

Ορος και Εκθεσις
της Πιστης της Αγίας Ορθοδοξίας Καθολικης
κατα το Συμβολον το Οικουμενικον

**A Definition and Exposition
of the Holy Orthodox Catholic and Apostolic Faith
According to the Ecumenical Symbol**



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1. I believe in one God, the Father Almighty,

Who is the true Father, the sole, indivisible, Hypostatic Source(αρχη), Fount(πηγη), Cause(αιτια), and Principle(αρχη) of the Subsistence and Unity and Consubstantiality(ομοουσιόσ) of the other Two Hypostases of the Most Holy Trinity, eternally begetting of His own indivisible nature His true, only- and eternally-begotten Son, and eternally causing the Spirit to proceed from Him, the Father alone, in all eternity, and these without any partition, division, diminution, or distribution of the divine nature, which remaineth utterly and ineffably one, without partition, division, or separation, or distribution of the divine nature, nor any communication, nor distribution of His Hypostatic and Distinguishing Property(υποστατικη ιδιοτήσ) of being the Sole Uncaused Cause, Monarchia, and Source and Fount of the Consubstantial Persons of the Son and the Spirit *to* the other Two Persons of the Most Holy Trinity, as occurs in the heretical doctrine of the *filioque*, which teaches not Monarchy but polyarchy and anarchy, and that the same one divine and indivisible nature is therefore wholly and without partition or division in Each Hypostasis, the Father, the Son, and the Holy Ghost;

Moreover this Our Heavenly Father is Almighty, Good, Sovereign, Just, Eternal, Wise, Merciful, and all such eternal and Uncreate Energies as are revealed of Him in the Holy Scriptures, Who, being both the Ancient of Days and Well-Spring of Eternal life, is in His divine and imparticipatable essence beyond all the capacity of human dialectic to measure or to circumscribe: ineffable, inconceivable, indescribable, and Who is infinite and limitless in all His infinite, limitless, and uncreate and participatable perfections and energies;

2. Creator of Heaven and Earth, and of all things visible and invisible,

Who, being Uncreate and without beginning, did create and is the beginning of all things, Who, by the activity of His most perfect will, doth ever sustain all things at each moment, but not by any emanation or overflowing or effluence of His divine and imparticipable and uncreate essence into creation, but by His willing to come into existence that which was-not; and which is not divine in any way; and this creation moreover truly began to exist when it did not exist;

Who moreover created the order of intelligent beings, the intelligent bodiless powers, to serve Him, which bodiless powers possess true subsistence, faculty of intelligence and will, and are truly subsistent, and not merely metaphors for qualities, nor merely human beings who were once alive, but wholly different orders of being;

And further, Who, created man as His especial creation, His very image and likeness, both in soul and in body, and that the image of God which is in man appertaineth to man's nature and essence, and that the likeness appertaineth to his person and hypostasis;

Furthermore, I do not believe nor do I confess that the essence of man evolved, was transformed, mutated, or metamorphosed from any other species nor in any way from his first creation mutated, save only by that inheritance of moral and physical corruption from Adam and Eve; nor do I believe nor do I confess that, in his first creation, man was taken and transformed, mutated, or metamorphosed from any other living species, nor do I believe that man has monkeys, fish, reptiles or rocks as his ancestors as the false religion of evolution teacheth, for if that were the case, Our Lord would be consubstantial, in His human nature, not only with all men but with those other creatures from whom man allegedly evolved, and one would thus confess Him to be consubstantial with rocks, fish, trees and such; but man was truly fashioned by God from the dust of the ground and the breath of Life breathed into him by the Spirit of God, Who is the Life-Giving Spirit;

Moreover, I believe that the clear testimony of the Holy Scripture, as understood always, everywhere and by all our Holy and Orthodox Catholic Fathers, and that the clear canonical liturgical Tradition of the Holy and Divine Liturgy in all its Orthodox and canonical rites, is that man was first created one pair, and only one pair, of First Parents, Adam and Eve, and that all humanity in all times and places whatsoever is descended from them, and is therefore consubstantial with them, all objections and difficulties notwithstanding; and I likewise repudiate as spurious and un-Orthodox any attempt to reconcile the Holy Scriptures, the liturgical and patristic Tradition of the Church, with changings theories of human science in any way as to suggest or entail the compromise or dilution of the above principles, and especially repudiate that attempt to do so which appeals fallaciously to the writings of the Holy Fathers Basil of Caesaria or Ambrose of Milan, who clearly did teach a real Adam and Eve;

3. And in One Lord Jesus Christ, the Only-Begotten Son of God; Begotten of the Father before all ages, (God of God), Light of Light, True God of True God; begotten not made, consubstantial(or of one essence) with the Father;

Who with the Father and the Most Holy Spirit is One God according to His Eternal and Uncreate and unparticipable essence, but that in this Most Holy Trinity there are not Three Gods, but One God in Three Hypostases; Who, in His Eternal and Uncreate Hypostasis, being Only-Begotten from His Unbegotten Father before all ages, times, places, and before the creation of all that is visible and invisible -- including all times and spaces -- is truly Begotten eternally from the Father, eternally and ineffably, and is therefore consubstantial, or of one and the same identical essence with Him, since like cannot beget unlike; Who being thus begotten from and consubstantial with the Father possesseth and is in His Person and Hypostasis all the fulness of all deity and godhead(θεοτήσ) and all the infinite and limitless perfections of the infinite and uncreate and divine and eternal energies, without division or diminution or distribution or partition of the divine and more-than-essential essence, and without confusion of His Person, or the hypostastic characteristic(υποστατική ιδιοτήσ) of Begottenness and Generation-from-the-Father, with the Father(Who alone in the Most Holy, Consubstantial, Indivisible and Tri-Hypostatic Trinity is Unoriginate and Without-Source or -Origin or -Cause), or with the Most Holy and Life-giving Spirit(Who alone in the Most Holy Trinity Proceedeth from the Father);

