

**Typika**

**For Ordinary Days**

**Metropolitan Cantor Institute**

**Byzantine Catholic Archeparchy of Pittsburgh**

**September 2018**

## **How to Pray the Hours**

Each Hour opens with the usual “beginning prayers”, then continues with appointed psalms, prayers, and hymns for that particular Hour. Each Hour concludes with a dismissal.

When the Hours are celebrated in church, the holy doors (and curtain, if there is one) are not opened. The priest, vested in epitrachilion, may lead the service from the solea, but because much of the service is chanted entirely by the congregation, he may also be able to hear confessions or prepare for the next service during the central part of the Hour.

It is also possible, with the blessing of the priest, for a deacon, lector, or any member of the congregation to lead the service. (Like the translation, these rubrics for “reader services” are the work of the Inter-Eparchial Liturgical Commission, and appear here for the first time.) A deacon does not vest, but may wear an exorason. A subdeacon or an ordained reader may wear a podriasnik.

At certain points in each service, one or more hymns (troparia and kontakia) are sung, according to the liturgical day, as prescribed in the Typikon

## **Singing the Hours**

Ordinarily, both the music and ritual for these services is the most simple of all our rites; psalms and verses are chanted to one of our psalm tones. In private recitation, the Hour can simply be recited.

### **The Service of Typika**

This service, sometimes called the “mid-day prayer”, arose as a monastic service of Holy Communion for use on those days when the Divine Liturgy is not celebrated. It consists of pre-Communion psalms, together with the appointed Divine Liturgy readings of the day.

It ordinarily follows the Sixth Hour, but can be celebrated at any time during the day. Please note:

- In 2010, our bishops promulgated an augmented form of the Typika services (*Typika: The Service of Holy Communion without a Priest*) to meet particular pastoral needs. The form in this book cannot be used for the distribution of Holy Communion.
- Based on the liturgical day, certain hymns (called troparia) are inserted after one or more verses of the Beatitudes. These hymns come from various liturgical books, as indicated in the Typikon, and their order is rather complicated. If they are not available, they can simply be omitted. If they are used, they are not sung to the troparion melodies, but chanted or read by the leader.

# The Beginning Prayers

*If a priest leads the service:*

*Priest:* Blessed is our God,  
always, now and ever and  
forever.

*Response:* Amen.

*If other than a priest:*

*Leader:* Through the prayers of  
our holy fathers, O Lord Jesus  
Christ our God, have mercy on us.

*Response:* Amen

Glory to you, our God, glory to you.

Heavenly King, Comforter, Spirit of Truth,  
everywhere present and filling all things,  
Treasury of Blessings and Giver of Life,  
come and dwell within us, cleanse us of all stain,  
and save our souls, O gracious One.

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*Throughout Pascha, in place of “Glory to you” and “Heavenly King”:*

*Priest or Leader:* Christ is risen from the dead! By death he  
trampled Death; and to those in the tombs he granted life.

*Response:* Christ is risen from the dead! By death he trampled  
Death; and to those in the tombs he granted life. (*Twice*)

*From Ascension Thursday until the eve of Pentecost, we omit  
“Glory to you” and “Heavenly King”, without replacement.*

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Holy God, Holy and Mighty, Holy and Immortal,  
have mercy on us. (*Three times*)

Glory to the Father, and to the Son, and to the Holy Spirit,  
now and ever and forever. Amen.

Most Holy Trinity, have mercy on us;  
Lord, cleanse us of our sins;  
Master, forgive our transgressions;  
Holy One, come to us and heal our infirmities  
for your name's sake.

Lord, have mercy. (*Three times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. 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.

*If a priest leads the service:*

*Priest:* For thine is the kingdom and the power and the glory, Father, Son, and Holy Spirit, now and ever and forever.

*Response:* Amen.

*Otherwise:*

*All:* Amen.

Lord, have mercy. (*12 times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.

## Typika

Come, let us worship our King and God. (*bow*)

Come, let us worship Christ our King and God. (*bow*)

Come, let us worship and bow before the only Lord Jesus Christ,  
the King and our God. (*bow*)

## Psalm 102

Bless the Lord, O my soul,  
and all my being, bless his holy name.

Bless the Lord, O my soul,  
and never forget all his blessings.

It is he who forgives all your guilt,  
who heals every one of your ills,

Who redeems your life from the grave,  
who crowns you with love and compassion,

Who fills your life with good things,  
renewing your youth like an eagle's.

The Lord does deeds of justice,  
gives judgment for all who are oppressed.

He made known his ways to Moses  
and his deeds to Israel's sons.

The Lord is compassion and love,  
slow to anger and rich in mercy.

His wrath will come to an end;  
he will not be angry forever.

He does not treat us according to our sins  
nor repay us according to our faults.

For as the heavens are high above the earth  
so strong is his love for those who fear him.

As far as the east is from the west  
so far does he remove our sins.

As a father has compassion on his sons,  
the Lord has pity on those who fear him;

For he knows of what we are made,  
he remembers that we are dust.

