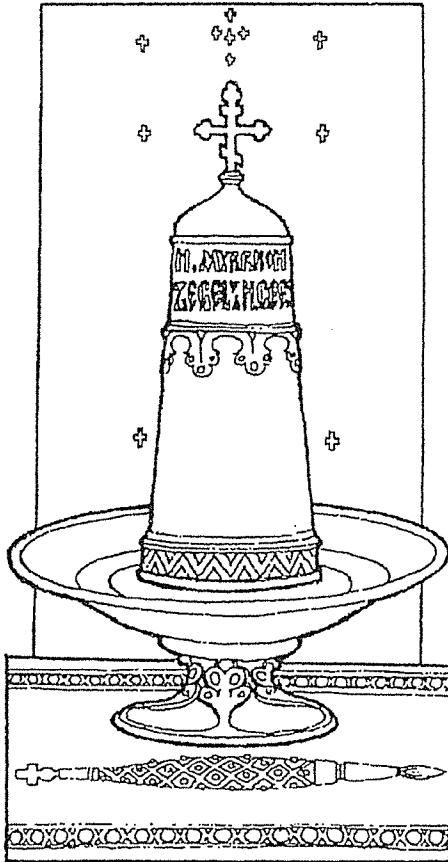


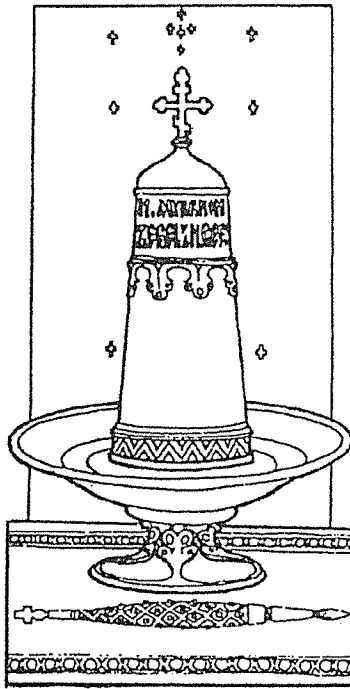
The Service for the Chrismation of Converts into the Orthodox Faith



Antiochian Orthodox Christian Archdiocese
of North America

The Service for the Chrismation of Converts into the Orthodox Faith

compiled by
V. Rev. Edward Hughes



*for the Department of Liturgics
and Translations*

**Antiochian Orthodox Christian Archdiocese
of North America**

MOST REVEREND
METROPOLITAN PHILIP
PRIMATE
RIGHT REVEREND BISHOP ANTOUN
AUXILIARY
RIGHT REVEREND BISHOP JOSEPH
AUXILIARY
RIGHT REVEREND BISHOP BASIL
AUXILIARY
RIGHT REVEREND BISHOP DEMETRI
AUXILIARY



Antiochian Orthodox Christian Archdiocese
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WICHITA, KS. 67208-2429


November, 1998

To the Christ-Loving Priests and the Faithful of this God-Protected Archdiocese:

This service book contains the text of the Chrismation service for the reception of converts from other Trinity-believing Christian denominations is officially approved for use in this Archdiocese.

Please pay particular attention to the preface and make sure that anyone who is received using this service has been baptized in the name of the Father, Son and Holy Spirit. If you have any questions regarding the status of a person to be chrismated or if the person cannot prove that he or she has been baptized in the name of the Father, Son and Holy Spirit, you must consult your local bishop before using this service.

Your Father in Christ,


Metropolitan PHILIP
Primate
Antiochian Orthodox Christian Archdiocese
of North America

"...the Disciples were called Christians first in Antioch" ACTS 11:26

On the Reception of Converts

Canon 95 of the Quinisext council, a continuation of the sixth ecumenical council in 692, puts forth clearly the principle that converts to Orthodoxy are received in three ways: by Profession of Faith (Nestorians and Monophysites), by Chrismation (Arians, Macedonians, Novationists, Cathari, Aristeri, Tetradites, and Apolinarists), or by Baptism (Paulinists, Eudomians, Montanists, and Seballians). Scholars generally agree that the canons establish a principle that members of the groups which profess a doctrine of the Trinity which, although not completely Orthodox, is not so heretical that the Church cannot recognize the form of their Baptism as having some degree of authenticity, may enter the Church through a profession of faith and Chrismation. Saint Basil, in his Canon 1, accepted by the Quinisext council, requires Baptism for all heretics desiring to enter the Church. This would seem at first a contradiction. However, St. Basil defines heretics in very narrow terms as those who hold "A difference in faith in God itself." This is precisely the basis for the discrimination used by the Quinisext council in its canon 95. Orthodox theologians from Theodore the Studite through Theodore Balsamon to Bishop Nikodim of Dalmatia and Istria in the 20th century have all understood that heretics are those who do not baptize in the Name of the Trinity, and that those who have been baptized in the Name of the Father, and of the Son, and of the Holy Spirit, should enter the Church through the Sacrament of Chrismation.

