

**THE OFFICE FOR RECEIVING INTO THE ORTHODOX CHURCH  
SUCH PERSONS WHO HAVE NOT PREVIOUSLY BEEN ORTHODOX,**

**but, from infancy have been reared in heresy, yet received valid baptism in the name of the father, and of the son, and of the holy spirit, while rejecting the rest of the holy mysteries and church customs, and holding other opinions contrary to the orthodox church**

*Let it be known that the power to absolve such persons and to unite them to the Church properly devolves only to a Bishop. Nevertheless, that the one returning to Orthodoxy not be tempted by delay to return again to their heresy, it is wiser and more expedient that the Bishop should delegate this power and grant his blessing to a Priest with understanding of the Sacred Scriptures, and who is competent to instruct such a person in the articles of the Orthodox Faith, and to correct his errors.*

*First of all, therefore, let the penitent be examined with due caution by the Bishop (or by the one to whom he has delegated his authority) as to the particulars of his (her) errors. Then he (she) must be convinced of them. Afterwards, let him (her) be instructed and confirmed in the doctrines of the Orthodox Faith.*

*And when it be known that the examination and instruction have been completed, with all precaution the Bishop shall require him (her) to confess all his (her) sins, as many as he (she) can remember from his (her) youth. And the Bishop shall not give him (her) absolution immediately; but after the instruction and confession, he shall go with him (her) to the church and shall place him (her) before the doors of the church (in the church porch).*

*The Bishop, vested in his Epitrachelion, Omophorion, and Mitre, and having in his left hand his pastoral Staff shall, take his seat upon his throne (but if a Priest (delegated this power by the Bishop), he shall stand at the doors of the church in Epitrachelion and Phelonion). And having directed the one converting to the Orthodox Faith to kneel, he questions him (her), saying:*

Do you wish to renounce heretical error and all its wrongs?

*Answer:* I do.

*Then the Bishop (or Priest) inquires:*

Do you wish also to live in union with the Orthodox-Catholic Faith?

*Answer:* I do.

*Then, having stood up, the Bishop (or Priest) makes the Sign of the Cross over him (her) with his right hand, saying:*

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

*And laying his hand upon the bowed head [of the convert], he recites the following Prayer:*

*Deacon:* Let us pray to the Lord.

*Clergy:* Lord, have mercy.

In Thy Name, O Lord God of Truth, and of Thine Only-begotten Son, and of Thy Holy Spirit, look down upon Thy servant, *N.*, whom Thou hast found worthy to have recourse unto Thy Holy Orthodox Church, and to be kept under the shelter of her wings. Remove from him (*her*) his (*her*) former errors, and fill him (*her*) with the True Faith, and hope, and love which are in Thee. Grant him (*her*) to walk in all Thy commandments, and to fulfil all things that are pleasing unto Thee; for if a man shall do these things, there shall be life in them. Write him (*her*) in Thy Book of Life. Join him (*her*) to the flock of Thine inheritance, that Thy holy Name may be glorified in him (*her*), together with that of Thy beloved Son, even our Lord Jesus Christ, and of Thy Lifegiving Spirit. Let Thine eyes ever look upon him (*her*) with mercy, and Thine ears hearken unto the voice of his (*her*) supplication. Make him (*her*) to rejoice in the works of his (*her*) hands, that he (*she*) may confess Thee, worshiping and glorifying Thy great and exalted Name, and ever praise Thee all the days of his (*her*) life.

*Exclamation:*

For all the Powers of Heaven hymn Thee, and Thine is the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

*After this, the Bishop (or Priest) says to the convert:*

Turn to the west and truthfully, with all your heart, renounce all heretical errors and confess the Orthodox-Catholic Faith.

*And he (she), having turned to the west, holds his (her) arms outstretched. And the Bishop (or Priest) questions him (her):*

Do you renounce all heretical errors and cast them off because they are contrary to God and His Truth and soul-destroying?

*And he (she) replies:*

I renounce all heretical errors and I cast them off because they are contrary to God and His Truth and soul-destroying.

*The Bishop (or Priest) questions him (her):*

Do you renounce all heretical associations, traditions, rules, and all teachers and their doctrines contrary to the Holy Eastern Orthodox Churches, and cast them off?

*He (she) replies:*

I renounce them and cast them off.

*The Bishop (or Priest) questions him (her):*

Do you renounce all ancient and modern apostasies, heresies and founders of heresies, and cast them off because they are contrary to God?

*And he (she) replies:*

I cast off all ancient and modern apostasies, heresies and founders of heresies because they are contrary to God.

*Then, turning him (her) to the east, the Bishop (or Priest) says to him (her):*

Have you renounced all heretical errors?

*And he (she) replies:*

I have renounced *them*.

*The Bishop (or Priest) inquires:*

Do you desire to be joined unto the Eastern Orthodox Church?

*And he (she) replies:*

I desire it with all my heart.

*The Bishop (or Priest) inquires:*

Do you believe in One God, glorified and worshiped in the Holy Trinity, the Father, and the Son, and the Holy Spirit; and do you worship Him as your King and your God?

*Answer:*

I believe in One God, glorified and worshiped in the Holy Trinity, the Father, and the Son, and the Holy Spirit; and I worship Him as King and God.

*And, immediately, he (she) makes one low bow to the ground, and reads the Symbol of Faith:*

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 Son of God, the Only-begotten, begotten of the Father before all ages. Light of Light; true God of true God; begotten, not made; 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 of the Holy Spirit and the Virgin Mary, and became man. And He was crucified 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 sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; Whose Kingdom shall have no end.

And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshiped and glorified; Who spoke by the prophets.

In one Holy Catholic, and Apostolic Church.

I acknowledge one baptism for the remission of sins.

I look for the resurrection of the dead, and the life of the world to come. Amen.

*Then the Bishop (or Priest) says:*

Blessed is God, Who enlighteneth every man that comes into the world.

*Then he inquires:*

Tell us of the other dogmas, traditions and ordinances of the Orthodox Church; how do you hold *concerning them*?

*And he (she) replies:*

I accept and I confess the Apostolic and Ecclesiastical Canons established at the Seven Holy Ecumenical Councils, as well as the Provincial Councils, and the other traditions, rules and dispositions of the Orthodox Church. Likewise I will accept and understand Holy Scripture according to the understanding which the Holy Eastern Church, our Mother, has held and holds.

I believe and I confess that there are seven Mysteries of the New Testament, that is, Baptism, Chrismation, the Eucharist, Repentance (*i.e., 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 grace from on high.

I believe and I confess that, in the Divine Liturgy, under the mystical forms of 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.

I believe and I confess that it is meet to honor and invoke the Saints who reign with Christ in Heaven, according to the understanding of the Holy Eastern Church, and that their prayers and mediation avail with the compassionate God for our salvation. Likewise that it is well-pleasing to God to honor their relics, glorified through incorruption, as precious memorials of their virtues.

I acknowledge that the Icons of Christ the Savior, and of the Ever-Virgin Mary, and of other Saints are meet to possess and to honor, *and* that, through gazing upon them, we may be moved to piety and emulation of the deeds of the righteous ones represented by *these* holy Icons.

I confess that the prayers of the faithful, offered up to God for the salvation of those who have departed in the Faith, are favorably accepted, through the mercy of God.

I believe and I confess that power has been given by Christ the Savior to the Orthodox-Catholic Church, to bind and to loose. And that whatever, through that power, is bound or loosed on earth will be bound and loosed in Heaven.

I believe and I confess that the Foundation, Head, and Great High Priest and Archpastor 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 therein is true salvation.

I promise to give true obedience, even unto the end of my life, to the Most-blessed Metropolitan, *N.*, [*or Most-reverend Archbishop, N., or Bishop, N.—the Metropolitan, Archbishop or Bishop of the Diocese within which the Office is performed*], as the Shepherd of the Orthodox Church, and to the Priests appointed by him.

*Then the Bishop gives the convert the end of his Omophorion (if a Priest officiate, the end of his Epitrachelion) in his right hand, saying:*

Enter into the Church of God, and honor the Lord God, the Father Almighty, His Son, Jesus Christ, and the Holy Spirit, One Living and True God, the Holy Trinity, One in Essence and Undivided.

*And having thus spoken, he leads the convert into the church, holding the end of the Omophorion (or Epitrachelion), and sets him in front of the Ambon, where, upon a table is laid the Holy Gospels. And when he (she) has taken his (her) place, the convert immediately releases the end of the Omophorion (or Epitrachelion) from his (her) hand. And as they go into the church, the clergy read Psalm 66(7):*

*Psalm 66(7)*

O God be gracious unto us and bless us, and make Thy face to shine upon us, and have mercy on us, that Thy way may be known upon the earth, *and* Thy salvation among all nations. Let the peoples give praise unto Thee, O God, let all the peoples give praise unto Thee. Let the nations rejoice and be glad, for Thou shalt judge the peoples with equity, and guide the nations upon the earth. Let the peoples give praise unto Thee, O God, let all the peoples give praise unto Thee. The earth has yielded its fruit. Do Thou bless us, O God, O our God. Do Thou bless us, O God; and let all the ends of earth fear Him.

