

## Obednitsa

# The Meeting of our Lord and Savior, Jesus Christ in the Temple

*The Typika sung in place of the Divine Liturgy in the absence of a priest.*

**1<sup>st</sup> Reader:** O Lord Jesus Christ, Son of God, for the sake of the prayers of Thy most pure Mother and of all the saints, have mercy on us.

**All: Amen.**

*(if the Hours were read before Obednitsa, we go straight to the First Antiphon, and we do not repeat the Trisagion prayers here.)*

**Reader:** Glory to thee, our God, glory to thee!

O heavenly King,  
the Comforter, the Spirit of truth,  
who art everywhere present and fillest all things,  
Treasury of blessings,  
and Giver of life:  
come and abide in us,  
and cleanse us from every impurity,  
and save our souls, O Good One.

**Reader:** Holy God, Holy Mighty, Holy Immortal: have mercy on us.

Holy God, Holy Mighty, Holy Immortal: have mercy on us.

Holy God, Holy Mighty, Holy Immortal: have mercy on us.

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

O most Holy Trinity, have mercy on us.

Lord, cleanse us from our sins.

Master, pardon our transgressions.

Holy One, visit and heal our infirmities, for Thy name's sake.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

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.

**All: Amen.**

*(In the First and Second Antiphons, as well as Psalm 33 on page 9, the verses not in bold type may be omitted if there is great need.)*

### First Antiphon of the Typika Psalm 102 [103]

**Bless the Lord, O my soul.**

**Blessed art Thou, Lord.**

**Bless the Lord, O my soul;**

**and all that is within bless His holy Name.**

**Bless the Lord, O my soul;**

**and forget not all His benefits.**

**Who forgives all thine iniquities,**

**who heals all thy diseases.**

Who redeems thy life from the pit,

who crowns thee with steadfast love and mercy.

Who satisfies thee with good things,

so that thy youth is renewed like the eagle's.

The Lord works vindication

and justice for the oppressed.

He made known His ways to Moses,

His acts to the children of Israel.

**The Lord is compassionate and merciful,**

**long-suffering and of great goodness.**

He will not always chide,

nor will He keep His anger for ever.

He does not deal with us according to our sins

nor requite us according to our iniquities.

For as the heaven is high above the earth,

so great is his steadfast love toward those who fear Him.

As far as the east is from the west,

so far has He removed our transgressions from us.

As a father has compassion on his children,  
so the Lord has compassion on those who fear Him.  
For He well knows our frame;  
He remembers that we are dust.  
As for man, his days are as grass;  
as a flower in the field, so he flourishes;  
For the wind passes over it, and it is gone;  
and the place thereof shall know it no more.  
But the mercy of the Lord is from everlasting to everlasting  
upon those who fear Him,  
And His righteousness upon children's children;  
To such as keep His covenant,  
and remember to do His commandments.  
The Lord has established His throne in the heavens,  
and His kingdom rules over all.  
Bless the Lord, all you His angels,  
you mighty ones who do his word,  
hearkening to the voice of His Word.  
Bless the Lord, all His hosts;  
His ministers that do His will.  
Bless the Lord, all His works,  
in all places of His dominion.  
Glory to the Father and to the Son and to the Holy Spirit,  
now and ever and unto ages of ages. Amen.  
**Bless the Lord, O my soul;**  
**and all that is within me,**  
**bles His holy Name.**  
**Blessed art Thou, O Lord.**

**Second Antiphon of the Typika**  
**Psalm 145 [146] & "Only Begotten Son"**

*(The verses not in bold are sometimes omitted.)*

**Glory to the Father, / and to the Son, / and to the Holy Spirit:**  
**Praise the Lord, O my soul.**  
I will praise the Lord as long as I live;  
I will sing praises to my God while I have being.  
**Put not your trust in princes, in sons of men,**  
**in whom there is no salvation.**  
**When his breath departs, he returns to his earth;**  
**on that very day his plans perish.**  
Blessed is he whose help is the God of Jacob;

whose hope is in the Lord his God,  
 Who made heaven and earth,  
 the sea, and all that is in them;  
 Who keeps His faith for ever;  
 who executes justice for the oppressed;  
 who gives food to the hungry.  
 The Lord sets the prisoners free;  
 the Lord opens the eyes of the blind;  
 The Lord lifts up those who are bowed down;  
 the Lord loves the righteous;  
 The Lord watches over the sojourners,  
 He upholds the widow and the fatherless,  
 but the way of the wicked he brings to ruin.  
**The Lord will reign forever;**  
**thy God, O Zion, to all generations.**

