

Exaposteilarion, Eothinon 1

Up - on that mount in Ga - li - lee let us join
the dis - ci - - - ples to look in faith on
Christ, who saith he hath re - ceived do - min - ion
o'er things a - bove and things be - low. Let us learn how he
teach - eth that we should bap - tize all na -
tions in the name of the Fa - ther and of the
Son and the Ho - ly Spi - rit, and that, as
pro - mised, with his i - ni - tiates will he
be un - to the end of all things.

Theotokion at the Exaposteilarion, Eothinon 1

With the dis - ci - ples wast thou glad, O Vir - gin
The - o - to - - - kos, when thou didst see Christ
ri - sen up from the tomb on the the third day,
as he clear - ly said be - fore - hand; and he hath ap - peared
to them, de - clar - ing to them high - er
things, and he gave a com - mand - ment, that
they bap - tize by the Fa - ther and the Son
and the Spi - rit, that in his ri - sing we might
trust and glo - ri - fy thee, Mai - den.

The image shows a musical score for a hymn. It consists of nine staves of music, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The music features various rhythmic values including quarter, eighth, and sixteenth notes, often grouped with beams and slurs. The lyrics are: "With the dis - ci - ples wast thou glad, O Vir - gin The - o - to - - - kos, when thou didst see Christ ri - sen up from the tomb on the the third day, as he clear - ly said be - fore - hand; and he hath ap - peared to them, de - clar - ing to them high - er things, and he gave a com - mand - ment, that they bap - tize by the Fa - ther and the Son and the Spi - rit, that in his ri - sing we might trust and glo - ri - fy thee, Mai - den."

Exaposteilarion, Eothinon 2



Up - on be - hold - ing that the stone had been rolled
back from its place, the wo - men bear - ing
myrrh re - joiced for they be - held a young man
whom they saw seat - ed on the tomb; and thus he
spake un - to them: Be - hold that Christ hath
ris - en up; go and tell the dis - ci - ples, with
Pe - ter too, to make haste and go to Ga -
li - lee's moun - tain. He will ap - pear there un - to
you, as he told his be - lov - ed.

Theotokion at the Exaposteilarion, Eothinon 2

O Christ, an An - gel did con - vey the "Re-joice!"
to the Vir - - - gin at the time that thou
wast con - ceived. Then, too, an An - gel al - so
rolled the stone a-way from thy tomb; for one, in - stead of
sor - row, brought signs of joy in - ef - fa -
ble, and the o - ther in - stead of death pro - claimed
thee, mag - ni - fy - ing thee, O thou Life - be - stow - er,
de - clar - ing thine a - ri - sing up
to the wo - men and thine in - i - - tiates.

The musical score consists of nine staves of music in a single system. Each staff begins with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The music features various rhythmic values, including quarter, eighth, and sixteenth notes, as well as rests. Some notes are beamed together, and there are several slurs over groups of notes. The piece concludes with a double bar line.

Exaposteilarion, Eothinon 3

Let no man dis - be - lieve that Christ ver - i - ly -
hath a - ri - - - sen. For he ap - peared to
Ma - ry first, then to those who were walk - ing
out in the coun - try, and show - ing him - self to the e -
lev - en i - ni - tates, as they did re
cline. Send - ing them forth to bap - tize, he was re -
ceived in - to heav - en, whence he had once des -
cend - ed. There - by with man - y won - drous
signs did he con - firm their preach - ing.

Theotokion at the Exaposteilarion, Eothinon 3

As dawn-ing Sun didst thou a - rise; from thy tomb
hast thou come forth as a Bride - groom from
his cham - ber; and Ha des hast thou de - spoiled,
and death hast thou brought to an end. Thru the prayers
of thy Bear - er, thou hast be - stowed on
us a light, a light to en - light - en our
hearts and souls, a light which di rect eth us
that we should walk in all of thy com - mand-ments'
ways and in the path - ways of peace.

The musical score consists of ten staves of music in a single system. Each staff begins with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The music features various rhythmic values, including quarter, eighth, and sixteenth notes, as well as rests. Phrasing slurs are used to group notes that belong to a single syllable. The text concludes with a double bar line.

Exaposteilarion, Eothinon 4

Ra-diant with vir - tues shi - ning bright, stand-ing in
watch - ful vi - - - gil, we see a man in
shi - ning clothes up - on thy life - bear - ing tomb,
while the wo - men bear - ing myrrh bow down their
fa - ces to earth. Let us learn of the
ri - sing up of him who ru - leth hea - ven; let
us make haste, run - ning with Pe - ter to the
life in the tomb, and won - d'ring at the hap - pen -
ing, tar-ry-ing we shall see Christ.

Theotokion at the Exaposteilarion, Eothinon 4

Ut - ter - ing loud and clear the sound of the "Re -
joice!" thou didst change the sor-row of the
fore - fa - thers, bring - ing in - stead to the world
the joy of thy ri - sing, O Lord. Then, with the Giv - er
of life, thru the mo - ther that brought thee
forth, send thou forth a light to en - light - en our
hearts, a mer-ci-ful light to those who cry
to thee: O Friend of man, both God and
man, glo - ry to thine a - ri - sing.

