

SERVICE OF TYPIKA ON WEDNESDAY, MARCH 25, 2020
THE ANNUNCIATION TO THE MOST-HOLY THEOTOKOS

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

People: Amen.
Holy God, Holy Mighty, Holy Immortal: have mercy on us. (THRICE)
Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.
All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God, visit and heal our infirmities for Thy Name's sake.
Lord, have mercy. (THRICE)
Glory to the Father, and to the Son, and to the Holy Spirit; both 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.

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

People: Amen.

- The following Psalms and hymns may be chanted or plainly read.

PSALM 102: CHANTED IN TONE EIGHT

- + 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 that He hath done for thee,
- + Who is gracious unto all thine iniquities, Who healeth all thine infirmities,
- + Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion,
- + Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's.
- + The Lord performeth deeds of mercy, and executeth judgment for all them that are wronged.
- + He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed.
- + Compassionate and merciful is the Lord, long-suffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth.
- + Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us.
- + For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him.
- + As far as the east is from the west, so far hath He removed our iniquities from us.
- + Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust.
- + As for man, his days are as the grass; as a flower of the field, so shall he blossom forth.

- + For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof.
- + But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him.
- + And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them.
- + The Lord in heaven hath prepared His throne, and His kingdom ruleth over all.
- + Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words.
- + Bless the Lord, all ye His hosts, His ministers that do His will.
- + Bless the Lord, all ye His works, in every place of His dominion.
- + Bless the Lord, O my soul.

PSALM 145: CHANTED IN TONE TWO

- + *Glory to the Father, and to the Son, and to the Holy Spirit.*
- + Praise the Lord, O my soul. I will praise the Lord in my life, I will chant unto my God for as long as I have my being.
- + Trust ye not in princes, in the sons of men, in whom there is no salvation.
- + His spirit shall go forth, and he shall return unto his earth. In that day all his thoughts shall perish.
- + Blessed is he of whom the God of Jacob is his help, whose hope is in the Lord his God, Who hath made heaven and the earth, the sea and all that is therein,
- + Who keepeth truth unto eternity, Who executeth judgement for the wronged, Who giveth food unto the hungry.
- + The Lord looseth the fettered; the Lord maketh wise the blind; the Lord setteth aright the fallen;
- + The Lord loveth the righteous; the Lord preserveth the proselytes.
- + He shall adopt for His own the orphan and widow, and the way of sinners shall He destroy.
- + The Lord shall be king unto eternity; thy God, O Zion, unto generation and generation.

“O ONLY-BEGOTTEN SON” IN TONE TWO

Both now and ever, and unto ages of ages. Amen.

O Only-begotten Son and Word of God, Who art immortal and Who didst deign for our salvation to be incarnate of the holy Theotokos and ever-virgin Mary, and without change became man, and was crucified, O Christ our God, and didst trample death by Death, being yet one of the holy Trinity, glorified together with the Father and the Holy Spirit, save us.

THE BEATITUDES: CHANTED IN TONE EIGHT

- + In Thy kingdom, remember us, O Lord, when thou comest into Thy kingdom.
- + Blessed are the poor in spirit; for theirs is the kingdom of heaven.
- + Blessed are they that mourn; for they shall be comforted.
- + Blessed are the meek; for they shall inherit the earth.
- + Blessed are they that 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 children of God.
- + Blessed are they that are persecuted for righteousness' sake; for theirs is the kingdom of heaven.

- + Blessed are ye when men shall revile ye, and persecute ye, and say all manner of evil against ye falsely for My sake.
- + Rejoice and be glad, for great is your reward in heaven.
- + Glory to the Father, and to the Son, and to the Holy Spirit.
- + Both now and ever, and unto ages of ages. Amen.
- + Remember us, O Lord, when thou comest into Thy kingdom.
- + Remember us, O Master, when thou comest into Thy kingdom.
- + Remember us, O Holy One, when thou comest into Thy kingdom.