**Now and ever and unto ages of ages. Amen.**

**Only-begotten Son and Immortal Word of God,**  
**Who for our salvation didst will to be incarnate of the holy Theotokos**  
**and ever-virgin Mary,**  
**and without change didst become man**  
**and wast crucified, O Christ our God,**  
**trampling down death by death,**  
**Who art one of the Holy Trinity,**  
**glorified with the Father and the Holy Spirit:**  
**save us!**

### **Third Antiphon of the Typika with stikhera for the Feast of the Entry\***

#### **The Beatitudes, *Matthew 5: 3 - 12***

In Thy Kingdom, remember us, O Lord, when Thou comest in Thy kingdom.  
 Blessed are the poor in spirit, for theirs is the kingdom of heaven.  
 Blessed are those who mourn, for they shall be comforted.  
 Blessed are the meek, for they shall inherit the earth.  
 Blessed are those who hunger and thirst after righteousness, for they shall be filled.  
 Blessed are the merciful, for they shall obtain mercy.

The firstborn of the Father before all ages / has appeared from an undefiled  
 Maiden as a firstborn child // and He stretches out His hands to Adam.

Blessed are the pure in heart, for they shall see God.

*Repeat "The firstborn of the Father..."*

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\* The stikhera may be omitted and the Beatitudes simply sung or read through if there is need.

Blessed are the peacemakers, for they shall be called the sons of God.

That He might restore the first-formed man, / who through beguilement had become childish in his mind.<sup>1</sup> // God the Word has appeared as a child.

Blessed are those who are persecuted for righteousness' sake,  
for theirs is the kingdom of heaven.

The Creator, having become a young child without undergoing change, / has reshaped according to the form of His divinity our nature, // taken from the earth and destined to return to earth once more.

Blessed are you when men shall revile you and persecute you,  
and shall say all manner of evil against you falsely for my sake.

Thou hast been set up in Zion / as a stumbling stone and rock of offence for the disobedient,<sup>2</sup> // but unto the faithful Thou art salvation which cannot be broken.

Rejoice and be exceedingly glad, for great is your reward in heaven.

*Repeat "Thou hast been set up ..."*

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

Bearing faithfully the image of Him who begat Thee before all ages, / Thou hast now from pity // put on the weakness of mortal man.

now and ever and unto ages of ages. Amen.

Now lettest Thou depart in peace / him who worships Thee as Son of the Most High and Son of the Virgin, // God become a child.

### **The Entrance Hymn**

*1<sup>st</sup> Reader, verse:* The Lord has made known His salvation; He has revealed His righteousness before the nations. (*Ps 97 [98]: 2*)

*All (choir):* **O Come, let us worship and fall down before Christ.** *Psalm 94 [95]: 6a*

**O Son of God, through the prayers of the Theotokos, save us who sing to thee:**

**Alleluia.** *once*

*The Troparia may be sung here, but the Kontakia are not sung until after the Lord's Prayer.*

### **Troparion, Meeting of the Lord - Tone 1**

Rejoice, O Virgin Theotokos, Full of Grace!

From thee shone the Sun of Righteousness, ^Christ our God,  
enlightening those who sat in darkness.

Rejoice and be glad, O righteous Elder,

thou didst accept in thine arms the ^Redeemer of our souls,

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1 Ephesians 4: 14.

2 Isaiah 8: 14, 28: 16; Luke 2: 34; Romans 9: 33.

Who grants us the Resurrection!



*The Meeting from the Menologion of Basil II, 10<sup>th</sup> C.*

*After the Troparia, the Trisagion may be sung:*

### **The Trisagion**

*All (choir):* Holy God, Holy Mighty, Holy Immortal, have mercy on us.  
Holy God, Holy Mighty, Holy Immortal, have mercy on us.  
Holy God, Holy Mighty, Holy Immortal, have mercy on us.  
Glory to the Father and to the Son and to the Holy Spirit,  
now and ever and unto ages of ages. Amen.  
Holy Immortal, have mercy on us.  
Holy God, Holy Mighty, Holy Immortal, have mercy on us.

### **The Prokeimenon**

*Reader:* The Prokeimenon in the 3<sup>rd</sup> Tone, the song of the Theotokos: My soul magnifies the Lord, and my spirit rejoices in God my Savior. (*Meeting*) (Lk 1: 46 - 47)

*All (choir):* My soul magnifies the Lord, and my spirit rejoices in God my Savior.

