

September 14th: The Exaltation of the Cross

Obednitsa

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



1st 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 (choir): Amen.

(if the Hours (or Morning prayers) 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.

1st Reader: Through the prayers of our holy fathers,
 O Lord Jesus Christ our God, have mercy on us.

All (choir): **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 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,
bless 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

The Beatitudes, *Matthew 5: 3 – 12*

Troparia on the Beatitudes on 6, from the third and sixth odes of the Festal Canon.

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. *(on 8)*
Blessed are the pure in heart, for they shall see God.
Blessed are the peacemakers, for they shall be called the sons of God. *(on 6)*
 The rod of Aaron is an image of this mystery,
 for when it budded it showed who should be priest.¹
 So in the Church, that once was barren,
 the wood of the Cross has now put forth flower, //

1 Numbers 17: 8.

filling her with strength and steadfastness.

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

The rock that was struck and gushed forth water
for a hard-hearted and disobedient people,²
made manifest the mystery of the Church, chosen by God: //
for the Cross is her strength and steadfastness.

**Blessed are you when men shall revile you and persecute you,
and shall say all manner of evil against you falsely for my sake. (on 4)**

When the spear pierced Thy most pure side,
water flowed forth with blood,
thereby establishing Thy New Testament, and washing sin away.³
For the Cross is the glory of the faithful, //
the strength and steadfastness of kings.

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

Jonah stretched out his hands in the form of a cross
within the belly of the sea monster,
plainly prefiguring the redeeming Passion.
Cast out from thence after three days,
he foreshadowed the marvelous Resurrection of Christ our God,⁴
who was crucified in the flesh and enlightened the world //
by His Rising on the third day.

Glory to the Father and to the Son and to the Holy Spirit, (on 2)

Bent with age and wasted by sickness,
Jacob was straightened when he crossed his hands,⁵
showing thereby the power of the life-giving Cross.
For God, who was crucified upon it in the flesh,
thereby wrote anew the letter of the old Law written in shadows, //
and drove away the soul-destroying disease of error.

now and ever and unto ages of ages. Amen.

Holy Israel, by laying his hands crosswise on the heads of the young,
signified that the people serving under the Law
should enjoy for a time the honor due to the firstborn.

2 Exodus 17: 1 – 6 .

3 John 19: 34; Matthew 26: 28; Luke 22: 20.

4 Jonah 2; Matthew 12: 39 – 41; Matthew 16: 4; Luke 11: 29 – 32.

5 To bless his grandsons Ephraim and Manasseh (Genesis 48: 14).

When suspected of error in so doing, he changed not the life-giving figure:
for, cried he, the newly-planted people of Christ our God, //
fortified by the Cross, shall take the higher place.⁶

The Entrance Hymn

Extol the Lord our God: worship at His footstool for it is holy! *(Ps 98 [99]: 5)*

Troparion, of the Cross – Tone 1

O Lord, save Thy people,
and bless Thine inheritance.
Grant victories to the Orthodox Christians
over their adversaries;
and by virtue of Thy Cross, //
preserve Thy habitation.

After the Troparia, the Hymns in place of the Trisagion may be sung:

Instead of the Trisagion – Tone 6

All (choir): Before Thy Cross, we bow down in worship, O Master,
and Thy holy Resurrection, we glorify. *(3x)*
Glory to the Father and to the Son and to the Holy Spirit,
now and ever and unto ages of ages. Amen.
and Thy holy Resurrection, we glorify.
Before Thy Cross, we bow down in worship, O Master,
and Thy holy Resurrection, we glorify.

The Prokeimenon

Reader: The Prokeimenon in the the 7th Tone: Extol the Lord our God: worship at His
footstool for it is holy! *(Exaltation) (Ps 98 [99]: 5)*

All (choir): Extol the Lord our God: worship at His footstool for it is holy!

Reader, verse: The Lord reigns, let the people tremble! *(Ps 98 [99]: 1)*

All (choir): Extol the Lord our God: worship at His footstool for it is holy!

Reader: Extol the Lord our God:

All (choir): worship at His footstool for it is holy!

The Epistle

§ 125: 1 Corinthians 1: 18 – 24 *(Exaltation)*

And the reader reads the title of the lesson:

Reader: **The reading from the [first] Epistle of the Holy Apostle Paul to the
Corinthians.**

Reader: BRETHREN: the word of the cross is folly to those who are perishing,
but to us who are being saved it is the power of God.

⁶ Genesis 48: 14 – 19.

For it is written,

“I will destroy the wisdom of the wise,
and the cleverness of the clever I will thwart.”

Where is the wise man? Where is the scribe?

Where is the debater of this age?

Has not God made foolish the wisdom of the world?

For since, in the wisdom of God,

the world did not know God through wisdom,

it pleased God through the folly of what we preach

to save those who believe.

