



The Reader Service Typikon

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Translated by Archpriest George Lardas

An account in brief of how to conduct the All-Night Vigil Service, that is to say, Vespers, Compline, the Midnight Office, Matins, the Hours and the Typica, as well as the Paraclesis [Molieben], if there be no Priest.

An Analogion [lectern] is placed before the icons, and thereon, the Gospel Book and a Cross. If it be in Church, the analogion is placed in the nave before the Royal Doors. (If there is no priest assigned to the church and regular reader services are scheduled, then the analogion with the Gospel Book and the Cross is placed on the bema in front of the Royal Doors outside of service times and only brought into the center of the church before the beginning of each service.)

Beginning of Vespers. The Eldest [or most senior] of those present, a Deacon, or a Reader, or a Monk, or a simple layman, says: "Through the prayers of our holy Fathers, O Lord Jesus Christ, Son of God, have mercy on us." This beginning occurs at every service. And the Reader answers, "Amen." If the All-

Night Vigil is being served, the Reader passes at once to "O come let us worship" [below], otherwise "O heavenly King," the Trisagion prayers through the "Our Father:" and instead of "For thine is the Kingdom," the Eldest says the Prayer of Jesus, "Lord Jesus Christ, Son of God, have mercy on us." And the Reader says again, "Amen." "Lord, have mercy," twelve times, "Glory, Both now," "O come let us worship," thrice, and Psalm 103: "Bless the Lord, O my soul:" and "Alleluia," as usual. And instead of the Litany of Peace, we say: "Lord, have mercy," twelve times, in chant, and "Glory, Both now." If, however, a Deacon is also present, there being no Priest, he does not say the Litany. And the Kathisma as usual, and instead of the Little Litany, "Lord, have mercy," thrice, "Glory, Both now." And we chant "Lord, I have cried," in the proper tone. While this is being sung, the Eldest takes up the hand censer and places incense therein and, beginning with the Gospel Book, censens all the Images thus: he makes the Sign of the Cross with the censer and, placing the censer in his left hand, he makes the Sign of the Cross and bows to the Image. But when he censens the people, making the Sign of the Cross with the censer, he only bows, holding the censer in his right hand. When there is no Priest, the Royal Doors are not opened, nor their veil, there is neither censening within the Altar, nor an Entrance, but when the stichera are completed, the Eldest says, "O joyous Light." And the singers chant the rest as usual. And straightway the Reader or the Canonarch says: "The Prokeimenon in the __ Tone." And the choir chants the Prokeimenon in the usual way, with the verses being said by the Reader or Canonarch. But "Peace be unto all," "Wisdom" and "Let us attend" are not said. And if there are Parables [Scripture readings], the Reader says the title, and straightway begins to read. Instead of the Litany, "Let us all say," we say "Lord, have mercy," twelve times, "Glory, Both now." And if there is an Entreaty Procession [Lity], we sing the stichera for the Entreaty; instead of "O Lord, save

thy people," "Lord, have mercy," forty times, thirty times, and fifty times, "Glory, Both now." And the stichera of the Aposticha, and the appointed Reader says "Now lettest thou thy servant depart in peace," and the Trisagion. And after "Our Father," the Prayer of Jesus. The Reader, "Amen;" and the Troparia according to the Typicon. Afterward, "More honorable than the Cherubim," "Glory, Both now," "Lord, have mercy," thrice. And the Eldest says the Dismissal in this manner: If it is the Lord's Day: "Thou that didst rise from the dead, Lord Jesus Christ, Son of God, for the sake of the prayers of thy most pure Mother, and of St. N., (whose temple it is) and of SS. N., (whose day it is) and of all the Saints, have mercy on us and save us, for thou art good and lovest mankind." But on other holy days, according as is proper. But on a simple day; "Lord Jesus Christ, Son of God," and the rest. This Dismissal is said facing toward the East. And then, "Amen." "Lord, have mercy," thrice, in chant. But when there is a Vigil, after "More honorable than the Cherubim," and "Glory..., Both now...", we say "Amen. Blessed be the name of the Lord from henceforth and for evermore" thrice. And the first ten verses of Psalm 33, after which, we pass at once to Matins, beginning with "Glory to God in the highest" and the Six Psalms, as usual.