*Reader, verse:* For He has regarded the low estate of His handmaiden, for behold, all generations will call me blessed. (Lk 1: 48)

*All (choir):* My soul magnifies the Lord, and my spirit rejoices in God my Savior.

*Reader:* My soul magnifies the Lord,

*All (choir):* and my spirit rejoices in God my Savior.

## The Epistle

§316: Hebrews 7: 7 - 17 (Meeting)

*And the reader reads the title of the lesson:*

**Reader:** The reading from the Epistle of the Holy Apostle Paul to the Hebrews.

*Reader:*

BRETHREN, beyond all contradiction the lesser is blessed by the better.  
And here indeed, mortal men receive tithes, but there he hath witness, that he lives.  
And, as it may be said, even Levi who received tithes, paid tithes through Abraham:  
for he was still in the loins of his father when Melchizedek met him.  
Therefore, if perfection were through the Levitical priesthood  
    (for under it the people received the law),  
    what further need was there that another priest should rise  
        according to the order of Melchizedek,  
    and not be called according to the order of Aaron?  
For the priesthood being changed, of necessity there is also a change of the law.  
For He of whom these things are spoken belongs to another tribe,  
    from which no man served at the Altar.  
For it is evident that our Lord arose from Judah,  
    of which tribe Moses spoke nothing concerning priesthood.  
And it is yet far more evident if, in the likeness of Melchizedek,  
    there arises another priest  
Who is made, not according to the law of a carnal commandment,  
    but according to the power of an indissoluble life.  
For He testifieth  
    “Thou art a priest for ever according to the order of Melchizedek.”

## The Alleluia

*Reader:* Alleluia in the 8<sup>th</sup> Tone.

*All (choir):* Alleluia, Alleluia, Alleluia.

*Reader, verse:* Lord, now lettest Thou Thy servant depart in peace, according to Thy  
    word. (Meeting) (Lk 2: 29)

*All (choir):* Alleluia, Alleluia, Alleluia.

*Reader, verse:* A Light to enlighten the Gentiles, and the glory of Thy people Israel.  
    (Lk 2: 32)

*All (choir):* Alleluia, Alleluia, Alleluia.

## The Gospel

*If desired, the 1<sup>st</sup> Reader may read the prayer before the Gospel from the Divine Liturgy:*

*Illumine our hearts, O Master who lovest mankind, with the pure light of Thy divine  
knowledge. Open the eyes of our mind to the understanding of Thy Gospel teachings.  
Implant also in us the fear of Thy blessed commandments, that trampling down all carnal  
desires, we may enter upon a spiritual manner of living, both thinking and doing such things*

*as are well-pleasing unto Thee. For Thou art the illumination of our souls and bodies, O Christ our God, and unto Thee do we send up glory; together with Thy Father, who is from everlasting, and Thine all-holy, good, and life-giving Spirit, now and ever and unto ages of ages. Amen.*

*1<sup>st</sup> Reader:* The reading from the Holy Gospel according to Luke.

*All (choir):* **Glory to thee, O Lord, glory to thee.**

*The 1<sup>st</sup> Reader reads the appointed Gospel:*

*§7: Luke 2: 22 – 40 (Meeting)*

IN THOSE DAYS the parents brought the child Jesus to Jerusalem,  
to present him to the Lord;

<sup>23</sup> (As it is written in the law of the Lord, Every male that openeth the womb  
shall be called holy to the Lord;)

<sup>24</sup> And to offer a sacrifice according to that which is said in the law of the Lord,  
A pair of turtledoves, or two young pigeons.

<sup>25</sup> And, behold, there was a man in Jerusalem, whose name was Simeon;  
and the same man was just and devout, waiting for the consolation of Israel:  
and the Holy Spirit was upon him.

<sup>26</sup> And it was revealed unto him by the Holy Spirit, that he should not see  
death, before he had seen the Lord's Christ.

<sup>27</sup> And he came by the Spirit into the temple: and when the parents brought  
in the child Jesus, to do for him after the custom of the law,

<sup>28</sup> Then took he him up in his arms, and blessed God, and said,

<sup>29</sup> Lord, now lettest thou thy servant depart in peace,  
according to thy word:

<sup>30</sup> For mine eyes have seen thy salvation,

<sup>31</sup> Which thou hast prepared before the face of all people;

<sup>32</sup> A light to lighten the Gentiles, and the glory of thy people Israel.

<sup>33</sup> And Joseph and his mother marvelled at those things which were spoken of him.

