



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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RT. REV. ANDRE ST. GERMAIN (retired)

REV. ROGER BOUCHER - Weekend Ministry

REV. THEOPHAN LEONARCZYK, Eparchial Chancellor

"Enter the Church and repent ... for here is the physician, not the judge. Here one is not investigated, one receives remission of sins." (St. John Chrysostom)

April 15, 2018

The Third Sunday of Great and Holy Pascha

The Commemoration of the Holy Martyr Crescent

THE SUNDAY OF THE MYRRH-BEARING WOMEN



Parish Advisory & Finance Council:

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N.A.M.Y. Advisor: ROBIN ANDERSON

HOLY MYSTERY OF CONFESSION: Before or after any service, or by appointment;

HOLY MYSTERY OF CHRISTIAN ILLUMINATION: Please contact the clergy in advance to arrange for the required baptismal instructions;

HOLY MYSTERY OF CROWNING: At least six months prior to the proposed wedding, please contact the clergy to arrange for the required interview and instructions;

HOLY MYSTERY OF THE ANOINTING OF THE SICK: Please contact the pastor at any time when this sacrament is needed;

HOLY COMMUNION FOR THE SICK: Anyone too infirm to attend our services may receive Communion in the home. Please advise the clergy whenever this sacrament is needed.

THE ORDER OF TODAY'S LITURGY

The Troparion of the Resurrection (2nd Tone) Page 51

The Troparion of Joseph of Arimathea (2nd Tone)

The noble Joseph took down from the tree Your spotless body and wrapped it in pure linen with spices and laid it for burial in a new tomb. But on the third day You arose O Lord, and bestowed great mercy upon the world.

The Troparion of the Myrrh-Bearing Women (2nd Tone)

The angel stood by the tomb and cried out to the Ointment-bearing Women: "Myrrh is proper for the dead. But Christ has shown Himself free from corruption. Cry out then, 'The Lord has risen, and has shown great mercy to the world!'"

The Troparion of the Dormition of the Theotokos (1st Tone): Page 16

Kondakion of Pascha (2nd Tone)

Though You went down in the tomb O Immortal One, You overthrew the power of Hades and rose victorious, O Christ God. You greeted the ointment-bearing women saying, "Rejoice!" You gave peace to Your Apostles, and to those who had fallen, resurrection.

THE PROKIMENON:

**MY STRENGTH AND MY COURAGE IS THE LORD
AND HE HAS BEEN MY SAVIOR!**

The Lord has chastised me through His teaching, yet He has not delivered me to death!

Today's Readings: Acts 6: 1-7 and Mark 15:43- 16:8

Hirmos of Pascha (1st Tone)

The angel cried out to the one who is full of grace: "Hail, O Immaculate Virgin!..."

LITURGY INTENTIONS

Saturday, (April 14) 4:30 PM:

**For the repose of Gerald Ouellette (4th), Ernest Elias (15th),
and Shadan Attalla (36th)**



Sunday, (April 15) 10:30 AM

**For the repose of the Rt. Rev. Lucien Malouf, B.S.O.,
the founder of our parish (36th Anniversary)**



Next Saturday (April 21) 4:30 PM:

**For the repose of Abraham Abood (18th), Elias Jadda (73rd),
and Frederick Samara (14th)**

Next Sunday (April 22) 10:30 AM

For peace in Syria, throughout the Middle East, and the entire world



TROPARION OF PASCHA

Christ is risen from the dead, and by His death He has trampled upon Death, and has given life to those were in the tombs!

Christos Anesti ek nekron thanato thanaton bateesas keh tis en dees mnimasi zo-een kharisamenos!

Al-Massehu-qama min bayn il-amwat wa wati al-mawta bil-mawt wa wahab al hayat lil lazeena fil qubor!

Byzantine Catholic Seminary Announces On-Line Degree Program!

This fall 2018, the Byzantine Catholic Seminary is making available its Master of Arts in Theology degree program with fully online courses. These classes are consistent with those offered on campus and utilize many of our in-house faculty. In keeping with our mission statement, "...teaching them to observe all things that I have commanded you" (Mt. 28:20), Byzantine Online seeks to produce exceptional academic leaders in Eastern Christian theology, scripture and dogma. A new chaplaincy focus has been added as well. Through Byzantine Online, one has the chance to join with a Catholic community who by God's grace will form some of the Church's leaders. More information can be found at <http://online.bcs.edu/>

Vocation View

In the Gospel, the myrrh-bearing women were told to go out and announce the good news of the resurrection. But they were afraid. They needed the apostles to encourage them in this ministry. In the Acts, the community felt the need for that ministry to continue to grow, and they looked for candidates among themselves. Have you encouraged vocations to the priesthood for our diocese? We have a great need for them.