4. By Whom all things were made;

Who together with the Father and the Holy Spirit, One God, did create the world from nothing, and according to the pattern of all reasonable principles(λογοι) found in Himself, the True and Eternal Son and Logos(Λογός) of God, revealing all creation to be a revelation of Himself in His Economy(οικονομία);

5. Who for us men and for our salvation:

Became man substantially, with a reasonable soul and flesh and complete human nature and will wholly, perfectly, completely and totally united, that is to say, subsisting in his eternally-Begotten Person and Hypostasis, and without subsisting in any created or merely human hypostasis or person, as the impious heretic Nestorius taught; but rather, that His human nature, being perfect, whole, and entirely complete in its subsistence in Him(εν αυτω) is truly consubstantial with Adam and Eve and with all men in all places and times; that He is therefore One Son of God, both God and man, worshipped in both natures with one indivisible worship and adoration, neither confounding the substances nor dividing the Person; but rather, that each nature with all the natural operations(φυσικαι ενεργειαι) proper to it, intact and whole, was in Him and His Hypostasis united by subsisting in His One Eternal Person, not by conversion of the humanity into godhead nor of the godhead into the humanity, but by taking up of humanity into His Person and therefore into His godhead, each nature preserving in that union its natural operations and natural wills(φυσικαι θεληματα); Who is therefore of

and in two natures, two wills, and two operations, human and divine; and as the celebrated figure of the Fathers, like a sword heated in fire, thus conjoining in One Hypostasis the nature of fire and the nature of iron; and conjoining the operation of burning and of cutting into the cutting burn and burning cut, as St. Maximus the Confessor saith; and that, as such; as God He hath no Mother, and that as Man He hath no Father, but as God The Son Incarnate He hath both Father and Mother; and Who in His One Person willed and effected in each nature, the divine and the human, all things in such wise as to redeem, sanctify, and deify all the stages of life and operations of the human nature from conception to death, and did thereby reveal it in its natural state to be, in and through Him only, without sin, the fit means of deifying communion with God, as the following articles of our Oecumenical Symbol of the Faith detail and confess:

The whole of Salvation, Redemption, and Deification is in the Whole Incarnate Economy of Our Lord, God, and Saviour Jesus Christ, and in Him alone, Who:

a. Came down from heaven:

Neither leaving it as moving from one place to another, nor leaving “behind” any operation or attribute of His divine nature, ever being One with the Father in Heaven; but rather that in His Whole Person with the whole nature and operation of the godhead, He condescended and humbled Himself to become what He was not, to wit, man, while remaining what He was, to wit, God; and all this for our salvation;

b. and was incarnate by the Holy Ghost and the Virgin Mary

In human generation after a divine mode of existence(τροπὸν υπαρξέωσ), i.e., without human seed from any human father, from her whose virginity was inviolate before, during, and after His divine conception and birth according to the flesh; and that His Mother is therefore truly Theotokos and Mother of God according to the flesh of the One Son of God in Whom both the human nature and the divine nature are united, and in Whom is their mutual, single, and indivisible Hypostasis and Subsistence; that She therefore is the fulfillment of all prophecy spoken by the fathers and prophets of old who spake of the Temple and Gate of God by which God enters and leaves while the Gate remained shut, that Her womb is therefore revealed as more spacious than the heavens since it contained Him Who cannot be contained; that She is the Ladder of Jacob, the True Ark and Mercy-Seat of God shown meet for the dwelling-pleace of His presence; and I believe and confess that he is not an Orthodox Christian who presumes rightly to adore and to worship the Son without venerating rightly His Mother;

And I believe and confess that the Ever-Virgin Mary, truly Theotokos and Mother of God, is to be invoked and her intercessions sought, and firmly believe and confess that She is not properly described or depicted in the Holy Ikons, nor to be venerated nor thought of in any way, by herself alone and independently and separately from Her divine-human Son(θεανθρωπικὸν υιὸσ), but is to be depicted, venerated, and invoked only in Her proper relationship to Her Son; and therefore I do also believe and confess that

Roman Catholic statuary and other such “holy pictures” and “representations” which do thus depict Her do improper veneration by coming close to, if not actually being, adoration of the creature and performance of idolatry, and thus that the implied doctrine of the practices of the papal church does great injury to the pious, true, and Orthodox veneration of the Holy and Ever-Virgin Mother of God and is clean contrary to the Orthodox Catholic Faith precisely because it does so separate the Mother of our Lord, God, and Saviour Jesus Christ, and thereby the reason for her proper veneration, from Our Lord, God, and saviour Jesus Christ;

And I likewise absolutely repudiate the spurious dogma of the Roman church of the “Immaculate Conception”, since it depends upon an equally spurious and false opinion of the celebrated and blessed Augustine of Hippo Regius, that the inheritance from Adam and Eve, in addition to natural corruption and death and the tendency to sin, is that of a natural moral guilt and culpability for Adam’s and Eve’s sin, *idem est*, of guilt, of sin and culpability inherent in and attributed to the human nature inherited from Adam and Eve and the loss of God’s grace. I affirm that the inheritance from Adam and Eve is solely the natural corruption and death which resulted from their sins with its consequence of the inherited tendency to sin; I do also confess therefore that Mary is immaculate, not as confessing the heresy of the Roman church and others and of the Augustinian doctrine of original guilt upon which it depends, which saith that She was preserved from the taint of original guilt, that He Who was born from her might therefore inherit a sinless humanity, which in this case means a humanity with no relation to Adam; and moreover, I confess that this doctrine is of a piece with the heresy of Julian of Halicarnassus and other Aphthartodoketists, which likewise teaches that the humanity of Our Lord hath no relation to Adam’s progeny, but is that humanity of Adam incorruptible before the Fall in a pretence of maintaining that our Lord voluntarily surrendered it to the Cross;

