

*And laying his hand upon the bowed head of the convert, he shall recite the following Prayer:*

*The Deacon saith:* Let us pray to the Lord.

*The Choir.* Lord, have mercy.

In thy Name, O Lord God of truth, and in the Name of thine Only-begotten Son, and of thy Holy Spirit, look upon thy servant, N., whom thou hast graciously enabled to have recourse unto thy Holy Orthodox Church, and to take refuge under the shadow of her wings. Remove far from him (*her*) his (*her*) former errors, and fill him (*her*) with the true faith, and hope, and love which are in thee. Enable him (*her*) to walk in all thy commandments, and to fulfil those things which are well-pleasing unto thee; for if a man do these things, he shall also find life in them. Inscribe him (*her*) in thy Book of Life, and unite him (*her*) to the flock of thine inheritance: and may thy holy Name be glorified in him (*her*), together with that of thy beloved Son, our Lord Jesus Christ, and of thy Life-giving Spirit. Let thine eyes ever look upon him (*her*) with mercy, and let thine ears always receive the voice of his (*her*) supplication. Make him (*her*) to rejoice in the work of his (*her*) hands, and in all his (*her*) generation, that he (*she*) may confess thee, worshipping thee and glorifying thy great and exalted Name, and magnify thee alway, all the days of his (*her*) life.

*Exclamation.* For all the Powers of heaven sing praises unto thee, and thine is the glory, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages. Amen.

*After the Prayer, the Bishop (or Priest) shall say to the convert:*

Wherefore renounce now, with all thy heart, thine errors, and false doctrines, and mistakes of judgment, and confess the Orthodox-Catholic Faith. (*or, without specific renunciation: Hast thou renounced: page 457.*)

*And the Bishop questioneth the convert from the Roman-Latin Confession.*

Dost thou renounce the false doctrine that, for the expression of the dogma touching the Procession of the Holy Spirit, the declaration of our Saviour Christ himself: "who proceedeth from the Father": doth not suffice; and that the addition, of man's invention: "and from the Son": is required?

*Answer.* I do.

Dost thou renounce the erroneous belief that it doth not suffice to confess our Lord Jesus Christ as the head of the Universal Church; and that a man, to wit, the Bishop of Rome, can be the head of Christ's Body, that is to say, of the whole Church?

*Answer.* I do.

*Bishop.* Dost thou renounce the erroneous belief that the holy Apostles did not receive from our Lord equal spiritual power, but that the holy Apostle Peter was their Prince: And that the Bishop of Rome alone is his successor: And that the Bishops of Jerusalem,

Roman-Latin.

## THE OFFICE FOR RECEIVING INTO THE ORTHODOX FAITH SUCH PERSONS AS HAVE NOT PREVIOUSLY BEEN ORTHODOX,

BUT HAVE BEEN REARED FROM INFANCY OUTSIDE THE ORTHODOX CHURCH, YET HAVE RECEIVED VALID BAPTISM, IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT \*

*The power of granting absolution to such persons, and of uniting them to the Church, properly devolveth on a Bishop. Nevertheless, that the converts to Orthodoxy may not be tempted to return to their heresy by reason of delay, it is wiser and more expedient that the Bishop should delegate his power, and grant his blessing therewith, to a Priest well versed in divine lore, and who is competent to instruct such a person in the articles of the Orthodox faith, and to correct his erroneous opinions. Therefore, first of all, the penitent shall be examined with due caution (either by the Bishop or by the person to whom he hath delegated his authority) as to the particulars of his errors.*

*Then must he be convinced of them.*

*Thereafter, he shall be instructed in the doctrine of the Orthodox faith, and confirmed therein.*

*And when the appointed examination and instruction have been completed, with all precaution shall the Bishop require from the penitent the confession of all his sins, which he can recall, from his youth up.*