The Antiochian Archdiocese, following the policy of the Patriarchate of Antioch has always required Chrismation to receive converts who have been baptized in the Name of the Trinity by groups which profess a belief in the Holy Trinity.

The present edition of the Service of Chrismation for the Reception of Converts is the result of careful historical and liturgical study. The basic form and text follows the text of the service

for Chrismation found in the Manuscript Patriarchal Euchologian of the 9th 10th century (Barberini 336) [which also forms the basis of the service used by the Patriarchate of Constantinople today and is found in the Priest's Handbook of 1987], and the service for the reception of Latins first published by the Synod of Constantinople in 1472, and presently printed on pages 87ff of the Mikron Euchologion published by Apostoliki Diakonia in 1988. These are the services officially and historically produced by the Church for the carrying out of the provisions of Canon 95 of the Quinisext council.

The following resources were used in preparing this policy: *The Reception of Converts in the Orthodox Churches in America Today*, by the Very Rev. Fr. Danial Daly; *The Proper manner of Receiving into Communion Those Seeking Entrance into the Catholic Church According to the Canonical and Liturgical Standards of the Holy Eastern Orthodox Church*, by the Rt. Rev. Fr. Daniel Griffith, Ph.D.; *Some thoughts on the Reception of Converts*, by the Very Rev. Fr. John W. Morris.

Policy on Baptism of Converts

The Archdiocese policy is that of the long-standing policy of the Antiochian Patriarchate. That is, a person seeking entry into the Holy Orthodox Church who:

- (1) has been previously baptized with water,
- (2) in the Name of the Father and of the Son and of the Holy Spirit,
- (3) in a religious body which professes Trinitarian doctrine, and
- (4) who can provide an authentic, official, and verifiable certificate of said baptism,

is to be received, after a proper period of catechesis, confession of sins and a formal profession of the Orthodox faith, by the Mystery of Chrismation. In case s of doubt, the priest must refer to the Metropolitan.

The following list, taken from the Yearbook of American Churches, includes those American Religious Groups having over 60,000 members which traditionally affirms the dogma of the Holy Trinity and baptize in the Name of Father and of the Son and of the Holy Spirit.”

African Methodist Episcopal Zion Church
Assemblies of God
Baptist Bible Fellowship International
Baptist General Conference
Baptist Missionary Association of America
Christian Brethren (Plymouth Brethren)
Christian Churches (Disciples of Christ)
Christian Churches and Churches of Christ
Christian Methodist Episcopal Church
Christian Reformed Church in North America
Church of God (Anderson, Indiana)
Church of God (Cleveland, Tennessee)
Church of God of Prophecy
Church of the Brethren
Church of the Nazarene

Churches of Christ
Conservative Baptist Association of America
Cumberland Presbyterian Church
Evangelical Lutheran Church in America
Free Methodist Church of North America
Full Gospel Fellowship of Churches and Ministers International
General Association of General Baptists
General Association of Regular Baptist Churches
Grace Gospel Fellowship
Independent Fundamental Churches of America
International Church of the Foursquare Gospel
International Council of Community Churches
International Pentecostal Holiness Church
Mennonite Churches
National Association of Congregational Christian Churches
National Association of Free Will Baptists -
National Baptist Convention of America, Inc.
National Baptist Convention of USA, Inc.
National Missionary Baptist Convention of America
Old Order Amish Church
Pentecostal Church of God
Polish National Catholic Church of America
Presbyterian Church in America
Progressive National Baptist Convention, Inc.
Reformed Church in America
Seventh-day Adventist Church
Southern Baptist Convention
The American Baptist Association
The Christian Congregation, Inc.
The Christian and Missionary Alliance
The Church of God in Christ
The Evangelical Covenant Church
The Evangelical Free Church of America
The Lutheran Church Missouri Synod
The Roman Catholic Church
The Salvation Army
The Wesleyian Church
Wisconsin Evangelical Lutheran Synod

The following churches traditionally affirm the dogma of the Holy Trinity and baptize "In the Name of the Father, and of the Son, and of the Holy Spirit" but have clergy who may feel free to ignore the traditional formula and baptize in the name of something else. Pastors will need to be careful to be sure that converts from these groups have been baptized properly proceeding.

