
THE NEW CONCEPT OF ‘CLERICALLY HEALING’ THE HOLY CHRISM

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Abstract

The aim of the study is to show the ways of action and healing forces of the Holy Mirth (Chrism), essentially supported by both pharmacological research and the original teachings of Holy Scripture.

Church always used some practices to heal the sickness of both body and soul. One of these is the anointing with the Holy Mirth. The combination of herbs and oils making the Holy Chrism is an art; its preparation involves a pharmaceutical recipe and scientific rigor. Chrism is made during Holy Week and is primarily olive oil with the addition of a range of aromatic essences, patterned after the anointing oil described in Exodus 30.22-33.

Oil of mirth has been appreciated since ancient times for its medicinal properties: antimicrobial, balsamic, disinfectant, expectorant, diaphoretic, antifungal, anti-inflammatory, antiseptic, carminative and deodorant. This study confirms that ethanol and ether extracts of *C. myrrha* possess in vitro antibacterial and antifungal activity.

There is also an important point in acupuncture located on the meridian line of the body between the eyebrows, which interferes with the Qi cycle and by regulating energy flow treats feverish child states, calms the spirit and combats anxiety. So we suggest that there is no coincidence in curing the sick by anointing them with Holy Chrism in the exact points located in close connection to the meridian line by entering the bloodstream and healing throughout the meridian line.

The concept of ‘clerically healing’ involves not only the spiritual cleanse of the inner consciousness but also the link between the spirit, mind and body, united in faith and science. This concept brought together both science people and clergy men, trying to pave the way for new spiritual findings and also scientific facts that prove once again that nothing is by coincidence on this Earth.

Keywords: Holy Mirth, anointing oil, antiseptic activity, chemical analysis, clerically healing

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1. Introduction

There is no man who, in the course of its existence, didn't have to deal with disease. This is inevitably linked to the human condition. Nobody has a perfect health. Health is never more than a temporary balance between the forces of life and other forces who opposes it; the former has only a fragile supremacy. Each of our cells is maintained with the price of a permanent fight against forces which tend to destroy them. Since their youth, our tissues contain large areas of decay. Even under the guise of health, there are biological phenomena beyond normal boundaries in every moment. Us, pharmacists and doctors, we may conclude according to our observations that nature combines morbid manifestations with the vital elementary acts [1].

It is true that Medicine has reached today a very high level of scientific knowledge, technical capacity and social organization, which gives us, the plan of prevention, diagnosis and therapeutics, and a great effectiveness. Many diseases that once were considered destructive nowadays have disappeared. Today we can quickly heal ailments that our ancestors had to suffer long or were totally incurable. We can be relieved of suffering before the inevitable.

We must add to this that most of current medical practices have in common the fact of considering and treating the human body as a purely biological one or, at best, as a simple psycho-somatic compound. For this reason and despite their effectiveness they ignore the implicit spiritual dimension that characterizes man. If it is true that the human body is, in its biological reality entirely subjected to nature laws, which are leading the functioning of living organisms, though it can not entirely be treated like any living organism. The human body can not be dissociated from a complex mental composite that stands far above the human animal. Furthermore, there is a spiritual dimension, which is fundamental when compared with the biological dimension [1].

In the pages that follow, we tried a synthesis that until today has no scientific research equivalent - the ways of action and healing forces of the Holy Mirth - essentially supporting it by both pharmacognostical research and the original teachings and the founding of Holy Scripture. We would thereby open or remind insights that can help contemporary man to understand disease and various forms of suffering connected with it, and the therapeutics healing and health itself into a broader framework than the one generally provided by our civilization dominated by technical and material values [2].

To the extent that we realize the existing Christian life hygiene: bodily, moral and spiritually and apply it through a rigorous practice, thus we have the best prevention of disease.

In us there is already a force that starts working 'the good fight' and is fantastic to gain a spiritual dimensions when you apply it with conviction.

