

## Ordination Rites—Excerpts

### Ordination of a Deacon

[Excerpts from the prayers for the ordination of a deacon are provided below. To facilitate reading aloud, the part of “Narrator” has been provided, as well as numbers before the prayers of the Bishop so that part may be shared. If you wish to assign parts, you will need the following: 4 Narrators, 4 Bishops, 2 Sponsors, a Deacon, “Choir” and “People.”]

**1 Narrator:** *During the Great Doxology, the Bishop’s Assistant will lead the candidate to the Altar. The candidate will take the pitcher, bowl, and towel.*

*Following the Great Doxology, but before the Troparion before the Divine Liturgy, the candidate is led by the Bishop’s Assistant to the center of the solea in front of the Bishop. He washes the Bishop’s hands.*

*After drying his hands with the towel, the Bishop will drape the towel over the candidate’s head and shoulders. The candidate, with the pitcher and bowl in hand, will then go to stand before the icon of Christ. The Troparion before the Divine Liturgy begins and the first Deacon begins the Dialogue with the Bishop in the usual manner*

**2 Narrator:** *After the Bishop says, “And the Mercies our Great God and Savior, Jesus Christ, be with you all,” the two sponsors and the Bishop’s Assistant go out the north door. A chair is placed at the northwest corner of the Holy Table. The Bishop Assistant takes the pitcher and bowl from the candidate. The sponsors lead the candidate to the center of the solea. The sponsors help the candidate make a prostration as the first sponsor intones in a loud voice:*

**1<sup>st</sup> Sponsor:** COMMAND!

*The sponsors help the candidate make a second prostration as the second sponsor intones in a loud voice:*

**2<sup>nd</sup> Sponsor:** COMMAND!

*The sponsors help the candidate make a third prostration as the first sponsor intones in a loud voice:*

**1<sup>st</sup> Sponsor:** COMMAND! Holy Master, bless him who is before thee.

**2 Narrator:** *The Bishop blesses the candidate and goes to sit in the chair. The sponsors lead the candidate through the Holy Doors, as the choir begins the following three (3) Troparia:*

**Choir:**

- Ye holy Martyrs, who fought the good fight and hath received thy crowns: entreat ye the Lord, that he will have

mercy on our souls.

- Glory to thee, O Christ our God: the Apostles’ boast, the Martyrs’ joy, whose preaching was the consubstantial Trinity.
- Isaiah, dance thy joy, for a virgin was with child and hath borne a Son, Emmanuel, both God and Man and Orient is His name. Whom magnifying, we call the Virgin blessed.

**3 Narrator:** *While the choir is singing the above Troparia, the sponsors lead the candidate around the Holy Table three (3) times. Each time, the candidate kisses each of the four (4) corners of the Holy Table followed by the hand and epigonation of the Bishop who is seated at the northwest corner of the Holy Table. After the third time, the Bishop stands up and the chair is moved away from the Holy Table. The candidate kneels in front of the altar, places his right hand*



*over his left hand on the edge of the Holy Table, and places his forehead on top of his hands. The Parish Priest asks all the people in the church to kneel and the Deacon intones in a loud voice:*

**Deacon:** Let us Attend!

**1 Bishop:** The Grace Divine, which always healeth, that which is infirm, and completeth that which is wanting, elevateth, through the laying-on of hands, (*NAME*), the most devout Subdeacon to be a Deacon. Wherefore, let us pray for him, that the Grace of the All-Holy Spirit may come upon him.

**1 Bishop:** Kyrie eleison (*Thrice, very slowly*)

**4 Narrator:** *While the Bishop is slowly singing Kyrie eleison three times, the Deacon very quickly and quietly says the following Ektenia in the Altar. He must finish by the time that the Bishop finishes singing Kyrie eleison three times. . . .*

**1 Bishop:** O Lord our God, who by thy foreknowledge dost send down the fullness of the Holy Spirit upon those who are ordained, by Thine inscrutable power, to be thy servitors and to administer thy spotless mysteries: Do thou, the same Master, preserve also this man, whom thou hast been pleased to ordain, through me, by the laying-on of hands, to the service of the Diaconate, in all soberness of life, holding the mystery of the faith in a pure conscience.

