

# The Service of Great Vespers July 26, 2008

on the Priest and Martyr

## Hermolaos

and His Companions Hermippos and Hermokrates

and the Great and Righteous Martyr

## Paraskevi of Rome

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### MEFGOX Convention Akron, Ohio

Translation by Fr. N. Vaporis. Texts of hymns by N. Takis  
were also translated by N. Takis. Hymns by Hieromonk  
Ephraim use texts from Holy Transfiguration Monastery.



### The Service of Vespers for July 26

**PRIEST:** Blessed is our God always, now and forever and to the ages of ages.

**READER:** Amen. Come, let us worship and bow down before our King and God.

Come, let us worship and bow down be for Christ our King and God.

Come, let us worship and bow down before Christ himself, our King and God.

#### Psalm 103

Bless the Lord, O my soul. O Lord, my God, you are very great. You are clothed in praise and honor; who covers yourself with light as with a garment, spreading out the heavens as a curtain. You cover your chambers with the waters; you make the clouds your chariot; you walk on the wings of the wind, you make the angels spirits, and your ministers a flaming fire.

You established the earth on its sure foundation; it shall never be moved. You covered it with the deep as with a garment; the waters shall stand on the hills. At your rebuke they shall flee; at the voice of your thunder they shall be alarmed. They go up to the mountains and down to the plains, to the place which you founded for them. You have set a boundary which they shall not pass, neither shall they turn again to cover the earth. You send forth fountains among the valleys; the waters shall run between the mountains. They shall give drink to all the beasts of the field; the wild donkeys shall quench their thirst. By them the birds of the heavens shall have their habitation; they shall sing among the rocks.

You water the mountains from your chambers; the earth is satisfied with the fruit of your miracles. You make grass grow for the cattle, and vegetation for the service of man that you may bring bread out of the earth, and wine that gladdens the heart of man, oil to make his face cheerful, and bread, which strengthens man's heart. The trees of the plain shall be full of sap, even the cedars of Lebanon which you have planted. There birds will build their nests; the stork has her home in the fir trees. The high mountains are a refuge for stags, and the rock for the rabbits.

You appointed the moon for seasons; the sun knows its going down. You make darkness and it is night; in it all the wild beasts of the forest will creep about. Young lions roar for prey, and seek their food from God. The sun rises, and they gather together, and lie down in their dens. Man goes forth to his work, and to his labor until the evening.

O Lord, how great are your works! In wisdom you have made them all. The earth is filled with your creation. This great and wide sea, in which are innumerable living things both small and great. There sail the ships, and there is Leviathan which you have made to play there. All wait for you, to give them their food in due season. When you give it to them, they will gather it up; when you open your hand, they shall be filled with goodness. But when you have turned away your face, they shall be troubled. When you take away their breath, they fail, and return to their dust. You sent forth your Spirit, and they are created; and you renew the face of the earth.

May the glory of the Lord endure forever; may the Lord rejoice in his works; who looks upon the earth and makes it tremble; who touches the mountains and they smoke. I will sing praises to the Lord all my life; I will sing praises to my God as long as I live. May my meditation be sweet to him; I will rejoice in the Lord. May sinners and wicked men disappear from the earth and may they be no more. Bless the Lord, O my soul.

(Again) The sun knows its going down. You make darkness, and it is night. O Lord, how great are your works. In wisdom you have made them all.

Glory to the Father and the Son and the Holy Spirit, now and ever and unto the ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to you, O God (3). Lord, you are our hope, glory to you.

### The Great Litany — Plagal Fourth Tone (Mode)

PEOPLE:

N. Takis

PRIEST: In peace let us pray to the Lord.

Lord, have mer - cy.

For the peace of God and the salvation of our souls, let us pray to the Lord.

Lord, have mer - cy.

For peace in the whole world, for the stability of the holy churches of God, and for the unity of all, let us pray to the Lord.

Lord, have mer - cy.

For this holy house and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord.

Lord, have mer - cy.

For our Archbishop Maximos, the honorable presbyters, the deacons in the service of Christ, and all the clergy and laity, let us pray to the Lord.

Lord, have mer - cy.

For our country, the president, and all those in civil authority and public service, let us pray to the Lord.

Lord, have mer - cy.

For this parish and city, for every city and town, and for the faithful who live in them, let us pray to the Lord.

Lord, have mer - cy.

For favorable weather, an abundance of the fruits of the earth, and temperate seasons, let us pray to the Lord.

Lord, have mer - cy.

For travelers by land, sea and air, for the sick, the suffering, for captives, and for their salvation, let us pray to the Lord.

Lord, have mer - cy.

For our deliverance from all affliction, wrath, danger, and distress, let us pray to the Lord.

Lord, have mer - cy.

Help us, save us, have mercy upon us and protect us, O God, by your grace.

Lord, have mer - cy.

