

# CHERUBIC HYMN

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

## Plagal First Mode

Intonation: #14 or #15

by Hieromonk Gregory  
of Simonos Petras Monastery

Adagio  $\text{♩} = 72$

Let us  
Οι τα  
ee tah

who  
χε  
heh - - - - - pou - - - - - roo - - - - -

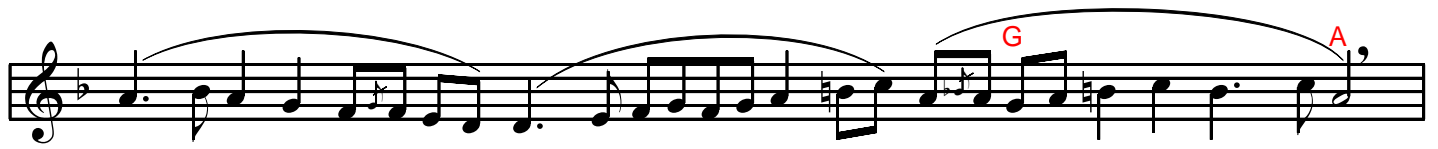
let us who  
χε - pou βι - - - - -  
heh - roo - vee - - - - -

my  
(vi) - - - - - um  
(nee) - - - - - eem  
my mu - - - - - mee

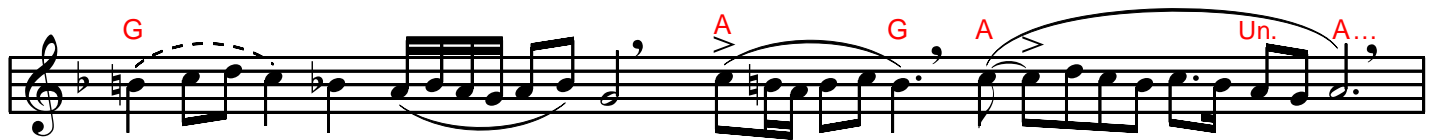
mys - - - - - ti c'ly rep - - - - -  
(ve) mu - - - - - sti kos ei - - - - -  
(neh) mee - - - - - stee kos ee - - - - -

re - sent  
ko - vi - - - - - ζov - - - - - τες the - - - - -  
ko - nee - - - - - zo - - - - - ndes keh - - - - -

*Cherubic Hymn - Plagal First Mode - Gregory*



Che - - - - -  
 τη ζω - ο - - - - - ποι - - - - -  
 tee zo - o - - - - - pee - - - - -



- - - the Che - - - ru - bim  
 ω και τη ζω - ο - - - ποι - ω - - - (vo)  
 o keh tee zo - o - - - pee - o - - - (no)



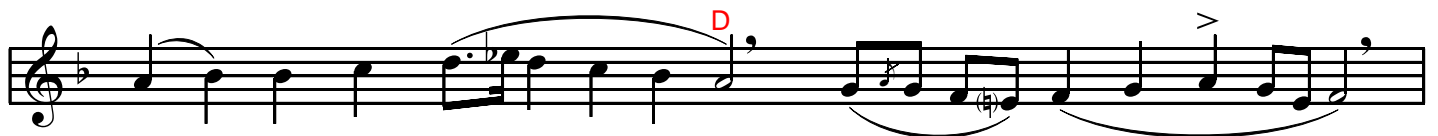
and chant  
 Τρι - α - - - - -  
 Tree - ah - - - - -



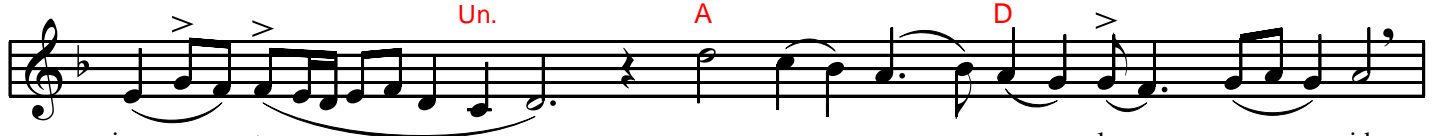
and chant  
 - - - - - Τρι - α - - - - - δι  
 - - - - - Tree - ah - - - - - dhee



the thrice - ho - - - - - ly hymn  
 τον τρι - σα - - - - - γι - ον υ - - - - -  
 ton tree - sah - - - - - yee - on ee - - - - -



to the life - giv - - - - - ing Trin - - - - -  
 μνον προ - σα - - - - - δο προ - σα - - - - -  
 mnon pro - sah - - - - - dho pro - sah - - - - -



i - ty now lay a - side  
 δον - τες πα - σαν την βι - ω - τι - κην  
 dho - ndes pah - san teen vee - o - tee - keen

*Cherubic Hymn - Plagal First Mode - Gregory*

X X ev - - 'ry earth - - - ly care,  
 α - πο - θω - - - με - - θα με - ρι - μναν  
 ah - po - tho - - - meh - - thah meh - ree - mnan

that we may receive the King of all  
 ὡς τὸν Βασιλέα τῶν ὅλων ὑποδεξόμενοι  
 os ton va-see-leh-ah ton o-lon ee-po-dhek-so-men-ee

*For brevity, the words in parentheses may be chanted in a monotone, or as follows if time allows:*

X X that we may re - ceive X X X X X X X X X  
 ως τον βα - σι - λε - - α των ο - - λων υ - πο -  
 os ton vah - see - leh - - ah ton o - - lon ee - po -

the King of all  
 δε - ξο - - - με - - - νοι  
 dhék - so - - - meh - - - nee

*After the Great Entrance:*

in - vis - i - bly es - cor - - - ted by  
 ταις αγ - γε - λι - καις α - ο - ρα - - - τως δο - ρυ -  
 tes ah - nge - lee - kes ah - o - rah - - - tos dhó - ree -

the an - ge - - - lic or - - -  
 φο - ρου - - - με - - - νοι τα - - -  
 fo - ρου - - - meh - - - non tah - - -

*Cherubic Hymn - Plagal First Mode - Gregory*

- - - ders. Al - le - lu - i - -  
ξερσιν Alleluia  
kseh seen Ah - lee - loo - ee

a.  
α.  
ah

*(continue with anaphora  
on page 339 or 343)*

Ἡ Βυζαντινὴ μουσικὴ εἶναι ἡ μουσικὴ ποὺ ἔχει ἱερότητα καὶ ἁγιοσύνη καὶ γι' αὐτὸ μ' αὐτὴ μπορεῖ νὰ προσευχηθεῖ ὁ Χριστιανός. Τὸ αἶσθημα ποὺ νοιώθει, ὅποιος εἶναι σὲ θέσι νὰ τὴν καταλάβει, λέγεται κατάνυξη. Οἱ λέξεις μ' αὐτὴ παίρνουνε τὴν πρὸ δυνατὴ ἔκφρασή τους. Ἡ μουσικὴ αὐτὴ εἶναι τὸ φυσικὸ ντύσιμό τους.

-Φώτιος Κόντογλου

*Byzantine music is the only music that has sacredness and sanctity, and for this reason a Christian can pray with it. The feeling caused by chanting--if you are in a position to comprehend it--is called compunction. The words find their strongest expression in Byzantine music, because it is their natural raiment.*

*-Photios Kontoglou*