

**THE OFFICE FOR RECEIVING INTO THE ORTHODOX CHURCH SUCH PERSONS
WHO HAVE NOT PREVIOUSLY BEEN ORTHODOX
BUT YET RECEIVED VALID BAPTISM IN THE NAME
OF THE FATHER AND OF THE SON AND OF THE HOLY SPIRIT**

First of all, let the penitent(s) 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, their) errors. Then he (she, they) must be convinced of them. Afterward, let him (her, them) 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, them) to confess all his (her, their) sins, as many as he (she, they) can remember from his (her, their) youth. And the Bishop shall not give him (her, them) absolution immediately; but after the instruction and confession, he shall go with him (her, them) to the church and shall place him (her, them) before the doors of the church (in the church narthex).

The Bishop, vested in his Epitracheilion, Omophorion and Mitre, and having in his left hand his pastoral Staff shall take his seat upon his throne (but if a Presbyter — delegated this power by the Bishop — he shall stand at the doors of the church in Epitracheilion and Phelonion).

Hereafter the presiding celebrant is designated “Priest,” whether he be a presbyter or bishop. And having directed the one converting to the Orthodox Faith to kneel, he questions him, saying:

Priest: Do you wish to renounce heretical error and all false doctrine?

Penitent: I do.

Priest: Do you wish to enter into and abide in the communion of the Orthodox Faith?

Penitent: I do.

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

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

And laying his hand upon the bowed head(s) of the convert(s), he recites the following prayer:

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Priest: In your Name, O Lord God of Truth, and of your Only-begotten Son, and of your Holy Spirit, look down upon your servant(s), *N.*, whom you have found worthy to have recourse unto your holy Orthodox Church, and to take refuge under the shelter of her wings. Remove from him (*her, them*) his (*her, their*) former errors, and fill him (*her, them*) with the True Faith, and hope, and love which are in you. Enable him (*her, them*) to walk in all your commandments,

and to fulfill those things that are pleasing unto you; for if a man shall do these things, he shall find life in them. Inscribe him (*her, them*) in your Book of Life. Join him (*her, them*) to the flock of your inheritance, that your holy Name may be glorified in him (*her, them*), together with that of your beloved Son, our Lord Jesus Christ, and of your Life-giving Spirit. Let your eyes ever look upon him (*her, them*) with mercy, and your ears hearken unto the voice of his (*her, them*) supplication. Make him (*her, them*) to rejoice in the works of his (*her, their*) hands, that he (*she, they*) may confess you, worshiping and glorifying your great and exalted Name, and ever praise you all the days of his (*her, their*) life, for all the Powers of Heaven hymn you, and yours is the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

People: Amen.

After this, the Priest says to the convert:

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

And he (she, they), having turned to the west, hold(s) his (her, their) arms outstretched, and the Priest questions him (her, them):

Priest: Do you renounce all heretical errors and cast them off because they are contrary to God and His Truth?

Penitent: I renounce all heretical errors, and I cast them off, because they are contrary to God and His Truth.

Priest: Do you renounce all heretical associations, traditions, rules, and all teachers and their doctrines contrary to the Holy Orthodox-Catholic Church, and cast them off?

Penitent: I renounce them and cast them off.

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

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

Then, turning him (her, them) to the east, the Priest says to him (her, them):

Priest: Have you renounced all heretical errors?

Penitent: I have renounced them.

Priest: Do you desire to be joined unto the Orthodox-Catholic Church?

Penitent: I desire it with all my heart.

Priest: 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?

Penitent: 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, they) makes one low bow to the ground, and recites the Symbol of Faith:

Penitent: 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 from Light, true God from 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 on the third day he rose again, according to the Scriptures, and ascended into heaven, and is seated at the right hand of the Father; and he shall come again with glory to judge the living and the dead; and his 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 has spoken through 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.

Priest: Blessed is God, who enlightens every man who comes into the world, now and ever and unto ages of ages!

The priest continues:

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

Penitent: 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 Orthodox-Catholic Church, our Mother, has held and holds.

