

## Holy Unction

1. Sacrament instituted by Jesus Christ Himself to provide for healing of both soul and body. Christ is Lord over body and soul. It is an extension of His healing ministry.

+Often during His ministry, Christ asks the sick to believe. He makes use signs to heal, spittle and laying on of hands. The sick try to touch Him as well, for power came forth from Him and healed them all. And so in Holy Unction, Christ continues to touch us in order to heal us.

+Christ didn't heal all the sick in His time, because many of His healings were signs of the Coming of the Kingdom of God.

+euchelion means- euky-blessing, a prayer, and elaiion-oil

+Protestants believe that the anointing of oil is done for only therapeutic purposes, only for physiological purposes. (as Orthodox, St James had the presbyters anoint the oil, not relatives and friends. St. James never said that healing will take place naturally through the oil, but healing will take place through the "euky," through faith.

+In the Catholic Church, Holy Unction is called, "Extreme Unction," given to those who are only extremely ill. According to the Second Vatican Council, "The sacrament of the Anointing of the Sick is given to those who are "seriously ill" by anointing them on the forehead and hands with duly blessed oil, pressed from olives or from other plants."

2. A person is anointed with oil consecrated by the prayers of the priests and through the Holy Spirit.

The Church cannot draw a sharp distinction between bodily and spiritual illness, so the Church gives Holy Unction upon all the faithful whether they are physically ill or not.

3. The first mention of this sacrament is revealed to us in the Gospel of St. Mark, "and the Apostles went out and preached that many should repent. And they cast out devils, and anointed with oil many that were sick, and healed them." (6:12-13).

4. The most complete description of this sacrament is found in the Epistle of St. James, "Is anyone among you sick?" Let him or her bring in the priests of the Church and let them pray over him, anointing him with oil in the name of the Lord."

5. The Book of Isaiah: "The Father will send His Son to heal the broken hearted, to proclaim liberty to the captives and recovery of sight to the blind."

6. St. Paul identified healing as a "gift of the Holy Spirit."

7. The Orthodox Church believes that the healing miracles of the Church have never passed away when Christ ascended into heaven. "St. Ireneaus once wrote, "Some drive out devils, some have foreknowledge of the future, others heal the sick through the laying on of hands."(the priest).

8. We use oil because oil was the primary medicine of ancient times, but also in the Church today, it is a symbol of the Holy Spirit.

Parable of Good Samaritan- a man was beaten up by robbers. It was not the priest or the Levite who came to help, it was the Good Samaritan, who bandaged the man up, "pouring on oil and wine on his wounds."

9. Elements of the sacrament,

1. Must be administered by a priest or a bishop.

2. The prayers are recited with faith through the work of Christ Himself.

3. Holy Spirit is manifested in the oil.

4. Holy Confession should take place prior to the anointing of Holy Oil.

5. Sacrament can be given to someone who is dying or not.

10. Through anointing of the sick body, the sufferings of that person will be united to the sufferings of Christ, and in this way, the wounds of the flesh are consecrated, and the suffering person will then receive eternal life as he or she is suffering as Christ suffered and died.

11. healings will take place maybe not instantly, but in a gradual way. "God willing."

12. If it healed everything, then death would be abolished and death will never be abolished.

13. It may not always heal the body, but it definitely heals the soul. St. James says, "and if he commits sins, these will be forgiven." Sometimes our sins cause our bodies to get sick. After healing the paralytic, Christ says, "sin no more, lest a worse thing come unto thee."

14. It communicates "spiritual power" so that the trials of sickness may be borne with courage, hope and fortitude.

15. Holy Unction is celebrated on Holy Wednesday Night because it is a reminder for all of us that Christ has the power to heal, and to liberate us from our sins as we approach the most important feast of the year, Holy Pascha, His Resurrection.

16. Not clear in church history when the Sacrament of Holy Unction came to be celebrated on Holy Wednesday Nights. Some historians say that it was a reception process for lapsed Christians who fell away from the Church during the year and came back to Church because Pascha was approaching.

During Holy Week, we are reminded how much God suffered on the Cross to save our souls, but during Holy Week, we are reminded through the Sacrament of Holy Unction that God cares for our bodies as well.

17. We have Holy Unction in the Church because we realize that caring and praying for the sick is not an individual process, but a communal responsibility.

18. Ash Wednesday is not observed in Orthodoxy. For the Catholic Church, Ash Wednesday is the beginning of their Lenten period, for Orthodoxy, its Clean Monday.

19. Quite known are the healings Christ performed through St. Seraphim of Sarov, and eighteenth century Russian monk, for he was blessed with the gift of healing and many people were restored to wholeness even at his gravesite.

20. We are healed to bring healing to others, we are forgiven in order to bring forgiveness to others, we are loved to bring love to others.

21. Sickness can lead to faith, and faith can lead to the saving of a person's soul.

22. There are seven gospels and epistles, representing the seven gifts of the Holy Spirit. Knowledge, piety, fear of God, council, fortitude, wisdom, and understanding. Also, seven priests were usually called to perform the sacrament.

23. During the first 12 centuries, the Sacrament of Holy Unction was performed in the Church in conjunction with the Divine Liturgy. After the 13<sup>th</sup> Century, the Service of Holy Unction was completely disassociated from the Liturgy because of the growth of the service and the amount of prayers.

24. Holy Unction compliments Holy Confession because sometimes when we Confess our sins, we forget to confess some of the so-called smaller sins that we commit during the day without even knowing it, and the eucheleon just wipes it all clean. We should confess the sins that burden us, knowingly, but sometimes we forget the sins unknowingly. .