

Obednitsa

Dormition of the Most Holy Theotokos

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
Dormition***

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 glorious apostles knew thee, O Virgin without spot, to be a mortal woman and at the same time, beyond and above nature, the Mother of God: / therefore they touched thee with fearful hands, as they gazed upon thee shining with glory, // the tabernacle that had held God.

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

The Lord guarded with the glory of the Godhead / the honor due to the living Ark in which the Word took flesh; // and in His just vengeance He intervened to cut off the sacrilegious hands of the presumptuous unbeliever.¹

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

O pure Virgin, sprung from mortal loins, thine end was conformable to nature: / but because thou hast borne the true Life, // thou hast departed to dwell with the divine Life Himself.

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

1 Compare 2 Kings (2 Samuel) 6: 6 – 7.

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

At an all-powerful command, the assembly of the apostles from the ends of
the earth, / and the multitude of angels from on high, made haste to Zion, //
there to minister in fitting manner at thy burial, O Lady.

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

The Lord and God of all gave thee as thy portion the things that are above
nature. / For just as He kept thee virgin in thy childbirth so did He preserve thy
body incorrupt in the tomb; // and He glorified thee by a divine Translation,
showing thee honor as a Son to His Mother.

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

Thy Son, O Virgin, has truly made thee dwell in the Holy of Holies as a
bright candlestick, flaming with immaterial fire, / as a golden censer burning
with divine coal, // as the vessel of manna, the rod of Aaron, and the tablet
written by God, as a holy ark and table of the bread of life.

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

Life arose from thee without destroying the seals of thy virginity. / How
then could the spotless tabernacle of thy body, the source of Life, // become a
partaker of death?

now and ever and unto ages of ages. Amen.

Having become the temple of Life, thou hast obtained the life eternal: /
for thou who hast borne the Life in Person, // hast now passed over through
death into life.

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, Dormition - Tone 1

In giving birth, thou didst preserve thy virginity!

In falling asleep thou didst not forsake the world, O Theotokos!

Thou wast translated to life,

O Mother of Life, //

and by thy prayers thou didst deliver our souls from death!

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. (*Dormition*) (*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 (Dormition)*

And the reader reads the title of the lesson:

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

Reader:

BRETHREN Let this mind be in you which was also in Christ Jesus,
 Who, being in the form of God,
 did not consider it robbery to be equal with God,
 but made Himself of no reputation and took the form of a servant,
 and was made in the likeness of men.
 And being found in appearance as a man, He humbled Himself
 and became obedient unto death, even the death of the Cross.
 Therefore God also hath highly exalted Him
 and given Him a Name which is above every name,
 that at the Name of Jesus every knee should bow,
 of things in heaven, and things on earth, and things under the earth,
 and that every tongue should confess that Jesus Christ is Lord,
 to the glory of God the Father.

The Alleluia

Reader: Alleluia in the 2nd Tone.

All (choir): Alleluia, Alleluia, Alleluia.

Reader, verse: Arise, O Lord, and go to Thy resting place, Thou and the ark of Thy

holiness. (*Dormition*) (Ps 131 [132]: 8)

All (choir): Alleluia, Alleluia, Alleluia.

Reader, verse: The Lord swore to David a sure oath and will not change his mind.
(Ps 131 [132]: 11)

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 (*Dormition*)

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 1

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

The limits of nature are overcome in thee, O Pure Virgin:
for birth giving remains virginal, and life is united to death;
a virgin after childbearing and alive after death,
thou dost ever save thine inheritance, O Theotokos.

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, Dormition - Tone 2

Neither the tomb, nor death,
could hold the Theotokos,
who is constant in prayer and our firm hope in her intercessions.
For being the Mother of Life, she was translated to life //
by the One who dwelt in her virginal womb!

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, 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.



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