*And when the Psalm is finished, the Bishop (or Priest) commands him (her) to kneel down before the Holy Gospels; and the Bishop (or Priest) says these verses:*

Send forth Thy spirit, and they shall be created; and Thou shalt renew the face of the earth.

Return, O Lord; how long? And be Thou entreated concerning Thy servant.

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

Save Thy servant, O my God, that hopes in Thee.

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

Let the enemy in no way prevail against him, and let not the son of iniquity offend him.

O Lord, hearken unto my prayer, and let my cry come unto Thee.

*After these, immediately the Deacon shall say:*

Let us pray to the Lord.

*Choir:* Lord, have mercy.

*And with all compunction, the Bishop (or Priest) shall read this Prayer:*

O Lord God Almighty, Who alone art holy, and retest in the Saints, Who in Thy great and incalculable love for mankind, settest before sinners diverse images of repentance and, unto them that have gone astray from the Truth, showest the right path unto knowledge of Thee, the only True *God*, glorified and worshiped 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 give thanks unto Thee, we glorify Thee, and we magnify Thee, that Thou hast now shone in the heart of this, Thy reason-endowed creature, *N.*, the light of knowledge of Thy Truth, and hast vouchsafed him (*her*) to make haste to Thy Holy Apostolic Orthodox-Catholic Church. Shine therefore, O Master, we humbly beseech Thee, in his (*her*) heart the perfect light of the grace of Thy Holy Spirit unto the illumination of understanding of the truth of Thy Holy Gospel. Grant that he (*she*) sincerely, irrevocably and without deceit unite himself (*herself*) to Thy Holy Catholic Church, and truly accept and confess the Orthodox-Catholic Faith. Number him (*her*) with Thy chosen Flock. Make him (*her*) a pure vessel and the abode of Thy Holy Spirit, that, ever being guided and directed by the Same, he (*she*) may preserve Thy saving commandments, and that doing Thy good, acceptable and perfect Will, he (*she*) may be counted worthy to receive Thy heavenly good things, together with all them that are well-pleasing in Thy sight. For Thou art a God of mercy and compassion and love for mankind, and willest that all men should be saved, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

*Choir:* Amen.

*And after the Prayer, the Bishop (or Priest) commands him (her) to stand, saying:*

Rise, and stand aright; stand with fear.

*And he (she), rising, says:*

This true belief of the Orthodox-Catholic Faith, which I now voluntarily confess and sincerely hold, I will firmly maintain and confess whole, in its fulness and integrity, even until my last breath, God helping me; and I will teach it and proclaim it, as far as it is possible; and I shall strive to fulfil its precepts zealously and joyfully, preserving my heart in virtue and purity. And in confirmation of this, my true and sincere confession, I kiss the Words and Cross of my Savior. Amen.

*After this, the Bishop (or Priest) gives him (her) the Holy Gospel and Cross to kiss. After he (she) has kissed them, the Bishop (or Priest) says:*

Blessed is God, who willeth that all men should be saved, and should come unto the knowledge of the Truth. Blessed is He unto the ages.

*Choir:* Amen.

*After this he says to him (her):*

Bow your knees before the Lord God, Whom you have confessed, and receive the remission of your sins.

*And he (she) kneels and bows his (her) head, with eyes cast down. Then the Bishop (or he who has received this power from him), absolves him (her) thus:*

*And the Bishop (or the one to whom this power has been delegated), absolves him (her), in the following manner:*

Our Lord and God, Jesus Christ, entrusted His Apostles with 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 He Himself, for the sake of His ineffable mercy, forgive and absolve you. And I, by His almighty power, given unto me, an unworthy Bishop (*or Priest*), through His holy Apostles and their successors, forgive and absolve you, *my child, N.*, from all your sins, and join you to the unity of the faithful and the body of the Church of Christ, and communicate you with the Divine Mysteries of the Church: In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

*Then the Bishop (or Priest) says to him (her):*

Rise, Brother (*Sister*), and stand aright, stand with fear, and as a faithful servant (*handmaid*) of Jesus Christ abide in faith and truth, keeping all His

commandments, that, having received grace from Him, you will be counted worthy also of the Heavenly Kingdom.

*And this he says if the convert has come from them that have the Anointing with Chrism. But if he (she) comes from them that do not have the Anointing with Chrism, he says this:*

Rise, Brother (*Sister*), and as a faithful servant (*handmaid*) of Jesus Christ pray unto Him, together with us, that He will count you worthy, through the anointing of the holy Chrism, to receive the grace of the Holy Spirit.

*And straightaway rising, he (she) stands with all compunction; and the Bishop (or Priest) begins the Order of Holy Anointing, performing it according to established order.*



## THE OFFICE FOR RECEIVING THOSE COMING TO THE ORTHODOX CHURCH FROM THE ARMENIAN\* CONFESSION

*Let the Bishop (or the Priest) examine the convert as to how he (she) understands the doctrines of the Confession from which he (she) has come. Then he shall show him how such diverge from the doctrines of the Orthodox Church.*

*After the examination and instruction have been satisfactorily completed, he shall direct him (her) to confess all sins, as many as he (she) can remember from his (her) youth. After the Confession, he shall not give him (her) absolution. But at the time for reunion he shall place him (her) before the entrance of the church. The Bishop, vested in his Mantiya, Epitrachelion, Omophorion, and Mitre (or the Priest, vested in Epitrachelion and Phelonion), shall stand near the church doors, and shall question him (her) desiring to become an Orthodox Christian:*

Do you wish to renounce the transgressions and errors of the Armenian (or Coptic; Jacobite; Ethiopian; Indian; Nestorian; Roman-Latin; Lutheran; Reformed) Confession?

*Answer:* I do.

Do you wish to enter into union with the Orthodox-Catholic Faith?

*Answer:* I do.

*Then the Bishop (or Priest) blesses him (her), making the Sign of the Cross with his right hand, saying:*

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

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

*Deacon:* Let us pray to the Lord.

*Clergy:* Lord, have mercy.

O Lord God of Truth, look down upon Thy servant, N.\*, who seeks to make haste unto Thy Holy Orthodox Church, and to take refuge under her shelter. Turn him (her) from his (her) former error to the path of true faith in Thee, and grant him (her) the grace to walk in Thy commandments. Let Thine eyes ever look down upon him (her) with mercy, and let Thine ears hearken unto the voice of his (her) supplication, and that he (she) may be numbered with Thine elect flock. For all the Powers of heaven hymn Thee, and Thine is the glory: of the Father, and of the Son, and of the Holy Spirit, unto the ages of ages. Amen.

*After this Prayer, he shall question the convert:*

***If Non-Chalcedonian:***

Do you renounce the false opinion 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 renounce it.

***If Nestorian:***

Do you reject the teachings of Nestorius and Theodore, and all those of the same opinion with them?

*Answer:* I renounce them.

*Question:*

Do you renounce the erroneous teaching that in our Lord Jesus Christ there are not just two natures, Divine and human, but also two hypostases, Divine and human.

*Answer:* I renounce it.

*Question:*

Do you renounce the erroneous teaching that it is not meet to call the Most-holy Virgin Mary who, in truth, gave birth to Christ our God, Theotokos, but only Christotokos?

*Answer:* I renounce it.

***If Roman-Latin:***

Do you renounce the erroneous doctrine that, for the expression of the dogma concerning the Procession of the Holy Spirit, the declaration of the Savior Christ Himself, "who proceeds from the Father", does not suffice, and that the addition, "and from the Son", to the word of Christ Himself, is necessary?

*Answer:* I renounce it.

*Question:*

Do you renounce the erroneous supposition that it does not suffice to confess our Lord Jesus Christ as the head of the Universal Church, but that the Bishop of Rome is the head of the whole Church?

*Answer:* I renounce it.

*Question:*

Do you renounce the erroneous supposition that the Holy Apostles did not receive from our Lord Jesus Christ 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, Antioch, Alexandria and the others are not, equally with the Bishop of Rome, successors of the Apostles?

*Answer:* I renounce it.

*Question:*

Do you renounce the erroneous understanding of those who think that the Pope of Rome is superior to the Ecumenical Councils and infallible?

*Answer:* I forsake such an opinion.

*Question:*

Do you renounce all the other doctrines of the Latin confession of faith, 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 Ecumenical Councils?

*Answer:* I renounce them.