For the proper integration of human life in its environment it is required a good knowledge of one's own body and its proper functioning. The principles of hesychastic medicine aimed just a balance of life and also of a return to a state of

harmony that is necessary for a long life, lived in peace, without convulsions and trauma.

The Orthodox Church by its culture, practices of Hesychasm, popular thinking, through the individualism with nature and through the joint between the world and divinity, tint the characteristic feature of Romanian peasant who expressed love for flowers and which he tries to explain it with assumptions, opinions, and especially beliefs. What we want now is to decipher the specific way of thinking, mentality and coordinated expression of ethnicity.

Archaic Romanian village was a repository of data of great scientific importance. Always the oldest concerns in human history that have been directed towards the study of nature regard flora, making possible interesting discoveries about the lives and properties of many plant species, but also highlighting their therapeutic capacity.

Revealing the secrets of plants from the Holy Scripture and their vocation to heal bodily and spiritual sufferings, we find that the wisdom of God said, "Behold, I give unto grass seed before giving entirely Earth and every tree bearing fruit with seed they will be food for you" (Genesis 1.29). Indeed plants, the creation of God, when used wisely can create miracles. Plants and plant derivatives for human food are complex.

In presenting therapeutic plants we use elements of phytotherapy, aromatherapy, gemoterapie, sacrotherapy, elements intertwined with psychotherapy and silvoterapie.

If we look into the world of flowers and herbs from the Earth and the variety of qualities with which God has adorned them, we discover how traditional Romanian village man was actively involved in this work, looking for a sense. Clearings, meadows, mountains and hills are all Paracelsus pharmacies. Under the coasts, on forest edges, on multicoloured carpets of grasslands and meadows or on wet river valleys, Romanian rural population found 'weeds cure' - the only drugs available and gratuity bestowed by nature.

After many centuries of systematic studies of plant species, terrestrial vegetation continues to produce surprises; the scientific world is far from fully understanding the pharmaceutical potential stored in nature. Some researches have shown that weeds grow so much, because their roots possess substances that kill other plants. The phenomenon called allelopathy was known for a long time, but explained later. Results of a recent study shows that in the root of the weed there is a compound called catechin, which probably destroys the neighbouring plants [1]. With the death of the plant, part of the catechin returns to the ground, keeping the environment free from any attempt of occupation from other plants.

A team of scientists managed to use this substance appetite to destruct living cells by inhibiting enzymatic processes, for the synthesis of products which proved effective in fighting certain types of cancer [1].

Old documents recall barbers, wizards and witches, who treat patients in villages with different weeds. In the XIXth-XVth, folk medicine was practiced in the existing monasteries from Tismana, Bistrita, Neamt, Prislop using herbs

harvested from spontaneous flora or cultivated in their gardens. For each disease, the monks in monasteries and village doctors used certain plants known at that time for injuries and heart disease, for fever, etc.

Church always used some practice to heal the sick body and soul by the aid of the invocation and commissioning work of God. Thus we can propose the concept of *clerically healing*, for both mind and spirit. Here, we must firstly remember the anointing with Holy oil. The combination of herbs and oils making the *Holy Mirth* becomes a homogeneous and unique essence. Its preparation is an art involving a pharmaceutical recipe and scientific rigor. It respects what in the specialized pharmaceutical terms is known as magisterial receipt – elaborated according to the pharmaceutical art by the magisters (masters in pharmacy). The mirth is a much appreciated aromatic product, which was used by wealthy people to anoint their bodies while they were alive and was also used after their death.

In the Christian language the *mirth* can have several meanings. They are related to the substance it is made of, its role, way and time of usage. In the Orthodox Church, ‘mirth’ means: oil, consecrated oil, ‘the oil of joy’ and ‘The Great Mirth’. The oil is edible and it is extracted from seeds or fruits of some plants (sunflower, olives, etc.) and it is considered one of the most valuable gifts that God makes to the humans through nature. At the same time, it is the sign of wealth, peace and God’s blessing. It is used as essential for humans’ food, as a medicine or balm and as a substance for lighting. In churches, the oil is used in candles, as the symbol of divine light and as a sacrifice brought from the gift of the Earth, to God.