**2 Bishop:** Vouchsafe unto him the grace which thou didst grant unto Stephen, thy first Martyr, whom, also, thou didst call to be the first in the work of thy ministry; and make him worthy to administer after thy pleasure the degree which it both seemeth good to thee to confer upon him. For they who minister well prepare for themselves a good degree. And manifest him as wholly thy servant. For Thine is the Kingdom and the power and the glory, of the Father and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages, Amen.

**3 Bishop:** O God our Savior, who by Thine incorruptible voice didst appoint unto Thine Apostles the law of the Diaconate, and didst

manifest the first Martyr, Stephen, to be of the same; and didst proclaim him the first who should exercise the office of a Deacon, as it is written in thy Holy Gospel, “Whosoever desireth to be first among you, let him be your servant”:

**4 Bishop:** Do thou, O Master of all, fill also this thy servant, who thou hast graciously permitted to enter upon the ministry of a Deacon, with all faith, and love, and power, and holiness, through the inspiration of thy Holy and Life-Giving Spirit; for not through the laying-on of my hands, but through the visitation of thy rich bounties, is grace bestowed upon thy worthy ones; that he, being devoid of all sin, may stand blameless before thee in the awesome Day of thy Judgment, and receive the unfailing reward of thy promise. For thou art our God, and 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 ages of ages, Amen.

**4 Narrator:** *The new Deacon rises, kisses the Bishop’s right hand, turns and stands facing the people next to the Bishop in the Holy Doors. The Bishop takes each piece of the new Deacon’s vestments, blesses it and shouts to the people:*

**3 Bishop:** HE IS WORTHY!

**People:** HE IS WORTHY!

**3 Bishop:** MUSTAHEK!

**People:** MUSTAHEK!

**3 Bishop:** AXIOS!

**People:** AXIOS!

**People:** AXIOS! (*Thrice, singing*)

**4 Narrator:** *While the people are singing AXIOS three times, the Bishop, with the help of the Bishop’s Assistant, puts the pieces of the vestment on the new Deacon. The above is repeated for each piece of the vestment. Once the new Deacon is fully vested, he kisses the Bishop’s right hand. The Bishop hands the new Deacon a Service Book. The new Deacon stands on the solea and intones The Ektenia before the Lord’s Prayer. The new Deacon serves the remainder of the service as the first Deacon.*

## Ordination of a Priest

[Excerpts from the prayers for the ordination of a deacon are provided below. To facilitate reading aloud, the part of “Narrator” has been provided, as well as numbers before the prayers of the Bishop so that part may be shared. If you wish to assign parts, you will need the following: 7 Narrators, 4 Bishops, 2 Sponsors, a Deacon, “Choir” and “People.”]

**1 Narrator:** *On the day of the ordination, the candidate shall vest the sticharion and cuffs of his Priestly vestments and the stole of his Deacon’s vestment. The candidate shall serve as the first Deacon during the Divine Liturgy up until the time of the ordination.*

*Immediately following the Great Entrance, the two sponsors lead the candidate out the north door. A chair is placed at the northwest corner of the Holy Table. The sponsors lead the candidate to the center of the solea.*



Laying on of hands

**1<sup>st</sup> Sponsor:** COMMAND!

*The sponsors help the candidate make a second prostration as the second sponsor intones in a loud voice:*

**2<sup>nd</sup> Sponsor:** COMMAND!

*The sponsors help the candidate make a third prostration as the first sponsor intones in a loud voice:*

**1<sup>st</sup> Sponsor:** COMMAND! Holy Master, bless him who is before thee.

**2 Narrator:** *The Bishop blesses the candidate and goes to sit in the chair. The sponsors lead the candidate through the Holy Doors, as the choir begins the following three (3) Troparia:*

**Choir:**

- Ye holy Martyrs, who fought the good fight and hath received thy crowns: entreat ye the Lord, that he will have mercy on our souls.
- Glory to thee, O Christ our God: the Apostles’ boast, the Martyrs’ joy, whose preaching was the consubstantial Trinity.
- O Isaiah, dance thy joy, for a virgin was with child and hath borne a Son, Emmanuel, both

God and Man and Orient is His name. Whom magnifying, we call the Virgin blessed.