***If Lutheran:***

Do you renounce the erroneous doctrine that, for the expression of the dogma concerning the Procession of the Holy Spirit, the declaration of the Savior Christ Himself, “who proceeds from the Father”, does not suffice, and that the addition, “and from the Son”, to the word of Christ Himself, is necessary?

*Answer:* I renounce it.

*Question:*

Do you renounce the erroneous opinion that in the Eucharistic Mystery the bread is not transformed into the Body of Christ, yet does not become the Body of Christ, and that the wine is not transformed into the Blood of Christ, yet does not become the Blood of Christ?

*Answer:* I renounce it.

*Question:*

Do you forsake your *erroneous belief* that results from false teachers, who reject the Mysteries of Chrismation, Marriage, Anointing with Oil, Repentance (*i.e., Confession*), and the Priesthood itself, without which there is no administration of

the Sacraments, and presume to perform Baptism and the Eucharist, not having ordination by a Bishop in succession to the Holy Apostles?

*Answer:* I forsake it.

*Question:*

Do you renounce the *erroneous belief* previously held by your false teachers, who do not accept the sacred traditions, do not honor the Saints, and reject prayers on behalf of the departed?

*Answer:* I renounce irrevocably that which was from these teachers and their false teaching.

*Question:*

And the other erroneous teachings, held by those who are in the Lutheran Confession—do you renounce them?

*Answer:* I renounce them.

***If Reformed:***

Do you renounce the erroneous doctrine that, for the expression of the dogma concerning the Procession of the Holy Spirit, the declaration of the Savior Christ Himself, “who proceeds from the Father”, does not suffice, and that the addition, “and from the Son”, to the word of Christ Himself, is necessary?

*Answer:* I renounce it.

*Question:*

Do you renounce the false doctrine that the predestination of men to their salvation, or their rejection, is not in accordance with the Divine foreknowledge of their faith and good works, or of their unbelief and ungodliness, but according to some irresistible destiny?

*Answer:* I renounce this false doctrine.

*Question:*

Do you renounce the erroneous opinion that in the Eucharistic Mystery the bread is not transformed into the Body and Blood of Christ, and are merely symbols of the Body and Blood of Christ?

*Answer:* I renounce this erroneous opinion.

*Question:*

Do you forsake the *erroneous belief* that results from the false Reformed teachers, who reject five Mysteries: Chrismation, Repentance (*i.e., Confession*), Marriage, Anointing with oil, and the Priesthood itself, without which there is no administration of the Sacraments, and, not having Ordination, presume to perform, not only Baptism, but also the Eucharist?

*Answer:* I forsake such false teachers.

*Question:*

Do you renounce the *erroneous* accord of the false Reformed teachers, who do not accept the sacred traditions, do not honor the Saints, and reject prayers on behalf of the departed?

*Answer:* I renounce it, and will not have communion with these false teachers.

***For All Confessions:***

*Question:*

Do you desire, therefore, to be joined unto the Holy Orthodox Catholic Eastern Church?

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

*Question:*

Do you believe in One God, glorified in the Trinity, and do you worship Him?

*Answer:*

I believe in One God, glorified in the Trinity: the Father, and the Son, and the Holy Spirit; and I worship Him.

*Then, having made a bow to the ground, he (she) reads the Symbol of Faith:*

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 Son of God, the Only-begotten, begotten of the Father before all ages. Light of Light; true God of true God; begotten, not made; 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 of the Holy Spirit and the Virgin Mary, and became man. And He was crucified 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 sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; Whose Kingdom shall have no end.

And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshiped and glorified; Who spoke by the prophets.

In one Holy Catholic, and Apostolic Church.

I acknowledge one baptism for the remission of sins.

I look for the resurrection of the dead, and the life of the world to come. Amen.

*Then the Bishop (or Priest) says:*

Blessed is God, who enlighteneth every man that comes into the world.

*And again he inquires:*

***If Non-Chalcedonian:***

Do you honor the Ecumenical Councils—Chalcedon, Constantinople II, Constantinople III, Nicaea II—and do you accept the dogmas and canons confirmed by these Councils?

*Answer:* I honor and accept them.

*Question:*

Do you promise due honor to Orthodox Archpastors as successors to the Apostles, appointed by the Holy Spirit, and obedience to them in spiritual matters?

*Answer:* I promise with a sincere heart.

***If Nestorian:***

Do you honor the Seven Ecumenical Councils—Nicaea I, Constantinople I, Ephesus, Chalcedon, Constantinople II, Constantinople III, Nicaea II—and do you accept the dogmas and canons confirmed by these Councils?

*Answer:* I honor and accept them.

*Question:*

Do you promise to honor the Icons of the Saints acceptable to the Orthodox Church, according to her understanding that veneration of that which is represented by them is carried to the Prototype?

*Answer:* I promise to honor that which is confessed in the Orthodox Church.

*Question:*

Do you accept the Apostolic Canons and the others established at the Seven Ecumenical and the Nine Provincial Councils, and the other traditions and rules of the Orthodox Church?

*Answer:* I accept them.

*Question:*

Do you promise due honor to Orthodox Archpastors as successors to the Apostles, appointed by the Holy Spirit, and obedience to them in spiritual matters?

*Answer:* I promise with a sincere heart.

***If Roman-Latin:***

Do you confess the Apostolic Canons and the decisions of the Seven Universal and Nine Provincial Councils, and the rest of the traditions and canons of the Orthodox Church?

*Answer:* I confess it.

Do you confess that it is meet to accept and interpret the books of Divine Scripture according to the understanding which the Orthodox Church holds concerning them?

*Answer:* I confess it.

*Question:*

Do you accept also this, that there are seven Mysteries, instituted by Christ God, necessary to be kept according to the order of the Orthodox Church, but not otherwise given to the faithful?

*Answer:* I accept and embrace it, for such is necessary.

*Question:*

Do you believe that, what heals departed souls is not a purifying fire which does not exist, but that alms and prayers, and most of all, the Bloodless Sacrifice, carries to them great liberation and consolation?

*Answer:* I believe and I accept it.

*Question:*

Do you confess that the head of the Orthodox-Catholic Church is our Lord Jesus Christ, and promise unfeigned obedience to the Shepherds appointed by the Holy Spirit?

*Answer:* I confess it, and I promise to obey the Shepherds of the Orthodox Church.

***If Lutheran or Reformed:***

Do you accept the Apostolic Canons and the others established at the Seven Ecumenical and the Nine Provincial Councils, and the other traditions and rules of the Orthodox Church?

*Answer:* I accept them.

*Question:*

Do you promise to examine and understand Sacred Scripture according to the interpretation given us by the Fathers and Church Teachers, and which are held by the Eastern Church?

*Answer:* I promise, and I shall so strive.

*Question:*

Do you believe, that from Christ the Lord, for the reception of saving grace, in the Church established by Him, there are appointed seven Mysteries: Baptism, Chrismation, the Eucharist, Repentance (*i.e., Confession*), the Priesthood, Marriage, and Anointing with Oil?

*Answer:* I believe, and I confess it.

*Question:*

Do you believe, that in the Eucharist, under the mystical form of 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 I confess it.

*Question:*

Do you believe that the prayers of the Saints work before God for our salvation, and that their relics, glorified through incorruption and miracles, are meet for veneration?

*Answer:* I believe, and I confess it.

*Question:*

Do you promise to honor the Icons of the Saints acceptable to the Orthodox Church, according to her understanding that veneration of that which is represented by them is carried to the Prototype?

*Answer:* I promise to honor that which is confessed in the Orthodox Church.

*Question:*



Do you believe that Christ is the Head of the Church, and that He gave to its pastors the power to bind and to loose the sins of men by the grace of the Holy Spirit, as was said to the Apostles: “Receive the Holy Spirit. Whose-soever’s sins you remit, they are remitted unto them; and whose-soever’s you retain, they are retained”?

*Answer:* I believe, and I promise obedience to the Hierarchs of the Church.

*Then the Bishop gives the convert the end of his Omophorion (if a Priest, the end of his Epitrachelion), and says:*

Enter into the Orthodox Church, and utterly rejecting the errors wherein you have dwelt, honor the Father Almighty, His Son, Jesus Christ, and the Holy Spirit who proceeds from the Father, the Trinity One in Essence and Undivided.

*And thus leading [the convert into the church], he places him (her) before the Ambon, where, upon a table is laid a Cross and Gospel Book. And Psalm 66(7) is sung by those coming with him:*

*Psalm 66(7)*

O God be gracious unto us and bless us, and make Thy face to shine upon us, and have mercy on us, that Thy way may be known upon the earth, *and* Thy salvation among all nations. Let the peoples give praise unto Thee, O God, let all the peoples give praise unto Thee. Let the nations rejoice and be glad, for Thou shalt judge the peoples with equity, and guide the nations upon the earth. Let the peoples give praise unto Thee, O God, let all the peoples give praise unto Thee. The earth has yielded its fruit. Do Thou bless us, O God, O our God. Do Thou bless us, O God; and let all the ends of earth fear Him.