‘*The Saint Mirth*’ or ‘*The Great Mirth*’ is a product of the Church, whose receipt was firstly described about 3500 years ago: “*Take the finest spices: of liquid myrrh 500 shekels, and of sweet-smelling cinnamon half as much, that is, 250, and 250 of aromatic cane, and 500 of cassia, according to the shekel of the sanctuary, and a hin of olive oil. And you shall make of these a sacred anointing oil blended as by the perfumer; it shall be a holy anointing oil ...*” (Exodus 30.23-25)

The preparation and the consecration of the Great Mirth is a privilege and a prerogative of the autocephaly (the independence of a Church), led by a bishop. Later on, this solemn act was made by the primate of the Autocephalous Church [3].

In the Catholic Church the mirth means three holy oils: the mirth, the oil of the catechumens and the oil of the sick. All three are consecrated on the Holy Thursday, by the bishops, during a solemn ceremony. The raw material of these holy oils is the olive oil. Only the mirth requires a second element: the balm. This denomination did not refer to the same substance. Initially was used the balm of Judea. This perfumed oil was rare and precious. Then, after the discovery of America, it was substituted by the balm of Peru. Due to the fact that the balm was rare and expensive, it conferred to the mirth a great material value. This special respect towards the balm is also outlined in the Holy Scripture:

“Pleasing is the fragrance of Your perfumes; Your name is like perfume poured out” (Song of Songs 1.2) [4].

Along the years, the *Great Mirth* has been prepared with less performing instruments. The seeds were crushed in oil moulds, the plants were boiled together in containers made in iron craft workshops. A few centuries ago, the great mirth was prepared through a painful toil, in a less spectacular way. The ancient priests used to appeal to healers, from whom they secretly received the science of healing with herbs. The principle of mixing was the same: herbs, wine and oil. These herbs came from the tropical-oriental region. None of the substances were synthetic.

But respective plants are difficult to find on the surface of Romania. The common ones known by the folk healers also grow on the roadsides. The exotic ones require great attention and care in the effort of procurement and preparation. Their origin is in the Mediterranean basin or in different regions of south and south-east Asia. They cannot grow outside their original climate, only in special conditions in greenhouses, which offer them an environment similar to their original one. Even from ancient times the preparation of the *Great Mirth* had in its composition herbs, to which two other substances were added: white wine and olive oil. Later on, the essential oils appeared. In Romania, the Church does not own scientific laboratories specialized on preparing the essential oils, but appeals to the science men.

The Great Mirth must not be confused with the perfumed oils on the market (even if they are commercialized in front of churches and monasteries), neither with the oil used in the cult practice (consecrated oil from the Baptism, the one from the Sacrament of the Holy Unction, the one from the Church Divine Service, or the simple oil from the candle used by the Christians at the end of the Holy Liturgy). The Great Mirth is especially respected and valued by the Church.

The technique of preparation of the Great Mirth in the Orthodox Church is recorded in a Document of the Holy Synod from 1906. Let's not forget that in 1882 was the first time when the Great Mirth was prepared and consecrated in our country, only by Romanian hierarchs. Before this historical date, the Mirth had been brought from the sister Churches. The recipe which is the closest to the one used nowadays in the religious books, is the one from the Archieraticon (Table 1) [3]. Chrism is made during Holy Week beginning on the Holy Monday and culminating in the Divine Liturgy on Holy Thursday when it is carried in the Great Entrance and placed upon the altar. It is primarily olive oil with the addition of a range of aromatic essences, patterned after the anointing oil described in Exodus 30.22-33. The service is performed by the primate of the Church (e.g. Patriarch) or by other bishop which is specially appointed by him. On completion, chrism is distributed to all the bishops, who, in turn, give it to their parishes when needed. It is not made on a yearly basis, but only when supplies run short. At the Patriarchate of Constantinople the chrism is produced roughly once every 10 years. It is made according to an ancient formula of the Jewish prophets and patriarchs that requests 64 ingredients [1] while the flame

needed to boil the mixture during the preparation is made by burning old and disfigured icons [4].