As for man, his days are like grass;  
he flowers like the flower of the field;

The wind blows and he is gone  
and his place never sees him again.

But the love of the Lord is everlasting  
upon those who hold him in fear;

His justice reaches out to children's children  
when they keep his covenant in truth,  
when they remember his commands and do them.

The Lord has set his throne in heaven  
and his kingdom is ruling over all.

Bless the Lord, all his angels,  
mighty in power, fulfilling his word,  
who heed the voice of his word.

Bless the Lord, all his hosts,  
his servants who do his will.

Bless the Lord, all his works,  
in every place where he rules.

Glory to the Father, and to the Son, and to the Holy Spirit,  
now and ever and forever. Amen.

Bless the Lord, O my soul!  
and all my being, bless his holy name.

Blessed are you, O Lord.

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

**Psalm 145**

Praise the Lord, O my soul.

I will praise the Lord all my life.

I will make music to my God while I live.

Put no trust in princes,

in mortal men in whom there is no help.

Take their breath, they return to clay

and their plans that day come to nothing.

He is happy who is helped by Jacob's God,

whose hope is in the Lord his God,

Who alone made heaven and earth,

the seas and all they contain.

It is the Lord who keeps faith forever,

who is just to those who are oppressed.

It is he who gives bread to the hungry,

the Lord, who sets prisoners free,

The Lord who gives sight to the blind,

who raises up those who are bowed down,

The Lord, who protects the stranger

and upholds the widow and orphan.

It is the Lord who loves the just

but thwarts the path of the wicked.

The Lord will reign forever,

Zion's God, from age to age.

Now and ever

and forever. Amen.

*And then the Hymn of the Incarnation:*

O only-begotten Son and Word of God, who, being immortal, deigned for our salvation to become incarnate of the holy Theotokos and Ever-Virgin Mary, and became man without change; you were also crucified, O Christ our God, and by death have trampled Death, being One of the Holy Trinity, glorified with the Father and the Holy Spirit, save us.

### **The Beatitudes**

*Appointed TROPARIA may be inserted after the numbered verses.*

In your kingdom, remember us, O Lord,  
when you come in your kingdom.

12. Blessed are the poor in spirit,  
for theirs is the kingdom of heaven.

11. Blessed are they who mourn,  
for they will be comforted.

10. Blessed are the meek,  
for they will inherit the land.

9. Blessed are they who hunger and thirst for righteousness,  
for they will be satisfied.

8. Blessed are the merciful,  
for they will be shown mercy.

7. Blessed are the pure of heart,  
for they will see God.

6. Blessed are the peacemakers,  
for they will be called children of God.

5. Blessed are they who are persecuted for the sake of  
righteousness,  
for theirs is the kingdom of heaven.

4. Blessed are you when they insult you and persecute you  
and utter every kind of evil against you falsely because of  
me.

3. Rejoice and be glad,  
for your reward will be great in heaven.
2. Glory to the Father, and to the Son,  
and to the Holy Spirit.
1. Now and ever  
and forever. Amen.

*At this point, the PROKEIMENON, APOSTOLIC READING, ALLELUIA, and GOSPEL for the day may be read, as at the Divine Liturgy. If there is no priest, the priest's and deacon's exclamations are omitted, incense is not used, and the leader reads the Gospel from before the tetrapod, facing east, in an ordinary voice.*

*Then the service continues:*

Glory to the Father, and to the Son, and to the Holy Spirit,  
now and ever and forever. Amen.

Remember us, O Lord,  
when you come in your kingdom.

Remember us, O Master,  
when you come in your kingdom.

Remember us, O Holy One,  
when you come in your kingdom.

The heavenly choir praises you and says,  
Holy, holy, holy, Lord God of hosts;  
heaven and earth are filled with your glory.

Look towards him and be radiant;  
let your faces not be abashed.

The heavenly choir praises you and says,  
Holy, holy, holy, Lord God of hosts;  
heaven and earth are filled with your glory.

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

The choir of holy angels and archangels, with all the heavenly powers, praises you and says,  
Holy, holy, holy, Lord God of hosts;  
heaven and earth are filled with your glory.

Now and ever  
and forever. Amen.

### **The Symbol of Faith**

I believe in one God, the Father Almighty, Creator of heaven and earth, of all things visible and invisible; and in one Lord Jesus Christ, Son of God, the only-begotten, born of the Father before all ages. Light from light, true God from true God, begotten, not made, one in essence with the Father; through whom all things were made. For us and for our salvation, he came down from heaven and was incarnate from the Holy Spirit and the Virgin Mary, and became man. He was crucified for us under Pontius Pilate, and suffered and was buried. He rose on the third day according to the scriptures. He ascended into heaven and is seated at the right hand of the Father, and he is coming again in glory to judge the living and the dead, and his kingdom will have no end. And in the Holy Spirit, the Lord, the Creator of Life, who proceeds from the Father. Together with the Father and the Son he is worshiped and glorified; he spoke through the prophets. In one, holy, catholic, and apostolic Church. I profess one baptism for the remission of sins. I expect the resurrection of the dead and the life of the world to come. Amen.