<sup>34</sup> And Simeon blessed them, and said unto Mary his mother,

Behold, this child is set for the fall and rising again of many in Israel;  
and for a sign which shall be spoken against;

<sup>35</sup> (Yea, a sword shall pierce through thy own soul also,)  
that the thoughts of many hearts may be revealed.

<sup>36</sup> And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser:  
she was of a great age,

and had lived with an husband seven years from her virginity;

<sup>37</sup> And she was a widow of about fourscore and four years,

which departed not from the temple,

but served God with fastings and prayers night and day.

<sup>38</sup> And she coming in that instant gave thanks likewise unto the Lord,

and spake of him to all them that looked for redemption in Jerusalem.

<sup>39</sup> And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

<sup>40</sup> And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

*When the Gospel reading is concluded,*

*All (choir):* **Glory to thee, O Lord, glory to thee.**

*The choir or reader then concludes the Beatitudes:*

**Remember us, O Lord, when Thou comest in Thy kingdom.**

**Remember us, O Master, when Thou comest in Thy kingdom.**

**Remember us, O Holy One, when Thou comest in Thy kingdom.**

### **Troparia**

*Reader:* The heavenly choir sings Thy praises, crying:

Holy, Holy, Holy, Lord of Sabaoth!

Heaven and earth are full of Thy glory!

*verse:* Look to Him and be radiant, so your faces shall never be ashamed. *Ps. 33 [34]: 5*

The heavenly choir sings Thy praises, crying:

Holy, Holy, Holy, Lord of Sabaoth!

Heaven and earth are full of Thy glory!

*verse:* Glory to the Father and to the Son and to the Holy Spirit,

The choir of angels and archangels

with all the host of heaven sings Thy praises, crying:

Holy, Holy, Holy, Lord of Sabaoth!

Heaven and earth are full of Thy glory!

*verse:* now and ever and unto ages of ages. Amen.

### **The Creed**

*People:* 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 ages.

Light of Light; true God of true 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 became man.

And He was crucified 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 sits at the right hand of the Father;  
and He shall come again with glory to judge the living and the dead;  
whose Kingdom shall have no end.

And in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father;  
who with the Father and the Son together is worshipped and glorified;  
who spoke by the prophets.

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.

*Reader:* Loose, remit, and pardon, O God, our sins both voluntary and involuntary, in thought, word, or deed, in knowledge or in ignorance, committed by day or by night, of the mind or of the intention: forgive them all, for Thou art good and lovest mankind.

### Hymn to the Theotokos – Tone 3

*Instead of "It is truly meet ..., " we sing:*

O Virgin Theotokos, hope of all Christians,  
protect, preserve, and save those who hope in thee!

In the shadow and letter of the Law,

let us, the faithful, discern a figure:

every male [child] that opens the womb is holy to God.

Therefore we magnify the firstborn Word of a Father Who has no beginning, //  
the Son firstborn of a Mother who had not known man.

### The Lord's Prayer *Matthew 6:7 – 13*

*People:* 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.

*1<sup>st</sup> Reader:* Through the prayers of our holy fathers,

O Lord Jesus Christ our God, have mercy on us.

*All:* Amen.

## Kontakion

*the Kontakion appointed is now read or sung.*

### Kontakion, Meeting of the Lord - Tone 1

By Thy Nativity Thou didst sanctify the Virgin's womb  
and blessed Simeon's hands, ^O Christ God.  
Now Thou hast come and saved us through love.  
Grant peace to all Orthodox Christians,  
O only Lover of mankind!

*Reader:* Lord, have mercy. (12 times)

*Reader:* O most Holy Trinity,  
Might one in essence, Kingdom undivided, the Cause of all good,  
have mercy even on me, a sinner.  
Confirm and instruct my heart and take away from me every defilement.  
Enlighten my mind that I may ever glorify, praise, and adore Thee, saying:  
One is holy, one is Lord, Jesus Christ, to the glory of God the Father. Amen.

*All (choir):* **Blessed be the name of the Lord, henceforth and forevermore. (3 times)**  
*Ps 112 [113]: 2*

*All (choir):* Glory to the Father and to the Son and to the Holy Spirit,  
now and ever and unto ages of ages. Amen.

### Psalm 33 [34]

*All (choir):* I will bless the Lord at all times,  
His praise shall continually be in my mouth.  
My soul makes its boast in the Lord,  
Let the afflicted hear and be glad.

O magnify the Lord with me  
And let us exalt His Name together.  
I sought the Lord and He answered me,  
And delivered me from all my fears.

