

**SERVICE OF TYPIKA ON SUNDAY, APRIL 26, 2020**  
**NEW SUNDAY OR ANTI-PASCHA**

**SUNDAY OF THOMAS THE APOSTLE, CALLED "THE TWIN"**  
HIEROMARTYR BASIL, BISHOP OF AMASEA WITH VENERABLE GLAPHYRA;  
STEPHEN, BISHOP OF PERM; VENERABLE IOANIKIOS OF DEVITCH IN SERBIA

VARIOUS ARRANGEMENTS OF "CHRIST IS RISEN"

Arabic ([slow, chant](#)) // English ([slow, chant](#)) // English-Arabic-Greek ([quick, chant](#))  
English-Greek ([slow, choral](#)) // Arabic ([slow, choral](#))

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

People: Amen.  
Christ is risen from the dead, trampling down Death by death; and upon those in the tombs bestowing life! (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 THOMAS SUNDAY

- *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 Acts of the Sainly and Pure Apostles. (5:12-20)**

In those days, many signs and wonders were done among the people by the hands of the Apostles. And they were all together in Solomon's Portico. None of the rest dared join them, but the people held them in high honor. And more than ever believers were added to the Lord, multitudes both of men and women, so that they even carried out the sick into the streets, and laid them on beds and pallets, that as Peter came by at least his shadow might fall on some of them. The people also gathered from the towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed. But the high priest rose up and all who were with him, that is, the party of the Sadducees, and filled with jealousy they arrested the Apostles and put them in the common prison. But at night an angel of the Lord opened the prison doors and brought them out and said, "Go and stand in the temple and speak to the people all the words of this Life."

#### THE GOSPEL

##### **The Reading from the Holy Gospel according to St. John. (20:19-31)**

On the evening of that day, the first day of the week, the doors being shut where the Disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When He had said this, He showed them His hands and His side. Then the Disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." Now Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. So the other Disciples told him, "We have seen the Lord." But he said to them, "Unless I see in His hands the print of the nails, and place my finger in the mark of the nails, and place my hand in His side, I will not believe." Eight days later, His Disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, "Peace be with you." Then He said to Thomas, "Put your finger here, and see My hands; and put out your hand, and place it in my side; do not be faithless, but believing." Thomas

answered Him, “My Lord and my God!” Jesus said to him, “Have you believed because you have seen Me? Blessed are those who have not seen and yet believe.” Now Jesus did many other signs in the presence of the Disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His Name.

#### 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.

THE KONTAKION OF PASCHA IN TONE EIGHT (CHANT) (CHORAL)

Though Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades, and didst arise as victor, O Christ God, calling to the myrrh-bearing women, Rejoice, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.

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

His Bodily Wounds and Ours: Homily for Thomas Sunday in the Orthodox Church  
Fr. Philip LeMasters, pastor, St. Luke Antiochian Orthodox Church of Abilene, Texas

Leader: I was surprised a few years ago in one of my college classes when even the best students were surprised to learn that Christian hope for eternal life includes the resurrection of the body. They were comfortable thinking of human souls experiencing eternal life, but doubted that our actual physical bodies would have any part in the Kingdom of Heaven. Especially on this Sunday of St. Thomas, we celebrate how Christ's bodily resurrection is the basis of hope for our own. Today we proclaim that our Savior brings healing and transformation to whole, embodied persons, for that is how He conquered death on the third day.

As we continue to celebrate the glorious good news of this season of Pascha, we recall how Christ called doubting Thomas to faith in His great victory. "He said to Thomas, 'Put your finger here, and see My hands; and put out your hand, and place it in my side; do not be faithless, but believing.' Thomas answered Him, 'My Lord and my God!'" Still bearing His wounds even in His glorified body as the God-Man, the Risen Christ brought Thomas to faith through the witness of His own deified flesh.

We have probably heard the story so many times that we have become deaf to its importance. Nonetheless, it remains the case that the Savior's resurrection is not an escape from the body or the physical world, but instead their healing and sanctification. Likewise, St. John referred in his epistle to that "which we have seen with our own eyes, which we have looked upon and touched with our hands, concerning the word of life—the life was made manifest, and we saw it..." The Apostles saw the Lord after His resurrection with their eyes, touched Him with their hands, heard His voice with their ears, felt His breath on their skin, and even saw Him eat food. (Luke 24: 36-43) The good news that "God is light and in Him is no darkness at all" comes from a resurrection in glory of a complete Person with a human body marked by the wounds of torture and crucifixion. His resurrection is not an escape from the body, but its fulfillment. The Eternal Word Who created us by breathing into the dust of the earth now breathes physically on His Disciples as He empowers them to carry out His ministry of bringing salvation to the world, even to the point of forgiving sins in His name. Here are powerful signs of what it means for human beings to be in the likeness of God and partakers of the divine nature by grace.