*Then the Bishop (or Priest) commands him (her) to kneel down; and the Bishop (or Priest) says these verses:*

Send forth Thy spirit, and they shall be created; and Thou shalt renew the face of the earth.

Save Thy servant, O my God, that hopes in Thee.

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

O Lord, hearken unto my prayer, and let my cry come unto Thee.

*After these have been said, the Deacon shall say:*

Let us pray to the Lord.

*Clergy:* Lord, have mercy.

*With compunction, the Bishop (or Priest) shall read this Prayer:*

O Lord God Almighty, Who hast set before sinners models of repentance and showest the right path unto them that have gone astray, that not one of them should perish, but that all may be saved: We give thanks unto Thee, for Thou hast illumined this Thy servant, *N.*, with the light of understanding of Thy truth, and Thou hast counted him (*her*) worthy to make haste unto Thy Holy Orthodox-Catholic Church. Grant, therefore, that he (*she*) be joined to it, sincerely and irrevocably. Number him (*her*) with Thy chosen Flock. Make him (*her*) a pure vessel and the abode of Thy Holy Spirit, that, ever being illumined and guided by the Same, he (*she*) may preserve, without change, Thy saving commandments, and thus be counted worthy to receive Thy heavenly good things. For Thou art a God of mercy and compassion and love for mankind, and willest that all men should be saved, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

*After the Prayer, he commands him to stand, saying:*

Stand aright. Stand with fear. And before the Gospel and the Holy Cross of the Savior affirm your vow.

*And he (she), rising, says:*

The Orthodox-Catholic Faith, which I now voluntarily confess, I will firmly maintain whole and inviolate even until my last breath, God helping me, and I shall strive to fulfil its precepts zealously and joyfully, preserving my heart in purity, as far as possible. In confirmation of this, my vow, I kiss the Words and Cross of my Savior. Amen.

*After he (she) has kissed them, the Bishop (or Priest) says:*

Blessed is God, who willeth that all men should be saved, and should come unto the knowledge of the Truth. Blessed is He unto the ages.

*Clergy:* Amen.

*Then he says:*

Bow your knees before the Lord God, whom you have confessed, and receive the remission of your sins.

*As he (she) kneels and bows his (her) head, the Bishop (or Priest) absolves him (her) thus:*

Our Lord Jesus Christ, who entrusted the keys of the heavenly Kingdom to the Apostles, and gave them and their successors the power both to bind and to loose the sins of men, through me, the unworthy Bishop (*or Priest*), forgives you, *my* child, *N.*, and absolves from the bondage of the Curse, and from all your sins. And I, through the power given unto me by Him, join you to the Orthodox Church and

bring you to the Communion of the Divine Mysteries of the Church, and I bless you in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

*Then the convert stands, in expectation of the Liturgy, or, if he (she) is not yet signed with Chrism, the Chrismation.*

**THE OFFICE FOR ANOINTING WITH CHRISM SUCH PERSONS  
WHO HAVE COME TO THE ORTHODOX FAITH AND HAVE UNITED  
THEMSELVES WITH THE *ORTHODOX-CATHOLIC* CHURCH**

*When the foregoing Office has 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 an anointing-brush and, in a small vessel, warm water for wetting the sponge (that the places anointed with the holy Chrism may be wiped off), sets them on the table that has been prepared, upon which, also, the Holy Gospels and the Life-creating Cross shall be laid, and on which, also, shall be placed two lit candles in candlesticks.*

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

*The Deacon says:*

Bless, Master.

*And the Priest says, with a loud voice:*

Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

*Clergy:* Amen.

*And immediately they sing the Stikheron, TONE 6:*

O Heavenly King, the Comforter, the Spirit of Truth, Who art everywhere present and fillest all things, Treasury of Blessings and Giver of Life: Come and abide in us; and cleanse us from every impurity, and save our souls, O Good One.

*At the conclusion of the singing, the Deacon immediately says the **Litany of Holy Chrismation:***

In peace let us pray to the Lord.

*Choir:* Lord, have mercy. *(after each)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or Archbishop*] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

That through the anointing with the all-holy, beneficial and all-perfect Chrism, divine power may be granted to the servant of God, *N.*, who is now united to the Holy Orthodox-Catholic Church, unto the overcoming and trampling-down of all contrary snares of the devil, and all assaults that come from the flesh and from the world, let us pray to the Lord.

That he (*she*) may be a valiant and victorious soldier of Christ our God, through the power, operation, grace and descent of the Holy Spirit, by the anointing of the all-holy Chrism, let us pray to the Lord.

That he (*she*) may remain steadfast, and strong, and unshakeable in the Orthodox Faith, and in love and hope, by the anointing of the all-holy Chrism, all the days of his (*her*) life, let us pray to the Lord.

That grace may be granted to him (*her*), by the anointing of the all-holy Chrism, that with boldness, without fear, and unashamed he (*she*) may confess the Name of Christ our God before all men, and always be willing, out of love, to suffer and die for His sake, let us pray to the Lord.

That he (*she*) may increase in all virtues, and prosper in the commandments of Christ our God, by the anointing of the all-holy Chrism, let us pray to the Lord.

That with holy fear he (*she*) may preserve his (*her*) soul in purity and truth, by the anointing of the all-holy Chrism, let us pray to the Lord.

That he (*she*) may ripen unto a perfect man (*woman*), unto the measure of the stature of the fulness of Christ, by the power, operation, grace and descent of the Most-holy Spirit, by the anointing of the all-holy and all-perfect Chrism, let us pray to the Lord.

That he (*she*) and we, with him (*her*) may be delivered from all affliction, wrath and necessity, and that we may all attain unto the unity of the Faith and knowledge of the Son of God, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, together with him (*her*), O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

*Choir:* To Thee, O Lord.

*Exclamation:*

For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

*Choir:* Amen.

*At the conclusion of the Litany, the Deacon says:*

Let us pray to the Lord.

*Choir:* Lord, have mercy.

*And the Bishop (or Priest) says this Prayer, aloud, with all attention:*

Blessed art Thou, O Lord God Almighty, Fountain of good things, Sun of righteousness, Who shinest unto them that are in darkness the light of salvation, through the manifestation of Thine Only-begotten Son, and our God, and Who grantest unto us who are unworthy blessed cleansing in Holy Water, and divine sanctification in lifegiving Anointing, and Who now art well-pleased for this, Thy servant, *N.*, to come unto the knowledge of Thy Truth and to make haste unto Thy deep compassion, to be joined to Thine elect Flock, and Who grantest unto him (*her*) remission of sins through me, Thine unworthy servant. Do Thou Thyself, O Master, O Compassionate King of All, grant him (*her*) also the seal of Thy Holy, All-powerful, and Worshiped Spirit, and the communion of the holy Body and precious Blood of Jesus, Thy Christ. Keep him (*her*) in Thy sanctification; confirm him (*her*) in the Orthodox Faith; deliver him (*her*) from the evil one and all his devices; and preserve his (*her*) soul in purity and righteousness, through the saving fear of Thee, that, in every deed and word, being acceptable unto Thee, he (*she*) may become a [child] and heir of Thy heavenly Kingdom.

*With a loud voice:*

For Thou art our God, the God of mercy and salvation, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

*Choir:* Amen.

*And, immediately after the Prayer, he anoints the one who has been newly-united with the holy Chrism, making the Sign of the Cross: on the forehead, and on the eyes, and the nostrils, and the lips, and on both ears, and the breast, and the hands, and the feet, saying, each time:*

The seal of the gift of the Holy Spirit. Amen.

*And when this has been done, the Deacon says:*

Let us pray to the Lord.

*Clergy:* Lord, have mercy.

*And the Bishop (or Priest) says this Prayer:*

O Lord our God, Who hast vouchsafed to show this, Thy servant, *N.*, perfect, through the True Faith which is in Thee, and through the seal of the gift of the Holy Spirit, in Thy holy and most-heavenly Anointing: Do Thou, O Master of all, preserve in him (*her*) the True Faith, bring him (*her*) up in righteousness and truth, and adorn him (*her*) with all Thy gifts.

For Thou art our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

*Choir:* Amen.

*Then, immediately taking up the sponge, and dipping it in the warm water, he wipes the place which have been anointed with the Holy Chrism, saying:*

Thou art baptized. Thou art illumined. Thou art sanctified: in the Name of our Lord Jesus Christ, and by the Spirit of our God. Thou hast been anointed with Chrism, in the Name of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

*Choir:* Amen.

*Then the Bishop (or Priest) says:*

Peace be unto all.

*Choir:* And to thy spirit.

*Deacon:* Bow your heads unto the Lord.

*Choir:* To Thee, O Lord.

