

**3rd Sunday of Lent: The Veneration of the Precious Cross**  
**Stichera at the Praises**  
**Tone 4, Special Melody "As one valiant among martyrs..."**  
**Optina Hermitage Melody**

*At the Praises, 4 stichera of the Resurrection in the Tone of the week, and then the following stichera of the Cross:*

**Reader: In the 4th Tone, Special Melody "As one valiant among martyrs..."**  
**Praise Him with timbrel and dance,**

I-descant  
II-chant melody

Praise Him with strings and flute.

With our voices let us shout and magnify in songs

the Precious Cross; let us kiss it and cry out:

O honored Cross, sanctify our souls

and bod - ies by Thy pow - - - er, and keep unharmed from

The first system of musical notation consists of a treble and bass staff in G major. The treble staff features a series of chords, with a long slur over the notes for 'pow - - - er'. The bass staff provides a simple harmonic accompaniment with quarter and eighth notes.

all malice of the en - - - - e - my those who

The second system continues the musical notation. The treble staff has a slur over 'en - - - - e - my'. The bass staff continues with a steady accompaniment.

ven - - - - er - ate Thee with true rev - er - ence.

The third system concludes the Sticheron. The treble staff has slurs over 'ven - - - - er - ate' and 'rev - er - ence'. The bass staff ends with a final chord.

**Reader:** Praise Him with tuneful cymbals, praise Him with cymbals of jubilation.

Let ev - - - - ery breath praise the Lord.

The Reader's part is a single line of musical notation in G major. It features a series of chords with a long slur over 'ev - - - - ery breath'. The notation is simple and accompanimental.

**Repeat 1st Sticheron:** "With our voices..."

**Reader: Exalt ye the Lord our God: and worship at His Footstool,**

For He is ho - - - - - ly.

The first system of music consists of a treble and bass staff in G major. The treble staff features a series of chords, with a long melisma over the word 'ho'. The bass staff provides a simple harmonic accompaniment.

Approach and draw wat - - - ers that shall nev - - - er fail,

The second system continues the musical setting. The treble staff has a melisma over 'wat - - - ers'. The bass staff continues with a steady accompaniment.

flow - ing from the grace of the Cross.

The third system continues the musical setting. The treble staff has a melisma over 'Cross'. The bass staff continues with a steady accompaniment.

See now set before you the holy Wood,

The fourth system continues the musical setting. The treble staff has a melisma over 'Wood'. The bass staff continues with a steady accompaniment.

source of di-vine gifts, on which there fell blood and

wat - - - er from the wounded side of the Lord of all.

Of His own will He was raised up - on the Cross,

and with Himself He has raised up mor - - - tal man.

**Reader: God is our King before the ages:**

He has wrought sal - va - tion in the midst of the earth.

The first system of musical notation consists of a treble and bass staff in G major. The treble staff features a series of chords, with a slur over the final three measures. The bass staff provides a simple harmonic accompaniment with quarter and half notes.

O hon - ored Cross, thou art the firm foun - da - tion

The second system continues the melody. The treble staff has a slur over the first four measures. The bass staff continues with a steady accompaniment.

of the Church, the strength of kings, the glo - ry and

The third system features a slur over the first two measures in the treble staff. The text continues with 'of the Church, the strength of kings, the glo - ry and'.

de - fence of monks. Ven - er - a - ting thee to - day,

The final system concludes the phrase. The treble staff has a slur over the last three measures. The text ends with 'de - fence of monks. Ven - er - a - ting thee to - day,'.

we are filled with light in heart and soul,

through the di-vine grace of the Lord who was nailed

up - on thee and o - ver - threw the power of our deceitful

en - - - e - my, bring - ing the curse to naught.

English text from: "The Lenten Triodion", translated by Mother Mary and Archimandrite Kallistos Ware  
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