**3 Narrator:** *While the choir is singing the above Troparia, the sponsors lead the candidate around the Holy Table three (3) times. Each time, the candidate kisses each of the four (4) corners of the Holy Table followed by the hand and epigonation of the Bishop who is seated at the northwest corner of the Holy Table. After the third time, the Bishop stands up and the chair is moved away from the Holy Table. The candidate*

*kneels in front of the altar, places his right hand over his left hand on the edge of the Holy Table, and places his forehead on top of his hands. The Parish Priest asks all the people in the church to kneel and the Deacon intones in a loud voice:*

**Deacon:** Let us Attend!

**1 Bishop:** The Grace Divine, which always healeth, that which is infirm, and completeth that which is wanting, elevateth, through the laying-on of hands, (NAME), the most devout Deacon to be a Priest. Wherefore, let us pray for him, that the Grace of the All-Holy Spirit may come upon him.

**1 Bishop:** Kyrie eleison (*Thrice, very slowly*)

**4 Narrator:** *While the Bishop is slowly singing Kyrie eleison three times, the Deacon very quickly and quietly says the following Ektenia in the Altar. He must finish by the time that the Bishop finishes singing Kyrie eleison three times.*

...

**1 Bishop:** O God, who hast no beginning and no ending, who art older than every created thing, who crownest with the name of Priest those whom thou deemest worthy to serve the world of thy truth in the divine ministry of this degree: Do thou, the same Lord of all, deign to preserve in pureness of life and in unswerving faith this man, also, upon whom, through me, thou hast graciously been pleased to lay hands. Be favorably pleased to grant unto him the great grace of thy Holy Spirit, and make him wholly thy servant, in all things acceptable unto thee, and worthily exercising the great honors of the priesthood which thou hast conferred upon him by thy prescient power. For thine is the might and thine is the Kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages, Amen.

**2 Bishop:** O God great in might and inscrutable in wisdom, marvelous in counsel above the sons of men: Do thou, the same Lord, fill with the gift of thy Holy Spirit this man whom it hath pleased thee to advance to the degree of Priest, that he may be worthy to stand in innocence before Thine Altar, to proclaim the Gospel of thy Kingdom, to minister the word of thy truth, to offer unto thee spiritual gifts and sacrifices, to renew thy people through the laver of regeneration

**3 Bishop:** .That when he shall go to meet thee, at the Second Coming of our great God and Savior, Jesus Christ, Thine Only-begotten Son, he may receive the reward of a good steward in the degree committed unto him, through the plenitude of thy goodness. For blessed and glorified is Thine all-holy and majestic Name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages, Amen.

**5 Narrator:** *The new Priest rises, kisses the Bishop's right hand, turns and stands facing the*

*people next to the Bishop in the Holy Doors. The Bishop removes the Deacon stole from him. The Bishop takes each piece of the new Priest's vestments, blesses it and shouts to the people:*

**3 Bishop:** HE IS WORTHY!

**People:** HE IS WORTHY!

**3 Bishop:** MUSTAHEK!

**People:** MUSTAHEK!

**3 Bishop:** AXIOS!

**People:** AXIOS!

**People:** AXIOS! (*Thrice, singing*)

**6 Narrator:**

*While the people are singing AXIOS three times, the Bishop, with the help of the Bishop's Assistant, puts the piece of the vestment on the new Priest. The above is repeated for each piece of the vestment. Once the new Priest is fully vested, he kisses the Bishop's right hand. All of the Clergy come to greet and congratulate the new Priest. The new Priest serves the remainder of the service as the first Priest.*

**7 Narrator:** *Following the consecration of the Holy Gifts, the Bishop will call the new Priest to the front of the Altar and hand him the consecrated Lamb saying:*

**4 Bishop:** Receive thou this pledge, and preserve it whole and unharmed until thy last breath, because thou shalt be held to an accounting therefore in the Second and Awesome Coming of our Great Lord, God, and Savior, Jesus Christ.