Attendance - Last Sat. 4:30 PM:20 Last Sun. 10:30 AM: 112

Last Weekend's Collection: \$ \$932.⁰⁰

The average Sunday envelope donation: \$24.⁹⁶

The balance remaining on our mortgage is: \$75,978.⁰¹

SERVICES FOR GREAT AND HOLY WEEK

Wed., April 18	7:00 PM	Divine Liturgy-offered for all the sick of the parish
Sat., April 21	4:30 PM	Divine Liturgy: The Sunday of the Paralytic
Sun., April 22	9:45 AM	Sunday Orthros
Sun., April 22	10:30 AM	Divine Liturgy: The Sunday of the Paralytic

Who were the Myrrh-Bearing Women?

The Sunday of the Myrrh-bearing Women, is third Sunday of Pascha in the Byzantine Church. On the morning of the third day after His death these women came to the tomb bearing ointments they had prepared to embalm His body.

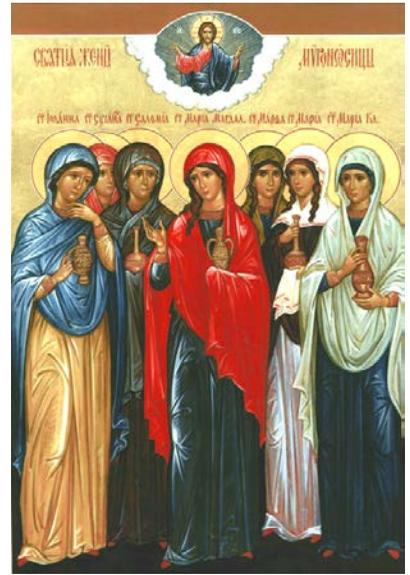
There are seven women who are generally identified as the myrrh-bearers. Each of the four Gospels gives a different aspect of the roles of these seven women at the tomb on Easter morning, perhaps since the women arrived in different groups and at different times. The women are: Mary Magdalene; Mary the mother of James and wife of Clophas; Joanna, the wife of Chusa, who was steward to Herod Antipas; Salome, the mother of the sons of Zebedee; Suzanna; and Martha and Mary, the sisters of Lazarus. The last three are included according to tradition.

These seven women had been together a lot during Jesus' three-year public ministry. Mary Magdalene, Joanna, Susanna, and others (Luke 8:3) are described as providing for Jesus out of their possessions. These same women had faithfully followed him from Galilee and had come up with him to Jerusalem (Matthew 27:55, Mark 15:40-41, and Luke 23:55).

St. Nicodemus and the Righteous Joseph of Arimathea are also commemorated on this Sunday of the Myrrh-Bearing Women. Saint Nicodemus was a Pharisee and a member of the Sanhedrin, who, according to the Gospel of John, showed favor to Jesus. He appears three times: the first is when he visits Jesus one night to listen to his teachings (John 3:1–21); the second is when he states the law concerning the arrest of Jesus during the Feast of Tabernacles (John 7:45–51); and the last follows the Crucifixion, when he assists Joseph of Arimathea in preparing the corpse of Jesus for burial (John 19:39–42). Though there is no clear source of information about this Nicodemus outside the Gospel of John, the Jewish Encyclopedia and many Biblical historians have theorized that he is identical to Nicodemus ben Gurion, mentioned in the Talmud as a wealthy and popular holy man reputed to have had miraculous powers. Christian tradition asserts that Nicodemus was martyred sometime in the first century. The relics of St. Nicodemus were transferred from Jerusalem to Constantinople in 428.

The Righteous Joseph of Arimathea was a secret disciple of our Lord Jesus Christ. As a member of the Sanhedrin he did not participate in the "counsel and deed" of the Jews in passing a death sentence for Jesus Christ. After the Crucifixion and Death of the Savior he made bold to go to Pilate and ask him for the Body of the Lord, to which he gave burial with the help of Righteous Nicodemus, who was also a secret disciple of the Lord.

They took down the Body of the Savior from the Cross, wrapped it in a winding-cloth, and placed it in a new tomb, in which no one had ever been buried, in the Garden of Gethsemane, in the presence of the Mother of God and the holy Myrrh-Bearing Women. Having rolled a heavy stone before the entrance of the tomb, they departed. St Joseph traveled around the world, proclaiming the Gospel of Christ. According to tradition, he died peacefully in England.