SCRIPTURAL READINGS FOR THE ANNUNCIATION

- *Both of the New Testament lessons are read without liturgical introduction or conclusion. The readers start with "The Reading from..." and proceeds.*

THE EPISTLE

The Reading from the Epistle of St. Paul to the Hebrews. (2:11-18)

Brethren, He Who sanctifies and those who are sanctified have all one origin. That is why He is not ashamed to call them brethren, saying, "I will proclaim Thy Name to my brethren, in the midst of the congregation I will praise Thee." And again, "I will put my trust in Him." And again, "Here am I, and the children God has given me." Since, therefore, the children share in flesh and blood, He Himself likewise partook of the same nature, that through death He might destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong bondage. For surely it is not with angels that He is concerned but with the descendants of Abraham. Therefore, He had to be made like His brethren in every respect, so that He might become a merciful and faithful high priest in the service of God, to make expiation for the sins of the people. For, because He Himself has suffered and been tempted, He is able to help those who are tempted.

THE GOSPEL

The Reading from the Holy Gospel according to St. Luke. (1:24-38)

At that time, Elizabeth, the wife of Zachariah, conceived, and for five months she hid herself, saying, "Thus the Lord has done to me in the days when He looked on me, to take away my reproach among men." In the sixth month the archangel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the archangel came to her and said, "Rejoice, O favored one, the Lord is with thee! Blessed art thou among women!" But she was greatly troubled at the saying, and considered in her mind what sort of greeting this might be. And the archangel said to her, "Do not be afraid, Mary, for thou hast found favor with God. And behold, thou wilt conceive in thy womb and bear a son, and you shall call His Name Jesus. He will be great, and will be called the Son of the Most High; and the Lord God will give to Him the throne of His father David, and He will reign over the house of Jacob forever; and of His kingdom there will be no end." And Mary said to the archangel, "How shall this be, since I have known no man?" And the archangel said to her, "The Holy Spirit will come upon thee, and the power of the Most High will overshadow thee; therefore the child to be born will be called holy, the Son of God. And behold, your kinswoman Elizabeth in her old age has also conceived a son; and this is the sixth month with her who was called barren. For with God nothing will be impossible." And Mary said, "Behold, I am the handmaid of the Lord; let it be to me according to your word." And the archangel departed from her.

TROPARIA BEFORE THE CREED (Plain Reading)

1st Reader: The heavenly choir singeth Thy praises, saying: Holy, holy, holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

2nd Reader: *Come unto him, and be enlightened, and your faces shall not be ashamed.*
The heavenly choir singeth Thy praises, saying: Holy, holy, holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

1st Reader: *Glory to the Father, and to the Son, and to the Holy Spirit.*
The choir or holy angels and archangels, with all the powers of heaven, singeth Thy praises, saying: Holy, holy, holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

2nd Reader: *Both now and ever, and unto ages of ages. Amen.*

THE NICENE-CONSTANTINOPOLITAN 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 before all worlds: Light of Light, very God of very 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 was crucified also for us under Pontius Pilate, and suffered and was buried. And on the third day rose again according to the Scriptures. And ascended into heaven, and sitteth 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 I believe in the Holy Spirit, the Lord, the Giver of life, Who procedeth from the Father, Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets. And I believe 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.

Leader: Forgive, remit, pardon, O God, our sins, both voluntary and involuntary, in deed and in word, in knowledge or in ignorance, committed by night or by day, in mind and in thought. Forgive us them all, for thou art good and lovest mankind.

THE LORD'S PRAYER

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.

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

People: Amen.

- *NOTE: The actual kontakion of the Annunciation is "With mystic apprehension" as evidenced in the words of the hymn. The kontakion "To thee, the Champion Leader" belongs to the Saturday of the Akathist Hymn – and to Greek Independence Day – which commemorate military victories. Since both kontakia are beloved, sing both as ordered below.*

KONTAKION OF THE ANNUNCIATION IN TONE EIGHT (CHANT)

*(**The original melody**)*

With mystic apprehension of the divine commandment, the bodiless angel quickly appeared in the dwelling-place of Joseph and said to the unwed Virgin: Lo, He Who in His Descent did bow the Heavens is housed unchanged and whole in thee; as I behold Him in thy womb taking on the form of a servant, I marvel and I cry unto thee: Hail, O Bride without bridegroom!

KONTAKION OF AKATHIST SATURDAY IN TONE EIGHT (CHANT) (CHORAL)

*(**The original melody**)*

To thee, the Champion Leader, do I offer thanks of victory, O Theotokos, thou who hast delivered me from terror; but as thou that hast that power invincible, O Theotokos, thou alone can set me free: from all forms of danger free me and deliver me, that I may cry unto thee: Hail, O Bride without Bridegroom.