Remembering our most holy, pure, blessed, and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us com-mit ourselves and one another and our whole life to Christ our God.

Most holy Theotokos, save us.

To you, O Lord.

For to You belong all glory, honor, and worship, of the Father and the Son and the Holy Spirit, both now and forever and unto the ages of ages.

### Psalm 140 — Plagal Fourth Tone

(Kyrie Ekekraxa)

N. Takis, Trans. NKJV



A - men. Lord, I have cried out to you, hear  
me, hear me, O Lord. Lord, I have cried  
out to you, hear me. Give heed to the voice of my  
prayer, when I cry out to you, hear  
me, O Lord. Let my prayer rise up as in - cense be - fore  
you, and the lift - ing up of my hands as an eve - ning  
sa - cri - fice. Hear me, O Lord.

After the Kyrie Ekekraxa, there follows a series of Psalm verses (*stichi*), each of which is followed by a hymn (*sticheron*) to the saint(s). The number of stichera varies, and sometimes they are repeated to match the number of stichi. In tonight's vespers there are three stichera assigned to each saint. In the interest of saving time, we will only be chanting two for each. St. Hermolaos does not have a doxasticon assigned to him, but St. Paraskevi does, so we will chant it and its accompanying Theotokion after the stichera.

(The following verses are intoned by the chanter before each of the four stichera that follow.)

### Plagal Fourth Tone

1. (Psalm 129) From the morning watch until night, from the morning watch let Israel trust in the Lord.
2. For with the Lord is mercy and with him is plenteous redemption; and he shall redeem Israel from all its iniquities. .
3. (Psalm 116) Praise the Lord, all you nations; praise him, all you people.
4. For his mercy has been abundant toward us; and the truth of the Lord endures forever.

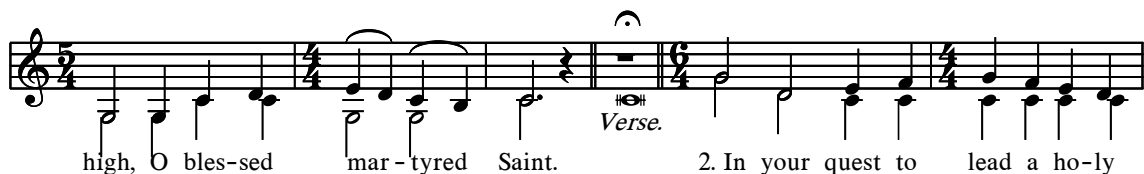
Moderato

Plagal Fourth Tone

N. Takis

Verse.

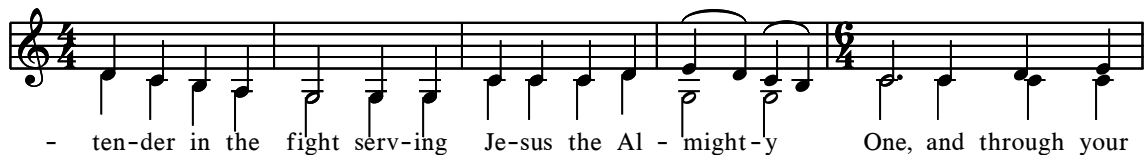
1. Af-ter you be - came a priest of God the All - Pow-er-ful Lord, Her-mo-  
 - la - os, the mar-tyred Saint and con - ten-der in the fight, you then led a  
 ho - ly life, as a pres-by-ter, sav-ing through the grace of the ho-ly  
 words that your lips pro-claimed, the peo-ple from the dark-ness of ir-  
 - rev-er-ence and sin; then you de - part-ed to the hea - ven-ly man-sion on



high, O bles-sed mar-tyred Saint. Verse. 2. In your quest to lead a ho-ly



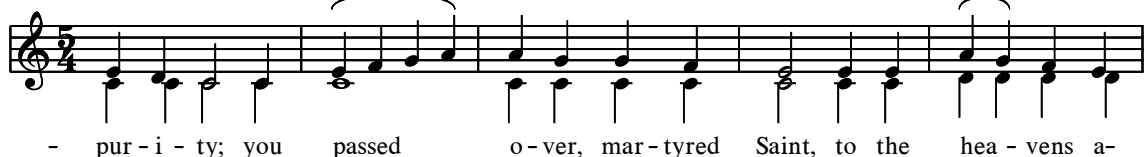
life, you were a bish-op of Christ, Her-mo - la - os the mar-tyred Saint and con-



