

# CHERUBIC HYMN

Duration: 5:15 + :45 + :45

(If abbreviated: 4:45 + :30 + :45)

## Second Mode

Intonation: #7

by Theodore Papaparaschou  
"Phokaeus" (1790-1851)

Adagio  $\text{♩} = 76$

Let us who  
Οτ τα χε  
ee tah heh

(ve) rou  
(neh) roo

(vou) che  
(noo) heh

us who my  
rou βιμ μυ  
roo veem mee

(vu) mys ti c'ly  
(nee) μυ στι κως  
ee ko nee stee kos

rep - re - sent  
ει - κο - νι  
ee - ko - nee

*Cherubic Hymn - Second Mode - Phokæus*

rep - re - sent

(vi) - - - εἰ - κο - νι - - - εἰ - κο -  
 (nee) - - - ee - ko - nee - - - ee - ko -

rep - re - - sent

vi - ζov - τες

nee - zo - ndes

the

και - - - (vai)

keh - - - (neh)

Che - ru - bim

τη ζω - ο - - - ποι - - - ζω - ο - ποι - ω

tee zo - o - - - pee - - - zo - o - pee - o

and chant

Τρι - α - - -

Tree - ah - - -

and chant

- - - (va) - - - Τρι - α - - -

- - - (nah) - - - Tree - ah - - -

and chant

- - - (ve) - - - Τρι - α - - - δι

- - - (neh) - - - Tree - ah - - - dhee

*Cherubic Hymn - Second Mode - Phokæus*



the thrice - ho - ly \_\_\_\_\_ hymn. to \_\_\_\_\_ the life - gi - - - -  
 τον τρι - σα - γι - ον \_\_\_\_\_ υ - - - - μνον προ - σα - - - -  
 ton tree - sah - yee - on \_\_\_\_\_ ee - - - - mnon pro - sah - - - -



- - - the life - giv - - - ing \_\_\_\_\_  
 - - - προ - σα - δον - - - - - τες \_\_\_\_\_  
 - - - pro - sah - dho - - - - - ndes \_\_\_\_\_



\_\_\_\_\_ Trin - - - - i - - - -  
 \_\_\_\_\_ πα - - - - (va) - - - -  
 \_\_\_\_\_ pah - - - - (nah) - - - -



- ty \_\_\_\_\_ now \_\_\_\_\_ lay \_\_\_\_\_ a - side \_\_\_\_\_  
 - σαν \_\_\_\_\_ την βι - ω - - - - - τι - - - -  
 - san \_\_\_\_\_ teen vee - o - - - - - tee - - - -



\_\_\_\_\_ now \_\_\_\_\_ lay \_\_\_\_\_ a - side \_\_\_\_\_ ev - 'ry earth - - - -  
 - την βι - ω - τι - κην \_\_\_\_\_ α - πο - θω - - - -  
 - teen vee - o - tee - keen \_\_\_\_\_ ah - po - tho - - - -



- - - - - με - - - - - ly \_\_\_\_\_ earth - - - -  
 - - - - - meh - - - - - θα \_\_\_\_\_ με - - - -  
 - - - - - meh - - - - - thah \_\_\_\_\_ meh - - - -



ly \_\_\_\_\_ care, \_\_\_\_\_  
 ρι - - - - μνον \_\_\_\_\_  
 ree - - - - mnan \_\_\_\_\_

*Cherubic Hymn - Second Mode - Phokæus*

that we may receive the King of all  
 ως 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:*

that we may re - - - ceive \_\_\_\_\_  
 ως τὸν βα - σι - - - λε - - - - -  
 os ton vah - see - - - leh - - - - -

\_\_\_\_\_ may re - ceive \_\_\_\_\_  
 \_\_\_\_\_ βα - σι - λε - - - - α \_\_\_\_\_  
 \_\_\_\_\_ vah - see - leh - - - - ah \_\_\_\_\_

\_\_\_\_\_ the King \_\_\_\_\_  
 \_\_\_\_\_ τῶν ο - - - - λων \_\_\_\_\_  
 \_\_\_\_\_ ton ο - - - - lon \_\_\_\_\_

X the King of all \_\_\_\_\_  
 υ - πο - δε - ξο - - - με - νοι \_\_\_\_\_  
 ee - po - dhék - so - - - meh - nee \_\_\_\_\_

*After the Great Entrance:*

in - - - vis - i - bly \_\_\_\_\_ es - cor - - - ted \_\_\_\_\_  
 ταις αγ - γε - λι - καις α - ο - ρα - τως \_\_\_\_\_  
 tes ah - nge - lee - kes ah - o - rah - tos \_\_\_\_\_

*Cherubic Hymn - Second Mode - Phokæus*

by the an - ge - - - - lic or - - - - ders. \_\_\_\_\_  
do - ρυ - φο - ρου - - - - με - - - - von τα - - - - ξε - σιν \_\_\_\_\_  
dho - ree - fo - roo - - - - meh - - - - non tah - - - - kseh - seen \_\_\_\_\_

Al - le - lu - i - a. \_\_\_\_\_  
Αλ - λη - λου - ι - α. \_\_\_\_\_  
Ah - lee - loo - ee - ah \_\_\_\_\_

*(continue with anaphora  
on page 315 or 319)*

Even though the meaning of the words [of psalmody] be unknown to you, teach your mouth to utter them meanwhile. For the tongue is made holy by the words when they are uttered with a ready and eager mind...  
...No one in such chanting [with a ready and eager mind] will be blamed if he be weakened by old age, or young, or have a harsh voice, or no knowledge at all of numbers. What is here sought for is a sober mind, an awakened intelligence, a contrite heart, sound reason, and clear conscience. If having these you have entered into God's sacred choir, you may stand beside David himself.

-St. John Chrysostom