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

Leader: O Christ our God, Who art worshipped and glorified at all times at every hour both in heaven and on earth; Who art long-suffering and plenteous in mercy and compassion; Who lovest the just man and showest mercy upon the sinner; and Who callest all men to repentance through the promise of blessings to come; receive, O Lord, at this very hour our supplications, and direct our lives in the way of Thy commandments: sanctify our souls, purify our bodies, set our minds aright, cleanse our thoughts; deliver us from all affliction, trouble, and distress; compass us about with Thy holy angels, that, guided and guarded by them, we may attain unto the unity of the Faith, and to the knowledge of Thine unapproachable glory; for Thou art blessed unto ages of ages. Amen.

Reader: Lord, have mercy. (THRICE)
Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Reader: More honorable than the cherubim and more glorious beyond compare than the seraphim, thou who without corruption bearest God the Word and art truly Theotokos: We magnify thee.

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

People: Amen.

Reader: Blessed be the name of the Lord, henceforth and forevermore. (THRICE)

PSALM 33

Reader: I will bless the Lord at all times; His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His Name together. I sought the Lord, and He heard me, and delivered me from all my tribulations. Come unto Him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord

will encamp round about them that fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopeth in Him. O fear the Lord, all ye His saints; for there is no want to them that fear Him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is there that desireth life, who loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears are opened unto their supplication. The face of the Lord is against them that do evil, utterly to destroy the remembrance of them from the earth. The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations. The Lord is nigh unto them that are of a contrite heart, and He will save the humble of spirit. Many are the tribulations of the righteous, and the Lord shall deliver them out of them all. The Lord keepeth all their bones, not one of them shall be broken. The death of sinners is evil, and they that hate the righteous shall do wrong. The Lord will redeem the souls of His servants, and none of them will do wrong that hope in Him.

People: *Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.*

A HOMILY

How to Say Yes to God: Homily for the Feast of the Annunciation to the
Most Holy Theotokos in the Orthodox Church

Fr. Philip LeMasters, pastor, St. Luke Antiochian Orthodox Church of Abilene, Texas

Leader: Today we celebrate the very best example of how to live faithfully as a human being before God with the feast of the Annunciation. When the Archangel Gabriel announced to the Virgin Mary that she was to become the Theotokos, she freely accepted this extraordinary calling when she said, “Behold, I am the handmaid of the Lord; let it be to me according to your word.” When she offered herself to become the Living Temple of God, she played a crucial role in how the Savior would “deliver all those who through fear of death were subject to lifelong bondage.” In opening her life without reservation to Christ, she made it possible for Him to “share in flesh and blood” and participate in our humanity so “that through death He might destroy him who has the power of death, that is, the devil.”

By conventional human standards, this teenage girl had no power or prominence at all. No one in first-century Palestine would have been inclined to look to her as having a role in delivering them from anything. But through her courage in accepting a calling that would impact every dimension of her life in ways that she could not possibly have fully understood, the Theotokos became a fierce warrior against evil because she broke the cycle of disobedience that went back to the rebellion of our first parents. They chose satisfying their own self-centered desires over obeying the Lord and becoming more like Him in holiness. She chose, instead, to say “yes” without reservation to the point of sharing her own flesh and blood with the Son of God, and of loving and serving Him throughout His earthly life, even as He hung on the Cross. She is the New Eve through whom the Second Adam became one of us for our salvation.

In order for the Savior to be fully divine and fully human, He had to be born of a woman. In order for Him to be the Great High Priest Who offered Himself fully on the Cross to conquer the power

of death, the Messiah “had to be made like His brethren in every respect.” The Theotokos’ offering of herself in free obedience made it possible for Him to do that. Here we encounter the great mystery of divine-human cooperation or synergy, for God always respects our freedom as unique persons in responding to His will. God did not choose the Virgin Mary randomly, but prepared for her across the generations of the Hebrew people, culminating in the aged, barren couple of Joachim and Anna. Like Abraham and Sarah before them, they did not conceive simply by their own youthful physical abilities, but after painful decades of childlessness due to the miraculous blessing of the Lord. John the Baptist was born to Zechariah and Elizabeth in the same way.