**7 Narrator:** *The new Priest takes consecrated Lamb and kisses the Bishop's right hand. He then walks to the back of the Altar and holds the Lamb, facing West, until the Bishop calls him back to the front. The new priest will bring the Lamb back to the Bishop immediately before, Attend. Holy things are for the Holy.*





Our Archdiocesan Synod of Bishops meets with Patriarch Ignatius IV of Antioch. From left: His Grace Bp. Mark, His Grace, Bp. Thomas, His Grace, Bishop Joseph, His Eminence, Metropolitan Philip, His Beatitude, Patriarch Ignatius IV; His Grace Bishop Antoun, His Grace Bishop Luca (Assistant to the Patriarch) and His Grace, Bishop Alexander. Not pictured: His Grace, Bishop Basil.

## THE ORDER FOR THE CONSECRATION OF A BISHOP

[Excerpts from the service for the Consecration of a Bishop are provided below. There are many, many theological points we believe in, and which the bishop is committed to preserving. The statements that were omitted (noted by . . . ) appear on the page that follows. To facilitate reading aloud, the part of “Narrator” has been provided, as well as numbers before the prayers of the Bishop so that part may be shared. If you wish to assign parts, you will need the following: 2 Narrators, 4 Bishops-Elect, 3 Bishop, 3 Priests, a Deacon, “Choir” and “All.” Choose a name for the person being consecrated, and the name of a city.]

**Deacon:** Let us attend!

**Priest:** The most God-loving, elect and confirmed Archimandrite N is led forth for consecration to the bishopric of the See of N.

**1 Bishop:** For what reason have you come, and what do you ask of us?

**1 Bishop Elect:** The laying on of hands, unto the grace of the office of bishop, Most Reverend Masters.

**1 Bishop:** And how do you believe?

### THE FIRST CONFESSION OF FAITH

**1 Bishop Elect:**

(a . . . ) I accept the decisions of the Seven Holy and Ecumenical Councils, which were convened for the protection and safeguarding of all the Orthodox dogmas of the Church. And I confess, accept and protect all of the

canons which have been promulgated and decided upon, and all the protocol which the Holy Fathers have formulated in different places and times. I accept all that they accepted, and I reject all that they have rejected.

I commit myself to the preservation of the peace of the Church and for the remainder of my life I will never teach anything which contradicts the teachings of the Church in any way. I will obey and follow the directives of His Beatitude, the Patriarch of Antioch and all the East; and I shall always uphold and protect the honor of the Patriarchate of Antioch all the days of my life.

**Priest 1:** Command!

**Priest 2:** Command!

**Priest 3:** Bless, Holy Master, him who is brought to you.

**1 Bishop:** +The grace of the Holy Spirit be with you.

**Choir:** Many years to you, Master!

**1 Bishop:** Explain to us in greater detail what you believe concerning the ineffable Holy Trinity.

**THE SECOND CONFESSION OF FAITH**

**2 Bishop Elect:**

I believe in one God in Three Persons – by which I mean the Father, the Son, and the Holy Spirit. I believe he is divided in regard to his characteristics but not divided in essence. Therefore He is one Trinity Himself, and individual Himself. For the one is called the Father, and the other is called Son, and the other is called Holy Spirit. (b. . .)



Bishop Joseph blesses the faithful with two candlesticks, one with two candles called dikiri and the other with three called trikiri--the first symbolizing the two natures of Christ, the other symbolizing the three persons of the Holy Trinity.

**3 Bishop Elect:**

Therefore, I believe that the Word of God is equal to the Father in eternity beyond time, who is neither contained nor confined, and that He descended to our nature and took from the Virgin, who is along pure and immaculate, all of fallen man, to grant the world salvation and grace according to His compassion. (c. .)

**4 Bishop Elect:**

For He deigned to thirst – and He was thirsty; he deigned to tire – and He was fatigued; he deigned to die – and He suffered death. He died, freely accepting death for our sake, without the suffering of His divine nature. For He who takes away the sin of the world was not subject to death, but He willingly accepted death to save us all from the devouring hand of death, and to offer us to His Father by His blood. Wherefore death encountered human flesh and was trampled down by divine power, and the souls of the righteous, which were chained by death from the beginning of time, were liberated by Him. (d. . . .)

