

7. APRIL. 2019. LITURGY OF ST. BASIL THE GREAT. TONE – 4.  
ANNUNCIATION OF THEOTOKOS.

7. КВІТЕНЬ. 2019. ЛІТУРГІЯ СВЯТОГО ВАСИЛІЯ ВЕЛИКОГО. ГОЛОС 4-ий.  
БЛАГОВІЩЕННЯ ПРЕСВЯТОЇ БОГОРОДИЦІ.



### Icon of the Feast

The icon of the Annunciation is one that presents the joy of the announcement of the coming of Christ. It is an icon of bright colors, depicting the Archangel Gabriel, who has descended from heaven, and the

### TROPAR OF SUNDAY IN TONE – 4.

When the women disciples of the Lord learned from the angel the joyous message of Your Resurrection, they cast away the ancestral curse and with gladness told the apostles; Death is overthrown. Christ God is risen, granting the world great mercy.

Virgin Mary, who has been chosen to be the Mother of God. The Archangel is shown with his feet spread apart as if he is running to share the good news with Mary. In his left hand is a staff, the symbol of a messenger. His right hand is extended toward Mary as he delivers the message and announces the blessing bestowed upon her by God.

On the right side of the icon the Virgin sits on an elevated seat, indicating that as the Mother of God she is “greater in honor than the cherubim, and beyond compare more glorious than the seraphim, who without corruption gave birth to God the Word.” In her left hand she holds a spindle of scarlet yarn, which depicts the task she was assigned of preparing the purple and scarlet material to be used in making the veil for the Temple in Jerusalem. Her right hand is raised in a gesture of acceptance in response to Gabriel’s message. Her posture expresses willing cooperation with God’s plan of salvation. The three stars on her garments represent that she was a Virgin before, during, and after the birth of Christ. At the top of the icon the segment of a circle represents the divine realm, from which three rays emerge. This demonstrates the action of the Holy Spirit coming upon her.  
<https://www.goarch.org/annunciation>

### ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 4-ий.

Світлюю воскресіння проповідь, від ангела почувши Господні учениці, і прадідне осудження відкинувши, апостолам хвалячися, промовляли. Знищена смерть, воскрес Христос Бог, даруючи світові велику милість.

**TROPAR OF ANNUNCIATION IN TONE - 4.**

Today is the fountainhead of our salvation, the revelation of the mystery which was from eternity. The Son of God becomes the Son of the Virgin, and Gabriel announces the good tidings of Grace. Therefore let us cry out to the Theotokos with him; Rejoice, O Full of Grace, the Lord is with You.

**GLORY** to the Father and to the Son and to the Holy Spirit. **NOW AND FOREVER** and to the ages of ages. Amen.

**KONDAK OF ANNUNCIATION IN TONE - 8.**

To You, the Champion leader, we Your servants dedicate a feast of victory and of thanksgiving as ones rescued out of sufferings, O Theotokos. As You have invincible power, deliver us from every danger that we may cry out to You: Rejoice, O Bride Unwedded.

**READER** : “ **ПРОКІМЕН НА ГОЛОС 4-ий.** How marvelous are Your works, O Lord. In wisdom You have made them all.”

**CHOIR** : “ How marvelous are Your works, O Lord. In wisdom You have made them all.”

**READER** : “ Bless the Lord, O my soul. O Lord my God, You are very great.”

**CHOIR** : “ How marvelous are Your works, O Lord. In wisdom You have made them all.”

**READER** : “ **АНОТХЕР ПРОКІМЕН НА ГОЛОС 4-ий.** Announce from day to day the glad tidings of the salvation of our God.”

**CHOIR** : “ Announce from day to day the glad tidings of the salvation of our God.”

**ТРОПАР БЛАГОВІЩЕННЯ НА ГОЛОС 4-ий.**

Сьогодні спасіння нашого начало і одвічного таїнства явлення: Син Божий стає Сином Діви, і Гавриїл благодать благовіствує. Тому з ним до Богородиці взиваймо: Радуйся, Благодатна, Господь з Тобою.