Fearing, but Faithful

“THE NOBLE JOSEPH took down from the tree Your spotless body, wrapped it in pure linen with aromatic spices and laid it for burial in a new tomb.” This troparion, which summarizes the Gospel account of the Lord’s burial, is sung as the holy shroud (epitaphios) is placed in the tomb on Great Friday evening. It is sung again on the Third Sunday of Pascha, but with this addition: “But on the third day, You arose, O Lord, and bestowed great mercy upon the world!”

The noble or righteous Joseph of Arimathea, along with Nicodemus, is commemorated on this Sunday together with the myrrhbearing women who ministered to Christ at the tomb. As we read in the Gospels, Joseph was “a rich man” (Mt 25:57) and “a prominent member of the council” (Mk15:43). This “council” may refer to one of the regional courts in Israel or to the Great Sanhedrin, the chief religious court of the Jews which met in Jerusalem. In any case, Joseph and Nicodemus, whom John describes as “a ruler of the Jews” (Jn 3:1) and one of those in the high priest’s circle (see Jn 7:50-52), had sufficient influence to approach Pontius Pilate and ask to bury Jesus’ body.

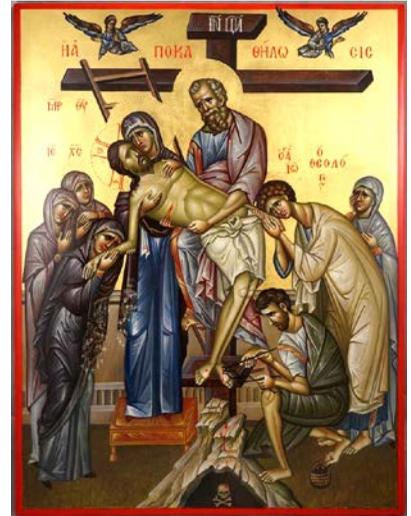
Jesus is often described as being poor – He Himself alluded to this when He said, “*Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head*” (Mt 8:19-21; Lk 9:58). He had put aside His carpenter’s craft to preach the kingdom of God and depended on others to provide His needs. He attracted other tradesmen, like Andrew and Peter, James and John who did the same. His followers included the poor but also some prominent individuals as well. The Evangelist Matthew was a tax collector, a civil servant in the Roman administration, as was Zacchaeus who had grown rich in that pursuit (see Lk 19:1-10). Others, like the rich young man whom He invited to follow Him (Mt 19:16-22), were attracted to Jesus but could not break with their wealth or position to follow Him.

Jesus’ Secret Disciples

While Joseph is not mentioned in the Gospels before Christ’s death, Nicodemus is featured twice in John’s Gospel, giving us an insight into the struggle which a member of the Jewish establishment would have experienced when drawn to Jesus. Nicodemus first approached Jesus at night when he would not be noticed. This encounter is described in John’s Gospel: “*There was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to Him, ‘Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him.’*”

“*Jesus answered and said to him, ‘Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.’ Nicodemus said to Him, ‘How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?’*”

“*Jesus answered, ‘Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born again.’ The wind blows*



where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.’

“Nicodemus answered and said to Him, ‘How can these things be?’ Jesus answered and said to him, ‘Are you the teacher of Israel, and do not know these things?’” (Jn 3:1-10).

Nicodemus appears in the Gospel a second time when the chief priests and Pharisees, alarmed at the people’s reaction to Jesus, were considering how to deal with Him (see Jn 7:45-52). Nicodemus offers a timid resistance to their resentment. “Does our law judge a man before it hears him and knows what he is doing?” (Jn 7:51). In response the Pharisees ridiculed him: “Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee” (Jn 7:52).

Their rebuke may have served to increase Nicodemus’ attachment to Jesus. He next appears as a public follower of Jesus at His death, assisting Joseph of Arimathea in burying His body. “Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds. Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury” (Jn 19:39-40).

While the Jews regularly buried their dead enshrouded in spices, there is something more indicated here. Pope Benedict XVI, in his three-volume study *Jesus of Nazareth* writes: “The quantity of balm is extraordinary and exceeds all normal proportions: this is a royal burial. If Jesus was manifested to us as high priest by the casting of lots for his robe [Christ’s *chiton*, like the high priest’s, was seamless], so now he is revealed to us as king by the manner of his burial.”