BEGINNING OF SMALL COMPLINE. "Through the prayers of our Holy Fathers" and the Reader says, "Amen." "O Heavenly King" and the rest of Compline as usual. But instead of, "For thine is the Kingdom" the Prayer of Jesus: "Lord, Jesus Christ, Son of God, have mercy on us." After "More honorable than the Cherubim," some say: "In the name of the Lord, Father, bless." Inasmuch as the Priest is not present, it were better not to say it, but the Eldest says only, "Through the prayers of our Holy Fathers." After the Dismissal, instead of the [mutual] Forgiveness, the Prayer, "Absolve, pardon, forgive, O God." Then, instead of the Litany, "For this land," bowing to the ground we say the Prayer, "Forgive, O Lord, Lover of mankind, those who hate and offend us."

WE DO LIKEWISE AT THE MIDNIGHT OFFICE.

THE BEGINNING OF MATINS is from the Trisagion, with the Censing. After the Troparia "O Lord, save thy people," instead of the Litany: "Lord, have mercy," nine times, "Glory, Both now," and the Eldest makes the Sign of the Cross with the censer before the Gospel Book, saying, "Through the prayers of our Holy Fathers;" and the Reader: Amen. "Glory to God in the highest" and the Six

Psalms. And instead of the Litany of Peace: "Lord, have mercy," twelve times, "Glory, Both now." At "God is the Lord," the Canonarch says the Verses, and the Troparia in order, and the appointed Kathisma of the Psalter. Instead of the Little Litany: "Lord, have mercy," thrice, "Glory, Both now." And the Sessional Hymns [Sedalen] in order. And the Reading from the Explanation of Blessed Theophylact [Commentary] or other such book. After the second Kathisma likewise. And if it be the Lord's Day, we chant "Blameless is the man" [Psalm 118] in three stases, and the Troparia, "The choir of angels" If it be a feast day, we chant the Polyeleos, "Praise ye the name of the Lord," and the selected Psalm with the Magnification. And instead of the Little Litany: "Lord, have mercy," thrice, "Glory Both now," and the Session Hymns and the Song of Ascents, according to the Typicon. Then the Canonarch or the Reader says the Prokeimenon for the Resurrection or the Feast. Instead of the Ecphonesis [Exclamation], the Prayer of Jesus, and, "Let every breath;" then, "Lord, have mercy," thrice. The Eldest says the title of the Gospel, and we chant: "Glory to thee, O Lord." And the Eldest reads the Gospel, turning himself to the East. And at the end of it, again: "Glory to thee, O Lord." And if it is the Lord's Day, "Having beheld the Resurrection of Christ;" and Psalm 50, "Have mercy on me, O God;" "Glory," "Through the prayers of the Apostles," and the rest, as usual. But we do not say the Prayer, "O Lord, save thy people," but only, "Lord, have mercy," twelve times, and the Prayer of Jesus. And then, "Amen," and we begin the Canons. At the Third Ode, after the Sessional Hymn, there is a Reading. Likewise, at the Sixth Ode, after the Kontakion and the Ikos. At the Ninth Ode, we sing the Magnificat with its refrain, "More honorable," and there is a Censing. After the Ninth Ode, "It is truly meet," and a prostration. We sing in the proper tone, "Holy is the Lord our God," and the Canonarch says the Verses. And we chant the Psalms of the Praises [Lauds] and the stichera on the Lauds as

usual, and after the stichera, straightway we chant the Great Doxology, "Glory to God in the highest;" and the Prayer of Jesus, and the Troparion. And instead of the Litany, "Have mercy on us, O God:" "Lord, have mercy," forty times, "Glory, Both now," and instead of "Let us complete our morning prayer:" "Lord, have mercy," twelve times, "Glory, Both now," "Lord, have mercy," twice, "Bless, O Lord," and the Dismissal as at Vespers. And the Reader says: "O come, let us worship;" and in order, the First Hour. After "Our Father," the Prayer of Jesus. After "More honorable," "Through the prayers of our Holy Fathers;" but the Reader says the prayer, "O Christ, the true Light" Then, "Glory, Both now," "Lord, have mercy," twice, "Bless, O Lord." And the Lesser Dismissal, "O thou that didst rise from the dead [if it be the Lord's Day], Lord Jesus Christ, Son of God, through the prayers of thy most pure Mother and of our God-bearing Fathers, and of all the saints, have mercy on us and save us, for thou art good and lovest mankind." And we: "Amen." "Lord, have mercy," thrice.