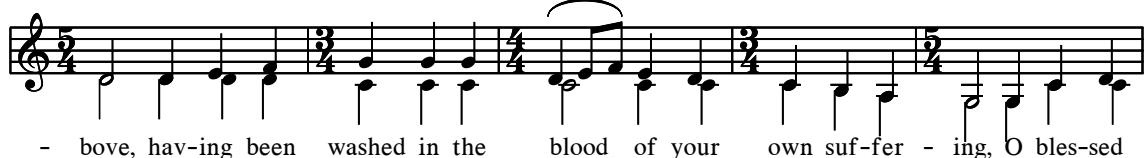
- ten-der in the fight serv-ing Je-sus the Al - might-y One, and through your




life, bear-ing ser-mons and your grace you saved the peo-ple from the dark of im-



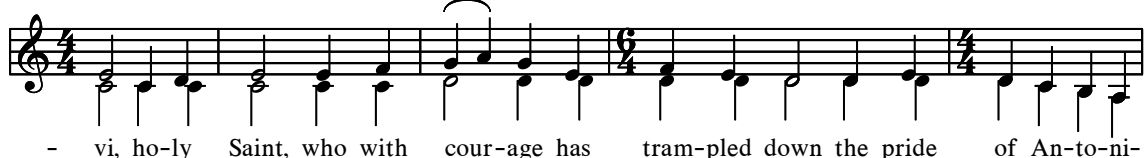
- pur - i - ty; you passed o-ver, mar-tyred Saint, to the hea - vens a-



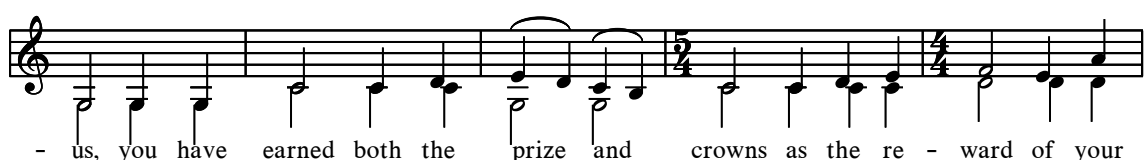
- bove, hav-ing been washed in the blood of your own suf-fer - ing, O bles-sed



mar-tyred Saint. Verse. 3. Won-der both mys - ter-i-ous and strange! Pa-ra-ske-



- vi, ho-ly Saint, who with cour-age has tram-pled down the pride of An-to-ni-



- us, you have earned both the prize and crowns as the re - ward of your



call-ing from on high. You fought the good fight, O wise and mod-est Saint. We



ask you to keep in mind all your ser-vants who in faith ven-er-ate you; for



our sake now en-treat the Lord that he be mer-ci-ful.



4. O Mar-tyr, you are glo-ri-fied and famed. Who can dare speak of the



an-guish and suf-fer-ing you en-dured, or the val-iant mir-a-cles from the



strug-gles that marked your life or of the pa-tience and hu-mil-i-ty you



showed in your or-deals as though you were bod-i-less, and there-



-fore you have be-come a com-pan-ion of an-gels. Pa-ra-ske-vi, the



Spir-it's ho-ly ves-sel and bride of the al-might-y Lord.

# Doxastikon and Dogmatic Theotokion

Andante

*Plagal Second Tone (Hard Chromatic)*

Hieromonk Ephraim

Glo - ry to the Fa - ther and to the Son and to the Ho - ly  
Spir - it. O vir - gin Mar - tyr and prize - win - ner, all -  
- glor - i - ous Pa - ra - ske - vi, in your in - ter -  
- ces - sions with God, ask that they who worth - i -  
- ly ce - le - brate your con - test may be de -  
- liv - ered from temp - ta - tions and af - flic - tions and the  
judg - ment that is to come,  
O all - ce - le - brat - ed Mar - tyr.

Moderato

Plagal Second Tone (Soft Chromatic)

(nn) Both now and ev-er and un-to the a - ges of a-ges. A - men. Who  
would not call you blessed, O all - ho - ly Vir-gin? Who would not praise your  
un-tra-vail-ing giv - ing of birth? For the On - ly-be - got-ten Son, who  
shone forth from the Fa-ther time-less-ly, has come forth from you, the pure one,  
hav - ing be - come in - ef - fa - bly in - car - nate, be - ing God by  
na - ture and be - com - ing man by na - ture for our sake; not that  
he was di - vid - ed in - to two per - sons, but that he is known in  
two un - min - gled na - tures. Him do you be - seech, O au - gust and all -  
- bless - ed one, to have mer - cy on our souls.

PRIEST: Wisdom. Let us stand.

## O Joyful Light

(Fos Ilaron)

Sakellarides, Trans. N. Takis

Moderato

O Joy-ful Light, of the ho-ly Glo - ry of the heav - en-ly, ho - ly, im-  
- mor - tal and bless-ed Fa - ther; Je - sus Christ, we  
come now to the hour of the sun - set, and we be-  
- hold the eve-ning light! We praise God, the Fa-ther and Son, and Ho - ly  
Spi - rit in one. It is fit - ting at all times that we should praise  
you with glad - some voi-ces, O Son of God, the Gi - ver of  
Life. Be - hold, all cre - a - tion sings your glo - ry.

