Cherubic Hymn

First Mode
adapted from Athanasios Karamanis (1911-)

Duration: 4:45 + 1:15 + 1:00

χ 54
π 9

et us__________________Ì  who___________________________________ÌÌ

\[ \text{Cherubic Hymn} \]
let us

who

my

mystically

represent

the Cherubim

Cherubim

and chant

the thrice-holy

hymn to

the life
Cherubic Hymn - First Mode - Karamanis

giving

Trinity

now

lay aside

every earthly

care,

every earthly

care,

hat we may receive

that we may receive

may receive

the King

the King of all
After the Great Entrance:

n - - - vis - i - bly______ q' es - cor - - -
-ted____________________ q' by thē an - ge - li -c____ or -
-ders. q' Al - le - lu - - i - - a.________________________
Cherubic Hymn

First Mode
adapted from Theodore Papaparaschou
"Phokaeus" (1790-1851)

\( \chi \ 76 \)

\( \pi \)

Duration: 5:00 + 1:00 + :45

\( \chi \)

Let us________________________ who________________________

\( \pi \)

et us________________________ who________________________

\( \pi \)

let____ us____ who________________________ mys____

\( \pi \)

- - - - - - - - - - sti - - c'ly________ rep - re - sent________

\( \pi \)
Cherubic Hymn - First Mode - Phokaeus

represent

copyright

chant

the thrice-holy hymn to

the life-giving
Trinity now lay aside every earthly care, that we may receive the King of all...
After the Great Entrance:

To recite the psalms with melody
is not done from a desire for pleasing sound,
but it is a manifestation of harmony among the thoughts of the soul.
And melodious reading is a sign of the well-ordered
and tranquil condition of the mind.

—St. Athansius the Great
Cherubic Hymn

Second Mode
adapted from Athanasios Karamanis (1911-)

Duration: 4:15 + :45 + :45

L
et_________________________ us___________________________ who_________________________

Hχος  Δι

Χ 60
let us who mystically
represents
the Cherubim
the Cherubim and chant
and chant
the thrice-holy hymn
to the life-giving Trinity now lay aside every
After the Great Entrance:

n- - vis- i- - bly es- - - cor- - - - - ted

by the an- ge- - - - - lic or- - - - - ders. Al- le-

lu- - - - i- - - - - a. ____________

Continue with anaphora

on page 274 or 278
Cherubic Hymn

Second Mode
adapted from Theodore Papaparaschou "Phokaeus" (1790-1851)

Duration: 5:15 + :45 + :45

χ 76

Let us who

Represent
Cherubic Hymn - Second Mode - Phokaeus

___ rep - re - sent ____________________________

___ rep - re - sent ____________________________ the_  

___ Che -

___ ru - bim ______________________ the Che - ru - bim ___

___ and chant __________________________

___ and chant __________________________

___ and chant __________________________

___ the thrice - ho - ly__ hymn__ to____ the

___ the life - giv - ing______________________

___ Trin - - - - -
After the Great Entrance:

n- - - - v i s - i b l y____ e s - - c o r - - t e d____

After the Great Entrance:
A religious hymn is a great blessing for everyone. It constitutes praise to the Most High, honor for His holy people, worldwide harmony, an eloquent proof of the Church's unity. It expresses the voice of the Church, its confession. It brings about a complete spiritual uplifting and absolute peace and joy in redeemed hearts, with the triumphal hymn and song of happiness. It drives away hardness of heart. It chases away disturbance. It dissolves and dissipates despondency. . . The voice sings the soul's joy, while the spirit delves into the mysteries of the faith.

—St. Ambrose of Milan
Let us who let us who let us who let us who

mystically represent

the Cherubim

and chant

the thrice-
Cherubic Hymn - Third Mode - Hierotheos

Holy hymn to the thrice-royal Trinity. Now lay aside evil earthly care that we may receive the King of all.
After the Great Entrance:

_O chant unto our God, chant ye;_  
_chant unto our King, chant ye..._  
_O chant ye with understanding._

*Psalm 46:6-7*

Continue with anaphora on page 283 or 287.
Cherubic Hymn

Third Mode
adapted from Gregory Levitis (1777-1822)
the Presiding Protopsaltis of the Patriarchate of Constantinople (1819-1822)

Duration: 6:30 +
1:30 + 1:00

et us ___________________________________________________________Ì
g(s) who _____________________________________________Ì

70
let us who

mystically represent

the

and chant

and chant

the thrice-
ho-ly the thrice-ho-ly hymn

the life-giving

now lay

a-side

lay a-side
ev-'ry earth-ly care

ev-'ry earth-ly care,

hat we may re-ceive
After the Great Entrance:

n - - - - vis- i- bly es- cor- ted by the an- ge- lic or- - - - - - - - - - - - - - - - - - - -ers. Al- le- lu- -
i- a. 