I confess and do call her “immaculate” as confessing, by this word or similar expressions, that by a special grace of God the Holy Spirit and by dint of her personal askesis She maintained a pure and holy life, yet, that like all men born of Adam, did nevertheless inherit from him the natural consequence of his fall, to wit, Death, and that She therefore is likewise in need of the grace of Christ Her Son’s redemption and salvation in His Crucifixion, Resurrection, and Ascension, in Whom She moreover did truly repose, and by His special care and providence was likewise raised and taken into heaven, since all Ikons of this Great Feast of Her Dormition do depict her soul being taken to glory by Her Son while her body is surrounded by the Apostles; and moreover, I repudiate therefore the notion that the Bodily Assumption is or therefore ever can be imposed as a dogma upon the Orthodox Faithful, but that it is a pious theologoumenon to which many have, and one may subscribe;

And that He, becoming man seedlessly, is made the Second and Final Adam, and she the second and final Eve, and that His Conception and Nativity is “from above”(κατ’

ανωθεν) in fulfillment of the ancient design of Creation, the Flood, and the Exodus, i.e., from the waters of Her Ever-Virgin womb and the effectual operation of God the Holy Ghost overshadowing Her as once He did the waters of Creation; and that this constitutes the christological and typological basis for the Holy and Regenerating Laver of Baptism, even of infants, which is both tomb and womb to the Orthodox Christian;

c. and became man,

With a reasonable soul, intellect, will, body, and all the natural passions appertaining thereunto, subsisting in Him in their true natural state, i.e., without sin and in union and communion with God, and therefore in passionless passion, or “dispassion”(απαθεια), as the Fathers say; consubstantial with all men in all ages and places, by Whose redeeming and deifying Life and Economy, from His seedless conception to the present day and His Dread and Glorious Second Advent, is salvific and deifying to all men since His human nature is consubstantial with all men; Who therefore hath truly redeemed all sorts, conditions, and ages of men, and hath healed and overcome all infirmity and sin, and that in and upon this Catholic fulness of deification(θεωσις) of His Incarnate Economy is founded and grounded the fulness and pillar of truth and salvation which is His Body, the One, Holy, Orthodox Catholic and Apostolic Church and Faith;

Whose deifying humanity is truly offered in the eternal pleading and offering of the sacrifice of His voluntary Passion, Crucifixion, Resurrection, Ascension, and Heavenly Intercession now at the right hand of His Father in the Temple of Heaven not made-with-hands, His Most Holy Risen and Ascended Body and Blood(i.e., His very own human nature), Whose seedlessly conceived, crucified, dead, risen, and ascended humanity is truly, really, and substantially present with all its nature and natural operations, upon the Holy Altar in the Divine and Holy Sacrifice of the Eucharist, which Body and Blood, being once-for-all times united with his godhead in His One indivisible Person and Hypostasis, is deified and deifying to all those who partake thereof in the Most Holy Eucharist; which Eucharist is therefore the true, real, only and proper sacrifice acceptable to God, and not a sacrifice of praise and of thanksgiving only, but of His Very Body and Blood, i.e., His whole human nature-united-in-His-Person-with-His whole godhead, which was sacrificed and is now offered, an unbloody sacrifice;

Wherefore I repudiate as false and Dokeric the doctrine understood by some Romanists and others of the heretical doctrine of the annihilation or adduction of the substance of bread and wine such that only the accidents, or operations, of both remain; likewise, I repudiate as false and Monophysitic the Ubiquity of Christ’s Body and Blood as taught by some Lutherans, in that the communication of idioms(*communicatio idiomatum*, or περιχωρησις) doth not pertain to each nature directly communicating its properties to the other, but, as the Fathers teach the doctrine, solely in and through and by means of the Hypostasis(“ενδιαυποστασις”) of the Eternally-Begotten Son and Word; I likewise repudiate as Dokeristic that false doctrine of the Calvinists called “virtualism”

whereby only the virtues or operations of the Body and Blood are present without the nature which underlies them, for as with the Romanist doctrine of adduction or annihilation, it is impossible, as the Fathers clearly teach, for any nature to be without its natural operations, and vice versa; and I most especially repudiate, as the most base of all false and anti-evangelical doctrines of the Most Holy Eucharistic Sacrifice, that doctrine of the Zwinglians and other Protestants, so-called “Baptists” and other “Evangelicals” that the Body and Blood of Our Lord are present by a kind of mere psychological commemoration or representation of Him made solely in individual men’s minds while sipping grape juice and eating soda crackers, as if, in any of the above-enumerated heresies, the mind or reason of man is sufficient to explain or to effect the Reality of the Mystery, aside from or apart from the direct and divine action of the Most Holy and Life-Giving Spirit;

I believe and confess that the bread and wine are truly bread and wine, but that, after and by means of the Mystery of the Commemoration, the Canon and Epiklesis of the Holy Ghost by an ordained Orthodox Bishop or Priest upon the Holy Gifts and the Church, they become also and in an ineffable manner verily Christ’s Very Body and Blood, His very humanity descended from David, conceived and born of the Holy Spirit and the Ever-Virgin Mary, in which He truly suffered, Whose Body was truly pierced and Whose Blood was truly poured out, in which humanity He truly did die, suffering the division and separation of the soul and the Body from each other, but of neither from His eternal Person and Hypostasis and divine nature; His humanity, body and soul, was therefore in Him truly reunited and did truly rise again from the dead bodily, ascended into heaven, and in which He is seated at the right hand of the Father and in which He shall come again to judge both the quick and the dead; and neither of these, the bread and wine and the Body and Blood, is after the consecration and Epiklesis of the Most Holy Spirit divisible from the other in a kind of “sacramental Nestorianism”, nor to be confused with each other in a kind of “sacramental Eutychianism”, but that each preserves in its union with Him in the Eucharist, by the operation of the Holy Spirit, their natural operations and natures, again, like the sword heated in fire, with cutting burn and burning cut; and that, as the anaphorai and canons of the Divine and Holy Liturgy in every canonical Orthodox Liturgy testify, they are no mere abstract “Bodiness” or “Bloodness” which are present, as some do think, but His very Body and Blood in which the Whole Economy and History of Salvation of our Lord, God, and Saviour Jesus Christ is present, truly and substantially;