PRIEST: The evening prokeimenon.

### The Prokeimenon — Grave Tone

Hieromonk Ephraim

O God, you are my help - er; your mer - cy shall go be - fore me.

CHANTER: Rescue me from my enemies, O God, and from them that rise up against me, redeem me.

O God, you are my help - er; your mer - cy shall go be - fore me.

### The Litany of Fervent Supplication

Plagal Fourth Tone

N. Takis

PRIEST: Let us all say with our whole soul, and with our whole mind, let us say.

Lord, have mercy. (2) Lord have mer - cy.

Lord Almighty, God of our fathers, we pray you, hear us and have mercy.

Lord, have mercy. (2) Lord have mer - cy.

Have mercy on us, O God, according to your great mercy; we pray you, hear us and have mercy.

Lord, have mercy. (2) Lord have mer - cy.

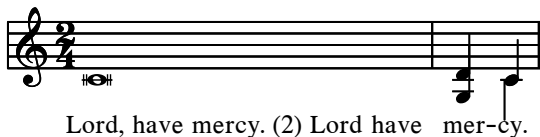
Let us pray for pious and Orthodox Christians.

Lord, have mercy. (2) Lord have mer - cy.

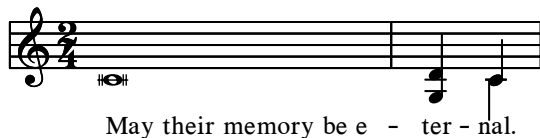
Let us pray for our Archbishop Maximos.

Lord, have mercy. (2) Lord have mer - cy.

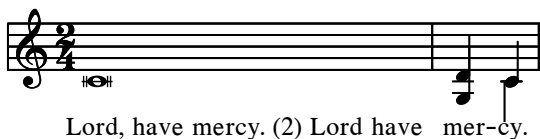
Let us pray for our brethren, priests, hieromonks, deacons, and monastics, and all our brotherhood in Christ.



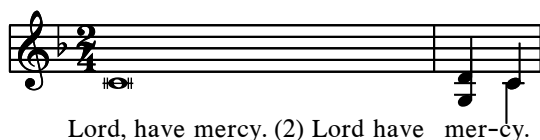
Let us again pray for the blessed and ever-memorable founders of this holy church, and for all our fathers, mothers, brothers, and sisters who are asleep here in the Lord and for the Orthodox everywhere.



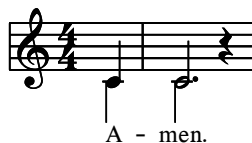
Let us again pray for mercy, life, peace, health, salvation, protection, and forgiveness of the sins of all pious and Orthodox Christians living and visiting in this community and city, and everywhere on earth.



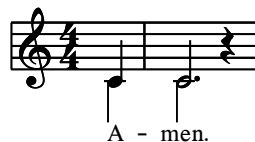
Let us again pray for those who do charitable work, for those who serve in this holy house, for those who labor, teach, and sing, and for all the people here present who await your great and rich mercy.



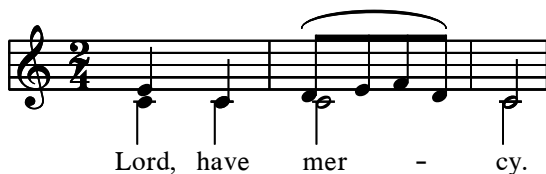
For you are a merciful and loving God, and to you we give glory, to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.



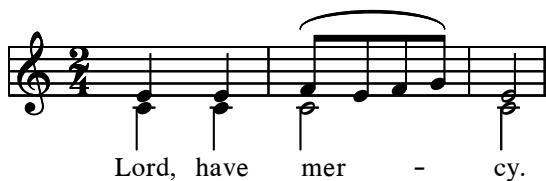
PRIEST: O Lord, keep us this evening without sin. Blessed are you, O Lord, God of our fathers, and praised and glorified is your name to the ages. Amen. O Lord, let your mercy be upon us for we have set our hope in you. Blessed are you, O Lord, teach me your commandments. Blessed are you, Master, grant me understanding of your commandments. Blessed are you, Holy One, enlighten me with your commandments. Lord, your mercy is forever. Do not despise the works of your hands. To you is due praise, to you is due song, to you is due glory, to the Father and the Son and the Holy Spirit, both now and forever and unto the ages of ages.



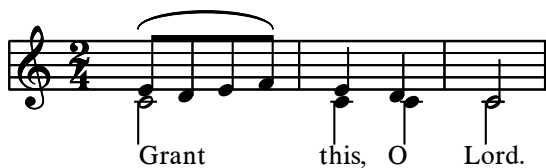
PRIEST: Let us complete our evening prayer to the Lord.