*And the Bishop shall not immediately thereafter grant him absolution; but after the confession and exhortation, he shall go with him into the Church, and shall place him before the church doors, in the church porch.*

*And the Bishop, vested in his priestly stole and pall (omofór) and mitre, and having in his left hand his pastoral staff, shall take his seat upon his throne (but if a Priest holding power to this end from the Bishop officiate, he shall be vested in his priestly stole and chasuble, and shall stand at the door of the Church).*

*And if the convert cometh to the Orthodox Faith from the Roman-Latin Confession (or from a Protestant Confession), the Bishop shall question him, and shall say:*

Wilt thou renounce the errors and false doctrines of the Roman-Latin (or Armenian, or Lutheran, or Reformed) Confession?

*And he shall reply:* I will.

*Then the Bishop demandeth of him, from whatever confession he may come:*

Dost thou desire to enter into and abide in the communion of the Orthodox-Catholic Faith?

*Answer.* I do.

*Then the Bishop, rising, signeth him with his right hand, in the form of a cross saying:*

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

\* The Office for the Reception of Jews, Saracens and Heathens will be found on page 467.

Alexandria, Antioch and others are not, equally with the Bishop of Rome, successors of the Apostles?

*Answer.* I do.

*Bishop.* Dost thou renounce the erroneous belief of those who think that the Pope of Rome is superior to the Œcumenical Councils, and infallible in faith, notwithstanding the fact that several of the Popes have been heretics, and condemned as such by the Councils?

*Answer.* I do.

*Bishop.* Dost thou renounce all the other doctrines of the Western Confession, both old and new, which are contrary to the Word of God, and to the true tradition of the Church, and to the decrees of the seven Œcumenical Councils?

*Answer.* I do.

*The convert from the Armenian Confession is questioned as follows by the Bishop:*

Dost thou renounce the erroneous belief that in our Lord Jesus Christ there are not two natures, Divine and human, but one only; the human nature being swallowed up by the Divine?

*Answer.* I do.

*The Bishop questioneth the convert from the Lutheran Confession thus:*

Dost thou renounce the false doctrine that, for the expression of the dogma touching the Procession of the Holy Ghost the declaration of our Saviour Christ himself: "who proceedeth from the Father": doth not suffice; and that the addition, of man's invention: "and from the Son": is required?

*Answer.* I do.

*Bishop.* Dost thou renounce the erroneous belief that in the Sacrament of the Holy Eucharist the bread is not transmuted into the Body of Christ, and doth not become the Body of Christ; and that the wine is not transmuted into the Blood of Christ, and doth not become the Blood of Christ; but that the presence of Christ's Body only for a short time doth touch the bread, which remaineth simple bread?

*Answer.* I do.

*Bishop.* Dost thou renounce the erroneous belief of the teachers who do not accept as Sacraments Chrismation, Marriage, Anointing with Oil, and the Priesthood itself, which administereth the other Sacraments, and presume to administer Baptism and the Eucharist, never having received, through the laying-on of hands by a Bishop, that Ordination which hath been transmitted from one to another, even from the holy Apostles?

*Answer.* I do.

*Bishop.* Dost thou renounce the erroneous belief of the teachers

Roman-Latin.

Armenian.

Lutheran.

who receive not the traditions of the Holy Church, reverence not the Saints, and deprive the dead of spiritual aid and the living of spiritual consolation, in that they reject prayers for the dead?

*Answer.* I do.

*The Bishop questioneth the convert from the Reformed Confession after this wise:*

Dost thou renounce the false doctrine that, for the expression of the dogma touching the Procession of the Holy Spirit, the declaration of our Saviour Christ himself: "who proceedeth from the Father": doth not suffice; and that the addition, of man's invention: "and from the Son": is required?

*Answer.* I do.

*Bishop.* Dost thou renounce the false doctrine, that the predestination of men to their salvation, or their rejection, is not in accordance with the Divine foreknowledge of the faith and good works of the former, or of the unbelief and evil deeds of the latter; but in accordance with some arbitrary destiny, by reason of which faith and virtue are robbed of their merit, and God is held accountable for the perdition of sinners?