American Baptist Churches in the USA
Presbyterian Church (USA)
The Episcopal Church
The United Methodist Church
The United Church of Christ

The following churches do not accept the doctrine of the Holy Trinity and do not baptize "In the Name of the Father and of the Son and of the Holy Spirit." Such must be Baptized.

Pentecostal Assemblies of the World
The United Pentecostal Church

The following groups are Non Christian. They must be baptized.

Buddhist
Church of Jesus Christ of Latter Day Saints (Mormons)
Hindu
Jehovah's Witnesses
Judaism (Jews)
Islam (Moslems)
Reorganized Church of Jesus Christ of Latter Day Saints (Mormons)
Unitarian Universalists

Instruction of Converts

It is the policy of the Antiochian Archdiocese that all converts be given instruction for at least six months and preferably for one year prior to being received into the Church. It is only right that people know in advance what they are getting into, and have the opportunity to make informed decisions. The following list is only a few of the resources currently available for instruction in the Orthodox Faith.

The Living God: A Catechism for the Christian Faith. Vols I & II
S.V.S.Press

The Incarnate God: The Feasts of Jesus Christ and the Virgin Mary. Vols. I
& II S.V.S.Press

Basic Orthodoxy: Key Words of the Faith. Vol. I Anthony Coniaris, Light
& Life Publishing

Common Ground: An Introduction to Eastern Christianity for the American Christian Jordain Bajis, Light & Life Publications.

Discovering the Rich Heritage of Orthodoxy. Charles Bell, Ph.D., Light
& Life Publications

The Eastern Orthodox Church: Who Are We? Anthony Coniaris, Light &
Life Publications

Belief and Practice in the Orthodox Church. Rev. Eusebius Stephanou

The Faith We Hold. Archbishop Paul of Finland

Orthodox Christian Teaching. Bishop Dmitri (Royster)

The Orthodox Church. Kallistos Ware

The Orthodox Way. Kallistos Ware

The Orthodox Church. Bulgakov

Orthodox Church: 455 Questions and Answers. Stanley S. Harakas

Introduction to the Orthodox Faith. Anthony Coniaris. Light & Life
Publications

Orthodoxy, A Creed for Today. Anthony Coniaris. Light & Life Publica-
tions

Orthodox Handbook Thomas Hopko

Vol. 1. *Doctrine*; Vol. 2. *Worship*; Vol. 3. *Bible and Church History*;
Vol. 4. *Spirituality*


These Truths We Hold. compiled and edited by a Monk of St. Tikhon's
Monastery

Indication of the Way into the Kingdom of Heaven. Bishop Innocent
(Veniaminov)

The Service for the Chrismation of Converts into the Orthodox Faith

THE BLESSING & TRISAGION PRAYERS

The priest blesses himself while saying in a loud voice:

 Blessed is our God, always, now and ever, and unto ages of ages.

All: Amen.

Reader: O heavenly King, O Comforter, the Spirit of truth, who art in all places and fillest all things: Treasury of good things and Giver of life: Come and dwell in us and cleanse us from every stain, and save our souls, O gracious Lord.

Holy God, Holy Mighty, Holy Immortal: have mercy on us. (*Thrice*)

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

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (*Thrice*)

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

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: 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.

All: Amen.

He (she, they) who is converting to Orthodoxy, after having been previously instructed and taught, is asked if he (she, they) desire to convert to Orthodoxy and after an affirmation, he (she, they) proclaims the Symbol of Faith:

THE CREED

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

And in one Lord Jesus Christ, the 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 together 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.



THE LITANY

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

(The people respond Lord, have mercy to each petition.)

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

For the peace of the whole world, the good estate of the holy churches of God and the union of all men, let us pray to the Lord.

For our father and Metropolitan (*or archbishop or bishop*), *N.*, the honorable presbytery, the diaconate in Christ, all the clergy and the people, let us pray to the Lord.

That through anointment with the all-holy, beneficent and all-perfect Chrism, divine power may be vouchsafed to the servant(s) of God, *N.*, who is now united unto the Holy Orthodox Church; unto the overcoming and the trampling down of all adverse wiles of the Devil, and of all the assaults which come through the flesh and the world, let us pray to the Lord.