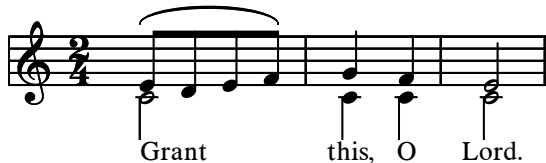
Help us, save us, have mercy upon us, and protect us, O God by your grace.



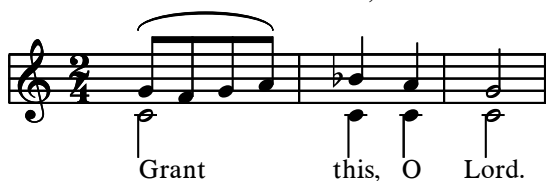
For a perfect, holy, peaceful, and sinless day, let us ask the Lord.



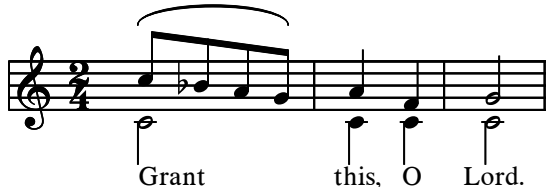
For an angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask the Lord.



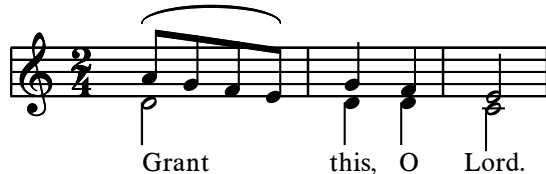
For forgiveness and remission of our sins and transgressions, let us ask the Lord.



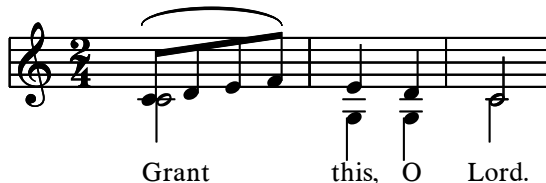
For all that is good and beneficial to our souls, and for peace in the world, let us ask the Lord.



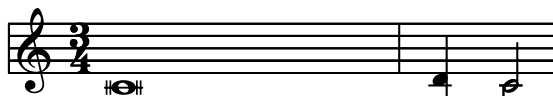
For the completion of our lives in peace and repentance, let us ask the Lord.



For a Christian end to our lives, peaceful, without shame and suffering, and for a good account of ourselves before the awesome judgment seat of Christ, let us ask the Lord.



Remembering our most holy, pure, blessed, and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commit ourselves and one another and our whole life to Christ our God.



Most holy Theotokos, save us.



To you, O Lord.



A - men.

For you are a good and loving God, and to you we give glory, to the Father and the Son and the Holy Spirit, both now and forever and unto the ages of ages.

Peace be to all.



And to your spi - rit.

Let us bow our heads to the Lord.



To you, O Lord.

May the might of your kingdom be blessed and glorified, of the Father and the Son and the Holy Spirit, both now and forever and unto the ages of ages.



A - men.