The musical score is written on ten staves of five-line music. Each staff begins with a treble clef and a key signature of one flat (B-flat). The melody is primarily composed of eighth and quarter notes, with some sixteenth-note runs. Phrasing slurs are used to group notes across measures. The lyrics are printed below the notes, with hyphens indicating syllables that span across multiple notes or measures. The piece concludes with a double bar line.

Exaposteilarion, Eothinon 5



Christ, who is the Life and the Way, who is ri -



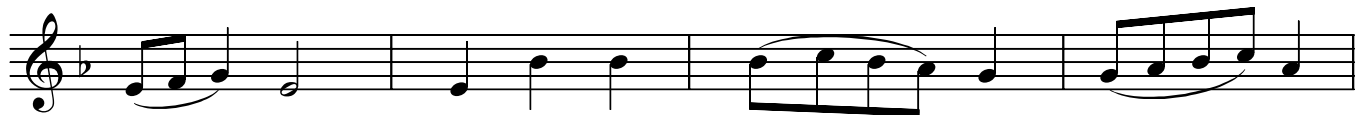
sen from the dead, jour-neyed with Cle - o -



pas and Luke, and was made known un - to them in break-ing



bread at Em - ma - us. Their souls and hearts were



a - flame when he did speak there un - to



them on the road, in - ter - pret - ing what Scrip - ture



saith, and ex-plain-ing those things which he had



en - dured. With them we cry: He is ri -



sen, and hath ap - peared to Pe - ter.

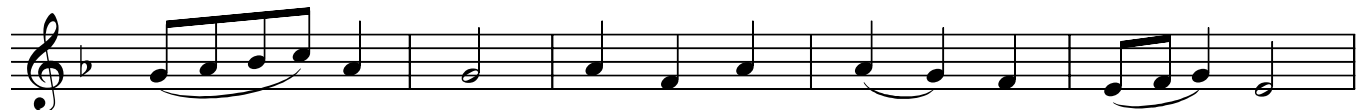
Theotokion at the Exaposteilarion, Eothinon 5



I hymn thy mer - cies mea - sure - less, O thou who



art my Ma - - - ker, be - cause thou hast emp -



tied thy - self, in suf - fer - ing and sa - ving



mor - tal na - ture be - come e - vil; and, be - ing



God, thou wast pleased to be born of God's



pure Mai - den, ac - cor - ding to my like - ness, and



didst des - cend un - to ha - des, in thy de -



sire to save me; thru the prayers of her that bore



thee, O all - mer - ci - ful Mas - ter.

Exaposteilarion, Eothinon 6

Show-ing that thou art tru - ly man in es-sence,
O my Sa - - - viour, thou hast a - ris - en
from the tomb. Thou hast par - ta - ken of food,
and stood a - midst thy dis - ci - ples, preach-ing re -
pen - tance to them. And straight-way then didst
thou as - cend un - to heav-en to the Fa-ther,
prom-is - ing to send the Com - fort-er to the dis -
ci - ples. O thou most di - vine God and
Man, glo-ry to thine a - ri - sing.

Theotokion at the Exaposteilarion, Eothinon 6

The God of all the u - ni - verse and Ma - ker
of cre - a - - - tion took mor - tal flesh up -
on him - self which came from thine all - pure blood,
O Vir - gin and Pa - na - gi - a. And be - hold,
he hath made new my na - ture tho - rough -
ly cor - rupt, leav - ing thee a - gain af - ter child -
birth the same as thou wast be - fore bear - ing
child. For this cause all we the faith ful cry in
praise: Re-joyce, O Queen of the world.

The image shows a musical score for a hymn. It consists of nine staves of music, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The music features various note values including quarter, eighth, and sixteenth notes, often grouped with beams and slurs. The lyrics are: "The God of all the universe and Maker of creation took mortal flesh upon himself which came from thine all-pure blood, O Virgin and Panagia. And behold, he hath made new my nature thoroughly corrupt, leaving thee again after childbirth the same as thou wast before bearing child. For this cause all we the faithful cry in praise: Re-joyce, O Queen of the world." The final staff ends with a double bar line.

Exaposteilarion, Eothinon 7

When Ma-ry did de - clare to them that the Lord
had been ta - - - ken, then Si - mon Pe - - ter
did make haste to the tomb with the o - - ther
i - ni - tiate of Christ, whom he loved; and there - to did they
both run and found there - in the win - - ding
sheet, which was ly - ing a - lone; and a - part from
this they found the cloth where - in his head had
been wrapped. There - fore a - gain they held their
peace un - til they had be - held Christ.