I believe and I confess that the Church is the Ark of our Salvation and the Mystery, hidden from everlasting and unknown even to the angels. In and through the Church of the New Testament and her sacramental life, including Baptism, Chrismation, the Eucharist, Penance, the Priesthood, Marriage and Holy Unction, instituted by the Lord Christ, I confess that all of life is sanctified and redeemed and offered up to God.

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, unto healing of soul and body and unto life eternal.

I believe and I confess that it is right to honor and invoke the Saints who reign with Christ in Heaven, according to the understanding of the Holy 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, 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 worthy to possess and to honor, not unto idolatry, but 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 this life in the Faith, are favorably accepted, through the mercy of God.

I believe and I confess that power has been given by Christ the Saviour 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 reverend Archbishop, N., [or Most-blessed Metropolitan, N., or Bishop, N. — the Bishop of the Diocese within which the Office is performed], as the Shepherd of the Orthodox Church, and to the pastors appointed by him and to his successors.

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

Priest: 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(s) into the church and sets him (her, them) on the Solea, where upon a table is laid the Holy Gospels, And when he (she, they) has (have) taken his (her, their) place, the convert immediately releases the end of the Omophorion (or Epitracheilion,) from his (her, their) hand. As they enter the church, the clergy or a reader recite Psalm 66(7):

Psalm 66(7)

Reader: O God be gracious unto us and bless us, and make your face to shine upon us, and have mercy on us, that your way may be known upon the earth, and your salvation among all nations. Let the peoples give praise unto you, O God; let all the peoples give praise unto you. Let the nations rejoice and be glad, for you shall judge the peoples with equity, and guide the nations

upon the earth. Let the peoples give praise unto you, O God; let all the peoples give praise unto you. The earth has yielded its fruit. Do you bless us, O God, O our God. Do you bless us, O God; and let all the ends of earth fear Him.

And when the Psalm is finished, the Priest commands the convert(s) to kneel down before the Holy Gospels and chants the following verses:

Priest: Send forth your spirit, and they shall be created; and you shall renew the face of the earth.

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

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

Save, O my God, your servant that hopes in you.

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 you.

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

And with all compunction, the Priest prays:

Priest: O Lord God Almighty, who alone are holy and rests in the Saints, who in your great and incalculable love for mankind sets before sinners diverse images of repentance and, unto them that have gone astray from the Truth, shows the right path unto knowledge of you, 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 you, we glorify you, and we magnify you, that you have now shone in the heart of this (*these*), your reason-endowed creature(s), *N.*, the light of knowledge of your Truth, and have vouchsafed him (*her, them*) to make haste to your One, Holy, Catholic and Apostolic Church. Shine therefore, O Master, we humbly beseech you, in his (*her, their*) heart(s) with the perfect light of the grace of your Holy Spirit unto the illumination of understanding of the truth of your Holy Gospel. Grant that he (*she, they*) sincerely, irrevocably and without deceit unite himself (*herself, themselves*) to your Holy Catholic Church, and truly accept and confess the Orthodox Faith. Number him (*her, them*) with your chosen Flock. Make him (*her, them*) a pure vessel and the abode of your Holy Spirit, that, ever being guided and directed by the same, he (*she, they*) may preserve your saving commandments, and that doing your good, acceptable and perfect Will, he (*she, they*) may be counted worthy to receive your heavenly good things, together with all them that are well-pleasing in your sight. For you are a God of mercy and compassion and love for mankind, and wills that all men should be saved, and unto you 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.

People: Amen.

And after the Prayer, the Priest commands him (her, them) to stand, saying:

Priest: Rise, and stand aright; stand with fear.

And he (she, they), rising, say(s):

Penitent: This true belief of the Orthodox Faith, which I now voluntarily confess and sincerely hold, I will firmly maintain and confess whole, in its fullness 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 fulfill 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 Priest gives him (her, them) the Holy Gospel and Cross to kiss. After he (she, they) has (have) kissed them, the Priest says:

Priest: Blessed is God, who wills that all men should be saved and should come unto the knowledge of the Truth. Blessed is he unto the ages of ages!

People: Amen.