Nor do I believe that Our Lord, God, and Saviour Jesus Christ is drug out of heaven at every Mass and made to come hither from whence He now sitteth and reigneth, and intercedeth before His and Our Father in His Risen and Ascended Body and Blood; rather, it is we the faithful who, by the operation of the Most Holy Spirit transmuting bread and wine into His Very Risen and Ascended Body and Blood(i.e., His whole Risen and Ascended human nature), ascend there to heaven to that One Altar, One Priest, One Host and Victim and Lamb, One Sacrifice;

d. and was crucified also for us under Pontius Pilate, He suffered and was buried,

Whose Divine and Eternal Person and Hypostasis did truly suffer and die humanly, as the Hymn *Only-Begotten*(Ο ΜΟΝΟΓΕΝΗΣ) teacheth, and that therefore His Body and His soul at His Death were truly separated from each other, yet that each remained united with His Person and therefore with His divine nature, according to the saying of the Divine Liturgy of Our Father Among the Saints John Chrysostom, “In the Tomb with the Body, in Paradise with the Soul, in Heaven and filling all things as God;”

Whose death in His human nature which is consubstantial with all men is likewise the sole and truly atoning and redeeming death for all human sin, for all men in all times and in all places, and for all sorts and conditions of men no matter how sinful or corrupt; I therefore repudiate and anathematize that heresy of some Calvinists and others which teaches that His Death was only for, or efficacious for, a certain predetermined number of elect individuals which number is less than the totality of all men in all times and places and conditions, because the entire human nature is predestined and foreknown and elected in and by Him both in His deity and His humanity; I confess therefore that no human being has ever lived, lives now, or will ever live who is unaffected by His humanity and its Resurrection and Ascension in Him, just as all men are entailed in the sin of Adam by virtue of their descent from him and their inheritance of death in him, for He hath redeemed all humanity, the righteous who lived before His Incarnation by His descent into hell and by Holy Baptism, Holy Chrismation, and the Holy Eucharist for those who walked the earth after;

Moreover I confess that the heretical doctrine of Calvinism, namely, that Our Lord, God, and Saviour Jesus Christ’s death is coextensive and efficacious only for that limited number of elect persons is to say also that there are some men who did not inherit Christ’s Resurrection; not inheriting His Resurrection, they do not inherit death from Adam; not inheriting death from Adam, they therefore have no need of Christ, which is to teach Pelagianism in a new guise, since the impious heretic Pelagius said there was no inheritance from Adam in the human nature which is from him, as all our common and Orthodox Fathers have confessed;

e. and the third day He rose again

From the dead, bodily, and not ephemerally, thereby overcoming the Last Enemy separating God and man, i.e., death; and thereby destroying the power and kingdom of the evil one which was against us; and He did truly rise bodily, with His human soul, will, intellect, flesh, bones, and all things appertaining unto His whole and perfect human nature; and that all human nature in all times and places and all conditions was and is and will be ineluctably, irreformably, irresistably predestined to, in, and by His Bodily Resurrection and Ascension to ever-being(ΤΟ ΑΕΙ ΕΙΝΑΙ), as St. Maximus the Confessor said;

Wherefore I repudiate and anathematize equally the pernicious and heretical doctrine of the Origenists and Evagrians and universalists called the “apokatastasis”(αποκαταστασις), which holds, on account of that very same consubstantiality of Christ’s human *nature* and the resurrection to everlasting life to which all men are by it predestined as a kind of “guarantee”, namely, that all human *persons* will, in that everlasting life, experience everlasting blessedness in the Vision of God in Christ, and will therefore be saved; for though God’s intention to save all men is manifest in the Incarnation of the Son and Word in His perfect and real human nature which is consubstantial with all men, and though every human being consubstantial with Christ is affected irresistably by the grace of His Incarnate Economy unto the Resurrection of their bodies, not all men, as Scripture clearly teacheth, will be saved, which, according to the same St. Maximus the Confessor, means that all men are predestined unto the grace of Ever-Being by Christ’s risen human nature; but that the state in Ever-Well-Being(το αει ευ ειναι) or Ever-Ill-Being depends upon their own personal habit of will and mode of willing, which may be according, or counter, to grace; thus I believe as a theologoumenon that the infinite and eternal and uncreate energies of God surround and penetrate the humanity of the lost by virtue of the περιχωρησι of divine and human natures and energies in Christ, and therefore, that the glory and splendour of these divine energies of the fire of God’s love, which they in their persons have rejected, is experienced really and objectively by them as a lake of fire surrounding them and penetrating them; and thus I believe that in this manner, as a theologoumenon, that they experience the second and everlasting death; thus both the αποκαταστασι and the “limited atonement” both tend to the heresy of Sabellianism by the confusion of person and nature, for the one identifies all persons with the compulsions of His human nature, and the other limits the extension of His human nature by the number of persons for whom His death and resurrection is efficacious;

f. according to the Scriptures,

Which are in their λογoi the perfect verbal Ikon of Christ the Logos Incarnate Himself; and that they are the Very Word of God inscripturate; which Holy Scriptures be preserved accurately and faithfully by the grace and providential activity of the Holy Spirit, Who was promised to guide the Church into all truth, foremost in the true and authentic copies(απογραφα) of the Holy Scriptures which, by His providential oversight of the One Holy Orthodox Catholic and Apostolic Church, have been preserved throughout the ages down to our own time, and exclusively in that form of the New Testament known as the Byzantine, Majority, or Traditional text type; and that these copies are true, accurate, and in whole and in part in whatsoever they teach of the Economy of salvation history, including all doctrine, history, and science; which Scriptures moreover are no mere “myths” created by the Holy Apostles and Fathers, but are true records of real events accurately recorded without any purpose of deception by its human authors, and in that text type faithfully and accurately handed down as an integral component of the Apostolic Tradition and interpreted by the *consensus patrum*, and moreover, that these

Holy Scriptures in this text type are the inheritance of the One Holy Orthodox Catholic and Apostolic Church and are only rightly understood in the same; and that, in their faithful textual types and in the canon of those books accounted canonical in the Church, they are the foremost component of the apostolic tradition which must be faithfully handed down to bishops and preserved by bishops to their successors; and that no modification of the micro- or macro-cansons of these Holy Scriptures may be made in accordance with the theoretical assumptions of godless textual “critics” or “translators” under the guise of bringing them into conformity with their theories or the so-called “needs” of “modern man” or to make them “simple and clear” when they are not about simple and clear things;

and that those who do presume to accept such “versions” of Scripture do imperil their apostolic succession; I furthermore reject any so-called translation of the Holy Scripture which confuse or mask the sex or number of nouns and pronouns.