BEGINNING OF THE THIRD HOUR. The Eldest says, "Through the prayers of our Holy Fathers;" and the Reader: "Amen." "O Heavenly King," and the rest. After "Our Father," the Prayer of Jesus, and after "More honorable," "Through the prayers of our Holy Fathers:" In the same way, we say the Sixth, and the Ninth. If the Sixth Hour is said together with the Third, as before the Typica on Sundays and Feast Days, we begin with "O come, let us worship."

THE TYPICA. After the Prayer of the Ninth Hour, straightway Psalm 102 is said, "Bless the Lord, O my soul;" "Glory," and Psalm 145, "Praise the Lord, O my soul;" "Both now," "O Only-begotten Son;" and the Beatitudes. On the Lord's Day and on Feasts, the stichera are said on the verses of the Beatitudes, according to the Typicon. Then, "O come, let us worship," and the appointed troparia. After this some chant the Trisagion, but others omit it. Then the Prokeimenon, the Epistle, and the Alleluia, with the Verses. Then the Eldest says the title of the Gospel, and we: "Glory to thee, O Lord." The Eldest reads the Gospel for the day, facing the East. At the end, "Glory to thee, O Lord;" "The heavenly choir;" "Glory," "The choir of angels;" "Both now," "I believe," "Absolve, pardon, forgive, O God;" "Our Father;" the Prayer of Jesus, "Amen," and the kontakia according to the Typicon. "Lord, have mercy," twelve times, and the prayer, "O All-holy Trinity;" and "One is Holy;" in chant. After this: "Blessed be the name of the Lord," thrice, in chant. "Glory, Both now," and Psalm 33: "I will bless the Lord at all times;" and "It is truly meet," or the Megalynarion [Zadostoynik],

and a prostration. "Glory, Both now," "Lord, have mercy," twice, "Bless, O Lord." And the Dismissal, as at Vespers; and after this some appoint a Reading from the sermons of St. Chrysostom, or from the Prologue, or from some other such book. And after the Reading, while the people are venerating the Gospel and the Cross, we sing, in the 6th Tone: "We who are walled about by the Cross are ranged against the enemy, not fearing his devices and ambushes, for the proud one hath been destroyed and trampled underfoot by the power of Christ crucified on the Tree." "Glory," first sticheron from the Lity for the patronal feast of the temple, Both now, Theotokion from the Lity for the patronal feast of the temple. At the end, "Lord, have mercy," thrice.

HOW TO CHANT A PARACLESIS [MOLIEBEN] WHEN THERE IS NO PRIEST. Beginning: "Through the prayers of our Holy Fathers;" "Amen." The Trisagion, and after "Our Father," the Prayer of Jesus, "Amen." "Lord, have mercy," twelve times, "Glory, Both now," "O come, let us worship," thrice, and Psalm 142, "O Lord, hear my prayer;" "Glory, Both now," "Alleluia, alleluia, alleluia, glory to thee, O God," thrice. "Lord, have mercy," twelve times, "Glory, Both now," "God is the Lord" in the tone of the Troparion, and the Troparia. Psalm 50, "Have mercy on me, O God;" the Prayer of Jesus, "Amen," and the Canon with the Irmosi (once each, but the troparia in four). After each Ode, the Katavasiae, "Deliver thy servants from harm;" or "Save thy servants from harm;" and "Lord, have mercy," thrice, and three prostrations. At the Third Ode, "Glory, Both now," the Sessional Hymn. At the Sixth Ode, "Glory, Both now," the Kontakion and the Ikos. The Prokeimenon of Matins, the Prayer of Jesus, "Let every breath;" "Lord, have mercy," thrice, and the Gospel, as at Matins, and the sticheron after the Gospel. Then the Irmos of

the Seventh Ode. After the Ninth Ode, "It is truly meet," or the Megalynarion, and a prostration. The Trisagion, and after "Our Father," the Troparion, "Glory," the Kontakion, "Both now," the Theotokion according to the tone of the Troparion. And instead of the Litany, "Lord, have mercy," forty times, "Glory, Both now," "More honorable," "Glory, Both now," "Lord, have mercy," twice, "Bless, O Lord." And the Dismissal. He commemorates also the saint whose Paraclesis is chanted.

Translated by The Rev. George D. Lardas, Boston, MA, 1984.

[**Return to the Reader Service
Horologion**](#)