Table 1. Recipe of the Great Mirth.

Compound	Quantity
<i>Hyperici herba</i>	3.5 kg
<i>Visci herba</i>	4.725 kg
<i>Rosmarini semen</i>	3.150 kg
<i>Asarum radix</i>	3.150 kg
<i>Maioranae herba</i>	3.150 kg
<i>Inula radix</i>	3.150 kg
<i>Aristolochia herba</i>	1.725 kg
<i>Iridis rhizoma (Iris germanica)</i>	1.575 kg
<i>Ocimum basilici herba</i>	4 kg
<i>Salviae herba</i>	4 kg
<i>Melissa folium</i>	4 kg
<i>Extract from rose petals (Rosa centifolia)</i>	10 kg
<i>Boswellia carterii (Olibanum)</i>	8 kg
<i>Aetheroleum cedri</i>	1 l
<i>Cinamomum zeylanicum</i>	200 g
<i>Aetheroleum mirti</i>	250 g
<i>Aetheroleum boswellia carterii</i>	200 g
<i>Aetheroleum pini</i>	250 g
<i>Commiphora myrrha</i>	120 g
<i>Syzigium aromaticum</i>	300 g
<i>Aetheroleum viola odorata</i>	250 g
<i>Cistus ladaniferus</i>	200 g
<i>Myristica fragrans</i>	200 g
<i>Piper nigrum</i>	250 g
<i>Pinus palustris</i>	1 l
<i>Cinamomium cortex</i>	150 g
<i>Aetheroleum vitiveria zizanioides</i>	250 g
<i>Aloe vera</i>	50 g
<i>Zingiber officinale</i>	120 g
<i>Aetheroleum styrax benzoin</i>	100 g
<i>Nyroxilom balsamum</i>	200 g
<i>Toluiifera balsamum</i>	200 g
<i>Tolutanum opobalsam</i>	200 g
<i>Cupressus sempervirescent</i>	200 g
<i>Aetheroleum rosae</i>	500 g
<i>Aetheroleum lavandulae</i>	250 g
<i>Aetheroleum garanii</i>	250 g
<i>Aetheroleum citri</i>	250 g
<i>Styrax</i>	1 kg
<i>Moschus moschiferus</i>	100 g
<i>Nardostachys jatamansi</i>	2 l
<i>Aetheroleum vanilla</i>	250 g

2. Experimental

In pharmacy, *Mirth* is used as an antiseptic in mouthwashes, gargles, and toothpastes for prevention and treatment of gum disease. *Mirth* is currently used in some liniments and healing salves that may be applied to abrasions and other minor skin ailments. *Mirth* has also been recommended as an analgesic for toothaches, and can be used in liniment for bruises, aches, and sprains [2].

Ointment made from mirth, honey and coriander helps in curing herpes. Oil of mirth is used in the treatment of many diseases because it has antimicrobial, balsamic, disinfectant, expectorant, diaphoretic, antifungal, anti-inflammatory, antiseptic, carminative, and deodorant effect. It helps in curing many diseases, stimulates the functioning of the uterus, normalizes menstruation, is tonic and astringent, and helps the proper functioning of the stomach. Is not recommended for pregnant women because stimulates blood flow. Mirth oil is recommended in lung diseases - in rhinitis, pharyngitis, bronchitis, cough, sore throat and cold. It helps remove mucus secretion in the lungs to fight virus infections and in the treatment of angina pectoris. It is recommended to rinse the mouth as eliminate bad breath. It treats diarrhoea, ulcers, cure diseases that occur in the mouth (e.g. gingivitis), stimulates appetite and helps in cases of haemorrhoids. It is indicated in gynaecological and other diseases because the antimicrobial effect helps the healing process. It has the ability to stimulate the growth of white blood cells and strengthen the body's immune system. Helps in the treatment of bedsores, ulcers and wounds of the skin, dry skin moist and provides protection preventing tissue degeneration.