And these books do I hold to be canonical: all of those books accounted canonical by the Hebrew canon, but in that text type of the Seventy, and also of those books found in the Seventy according to the recension of the Great Church;

And of the New Testament all such books as reckoned canonical and read liturgically as Holy Scripture by the Orthodox Church in that text type known as the “Patriarchal” or “Byzantine Text”, that is to say, accepted as the canonical text type of the Holy Orthodox Church according to the recension of the Great Church;

And I reject as spurious and specious that argument of the Protestants which would make the Hebrew-Protestant makro- and mikro-cansons of the sixty-six books of the Old Testament the only canonical books of the same, on the grounds that “the Jews should know their own Scriptures”, when, for all that “knowledge”, they knew not their own Messiah prophesied in them;

And I moreover repudiate that unbelieving critical and “rabbinical” tendency evident in the numerous so-called “versions” and “translations” to interpret and to translate said Scriptures into the English or any other language in such a fashion as to imply that the Law, Prophets, and Writings do not refer to our Lord, God, and Saviour Jesus Christ’s Incarnate Economy, and which thereby deny that He and His One Holy Orthodox Catholic and Apostolic Church is the New Israel and the Elect of God according to the baptism, chrismation, and communion into His self-same flesh and blood descended from our fathers Abraham and David and Who is therefore that singular seed prophesied to our fathers Adam, Abraham, Isaac, Jacob, and David and first to our mother Eve;

g. and ascended into heaven,

Bodily, with His entire glorified human nature and all things appertaining thereunto, to wit: flesh, bones, blood, soul, and will;

And I anathematize the spurious heresy of the Origenists and other like-minded Platonizers who would dare presume to interpret Our Lord's Bodily Ascension as that of a "spiritual" or "ghostly" body, thereby masking their unbelief in a pretense of piety, and denying the reality of the flesh, bones, body, soul, and blood of that His Risen and Ascended humanity;

Moreover, I anathematize those who claim that all men will be saved, for such claims deny the justice of God and the free will of man.

h. and sitteth on the right hand of the Father, and He shall come again with glory, to judge both the quick and the dead, Whose Kingdom shall have no end;

Which Kingdom began in His First Advent in humility, continueth now, and abideth forever; and I reject and utterly repudiate any and all the heresies of the "Bible Christians" and "Fundamentalist-Dispensationalists" and "Born Againists", i.e., that set of confusing and mutually contradictory but equally unChristian doctrines called "dispensationalism" which state that Our Lord God and Saviour Jesus Christ did not make, by His Incarnate Life, Death, Resurrection, Glorious Ascension and Heavenly Intecession, a full and complete fulfillment of all the prophesies and types of the Old Covenant and of its sacrifices, temples, kingdoms, promises and ministries; and I repudiate and anathematize that teaching and them that teach that there will be some future time or "dispensation" before His Second Advent in Glory when men will again approach God acceptably through the reinstated temples and sacrifices of the Old Law, and likewise repudiate and anathematize any who would presume to teach that heresy that there will in that future time of reinstated sacrifices of the Old Law be a "people of God" called "tribulation saints" separate and distinct from all right-believing Christians, who approach God not through the Mystery of His Sacrifice in the Holy Eucharist, but who, following rigorously the heretical implications of their false doctrine, take up again turtle doves and lambs, and turn from Our Lord God and Saviour Jesus Christ the True Priest, Altar, Lamb and Sacrifice of God, and who would thus presume to be a new nation and royal priesthood without Holy Baptism, Chrismation, Eucharist, or Orders;

And I reject and repudiate absolutely the notion that there will be a future millennial reign of Our Lord God and Saviour Jesus Christ after a period of tribulation brought upon the world by Antichrist, not because there will not be a real Antichrist or real tribulations brought about by him, nor even because a pretended "restoration" of the sacrifices of the Old Law will not occur, for of all these things do the Holy Fathers testify; but I do repudiate and reject their false and perverse understandings of these things who, with their "Bible Maps of the Ages" and all similar cabalistical charts and graphs of dispensations and temples and kingdoms and raptures, teach only materialism and the gratification of their bellies, since they are concerned only for political messiahs and

earthly riches and kingdoms and privileges of the Old Law, and that, looking for Christ, they are deceived, and actually prepare for Antichrist;

Moreover, I anathematize as the most obnoxious and repugnant of the dispensationalists' heresies that odious twisting of Holy Scripture called the "Rapture", by which is meant that Our Lord returns in two stages, the first time secretly to "snatch up" His Church prior to that period of spiritual suffering and warfare known to them and their charts as the "Great Tribulation" in order to save His Church from that suffering which He Himself spared not Himself; I repudiate it as being the very denial of the Resurrection and the Spirit of martyrdom and willingness to endure sufferings for His sake Who suffered for us and Who overcame death for us, not that we might not suffer or die, but that these things might be made the means of our own salvation;

Wherefore, I anathematize all them that have aided in the spread these damnable and detestable doctrines, to wit, Scofield, Darby, Ryrie, Pentecost, Chafer, Lindsay, Bloomfield, and any of like mind with them;

