



OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

140 MITCHELL STREET, MANCHESTER, NH 03103

TEL # (603) 623-8944 FAX # (603) 645-6017

Email: oloc.church@comcast.net

Website: www.olocnh.org

REV. THOMAS P. STEINMETZ, Pastor

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)*

May 5, 2019 - The Second Sunday After Great and Holy Pascha

The commemoration of the Holy Great Martyr Irene



THE SUNDAY OF THE MYRRH-BEARING WOMEN



Parish Advisory & Finance Council:

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Sunday School Coordinator: MARTHA DAGHER

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 (May 4) 4:30 PM:

For the repose of Najeeb Ashooh (71st), Zihree Burkush (51st), Rose Stephen (51st),
Habib Nassoura (20th), Zakia Kalil (39th), Joan Case (17th), John Stephen (76th),
Gaby Stephen (48th), and Robert Baroody (15th)

Sunday, (May 5) 10:30 AM:

For the health and salvation of Subdeacon Tom and Rebekah Moses

Next Saturday, (May 1) 4:30 PM:

For the repose of Arlene Lanoie (29th), Frederick Kalil (7th),
Susan Wihby (72nd), Annie Kalil (64th), Joseph Wihby (32nd),
Zowdy Zeady (45th), and Joseph Maroon (46th)

Next Sunday (May 12) 10:30 AM:

For the repose of Sierra Croteau (40 day memorial), by her father AJ Croteau and Family
For the repose of Mary Fregeau, by her son Mark Fregeau and Family
For the repose of Julie Cullen (5th Anniversary), by the Cullen Family

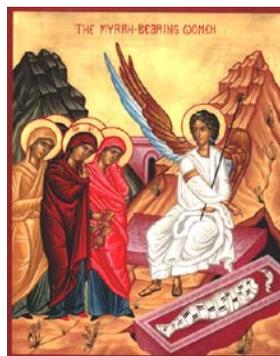


TROPARION OF PASCHA

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!



Axios! Axios! Axios! The Servant of God, Subdeacon Thomas Moses will be ordained to the Holy Diaconate through the power of the Holy Spirit and by the hand of Bishop Nicholas Samra at the celebration of the Divine Liturgy on Sunday. A luncheon will follow in the church hall.

Please pray for Deacon Tom and his family, that the Lord God may direct his steps and grant him a long and fruitful ministry, as he progresses towards ordination to the holy priesthood.



There will not be Sunday School next Sunday (Mother's Day)!

Mahrajan 2019 News!

It is time to begin food preparation for Mahrajan 2019! We need help in the kitchen for food preparation on the evenings that follow, 6:00 PM start time for each evening.

If you grow or gather grape leaves, please help us keep our costs down by donating them to the Mahrajan. Grape leaves will be needed for the July 9 food prep session, so please wash and pack them in your freezer as they become available. We need about 3,000 grape leaves so keep us in mind as the season approaches.

May 7	Date Fingers	June 4	Lamb Kabobs
May 14	Baklawa	June 11	Chicken Kabobs
May 21	Kibbee	June 18	Ghrybe & Nut Maamoul
May 28	Beef Kabobs	July 9	Grape Leaves

Attendance Last Sat. 4:30 PM: 16 Sun. 10:30 AM: 101
Last Weekend's Collection: \$1, 006.⁰⁰ Mortgage: \$245.⁰⁰

The average Sunday envelope donation: \$29.⁸³

The balance on our mortgage is: \$65,580.¹⁴

SERVICES FOR THE WEEK

Wed. May 8	7:00 PM	Divine Liturgy: <i>Offered for the deceased of the parish</i>
Sat., May 11	4:30 PM	Divine Liturgy: The Sunday of the Paralytic
Sun., May 12	9:45 AM	Sunday Orthros
Sun., May 12	10:30 AM	Divine Liturgy: The Sunday of the Paralytic

The Myrrh Bearing Women

The Sunday of the Myrrh-bearing Women, or Ointment-bearing Women, is that of the second Sunday after 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).