Continue with anaphora on page 283 or 287
Cherubic Hymn

Fourth Mode (Agia)
adapted from Thrasyvoulos Stanitsas (1910-1987)
the Protopsaltis of the Patriarchate of Constantinople (1960-1964)

Duration: 3:45 + 0:30 + 0:45

"Hχος Λ Δzos"

Let us let us who

(M) (Δ) (B) (Δ) (Δ)

et us who

(L) (M) (M)

let us who

(L) (M) (M) (M) (M)
Cherubic Hymn - Fourth Mode (Agia) - Stanitsas

mystic - mystic - mystic - mystic - mystic -

c'ly represent the

Cherubim the Cherubim

and chant

the thrice holy hymn to the life

giving Trinity

now lay aside

ev'ry earthly care

earth
After the Great Entrance:

-ly care_________________________

hat___ we___ may receive the____ King_______ of all_____

____________________________

After the Great Entrance:

n- vis- - i- bly es- - cor- - - - - - -

ted by the angelic or- - - - ders._____

________________________________

Al- le- lu- - i- - a._______________

Continue with anaphora on page 295
Cherubic Hymn

Fourth Mode
adapted from Hieromonk Gregory of Simonos Petras Monastery

Duration: 3:30 + :20 + 1:00

'Hχος ŋτως B₈

Let us ___________________________ who__

_________________________________________ let________

________________________________ ______________________

________________________________________________________

________________________________________________________
Cherubic Hymn - Fourth Mode (Legetos) - Gregory

4

- sent______________________________  the______________________________

4

(N) | (B)

- Che- - - - the Che- - - - - ru- - - the Che- - ru-

4

(M) | (Δ)

- bim______________________________ and chant______________________________

3

(N) | (Δ)

- the thrice- ho- - - - -

4

(B)

- ly_____ hymn__________ to the life- - giv- - - - - ing

3

(Δ)

Trinity now lay a - - - side____ ev - 'ry

4

(B) | (M)

earth- - - - - ly_____ care ev - - 'ry earth-ly care,____

that we__ may___ re- ceive the King____________ of____ all____
When you approach a king, you stand before him bodily, entreat him orally, and fix your eyes upon him, thus drawing to yourself his royal favour. Act in the same manner, whether in church or in the solitude of your cell. When in God’s name you gather together with the brethren, present yourself bodily to God and offer Him psalms chanted orally; and likewise keep your intellect attentive to the words and to God Himself, aware of whom it is that your intellect addresses and entreats. For when the mind devotes itself to prayer actively and with purity, the heart is granted inexpressible peace and a joy which cannot be taken away.

—Theoliptos, Metropolitan of Philadelphia
(from the Philokalia)
Cherubic Hymn

Plagal First Mode
adapted from Hieromonk Gregory
of Simonos Petras Monastery

Duration: 3:45 + :
30 + 1:00

"Ἡχος ἀ ζ Πα

L

let us __________________________ who_____

let us __________________________ who_____
earth—ly care,

hat we may receive the King of all

nervously escorted by the angelic orders.

Al-le-lu-ia.

Continue with anaphora on page 299 or 303

O the wise invention of the Teacher
who contrives that in our singing we learn
what is profitable, and that thereby doctrine
is somehow more deeply impressed upon our souls
what is learned under duress tends not to be retained,
but what suavely ingratiates itself somehow abides
within our souls more steadfastly.