5. And I believe in the Holy Ghost, the Lord and Giver of life

Who is the Third Person of the Most Holy Trinity, consubstantial with the Father and the Son, in Whose effectual power, grace, and operation all the sacramental and liturgical mysteries of the Church, and indeed, the very life of the One Holy Orthodox Catholic and Apostolic Church, are made effectual and life-giving, and by Whose grace all men are sanctified who partake of them; Whose gifts are the very deifying energies of God's own eternal life in us, not apart from, but in and by the Holy Mysteries of the Church;

And I reject that heretical teaching of the Charismatics and Pentecostalists and Montanists and the Papacy that there is a life or authority in the Spirit alongside of, apart from, or above the sacramental life of the One Holy Orthodox Catholic and Apostolic Church, or that there are two separate acts, the first prior to Pentecost which founds the Papacy and its blasphemous pretensions, or baptizing the faithful in water only; and the second founding the Church, or "baptizing in the Spirit";

I furthermore reject absolutely that teaching that states that at the outpouring of the Holy and Life-Giving Spirit upon the Apostles and Disciples at the one and only Pentecost that the "Gift of Tongues" is to be interpreted as glossalalia of "private prayer languages" which would corrupt the life of true worship in the Divine and Holy Liturgy and Mysteries of the Holy Orthodox Catholic and Apostolic Church, and which therefore would not see in Pentecost not the reversal of Babel, i.e., that all natural human languages

are the fit vehicles to express the common mind of the Church which is the Mind of Christ, but which would, in the Name of the Most Holy Spirit and His Pentecost, actually return the Church to a state of Babel and confusion, with each man prophesying different, contradictory, and anti-evangelical notions;

6. Who proceedeth from the Father

Who in His Person is therefore fully God because He proceeds(εκπορευομαι) eternally from the Father, and thus proceeding, that is, taking from the Father alone (εκ μονου του Πατροσ) His Eternal and Everlasting Hypostasis and Subsistence, being neither begotten from the Father as was the Son, nor created, and Who is therefore consubstantial with the Father and the Son;

Wherefore I anathematize the lamentable doctrine of the Latins, the *filioque* and all the blasphemous and baseless pretensions of the Papacy which go with it, and for all the reasons enumerated in the *Synodikon of Orthodoxy* and taught and confessed by our Fathers Among the Saints, Photius the Great of Constantinople, Mark of Ephesus, Gregory Palamas, and by the Patriarch Michael Cerularius in his Synodal Edict of 1054, hereby subscribing to that act and to all the anathemata of the Holy and Oecumenical Throne of Constantinople and New Rome against Pope Leo IX of the Old Rome and all his successors down to the present day, which Popes, inspite of the pretended lifting of anathemata by Athenagoras of unhappy memory, have not withdrawn one of their heretical doctrines or spurious claims to a supreme, universal, immediate and extraordinary “jursidiction” and to an infallibility “without the consent of the Church”(ex consensu ecclesiae), and who, by thus placing themselves above Christ’s Church, nay, above Our Lord Himself, have thereby also placed themselves outside of her;

7. Who with the Father and the Son together is worshipped and glorified,

Because He is consubstantial with the Father and the Son in the one, same, identical and indivisible essence without diminution, distribution, or division into parts, but Who is with each of Them Wholly God, worshipped with Them with one indivisible adoration; wherefore I also repudiate any notion that “binitarian” prayers are acceptable in the offering of the Holy and Divine Liturgy, for to pray the Father and the Son without the Spirit is Macedonian in its implications;

8. Who spake by the Prophets

That is to say, in the prophets of the Old Testament in all those books accounted canonical by the One Holy Orthodox and Catholic and Apostolic Church, and that true prophecy is that which refers to Our Lord God and Saviour Jesus Christ’s Incarnate

Economy; and that therefore any other prophecy which, as following the perverse heresy of Montanus, would say that the Holy Spirit was poured out upon the Church to give new revelations along side or apart from Christ or the Apostolic Tradition and in opposition to the New Testament, is not of the true Spirit of prophecy;

I therefore anathematize the heresy of Marcion, and affirm that the eternally and only Begotten Son and Word of God, Who revealed Himself by the Name “I AM” in the Old Testament and in the New, is the same Son and Word of the same God and Father, and that the Spirit of God Who moved upon the waters of creation is the same Spirit of God Who moves upon the waters of Holy Baptism.

9. and I believe in One, Holy, Catholic, and Apostolic Church,

Which Church is the Orthodox Eastern Church solely and exclusively, which, being the Body of Christ and the Temple of the Spirit, is wholly and completely One, Holy, Catholic, and Apostolic and Orthodox, teaching and preserving the fulness of salvation and truth and right worship for all times, sorts and conditions of men; the holiness of which is not overcome by her members’ sins or unworthiness, as the heresy of Donatism would have it (thereby revealing itself for Sabellianism), but whose holiness overcometh their sins since hers is all the Catholic fulness of forgiveness, deification and holiness which are in Christ, Whose body she is; in which Church there are three orders of ministry or priesthood, the very essence of her order, to wit: Bishops, Priests, and Deacons, true fulfillments of their types, High priest, priest, and Levites; which bishops, priests, and deacons, must ever be male and never female, according to our Lord’s precept and example and the Holy and Apostolic Tradition handed down by the Apostles from Him and taught explicitly in the Holy Scriptures; and I repudiate as spurious and a dangerous and false doctrine the opinion of the Orthodox modernists who maintain that, while a so-called female “priesthood” is now not possible, an “oecumenical” council of the Church could at some future time approve it, for by definition such a council would not and can never be oecumenical, as violating the clear commandment, example, and precept of the Lord;

Moreover, Bishops are to be accounted and reckoned such as have consecration by bishops in unbroken succession from the apostles, and who maintain all Orthodox Catholic and apostolic Doctrine; and that all other ministries, i.e., priesthood and diaconate, derive from the bishops as the sole source and fount of ministerial and priestly authority in the Church, in a manner similar to the Father being the Sole Source and Fount of the Hypostases and Consubstantial Godhead of the Son and the Spirit; and I believe that to confess falsely the doctrine of the Trinity is likewise therefore to confess falsely the doctrine and polity of the Church, both of which things the Roman Papacy does, magnifying heresy with heresy;

Moreover, I condemn the so-called “branch theory” of the Church, which claims that all the divergences from the Orthodox Catholic and Apostolic Faith which separate their adherents from the Church totally or partially are valid representations of the Faith, and that the bodies which profess them are valid representatives of the Church, for there is one Lord, one Faith, and one Baptism.