**5 Bishop Elect:**

And He will come again to judge the living and the dead, both the righteous and the wicked. The righteous will be rewarded according to their virtuous deeds and with the Kingdom of Heaven for what they have suffered here. But the sinners will be punished by eternal suffering in hell’s

fire which is without end, from which we may all be delivered according to the promise and incorruptible blessings of our Lord Jesus Christ. Amen.

**Priest 1:** Command!

**Priest 2:** Command!

**Priest 3:** Bless, Holy Master, him who is brought to you.

**2 Bishop:** The grace of the Holy Spirit be with you, enlightening you and endowing you with wisdom all the days of your life.

**Choir:** Many years to you, Master!

**2 Bishop:** Explain to us in greater detail what you believe concerning the incarnation of the Son and Word of God, and how many natures you believe that Christ has.

**THE THIRD CONFESSION OF FAITH**

**6 Bishop Elect:**

(e. . . .) And I believe those traditions and narrations concerning the One Catholic and Apostolic Church which we have received from God and from the men of God. 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.

Furthermore, I confess the One Person, the Word made flesh; and I believe and proclaim that Christ is one and the same in two natures after His incarnation, preserving those things which were in them and from them. Therefore, also, I adore two wills, in that each nature retains its own special will and its own action.

**7 Bishop Elect:**

I reverence, relatively, but no in the way of worship, the divine and reverence-worthy images of Christ Himself, and of the all-undefiled Mother of God, and of all the Saints, addressing to their originals the honor shown to them. I reject as ill-advised those who think otherwise. (f. . . .)

I literally and truly confess our Sovereign Lady, Mary the Theotokos, as having borne in the flesh one of the Trinity,

even Christ our God. May the same be my helper, protector, and defender, all the days of my life. Amen.

Orient is His name, whom magnifying we call the Virgin blessed.

I, Archimandrite *N*, chosen by the grace of God for the See of *N*, have signed this confession of my faith with my own hand.

**Priest 1:** Command!

**Priest 2:** Command!

**Priest 3:** Bless, Holy Master, him who is brought to you.

**3 Bishop:** +The grace of the All-holy and Life-giving Spirit, through my humility, exalts you, most God-loving Archimandrite \_\_\_\_\_ to be the Bishop of the See of \_\_\_\_\_.

**Choir:** Many years to you, Master!

**3 Bishop:** +The grace of the holy Spirit be with you, now and ever and unto ages of ages.

**Choir:** Many years to you, Master!

**1 Narrator:** *The Bishop-elect is led into the sanctuary where he dons his priestly vestments and stands praying in the chapel on the south of the Altar table until the time of his consecration.*

## THE CONSECRATION

**Narrator:** *Following the proclamation of the Presiding Bishop's Phimi, the Bishop-elect is led to the solea and brought to the Holy Doors.*

**Priest 1:** Command! *(addressed to the laity)*

**Priest 2:** Command! *(addressed to the clergy)*

**Priest 3:** Command, Holy Master!

**1 Narrator:** *With the Presiding Bishop enthroned on the north side of the Altar Table, the Bishop-elect is led around the Altar table three times by the other Bishops as they chant:*

**Bishops:**

- O Isaiah, dance your joy, for a Virgin is with child and has borne a son, Emmanuel, both God and man; and



Bishop Basil with Staff (crozier)

- Ye Holy Martyrs, who fought the good fight and have received your crowns: entreat ye the Lord that He will have mercy on our souls.

- Glory to Thee, O Christ our God: the Apostles' boast and the martyrs' joy, who preaching was the consubstantial Trinity.

**1 Narrator:** *The Bishop-elect kneels before the Altar Table and the Presiding Bishop opens the book of the Holy Gospels and, with the writing downward, places it upon the head of the Bishop-elect. The other Bishops hold the book of the holy Gospels with their left hands and the Presiding Bishop places his omophorion upon the book of the holy Gospels. All of the Bishops place their right hands upon it.*

**Deacon:** Let us attend!

**1 Bishop:** By the election and approbation of the most God-loving Bishops and the most reverend Priests;

The grace divine, which always heals that which is infirm, and completes that which is wanting, elevates through the laying-on of hands, *N*, the most God-loving Archimandrite, duly elected, to be the Bishop of the See of *N*. Wherefore, let us pray for him, that the grace of the All-holy Spirit may come upon him.