Look to Him and be radiant,  
So your faces shall never be ashamed.  
This poor man cried, and the Lord heard him,  
And saved him out of all of his troubles.

The angel of the Lord encamps around those who fear Him,  
And delivers them.

O taste and see that the Lord is good:  
Blessed is the man who takes refuge in Him.

O fear the Lord, you His saints:

**For those who fear Him have no want.**

**The rich suffer want and hunger:**

**But those who seek the Lord lack no good thing.**

Come, O sons, listen to me,

I will teach you the fear of the Lord.

What man is there who desires life,

and covets many days, that he may enjoy good?

Keep thy tongue from evil,

and thy lips from speaking deceit.

Depart from evil, and do good;

seek peace, and pursue it.

The eyes of the Lord are toward the righteous,

and his ears toward their cry.

The face of the Lord is against evildoers,

to cut off the remembrance of them from the earth.

When the righteous cry for help, the Lord hears,

and delivers them out of all their troubles.

The Lord is near to the brokenhearted,

and saves the crushed in spirit.

Many are the afflictions of the righteous;

but the Lord delivers them out of them all.

He keeps all his bones;

not one of them is broken.

Evil shall slay the wicked;

and those who hate the righteous shall do wrong.

The Lord redeems the life of his servants;

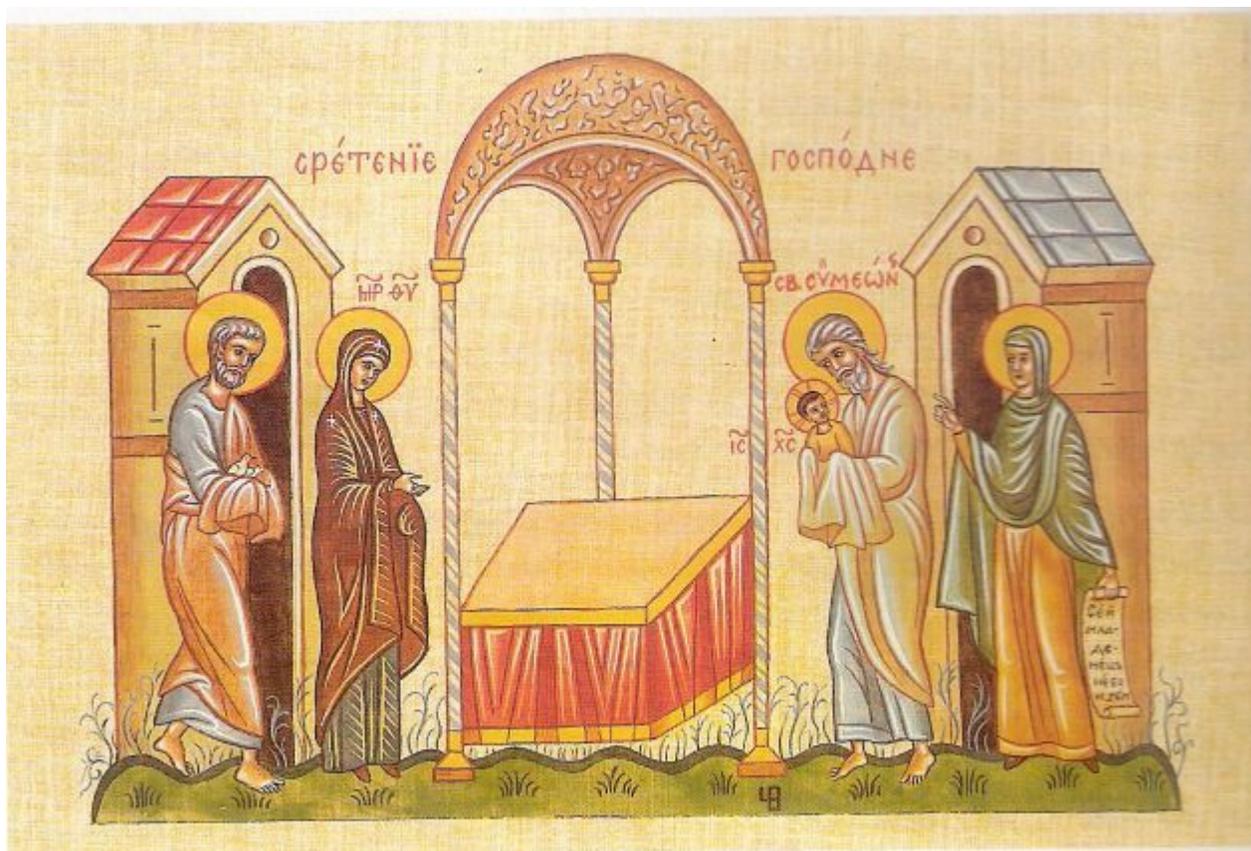
none of those who hope in him shall do wrong.