After this he says to him (her, them):

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

And he (she, they) kneel(s) and bows his (her, their) head, with eyes cast down. Then the Priest absolves him (her, them) in the following manner:

Priest: 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 may he through me, by his almighty power given unto me, an unworthy Bishop (or **Presbyter**), 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, them):

If the convert has come from them that have the Anointing with Chrism:

Priest: 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.

But if he (she, they) comes from them that do not have the Anointing with Chrism, he says this:

Priest: 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 immediately rising, the penitent stands with all compunction, and the Priest begins the Order of Holy Anointing.

**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, the Priest stands before the table in the center of the solea upon which are placed the vessel with the holy Chrism, a sponge (possibly an anointing-brush, if it be the custom to use one) and, in a small vessel, warm water for wetting the sponge (that the areas anointed with the holy Chrism may be wiped off). On the table that has been prepared, also are placed the Holy Gospels, the Life-creating Cross and two lit candles in candlesticks.

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

Deacon: Bless, Master.

Priest: 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.

People: Amen.

And immediately they sing the following Sticheron. Tone 6:

Clergy: O Heavenly King, the Comforter, the Spirit of Truth, Who are present everywhere, fulfilling all things, Treasury of Blessings and Source of Life: Come and abide in us, cleanse us of all stain, and save our souls, O Good One.

Deacon: In peace, let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: For the peace of the whole world, for the stability of the holy Churches of God and for the union of all, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For this holy church and for those who enter it with faith, piety and the fear of God, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For our Most Blessed Bishop (*Archbishop, Metropolitan, Patriarch*) (N.) _____, the venerable priests, the deacons in Christ and for all the clergy and people, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For the President (*or, Prime Minister*) of our country, for all civil authorities, for the armed forces and for all those in the service of our country, let us pray to the Lord.

People: Lord, have mercy.

Deacon: That through the anointing with the all-holy, beneficial and all-perfect Chrism, divine power may be granted to the servant(s) of God, *N.*, who is (*are*) 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 the world, let us pray to the Lord.

People: Lord, have mercy.

Deacon: That he (*she, they*) may be (*a*) valiant and victorious soldier(s) 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.

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: That grace may be granted to him (*her, them*), by the anointing of the all-holy Chrism, that with boldness, without fear, and unashamed he (*she, they*) 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.

People: Lord, have mercy.

Deacon: That he (*she, they*) 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.

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: That he (*she, they*) may ripen unto a perfect man, unto the measure of the stature of the fullness 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.

People: Lord, have mercy.

Deacon: That he (*she, they*) and we, with him (*her, them*) may be delivered from all danger, affliction, anger and need, 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.

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: Remembering our most holy, pure, most blessed and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints ...

(As this remembrance is intoned, the people may sing the refrain to the Birthgiver of God:)

People: Most holy Birthgiver of God, save us.

Deacon: ... let us offer ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

Priest: Blessed are you, O Lord God Almighty, Fountain of good things, Sun of righteousness, who shines unto them that are in darkness the light of salvation, through the manifestation of your Only-begotten Son, and our God, and who grants unto us who are unworthy, blessed cleansing in Holy Water, and divine sanctification in life-giving Anointing, and who now are well pleased for this (*these*), your servant(*s*), *N.*, to come unto the knowledge of your Truth and to make haste unto your deep compassion, to be joined to your elect Flock, and who grants unto him (*her, them*) remission of sins through me, your unworthy servant. Do you yourself, O Master, O compassionate King of All, grant him (*her, them*) also the seal of your Holy, All-powerful, and Worshiped Spirit, and the communion of the holy Body and precious Blood of Jesus, your Christ. Keep him (*her, them*) in your sanctification; confirm him (*her, them*) in the Orthodox Faith; deliver him (*her, them*) from the evil one and all his devices; and preserve his (*her, their*) soul(*s*) in purity and righteousness, through the saving fear of you, that, in every deed and word, being acceptable unto you, he (*she, they*) may become a child and heir (*children and heirs*) of your heavenly Kingdom.

For you are our God, the God of mercy and salvation, and unto you 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.

People: Amen.