Wherefore I confess that the Most Holy and Life-Giving Spirit of Truth as the guarantor of the infallibility of the Church is not present in the mysteries of bodies outside of the Orthodox Catholic and Apostolic Church, and that therefore the Holy Mysteries of the Church of God are to be administered only to persons who have been validly received into the Orthodox Church by profession of the Holy Orthodox Faith, by Holy Baptism if it hath not been previously received in valid form, and by Holy Chrismation.

10. I confess One Baptism for the remission of sins;

In accordance with the tradition and doctrine of the consensus of Orthodox Fathers I confess that the inheritance from Adam which all men incur by virtue of the conception from human parents is the inheritance of physical and moral natural corruption and death, and that all men born from Adam and Eve inherit from them this death, and are in this sense, as St. John Chrysostom taught, under wrath and the children of wrath, being inclined to add their own evil deeds to that sin of Adam, as Sts. Cyril of Alexandria and Photios and Chrysostom and others have said;

I repudiate, however, as an absolutely false doctrine that confusion of person and nature implied by the erroneous teaching of the blessed Augustine of Hippo Regius and his followers, to wit, that human persons born in this world are born guilty of a natural moral culpability and sin, for sin is always a personal act and not a property of the human nature; and I repudiate and utterly reject that notion of the Calvinists and other extreme “Augustinians” that man inherits from Adam and Eve a “sin of nature” or “natural sin” as a heresy and Manichean doctrine, as St. Photius said;

And Holy Baptism is in threefold immersion in water in the Name of the Father, and of the Son, and of the Holy Spirit; and since all men inherit death, Holy Baptism is for all ages and conditions of men the normative means of regeneration and entry into the membership of Christ’s Body the Church, and is the Virgin birth in Water and the Spirit in the Ever-Virgin Womb of the Church; and therefore, Holy Baptism remits both ancestral and actual sins, being both a burying and rising into Christ, the laver of regeneration and the grace of adoption unto sonship in Him; and that, being a burying and rising with Him, that in it the corruption in the first Adam, earthly, is overcome by the inheritance of incorruption of the heavenly Adam, heavenly;

I likewise repudiate and anathematize the heresy of the Anabaptists, Baptists and other so-called “evangelical Christians” who would make of the human will and intellection the measure of the fulness of salvation in Christ, Who became an infant to save infants, and a child for children as the divine and holy Irenaeus of Lyons said, and who would instead, on the spurious basis of an “age of understanding” or “decision of faith” postpone the laver -- which they in their false doctrines understand to be no laver at all -- and ascribe the divine and spiritual regeneration to the intellect and will of man, on some pretended ground of Scripture that nowhere does an example of the practice of infant baptism occur in the New Testament, but likewise, then, they must exclude their crusades, altar calls, and the administration of communion to women, which likewise hath no example in Scripture;

Moreover, since martyrdom itself constitutes a baptism by blood, according to the fathers, and since any perverse “Pseudo-Augustinian” understanding of ancestral sin is not Orthodox, i.e., that such an one, being unbaptized, is nevertheless judged by the same merciful God, and is therefore not necessarily condemned for lack of the Mystery, but that Christ, and Christ alone, and not men, is the Judge of all men, Who can save such an one for his faith in the exercise of His own sovereign and merciful economy; wherefore I likewise reject that teaching of the Papal theologians called “Limbo”, a place neither heaven nor hell, where the unbaptized innocents are said to repose upon their death, as a teaching clean counter to the revelation and fulness of forgiveness, salvation, and deification revealed in Our Lord, God, and Saviour Jesus Christ.

I utterly reject and repudiate that western heterodox practice of the Papacy, Old Catholics, Lutherans, Anglicans and others which would withhold the Holy Chrism and Communion from the newly-illuminated for essentially the same reasons as the heresy of Baptists is rejected, for how can one bring the New Life to new life by Holy Baptism and yet deny the Spiritual Unction and Life-Giving medicine of immortality to the Regenerate until the age of reason be reached or the bishop happen by, whichever come first? One does not starve one’s own children;

11. And I look for the resurrection of the dead,

Some to eternal blessedness and the Vision of Our Risen Lord with all the saints and the faithful for all eternity, and some to everlasting damnation and torments;

12. And the life of the world to come,

Where, as our prayers confess, following the teaching of St. John the Theologian in his Apocalypse, there is no sickness, sorrow, nor sighing, but the everlasting and blessed and joyous life in the eternal deification of the Most Holy and Life-Giving Spirit, and the

Vision of Our Lord God and Saviour Jesus Christ to the everlasting glory and worship of the Father; and where, according to the teaching of our Fathers among the Saints Gregory of Nyssa and Maximus the Confessor and others, there is an eternal straining of the saints towards God, and evermoving rest in Him Who is more mobile than any motion, of Whose eternal and uncreate good things and energies the blessed partake to the extent of their blessed and holy desire;

13. Amen

This is the Holy Orthodox Catholic and Apostolic Faith, to which with my Amen I affirm and adhere and by which I do confess and commit myself, body, soul, will, mind, spirit, tongue and body, wholeheartedly and without reservation, and do pledge, by the grace of God preventing me and to His glory alone, to preserve and hand down faithfully.