In aromatherapy mirth oil stimulates the nervous system, blood circulation, digestive processes, helping the brain and heart [1].

Mirth oil helps eliminate toxins and excess salts and fluids, because by its diaphoretic properties it makes the body sweat more. Through antimicrobial effect this oil is good for fighting any kind of infection, be it of viral, microbial or fungal type. It is a natural antibiotic that does not give side effects. Hot water baths in which were added a few drops of mirth oil help calming the nerves, treating depression, combating stress and improving mood. Aromatherapy oil also helps to normalize sleep [5].

In traditional Chinese medicine, mirth is classified as bitter and spicy, with a neutral temperature. It is said to have special efficacy on the heart, liver, spleen and meridians, and the power to put 'blood pumping' to clean up stagnant blood from the uterus. Therefore, it is suitable for rheumatic, arthritic and circulation troubles, amenorrhea, dysmenorrhoeal, menopause and uterine tumours. Its uses are similar to that of the incense, which is often combined into decoctions, ointments and tinctures. When used in combination, myrrh stimulates the 'blood moving' while frankincense moves the Qi, making it more useful for arthritic conditions. This is combined with herbs such as ginseng, safflower petals, *Angelica sinensis*, cinnamon, and *Salvia miltiorrhiza*, usually in alcohol, and used both internally and externally. Mirth is used more frequently in Ayurveda and Unani as medicine, which gives tonic and rejuvenating

properties of the resin. Confirmation (daindhava) is used in many formulas specially processed in *Rasayana* in Ayurveda. However, non-Rasayana mirth is contraindicated in kidney dysfunction or stomach pain and evident for women who are pregnant or have excessive uterine bleeding. A related species, called *Guggul* in Ayurvedic medicine, is considered one of the best substances for the treatment of circulatory problems, nervous system disorders and rheumatic complaints.

There is an important point in acupuncture, called *Yintang* and located on the meridian line of the body between the eyebrows, which interferes with the Qi cycle and by regulating energy flow treats feverish child states, calms the spirit and combats anxiety.

Yintang is the most requested acupuncture point and is found in the middle of the forehead. It is an 'extra point', a class of points that are mapped but do not fall on a specific acupuncture channel. This point has a few different indications but the most common reason is because it calms shen. Shen is a term used in Chinese medicine that doesn't really have an exact translation in English. Basically it refers to the aspect of us that is not physical, like consciousness and thought, and our emotional and spiritual being. There are many points that calm shen and they are used in a wide variety of conditions like anxiety, depression, insomnia, even pain and shock.

Most acupuncture points have more than one indication and yintang is no exception. Like all acupuncture points it is valuable for treating local conditions such as frontal headaches. It also brings benefits to the nose and can help on nasal congestion and discharge or sinus pain. We use it a lot in our practice, especially for stress and sinus allergies and infections.

The location of this acupuncture point corresponds to the third eye, a metaphoric eye in Hinduism and Buddhism that opens as our consciousness expands and we become enlightened. It is the location of the brow chakra, the 6th of 7 major energy vortexes that exist in our bodies, and has to do with inner guidance, mental clarity and intuition. Even in western medicine this is an anatomically important location, where light enters the skull to activate the pineal gland. As darkness increases in the evening, the pineal gland is stimulated to secrete the hormone melatonin, which makes us sleepy. As the sun comes up and light increases, the pineal gland stops producing this hormone and we wake up.

And because nothing is accidental in this world, it turns out that the route the Holy Chrism scrolls through is a road located on the meridian vessel concept.