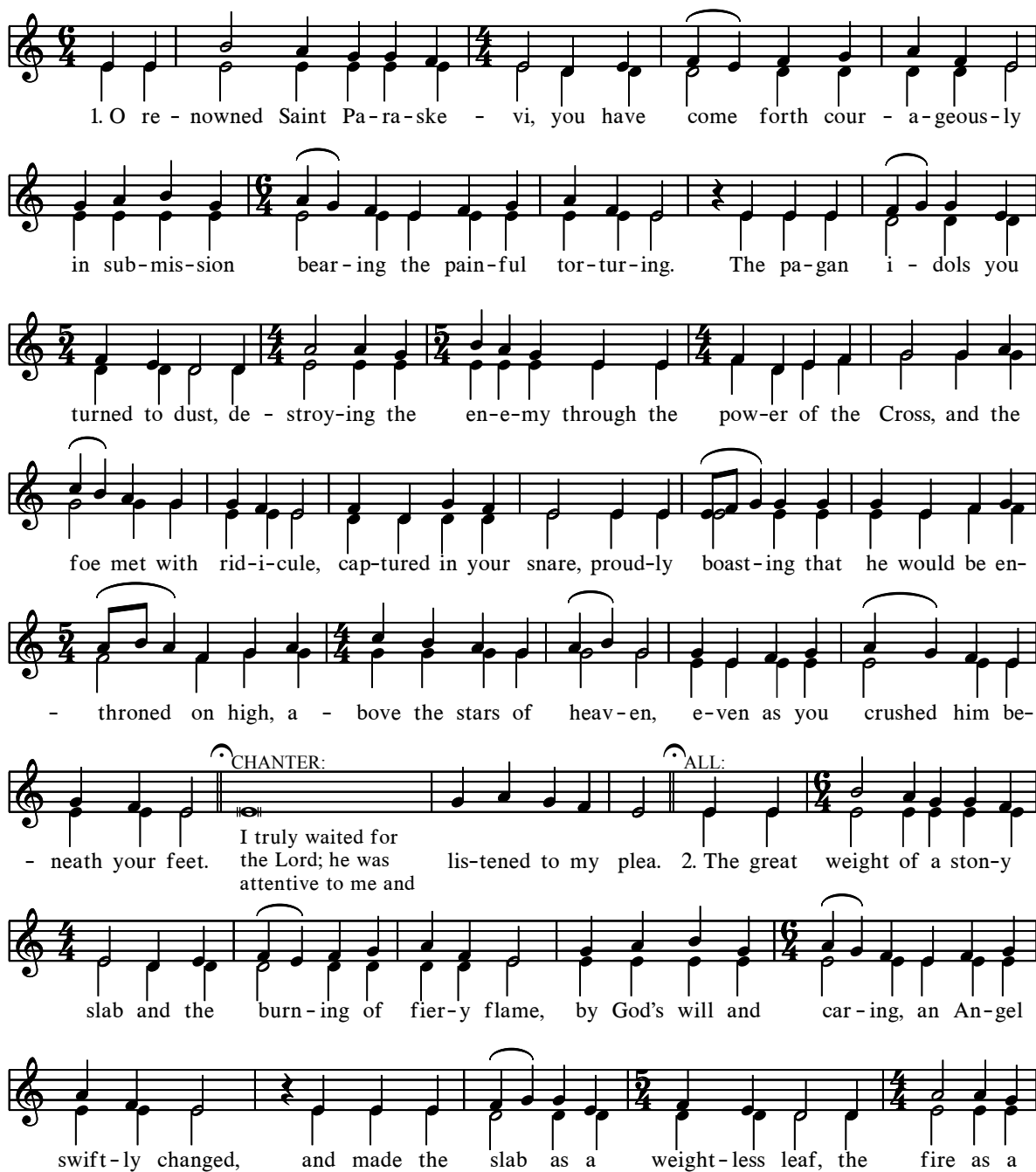
The distinguishing characteristic of the Aposticha is that the Psalm verses come *after* the refrains, not before them, as in the stichera following “Lord, I have cried out.” St. Hermolaos has no aposticha assigned to him, but St. Paraskevi has three. In the interest of saving time, we are only chanting two of them tonight. Again, if the saint has a doxastikon, which St. Paraskevi does, the doxastikon is chanted in its assigned tone. After this, the Theotokion follows in the same tone. As in the doxastikon and Theotokion of the stichera on pp. 8-9, these hymns are assigned to the Plagal Second Tone. However, in both cases, the doxastika is performed in the slower and longer *sticheraric* mode of Plagal Second, which is based on D using the hard chromatic scale, and the Theotokion is performed in the short, one-note-per-syllable *heirmological* mode of Plagal Second, which is based on G and uses the soft chromatic scale. Sometimes, certain Theotokia are designated as “dogmatic,” because their texts contain theological content and expression.

# The Aposticha

Fourth Tone

N. Takis

Moderato



1. O re - nowned Saint Pa-ra-ske - vi, you have come forth cour - a-geous-ly  
in sub-mis-sion bear-ing the pain-ful tor-tur-ing. The pa-gan i - dols you  
turned to dust, de - stroy-ing the en-e-my through the pow-er of the Cross, and the  
foe met with rid-i-cule, cap-tured in your snare, proud-ly boast-ing that he would be en -  
throned on high, a - bove the stars of heav-en, e-ven as you crushed him be -  
neath your feet. I truly waited for the Lord; he was lis-tened to my plea. 2. The great weight of a ston-y  
slab and the burn-ing of fier-y flame, by God's will and car-ing, an An-gel  
swift-ly changed, and made the slab as a weight-less leaf, the fire as a

dew-y breeze, as the fourth one of old brought the youths in the fur-nace flames;  
 with them you ex-claim: All Com - pas - sion-ate Lord, great is your mer - cy, and with  
 glad - ness I wor - ship your ho - ly name which is ev - er praised.