*And all bow their heads. The Bishop (or Priest) says this Prayer secretly:*

He (*she*) who has put on Thee, Christ and our God, now bows his (*her*) head unto Thee, together with us. Keep him (*her*) always a warrior invincible in every attack of those who struggle against him (*her*) and us. And show all of us victors even unto the end, through Thine incorruptible crown.

*Exclamation:*

For Thine it is to show mercy and to save, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

*Clergy:* Amen.

*Then the Litany:*

Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

*Choir:* Lord, have mercy. (*thrice, after each*)

Again we pray for our Metropolitan (*N.*); for our Bishop [*or Archbishop*] (*N.*); and for all our brethren in Christ.

Again we pray for the President of our country, for all civil authorities, and for the armed forces.

Again we pray for mercy, life, peace, health, salvation and forgiveness of sins for the servant of God, *N.*, the Sponsor.

Again we pray for the newly-illuminated servant of God, *N.*, that he (*she*) may be kept in the faith of a pure confession, in all piety, and in the fulfilling of the commands of Christ all the days of his (*her*) life.

For Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

*Choir:* Amen.

*Priest:* Glory to Thee, O Christ our God, and our Hope, glory to Thee.

*Choir:* Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. (*thrice*)

Father, bless.

*And the Priest makes the Dismissal.*



*And he (she) that has received Chrismation is blessed to partake of the Most-precious Mystery of the Body and Blood of the Lord at the Divine Liturgy. For these things are fulfilled before the Divine Liturgy.*

## THE OFFICE FOR RECEIVING THOSE COMING TO OUR HOLY CHURCH FROM THE JEWISH\* FAITH

*It is fitting first to determine whether they have already been baptized, and if, in truth, they desire to be counted worthy of Holy Baptism for the sake of their own salvation, and not for advantage, or any other questionable reason. And having been informed that, with certainty, they seek only salvation, the Bishop (or Priest) shall catechize them and give them Christian names.*

*Having come, therefore, they that desire to be catechized, together with their sponsors, stand before the doors of the church.*

*And the Bishop, entering into the Altar with head uncovered, and falling down on his face before the Holy Table, shall offer up thanksgiving to God for their conversion, and shall pray that He will bestow grace upon him, that his mouth will be opened and that he will be able to instruct them in the ways of salvation. After this prayer, he shall arise, and, in Mantiya, he shall take up Epitrachelion and Omophorion, with Mitre on his head, and (outside the Altar) staff in his left hand. (If a Priest officiate, having prayed in the aforementioned manner, shall vest himself in Epitrachelion and Phelonion.) And, having kissed the Holy Table, he goes out to the western (entrance) doors of the church. And the Clergy sing Psalm 33(4):*

### *Psalm 33(4)*

I will bless the Lord at all times; His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my troubles. Draw nigh unto Him, and be enlightened, and your faces shall not be put to shame. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord will encamp around them that fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopes in Him. O fear the Lord, all you His saints; for there is no want for them that fear Him. The rich have become poor and have hungered; but they that seek the Lord shall lack no good thing. Come, O children, hearken unto me; I will teach you the fear of the Lord. Who is the man that desires life, who loves to see days that are good? Keep thy tongue from evil, and thy lips that they not speak deceit. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears unto their supplication. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cried, and the Lord heard them, and He delivered them out of all their troubles. The Lord is nigh unto them that are broken in heart, and will save them that are humble in spirit. Many are the afflictions of the righteous, and out of them all shall the Lord

deliver them. The Lord keeps all of their bones; not one of them shall be broken. The death of sinners is cruel, and they that hate the righteous shall do wrong. The Lord will redeem the soul of His servants, and none of them shall do wrong that hope in Him.

*And, inside the church, standing by the doors, he questions the Catechumen:*

Who are you?

*Answer:* I am one who desires to know the True God, and seeks salvation.

*Question:* Why have you come to the Holy Church?

*Answer:* That I may learn from her the True Faith, and be joined to her.

*Question:* What profit do you hope to receive from the True Faith?

*Answer:* Life eternal and blessed.

*Then he that officiates shall teach:*

If you desire life eternal, it is necessary to observe the Orthodox-Catholic Faith. And the Faith is this: that you confess that God is One in Trinity, Father, Son, and Holy Spirit, and Three in One, not mixed in Persons, nor divided in Essence. For God is the Father, God is the Son, God is the Holy Spirit; yet, not three gods, but One God. And you must understand the Incarnation of our Lord Jesus Christ, for God is also a man: God, the Only-begotten Son, begotten of God the Father before the ages, and a Man, Who accepted our flesh from the Ever-Virgin Mary; Who suffered in the flesh and was crucified on the Cross for our salvation, Who died and arose, Who ascended into Heaven and sits at the right hand of God and Father. And when He shall come to judge, all shall arise, and the righteous shall inherit blessed life, but those who worked evil shall receive eternal torment according to their deeds. The Apostles preached this Faith, the Martyrs sealed it with their own blood, the Councils and all the Fathers and Teachers proclaimed it. Thus also believing, you, too, are obliged to keep the commandments of God. For faith without works is dead. These are the ancient and great commandments: Thou shalt love the Lord thy God with all thy soul, and thy neighbor as thyself. Inspiring us to keep both of these, Christ our Savior commended us also to love enemies, and to do good to all who wrong us and to avoid every evil thing. And these are the roots of evil: pride, extortion, lusts of the flesh, envy, intemperance, wrath and laziness. And you, if you desire to become an heir of the heavenly Kingdom, must master them by the virtues: pride—by humility; extortion—by loving kindness; lusts of the flesh—by chastity; envy—by rejoicing with others; intemperance—by sobriety and fasting; laziness—by fervor in prayer; and the rest—by deeds of piety.

*At the conclusion of this teaching, the question:*

Do you desire, therefore, to accept this Holy Faith with all your heart, and to keep it persistently, to the end of your life, to practice also such Christian virtues, and to succeed in them according to your strength with the help of God?

*Answer:* In truth I desire to keep this Holy Faith with all my heart until my last breath, to be diligent in virtue and the life of the Gospel, entreating God for help.

*The Bishop (or Priest) says to him (her):*

Incline your knees before the Lord our God.

*And he (she), on bended knees, with arms in crosswise form on the breast, stands before the doors. The Bishop (or Priest), making the Sign of the Cross on his (her) head three times, says:*

The servant of God, *N.*, is signed in the Name of the Father, and of the Son, and of the Holy Spirit.

*Deacon:* Let us pray to the Lord.

*Clergy:* Lord, have mercy.

*The Bishop (or Priest), standing over the Catechumen, reads this Prayer:*

Blessed art Thou, O Lord, among all the nations, Who callest the Chosen People, zealots of good deeds. Do Thou also now bless Thy servant, *N.*, who has come to Thy Holy Church. Open his (*her*) spiritual eyes to the understanding of the wonder of Thy providence for us, unstopping the ears of his (*her*) heart for the reception of Thy divine words, that he (*she*) may be counted worthy of the favorable bath of regeneration and the robe of incorruption. Thou hast set apart the soul of Thy servant from the delusion of the evil one. Do Thou Thyself, therefore, keep it unharmed from the snares of the enemies, and make it worthy to be an abode of Thy grace. For Thou art He that saveth us from the snares of the evil one, and unto Thee do we bear glory and thanksgiving, now and unto the ages of ages.

*Clergy:* Amen.

*In the days that follow, the Catechumen abides in prayer and fasting. Coming to the temple of God at the beginning of the Church services, and standing there before the church doors, and with a broken heart sighing because of his previous darkness, with tears he (she) prays that he (she) will be counted worthy of the reception of Holy Baptism. And his (her) spiritual director shall instruct him (her) in the Faith; he shall explain the sacred dogmas; he shall show him (her) the power of the Holy Mysteries; he shall instill in him (her) obedience to the commandments of the Gospel and the Church; and he shall examine him*

*(her), one on one, that it be with a pure desire of the heart, and without hypocrisy that he (she) comes to the Orthodox Faith.*

### **FIRST CATECHESIS**

*After sufficient days of instruction, after Vespers, the Bishop (or Priest), vested in the sacred vestments (as mentioned before), makes three bows before the Holy Table and, having kissed its edge, comes out of the Altar to the doors of the church. And Psalm 8 is sung:*

#### *Psalm 8*

O Lord, our Lord, how wonderful is Thy name in all the earth! For Thy magnificence is lifted high above the heavens. Out of the mouths of babes and infants hast Thou perfected praise, because of Thine enemies, that Thou mightest destroy the enemy and avenger. For I will regard the heavens, the work of Thy fingers, the moon and the stars which Thou hast founded. What is man, that Thou art mindful of him? Or the son of man, that Thou visitest him? Thou hast made him a little lower than the angels; with glory and honor hast Thou crowned him, and Thou hast set him over the works of Thy hands. All things Thou hast subjected under his feet: All sheep and oxen, yea, even the beasts of the field, the birds of the air, and the fish of the sea; the things that pass through the paths of the sea. O Lord, our Lord, how wonderful is Thy name in all the earth!