Along the energy meridians Qi circulates the vital energy flow going through a complete cycle in 24 hours, in what is called the 'great cosmic circuit'. During this period, each meridian has a high activity period of about two hours, followed by a rest period corresponding with minimal activity, all of two hours. Circulation of Qi through the body is vital fields' coached long component. Over the overlapping outbreaks component fluctuations Wei returns once in about 28

minutes. Between the period of tranquillity and the maximum meridian runs at a moderate level [6].

In addition, the cyclical flow of Qi is influenced by the rhythms and fluctuations in climate and astronomical phenomena - the seasons, the movements of the stars, cosmic epochs and eras - phenomena partially explained by the theory of biorhythms in aetiology and context of astrology. The usual practice regards the Qi compliance schedule - by the law of nature - for planning and carrying out daily activities and special events [6]. In popular terms, this reality is expressed in the phrases 'good time' or 'bad time' or the saying 'timing is everything'.

So we can say that there is no coincidence in curing the sick by anointing them with *Holy Chrism* in the exact points located on the meridian line between the eyebrows by entering the bloodstream and healing throughout the meridian line and also through the gate of consciousness.

This led the researchers to conduct a study aimed against the true composition of Mirth, from a compound derived from *C. myrrha*, which has its common background in *C. sphaerocarpa Chiov*, *C. holtziana Engl*, and *C. kataf (Forssk.) Engl* [5].

The goals of our research were to study the influence of *Holy Mirth* over the germination and development of *Triticum vulgare L. (Poaceae)* caryopsis using biometric measurements.

2.1. Materials and methods

Headspace Gas-Chromatography Mass Spectrometry (HS/GC-MS) is a modern technique for the extraction and analysis of volatile and semi-volatile compounds from different matrices.

The analyses were carried out on a GCMS QP-2010 (Schimadzu) model gas chromatograph – mass spectrometer equipped with a CombiPAL AOC-5000 auto sampler. The volatile aroma compounds were extracted by incubating the chrism sample at 60°C for 30 min. After incubation, an aliquot from the gaseous phase was injected in the gas-chromatograph injector and the volatile compounds were separated on a Zebron ZB-5ms capillary column of 50m x 0.32mm i.d. and 0.25µm film thickness. The column oven temperature program was: 40°C (5 min.) to 150°C with 4°C/min, to 230°C with 10°C/min and held for 5 min. The carrier gas was helium, the ion source temperature and interface temperature were set at 250°C and the MS mode was EI. The mass range scanned was 40-400u. The identification of separated compounds was made based on the comparison of the obtained mass spectra with the ones from the mass spectra libraries, NIST27 and NIST147.

For the biometric determinations we used 10 wet caryopses of spring *Triticum vulgare L. (Poaceae)* from Brasov. The caryopses were impregnated with *Holy myrrh* and then they were displayed on wet sites for germination. All samples (including the witness) were placed in Petri dishes with water at natural light and room temperature (24 ± 2°C).

Holy Mirth used for impregnation of caryopsis was prepared during Holy Week in Arad-Gai Church in 2013.

Surveys were made on the root length, on the shank and leaf every two days, after 3, 5, 7, 9, 11 days.

3. Results and discussion

The volatile compounds found in chrism samples varied from sample to sample. The Orthodox Chrism sample from Arad-Gai was characterized by high contents of phenylethyl alcohol, beta-linalool, benzyl acetate and alpha-terpineol (Figure 1, Table 2).