After Christ’s Burial

There is no further mention of either Joseph or Nicodemus in the Gospels or other contemporary sources. Many later writings, such as the *Gospel of Nicodemus*, became popular in the first millennium AD but are not regarded as historical today.

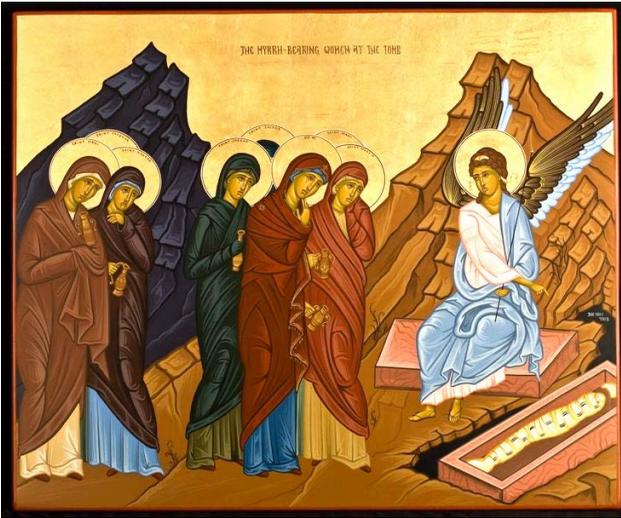
One of the most popular is a homily on the Burial of the Divine Body of Our Lord and Savior Jesus Christ attributed to St Epiphanius, Bishop of Salamis (c.310–403). It is often read in monasteries on Great Saturday and an excerpt is frequently sung as people venerate the holy shroud.

“Now when Joseph went in he acted very shrewdly in order to achieve his desired goal. He did not employ high sounding and pompous words but a humble plea: ‘O Judge, I have come with a trifling request. Give me a dead man for burial: Jesus of Nazareth – Jesus the poor, Jesus the homeless, Jesus the crucified, the naked ... Give me this Stranger, for what profit does this body bring you? Give me this Stranger whose country we know not, whose Father we know not, whose place of birth and ways we know not ...’

“Tell me, O Joseph, do you really bury toward the East a dead man who is the Dayspring of the East? Do you close the eyes of Him who opened the eyes of the blind? ... Do you empty out myrrh upon the celestial Myrrh who emptied Himself and sanctified the world? ... Do you wash with water God’s body which cleanses all and bestows purification? ...

“Fearlessly Joseph and Nicodemus bury Him before whom the cherubim stand with reverent fear. Looking upon You dead, stripped and exposed, in his grief and tender compassion he lamented, saying: ‘How shall I bury You, my God? How shall I wrap You in a winding sheet? How shall I touch Your most pure body with my hands? ... I magnify Your sufferings. I sing the praises of Your burial and resurrection, crying: ‘O Lord, glory to You!’”

The Icon of The Myrrh-Bearing Women



This icon is a straightforward representation of the Gospel account. We usually see two women bringing their prepared ointments in flasks and an angel, dressed in white sitting on the stone or stone slab at the entrance to the tomb, and pointing to the empty white linen shroud in the tomb and proclaiming the resurrection.

Until the seventh century this was probably the most popular iconographic allusion to the resurrection. Its first surviving occurrence was found in the early third century

baptistery of the house of Dura Europas. During the course of the seventh century, the icon of the ointment-bearing women at the sepulcher gave way to the image of the victorious Christ harrowing hell and raising Adam and Eve. It also came to be embodied in the developed narrative iconographic sequence of the Passion images, following the deposition and entombment.

There are a number of themes to be found in the poetic hymns used in Vespers, Matins and Lauds on this day. A number are reflections on the women's' reactions on encountering the angel at the tomb and the assurance that Christ is risen. Also quite a few hymns contemplate the angel speaking to the women and exhorting them to announce the good news of Christ's resurrection to the disciples:

- *"Why do you mingle tears with your ointments? The stone has been rolled away, the tomb is empty. Behold corruption has been trampled down by life! Behold the grave seals bear a radiant witness! The guards sleep. All the dead are saved by God. Hades is in mourning! Hasten! With joy, go to the Apostles and tell them: "Christ the firstborn from the dead, He has caused death to die, shall go before you into Galilee."*
- *Behold an angel, bright as lightening, spoke to the women and said: "Why do you seek the living One among the dead, since He is Almighty and grants life and immortality, light and great mercy to all."*
- *A radiant angel, dazzling in beauty, said to the ointment-bearing women "Why are you seeking the living One among the dead? He is risen and has left the tomb empty. Understand that the immutable One has changed corruption into incorruption, and say to God: "How immutable are your works, O God, for you have saved the Human race."*

The news is so awesome and great that the angel reassures the women not to be afraid but run to tell the disciples the good news! And so the Sunday of the myrrh-bearing or ointment-bearing women gives further reflection to the joyful Easter message, the heart of the Christian belief that is sung over and again during the Easter season: "Christ is risen from the dead, and by His death He has trampled upon Death and has given life to those who were in the tombs!"

