

**Divine Liturgy Variables – 03-25**  
**The Annunciation to the Most-Holy Theotokos**

**\*\*Divine Liturgy of St. John Chrysostom\*\***

FIRST ANTIPHON

1. O God, give Thy judgment to the king, and Thy righteousness to the son of the king. Let the mountains receive peace for the people, and let the hills receive righteousness.
2. Proclaim from day to day the good tidings of His salvation. The Lord hath sworn in truth unto David, and He will not annul it; of the fruit of thy loins will I set upon thy throne.



## THE SECOND ANTIPHON

### Annunciation of the Theotokos verses:

**Reader:** He shall come down like rain upon a fleece, and like raindrops that fall upon the earth. The Most High hath hallowed His tabernacle. (*Refrain*)

**Reader:** God shall come visibly, yea, our God, and shall not keep silence. In His days shall righteousness dawn forth an abundance of peace, until the moon be taken away. (*Refrain*)

### Refrain:

Save us, O Son of God, who wast in - car - nate for our sake, who

sing to Thee: Al - le - lu - i - a.

The musical score consists of two systems. The first system has a vocal line on a treble clef staff and a piano accompaniment on a bass clef staff. The second system continues the vocal line and piano accompaniment. The key signature has one flat (B-flat), and the time signature is 5/4. The lyrics are written below the vocal line.

### All:

Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spi - rit.

The musical score consists of a single vocal line on a treble clef staff. The lyrics are written below the staff.

### All: (*Refrain*)

### All:

Both now and e - ver and un - to a - ges of a - ges. A - men.

The musical score consists of a single vocal line on a treble clef staff. The lyrics are written below the staff.

### THIRD ANTIPHON

His Name shall be blessed forever; His Name shall continue longer than the sun. Blessed be the Lord, the God of Israel, Who only doeth wondrous things. And blessed be His glorious Name unto the ages, and unto the ages of ages.

### APOLYTIKION OF THE ANNUNCIATION IN TONE **FOUR**

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: Rejoice, O full of grace! The Lord is with thee.

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### EISODIKON

**Reader:** Tell forth from day to day the glad tidings of the salvation of our God.

Come let us wor - ship and fall down be - fore Christ. Save us, O

Son of God, who wast in - car - nate for our sake, who sing to

## RESURRECTIONAL TROPARIA – TONE 1

Ison

While the stone was sealed\_ by the Jews, and the sol - diers were  
 guard - ing thy most pure bod - y, thou didst a - rise\_\_\_ on the  
 third\_ day, O Sav - iour, grant - ing life\_\_\_ to the  
 world; for which cause the heav - en - ly pow'rs cried a -  
 loud\_\_\_ un - to thee, O Giv - er of life:  
 Glo - ry to thy res - ur - rec - tion, O Christ! Glo - ry to thy  
 king - dom! Glo - ry to thy prov - i - dence,  
 O thou who a - lone art the Lov - er of man - kind.

APOLYTIKION OF THE ANNUNCIATION IN TONE **FOUR**

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: Rejoice, O full of grace! The Lord is with thee.

**DO NOT SING** WHEN THOU O LORD

# KONTAKION FOR THE ANNUNCIATION IN TONE EIGHT

Ison  
To thee, the Cham-pion Lea - der, do I of - fer thanks of  
vic - to - ry, O The - o - to - kos, thou who hast de - liv - ered  
me from ter - ror; but as thou that hast that pow - er in - vin - ci - ble,  
O The - o - to - kos, thou a - lone can set me free:  
from all forms of dan - ger free me and de - liv - er me,  
that I may cry un - to thee: "Hail, O Bride with - out  
Bride - - - - - groom."

## THE EPISTLE

*Tell forth from day to day the glad tidings of the salvation of our God.  
Sing unto the Lord a new song; sing unto the Lord, all the earth.*

### **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.



## MEGALYNARION OF THE FEAST IN TONE **FOUR**

*Proclaim, O earth, the glad tidings of great joy, and ye heavens, praise the glory of God.*

The Theotokos, being the living tabernacle of God, shall never be touched by an unclean hand. But the lips of believers shall sing unto her ceaselessly with the voice of angels, crying joyfully: Rejoice, O full of grace. The Lord is with thee. (**cadence**)

## KOINONIKON FOR THE ANNUNCIATION

The Lord hath chosen Zion; He hath chosen it for his dwelling. Alleluia.

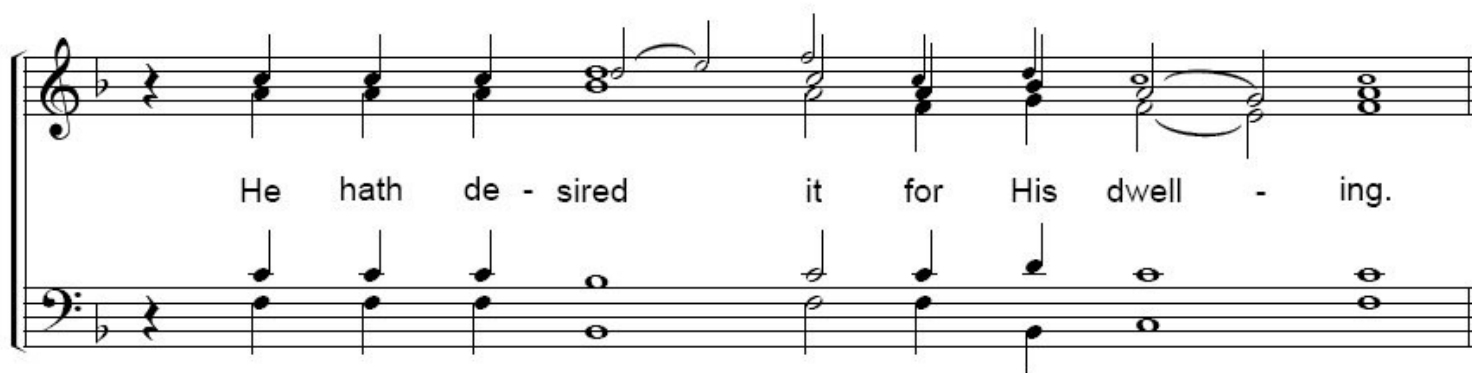
## THE PRIEST'S COMMUNION

### Annunciation of the Theotokos Koinonikon:



The Lord hath chosen Zion;

The musical notation consists of two staves, treble and bass clef, in a key signature of one flat (B-flat). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "The Lord hath chosen Zion;"



He hath desired it for His dwelling.

The musical notation consists of two staves, treble and bass clef, in a key signature of one flat (B-flat). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "He hath desired it for His dwelling."

### Reader:

1. This is my rest for ever and ever; here will I dwell, for I have chosen her.
2. Blessing, I will bless her pursuit; her beggars will I satisfy with bread.
3. Her priests will I clothe with salvation, and her saints with rejoicing shall rejoice.