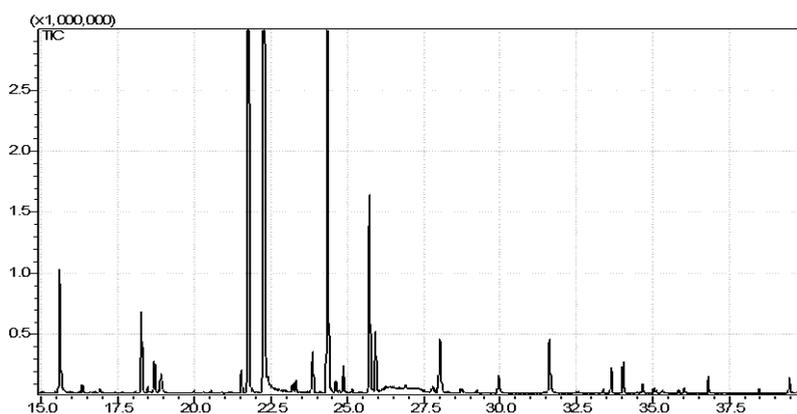


Figure 1. GC-chromatogram of volatile compounds found in the Orthodox Chrism from Arad-Gai.

Table 2. Main volatile compounds identified in the Orthodox Chrism from Arad-Gai.

Main compounds	Concentration (%)
Alpha-Pinene	0.14
Benzaldehyde	3.49
Beta-Pinene	0.18
D-Limonene	0.74
Eucalyptol	0.05
Beta-Linalool	25.04
Phenylethyl Alcohol	34.88
Benzyl acetate	15.78
Alpha-Terpineol	5.55
Eugenol	1.80

Two of the *Holy Mirth* impregnated caryopsis germinated in the first 5 days at a length of the principal root of 1.5 cm and the length of the shank of 0.3 cm and than they stopped from evolution. The other eight wheat seed failed to germinate, indicating that germination is inhibited (Figure 2).

At the witness test, biometric measurements performed after 11 days showed a medium length of the principal root of 3.913 ± 0.52 cm, a medium length of the principal shank of 2.55 ± 0.06 cm and a medium length of the leaf of 4.4 ± 0.729 cm (Figure 2).

In this cases study the *Holy Mirth* has brought an inhibition even a blockage in development of *Triticum vulgare*. According to this experiment, *Holy Mirth* proved to be a complex of matters with a strong inhibitive action over the germination and evolution of the wet plants. This fact indicates a therapeutic action of *Holy Mirth* that of inhibiting the process of cellular mitose. Consequently, we can expect a possible antineoplazic action of the *Holy Mirth*. This therapeutic action could be certified only after clinical tests.

This study confirms the inhibition produced by *Holy Mirth* over wheat caryopsis germination so that *Holy Mirth* shows antibacterial and antifungal activity in vitro.

