**The Feast of the Annunciation in Orthodox Theology. Elements of History, Order and Liturgical Spirituality**

**Abstract**

The doctoral thesis entitled *The Feast of the Annunciation in Orthodox Theology. Elements of History, Order and Liturgical Spirituality* is structured in four distinct chapters, followed by research conclusions, and bibliographical references. In drafting the first chapter, I used the historical, descriptive, exegetical and comparative method to describe the symbolism of the event of the Annunciation as presented both by the Apostle and Evangelist St. Luke (Luke 1:26-38) and in the apocryphal writings: the Protoevangelium of James, the Gospel of Pseudo-Matthew and the Odes of Solomon. In the same manner of presentation, using the same methods, we have presented in subchapter III the Mariological elements: ("the Old Adam-New Adam parallel", "the Eve-Virgin Mary parallel", "Eve's disobedience-Virgin Mary's obedience", "Eve's unbelief-Virgin Mary's unbelief", "the voice of the serpent-the voice of the Archangel Gabriel", "the old man-the new man") developed by some early Christian authors, starting from the Lucan narrative: St. Ignatius of Antioch (†107), St. Polycarp of Smyrna (†155), St. Justin Martyr and Philosopher (†165), St. Irenaeus of Lyons (†202) and Tertullian (†240).

In chapter II, using the historical and descriptive method, from the forty-three homilies dedicated to the Feast of the Annunciation, we have identified both the themes and the readings/songs sung during the services that were part of this Feast of the Annunciation. The purpose of presenting the numerous homilies in chronological order is multiple. On the one hand, I undertook this method of research in order to emphasize the early and feverish preoccupations of the Fathers and Church writers who expressed their reverence for the Mother of God, and on the other hand, to create a detailed picture of the hymnographic and historical sources on the Feast of the Annunciation, which would give me easy access to the historical account of the Feast.

In Chapter III, on the basis of several liturgical historical documents and homilies presented in Chapter II, from the *Patrologia Graeca*, *Latina* and *Orientalis*, dedicated to the Feast, I described the origin, evolution and manner of celebration of the Feast of the Annunciation in both the Eastern and Western world. The main areas of the Christian world researched in this chapter are Constantinople, Palestine, Syria, Syria, Asia Minor, Alexandria, Italy and North Africa. The historical and descriptive method predominates in this chapter.

In Chapter IV, we have made the transition from the historical to the hymnographic, lectionary, typiconal and iconographic part of the Feast of the Annunciation. I delimited this chapter into six distinct sub-chapters, in which I analyzed the Feast of the Annunciation from the hymnographic, lectionary, typiconal and iconographic points of view.

The first two sub-chapters were devoted to the description of the hymnographic theology of the Feast of the Feast of the Annunciation and the hymnographic theology of the Feast of the Annunciation as reflected in the Hymn-Acatist, in which we presented the main sources of the hymns, and described the following hymnographic themes based on the hymns dedicated to the Feast: the counsel ordained by God, the ladder in the dream of the Patriarch Jacob, the burning bush, the rain on the fleece, the light cloud, the Eve-Virgin Mary parallel, the sorrow of Eve-the bliss of the Virgin Mary, the virginal conception by the work of the Holy Spirit of the Savior Jesus Christ in the womb of the Virgin Mary, the ontological restoration of man in the divine-human Person of the Savior Jesus Christ, the intercession of the Mother of God, the pure-life of the Mother of God, the humility of the Virgin Mary and the restoration of creation in the divine-human Person of the Savior Jesus Christ. The historical, exegetical, descriptive and liturgical commentary methods predominate in the writing of this subchapter.

In subchapter III, using the historical and descriptive method, we listed the readings and songs dedicated to the Feast of the Annunciation mentioned in three lectionaries from different areas and periods: the Georgian Lectionary of Jerusalem, the East Syrian Lectionary and the Nestorian Lectionary of Mosul.

Subchapter IV was dedicated to the typiconal analysis of the Feast of the Annunciation, in which we presented the typiconal particularities of the Feast of the Annunciation mentioned in various Typics from different periods and areas of the Christian world, which we analyzed chronologically. The methods used in this sub-chapter are historical and descriptive.

In sub-chapter V, with the help of a table, I have listed the services specified by the book of worship called the Triod, which are celebrated on the day before the Feast of the Annunciation, on the Feast of the Annunciation, and on the Feast of the Feast of the Annunciation, according to the period of Lent in which the Feast falls. The comparative method predominates in this sub-chapter.

In sub-chapter VI, after a brief historical overview of the Orthodox icon, we describe the theological and spiritual meanings of the icon of the Annunciation, contained in the elements that make up the icon's props: the celestial vault, the ray, the Archangel Gabriel, the Virgin Mary, the Temple of Jerusalem and the bloody flame/scarf.