**СЛАВА** Отцю і Сину і Святому Духові, **І НИНІ** і повсякчас і на віки вічні, Амінь.

**КОНДАК БЛАГОВІЩЕННЯ НА ГОЛОС 8-ий.**

Непереможній Воєводі-переможній ми, звільнившись від бід, вдячні пісні підносимо Тобі, раби Твої, Богородице. Али Ти, що маєш державу непереможну, від усяких нас бід визволи, щоб до Тебе взивати: Радуйся, Невісто Неневісна.

**ЧИТ.** ; “ **ПРОКІМЕН НА ГОЛОС 4-ий.** Які величні діла Твої, Господи, все премудрістю сотворив еси.”

**ХОР.** : “ Які величні діла Твої, Господи, все премудрістю сотворив еси.”

**ЧИТ.** ; “ Благослови, душе моя, Господа, Господи Боже мій, Ти велми

звеличився еси.” **ХОР.** : “ Які величні діла Твої, Господи, все премудрістю сотворив еси.”

**ЧИТ.** : “ **ДРУГИЙ ПРОКІМЕН НА ГОЛОС 4-ий.** Благовістять день у день спасіння Бога нашого.”

**ХОР.** : “ Благовістять день у день спасіння Бога нашого.”

**EPISTLE/ АПОСТОЛ: Hebrews. 6 : 13 - 20.**

<sup>13</sup> For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, <sup>14</sup> saying, “Surely blessing I will bless you, and multiplying I will multiply you.” <sup>15</sup> And so, after he had patiently endured, he obtained the promise. <sup>16</sup> For men indeed swear by the greater, and an oath for confirmation *is* for them an end of all dispute. <sup>17</sup> Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed *it* by an oath, <sup>18</sup> that by two immutable things, in which it *is* impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before *us*.

<sup>19</sup> This *hope* we have as an anchor of the soul, both sure and steadfast, and which enters the *Presence* behind the veil, <sup>20</sup> where the forerunner has entered for us, *even* Jesus, having become High Priest forever according to the order of Melchizedek.

**Hebrews. 2 : 11 - 18.**

<sup>11</sup> For both He who sanctifies and those who are being sanctified *are* all of one, for which reason He is not ashamed to call them brethren, <sup>12</sup> saying: “I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You.”

<sup>13</sup> And again: “I will put My trust in Him.”

And again: “Here am I and the children whom God has given Me.”

<sup>14</sup> Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, <sup>15</sup> and release those who through fear of death were all their lifetime subject to bondage. <sup>16</sup> For indeed He does not give aid to angels, but He does give aid to the seed of Abraham. <sup>17</sup> Therefore, in all things He had to be made like *His* brethren, that He might be a merciful and faithful High Priest in things *pertaining* to God, to make propitiation for the sins of the people. <sup>18</sup> For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.

**READER :** “ ALLELUIA IN TONE-4. Bend your bow and proceed prosperously, and be king because of truth, meekness, and righteousness. Alleluia.”

**CHOIR :** “ Alleluia, Alleluia, Alleluia.”

**READER :** “ You have loved righteousness and hated iniquity. Alleluia.”

**CHOIR :** “ Alleluia, Alleluia, Alleluia.”

**ЧИТ. ;** “ АЛИЛУЯ НА ГОЛОС 4-ий. Натягни лука та йди щасливо і царствуй по правді, лагідно і справедливо. Алилуя.”

**ХОР. :** “ Алилуя, Алилуя, Алилуя.”

**ЧИТ. ;** “ Ти полюбив правду і зненавидів беззаконня. Алилуя.

**ХОР. :** “ Алилуя, Алилуя, Алилуя.”

**READER :** “ ALLELUIA IN TONE-1. He shall come down as rain upon a fleece: And like rain drops that fall upon the earth.”