These are not merely details of ancient history, but reminders that we participate in Christ's Passover from death to life by how we live as whole, embodied persons. We were baptized physically with water into Christ's death in order to put Him on like a garment, in order to rise

with Him into a new life of holiness. To be blunt, the Christian life is not simply about our emotions, ideas, or opinions; it is not reduced to what we say we believe. For those who are truly in Christ will live in ways that manifest the brilliant life of the resurrection, that radiate the holy light of the Savior's great victory over sin and death. As St. John put it, "If we say we have fellowship with Him while we walk in darkness, we lie and do not live according to the truth; but if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin."

We participate in the new life of our Risen Lord by walking into His light, by embracing as fully as we can the blessed healing of the human being that He has brought to the world. Christ's Passion was not a matter simply of His feelings, words, or ideas, but of His complete Self-offering through crucifixion, burial, descent to Hades, and resurrection from the dead. He rises in glory with His wounds, and we cannot begin to make sense of His salvation without speaking of the most bodily of realities, such as torture, execution, death, and burial in a tomb that was later found to be empty.

We are probably all tempted at times to think how much easier it would be to serve God if we did not have our particular set of bodily limitations and problems. Some are challenged by physical or mental illness, while others wrestle with passions for the pleasures of food, sex, alcohol, or other substances. Eating disorders and unrealistic expectations of what their bodies should look like ruin the health and well-being of some, while others struggle to accept that their male or female bodies are signs of who they are in God's image and likeness. Many today ignore the sacredness of the intimate bodily union of man and woman, which makes two into one flesh. The epidemic of pornography in our culture reflects a repudiation of the sacredness of the flesh and blood through which we encounter the living icons of Christ. Some refuse to honor the bodies of their neighbors by becoming blind to the humanity of children in the womb, of people with skin of a different color, or of terminally ill patients in chronic pain. And whether it is greed, sloth, anger, or refusal to help the needy with our time, attention, and resources, there is no sin that does not show itself physically in some way in the lives of those who struggle with it.

No matter what someone's particular struggles, weaknesses, or failings are, we must respond with compassion, for we too are among the sick who need the Physician. Nonetheless, no physical condition can ever make us sin or do evil. The problem is not that we have bodies, but that we choose to remain in the tomb, that we would rather walk in the darkness than in the light. For it is no sin to be ill or to be tempted in any way. The Lord Himself suffered terribly on the cross and was tempted. It is a sin, however, to let any of our wounds become excuses for not walking in the light as best we can. It is a sin to let anything fill our lives with such darkness that we refuse to open our eyes—and our lives—to the good news of the resurrection. It is a sin when we think that God must remove this or that problem in order to earn our faithfulness, in order to be worthy of our devotion. As we celebrate Christ's great victory over sin and death, we must not be afraid to expose our wounded selves to Him with humility as we say with St. Thomas "My Lord and my God!"

Remember that the Savior has taken upon Himself even the worst bodily wounds. It is through them that He has brought life out of death and brilliant light out of the darkest tomb. He has conquered even death itself. Do you see what that means? Even our darkest inclinations ultimately

do not stand a chance against His glory, if we will only expose them to Him, if we will only offer them to Him for healing. And though it probably will not happen instantaneously, our wounds will find healing as we move step by step further into His light. Darkness is simply the absence of light and it disappears when it is illumined. The same Lord Who conquered Hades and the tomb for our salvation, and Who invited Thomas to touch His wounds, will bring us as whole, embodied persons into the new day of His Kingdom if we will only keep turning as best we can from the darkness as we struggle to live faithfully each day in the midst of the problems, pains, and weaknesses that beset us. We must all take that journey one day at a time.

The good news is that Christ does not ask us to conquer sin and death by our own power, for He has already done that. But He does ask us truly to have faith, which requires a faithful life, even as we constantly ask for His mercy and strength to participate as fully as possible in the joy of His resurrection. We will not do that with a fake spirituality that relies purely on emotions or ideas, but as whole persons of flesh and blood enlivened by the One Who made us in His image and likeness and even died and rose again for our salvation. So let us celebrate Pascha by walking in the light as best we can with all our wounds, for that is how we will open ourselves to the light that has made even the tomb radiant with the divine glory. If He can do that to a grave, just imagine what He can do with us.

APOLYTIKION FOR THOMAS SUNDAY IN TONE SEVEN (CHANT) (CHORAL)

While the tomb was sealed, Thou didst shine forth from it, O Life. While the doors were closed, Thou didst come in to Thy Disciples, O Christ God, Resurrection of all, renewing in us through them an upright spirit, according to the greatness of Thy mercy.

MEGALYNARION FOR THOMAS SUNDAY IN TONE ONE (CHANT) (CHORAL)

O most radiant lamp, the Theotokos, the immeasurable honor, which is more exalted than all creatures, with praises do 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.

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