*And the Catechumen stands in the porch, looking into the temple. And the Bishop (or Priest) shall say to him (her):*

Behold, child, the time of your instruction is at hand. Therefore, since you have been questioned privately, out of love for Christ and the salvation of your soul, you desire to become a Christian. Nevertheless, it is necessary now to testify also before this church assembly, to renounce first the false beliefs, in which you were, and to confess clearly the Orthodox Faith.

#### ***If Jewish:***

*Question:* Do you renounce all false doctrines of the Jews, and all their blasphemies against our Savior, Jesus Christ, the Son of God, against His Most-pure Mother, and against His Saints, as cursed, being false, contrary to God and soul-destroying?

*Answer:* I renounce all false doctrines of the Jews, and all their blasphemies, as cursed, and I utterly cast them away, as being contrary to God and soul-destroying.

*Question:* Do you renounce Circumcision, the Sabbath, the Jewish festivals and ceremonies, abolished by the coming of Christ, as being no longer profitable?

*Answer:* I renounce them.

*Question:* Do you renounce doctrines contrary to God, which the Jewish rabbis expounded in the book called the Talmud, and in other ancient and modern writings?

*Answer:* I renounce them.

*Question:* Do you renounce the false doctrine of the Jews that the Messiah has not yet come, and the vain expectation of His coming?

*Answer:* I renounce this false doctrine, and have forsaken the expectation.

*Question:* Have you, truly, without hypocrisy, and doubting nothing, joined yourself with all your soul, to the One True God, glorified in Trinity, and do you believe in Him?

*Answer:* Truly, without hypocrisy, and without doubt in anything, I have joined myself with all my soul, to the One True God, glorified in Trinity, and I believe in Him.

***If Islamic:***

*Question:* Do you renounce the *Islamic* faith and all its deceptive reasonings, and do you forsake it utterly?

*Answer:* I cast away the *Islamic* faith and its deceptive reasonings, and I forsake it.

*Question:* Do you renounce Mohammed, as being a false prophet?

*Answer:* I consider him to be a false prophet, and I renounce him.

*Question:* Do you renounce the book, called the Koran, and all false legends, laws and traditions contained therein?

*Answer:* I renounce the Koran, and all false legends, laws and traditions contained therein, and I cast them away as being harmful to the soul.

*Question:* Do you renounce the *Islamic* directive concerning the pilgrimage to Mecca for the sake of worship, as being salutary for the soul?

*Answer:* I renounce this as being superstition.

*Question:* Do you renounce the seductive *Islamic* doctrine concerning polygamy in this life, and the sensual pleasures in Paradise after death?

*Answer:* I renounce this, and this doctrine concerning imaginary fleshly pleasure, I cast away.

*Question:* Do you renounce all falsehood and blasphemies which *Islamic peoples* spit out against Christ, His Most-pure Mother, and Christians?

*Answer:* I renounce them.

*Question:* Have you, truly, without hypocrisy, and doubting nothing, joined yourself with all your soul, to the One True God, glorified in Trinity, and do you believe in Him?

*Answer:* Truly, without hypocrisy, and without doubt in anything, I have joined myself with all my soul, to the One True God, glorified in Trinity, and I believe in Him.

***If Pagan:***

*Question:* Do you renounce pagan superstition, in which certain created things are designated gods, and veneration due God given to them?

*Answer:* I renounce pagan vain beliefs, by which those in darkness designate created things at gods, and who serve created things instead of the True God.

*Question:* Do you reject deification of carved things, bowing down to idols, *and* the offering and eating of sacrifices to idols?

*Answer:* I reject all idols and bowing down to them in worship, and I consider sacrifices to idols as being nothing.

*Question:* Do you renounce idolatrous priests and other pagan magicians, their vain actions and soothsaying as being false and bearing harm?

*Answer:* I renounce pagan priests and magicians, and I acknowledge their actions to be vain and soul-destroying.

*Question:* Have you, truly, without hypocrisy, and doubting nothing, joined yourself with all your soul, to the One True God, glorified in Trinity, and do you believe in Him?

*Answer:* Truly, without hypocrisy, and without doubt in anything, I have joined myself with all my soul, to the One True God, glorified in Trinity, and I believe in Him.

## SECOND CATECHESIS

*Question:* Do you confess that the Father, the Son, and the Holy Spirit are one God, not divided in Essence, but divided in three Persons? Do you believe in Him and bow down in worship before Him?

*Answer:* Such, I believe *and* confess, and I bow down in worship before the Triune God.

*Question:* Do you believe and confess that Jesus Christ, the Only-begotten Son of God, born of the Father before the ages, was incarnate of the Holy Spirit and the Virgin Mary, and became Man for our salvation, yet is also God, one in hypostasis, but in two natures, divine and human, without change or commingling?

*Answer:* Such, I believe, and I confess this without doubt.

*Question:* Do you believe that the Lord Jesus Christ, not of necessity, but of His own will, in verity, and not in appearance only, suffered in the flesh for us, yet remained without suffering in His divinity, that He died as a man, and was buried, arose by the power of His divinity, ascended into Heaven in the flesh, and sits at the right hand of God the Father, from whence He shall come again to judge the living and the dead, and shall reign, and of His Kingdom there shall be no end?

*Answer:* I believe this with *all my* heart, and I confess all this unfeignedly with *my* lips.

*Question:* Do you believe that the Virgin Mary, in giving birth to Christ, our God, *was and remained* ever-Virgin and, in truth, Theotokos, and, because of this, it is meet to honor her, as more honorable and more exalted than the bodiless Powers, and that it is reverent to venerate her as the foremost intercessor for us with God?

*Answer:* I confess all this concerning the Ever-Virgin Mary, I honor her as the Mother of God, and I shall make haste to her in prayer.

*Question:* Do you believe that the Cross of our Lord Jesus Christ, on which He was crucified, is not a curse for anyone, nor an instrument of execution unto death, but an emblem of salvation and eternal life, and that, by making the figure of it on ourselves, we avoid the snares of the enemies?

*Answer:* Such I believe about the Cross of the Lord, and, filled with hope, I will strive to guard myself from the snares of the evil one with this saving Emblem.



*Question:* Do you believe that there are established by our Lord Jesus Christ in His Holy Church Seven Mysteries which are indispensable: Baptism, Chrismation, Communion (*i.e., the Eucharist*), Repentance (*i.e., Confession*), the Priesthood, Marriage, and Anointing with Oil, through which, by the bestowal of grace, faithful servants of Christ become heirs of eternal life?

*Answer:* I believe such concerning the Holy Mysteries, and I confess that these Seven in the Church of God are indispensable for the salvation of her children.

*Question:* Do you believe that holy men of God, inspired by the Holy Spirit, proclaimed the Sacred Scripture of the Old and New Testaments held by the Church, and for this reason do you accept it as being divinely-inspired and saving, and do you reject those who do not accept it and blaspheme it?

*Answer:* I accept the Sacred Scripture, held by the Church, as being divinely-inspired and holy, and the Word of God, given for our salvation. And I reject those who do not accept it and blaspheme it.

*Question:* Do you consider that the traditions, regulations and prayers of the Apostles and Holy Fathers, kept by our Church are soul-saving; and do you accept them?

*Answer:* I believe all these to be soul-saving, and I promise to follow them as far as they are necessary for me.

*Question:* Do you believe that the Apostles, Martyrs, and all the Saints whom our Church honors and invokes in prayer, to be, in truth, friends of God, abide with Christ in the heavenly Kingdom, and are praying for us sinners?

*Answer:* I believe, and, henceforth, I shall invoke the holy friends of God in prayer.

*Question:* Do you accept for veneration the precious Icons which portray Christ, the Mother of God, and the ranks of the Saints, as directed by the Orthodox Church, and do you renounce those who blaspheme them?

*Answer:* I accept the precious Icons on which, according to the directive of the Church, the ranks of the Saints portrayed on them are to be venerated, and I renounce those who blaspheme them.

*Question:* All this which you have said, do you confess with all your soul and with all your intention, and do you desire to come to the Christian

Faith, not out of necessity, but with a free will, and to be counted worthy of Holy Baptism?

*Answer:* I confess, in truth, all that I have said, and I promise to keep them until the end of my life. Of my own free will and with sincerity, I come to the Christian Faith, and I desire, with all my soul, to receive saving Baptism.

*The Bishop (or Priest) shall say:*

If this is true, as you have said, confirm this with an oath before the Church.