That *he* may be a valiant and victorious soldier of Christ our God, through the power, and effectual operation, and grace, and descent of the Holy Spirit, let us pray to the Lord.

That *he* may remain steadfast and strong, and immovable in the Orthodox faith, and in love and hope, through anointment with the most holy Chrism, all the days of *his* life, let us pray to the Lord.

That grace may be granted unto *him*, through anointment with the most holy Chrism, to the end, that with boldness and without fear, and unashamed, *he* may confess the Name of Christ our God before all men, and be ever ready for His sake, lovingly to suffer and to die, let us pray to the Lord.

That ^{she} *he* may increase in all virtues, and prosper in the commandments of Christ our God, through anointment with the all-holy Chrism, let us pray to the Lord.

That with fear of God, *he* may preserve *his* soul in purity and truth, through the anointment with the all-holy Chrism, let us pray to the Lord.

That *he* may ripen unto the perfect servant of the Lord God, unto the measure of the stature of the fullness of Christ, by the power, and effectual operation, and grace, and indwelling of the Holy Spirit, let us pray to the Lord.

That *he* and we with *him*, may be delivered from all tribulation, wrath, danger, and necessity, and that we may all attain to the unity of the faith, and unto the knowledge of the Son of God, let us pray to the Lord.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

All: To thee, O Lord.

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

All: Amen.

THE CHRISMATION

The priest says the following prayer:

O God our Saviour, Who desirest that all men be saved and come to knowledge of truth: Accept Thy servant *N.* who hath recovered from deception and who is longing to come to knowledge of the truth. For Thou hast said, O Lord: And I have other sheep that are not of this fold; I must bring them also, and they will hear my voice. So there shall be one flock, one Shepherd. Therefore, do Thou shepherd him (*her, them*) in thy glory unto knowledge of the truth, according to the proclamation of Thy holy and glorious apostles; And vouchsafe him (*her, them*) the seal of the divine Chrism and the implanting of the Holy Spirit and the reception of Thy precious Body and Blood. And show him (*her, them*) to be Thy perfect servant, that he (*she, they*) may be numbered in Thy flock and unto glory and praise of Thy greatness.

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.

The priest anoints with Holy Chrism his (her, their) forehead, ears, chin, hands, and chest saying:

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

All: Seal.

Then the priest says the following prayer:

O Lord our God, Who hast vouchsafed to show thy servant *N.* to be Thy perfect servant, through Orthodox faith in Thee and the seal of Thy holy Chrism; Do Thou, O Master of all, preserve the true Faith in him (*her, them*); increase him (*her, them*) in righteousness, adorning him (*her, them*) with Thine every grace.

For blessed and glorified is Thine all-honorable and majestic Name, of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages. Amen.

THE ABLUTION

The priest then takes the sponge, and dipping it in warm water, he wipes the places which have been anointed with Holy Chrism, saying:

Priest: Thou art justified. Thou art illumined. Thou art sanctified. Thou art washed: in the Name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

The priest turns to the west and blesses the people with his right hand, saying:

Peace be to all.

Choir: And to thy spirit.

The priest faces the east, saying:

Bow your heads unto the Lord.

Choir: To thee, O Lord.

PRAYER AT THE BOWING OF THE HEADS

All bow their heads as the priest says the prayer at the bowing of the heads.

Priest: He who hath put on thee, O Christ our God, now boweth his head with us unto thee. Keep him always a warrior invincible in every attack of those who assail him and us; and make us all victors even unto the end, through thy crown incorruptible.

For thine it is to show mercy and to save us, O our God, and unto thee 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.

THE LITANY

Priest: Have mercy on us, O God, according to thy great mercy, we pray thee, hearken and have mercy.

(The people respond Lord, have mercy. Lord, have mercy. Lord, have mercy. to each petition.)

Again we pray for mercy, life, peace, health, salvation and visitation and pardon and forgiveness of sins for the servant(s) of God *NN.* who awaiteth from thee great and rich mercy.

For thou art a merciful God and lovest mankind, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

All: Amen.

THE DISMISSAL

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

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

Lord, have mercy. Lord, have mercy. Lord, have mercy. Father, bless.

Priest: May Christ our true God, through the intercessions of his all immaculate and all-blameless holy Mother; and of all the saints: have mercy on us, and save us, forasmuch as he is good and loveth mankind.

Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us, and save us.

Reader: Amen.