**1 Narrator:** *While the "Lord, have mercy" is chanted slowly and softly, the Presiding Bishop says the following prayer while another Bishop quietly says the ektenia.*

**2 Bishop:** O Master, Lord our God, who through Thine all-laudable Apostle Paul hast established for us an ordinance of degrees and ranks, unto the service and divine celebration of Thine august and all-spotless mysteries upon Thy holy Altar; first, Apostles, secondly, Prophets, thirdly, teachers: Do Thou, the same Lord of All, who also hast graciously enabled this chosen person to come under the yoke of the Gospel and the dignity of a Bishop here present, strengthen him by the inspiration and power and grace of Thy holy Apostles and Prophets; as Thou didst anoint Kings; as Thou hast consecrated Bishops: And make his bishopric to be blameless; and



adorning him with all dignity, present Thou him holy, that he may be worthy to ask those things which are for the salvation of the people, and that Thou mayest give ear unto him.

For blessed is Thy Name, and glorified is Thy kingdom, of the Father and of the Son and of the Holy Spirit: now and ever, and unto ages of ages.

**Choir:** Amen. . . .

**3 Bishop** For the servant of God *N*, now consecrated to be a Bishop, and for his salvation, let us pray to the Lord.

That our God Who loveth mankind will grant him to exercise his episcopal office without stain or blame, let us pray to the Lord. . . .

**1 Bishop:**

(g. . . ) Do Thou, the same Lord, make this man also, who hath been proclaimed a steward of the episcopal grace, to be an imitator of Thee, the true Shepherd, Who didst lay down Thy life for Thy sheep; to be a leader of the blind, a light to those who are in darkness, a reprov-er of the unwise, a teacher of the young, a lamp to the world: that, having perfected the souls entrusted unto him in this present life, he may stand unashamed before Thy throne, and receive the great reward which Thou hast prepared for those who have contended valiantly for the preaching of Thy Gospel.

**2 Bishop:** For Thine it is to show mercy, and to save us, O our God, 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

**2 Narrator:** *The book of the Holy Gospels is now closed and placed on the antimension and the newly consecrated Bishop stands to be vested by the other bishops.*

**Bishops:** Axios! He is worthy! **All:** Axios! He is worthy!

**2 Narrator:** *The newly consecrated Bishop now exchanges the Kiss of Peace with his brother Bishops. After they proceed to their thrones at the High Place, the*

*Divine Liturgy continues from the prokeimenon of the Epistle.*

## THE INVESTITURE

**2 Narrator:** *After “Blessed be the Name of the Lord...” the Bishops come to stand before the Holy Doors. The Presiding Bishop places the miter upon the head of the newly consecrated Bishop and presents him with the pastoral staff saying:*



Bishop Alexander on Bishop’s Throne, wearing mitre.

**3 Bishop:** Receive the pastoral staff, that you may feed the flock of Christ entrusted to you: and be a staff and support to those who are obedient. But lead the disobedient and wayward to correction, to gentleness and to obedience; and they shall continue in due submission

**2 Narrator:** *The newly consecrated Bishop delivers his homily and gives the dismissal of the Divine Liturgy as the clergy, choir and laity chant:*

**All:** O Lord, preserve our Master and Chief Shepherd! Many years to you Master! Many years to you, Master! Many years to you, Master!

**Priest 1:** Through the prayers of our Holy Master, Lord Jesus Christ our God, have mercy upon us and save us.

**Choir:** Amen



## Omitted from the Service of the Consecration of a Bishop

Here are the many other statements to which the Bishop-elect must attest during the service.

a. 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 worlds, Light of Light, Very God of Very 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 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 at the right hand of the Father; and he shall come again with glory to judge the quick and the dead, whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and Giver of Life, Who proceedeth from the Father, Who with the Father and the Son is worshipped and glorified, Who spake by the Prophets. And I believe 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.

b. The Father is unbegotten, without beginning, for nothing was before Him. He always was, and without beginning, God. He is without beginning for He did not receive His existence from any save Himself. Therefore I believe that the Father is the cause of the Son by begetting, and the origin of the Spirit by generation, without there being any separation or change among them except difference in Person, and that the Father begets the Son and generates the Holy Spirit. The son is begotten of the Father alone, and the Holy Spirit proceeds from the Father. I believe in one beginning, and I know the Father as the one cause of the Son and Spirit.