*Then the convert reads: (If he (she) does not understand (i.e., is illiterate), immediately after the Sponsor, or a cleric reading word for word, shall say:*

***If Jewish:***

I, *N.*, who have come from Judaism to the Christian Faith, do proclaim, today, before the All-seeing God, my oath that I renounce the false belief of the Jews, and all the heresies and evil blasphemies contained therein, not because of any compulsion or fear, or because of the oppression of my fellow-believers, and not for the sake of gain, neither by reason of any hidden guilt on my part. And I come to the saving Christian Faith, not just for the sake of the salvation of my soul. Being convinced of the very truth of this Faith, and drawn to Christ the Savior by the love of my heart, I desire to become a Christian and to be counted worthy of Holy Baptism. And if I now confess these things through hypocrisy, and I come not unto Christ God through the desire of my heart, and if hereafter I shall dare to renounce the Christian Faith and return again to Judaism, may the wrath of God and eternal condemnation overtake me. Amen.

***If Islamic:***

I, *N.*, who have come from *Islam* to the Christian Faith, do proclaim, today, before the All-seeing God, my oath that I renounce the *Islamic* false belief, and all the heresies and evil blasphemies contained therein, not because of any compulsion or fear, or because of the oppression of my fellow-believers, and not for the sake of gain, neither by reason of any hidden guilt on my part. And I come to the saving Christian Faith, not just for the sake of the salvation of my soul. Being convinced of the very truth of this Faith, and drawn to Christ the Savior by the love of my heart, I desire to become a Christian and to be counted worthy of Holy Baptism. And if I now confess these things through hypocrisy, and I come not unto Christ God through the desire of my heart, and if hereafter I shall dare to renounce the Christian Faith and return again to *Islam*, may the wrath of God and eternal condemnation overtake me. Amen.

***If Pagan:***

I, *N.*, who have come from pagan ungodliness to the Christian Faith, do proclaim, today, before the All-seeing God, my oath that I renounce the pagan false beliefs, not because of any compulsion or fear, or because of the oppression of my fellow-believers, and not for the sake of gain, neither by reason of any hidden guilt on my part. And I come to the saving Christian Faith, not just for the sake of the salvation of my soul. Being convinced of the very truth of this Faith, and drawn to Christ the Savior by the love of my heart, I desire to become a Christian and to be counted worthy of Holy Baptism. Amen.

*After this the Bishop (or Priest) says:*

Blessed is God, who willeth that all men should be saved, and should come unto the knowledge of the Truth.

*Clergy:* Amen.

*Deacon:* Bow your heads unto the Lord, you Catechumens.

*Clergy:* To Thee, O Lord.

*The Bishop (or Priest) reads this Prayer to the one with bowed head:*

*Deacon:* Let us pray to the Lord.

*Clergy:* Lord, have mercy.

O Great God, Who illuminest them that are in the primordial darkness and Who didst send down Thy Son for the purification of our fallen nature, do Thou Thyself also lead from the darkness of sins to the light of knowledge of Thee, Thy servant, *N.*, who has bowed his (*her*) head unto Thee; cleanse him (*her*) from defilement, deliver him (*her*) from the snares of the adversary, and number him (*her*) with Thy chosen Flock, granting him (*her*) a portion and lot in Thy Holy Church. For Thou, our God, art blessed unto the ages.

*Clergy:* Amen.

*Then, having signed the Catechumens, and looking toward the Altar, he says this Prayer:*

*Deacon:* Let us pray to the Lord.

*Clergy:* Lord, have mercy.

O Great and Wondrous God, Who callest unto them that have lost their way and sayest, "Return unto Me, and I shall turn unto you," and Who acceptest them that return, according to Thy word, "He that cometh unto me I shall not drive away": Do Thou Thyself accept this Thy servant, *N.*, who hast come unto Thee from the path of his (*her*) error, anticipate him (*her*) by Thy grace, and lead him (*her*) into the doors of Thy Church. Open unto him (*her*) the gates of

righteousness, that, having entered therein, he (*she*) may be able to cast off all delusion, falsehood and unrighteousness. Send unto him (*her*) an Angel, to accompany him (*her*) on the good path on which he (*she*) has found Thee, our God and Savior. Strengthen his (*her*) faith, hope and pure love, and manifest Thy face unto him (*her*), that he (*she*) may be counted worthy of the Bath of regeneration and the Robe of incorruption, and that he (*she*) may begin to walk in renewal of life. For Thine it is to show mercy, to illumine and to save us, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and unto the ages.

*Clergy:*           Amen.

*If there be many Catechumens, it is fitting, where necessary, to give (Christian) names to all of them; and they shall be in expectation of Holy Baptism according to the Rite of the Orthodox Church.*

## CONCERNING JOINING THE ORTHODOX CHURCH BEFORE DEATH

*If, before his demise, one of the Heterodox wishes to accept the Orthodox Faith, in consideration of the brevity of time and the weakness of said sick person such is to be admitted to our Church by Confession and with the imposition of the Priest's hand. Whoever has not been anointed with Holy Chrism is to be anointed with it on his forehead, and then, after having been made worthy of the Communion of the Holy Mysteries, such shall be buried, upon his repose, according to the appointed Office of our Church.*

*From the Office for Reception of Converts, the following Prayer is said before the Confession:*

O Lord God Almighty, Who alone art holy, and Who retest in the Saints, Who in Thy great and incalculable love for mankind, Who settest before sinners diverse images of repentance and, unto them that have gone astray from the Truth, showest the right path unto knowledge of Thee, the only True *God*, glorified and worshiped 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 give thanks unto Thee, we glorify Thee, and we magnify Thee, that Thou hast now shone in the heart of this, Thy reason-endowed creature, *N.*, the light of knowledge of Thy Truth, and hast counted him (*her*) worthy to make haste unto Thy Holy Apostolic Orthodox-Catholic Church. Shine therefore, O Master, we humbly beseech Thee, in his (*her*) heart the perfect light of the grace of Thy Holy Spirit unto the illumination of understanding in the truth of Thy Holy Gospel. Grant that he (*she*) sincerely, irrevocably and without deceit may unite himself (*herself*) to Thy Holy Catholic Church, and truly accept and confess the Orthodox-Catholic Faith. Number him (*her*) with Thy chosen Flock. Make him (*her*) a pure vessel and the abode of Thy Holy Spirit, that, ever being guided and directed by the Same, he (*she*) may preserve Thy saving commandments, and that doing Thy good, acceptable and perfect Will, he (*she*) may be counted worthy to receive Thy heavenly good things, together with all them that are well-pleasing in Thy sight. For Thou art a God of mercy and compassion and love for mankind, and willest that all men should be saved, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

*After the Confession the Prayer of Absolution from the Office for reception of converts is said:*

Our Lord and God, Jesus Christ entrusted His Apostles with 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, for the sake of His ineffable mercy, forgive and absolve you. And I, by His almighty power, given unto me, an unworthy Bishop (*or* Priest), through His holy Apostles and their successors, forgive and absolve you, *my* child, *N.*, from all your sins, and join you to the unity of the faithful and the body of the Church of Christ, and communicate you with the Divine Mysteries of the Church: In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

**THE RULE OF METHIDIUS, PATRIARCH OF CONSTANTINOPLE,  
CONCERNING THE RETURN FROM APOSTASY OF VARIOUS  
PERSONS TO THE TRUE ORTHODOX FAITH**

At the present time, the regulations which follow generally are not followed so strictly. In any case, the Bishop must be consulted.

*If, then, it be a child that either through intimidation, ignorance, or lack of education is in apostasy, then let him accept the Prayers of Purification for seven days. And on the eighth day, let him be washed. Upon leaving the bath, girded with a linen cloth, let him be anointed with Chrism, as one who is baptized. And let him put on a new robe in the manner of those who have been baptized.*

In ancient times, the newly-baptized (and likewise the one returning from apostasy) remained in church for eight days, listening every day to the sacred Liturgies and Services.

*If, however, one be a youth, an adult, or an elderly person, that is, one who is of age, has renounced his impending torment, let him receive God's love for mankind. Moreover, let him keep the fast for the period of two Great Lents, exercising himself in supplications, and fulfilling bows to the knees and continuous prayer. When the completion of the two Great Lents draws near, for eight days [i.e., during Passion Week] let him receive the Prayers of Purification; and let him say, each day, "Lord, have mercy," one hundred times. And then let him be washed and anointed with Chrism according to the accepted Rite. And when the Liturgy is celebrated, let him be counted worthy of the Holy Things, occupying himself in Church and the Liturgy, as them that are baptized in the Holy Days [i.e., during Bright Week].*

*If, however, one dared willingly to lapse into apostasy and has repented, let him accept this: He may not partake of the Divine Mysteries, except at the end of his days, according to the 73rd Rule of Basil the Great, which states: He that has denied Christ and has renounced the Mystery of Salvation, must spend all the days of his life in tears and confession. But when the time comes for his departure from life, let him be counted worthy of the Holy Things, having faith in God's love for mankind.*

**PRAYERS OF PURIFICATION, FOR ONE RETURNING TO THE  
TRUE FAITH FROM APOSTASY**

Let us pray to the Lord. / Lord, have mercy.