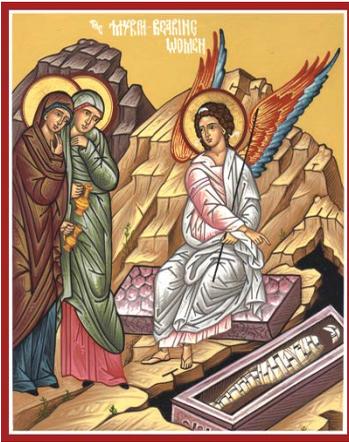
The icon is a straightforward representation of the Gospel account. We usually see two women bringing their prepared ointments in flasks and an angel, dressed in white sitting on the stone or stone slab at the entrance to the tomb, and pointing to the empty white linen shroud in the tomb and proclaiming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

Many of the hymns of the day contemplate the angel speaking to the women and exhorting them to announce the good news of Christ's resurrection to the disciples:

- *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."*

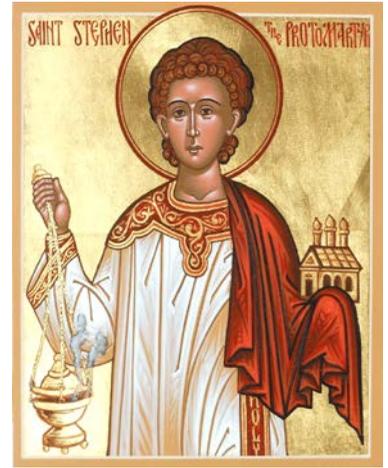
The news is so awesome and great that the angel reassures the women not to be afraid but run to tell the disciples the good news! And so the Sunday of the myrrh-bearing or ointment-bearing women gives further reflection to the joyful Easter message, the heart of the Christian belief that is sung over 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!"



Seven Men of Good Reputation

Almost from its beginning it seems the followers of Christ concerned themselves with feeding their poor. In first century society women who had outlived their breadwinner husbands were especially vulnerable, particularly if they had no sons to care for them. Needless to say, they had nothing like today's workplace where they could be employed.

In Jerusalem the synagogues tried to ease the hardships faced by these women. Early on Friday, men from the synagogues would canvass the city for goods and money for the widows. These would be distributed that afternoon, before the onset of the Sabbath. The Jewish believers in Jesus would naturally do something similar. However the local believers – the Aramaic-speaking Jews of the Holy Land, whom Acts calls the Hebrews – seemed to be more attentive to their poor while neglecting the “Greeks,” those Hellenized Jews more inclined to embrace Greek culture, perhaps from places like Antioch or Caesarea, who had come to Jerusalem seeking help. Wanting to address this problem without allowing it to distract them from their proper task of preaching the Gospel, the apostles instituted the Order of Deacon to deal with the matter.



The First Deacons

The Book of Acts identifies the first seven deacons and describes how they began their ministry. They were chosen by “*the whole multitude*” (v. 5) and presented to the apostles who prayed and laid hands on them. Prayer and the laying-on of hands has been the rite prescribed for the ordination of deacons, priests and bishops ever since.

Each of the seven listed in Acts bore Greek names. They may have been Hellenized Jews, the very people who felt as a disadvantage in the Jerusalem community. One, Nicholas, is identified as “*a proselyte from Antioch*” (v. 5) and would have been of pagan origin. The only two who appear elsewhere in Acts are Stephen and Philip.

Stephen, described as “*full of grace and power*” (Acts 6:8), incurred the resentment of some Jews with whom he disputed. They denounced him to the Sanhedrin where he was condemned to death and executed (Acts 7). The Church honors him as the *Protomartyr*, the first to die because of his faith in Christ. Chapter 8 of Acts tells of the activities of the deacon Philip who preached the Gospel in Samaria and converted an Ethiopian on the road to Gaza.

Various local traditions connect Prochoros with Nicomedia, Nicanor with Cyprus, Timon with Bosra, and Parmenas with Macedonia. According to St Irenaeus, the name of Nicholas was connected with the Nicolaitians, a sect condemned in the Book of Revelation. It is not known whether he was actually a part of this group or, as Clement of Alexandria believed, they corrupted his teachings.

Deacons in the Early Church

The importance which deacons assumed in the first-century Church is shown in 1 Tm 3:8-13 where the qualifications for deacons closely resemble the requirements for bishops, with this exception. Potential bishops should demonstrate hospitality (as the head of a family) and an ability

to teach (see 1 Tm 3:2).

From the first, the role of deacons has been connected with a developing range of administrative responsibilities, beginning with the distribution of goods to the poor. During the Roman persecutions they ministered to prisoners. The third-century *Martyrdom of Saints Perpetua and Felicitas*, tells how deacons served as intermediaries with the authorities to improve the condition of the prisoners and to communicate between the prisoners and their families. They arranged for the baptism of those who were catechumens and brought Holy Communion to the baptized, encouraging them to remain strong in their witness to Christ.