—St. Basil the Great
Cherubic Hymn

Plagal First Mode
adapted from Theodore Papaparaschou "Phoakaeus" (1790-1851)

Duration: 5:15 + 
1:15 + 1:00

'Ηχος Ἄ ‿ Πα

let us _____________________________

Duration: 5:15 + 
1:15 + 1:00

my - - - - - - - - - - - - - - - - - -
Cherubic Hymn - Plagal First Mode - Phokaeus

- - - - - mys- - - ti - 'cly_____ rep- re-

- - - - - - - - - mys- - - ti - 'cly______ rep - re-

- - - - - mys- - - ti - 'cly______ rep - re-

- the Che - - ru - bim_________ A and ______ chant__

- - - - - - - - - - the Che - - ru - bim_________ A and ______ chant__

- (M) - (K) - (Z) - (M) - (P) - (Z) - (M) - (K) - (P) - (K) - (M) - (K) - (D) - (K)

- - - - - - - - - - the Che - - ru - bim_________ A and ______ chant__

- - - - - - - - - - the Che - - ru - bim_________ A and ______ chant__

- - - - - - - - - - the Che - - ru - bim_________ A and ______ chant__

- - - - - - - - - - the Che - - ru - bim_________ A and ______ chant__

- - - - - - - - - - the Che - - ru - bim_________ A and ______ chant__

- - - - - - - - - - the Che - - ru - bim_________ A and ______ chant__

- ly__ hymn_______________________ to the
life - - - - - giving Trin - - - - -

- i - - ty now lay a - side

____________________________________

ev - 'ry earth - - - - -

- - - - - - - - - - ly

____________________________________
care

____________________________________
ev -

- 'ry earth - - ly care,

__________________________

hat we may re - ceive
Cherubic Hymn  -  Plagal First Mode  -  Phokaeus

After the Great Entrance:

Continue with anaphora on page 299 or 303
Cherubic Hymn

Plagal Second Mode
adapted from Athanasios Karamanis (1911-)

Duration: 4:00 +
:45 + :45

\( \chi \) 70

\( \lambda \eta \) 70

\( \Delta \)

\( \pi \)

let us __________________________  who __________________________
_____________________________________________________________________________
_____________________________________________________________________________
__________________________________________

\( \chi \)
Cherubic Hymn - Plagal Second Mode - Karamanis

who__ my__

- mys - - ti - c'ly__ rep - re - sent________________ represent__________________________

- mys - - ti - c'ly__ rep - re - sent________________ represent__________________________

the_______ Cher - - - - -

ru - - - - - - - - the Cher - - ru - bim________

and chant

and_____ chant

the thrice- ho - - - ly________ hymn to

the_______ life - - - - - - giv - - - - ing____ Trin - -

- - - - i- - ty____ now________ lay______ a- - - -
After the Great Entrance:

- side ev-'ry earth-ly care ev-'ry earth-

hat we may receive

the King of all

of all

n-in-ibly es-cor-ted

by the an-ge-lic or-

Al-le-lu-ia.

Continue with anaphora on page 307 or 311
Cherubic Hymn

Plagal Second Mode
adapted from Theodore Papaparaschou "Phokaeus" (1790-1851)

Duration: 5:30 + 1:30 + 1:00

°
Cherubic Hymn - Plagal Second Mode - Phokaeus

represent
the Cherubim
and chant

and chant the thrice-holy hymn to the life-giving Trinity

now lay aside every earthly care
After the Great Entrance:
Continue with anaphora
on page 266 or 270
Cherubic Hymn

Grave Mode
adapted from Hieromonk Gregory
of Simonos Petras Monastery

**'Hχoς βαρύς  Zω**

**Duration:** 3:30 + :20 + 1:00

let us ______________________ who__

__________________________________________
Cherubic Hymn - Grave Mode - Gregory

us____ who____ mys____

(s)ti- - c’ly rep- re- - sent_______________________________ the_

Che-ru- bim____________ the Che- - ru- - - bim

and________________ chant__________________________

and________________ chant__________________________

and________________ chant_____________________ the thrice- - ho- ly_____ hymn

to______ the life- - - - giving________ Trin- - -

- i- - ty____ now_______ lay_____ now lay____ a-

side_________ ev- - - ‘ry_________ earth- - - - ly care____
QUALITY IN PSALMODY AND PRAYER CONSISTS IN 
PRAYING WITH THE SPIRIT AND THE NOUS.
ONE PRAYS WITH THE SPIRIT ONLY WHEN, 
AS HE PRAYS AND CHANTS, HE IS
ATTENTIVE TO THE CONTENT
OF THE HOLY WRITINGS.
AND THUS RAISES HIS 
HEART TO DIVINE 
THOUGHTS.