*Answer.* I do.

*Bishop.* Dost thou renounce the erroneous belief that in the Sacrament of the Holy Eucharist the bread and wine are not transmuted into the Body and Blood of Christ, and are merely emblems of the Body and Blood of Christ?

*Answer.* I do.

*Bishop.* Dost thou renounce the erroneous belief of the Reformed teachers, who reject five Sacraments: Chrismation, Confession, Marriage, Anointing with Oil, and the Priesthood itself, which administereth the other Sacraments, and presume to administer Baptism and the Eucharist, never having received, through the laying-on of hands by a Bishop, that Ordination which hath been transmitted from one to another, even from the holy Apostles?

*Answer.* I do.

*Bishop.* Dost thou renounce the erroneous belief of the Reformed teachers who receive not the traditions of the Holy Church, reverence not the Saints, and deprive the dead of spiritual aid, and the living of consolation, in that they reject prayers for the dead?

*Answer.* I do.

*And after these special questions, appointed for the converts from different Confessions, the Bishop shall proceed with the catechizing which is common to all, and shall ask:*

*Bishop.* Hast thou renounced all ancient and modern heresies and false doctrines which are contrary to the teachings of the Holy Orthodox-Catholic Eastern Church?

*Answer.* I have.

Lutheran.

Reformed.

*Bishop.* Dost thou desire to be united unto the Holy Orthodox-Catholic Eastern Church?

*Answer.* I desire it with all my heart.

*Bishop.* Dost thou believe in one God, who is adored in the holy Trinity, the Father, the Son, and the Holy Spirit: and dost thou worship him as thy King and thy God?

*Answer.* I believe in one God who is glorified and adored in the Trinity, the Father, the Son, and the Holy Spirit; and I worship him as my King and my God.

*Then he maketh one lowly reverence, kneeling and bowing his head to the earth, and reciteth the Creed.*

I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds; Light of Light, Very God of very God, Begotten, not made; Being of one Essence with the Father; By whom all things were made; Who, for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man. And was crucified also for us under Pontius Pilate, and suffered and was buried. And the third day he rose again, according to the Scriptures. And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And in the Holy Ghost, the Lord and Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. In one Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the Life of the world to come. Amen.

*Bishop.* Blessed is God, who enlighteneth every man that cometh into the world.

*And again the Bishop saith:*

Dost thou accept the Apostolical and Ecclesiastical Canons framed and established at the Seven Holy Universal and Provincial Councils, and the other traditions and ordinances of the Orthodox Church?

*Answer.* I do.

*Bishop.* Dost thou acknowledge that the Holy Scriptures must be accepted and interpreted in accordance with the belief which hath been handed down by the Holy

*Or the Bishop (or Priest) may, at his discretion, use the Shorter Office, as followeth:*

Tell us of the other dogmas of our Orthodox Church, its traditions and ordinances; how thou holdest concerning them?

*And he replieth:*

I accept and confess the Apostolical and Ecclesiastical Canons, established at the Seven Holy Œcumenical and Provincial Councils, and the other traditions of the

Fathers, and which the Holy Orthodox Church, our Mother, hath always held and still doth hold?

*Answer.* I do.

*Bishop.* Dost thou believe and confess that there are seven Sacraments of the New Testament, to wit: Baptism, Chrismation, the Eucharist, Confession, the Priesthood, Marriage, and Anointing with Oil, instituted by the Lord Christ and his Church, to the end that, through their operation and reception, we may obtain blessings from on high?

*Answer.* I believe and confess it.

*Bishop.* Dost thou believe and confess that in the Divine Liturgy, under the mystical forms of the holy bread and wine, the faithful partake of the Body and Blood of our Lord Jesus Christ, unto the remission of sins, and unto life eternal?

