's not only just I've got a ticket to heaven now and I'm not going to be accountable. It's being liberated from the past and I'm made new.

That's why when Mary and Martha met Jesus at the tomb of Lazarus, they told him, "Lord, if you were here, he would not have died." He says, "I told you, if you only believe you will see the glory of God." What did he do? He gave the gift of freedom from death - forgiveness. St. Paul is a great example of that. One who agitated people and got Stephen killed forgiven, liberated from the past and made a great servant of God. Forgiveness. Here is the gift of forgiveness. By now you must be understanding this tremendous gift. Only God can forgive. Why could Jesus forgive? Because Jesus was God. But see what Jesus did:

John 20:23

If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven.

He passed on this authority to forgive sins to his apostles. Never, ever forget that. Only God can forgive. The God who can forgive became a man and He gave the gift of forgiveness to people. Then at the end this God passed on that power to the twelve apostles and said, "You have to continue to do what I did."

We read this this way: If God does not forgive, you are not forgiven. Damn good for you, I'm not forgiving you, you are gone. I think it works the other way. God is saying, at the end you will have to answer. You didn't take my forgiveness to others and they were destroyed. They lived under that burden, they died under that burden. You are responsible. Therefore, take this responsibility seriously and go out into the world and give them the gift of new life. Forgiveness, freeing them from their past.

But what I want you to see here is, this authority of God that only God can do, manifested by Jesus who is the sacrament of sacraments -- now He has given that authority to His apostles. Now they have the sacrament of reconciliation. They are able to bring what only God can bring into the world around them. But it didn't stop there. It was taken another step:

James 5:13-14

Is any one one of you in trouble? He should pray. Is anyone happy? Let him sing songs of praise. Is any one of you sick? He should call the elders of the church to pray over him and anoint with him oil in the name of the Lord.

This is the sacrament of anointing. The seventh sacrament. Here is the base for that from the scripture. Let them anoint with oil and God will come through that oil and heal them.

James 5:15

And the prayer offered in faith will make the sick person well; the Lord will raise him up. If he has sinned, he will be forgiven.

Healing and forgiveness are now coming together again. To be forgiven is also to be healed from your past. Verse 16 confirms the sacrament to us:

James 5:16

Therefore confess your sins to each other and pray for each other so that you may be healed.

This is the sacrament of reconciliation. Only God can forgive and God became a man in Jesus Christ and offered the gift of forgiveness. Now Jesus gives that same authority to the apostles, and the apostles give it to the elders and through the sacrament, like in the past when Jesus was there, through the sacrament, the same forgiveness, same healing is reaching people. This is the sacrament of reconciliation. We have been reconciled with God and we are reconciled with each other. If you notice, it is said to confess your sins to each other.

Do you know that we still do this? Where? In the mass. "I confess to Almighty God and to you my brothers and sisters that I have sinned..." Of course we don't hear what we are saying because we know it by heart. It doesn't register. Why are we telling each other? Because sin has a social dimension which many have forgotten. Some people say, "I'm going to tell God directly. I don't need to tell any man my sins. I'm dealing with God directly." Of course you can but how did you affront God? How did you injure God? By injuring those in your own life. When a man is unfaithful in their marriage and has broken the marriage vow, he is wounding and damaging his spouse. When you have been unfaithful and you have spent your money in

self indulgence, you have wounded and damaged your children. Therefore forgiveness and reconciliation is not just with the concepts of God but we need to have it with the people whom we share our lives with.

That's why in the early church, in the time when this book of James was written, people lived in community. Somebody stole something, invariably they stole it from another member of the community. Therefore, they had to reconcile with the people they did wrong to. That's why the forgiveness of sins and reconciliation is coming from the Church, not just only directly from God but from the community as well.

So God, Jesus, elders and now, in the evolution of history, what happened was, people were consecrated in the Church to bring the sacraments into the lives of people. They told them, "You have no other job, you are consecrated (set apart) to bring the sacraments into the lives of people. That's the priesthood. In that person was vested the authority that is manifested through God that is Jesus, given to the apostles, given to the elders, now continued through history through the priesthood of the Church.