Please remember to pray for the health and protection of Genevieve Allen, Donna Andruskiewicz, Olivia Aragon, Paul Archambeault, Elizabeth Ashooh, Elsie Ashooh, Alice Auclair, Erin Baroody, Michael Baroody, Anthony Blando, Helena Burkush, Fr. Michael Carl, Danielle Caron, Michael Cavanaugh, Meghan Connors, Sarah Cullen, Theresa Cullen, Sarah Dagher, Bishop John Elya, Sher Farrow, Julie Fregeau, Mary Fregeau, Peter Fregeau, Christine Freitas, John Gallagher, Marguerite Ganem, Mary Ann Garvey, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Eileen Kennedy, Leila Khoury, Shirley Lanoue, Susan Latvis, Diana Label, Haley Lesmerises, Sadie Grace McCallum, Miriam McCallum, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Steve Notter, Steven O'Leary, Ellen Osgood, MaryJo Pond, Sheila Quinn, Daniel Quintal, Deborah Roberts, Adam Rubin, Fr. Andre St. Germain, Kara Salvias, Raymond Sherburne, Tarrant Smith, Catherine Waldron, George Webber, Martha Webber, Marilyn Whitmore, and Iris Angelina Velasquez.

If you are visiting our church, our parish family is delighted to welcome you here! Please give us the chance to get to know you by joining us for some coffee, pastry, and conversation in the church hall following the Divine Liturgy. If you would like to know more about the Melkite Catholic Church, check out the brochure entitled *“Welcome to this Holy House,”* located on the table in the back of the church.



  <p>Joe Ashooh, Agent 297 South Willow St Manchester, NH 03103 603-624-1000 www.joesthere.com</p> <p>Providing Insurance and Financial Services Call us for a free quote</p>	<p>NORTH HILLS REALTY GROUP, LLC <i>Residential Real Estate Brokers</i> Abraham Dagher, Realtor 814 Elm St., Suite # 302 Manchester, NH 03101 (603) 629-9988</p>	 <p>Chuck Stephen 814 Elm Street, Suite 503 Manchester, NH 03101 Tel # 603.606.3391 Toll Free 866.491.9675 chuck@glenwoodinvestment.com www.glenwoodinvestment.com</p> <p>Glenwood Investment Group <i>“Grow and protect your hard-earned wealth”</i></p>
<p>THE STEPHEN GROUP</p> <p>814 Elm Street, Suite 309 Manchester, NH 03101 Office 603.625.8825 Cell 603.419.9592</p> <p>JOHN STEPHEN <i>Managing Partner</i> jstephen@stephengroupinc.com www.stephengroupinc.com</p>		 <p>Stephen LAW GROUP P.L.C.</p> <p>Robert Stephen, Attorney at Law 582 Chestnut Street Manchester, NH 03104 phone 603-663-1007 www.StephenLaw.com</p>
<p>Check out www.melkite.org -new educational material is posted regularly!</p>	<p>Your ad here: \$300/year</p>	 <p>Your Ad Here \$300 per Year</p>

Today's Readings:

A reading from the Acts of the Apostles (6: 1-7)

In those days, as the number of disciples increased; there arose a complaint among the Greeks against the Hebrews, in that their widows were being neglected in the daily service. And so, the twelve summoned the many disciples and said, "It is not good that we give up the word of God and serve at tables. Therefore, brethren, select from among you seven men of good reputation, full of the Holy Spirit and of wisdom that we could put to this service, while we devote ourselves to prayer and to the ministry of the word."

And the plan was pleasing to the whole crowd, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicholas, a recent convert from Antioch. These they presented to the apostles, who then prayed and laid their hands upon them. And God's word was growing, and the number of the disciples increased considerably in Jerusalem; and many of the priests also accepted the faith.