—NIKITAS STITHATOS
Cherubic Hymn

Grave Mode
adapted from Theodore Papaparaschou "Phokaeus" (1790-1851)

Duration: 5:30 + 1:00 + 1:00

\[ \chi \text{ 72} \]

Duration: 5:30 + 1:00 + 1:00

*Hyos barus* ~ Z\(\omega\)

\[ \chi \text{ 72} \]

let us

\[ \chi \text{ 72} \]

who

\[ \chi \text{ 72} \]

let us who

\[ \chi \text{ 72} \]

my-

\[ \chi \text{ 72} \]

- - - - - - - - -

\[ \chi \text{ 72} \]

- - - - - - - -

\[ \chi \text{ 72} \]

- - - - - - - - - ti - c'ly

\[ \chi \text{ 72} \]

rep - re - sent
Cherubic Hymn - Grave Mode - Phokaeus

[Music notation and text]
life-giving  Trinit-ty  now
lay aside  now  lay aside  ev'ry earth  ly care,
earth-ly care
hat we may receive
that we may receive  the King
After the Great Entrance:

n - vis - - i - - in - vis - - i - bly

es - cor - - - - - - ted by the ange-

lic or - - - - - - - - -

a.

Continue with anaphora on page 266 or 270

Theodore Papaparaskevous Phokaens
Cherubic Hymn

Plagal Fourth Mode
adapted from Hieromonk Hierotheos of Philotheou Monastery

Duration: 3:30
+ :20 + :40

"Hχος Ἄν η

\[
\begin{align*}
\text{et us} & \\
\text{who} & \\
\text{let us} & \\
\text{who} & \\
\text{mystically} & \\
\text{represent} & \\
\text{sent represent} & \\
\text{represent} & \\
\text{bim} & \\
\text{bim and chant} & \\
\end{align*}
\]
Cherubic Hymn - Plagal Fourth Mode - Hierotheos

After the Great Entrance:
n - vis - i - bly es - cor - ted by the an - gelic or - ders. Al - le - lu -

Continue with anaphora on page 323 or 328
Cherubic Hymn

Plagal Fourth Mode
adapted from Theodore Papararaschou "Phokaeus" (1790-1851)

Duration: 5:15 +
1:00 + :45

L
et__________________________
__________________________

us______________________
______________________

who______________________
______________________
represent the Cherubic Hymn

rep - resent the Cher -

ru - bim

and chant

the thrice - ho - ly hymn

to the

life - giv - ing Trin - ty now lay a -
Cherubic Hymn - Plagal Fourth Mode - Phokaeus

255

After the Great Entrance:

When, indeed, the Holy Spirit saw that the human race was guided only with difficulty toward virtue, and that, because of our inclination toward pleasure, we were neglectful of an upright life, what did He do? The delight of melody He mingled with the doctrines so that by the pleasantness and softness of the sound heard we might receive without perceiving it the benefit of the words, just as wise physicians who, when giving the fastidious rather bitter drugs to drink, frequently smear the cup with honey. Therefore, He devised for us these harmonious melodies of the psalms, that they who are children in age, or even those who are youthful in disposition, might to all appearances chant, but in reality, become trained in soul.

—St. Basil the Great

Continue with anaphora on page 323 or 328
Receive Me Today

Cherubic Hymn for Holy Thursday
Plagal Second Mode
adapted from Peter the Peloponnesian (d. 1777)
as interpreted by Athanasios Karamanis (1911-)

Duration: 5:30 + 2:00
Cherubic Hymn for Holy Thursday

O ___

Son of God, as __________

Thy mystical supper; for __________

will not __________ speak __________

I will not __________ speak of the mysteriously the mys-
After the Great Entrance:
Re - mem - ber me, O

Lord, re - mem - ber me, O

Lord, in Thy

King - dom in Thy King - dom.
Let All Mortal Flesh Keep Silence

Cherubic Hymn for Holy Saturday
Plagal First Mode
by Iakovos the Protopsaltis (d. 1800)
adapted from the interpretation by Athanasios Karamanis (1911–)

"Χριστός ἀνέστη· Ἄνωτάς ἐστίν. Πάσης ἁπάντης ἀναστάσεις ἡμῖν."
Cherubic Hymn for Holy Saturday

- - - - tal flesh keep si - lence and stand with fear

- - - - blazing and take no thought for any earth ly thing, for the

King of kings, and the Lord of lords

lords approach eth to be

slaughtered and given as food

for the faith - - - - - - -
After the Great Entrance:

ful. Before Him go the choirs of the angels with all authority and power:

he many-eyed Cherubim and the six-winged Seraphim, which covered their faces and cried:
Cherubic Hymn for Holy Saturday

* Alternate melody:

and cry ______ out ______ the ______

---

* Alternate melody:

Al - le - lu - ia.