

ΩTypika Service (Obednitsa) for Lay Observance of the Lord's Day

As would be the custom on Sundays before the Divine Liturgy, 3rd and 6th Hours (taken from the Horologion) may be prayed. The order of the Typika or Obednitsa Service follows the general pattern of the Divine Liturgy, but does not include Communion. This service has been adapted slightly from other forms to adhere more closely to the pattern our laity know based on the Divine Liturgy. This service may be prayed in a small group or alone. Those praying should gather in a clean area (perhaps an icon corner or dining room,) light a lamp or candle, venerate the Gospel (or Bible,) Cross, and icons of our Lord and his Mother and begin the prayers thus:

Lead Chanter: +Through the prayers of our holy fathers, O Lord Jesus Christ, have mercy on us and save us.

People: Amen.

Note: if the Hours were not chanted before the Typika, the lead chanter might include the Trisagion prayers and Psalm 50/51 here.

In place of the Great Litany, the lead reader or the people sing "Lord have mercy" slowly and melodically twelve times.

People: Lord, have mercy. (12x)

The First Antiphon (Psalm 102/103) *is taken as it would usually be taken in the Liturgy.*

People: Bless the Lord, O my soul! Blessed art Thou, O Lord
Bless the Lord, O my soul, and all that is within me bless his holy Name.
Bless the Lord, O my soul, and forget not all his benefits,
Who forgives all your iniquity, who heals all your diseases,
The Lord is compassionate and merciful, Longsuffering and of great goodness. //
Bless the Lord, O my soul, Blessed art Thou, O Lord!

People: Lord, have mercy. (3x) *taken in place of the Little Litany*

The Second Antiphon (Psalm 145/146 & "Only-Begotten Son") *is taken as it would usually be taken.*

People: +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. 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 willed to be incarnate
of the holy Theotokos and ever-virgin Mary,
Who without change became man and was crucified
Who is one of the Holy Trinity,
glorified with the Father and the Holy Spirit: //
O Christ our God, trampling down death by death, save us.

People: Lord, have mercy. (3x) *taken in place of the Little Litany*

The Third Antiphon (Beatitudes) is sung in the same way we would usually sing it at Liturgy.

People: 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.
Blessed are the pure in heart, / for they shall see God.
Blessed are the peacemakers, / for they shall be called the sons of God.
Blessed are they that are persecuted for righteousness sake, /
for theirs is the kingdom of heaven.
Blessed are you when men shall revile you and persecute you, /
and shall say all manner of evil against you falsely for my sake.
Rejoice and be exceedingly glad: // for great is your reward in heaven.

While there is no Entrance as there would be in Liturgy, the people sing "Come Let us Worship," as usual.

People: Come, let us worship and fall down before Christ:
Who rose from the dead
(or "Who is wonderful in his saints")
(or "Through the prayers of the Theotokos")
O Son of God, save us who sing to Thee: Alleluia!

In this order of Typika, the appointed Troparia and Kontakia are sung here, as they would be in Liturgy. Use the [liturgical resources page](#) of the OCA website to find the hymns for day.

People: *[Sing Troparia & Kontakia]*

Lead Chanter: +Through the prayers of our holy fathers, O Lord Jesus Christ, have mercy on us and save us.

People: Amen. *And then the people immediately sing the Holy God as in Liturgy.*

People: +Holy God, Holy Mighty, Holy Immortal, have mercy on us (3x)
+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 and readings for the day can be found on [oca.org](#) on the liturgical resources page.

Lead Chanter: The Prokeimenon in the _____ Tone: *[chant the prokeimenon]*

People: *[the people sing the prokeimenon]*

Lead Chanter: *[verse of the prokeimenon]*

People: *[the people sing the prokeimenon]*

Lead Chanter: *[chants the first half of the prokeimenon] OR [chants the second prokeimenon]*

People: *[sing the second half of the prokeimenon] OR [sings the second prokeimenon]*

Lead Chanter: The reading of the Epistle [of the Holy Apostle Paul] to the _____.
[the Epistle Reading(s) take(s) place here]
The Alleluia in the _____ Tone. Alleluia. Alleluia. Alleluia.