These elderly parents of newborns bear witness that something very different from birth into a world dominated by the fear of death has arrived. Now a new age of the fulfillment of God’s promises has dawned. It is fulfilled through a young girl’s amazing obedience, as the Savior becomes an unborn Child in her womb. She conceived and gave birth without passion, without a husband, and in a way that preserved her virginity. In the Theotokos’ astounding offering of herself to the Lord, the brokenness and corruption of our humanity is unwound and undone. This New Eve does not choose the satisfaction of her own desires over obedience to God, but opens every dimension of her being to share in His life. Through her, the New Adam is born Who heals all the corruption of the first.

As we celebrate the Annunciation this year only one week before Palm Sunday, the connection between the Lord’s Self-offering and hers is especially clear. Remember, however, that neither our Savior nor the Theotokos is a conventional hero. Instead of destroying His enemies through brute force, the Lord submitted to the ultimate humiliation of crucifixion, death, burial in a tomb, and descent to Hades in order to deliver us from captivity to fear of the grave and to bring us into the joy of eternal life. He does not inflict suffering upon others, but takes it upon Himself purely for our sake. The Theotokos was a young virgin, unmarried and of no particular importance in her society. Her unwed pregnancy was scandalous and certainly not a path to a conventional life. Eventually, she saw her Son and God condemned as a blasphemer and a traitor, and then nailed to the Cross. Her purity and blessedness were surely hidden from the world and known only to those who had the eyes to see her Son as the Savior, not in spite of His Passion, but because of it.

Even as we plan how to adjust our schedules in order to enter as fully as possible into the great mystery of our salvation through the services of the Church, we must use the spiritual disciplines of the season to become more like the Theotokos in her complete obedience and receptivity to the Lord. The Archangel announced her unique calling to which she said “yes.” Through her, the Son of God united Himself with humanity. Our calling, then, is to become like her in hearing and responding to God’s calling as we unite ourselves personally with Him.

If we believe the good news of this feast, then we may shut off no part of our lives from communion with Christ in holiness. His becoming the God-Man calls us to follow the example of the Theotokos in receiving Him in a fashion that transforms every dimension of our life into a sign of His salvation. That is a tall order that we probably cannot image we would ever fulfill. We likely cannot even begin to understand how that could be possible for people like us who are gravely weakened by our sins and the slaves of our self-centered desires.

By this point in Lent, we should have a clearer sense of how hard it is to open our lives to Christ through prayer, fasting, generosity, forgiveness, and repentance. We undertake these practices so poorly and feebly, often gaining a stronger sense of our weakness than of peace, blessedness, and joy. If we have embraced the season with integrity so far, Lent will have opened our eyes a bit to the true state of our souls; and if we are honest, there is much there that we do not like to see. Though that may seem like bad news, it is actually exactly what we need. For if we are to grow in personal union with the Lord, we have to get over any self-righteous illusions that would drown out the message we need to hear. If we are to learn to say “Behold the handmaid of the Lord; let it be to me according to your word,” we must do so as the particular people we truly are. If we try to relate to God with some kind of imaginary holiness or religiosity, we will do more harm than good to our souls. We may be able to fool ourselves, but we can never fool God.

Through the Theotokos’ response to the message of the Archangel, the Savior became one of us, uniting divinity and humanity in His own Person. By His grace, He calls and enables each of us to find the healing of our souls by sharing in His blessed life. As the Lenten journey continues with all its struggles, we have the opportunity to gain the spiritual strength to receive Him more fully as we grow into the unique persons He created us to be in His image and likeness. Let us look to the Theotokos as our hero, our great example, of what happens when a humble, obedient person says “yes” to God from the depths of her soul. There is no way other than becoming more like her to open ourselves to the victory over the fear of death that her Son accomplished through His Cross and glorious resurrection on the third day.

APOLYTIKION OF THE ANNUNCIATION IN TONE FOUR (CHANT) (CHORAL)

Today is the beginning of our salvation, and the manifestation of the mystery from the ages; for the Son of God becometh the Son of the Virgin, and Gabriel proclaimeth grace. Wherefore, do we shout with him to the Theotokos: Hail, O full of grace! The Lord is with thee.

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

People: Amen.

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