الرسالة (اعمال الرسل 6 : 1 - 7)

في تلك الايام، لما تكاثر التلاميذ. حدثت تدمر من اليونانيين على العبرانيين، بأن اراملهم كن يهملن في الخدمة اليومية. فدعا الاثنا عشر جمهور التلاميذ وقالوا: لا يحسن ان نترك كلمة الله ونخدم الموائد. فاختاروا ايها الاخوة سبعة رجال منكم يُشهد لهم بالفضل. قد ملأهم الروح القدس والحكمة، فنقيمهم على هذه الحاجة. ونحن نواظب على الصلاة وخدمة الكلمة. فحسن الكلام لدي جميع الجمهور، فاختاروا استفانس رجلاً ممتلئاً من الايمان والروح القدس، وفيلبس وبرخورس، ونيكانور وطيمون، وبرمناس ونيقولوس دخيلاً انطاكيا. واقاموهم امام الرسل، فصلوا ووضعوا عليهم الايدي. وكانت كلمة الله تنمو، وعدد التلاميذ يتكاثر في اوراشليم جداً، وكان جمع كثير من الكهنة يُطيعون الايمان.

The Holy Gospel according to St. Mark the Evangelist (15:43- 16:8)

At that time there came Joseph, the one from Arimathea, a councillor of high rank, who was himself looking for the kingdom of God. And he went in boldly to Pilate and asked for the body of Jesus. But Pilate wondered whether he had expired so soon. And sending for the centurion, he asked him whether he was already dead. And when he learned from the centurion that he was, he granted the body to Joseph. And he bought a linen cloth, and took him down, and wrapped him in the linen cloth, and laid

him in a tomb which had been hewn out of the rock. Then he rolled a stone to the entrance of the tomb. But Mary Magdalene and Mary the mother of Jose were looking on and saw where he was laid.

And when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome, bought spices, in order to go and anoint him. And very early on the first day of the week, they came to the tomb, when the sun had just risen. And they were saying to one another, "Who will roll the stone back from the entrance of the tomb for us?" And looking up they saw that the stone had been rolled back—now, it was very large. But on entering the tomb, they saw a young man sitting at the right side, clothed in a white robe, and they were amazed.

He said to them, "Do not be terrified. You are looking for Jesus of Nazareth, who was crucified. He has risen he is not here. Behold the place where they laid him. But go, tell his disciples and Peter that he goes before you into Galilee; there you shall see him, as he told you." And they left and fled from the tomb, for trembling and fear had seized them; and they said nothing to anyone, for they were afraid.

الانجيل(مرقس 15: 43 الى 16: 8)

في ذلك الزمان، أتى يوسفُ الذي من الرامة، وهو عضوٌ شريفٌ في المجلس. وكان هو أيضاً ينتظرُ ملكوتَ الله. فدخلَ بجرأةٍ على بيلاطسَ وطلبَ جسدَ يسوع. فتعجبَ بيلاطسُ من أنه مات هكذا سريعاً. فدعا قائدَ المئةِ وسأله هل له زمانٌ قد مات. ولما عرَفَ ذلك من قائدِ المئةِ وهبَ الجسدَ ليوسف. فأشترى كتاناً وأنزلهُ ولفهُ في الكتانِ ووضعهُ في قبرٍ قد نُحِتَ في صخرةٍ. ودحرجَ حجراً على بابِ القبر. وكانت مريمُ المجدلية ومريمُ أمُّ يوسى تنظرانِ أين وُضِع. ولما انقضى السبْتُ اشترت مريمُ المجدلية ومريمُ أمُّ يعقوبَ وسألومه حنوطاً ليأْتينَ ويحفظنه. وبكرنَ جداً في أوَّلِ الأسبوع، وأتيتِ القبرَ وقد طلعتِ الشمس. وكنَّ يقلنَ فيما بينهما من يُدحرجُ لنا الحجرَ عن بابِ القبر؟ وتطلعنَ فرأينَ الحجرَ قد دُحرج. لأنه كان عظيماً جداً. فلما دخلنَ القبرَ رأينَ شاباً جالساً عن اليمينِ عليه حُلَّةٌ بيضاءَ فاندهلنَ. فقال لهنَّ: لا تنذهلن. أطلبينِ يسوعَ الناصريَّ المصلوب؟ قد قام. ليس هو ههنا. وها الموضعُ الذي وضعوه فيه. لكنِ أذهبنَ وقلنَ لتلاميذه ولبطرس إنه يسبقكم إلى الجليل. هناك ترونه كما قال لكم. فخرجنَ من القبرِ سريعاً وفرزنَ. وقد أخذنهنَّ الرعدةُ والدهش. ولم يقلنَ لأحدٍ شيئاً. لأنهنَّ كنَّ خائفات.