Cherubic Hymn - First Mode - Karamanis

let us

who

mystically

represent

the Cherubim

Cherubim

and chant

the thrice-holy

hymn

to

the life
giving trinity now

lay aside every earthly care, every earthly care,

that we may receive that we may receive

the King of all

the King of all
After the Great Entrance:

\[ \text{n - - - - vis - - i - bly_____} \quad \text{e - s - c - o - r - - - -} \]

\[ \text{t - ed______ by the a - n - g - e - l - i - c______ o - r - - -} \]

\[ \text{Al - le - lu - i - a.________________________} \]
Cherubic Hymn

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

(Duration: 5:00 + 1:00 + :45)

Let us ______________________________________________________
who______________________________

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

π Χ 76

π

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

π Χ 76

π

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

π Χ 76

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

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

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

π Χ 76

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

π Χ 76

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

π Χ 76

π

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

π Χ 76

π

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

π Χ 76

π
Cherubic Hymn - First Mode - Phokaeus

rep - re - sent

the Cher - ru - bim

chant

the thrice - holy hymn

to

the life - giving
Cherubic Hymn - First Mode - Phokaeus

Trinity now lay on earth, 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________________ÌÌ    ƒus_______________________________________________ÌÌ
__________________________________________________________________________ÌÌ

who________________________

Δ
let us who mystically represented
the Cherubim
the Cherubim and chant
and chant
the thrice-holy hymn
to the life-giving Trinity now lay aside every
earth---ly care

try-------------------------------earth-ly

care,

that______ we____ may re-ceive

the King____________ of___ all____ the King________ of_

_________________________ all__________________________

After the Great Entrance:

n- vis-ibly es-cor-ted

by the an-gelic____ or-____ers. Al-le-

lu- - - - - 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

Lett_______ us ________________

(s) who ________________________

let____ us____ who____ my-_____

____ rep- re- sent ____________________________
After the Great Entrance:

n - - - - vis - - i - - bly____ es - - cor - - - ted____
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
Cherubic Hymn

Third Mode
adapted from Hieromonk Hierotheos
of Philotheou Monastery

Duration: 3:15 +
:15 + 1:00

Let us who

let us who

ti-cly

c’ly

rep-re-sent

the Cher-ubim

and chant

the thrice-
Cherubic Hymn - Third Mode - Hierotheos

That we may receive the King of all
After the Great Entrance:

[Music notation]

O chant unto our God, chant ye;
chant unto our King, chant ye. . .
O chant ye with understanding.

Psalm 46:6-7
Cherubic Hymn

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

"Hχος ἡ ῾Γα

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

(es) who
let us who
myself
represent

the

and chant

and chant

and chant

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

the life - gi - ning Trini - ty

now lay

a - side now

lay a - side ev - ry earth - ly care

ev - ry earth - ly care,

hat we may re - ceive
Cherubic Hymn - Third Mode - Gregory

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 + 30 + 45

藁 Χος Δι

Let us who

(Μ) (Δ) (Β)

let us who

(Δ) (Π) (Δ)

let us who
After the Great Entrance:

I
n- vis-i-bly es-cor-ted by the an-gel-lic or-ders.

A
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

Le
t us_______________________________ who___

let_______________________________

us____ who____ mys - ti - c'ly____________________ rep - - re -
Cherubic Hymn - Fourth Mode (Legetos) - Gregory

sent the

Che-

ru-

bim and chant

and chant

the thrice-

ly_____ hymn to the life-

Trinity now lay aside every

earth- ly care every earthly care,

hat we may receive the King of all
After the Great Entrance:

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

Hχος λ ἀ ἕ Πα

L

let us______________________________ who____

72

π

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

Hχος λ ἀ ἕ Πα

L

let us______________________________ who____
Cherubic Hymn - Plagal First Mode - Gregory

\[ \text{my} \quad \text{mys} \quad \text{ti-c'ly} \quad \text{rep} \quad \text{sent} \]
\[ \text{the} \quad \text{Che-bim} \quad \text{and} \quad \text{chant} \]
\[ \text{the thrice-holy hymn to the life-giving Trinit} \]
\[ \text{now-lay aside ev'ry} \]
earth—-—__ly__________ care,

hat we may re—ceive the__King__________ of______ all

n—visi—bly es—cor—ted____ by the__ an—
ge—lic____ or————ders.__________

Al—le—lu—i—a.______________________________

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 ὥς ἡ Ἡν Περικλήμα

let us

let us who

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

life - - - - - - - - - - giv - - - - - - ing Trin - - - - - -

- - i - - - ty - - - - - - now - - - - - - lay - - a - side - - -

- - - - - - - - - - - - ly - - - - - -

care - - - - - - - -

- 'ry - - - - - - - - - - -

hat - - - - - - - - - - - we - - - - - - may - - - - - - re - ceive - - - - - -
After the Great Entrance:

n - vis - ibly es - cor - ted

by the an - ge - lic or - 

ders. Al - le - lu - i - a.