I believe that the Son is begotten before all ages without limit and it before everything: not as if He were the first of all creation, and not as if He were the first to be created. No! For this is the wicked belief of Arius. For that condemned man blasphemed by saying that the Son and Holy Spirit were created. But I do believe that the Son is begotten from the One who has no beginning, for there could never be two beginnings.

The Holy Spirit shares with the Son in beginning for both the Son and Holy Spirit have their cause in the Father – the Son by begetting and the Holy Spirit by procession. For the Father does not separate Himself from the Son, neither does the Son separate Himself from the Holy Spirit, nor does the Holy Spirit separate Himself from the Father and Son. But the Father is Himself fully expressed in both the Son and the Holy Spirit; and the Son is fully expressed in the Father and the Holy Spirit; and the Holy Spirit is fully expressed in the Father and the Son. For all are united without separation, yet distinct persons in that unity.

c. This was accomplished by the union of the two natures – not as if the Child matured with additions little by little, and not as if the natures were united with confusion, by mingling or mixture; and not as if the Word came after He became a grown man, nor that unity of natures took place as something separate, as Nestorius taught, the one whom God condemned and cast away.

And not as if He was without mind and soul, as Apollonarius taught, who is himself without any mind, and who carelessly said that theology is sufficient without reason. I believe that He is perfect God and perfect man; that is to say, He is both God and man – man with soul and mind. Yet after the union of the two natures, He retains all His natural characteristics. In participating in the Word, His divine and human natures did not change.

He is Himself one person of two natures and two wills, preserving what is of Him and what is in Him, the one Jesus Christ our God. He is naturally of two wills, not rationally. I further believe that He suffered in the flesh as

God. And I believe that He took upon Himself all of our infirmities and conflicts in our nature except sin: hunger, thirst, fatigue, tears and the like. Those were in Him, not determinantly like in us, but through obedience of His human nature to His divine nature.

d. And after His resurrection from the dead, and appearances to His disciples for forty days on earth, He ascended into heaven and sits at the right hand of the Father. In saying “the right hand of the Father” I do not mean spatial right hand or confinement, but I mean by “right hand” His glory which is without beginning and end. For the glory which was the Son’s before the incarnation is His after the incarnation as well. For his holy body is worshipped together with His divine essence, not without any mingling in the Holy Trinity. No! For the Holy Trinity remained Trinitarian after the union of the Only-begotten Son, whose holy body is still united and remains with the Father, now and for ever.

e. I believe in one God; the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. For He is without beginning, unbegotten and without cause, but is Himself the natural beginning and cause of the Son and the Spirit.

And I believe in his Only-begotten Son, without mutation and without time begotten of Him, being of one essence with Him, by whom all things were made.

And I believe in the Holy Spirit, who proceeds from the same Father, and with Him is glorified as coeternal, being of one essence with Him, and equal in glory, and enthroned together with him, the Author of Creation.

I believe that one of the same super-substantial and life-giving Trinity, the Only-begotten Word, came down from heaven, for us men, and for our salvation, and was incarnate of the holy Spirit and the Virgin Mary, and was made man; that is to say, was made perfect man, yet remaining God, and in nowise changing His Divine essence by His participation in the flesh, neither being transmuted into anything else; but without mutation assuming man’s nature, He therein endured suffering and death, being free in His divine nature from every suffering. And on the third day He rose again from the dead; and ascended into heaven, and sits at the right hand of His God and Father.

f. And I excommunicate Arius and his followers and those who participate with him in his wicked belief. And I excommunicate Macedonius and his followers, who are appropriately called “rejectors of the Spirit”. Likewise I excommunicate Nestorius and the propounders of all heresies. I reject all who agree with them in their error, and I publicly proclaim them excommunicated. All heretics are excommunicated! All heretics are excommunicated!

g. O Lord our God, Who, forasmuch as it is impossible for the nature of man to endure the essence of the Godhead, in Thy providence hath instituted for us teachers of like nature with ourselves, to maintain Thine Altar, that they may offer unto Thee sacrifice and oblation for all Thy people;