

Obednitsa

The Entry of the Most-Holy Theotokos into the Temple



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: 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,
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 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.

Today has the temple become a wedding adornment and a fair chamber for the Virgin, / as it receives the living Bridal Chamber of God, pure and without spot, // she who shines more brightly than all the creation.

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

David, leading the dance, leaps in gladness and rejoices with us, / and thee, O undefiled and all-pure Virgin, he calls the Queen, // clad in raiment of many-colored needlework, standing in the temple before the King and God.¹

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

From Eve of old the transgression came upon mankind, / and now from Eve's stock has flowered forth our restoration and incorruption, // even the Theotokos, who is brought today into the house of God.

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

The hosts of angels and the multitude of all mankind dance today before thy face, O all-pure Lady, / and carrying lamps they go before thee, // proclaiming thy greatness in the house of God.

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

Ye faithful, let us feast in spirit the Mother of God, / singing her praises with piety. // For she is indeed more holy than the heavenly powers.

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

Ye faithful, let us praise in spiritual songs the Mother of the Light, / for today has she been manifested to us // as she enters the temple of God.

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

Father, Son, and Spirit of righteousness, / Unity in three persons and undivided Trinity, // have mercy upon those who worship Thy divine power.

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

1 2 Kings (2 Samuel) 6:14-16; Psalm 44: 14.

now and ever and unto ages of ages. Amen.

He whom nothing can contain was contained in thy womb, / O undefiled
Mother of God, // and from thee He has come forth double in nature, God and
Man.

The Entrance Hymn

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, Entry - Tone 4

Today is the prelude of the good will of God,
of the preaching of the salvation of mankind.

The Virgin appears in the Temple of God,
in anticipation proclaiming Christ to all.

Let us rejoice

and sing to her: //

"Rejoice, O Fulfillment of the Creator's dispensation!"

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 3rd Tone: My soul magnifies the Lord, and my spirit
rejoices in God my Savior. (*Entry*) (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

§ 240: Philippians 2: 5 - 11 (Entry)

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: even the first covenant had justifications of divine service and an earthly sanctuary.

For there was a tabernacle prepared,

in the first part of which were the candlestick and the table

and the setting forth of loaves, which is called "the Holy";

and behind the second veil, the part of the tabernacle which is called the "Holy of Holies",

which had the golden censer,

and the ark of the covenant overlaid on all sides with gold,

in which were the golden pot that had the manna,

and Aaron's rod that had blossomed, and the tablets of the covenant;

and over it were the Cherubim of glory overshadowing the mercy seat;

of which we cannot now speak in detail.

Now when these things had been thus ordered,

the priests always went into the first part of the tabernacle,

accomplishing the service of God.

But into the second part the high priest went alone once every year, not without blood which he offered for his own and the people's ignorance.

The Alleluia

Reader: Alleluia in the 8th Tone.

All (choir): Alleluia, Alleluia, Alleluia.

Reader, verse: Hear, O daughter, and see, and incline thine ear! (Entry) (Ps 44 [45]: 10)

All (choir): Alleluia, Alleluia, Alleluia.

Reader, verse: Before thy face, the richest of the people will pray. (Ps 44 [45]: 12)

All (choir): Alleluia, Alleluia, Alleluia.

The Gospel

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. 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.

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

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

The 1st Reader reads the appointed Gospel:

§ 54; Luke 10: 38 – 42; 11: 27 – 28 (Entry)

AT THAT TIME JESUS entered into a certain village:

and a certain woman named Martha received him into her house.

³⁹ And she had a sister called Mary, which also sat at Jesus' feet,
and heard his word.

⁴⁰ But Martha was cumbered about much serving, and came to him, and said,
“Lord, dost thou not care that my sister hath left me to serve alone?
bid her therefore that she help me.”

⁴¹ And Jesus answered and said unto her,

“Martha, Martha, thou art careful and troubled about many things:

⁴² But one thing is needful:

and Mary hath chosen that good part,
which shall not be taken away from her.”

²⁷ And it came to pass, as he spake these things,

a certain woman of the company lifted up her voice, and said unto him,

“Blessed is the womb that bare thee, and the paps which thou hast sucked.”

²⁸ But he said, “Yea indeed, blessed are they that hear the word of God, and keep it.”

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 4

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

The Angels beheld the Entrance of the Pure One and were amazed.
How has the Virgin entered into the Holy of Holies?

Irmos: As Thou art a living Temple of God,
let no impure hand touch thee, O Theotokos!
But let the lips of all believers sing,
constantly magnifying thee in joy with the angelic salutation:
“Truly, thou art above all creatures, O Pure One!”

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: **Amen.**

Kontakion

the Kontakion appointed is now read or sung.

Kontakion, Entry – Tone 4

The most pure Temple of the Savior;
the precious Chamber and Virgin;
the sacred Treasure of the glory of God,
is presented today to the house of the Lord.
She brings with her the grace of the Spirit,
therefore, the Angels of God praise her:
“Truly this woman is the abode of Heaven!”

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.

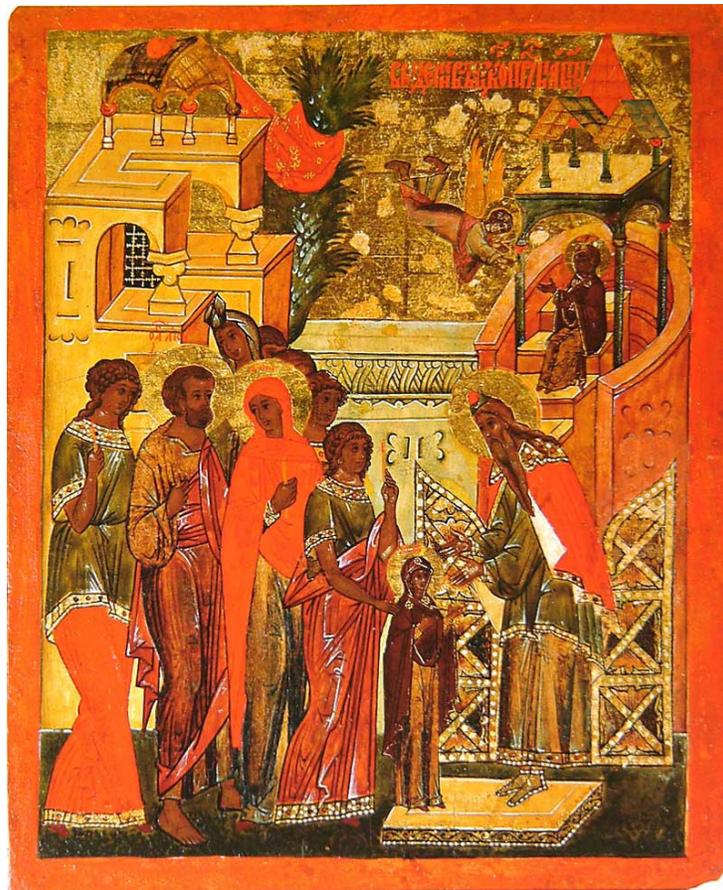
Many are the afflictions of the righteous;
but the Lord delivers them out of them all.
He keeps all his bones;
not one of them is broken.

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.**

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. Amen.



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. 2nd 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 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