*Answer.* I believe and confess it.

*Bishop.* Dost thou believe and confess that it is proper to reverence and invoke the Saints who reign on high with Christ, according to the interpretation of the Holy Orthodox Church; and that their prayers and intercessions before God avail with the beneficent God unto our salvation: and that it is well-pleasing in the sight of God that we should do homage to their relics, glorified through incorruption, as precious memorials of their virtue?

*Answer.* I believe and confess it.

*Bishop.* Dost thou confess that the images of our Saviour Christ; and of the Ever-virgin Mother of God, and of the other Saints are worthy of being possessed and

Holy Orthodox-Catholic Apostolic Church of the East, its rules and ordinances; and I likewise will accept and understand Holy Scripture in accordance with the interpretation which the Holy Orthodox-Catholic Church of the East, our Mother, hath held, and doth hold.

I believe and confess that there are Seven Sacraments of the New Testament, to wit: Baptism, Chrismation, the Eucharist, Confession, the Priesthood, Marriage, and Anointing with Oil, instituted by the Lord Christ and his Church, to the end that, through their operation and reception, we may receive blessings from on high.

I believe and confess that, in the Divine Liturgy, under the mystical forms of bread and wine, the faithful partake of the true Body and Blood of our Lord Jesus Christ, unto the remission of their sins, and unto life eternal.

I believe and confess that it is proper to reverence and invoke the Saints who reign on high with Christ, according to the interpretation of the Holy Orthodox-Catholic Church of the East; and that their prayers and intercessions avail with the beneficent God unto our salvation: Likewise that it is well-pleasing in the sight of God that we should do homage to their relics, glorified through incorruption, as the precious memorials of their virtues.

I acknowledge that the images of our Saviour Christ, and of the Ever-virgin Mother of God, and of other Saints are worthy to be possessed and honoured; not unto idolatry, but that, through con-

honoured; not unto idolatry, but that, through contemplation thereof, we may be incited unto piety, and unto emulation of the deeds of the holy persons represented by these images?

*Answer.* I do.

*Bishop.* Dost thou confess that the prayers of the faithful which are offered up to God, and more especially when accompanied by the oblation of the unbloody sacrifice, for the salvation of those who have departed this life in the faith, are favourably received, through the mercy of God?

*Answer.* I do.

*Bishop.* Dost thou believe and confess that power hath been given by our Saviour Christ unto the Orthodox-Catholic Church to bind and to loose: and that whatsoever, by virtue of that power, is bound or loosed on earth will be bound or loosed in heaven?

*Answer.* I believe and confess it.

*Bishop.* Dost thou believe and confess that the Foundation, Head, and Great High Priest and Chief Shepherd of the Holy Orthodox-Catholic Church is our Lord Jesus Christ; and that Bishops, Pastors and Teachers are appointed by him to rule the Church; and that the Guide and Pilot of this Church is the Holy Spirit?

*Answer.* I believe and confess that this Church is the Bride of Christ, and that therein is true salvation, which was in the Ark of Noah at the Flood.

*Bishop.* Dost thou promise true obedience, unto thy life's end, in guidance which is salutary unto the soul, to the Most Holy Synod; to the Most Holy Patriarch, the Equal-of-the-Apostles (or to the Ecclesiastical Authorities of the Autocephalous Provincial Church); and to the

templation thereof, we may be incited unto piety, and unto emulation of the deeds of the holy persons represented by those images.

I confess that the prayers of the faithful, which are offered up to God for the salvation of those who have departed this life in the faith, are favourably received, through the mercy of God.

I believe and confess that power hath been given by our Saviour Christ unto the Holy Orthodox-Catholic Church, to bind and to loose: and that whatsoever, by virtue of that power, is bound or loosed on earth will be bound or loosed in heaven.