People: Alleluia. Alleluia. Alleluia. *singing in a familiar melody.*

Lead Chanter: *[first verse of the Alleluia]*

People: Alleluia. Alleluia. Alleluia. *singing in a familiar melody*

Lead Chanter: *[second verse of the Alleluia]*

People: Alleluia. Alleluia. Alleluia. *singing in a familiar melody*

Lead Chanter: The Reading is from the Holy Gospel according to Saint _____.

People: +Glory to Thee, O Lord, glory to Thee. *singing in a familiar melody*

Lead Chanter: *[The lead chanter then reads (not chants) the appointed Gospel lection(s.)]*

People: +Glory to Thee, O Lord, glory to Thee. *singing in a familiar melody*

A patristic or contemporary Homily appropriate to the Sunday commemoration or readings may be taken here. The people may sit while the sermon is read.

*In place of the Augmented (Triple) Litany, the lead chanter or the people sing "Lord have mercy" slowly and melodically twelve times or include this **lay petition** from the Morning Prayers may be offered by the lead chanter:*

For the Living:

Remember, O Lord Jesus Christ our God, Thy mercies and compassions which are from the ages, for the sake of which Thou didst become man and didst will to endure crucifixion and death for the salvation of those that rightly believe in Thee; and having risen from the dead didst ascend into the heavens and sittest at the right hand of God the Father, and regardest the humble entreaties of those that call upon Thee with all their heart; incline Thine ear, and hearken unto the humble supplication of me, Thine unprofitable servant, as an odor of spiritual fragrance, which I offer unto Thee for all Thy people. And first, remember Thy Holy, Catholic, and Apostolic Church, which Thou hast provided through Thy precious Blood, and establish, and strengthen, and expand, increase, pacify, and keep Her unconquerable by the gates of hades. calm the dissensions of the churches, quench the raging of the nations, and quickly destroy and uproot the rising of heresy, and bring them to nought by the power of Thy Holy Spirit. *Bow.*

Save, O Lord, and have mercy on His Beatitude, our Metropolitan Tikhon, His Eminence, our Archbishop Alexander, all Orthodox bishops throughout the world, and all the priestly and monastic order, our parish clergy, and all who serve in the Church, whom Thou hast appointed to

shepherd Thy rational flock, and through their prayers have mercy and save us. *Bow.*

Save, O Lord, and have mercy on this country, its president, all those in civil authority, and those who serve in the armed forces, and all our people. *Bow.*

Save, O Lord, and have mercy on our parents, brothers and sisters, and our kindred according to the flesh, and all our neighbors, and grant them Thine earthly and spiritual good things. *Bow.*

Save, O Lord, and have mercy on the aged and the young, the poor and the orphans and widows, and those in sickness and sorrow, misfortune and tribulation, those in difficult circumstances and in captivity, in prisons and hospitals, and especially those of Thy servants that are persecuted for Thy sake and the Orthodox Faith by godless peoples, by apostates, and by heretics; and remember them, visit., strengthen, comfort, and by Thy power quickly grant them relief, freedom, and deliverance. *Bow.*

Save, O Lord, and have mercy on them that hate and wrong us, and make temptation for us, and let them not perish because of our sins.. *Bow.*
Illumine with the light of awareness the apostates from the Orthodox Faith, and those blinded by pernicious heresies, and number them with Thy Holy, Apostolic, Catholic Church. *Bow.*

For the Departed:

Remember, O Lord, those that have departed this life, most holy patriarchs, most reverend metropolitans, Orthodox archbishops and bishops, those in priestly and clerical orders of the Church, and those that have served Thee in the monastic order, all devout Orthodox rulers, and grant them rest with the saints in Thine eternal tabernacles. *Bow.*

Remember, O Lord, the souls of Thy departed servants, our parents, and all our kindred according to the flesh, and forgive them all transgressions, voluntary and involuntary, granting them the kingdom and a portion of Thine eternal good things, and the delight of Thine endless and blessed life. *Bow.*

