

467 In the Mystery of Holy Anointing, by the prayer of the Church, the sick person receives forgiveness of sins. This Mystery, however, does not replace the Mystery of Confession. Nonetheless, if the one anointed repents but for some reason does not have an opportunity to approach the Mystery of Confession, they receive forgiveness of sins. The Church teaches that the Mystery of Holy Anointing grants spiritual healing, even if physical recovery does not accompany it.

2) *The Rite of Holy Anointing*

468 The celebration of the Mystery of Holy Anointing takes place in the church or where the sick person lies. If possible, the Mystery is to be celebrated by several priests (the liturgical prescriptions call for seven). This is intended to manifest the prayer of the whole Church (such is the meaning of one of the Slavonic names for the Mystery, soboruvannia). The Rite of Holy Anointing includes the consecration of oil, readings from the Epistles and the Gospels, and anointing of the afflicted. Consecrating the oil, a substance traditionally used for medicinal purposes, the priest invokes upon it the power of God. He asks that "those who are anointed by it may be healed and protected from all suffering, and defilement of flesh and spirit."³⁴⁸ the readings from Scripture proclaim the victory of Christ over sin, illness, and death. As he anoints the sick person (on the forehead, eyes, nostrils, ears, lips, cheeks, breast, hands, and feet), the priest pronounces the solemn supplicatory prayer to God the Father, in which he entreats him "to heal [the ailing] from the physical and spiritual illness that afflicts him (her) and restore him (her) to health by the grace of Christ through the intercession of ... the Mother of God ... and all the saints."

469 The rite concludes with the placing of the Gospel Book on the head of the afflicted, as a sign that Christ the Lord himself places his holy hand on the sick person for healing and the forgiveness of sins. After the conclusion of the Rite of Anointing the sick person receives Communion of the Holy Gifts, the "medicine of immortality."³⁴⁹ those present at the celebration of this Mystery pray for the sick person, fulfilling the apostolic injunction: "pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working" (Jas 5:16).

³⁴⁸ Trebnyk, Rite of Holy Anointing, 'he Prayer over the Oil.

³⁴⁹ IGNATIUS OF ANTIOCH, Epistle to the Ephesians, 20, 2: SCh 10, 76.

3. The Holy Mysteries of Service: Marriage and Holy Orders

470 In the Holy Mysteries of Marriage and Holy Orders, the Christian receives the grace of the Holy Spirit for the building up of the Church, the Body of Christ. In the Holy Mystery of Marriage, the Church blesses a man and woman called by Christ to create a domestic church—a Christian family. In the mystery of Holy Orders the Church, by the grace of the Holy Spirit, appoints men, called by Christ for the service of the community of the faithful to proclaim the Gospel, to be pastors for the People of God, and to sanctify them. The perfect model of service both in Matrimony and in Holy Orders is Christ, who "came not to be served but to serve, and to give his life as a ransom for many" (Mt 20:28).

a. The Holy Mystery of Marriage

471 God created human beings male and female: "By you, O God, a woman is joined to man as a helpmate and for the continuance of the human race ... you blessed them, saying: 'increase and multiply and rule the earth.' Through wedlock you made the two of them one body."³⁵⁰ In the Church, the marriage union is a Holy Mystery in which the man and woman manifest the new life in Christ. A Christian marriage is not only a natural relationship, a shared life and experience; it is an occasion of sanctification. Marriage is a Holy Mystery (Sacrament) in which by the grace of the Holy Spirit a man and a woman are united into one body and create a domestic church. The family union created by marriage is a community of persons which, according to God's plan, is an icon of the relationship of the Persons of the Most Holy Trinity.

1) Marriage Is a Mystery of Love between a Man and a Woman

472 Marriage is based on the fact that the married couple mutually complements one another. The Church gives witness to this in a prayer of the Rite of Crowning: "Holy God, you created man from the dust and from his side fashioned a woman as a suitable helpmate for him, for such was the good pleasure of your majesty that man should not be alone on earth."³⁵¹ In their gender differentiation, a man and woman complete one another, creating an indissoluble union of one body.

350 Trebnyk, Rite of Crowning, Second Prayer for the Betrothed; First Prayer for the Crowning.

351 Trebnyk, Rite of Crowning, Second Prayer.