Righteous art Thou, O Lord, and right are Thy judgments. For Thou hast not rendered unto us according to our sins, neither hast Thou given unto us according to our iniquities; for having transgressed Thy commandments, we have delivered ourselves unto death. For Thou art deeply-compassionate, O Master, Who knowest that our life has been wicked, and that death has swallowed us up with force, Who, showing mercy on us, hast been well-pleased to save Thy creature. Accepting the form of a servant, and plaited by death, Thou hast raised up Thine image, Thou Who hast freed us from the dominion of death, and Who hast guided us on the path of salvation, by the regeneration of Thy Holy Spirit. And having been saved by Thy grace, we sing the praises of Thy providence, we beseech Thee, compunctively we pray, and we entreat Thee: At Thy Second Coming, in which Thou shalt judge the living and the dead, and shalt render unto each according to his deeds, do Thou remember mercy, for Thou art from everlasting, and hast overlooked our human transgressions and iniquities. Grant cleansing unto us who have entreated Thee, and forgive every transgression, whether voluntary or involuntary, whether in knowledge or in ignorance; for there is no man that lives, yet does not sin, even if there be only one day of life for him on the earth. For who can boast that his heart is pure? Or who can live a life pure from sins? For all have sinned in words and in deeds before Thee, and we who are deprived of Thy glory hope to be justified at Thy dread and terrible judgment. But we have done nothing good on earth, but *we have departed* from the true Faith which confesses Thee; in which we know Thee, Who art absolute Truth, in which we recognize the dominion of Thee, the Root of immortality. And we know, and confess, and believe, that Thou art He Who hast brought us out from nothingness, and hast mercy on us who have fallen, Who art patient with us who have sinned, and givest life unto us who are dead. We pray unto Thee, O Lord our God, who have sinned before Thee, bearing flesh and living in this world and clothed in weakness. And whether in deeds, whether in words, whether in thoughts, as Thou art the good and merciful Master Who lovest mankind, loose, remit, disdain and forgive the sins of us who confess them, and let them not be numbered nor entered into judgment with Thy servants, for no one who lives is justified before Thee. For Thou only art sinless, and acceptest them that repent, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.



### ***Another Prayer***

Let us pray to the Lord. / Lord, have mercy.

O Master, Lord our God, Who didst entrust the keys of Thy Kingdom unto Peter, the foremost Apostle, didst build on him Thy Holy Church, and gavest unto him the power, by Thy grace, to bind and to loose them that are on the earth: Hearken also unto us who are unworthy who have called unto Thee now, for the purification of Thy servant here present, and work the wonder of Thy mercy on him, saving him that trusts in Thee. For Thou hast said, O Lord, through the God bearing mouth of Thy Prophet: "Return unto Me, and I will return unto you"; and Thou dost not desire the death of a sinner, but that he turn back and live. Do Thou, therefore, O Lover of Mankind, also not turn away from Thy servant here present, who has turned away from his path of delusion, and who entreats of Thee purification. But visit him in Thy mercy, and raise him up in Thy compassions. For Thou, O God, art the God of them that have repented and the Savior of them that have returned unto Thee, and unto Thee do we ascribe glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

### ***Another Prayer***

Let us pray to the Lord. / Lord, have mercy.

O Lord God, Creator of all things and Master, O Fountain of grace, Father of all men, even beyond those of the Faith; Who disdainest not a man brought down by the snares of the devil into the depth of destruction, but through the saving love for mankind of Thine Only-begotten Son, our Lord and God and Savior Jesus Christ, again seekest and savest him, and leadest him unto Thyself: Do Thou Thyself, O Master and Lover of Mankind, also now look down on Thy servant (*handmaid*), *N.*, who is a sheep of the rational flock of Thy Christ. Thou hast delivered him (*her*) from the captivity of the godless enemies, through which, because of the ignorance of childhood, or through the power of a tyrant, he (*she*) passed over to their deceptive customs. But now, Thou hast counted him (*her*) worthy of being joined to the community of Thy people; lighten his (*her*) thoughts, by the power and action of Thy Holy Spirit, that the spark of saving Baptism, which lies in his (*her*) soul, may be inflamed noetically by the breath of grace, and that the seal, signified in it, may clearly be made manifest in his (*her*) heart and conscience, by the Sign of the Cross of Thy Christ, and the knowledge of hope and truth in Thee. Let him (*her*) come to know and worship Thee, the only True God and Father, and Thine Only-begotten Son, our Lord Jesus Christ, and Thy Holy Spirit. Join him (*her*) to Thy Holy Catholic and Apostolic Church. Banish from his mind every custom of pagan godlessness, and guide him (*her*) in Thy commandments, and to walk meetly in Thy statutes. And count him (*her*) worthy,

uncondemned, of the communion of Thy saving Mysteries. And show him (*her*) to be a participant in the future life of Thy Heavenly Kingdom. For Thou art our God, a God Who showest mercy and savest, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

### ***Another Prayer***

Let us pray to the Lord. / Lord, have mercy.

O Lord God Almighty, Father of our Lord Jesus Christ, Who willest that all men be saved and come to the knowledge of Truth, Who, for the sake of the lost sheep hast glorified Thine Only-begotten Son in the world, the Savior and Redeemer, that He might seek Thine own, and again save the Image. We entreat Thee, and we pray Thee: accept this Thy servant (*handmaid*), *N.*, who flees unto Thy compassions, and who, in childhood, had received the Orthodox Faith, which is in Thee, through Thy holy Baptism. And do Thou pour out Thy deeply-compassionate love for mankind upon him (*her*) that had fallen away from it because of tender years, or of some other circumstance, and who now has returned, and through repentance and understanding again makes haste to Thy goodness. Accept, as Thou didst the Prodigal, him (*her*) that turns back unto Thee, the God and Father; remove from him (*her*) every deception and cunning of the enemy; number him (*her*) as one of Thy rational sheep to Thy holy flock; adorn him (*her*) now also with the glory of the most-holy Name of Thy Christ; show him (*her*) a participant with all the faithful of Thy Most-pure Holy Things, in the remission of his (*her*) sins from before, and in the future confirmation and preserving of soul and body; grant him (*her*) at every time and place to have recourse unto Thee, that he (*she*) may occupy himself (*herself*) in Thy church, and to be well-pleasing unto Thee; that he (*she*) may be shown, through good deeds, to be an heir of the Heavenly Kingdom. Count him (*her*), and us with him (*her*), worthy, by the grace and compassion of Thy Christ, with Whom Thou art blessed, together with Thy Most-holy, Good, and Life-giving Spirit, now and ever, and unto the ages of ages. Amen.

Peace be unto all.

Bow your heads unto the Lord.

Let us pray to the Lord. / Lord, have mercy.

O Lord our God, Who didst bow down the heavens, and didst come down for the salvation of the human race; Who, by Thy Cross, didst free us from the ancestor's curse, and didst lead us up to a blessed life, saying: "There will be joy in Heaven over one sinner that repents": Accept also now Thy rational sheep that

was lost, and join him (*her*) to the flock; and drive away from him (*her*) the seductive wolves, and count him (*her*) worthy to tread upon serpents and scorpions, fenced about with Thy Cross, and preserved by the glory of one who worships Thy Name, and who has been called through us, Thy servants.

*Exclamation:*

For Thou art our God, a God Who showeth mercy and saveth, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

*And after "Amen", taking the Holy Chrism, he anoints him (her) according the Order of those who are baptized, making the Sign of the Cross on the brow, and the eyes, and the nostrils, and the lips, and both ears, and the hands, and the breast, and between the shoulders, and the knees, saying:*

The Seal of the Gift of the Holy Spirit.

*And after the Anointing, he says this Prayer over his (her) head:*

Let us pray to the Lord. / Lord, have mercy.

O Lord God Almighty Who by the sending of Thy Most-holy Spirit, didst fill the Disciples with grace, and Who hast turned this, Thy servant (*handmaid*) from the path of deception, and Who hast guided him (*her*) to Thy Faith, and hast counted him (*her*) worthy of the fragrance of Thy Holy Spirit through the anointing of this Chrism: Keep him (*her*) in Thy holiness, grant him (*her*) to walk according to Thy will, and count him (*her*), together with us, worthy to be satisfied with Thy Dread Mysteries; and that having kept the True Faith which is in Thee, he (*she*) may be shown worthy of Thy Heavenly Kingdom, by the grace of Thy Christ, with Whom unto Thee is due glory, honor and worship, together with Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

*And the Dismissal.*