### **Dismissal**

***All (choir):* Glory to the Father and to the Son and to the Holy Spirit,  
now and ever and unto ages of ages. Amen.**

**Lord, have mercy. Lord, have mercy. Lord, have mercy. Lord, Bless.**

***1<sup>st</sup> Reader:* O Lord Jesus Christ, Son of God, for the sake of the prayers of Thy most  
pure Mother and of all the saints, have mercy on us. Amen.**



### Troparion, Meeting of the Lord - Tone 1

Rejoice, O Virgin Theotokos, Full of Grace!  
 From thee shone the Sun of Righteousness, ^Christ our God,  
 enlightening those who sat in darkness.  
 Rejoice and be glad, O righteous Elder,  
 thou didst accept in thine arms the ^Redeemer of our souls,  
 Who grants us the Resurrection!

### Kontakion, Meeting of the Lord - Tone 1

By Thy Nativity Thou didst sanctify the Virgin's womb  
 and blessed Simeon's hands, ^O Christ God.  
 Now Thou hast come and saved us through love.  
 Grant peace to all Orthodox Christians,  
 O only Lover of mankind!

### Magnification

We magnify thee, / O Christ the Giver of life, / and we honor thy most pure  
 Mother, / by whom thou art now brought into the Temple of the Lord // in  
 accordance with the Law.

*Troparia and Kontakia, and the Prokiemena and Alleluia verses, Communion verses, from the OCA book "The Divine Liturgy", 1967.*

*Epistle text from "The Apostol" St. Tikhon's Seminary Press, 2012. 2<sup>nd</sup> Edition.*

### **About Obednitsa**

*To the service of Typika is in the Horologion after the Hours. It is used after the Sixth Hour on most days, but during Great Lent and when the Royal Hours are done, it is placed after the Ninth Hour. If the Divine Liturgy is celebrated, it is usually not read, but it is read before Vespers and Presanctified Liturgies.*

*Outside Great Lent, the Horologion allows for the addition of the Epistle and Gospel with the Prokeimena and Alleluia at the end of the Beatitudes.*

*It is from Typika that Psalms 102, 145, the Beatitudes, and Psalm 33 came into the Divine Liturgy, hence the name "Typical Antiphons".*

*Obednitsa differs from Typika in that in addition to the Epistle and Gospel, it adds: The Great Litany, "Come, let us worship ...", the Troparion or Troparia, the singing of the Trisagion Hymn, The Augmented (Triple) Litany, and the Litany of Supplication. Not every Order for Obednitsa includes "Come, let us worship ...", the Troparion or Troparia, and the singing of the Trisagion Hymn. Also, usually Obednitsa Orders have the singing of "It is truly meet ..." or the Zadosoinik, sung in the manner of the singing of these hymns at Liturgy, right before the Dismissal, using the placement of in the Lenten form of Typika as a sort of precedent. However, of the forms of Typika, only the Lenten one has the singing of as part of the Dismissal in a plain dismissal tone. Since at Obednitsa we sing it in the manner of the Divine Liturgy, in the Eight Tones or with special melodies, this order has also placed it more analogous to the Divine Liturgy.*

*In the First and Second Antiphons, the verses in bold are the ones commonly sung in modern practice during the Divine Liturgy, and if there is a need, one may sing only these verses and omit the rest, but usually since Obednitsa is already a short service, we sing the Psalms in full. The same applies to Psalm 33, though as is well known it is quite common for the Psalm to be omitted entirely. In Psalm 33, the bold verses are the ones called for when Psalm 33 is sung at Vigil with the blessing of loaves. In contemporary practice, when Psalm 33 is sung at Liturgy, it is usually only these first ten verses.)*

*Propers needed:*

*-Troparia on the Beatitudes (if they are to be sung from the 3<sup>rd</sup> and 6<sup>th</sup> Odes of the Canon)*

*-Troparion or Troparia*

*-Prokeimenon*

*-Epistle*

*-Alleluia*

*-Gospel*

*before Our Father, -Hymn to the Theotokos in place of "It is truly Meet ..." if appointed.*

*after Our Father, -Kontakion or Kontakia*