I believe and confess that the Foundation, Head, and Great High Priest and Chief Shepherd of the Holy Orthodox-Catholic Church is our Lord Jesus Christ: and that Bishops, Pastors and Teachers are appointed by him to rule the Church: and that the Guide and Pilot of this Church is the Holy Spirit.

I confess that this Church is the Bride of Christ, and that therein is true salvation.

I promise true obedience, unto my life's end, to the Most Holy Synod (if it be in a Diocese, then the Bishop of that Diocese is named), as the true Pastor of the Orthodox Church, and to the Priests appointed by them.

Bishop of this Diocese, as the true Pastors appointed by the Holy Spirit; and to the Priests ordained by them?

*Answer.* I promise it, with heart unfeigned.

*Then the Bishop giveth him the end of his pall (omofór) (if a Priest officiate, he giveth him the end of his priestly stole (epitrakkil)) in his right hand, saying:*

Enter thou into the Orthodox Church; and cast away all the errors and false doctrines wherein thou hast dwelt: and honour the Lord God, the Father Almighty, and his Only-begotten Son Jesus Christ, and the Holy Spirit, one true and living God, the holy Trinity, one in Essence and indivisible.

*And having thus spoken, he leadeth the convert into the Church, holding the end of the pall (or of the priestly stole), and placeth him in front of the tribune, where, upon a table, is laid the book of the Holy Gospels: and when he hath taken his place, the convert immediately looseth the end of the pall from his hand. And as they enter the Church, the Reader shall read:*

PSALM LXVII.

God be merciful unto us, and bless us, and show us the light of his countenance, and be merciful unto us; that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; yea, let all the people praise thee. O let the nations rejoice and be glad; for thou shalt judge the folk righteously, and govern the nations upon earth. Let the people praise thee, O God; yea, let all the people praise thee. Then shall the earth bring forth her increase; and God, even our own God, shall give us his blessing. God shall bless us; and all the ends of the world shall fear him.

*And when the Psalm is finished, the Bishop commandeth the convert to kneel down before the Holy Gospels.*

*And when he hath done this, the Bishop reciteth the following Verses:*

Send thy Holy Spirit, and they shall be created; and renew the face of the earth.

Turn again, O Lord, how long? And be entreated for thy servant.

The crooked places shall be made straight, and the rough ways plain.

O Lord my God, save thy servant, who putteth his trust in thee.

Be thou unto him, O Lord, a pillar of strength against the face of the enemy.

Let the enemy in nowise prevail against him, and let not the son of iniquity go about to offend him.

Hear my prayer, O Lord, and let the voice of my cry come unto thee.

*Then immediately the Deacon shall say:*

Let us pray to the Lord.— *Choir.* Lord, have mercy.

*And the Bishop, with all devoutness, shall recite the following Prayer:*

O Lord God Almighty, who alone art holy, and restest in the Saints; who, because of thy great and incalculable love toward mankind, dost

always offer unto them that have sinned divers manners of repentance, and dost show unto them that have wandered from the truth the right path unto knowledge of thee, the only true God, who art glorified and adored in the Trinity, that not one of them should perish, but that all may be saved, and come unto the knowledge of the truth: We thank thee, we glorify thee, and we magnify thee, for that thou hast now shed down into the heart of this, thy reason-endowed creature, N., the light which is unto the knowledge of thy truth; and hast graciously enabled him (*her*) to have recourse unto thy Holy Apostolic Orthodox-Catholic Church. Illumine his (*her*) heart, O Lord, we humbly beseech thee, with the perfect light of the grace of thy Holy Spirit unto the enlightening of his (*her*) mind in the truth of thy Holy Gospel. Grant that he (*she*) may unfeignedly, irrevocably and without hypocrisy unite himself (*herself*) unto thy Holy Catholic Church, and truly accept and confess the Orthodox-Catholic faith. Number him (*her*) with thy chosen flock, and unite him (*her*) to the body of thy Holy Church. Make him (*her*) a vessel of honour, and the temple of thy Holy Spirit; that, being ever nourished and guided by the Same, he (*she*) may keep thy saving commandments; and that doing thy gracious, acceptable and perfect will, he (*she*) may be counted worthy to receive thy heavenly good things, together with all those who are well-pleasing in thy sight. For thou art the God of mercy and compassion and love toward mankind, and willest that all men should be saved; and unto thee do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. — *Choir.* Amen.