Actually we can look at the limitations of the priest, we can analyze their weaknesses but this authority is bigger than them. When they operate in that authority given to them, coming from God, Jesus, apostles, elders, priests, the same Jesus and the same forgiveness is coming into our lives. The same anointing is coming into our lives and that's the greatest gift that God is offering us.

To confirm this, I share this testimony in the four step retreat, but I want to establish the power of the sacrament of reconciliation. It was the year 2001 and we were in a very bad situation. Our business had crashed, we had a lot of issues and we had problems with a few people who were like our enemy and out to get us. It was in that situation that in 2001 I went to do a retreat at the Divine Retreat Centre. We went in 2000 but again I went in 2001 because I really wanted to work this out with God. I knew that I was responsible for a lot of issues as well. So I decided I was going to do the best retreat of my entire life. I didn't talk to anyone. I spent the whole time by myself, going to the retreat and opening myself to God.

It was the third day and it was the day of confession. I still remember when the confession reflection was being led, when I wanted to do an honest confession, I had a big problem. The problem was, that on one side of my head I was accepting my weakness, my faults, my responsibility, but the other side of my head was rejecting it and saying, "No that's not your fault, this is not your fault, the other thing is not your fault." I had a massive problem going on.

In that struggle, I realised I will never be able to do a proper confession, and I took a piece of paper and I wrote down all my sin. Sometimes my hand would not allow me to write because of the struggle in my inner being but I did it anyway. So I was lucky because I could go to an Indian priest who didn't know me and I could be brutally honest. So I went to him and said, "Father, can I read this to you?" He asked me why and I said, "Because if I go to explain and tell you my sin I will justify myself. If I justify I lose the opportunity. Let me just tell you this." He said okay and I read it out, one by one, line by line. When I finished he looked at me and said, "You go to a side, open the Bible and God will speak to you." He didn't give me penance, he just told me to go.

I went and opened the Bible. It fell to Isaiah 29 and it says: "You looked for me but you never found me. It was I who fought against you." Now I never thought that God was against me. We don't think like that. We think God is against our in-laws, we think God is against our bosses, God is against the people we don't like. Sometimes wives think God is against their husbands. I also thought God was with me and against my enemies. I never realized God was against me! The next line said, "It was I who built the wall against

you." Then only I realized that the bad time we had been having, the oppression we were experiencing was actually God's hand on our lives. Do you know that there is such a hand as well? There is the hand of blessing and there is the hand of oppression when we are not right with God.

Then the next verse read, "I am the one who pushed you into the dust." It's true now. I had lost everything in my life. My good name, my money, my dignity. Everything was gone. "When you speak to me from the dust I will hear you and suddenly, the God whom you were seeking will appear. Your enemies will disappear like dust in the morning sun." Immediately I knew God had spoken with me and was telling me, "When you have humbled yourself and reconciled, I am already working in your life."

When I was praying after that she enjoying the peace of God, suddenly I had this thought that something is happening at home. It was the year 2001. There were no cellphones or international calls. So I went to the phone booth and waited in line and took a call to Sri Lanka and I called my wife, Mercia. I asked her if everything is okay at home and she said yes, but she was not telling me the truth. She didn't want to disturb me. That day was the worst day of our life. The two guys who were against me came looking for me. They couldn't find me because I was abroad, and their anger and frustration they took out on Mercia. They were insulting, they were reacting, it was abusive and she had never experienced anything like that in her life. But that was the day two people who happened to be there intervened and settled the problem for good.

The day I gave the truth of my heart and confessed it and dealt with it, God took my past and brought it out that day itself, not just to destroy me but to heal me, to transform our family and turn it into a blessing.

So we are healed of our paralysis, we are raised up because the Jesus who touched that paralytic is that room is waiting for us in the sacrament of reconciliation. If we go with that faith to that same Jesus, that same powerful anointing is waiting to take us forward.