**CHOIR :** “ Alleluia, Alleluia, Alleluia.”

**ЧИТ. :** “ АЛИЛУЯ НА ГОЛОС 1-ий. Він зійде, немов дощ на руно, немов капля, що капає на землю.”

**ХОР. :** “ Алилуя, Алилуя, Алилуя.”

**GOSPEL: Mark. 9 :17 - 31.**

<sup>17</sup> Then one of the crowd answered and said, “Teacher, I brought You my son, who has a mute spirit. <sup>18</sup> And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So I spoke to Your disciples, that they should cast it out, but they could not.”

<sup>19</sup> He answered him and said, “O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to Me.” Then they brought him to Him. And when he saw Him, immediately the spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth.

<sup>21</sup> So He asked his father, “How long has this been happening to him?”

And he said, “From childhood. <sup>22</sup> And often he has thrown him both into the fire and into the water to destroy him. But if You can do anything, have compassion on us and help us.”

<sup>23</sup> Jesus said to him, “If you can believe, all things *are* possible to him who believes.”

<sup>24</sup> Immediately the father of the child cried out and said with tears, “Lord, I believe; help my unbelief!”

<sup>25</sup> When Jesus saw that the people came running together, He rebuked the unclean spirit, saying to it, “Deaf and dumb spirit, I command you, come out of him and enter him no more!” <sup>26</sup> Then *the spirit* cried out, convulsed him greatly, and came out of him. And he became as one dead, so that many said, “He is dead.” <sup>27</sup> But Jesus took him by the hand and lifted him up, and he arose.

<sup>28</sup> And when He had come into the house, His disciples asked Him privately, “Why could we not cast it out?”

<sup>29</sup> So He said to them, “This kind can come out by nothing but prayer and fasting.”

<sup>30</sup> Then they departed from there and passed through Galilee, and He did not want anyone to know *it*. <sup>31</sup> For He taught His disciples and said to them, “The Son of Man is being betrayed into the hands of men, and they will kill Him. And after He is killed, He will rise the third day.”

**Luke. 1 : 24 - 38.**

<sup>23</sup> So it was, as soon as the days of his service were completed, that he departed to his own house.

<sup>24</sup> Now after those days his wife Elizabeth conceived; and she hid herself five months, saying,

<sup>25</sup> “Thus the Lord has dealt with me, in the days when He looked on *me*, to take away my reproach among people.”

<sup>26</sup> Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, <sup>27</sup> to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin’s name *was* Mary. <sup>28</sup> And having come in, the angel said to her, “Rejoice, highly favored *one*, the Lord *is* with you; blessed *are* you among women!”

<sup>29</sup> But when she saw *him*, she was troubled at his saying, and considered what manner of greeting this was. <sup>30</sup> Then the angel said to her, “Do not be afraid, Mary, for you have found favor with God. <sup>31</sup> And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. <sup>32</sup> He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. <sup>33</sup> And He will reign over the house of Jacob forever, and of His kingdom there will be no end.”

<sup>34</sup> Then Mary said to the angel, “How can this be, since I do not know a man?”

<sup>35</sup> And the angel answered and said to her, “*The* Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God. <sup>36</sup> Now indeed, Elizabeth your relative has also conceived a son in her old age; and this is now the sixth month for her who was called barren. <sup>37</sup> For with God nothing will be impossible.”

<sup>38</sup> Then Mary said, “Behold the maidservant of the Lord! Let it be to me according to your word.” And the angel departed from her.

<sup>39</sup> Now Mary arose in those days and went into the hill country with haste, to a city of Judah, <sup>40</sup> and entered the house of Zacharias and greeted Elizabeth. <sup>41</sup> And it happened, when Elizabeth heard the greeting of Mary, that the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit. <sup>42</sup> Then she spoke out with a loud voice and said, “Blessed *are* you among women, and blessed *is* the fruit of your womb! <sup>43</sup> But why *is* this *granted* to me, that the mother of my Lord should come to me? <sup>44</sup> For indeed, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy. <sup>45</sup> Blessed *is* she who believed, for there will be a fulfillment of those things which were told her from the Lord.”