Remit, pardon, and forgive our transgressions, voluntary and involuntary, in deed and in word, with knowledge and in ignorance, in thought and in desire, by night and by day, forgive them all, O God, for you are good and love us all.

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.

*If a priest leads the service:*

*Otherwise:*

*Priest:* For thine is the kingdom and the power and the glory, Father, Son, and Holy Spirit, now and ever and forever.

*All:* Amen.

*Response:* Amen.

*The prescribed KONTAKIA are now sung. If it is a Sunday, a feast, or during a festive period, the proper kontakion is sung. If it is not a Sunday or a feast, the kontakia of the patron of the church, of the day of the week, and of the saint of the day are sung followed by “Glorify” and the kontakion of the Departed (“With the saints, O Christ”) and finally “Now and ever” and the theotokion “Steadfast Protectress of Christians,” or the kontakion of the patronal day of the church if it is dedicated to the Theotokos, or, on Saturday, the Kontakion of All Saints (“To you, O Lord, Gardener of all Creation”).*

Lord, have mercy. *(12 times)*

*Priest or Leader:* Most holy Trinity, Consubstantial Power, Indivisible Kingdom, Cause of all good things, look favorably upon me, a sinner, at this present hour. Take away all the defilement of my mind and enlighten my understanding that I may always praise, glorify, and say:

*Response:* One is holy, one is Lord, Jesus Christ, to the glory of God the Father. Amen.

Blessed be the name of the Lord, now and forever. *(three times)*

Glory to the Father, and to the Son, and to the Holy Spirit,  
now and ever and forever. Amen.

### **Psalm 33**

I will bless the Lord at all times,  
his praise always on my lips;

In the Lord my soul shall make its boast.  
The humble shall hear and be glad.

Glorify the Lord with me.

Together let us praise his name.

I sought the Lord and he answered me;  
from all my terrors he set me free.

Look towards him and be radiant;  
let your faces not be abashed.

This poor man called, the Lord heard him  
and rescued him from all his distress.

The angel of the Lord is encamped,  
around those who revere him, to rescue them.

Taste and see that the Lord is good.  
He is happy who seeks refuge in him.

Revere the Lord, you his saints.  
They lack nothing, those who revere him.

Strong lions suffer want and go hungry  
but those who seek the Lord lack no blessing.

Come, children, and hear me  
that I may teach you the fear of the Lord.

Who is he who longs for life and many days,  
to enjoy his prosperity?

Then keep your tongue from evil  
and your lips from speaking deceit.

Turn aside from evil and do good;  
seek and strive after peace.

The Lord turns his face against the wicked

to destroy their remembrance from the earth.

The Lord turns his eyes to the just  
and his ears to their appeal.

The just cried out and the Lord heard them,  
and rescued them from all their distress.

The Lord is close to the broken-hearted;  
those whose spirit is crushed he will save.

Many are the trials of the just,  
but from them all the Lord will rescue them.

He will keep guard over all their bones,  
not one of their bones shall be broken.

Evil brings death to the wicked;  
those who hate the good are doomed.

The Lord ransoms the souls of his servants.  
Those who hide in him shall not be condemned.

Glory to the Father, and to the Son, and to the Holy Spirit,  
now and ever and forever. Amen.

It is truly proper to glorify you, O Theotokos, the ever-blessed,  
immaculate, and the mother of our God. More honorable than the  
cherubim, and beyond compare more glorious than the seraphim;  
who, a virgin, gave birth to God the Word, you, truly the  
Theotokos, we magnify.

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*Throughout Pascha, the following is sung in place of "It is truly proper to glorify you:"*

The angel exclaimed to her, full of grace: Rejoice, O pure Virgin;  
and again, I say: Rejoice! Your Son is risen from the grave on the  
third day and has raised the dead. Rejoice, all you nations!

Shine in splendor, O new Jerusalem, for the glory of the Lord is risen upon you. O Zion, now dance and be glad; and you, pure Theotokos, rejoice in the resurrection of your Son.

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*Continue with the Ninth Hour, if desired. Otherwise, if a priest leads the service, it concludes as follows:*

*Priest:* Glory to you, O Christ God, our hope, glory to you.

*Response:* Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy. Give the blessing.

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*Throughout Pascha, the following is said in place of “Glory to the Father... Give the blessing”*

*Response:* Christ is risen from the dead! By death he trampled Death; and to those in the tombs he granted life. Lord, have mercy. Lord, have mercy. Lord, have mercy. Give the blessing.

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*Priest:* May Christ our true God, [*if it is Sunday, add:* risen from the dead,] have mercy on us and save us through the prayers of his most pure Mother; and of the holy, glorious, and illustrious apostles; of our holy *the patron[s] [patroness] of this church*; of the holy (*Name/s of the saint/s whose day it is*); and through the prayers of all the saints; for Christ is good and loves us all.

*Response:* Amen.

*If there is no priest, Typika concludes as follows:*

*Leader:* Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us.

*Response:* Amen