Theotokion at the Exaposteilarion, Eothinon 7

Most great and won - drous things hast thou
worked and ac - com - plished for me, O my Christ,
great - ly mer - ci - ful. For from a vir - gin
Mai - den thou wast born be - yond all know - ing,
and hast ac - cep - ted the cross; and bit - ter death hast
thou en - dured, and in glo - ry hast ri - sen up;
and from death thou hast grant - ed lib - er - ty
to our na - ture. Glo - ry to thy glo - ry, O
Christ! Glo - ry be to thy pow - er!

The musical score consists of nine staves of music in a single system. Each staff begins with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The music features various rhythmic values, including quarter, eighth, and sixteenth notes, often grouped with beams and slurs. The final staff concludes with a double bar line.

Exaposteilarion, Eothinon 8



Up - on be - hold - ing two an - gels who were there
in - side the tomb, Ma - ry was struck with
won - der - ment; and, not know - ing he was Christ,
as gar - den - er she did ask him: O Lord, where
is the Bo - dy of mine own Je - sus,
whom I bore? And she rec - og - nized his call, that
it was he, the Sa - viour him - self, and heard,
“Do not touch me; un - to the Fa - ther now I
go. Tell this un - to my breth - ren.”

Theotokion at the Exaposteilarion, Eothinon 8

One of the Tri - ni - ty hast thou borne be - yond
speech, O Mai - - - den, he that is du - al
in na - ture, du - al in op - er - a - tion
and is one in hy - po - sta - sis. Where-fore, do
thou en - treat him in our be - half, who
faith - ful - ly bow down in ven - er - a - tion e - ver to
thee, to re-deem us from all the e - ne -
my's wiles. For we take re - fuge now in
thee, O La - dy The - o - to - kos.

The musical score consists of nine staves of music in a single system. Each staff begins with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The music features various rhythmic values, including quarter, eighth, and sixteenth notes, as well as rests. Some notes are beamed together, and there are several slurs over groups of notes. The overall style is that of a traditional liturgical chant.

Exaposteilarion, Eothinon 9

Thine en-trance didst thou make, O Lord, while all the
doors were shut fast; and thine a - pos - tles
didst thou fill with peace by breath - ing on them
thy Spi-rit which is all - ho - ly. Thou didst de - clare un -
to them that they should both bind and loose
sins; and then up-on the eighth day thou didst show
forth thy side un - to Thom - as, a -
long with thy hands. With him do we now cry a -
loud. Tru-ly thou art Lord and God.

Theotokion at the Exaposteilarion, Eothinon 9



As thou be - held - est thine own Son a - ris - en
on the third day up from the tomb, O
Bride of God, O Vir - gin Pa - na - gi - a,
af - flic - tion's yoke didst thou cast off which thou didst
bear as Mo - ther when thou didst see him suf - fer -
ing; and with great joy and re - joi - cing, thou didst
sing hymns of praise un - to him, with his dis -
ci - ples. Where - fore, O The - o - to - kos,
save those who do now pro - claim thee.

Exaposteilarion, Eothinon 10

On the sea of Ti - ber - i - as, there of old
went a - fish - - - ing Na - than - iel, Pe - ter,
and with them, a - no - ther two with Tho - mas,
as well as Ze - be - dee's chil - dren; and then, as Christ com -
mand - ed, up - on the right, they cast their
net and drew out ma - ny fish - es. Then know - ing
him, Pe - ter swam to him. And he showed un -
to them both bread and fish up - on the
coals in this, his third ap - pear - ing.

Theotokion at the Exaposteilarion, Eothinon 10



Do thou, O Vir - gin, sup - pli - cate in our be -
half, who hymn thee and who do bless thee
now with love, ma - king en - trea - ty for us
with the Lord who rose the third day; for we do
all pos - sess thee as me - di - a - tress
un - to him, and re - fuge of sal - va - tion; for
we are now thy ser - vants and he - ri - tage,
The - o - to - kos, and we do all look un - to
thee as de - fense and as - sis - tance.

Exaposteilarion, Eothinon 11

Af - ter his di - vine ri - sing up, thrice the Lord
ques - tioned Pe - - - ter, say - ing to him, "Dost
thou love me?" There-by did he put him forth
as the chief shep-herd of his sheep. See-ing him whom Je -
sus loved fol - low - ing af - - ter him, he
asked of the Mas-ter, "And this one, what then of
him?" He, re-sponding, an-swered, "My friend, if
I wish that he should tar - ry till I
come, what is that to thee, Pe - ter?"

Theotokion at the Exaposteilarion, Eothinon 11



O what a fear - ful mys - te - ry! O strange and
glo - rious won - der! That death should be de -
stroyed by death and ut - ter - ly a - bol - ished.
Who then will not sing thy prai - ses, who will not bow in
wor - ship to thine a - ri - sing up, O
Word, and to the The - o - to - kos, who hath borne
thee, bring - ing thee forth in pu - ri - ty in
the flesh. Where - fore, by her most fer - vent
prayers, save our souls from Ge - hen - na.