**INSTEAD OF : “ IT IS TRULY WORTHY....”**

Announce the good tidings of great joy, O earth;  
praise the glory of God, you heavens.

**IRMOS IN TONE – 4.**

Let no profane hand touch the Living Ark of  
God, but let the lips of the faithful, singing  
ceaselessly to the Theotokos the words of the  
angel, cry aloud with joy: Rejoice, O Lady full of  
grace, the Lord is with you.

**ЗАДОСТОЙНИК:** Благовістуй, земле, радість  
велику, хвалить небеса, Божу славу.

**ІРМОС, НА ГОЛОС - 4:** До одухотвореного  
Божого кивоту, нехай не доторкається рука  
скверних, уста ж вірних, невмовкаючи,  
голосом ангела співаючи, Богородиці нехай з  
радістю оспівують: Радуйся, благодатная,  
Господь з Тобою.

**COMMUNION VERSE:**

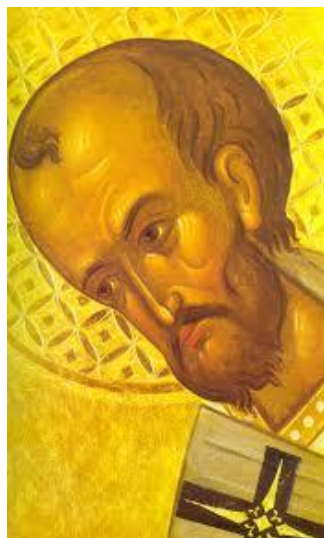
“ Praise the Lord from the heavens, praise Him in the highest. Alleluia.”

“ The Lord has elected Zion, He has chosen her as a habitation for Himself. Alleluia.”

**ПРИЧАСНИЙ.**

“ Хвалить Господа з небес, хвалить Його в вишніх. Аلیلія.” “ Бо вибрав Господь Сіон, побажав його на оселю Собі. Аلیلія.”

<b>Homilies on Hebrews (St John Chrysostom Archbishop of Constantinople 349-407 AD)</b>
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*For verily He takes not hold of Angels, but of the seed of Abraham He takes hold. Wherefore in all things it behooved Him to be made like His brethren.*

St. Paul, wishing to show the great kindness of God towards man, and the Love which He had for the human race, said: *Forasmuch then as the children were partakers of blood and flesh*, He also Himself likewise took part of the same (*Hebrews 2:14*)— and followed up the subject in this passage. For do not regard lightly what is spoken, nor think this merely a slight [matter], His taking on Him our flesh. He did not grant this to Angels; For verily He takes not hold of Angels, but of the seed of Abraham. What is it that he says? He did not take on Him an Angel's

nature, but man's. But what is it that He takes hold of? He did not (he means) grasp that nature, which belongs to Angels, but *ours*. But why did he not say, “He took on Him”, but used this expression, “He takes hold of”? It is derived from the figure of persons pursuing those who turn away from them, and doing everything to overtake them as they flee, and to take hold of them as they are bounding away. For when human nature was fleeing from Him, and fleeing far away for we were far off— (*Ephesians 2:13*), He pursued after and overtook us. He showed that He has done this only out of kindness, and love, and tender care. As then when he says, Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation (*Hebrews 1:14*)— he shows His extreme interest in behalf of human nature, and that God makes great account of it. For in very deed it is a great and a wonderful thing, and full of amazement that our flesh should sit on high, and be adored by Angels and Archangels, by the Cherubim and the Seraphim. For myself, having oftentimes thought upon this, I am amazed at it, and imagine to myself great things concerning the human race. For I see that the introductions are great and splendid, and that God has great zeal on behalf of our nature.