

Modifications for The Archdiocesan Service Book (blue book)

From the Department of Liturgics

The second edition of *The Archdiocesan Service Book* (the blue book) and all future service books produced by the Dept. of Liturgics, at the behest and with the blessing of His Eminence Metropolitan Saba, will include modifications to match the *Liturgikon* of the Patriarchate of Antioch. Meanwhile, please mark and immediately implement the following changes in your books:

Pages 59-60, "The Preparation and Opening Dialogue," after the priest says "O heavenly King," he then says "Glory to God in the highest" *thrice* and "O Lord, Thou shalt open my lips" *twice* while he makes three metanias with the deacon. Then, the priest lifts his hands and says "O Lord, Lord, open to us the door of Thy mercy" *once* before kissing the gospel book and/or altar, as usual. At "The Enarxis," the deacon says "Bless, master" without making metanias on the solea.

Page 66, strike the deacon's phrase "Bless, master, the time of the thrice-holy."

Page 73, the priest and deacon now say the Cherubic Hymn "Let us who mystically represent the Cherubim" *once*. (This rule also applies to the Presanctified Liturgy and the Vespereal Liturgies in Holy Week with anti-cherubic hymns.)

Page 75, after the censing before the Great Entrance, the priest and deacon make two metanias before the holy table, reverencing the antiminsion and holy table as appropriate, and then a third metania, while the priest says "O God, be gracious unto me, **the** sinner, and have mercy on me." As the priest bows to the people with arms crossed, seeking forgiveness, he does this silently, without saying "Forgive, O God, those who hate us and those who love us." (Please also note these corrections in the new liturgy books for the pew, English-only version, page 35, and English-Arabic version, pages 60-61.)

Pages 80 and 125, while making three metanias, the priest says "I will love thee, O Lord, my Strength" *once*. (Please also note this correction for the new liturgy book for the pew, English-only version, page 42, and English-Arabic version, pages 74-75.)

Pages 80 and 125, at the words “and on the third day he rose again” during The Creed, the priest kisses and folds the aer, not at “and ascended into heaven.”

Pages 82 and 127, the deacon no longer offers the star for the priest to kiss but rather kisses it himself. If the bishop is celebrating the liturgy, then the deacon would offer the star for him to kiss.

Pages 88 and 137, after the prayer “Hear us, O Lord Jesus Christ our God,” the priest makes three metanias, saying, “O God, be gracious unto me, the sinner, and have mercy on me” *twice* and “I will exalt thee, O my King and my God” *once*.

Pages 95 and 144, the priest does not say “Blessed is our God...” In actuality, the phrase “Always, now and ever” completes the phrase “Be thou exalted, O God, above the heavens and thy glory above all the earth.”

In the new divine liturgy pew books, please note the additional Pre-Communion prayers to be said by the faithful while the priest is preparing Holy Communion (English-only version, pages 59-61, and English-Arabic version, pages 108-113). If the priest is ready to give holy communion immediately upon completion of these prayers, the choir should quickly intone the koinonikon (communion hymn) which can also be sung during the communion of the faithful.

For questions regarding these modifications, please write to Archpriest Thomas Zain, chairman of the Dept. of Liturgics, at FrThomasZ@antiochian.org.