Of the Holy, Divine, and Seven Oecumenical Councils

And I do hereby also teach, confess, affirm and subscribe without qualification or reservation to all the dogmatic and doctrinal decrees and definitions of the Faith decreed by, and do anathematize all the heresies and heretics anathematized by, the Seven Holy Oecumenical Councils of the One Holy Orthodox Catholic and Apostolic Church, to wit: of Nicea in 325, of Constantinople in 381, of Ephesus in 431, of Chalcedon in 451, of Constantinople in 553, of Constantinople in 681, and of Nicea in 787.

Wherefore, I utterly condemn and reject those spurious “Agreed Statements” of false union with Monophysites and other so-called “oriental Orthodox” as teaching both in writing and speech and thought another faith than that decreed by those Oecumenical Councils, and which, according to the canons of the Holy Fourth, Fifth, Sixth, and Seventh Oecumenical Councils are under the anathema.

Of the Synodikon of Holy Orthodoxy, Its Commemorations and Anathemata, and of the Syndodal Edict of the Patriarch Michael Cerularius of Constantinople, and of the Pan-Heresy of Ecumenism:

All the commemorations of the Synodikon of the One Holy Orthodox Catholic and Apostolic Church of the East I do hereby commemorate and assent to, and all the anathemata against heresies and the heretics of the Synodikon of the One Holy Orthodox Catholic and Apostolic Church of the East, I do hereby subscribe to and anathematize without reservation or intention of evasion;

Moreover, I do hereby subscribe to and concur with the Synodal Edict and anathema of the Patriarch Michael Cerularius of Constantinople and New Rome in 1054 against Pope Leo IX Bishop and Pope of the old Rome and all those in communion with him; and I repudiate that recent, and unhappy, compromise motivated by ecumenism, i.e., the so-called “lifting” of the anathemata by Athenagoras of Constantinople, for those bans were lifted without the prior return of the Old Rome to the bosom of the Orthodox Church and her saving confession of dogmas, nor by the repudiation of the Old Rome of its blasphemous pretensions to the supremacy and infallibility and to the headship of the Church which is Christ’s alone; nor by its repudiation of its Trinitarian error of the *filioque*, nor of the Immaculate Conception, nor of works of supererogation nor of the treasury of merits, nor of all the other so-called dogmas which it has on its own pretended authority “added” to “the Faith”; when the material causes of an excommunication be not removed, the excommunication perforce remains in effect;

A Personal Addendum to the Above Anathemata Levied against the Popes of the Old Rome:

And if there be those among the modernists who would say, since the anathemata against the schisms and heresies of the Bishops of the Old Rome beginning with Leo the Ninth were laid by the Bishop of Constantinople, that only the Bishop of Constantinople can lift them, and therefore they *are* lifted, then I the unworthy priest Joseph and Bishop-elect PHOTIOS do hereby state:

To all those Bishops and Popes of the Old Rome, who have taught, do teach, or will ever teach, promulgate, or confess:

- the spurious semi-Sabellian and polytheistic doctrine that the Most Holy Spirit Proceedeth from the Father and the Son, or
- that Pope of the Old Rome and his successors are the Head of the Catholic Church and not Christ Himself, or
- that Pope alone is successor to Peter and therefore is alone the successor to the apostles, or
- that a bishop's succession from the apostles depends upon being in communion with, that is, submission to, the bishop of the Old Rome, or
- that the Most Blessed Theotokos and Ever-Virgin Mary was at the first instant of her conception preserved immaculate from all stain by the singular grace and privilege of the omnipotent God, in view of the merits of Jesus Christ, or that this doctrine was revealed by the grace of God, and therefore must be believed firmly and constantly by the faithful, as the false dogma of the Immaculate Conception promulgated by Pius IX on his own pretended authority teaches; or
- that so-called works of supererogation may add any additional condign or congruous "merit" to that fulness of virtue and perfection which is Our Lord Jesus Christ's alone, or that such works are not performed in dutiful obedience to the counsels of evangelical perfection but are added to them, or that any bishop hath the power to draw upon such superabundant "merits" to confer an indulgence, i.e., a remission of temporal punishments granted for sins which have already been forgiven; or
- that the bishop of the Old Rome hath an universal, supreme, immediate jurisdiction over the Church and without her consent, or
- that the Bishop of the Old Rome when speaking on matters of faith or of doctrine *ex cathedra* is infallible by some spurious "special charism" of the office of the papacy in a new and ultra Montanism,

Let them, John-Paul The Second, and all his successors after him, and all his predecessors unto Leo the Ninth, or any Bishop of any See who concurs in the errors of the old Rome or who would make such claims for himself, who shall teach or who have taught the aforementioned abominations and blasphemous heresies whether openly, or in private, or in thought, as the Fourth Ecumenical Council says, and who would thus usurp

the authority of Our Lord Jesus Christ Himself, and who would thus place themselves outside the Church by thus placing themselves above her, and who are according to the canons thereby delivered to the anathema of schismatics and heretics, let them be, until the Lord come again, or they repent and return to Holy Orthodoxy:

**Anathema,
Fiat! Fiat! Fiat!**

Moreover, I likewise repudiate as an absolute falsehood that doctrine of various Anglicans that any royal personage is now, or has ever been, or can ever be, the head of the Church;

And I absolutely and utterly reject the notion that any Orthodox layman or deacon or priest or bishop can be involved in such “ecumenical” commissions, committees, conventicles, congresses, cabals, and canards, nor in any of its fronts -- the World Council of Churches, the National Council of Churches, the Consultation on Church Union, the World Parliament of Religions or any other such organization;

All these things I do confess and believe, and may the grace of the Most Holy and Life-giving Consubstantial and Tri-Hypostatic Godhead and Trinity, The Father, The Son, and the Holy Spirit, enable me in this my confession, and remember me the unworthy servant priest and bishop-elect N. in His everlasting and eternal Kingdom, Amen, Amen, Amen.’

Subscribed and sworn this 28th day of May in the Year of Our Lord God and Saviour Jesus Christ 1997 and the Year of Creation 7505, on the Feast of Saint(s) Augustine of Canterbury, on the day of Our consecration, by:

**Most Rev. Bishop ✠ Photius
Bishop**