For Jews demand signs and Greeks seek wisdom,

but we preach Christ crucified,

a stumbling block to Jews and folly to Gentiles,

but to those who are called, both Jews and Greeks,

Christ the power of God and the wisdom of God.

The Alleluia

Reader: Alleluia in the 1st Tone.

All (choir): Alleluia, Alleluia, Alleluia.

Reader, verse: Remember Thy congregation, which Thou hast gotten of old.

(Exaltation) (Ps 73 [74]: 2)

All (choir): Alleluia, Alleluia, Alleluia.

Reader, verse: God is our King before the ages; He has worked salvation in the midst of the earth. *(Ps 73 [74]: 12)*

All (choir): Alleluia, Alleluia, Alleluia.

The Gospel

§ 60: John 19: 6 – 11a, 13 – 20, 25 – 28a, 30b – 35a *(Exaltation)*

If desired, the 1st 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, and 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 without beginning, and thine all-holy, good, and life-giving Spirit, now and ever and unto ages of ages. Amen.

1st Reader: The reading from the Holy Gospel according to John.

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

The 1st Reader reads the appointed Gospel:

AT THAT TIME, THE HIGH PRIESTS AND ELDERS TOOK COUNCIL
AGAINST JESUS TO PUT HIM TO DEATH.

AND THEY DELIVERED HIM TO PILATE SAYING,
AWAY WITH HIM, AWAY WITH HIM, CRUCIFY HIM.

Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.
The Jews answered him, We have a law, and by our law he ought to die,
because he made himself the Son of God.

When Pilate therefore heard that saying, he was the more afraid;
And went again into the judgment hall, and saith unto Jesus,
Whence art thou? But Jesus gave him no answer.

Then saith Pilate unto him, Speakest thou not unto me? knowest thou not
that I have power to crucify thee, and have power to release thee?

Jesus answered, Thou couldest have no power at all against me,
except it were given thee from above:

When Pilate therefore heard that saying, he brought Jesus forth,
and sat down in the judgment seat in a place that is called the Pavement,
but in the Hebrew, Gabbatha.

And it was the preparation of the passover, and about the sixth hour:
and he saith unto the Jews, Behold your King!

But they cried out, Away with him, away with him, crucify him.

Pilate saith unto them, Shall I crucify your King?

The chief priests answered, We have no king but Caesar.

Then delivered he him therefore unto them to be crucified.

And they took Jesus, and led him away.

And he bearing his cross went forth into a place called the place of a skull,
which is called in the Hebrew Golgotha:

Where they crucified him, and two other with him, on either side one,
and Jesus in the midst.

And Pilate wrote a title, and put it on the cross.

And the writing was Jesus of Nazareth the King of The Jews.

This title then read many of the Jews:

for the place where Jesus was crucified was nigh to the city:

and it was written in Hebrew, and Greek, and Latin.

Now there stood by the cross of Jesus his mother, and his mother's sister,
Mary the wife of Cleophas, and Mary Magdalene.

When Jesus therefore saw his mother, and the disciple standing by, whom he loved,
he saith unto his mother, Woman, behold thy son!

Then saith he to the disciple, Behold thy mother!

And from that hour that disciple took her unto his own home.

After this, Jesus knowing that all things were now accomplished,
 bowed his head, and gave up the ghost.
 The Jews therefore, because it was the preparation,
 that the bodies should not remain upon the cross on the sabbath day,
 (for that sabbath day was an high day,)
 besought Pilate that their legs might be broken,
 and that they might be taken away.
 Then came the soldiers, and brake the legs of the first,
 and of the other which was crucified with him.
 But when they came to Jesus, and saw that he was dead already,
 they brake not his legs:
 But one of the soldiers with a spear pierced his side,
 and forthwith came there out blood and water.
 And he that saw it bare record, and his record is true.

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 or Choir: 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 8

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

Magnify, O my soul, the most precious Cross of the Lord!
 Thou art a mystical Paradise, O Theotokos,
 who, though untilled, have brought forth Christ;
 through Him the life-bearing wood of the Cross was planted on earth.
 Now at its Exaltation,
 as we bow in worship before it, we magnify thee.

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.**

1st Reader: Through the prayers of our holy fathers,
O Lord Jesus Christ our God, have mercy on us.

All (choir): Amen.

Kontakion, of the Cross - Tone 4

As Thou wast voluntarily lifted upon the Cross for our sake,
grant mercy to those who are called by Thy Name, O Christ God;
make all Orthodox Christians glad by thy power,
granting them victories over their adversaries//
by bestowing on them the invincible trophy, Thy weapon of peace!

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]

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.

1st Reader: O Lord Jesus Christ, Son of God, who art risen from the dead,
for the sake of the prayers of Thy most pure Mother and of all the saints,
have mercy on us. Amen.



Magnification

We magnify Thee, O Christ, Giver of life, and we honor Thy holy Cross, whereby
Thou hast saved us from the bondage of the enemy.

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 Vesperal Liturgies 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 3rd and 6th 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