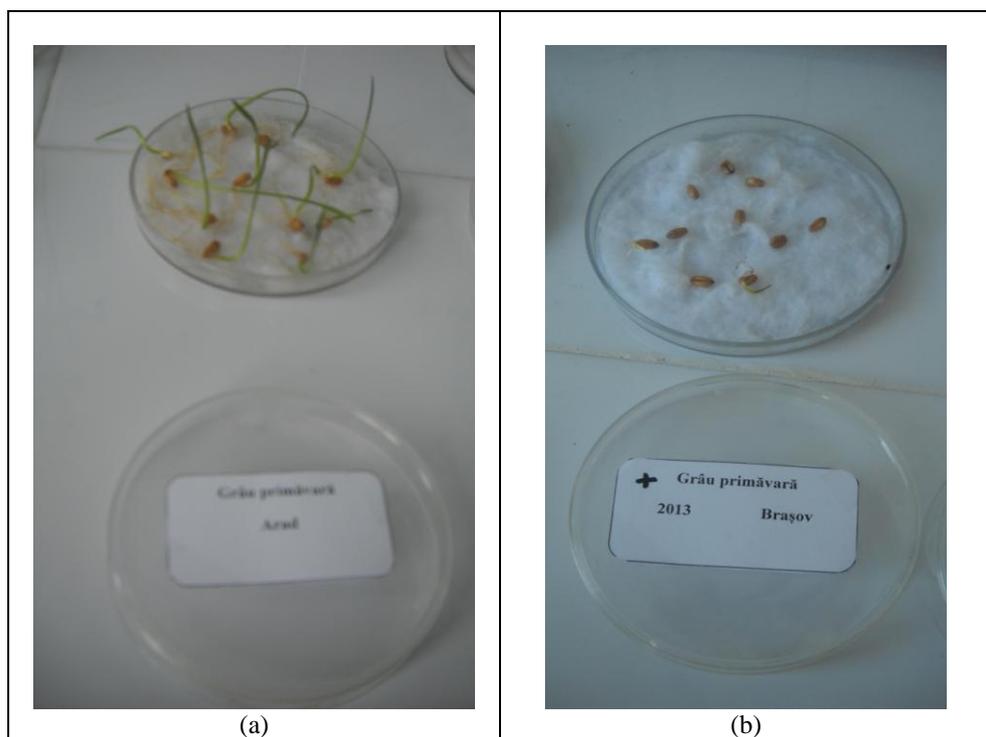


Figure 2. *Triticum vulgare* cariopses: (a) control sample - normal germination, (b) germination after treating with Holy Mirth.

4. Conclusions

In our quest to demonstrate the therapeutic effects of the Holy anointing oil on some staphylococcus and streptococcus we came across some research that highlights further strength to healing and that nothing happens by chance in our world.

It is already known that the oil and herbal extract of *Commiphora Mhyrra*, which is the main compound in the recipe of the Holy Myrrh, possesses antiseptic and antibacterial properties.

Several components of the plants that constitute the Holy Mirth were shown to have anti-bacterial activity and/or antifungal properties. These include, for example the phenols from *Western Acardium*, the quinones from *Drosera indica*, the alkaloids from *Argemone mexicana*, the flavonoids from *Conscora decusta* and terpenoids from *Borreria verticillata*. Sesquiterpenes (Furano seco-A-ring sesquiterpenes and other mixtures sesquiterpene curzerenones), which have been isolated from *Commiphora molmol*, have been shown to be responsible for the activity against *S. aureus*. Tucker has previously argued that the oil was used to treat wounds and as a local product, which was probably due to the activity of sesquiterpenes present in the ointment [7]. Investigations are in line with what was reported in this investigation.

Studies confirm that ethanol and ether extracts of *C. myrrha* which is an important part of the *Holy mirth* possess in vitro antibacterial and antifungal activity. If these extracts are to be used for the preservation of food or for medical purposes, toxicity and safety issues must be taken into account. However, further investigations are needed to explain this important active components present in the plant extract in inhibiting bacterial and fungal growth. The results of the antimicrobial tests most commonly used are very different, sometimes reliability is doubtful, standardized methods should be used to solve this problem.

In conclusion, these findings pave the way for new research on the use of the Mirth ointment in the treatment of many diseases, both spiritual and bodily. We tried it away in a synthesis that until today has no scientific equivalent, ways of action and healing forces of the Holy Mirth, essentially basing our research both on pharmacognostical research and on the original teachings of the Holy Scriptures.

And because nothing is accidental in this world, it turns out that the route the Holy Chrism scrolls through is a road connected to the meridian vessel concept.

There is also an important point in acupuncture, called Yintang located on the meridian line of the body between the eyebrows, which interferes with the Qi cycle and by regulating energy flow treats feverish child states, calms the spirit and combats anxiety. So we can say that there is no coincidence in curing the sick by anointing them with Holy Chrism in the exact points located in a close connection to the meridian line by entering the bloodstream and healing throughout the meridian line.

Nevertheless, we would thereby open or remind people insights that can help to understand disease and its various forms of suffering connected with it, also the therapeutics, the healing and health itself, in a broader framework than that which is generally provided by our civilization dominated by technical and material values.

The concept of '*Clerically healing*' involves not only the spiritual cleanse of the inner consciousness but also the link between the spirit, mind and body, united in faith and science. This concept brought together both science people and clergy men, trying to pave the way for new spiritual findings and also scientific facts that prove once again that nothing is by coincidence on this Earth.

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