Continue with anaphora on page 299 or 303
Cherubic Hymn

Plagal Second Mode
adapted from Athanasios Karamanis (1911-)

Duration: 4:00 +
:45 + :45

let us __________________________ who __________________________

__________________________________________
Cherubic Hymn - Plagal Second Mode - Karamanis

who

my

- mys - - ti - - c'ly__ rep - re - sent______________ rep -

re - sent_________________________ the____ Che - - - -

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

*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)

modation: 5:30 + 1:30 + 1:00

et us __________________________ who_________

Let us________________________ who_________

let____________________ us____ who____ my____

- - - - - mys- - - ti- - c'ly____ rep- re- sent_______

rep- re- sent_
Cherubic Hymn - Plagal Second Mode - Phokaeus

rep - re - sent

the

Che - ru - bim

the Che - ru - bim

and chant

and chant

the

thrice - ho - ly hymn

to the life -

giv - ing Trin - i - ty

now lay a - side

now lay a - side ev - 'ry earth

ly care
Cherubic Hymn - Plagal Second Mode - Phokaeus

After the Great Entrance:

T
hat we may receive

the King

of all
Cherubic Hymn

Grave Mode
adapted from Hieromonk Gregory
of Simonos Petras Monastery

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

Let us ____________________________________________ who_

___________________________________________________
Cherubic Hymn - Grave Mode - Gregory

us who

(s)ti-c’ly represent

Che-ru-bim the Che-ru-bim

and chant

the thrice-holy hymn

to the life giving Trin-

-i-ity 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

'Ἡρως ἐκφύσις ὁ Ζω

let us ____________________________

who ______________________________

let __________ us __ who __ my ____________

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

repr - resent ___________________________

\( \chi \) 72
life-giving Trinit-y now
lay aside now lay aside ev'ry earth
ly care,
earth-ly care
that we may receive
that we may receive the King
the King of all
After the Great Entrance:

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

es - cor - - - - - - - - ted

es - cor - - - - - - - - ted by the an - ge -

lic or - - ders

Al - le - lu - - i -

a.

Continue with anaphora on page 266 or 270

Theodore Papaparaskevou Phokaevs
Cherubic Hymn

Plagal Fourth Mode
adapted from Hieromonk Hierotheos of Philotheou Monastery

Duration: 3:30
+ :20 + :40
After the Great Entrance:
Cherubic Hymn - Plagal Fourth Mode - Hierotheos

Continue with anaphora on page 323 or 328
Cherubic Hymn

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

"Hχος Λ α Νη

Duration: 5:15 +
1:00 + :45
rep - sent the Cher - ubic 

ru - bim

and chant

the thrice - ho - ly hymn

to the

life - giving

Trin - 

now lay a -
side now lay a - side

ev'ry earth

ly care, 

hat we may __

ly ______ ev'-ry earth -

ly care, 

hat we may ___

ly ______ ev'-ry earth -

ly ______ ev'-ry earth -

the King_______ the King___ of _____ all ________
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

Receive me today
Cherubic Hymn for Holy Thursday

O____
Son of God,
as________
a__ com-mu-ni-cant__________
of
Your mys-ti-cal sup-per; for
I______
will not___________________ speak__________
I___ will___ not___
speak__ of the__ mys-ter-y the mys-
Cherubic Hymn for Holy Thursday

After the Great Entrance:

You to Your enemies; nor will I give

You a kiss

as did Judas; but as the thief

do I confess

You:

After the Great Entrance:
Cherubic Hymn for Holy Thursday

Re - mem - ber me, O

Lord, re - mem - ber me, O

Lord, in Your

King - dom, in Your 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-)

′Ηχιος ἀν ἔ Πα

Duration: 7:00 + 1:30
Cherubic Hymn for Holy Saturday

- - - - tal flesh keep silence and
stand with fear

- - - - - - -bling, and take no

thought for any earth

- - - - - - -ly thing, for the

King of kings, and the Lord of lords

approach these 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 cover their faces and cry
Cherubic Hymn for Holy Saturday

* Alternate melody:

and cry_______ out____ the______

---

Alternate melody:

out____ the_____ hymn:___________

Al - le - lu - ia.__________________________