And, immediately after the Prayer, he anoints with the holy Chrism the one who has been newly united, 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:

Priest: The seal of the gift of the Holy Spirit.

People: Amen.

And when this has been done, we continue:

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Priest: O Lord our God, who have vouchsafed to show this *(these)*, your servant(s), *N.*, perfect, through the True Faith which is in you, and through the seal of the gift of the Holy Spirit, in your holy and most-heavenly Anointing: Do you, O Master of all, preserve in him *(her, them)* the True Faith, bring him *(her, them)* up in righteousness and truth, and adorn him *(her, them)* with all your gifts.

For you are our God, and unto you 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.

People: Amen.

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

Priest: You are baptized. You are illumined. You are sanctified: in the Name of our Lord Jesus Christ, and by the Spirit of our God. You have 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.

People: Amen,

Priest: Peace be unto all.

People: And to your Spirit.

Deacon: Bow your heads unto the Lord.

People: To you, O Lord.

And all bow their heads. The priest prays over their heads:

Priest: He *(she, they)* who has *(have)* put on you, Christ and our God, now bow(s) his *(her, their)* head(s) unto you, together with us. Keep him *(her, them)* always (a) warrior(s) invincible in every attack of those who struggle against him *(her, them)* and us. And show all of us victors even unto the end, through your incorruptible crown.

For yours it is to show mercy and to save, and unto you do we send up glory, together with your Father who is without beginning, and your Most-holy, Good and Life-giving Spirit, now and ever, and unto the ages of ages.

People: Amen.

Deacon: Have mercy on us, O God, according to your great goodness, we pray you, hear us and have mercy.

People: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Deacon: Again we pray for our Most Blessed Bishop (*Archbishop, Metropolitan, Patriarch*) (*N.*) _____ and for all our brothers in Christ.

People: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Deacon: Again we pray for the President (*or, Prime Minister*) of our country, for all civil authorities, for the armed forces and for all those in the service of our country.

People: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Deacon: Again we pray for mercy, life, peace, health, salvation, visitation, forgiveness and remission of the sins of the servant(*s*) of God *N.*, the Sponsor(*s*).

People: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Deacon: Again we pray for the newly-illuminated servant(*s*) of God, *N.*, that he (*she, they*) 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, their*) life.

People: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Priest: For you are a merciful God, and the Lover of Mankind, and unto you 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.

People: Amen.

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

People: 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. Lord, have mercy. Lord, have mercy, Father (*or Master in the case the celebrant is a bishop*), bless.

And the celebrant gives the Dismissal, including in the commemorations the patron(s) of the newly illumined.

And he (she, they) that has (have) received Chrismation partakes of the Most precious Mystery of the Body and Blood of the Lord at the Divine Liturgy.

RENUNCIATIONS FOR THOSE FROM THE ROMAN CONFESSION

Celebrant: Do you renounce the false doctrine that, for the expression of the dogma touching the Procession of the Holy Spirit, the declaration of our Savior Christ himself, “who proceeds from the Father,” does not suffice; and that the addition, of man’s invention, “and from the Son,” is required?

Answer. I do.

Celebrant: Do you renounce the erroneous belief that it does not suffice to confess our Lord Jesus Christ as the head of the Universal Church; and that a man, to wit, the Bishop of Rome, can be the head of Christ’s Body, that is to say, of the whole Church?

Answer. I do.

Celebrant: Do you renounce the erroneous belief that the holy Apostles did not receive from our Lord equal spiritual power, but that the holy Apostle Peter was their Prince; and that the Bishop of Rome alone is his successor; and that the Bishops of Jerusalem, Alexandria, Antioch and others are not, equally with the Bishop of Rome, successors of the Apostles?

Answer. I do.

Celebrant: Do you renounce the erroneous belief of those who think that the Pope of Rome is superior to the Ecumenical Councils, and infallible in faith, notwithstanding the fact that several of the Popes have been heretics, and condemned as such by the Councils?

Answer. I do.

Celebrant: Do you renounce all the other doctrines of the Western Confession, both old and new, which are contrary to the Word of God, and to the true tradition of the Church, and to the decrees of the seven Ecumenical Councils?

Answer. I do.