

## TYPIKA

Said in the absence of a priest

*The doors and/or curtains of the iconostasis remain closed. If the leader is a deacon and the Reserved Sacrament will be distributed, all candles and hanging lamps are lit; but if the Reserved Sacrament will not be distributed, only those candles and hanging-lamps outside the sanctuary are lit(1). If desired, incense may be burned in a hand-censer, not the swinging censer.*

*The leader stands near the chanters' stand, not in the center of the solea. The appointed sections of the epistle and gospel are read from a bible, not from a liturgical epistle or gospel book, and the congregation does not give the usual responses before or after these scriptural readings.*

*When all is in readiness, the leader begins the Typika, saying:*

LEADER(2 Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on  
) : us, and save us.

ALL: Amen.

Holy God, Holy Mighty, Holy Immortal: have mercy on us. (3x) (3)

Glory to the Father and to the Son and to the Holy Spirit, both 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 One, visit and heal our infirmities for thy name's sake.

Lord, have mercy. (3x)

Glory to the Father and to the Son and to the Holy Spirit, both 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.

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

ALL: Amen.

LEADER: Bless the Lord, O my soul ... (*Psalm 102*, Liturgikon, pp. 198 & 199) (4)

Glory to the Father and to the Son and to the Holy Spirit.

Praise the Lord, O my soul ... (*Psalm 145*, Liturgikon, p. 199) (5)

ALL: Both now and ever, and unto ages of ages. Amen.

O only-begotten Son and Word of God ... (*Liturgikon*, p. 199)

*The Beatitudes* (*Liturgikon*, p. 200)

LEADER: The reading from the epistle of the holy Apostle \_\_\_\_\_ to \_\_\_\_\_.  
(*The appointed epistle is now read, not intoned.*)

The reading from the holy gospel according to \_\_\_\_\_.  
(*The appointed gospel is now read, not intoned.*)

ALL: The heavenly choir singeth ... (*Liturgikon*, p. 201) (6)  
Come unto him ...  
The heavenly choir singeth ...  
Glory ...  
The choir or holy angels and archangels ...  
Both now and ever ...

ALL: *The Nicene-Constantinopolitan Creed* I believe in one God ...  
Forgive, remit, pardon ... (*Liturgikon*, p. 201)

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.

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

ALL: Amen.

LEADER: Lord, have mercy. (40x)  
Thou, who at all times ... (*Liturgikon*, pp. 203 & 204)

ALL: Amen.

Lord, have mercy. (3x)

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

More honorable than the cherubim and more glorious beyond compare than the seraphim, thou who without corruption bearest God the Word and art truly Theotokos: We magnify thee.

LEADER: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on

us, and save us.

ALL: Amen.

(7)

Blessed be the name of the Lord... (*Liturgikon*, p. 206)

LEADER: I will bless the Lord at all times... (*Psalm 33, Liturgikon*, pp. 206 & 207)

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

ALL: It is truly meet to bless thee, O Theotokos, the ever-blessed and all-blameless, and the Mother of our God. More honorable than the cherubim and more glorious beyond compare than the seraphim, thou who without corruption bearest God the Word and art truly Theotokos: We magnify thee.

Optional

*The Synaxarion (Lives of the Saints) may now be read after which the leader says:*

LEADER: Through the prayers of thy Saints, Christ our God, have mercy on us.

ALL:

Amen.

Optional

*If he was blessed to do so by the priest-in-charge, the leader may now read a brief spiritual message to the congregation (the text of which must have been read and approved by the priest-in-charge); if he has not, the leader may now read an appropriate section from the writings of a Church Father or from another Orthodox text.*

*After the leader makes any necessary announcements, he concludes the Typika, saying:*

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

ALL: Amen.

*The congregation then reverences the icons on the iconostasis (or on icon-stands) and departs in peace, placing tithes and offerings in a collection basket provided for that purpose.*

(1) If the leader is a deacon and if he has the blessing of the bishop to distribute the Reserved Sacrament during the Typika, he enters the sanctuary through the south door, makes three metanias, kisses the southwest corner of the holy table, and vests in sticharion, orarion and cuffs. He then proceeds to the prothesis where he pours a sufficient amount of wine and water into the chalice, saying nothing. After moving the gospel book to the side of the holy table, he opens the antiminsion and places the chalice upon it. After making two prostrations or metanias, he opens the artophorion, carefully removes a sufficient quantity of the Reserved Sacrament, places the Sacrament into the chalice, carefully wipes his fingers with the sponge, covers the chalice with a kalima, and makes one metania or prostration. He then exits the sanctuary through the north door and begins the Typika.

(2) The leader of the Typika is the deacon (in cassock and exorasson, unless the Reserved Sacrament will be distributed), or in his absence the subdeacon (in cassock), or in his absence a tonsured reader (in cassock), or in his absence a pious layman appointed by the priest-in-charge.

(3) From Pascha through its Leavetaking, *Holy God* is replaced by the Paschal troparion *Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life* (3x).

(4) Or all may chant *Through the intercessions of the Theotokos, O Saviour, save us* (3x).

(5) Or all may chant *Save us, O Son of God, who art \_\_\_\_\_, who sing to thee: Alleluia* (3x).

(6) Or all may chant [a] the troparia of the day, followed by [b] the patronal troparion and [c] the appointed seasonal kontakion.

(7) If the Reserved Sacrament will be distributed, the deacon now enters the sanctuary, pours a sufficient quantity of hot water into the chalice. Then he and all prepared communicants say the usual three pre-communion prayers (Liturgikon, pp. 303 & 304). Then, standing at the holy table, the deacon communes himself from the chalice using the spoon, covers the chalice with the kalima, opens the curtain and holy doors, takes up the chalice and spoon and, facing the congregation, says, *With fear of God and faith and love, draw near*. The congregation responds *Blessed is he that cometh in the name of the Lord. God is the Lord and hath appeared unto us*. As the faithful are communed by the deacon, the appropriate communion hymn is chanted. When all have been communed the deacon, saying nothing, takes the chalice to the prothesis, and closes the curtain and holy doors. While the five prayers of thanksgiving after holy communion are read (Liturgikon, pp. 327 - 329), the deacon carefully consumes the remaining holy gifts, properly cleanses the chalice and spoon, tidies the prothesis, consumes any particles on the antiminsion, folds the antiminsion and places the gospel book upon it, removes his vestments and then, vested in his cassock and exorasson, exits the sanctuary through the north door. After the fifth prayer of thanksgiving, the Typika continues with all saying or chanting *Blessed be the name of the Lord ...* as indicated on the following page.