*And after the Prayer, the Bishop commandeth him to stand, saying:*

Rise, and stand aright: stand with fear.

*And he, rising, saith:*

This true faith of the Holy Orthodox-Catholic Church, which I now voluntarily confess and unfeignedly hold, I will firmly maintain and confess whole and in its fulness and integrity, until my last breath, God being my helper; and will teach it and proclaim it, so far as in me lieth; and will strive to fulfil its obligations cheerfully and with joy, preserving my heart in purity and virtue. And in confirmation of this, my true and sincere profession of faith, I now kiss the word and cross of my Saviour. Amen.

*Then the Bishop giveth him the Holy Gospels and the cross to kiss. And after he hath kissed them, he saith:*

Blessed is God, who willeth that all men should be saved, and should come unto the knowledge of the truth: Blessed is he forevermore.

*Choir.* Amen.

*Then he saith to the convert:*

Bow thy knees before the Lord God, whom thou hast confessed, and receive remission of thy sins.

*And the convert kneeleth down and boweth his head, having his eyes cast down. Then the Bishop (or he who hath received this power from him), pronounceth the absolution thus:*

*(The form of absolving such a convert from Excommunication, and from his sins, and of joining him unto the Holy Catholic Church.)*

Our Lord and God Jesus Christ committed unto his Apostles the keys of the kingdom of heaven, and bestowed upon them full power through his grace, both to bind and to loose a man from his sins upon earth: May the same, through his unspeakable mercy, pardon and absolve thee. And I, by his almighty power, given unto me, an unworthy Bishop (*or Priest*), through his holy Apostles and their successors, do pardon and absolve thee, my child (N.), from all thy sins: and do unite thee unto the fellowship of the faithful, and unto the body of Christ's Church: and do communicate thee with the Divine Sacraments of the Church: In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

*Then the Bishop saith to him:*

Rise, brother (*sister*), and as a faithful servant of Jesus Christ pray thou unto him with us, that he will vouchsafe unto thee, through anointment with the holy Chrism, to receive the grace of the Holy Spirit.

*And rising, the convert standeth with all emotion.*

#### THE OFFICE OF ANOINTMENT WITH THE HOLY CHRISM INTO THE ORTHODOX FAITH OF THOSE WHO HAVE BEEN CONVERTED AND HAVE UNITED THEMSELVES WITH THE HOLY ORTHODOX-CATHOLIC CHURCH OF THE EAST

*When the foregoing Office hath been completed, one of the Priests, or a Proto-Deacon (if the Bishop himself celebrate these Offices), taking the vessel with the holy Chrism, and a sponge, and a wand and, in a small vessel, warm water for wetting the sponge, that the places anointed with the holy Chrism may be wiped off, setteth them on the table which hath been prepared, upon which, also, the book of the Holy Gospels shall be laid, and the Life-giving Cross; and on which, also, shall be placed two lighted tapers, in candlesticks.*

*And when these things have been made ready, the Bishop (or the Priest) maketh three reverences toward the east, as do all those who are present.*

*The Deacon saith:*

Bless, Master.

*Priest.* Blessed is the kingdom of the Father, and of the Son, and of the Holy Spirit. — *Choir.* Amen.

*Then shall be sung, in Tone VI.*

O heavenly King, the Comforter, Spirit of Truth, who art in all places and fillest all things; Treasury of good things and Giver of life: Come, and take up thine abode in us, and cleanse us from every stain; and save our souls, O Good One.