Remember, O Lord, also all our fathers and brothers, our mothers and sisters, and those who lie here, and all Orthodox Christians that departed in the hope of resurrection and life eternal, and settle them with Thy saints, where the light of Thy countenance shall visit them, and have mercy on us, for Thou art good and the Lover of mankind. *Bow.*

Grant, O Lord, remission of sins to all our forefathers and foremothers, our brothers and sisters who have departed before us in the faith and hope of resurrection, and make their memory to be eternal. *Bow.*

A special series of prayers unique to Typika is included here:

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

Remember us, O Lord, when Thou comest in Thy Kingdom. (*Waist bow.*)
Remember us, O Master, when Thou comest in Thy Kingdom. (*Waist bow.*)
Remember us, O Holy One, when Thou comest in Thy Kingdom. (*Waist bow.*)

The heavenly choir sings to Thee and cries: Holy, Holy, Holy, Holy
Lord God of Hosts; heaven and earth are full of Thy glory.

Come unto Him and be enlightened, and your faces shall not be ashamed.

The heavenly choir sings to Thee and cries: Holy, Holy, Holy, Holy
Lord God of Hosts; heaven and earth are full of Thy glory.

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

The choir of holy angels and archangels, with all the power of heaven, sing Thy praises and do cry: Holy, Holy, Holy, Holy Lord God of Hosts; heaven and earth are full of Thy glory.

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

The people then immediately either say or sing the Creed (Symbol of Faith) together.

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 arose 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.

A prayer for forgiveness is included here in the order of Typika (that is not included in the Liturgy.)

Lead Chanter: O God, loose, remit, pardon, and forgive our sins, whether voluntary or involuntary,
whether by word or deed, whether in knowledge or in ignorance, whether by day or by night,
whether in mind or thought: forgive us all, since Thou art good and the Lover of Mankind.
Amen.

And make us worthy, O Master, that with boldness and without condemnation, we
may dare to call upon Thee, the Heavenly God, as Father, and to say:

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 debts, as we forgive our debtors. And lead us not into temptation, but deliver us
from the evil one.

Lead Chanter: +Through the prayers of our holy fathers, O Lord Jesus Christ, have mercy on us and save us.

People: Amen.

Lead Chanter: All-holy Trinity, Might One in essence, Kingdom undivided, Origin of all good things, be graciously inclined also to me, a sinner. Establish me; give understanding to my heart, and purge away all my vileness. Enlighten my mind, that I may glorify, sing praises, and adore Thee and say:

And then singing the following stanzas according to the established pattern in the Liturgy:

People: One is holy, /
One is the Lord, Jesus Christ, //
To the glory of God the Father. Amen.

Blessed be the Name of the Lord, henceforth and forevermore. (3x)

Then the lead chanter will chant Psalm 33(34)

Lead Chanter: 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 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 young lions 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 your tongue from evil, and your 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 him 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 will be condemned. The Lord redeems the life of His servants; none of those who take refuge in Him will be condemned.

An appointed theotokion is sung here. While there is seasonal variation in this hymn, the general hymn (below) appointed for St. John Chrysostom's Liturgy may be taken:

People: It is truly meet to bless you, O Theotokos:
Ever-blessed and most pure and the Mother of God.
More honorable than the cherubim,
And more glorious--beyond compare--than the seraphim,
Without corruption you gave birth to God the Word:
True Theotokos, we magnify you!

And then a lay dismissal is sung:

People: +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.
O Lord, bless.

Lead Chanter: O Lord Jesus Christ, Son of God, for the sake of the prayers of Thy most-pure Mother, of our holy God-bearing fathers, of our holy father Venerable Herman of Alaska--patron of our Church in the American Lands, our holy father Nicholas, Archbishop of Myra in Lycia--patron of the city in which our parish sojourns, of our holy father Athanasius the Great--patron of our parish, of our holy [father or mother _____,] whose memory we keep today in the Church, and of all the saints, have mercy on us and save us.

People: Amen. / Amen.

The people may then sing the Troparion of the Day while they venerate the Gospel, Cross, and icons, and then conclude with the triple "Lord, have mercy" as we usually sing after the post-Communion prayers.