### Doxastikon and Theotokion

*Plagal Second Tone*

Hieromonk Ephraim

*Andante*

Glo - ry to the Fa - ther and to the Son and to the Ho - ly  
 Spir - it. Come, all ye ends of the earth,  
 let us form a spir-it - u - al choir to ac-claim the vir-gin Mar -  
 - tyr of Christ, and let us say:  
 Re-joice, O right-eous Pa - ra - ske - vi, hon-



- ored of God; re - joice, you who did warm - ly wel - come



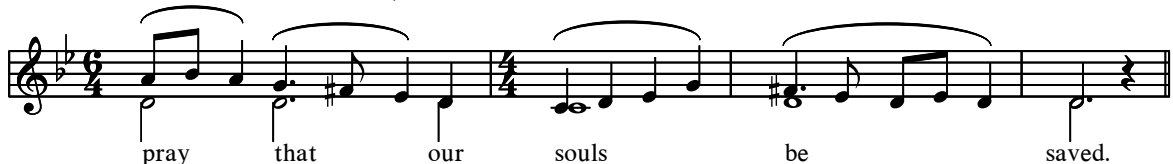
mar - tyr - dom; re - joice, O peer of the Mar -



- tyrs and com - pan - ion of the right - eous; to - geth -



- er with them,

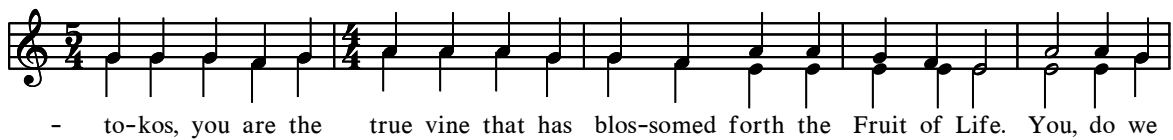


pray that our souls be saved.

**Moderato**



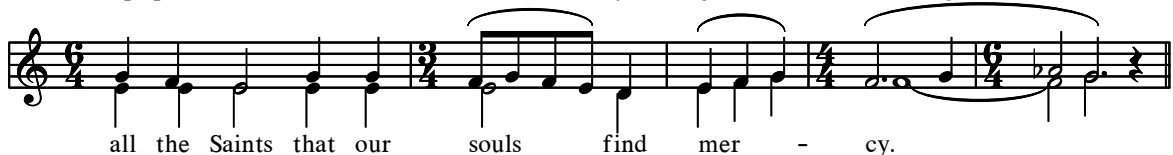
(nn) Both now and ev - er and un - to the a - ges of a - ges. A - men. O The - o -



- to - kos, you are the true vine that has blos - somed forth the Fruit of Life. You, do we



sup - pli - cate: In - ter - cede, O La - dy, to - geth - er with the right - eous one and



all the Saints that our souls find mer - cy.

## Ode of Simeon

PRIEST: Lord, now let your servant depart in peace, according to your word; for my eyes have seen your salvation which you have prepared in the presence of all peoples, a light for revelation to the Gentiles, and for the glory of your people Israel.

PEOPLE: (Spoken.) Holy God, Holy Mighty, Holy Immortal, have mercy on us (3).

Glory to Father and the Son and the Holy Spirit, both now and forever and unto the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, forgive our sins. Master, pardon our transgressions. Holy One, visit and heal our infirmities for your name's sake.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father and the Son and the Holy Spirit, both now and forever and unto the 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.

PRIEST: For yours is the kingdom and the power and the glory, of the Father and the Son and the Holy Spirit, both now and forever and unto the ages of ages.



A - men.

## Apolytikia

**Moderato**

*Fourth Tone*

Hieromonk Ephraim

Your Mar-tyrs, O Lord, in their cour-a-geous con-test for you, re-ceived as the  
prize the crowns of in-cor - rup-tion and life from you, our im - mor - tal God. For  
since they pos - sessed your strength, they cast down the ty-rants and whol-ly de-

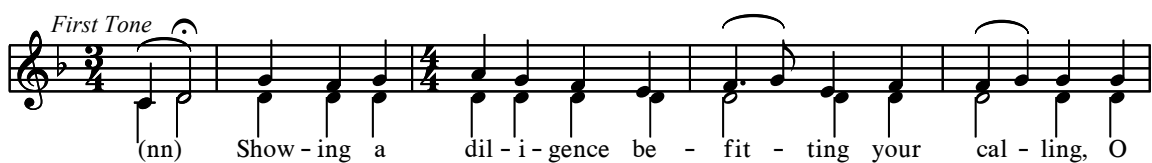


- stroyed the de-mons' strength-less pre-sump-tion. O Christ God, by their

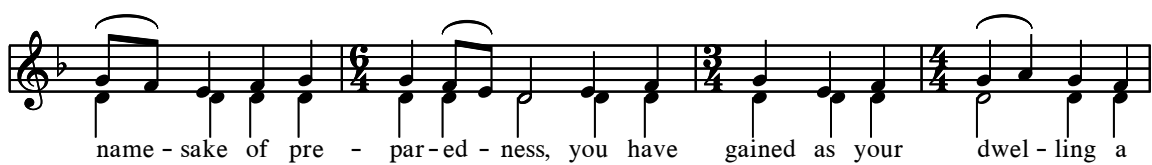


prayers, save our souls, since you are mer-ci-ful.

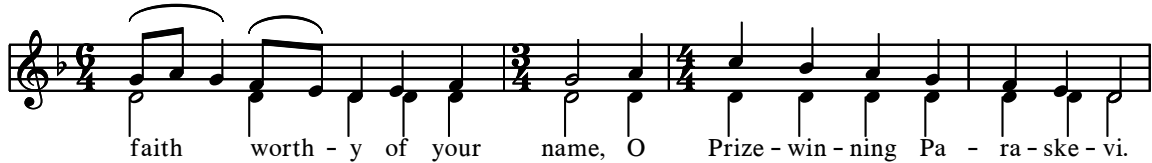
*First Tone*



(nn) Show-ing a dil-i-gence be-fit-ting your cal-ling, O



name-sake of pre-par-ed-ness, you have gained as your dwel-ling a



faith worth-y of your name, O Prize-win-ning Pa-ra-ske-vi.



Hence, you pour forth heal-ings and in-ter-cede for our souls.

### Theotokion

*First Tone* N. Takis



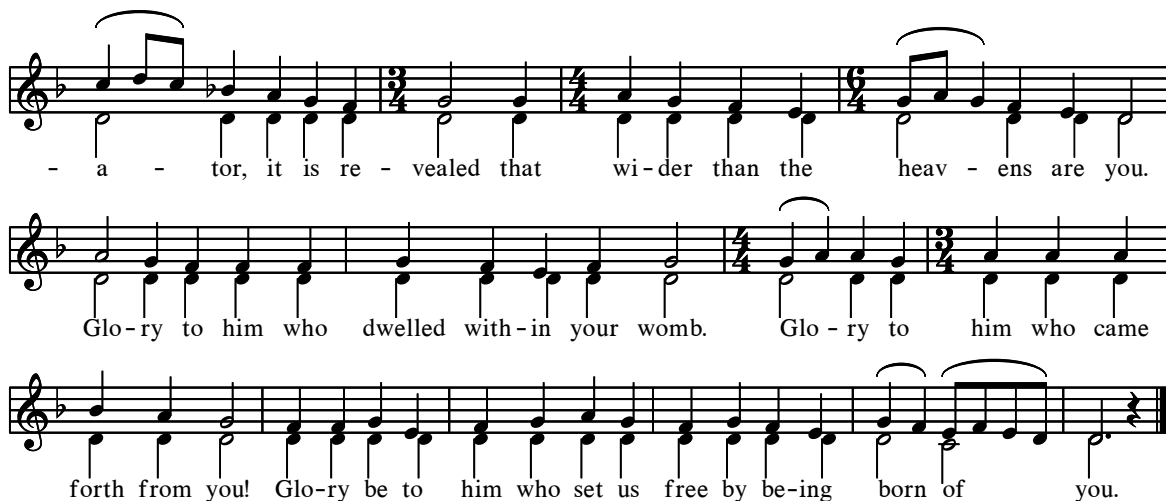
As Ga-bri-el cried "Hail!" un-to you, O Vir-gin Mai-den, with his cry, the Mas-ter of



all then be-came through you in-car-nate, as Da-vid the right-eous one pro



- claimed, in cal-ling you the Ho-ly Ark of God, for by bear-ing your Cre



- a - tor, it is re - vealed that wi - der than the heav - ens are you.  
 Glo - ry to him who dwelled with - in your womb. Glo - ry to him who came  
 forth from you! Glo - ry be to him who set us free by be - ing born of you.

PRIEST: Wisdom.

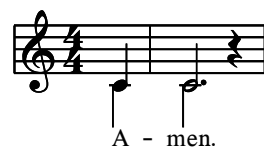
READER: Father, give the blessing.

PRIEST: Blessed are you, Christ our God, always both now and forever and unto the ages of ages.

READER: Make firm, Lord our God, the holy and pure faith of the pious Orthodox Christians, together with the Holy Church and this city forever.

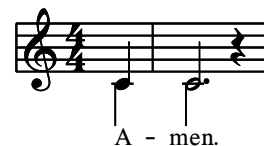
PRIEST: All Holy Theotokos, save us.

READER: More honorable than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word. We magnify you, the true Theotokos.



A - men.

PRIEST: Glory to You, Christ our God and our hope, glory to you. May Christ our true God have mercy upon us and save us, through the intercessions of his most pure and holy Mother, and the holy, glorious, and praise-worthy Apostles, of the Priest and Martyr Hermolaos and his companions Hermippos and Hermokrates, and the Great and Righteous Martyr Paraskevi of Rome, whose memory we commemorate today, and all the saints, have mercy on us and save us for you are a good and loving God.



A - men.

*This booklet was prepared by Nancy and Stan Takis — [www.newbyz.org](http://www.newbyz.org). We wish to thank the Mideastern Federation of Greek Orthodox Church Choirs and Fr. Jerry Hall for their help in making this Vespers service possible, and Heiromonk Ephraim of St. Anthony's Monastery for his original compositions, advice, and editing assistance.*