As the Church developed, deacons were easily targeted during the persecutions. Their activities in tending to the needs of widows, orphans, the sick, and the imprisoned made them highly visible to the authorities. Since deacons were responsible for an increasing amount of sacred items such as liturgical books and vessels, as well as funds for the needy, it was lucrative to seek them out and seize these treasures.

In AD 258 the Archdeacon of Rome, Lawrence was arrested and ordered to hand over the Church's treasures. He gathered all the poor and the needy in his care and presented them to the Prefect, saying "Behold the treasures of the Church." Lawrence was martyred and today is commemorated in the Church on the anniversary of his death, August 10. Other early deacon-martyrs remembered in our Church are Saints Benjamin the Persian (October 13), Vincent of Saragossa (November 11), and Habib of Edessa (November 15).

Were There Women Deacons?

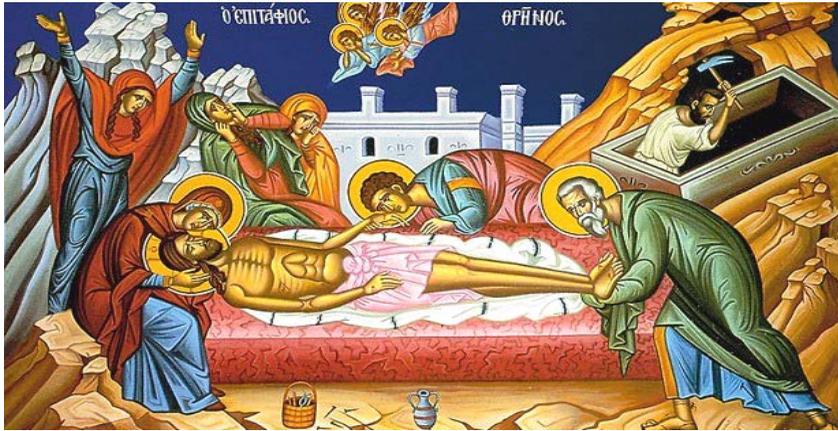
In Romans 16:1-2 we read, "*I commend to you Phoebe our sister, who is a servant of the Church in Cenchrea that you may receive her in the Lord...*" It is thought that Phoebe may have brought St Paul's epistle to the Church at Rome. The Greek word translated here as "servant" is *diakonos*, giving rise to the idea that Phoebe was an ordained deacon. Both Clement of Alexandria and John Chrysostom recognized Phoebe as a deacon and she is commemorated as such on September 3 with this troparion: *Enlightened by grace and taught the Faith by the chosen vessel of Christ, you were found worthy of the diaconate; and you carried Paul's words to Rome. O Deaconess Phoebe, pray to Christ God that His Spirit may enlighten our souls!*

There are a number of references over the next few centuries to women deacons, but their place in the Church is debated. Many say that they ministered to women, particularly catechumens, preparing them for and assisting in their baptism where the presence of men would have been unseemly. They were ordained in a rite similar to, but not identical with, that of deacons.

Perhaps the best known deaconess in the Byzantine Church was St Olympia (July 25) who headed a community of some 250 women. She is known for her care of St John Chrysostom, attending to his garments and preparing his meals, which she sent daily to the episcopate. Other leading deaconesses of her community known to us by name were the Pentadia, Procla, Sylvia, and Nicarete.

As Christianity became the norm in the Byzantine Empire the adult catechumenate – and the deaconesses' principal function – came to an end. Deaconesses survived for a time only in women's monasteries. They all but died out in the Armenian, Georgian, and Greek Churches after World War I but have since been revived. Deaconesses in the Coptic Church are comparable to Catholic sisters. They are not ordained, but blessed.

The Holy Nicodemus and the Righteous Joseph of Arimathea are also commemorated on this Sunday of the Myrrh-Bearing Women.



Holy 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 Sts Stephen, Gamaliel (another member of the Sanhedrin who, according to a Christian tradition, converted to Christianity), Abibas, and Nicodemus were transferred from Jerusalem to Constantinople in 428 and placed in the church of the holy deacon Laurence

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 (St Joseph had prepared this tomb for himself). Having rolled a heavy stone before the entrance of the tomb, they departed (John. 19: 37-42; Mt. 27: 57-61; Mark 15: 43-47; Luke. 24: 50-56). St Joseph traveled around the world, proclaiming the Gospel of Christ. According to tradition, he died peacefully in England.

Please remember to pray for the health and protection of Genevieve Allen, Donna Andruskiewicz, Olivia Aragon, Elizabeth Ashooh, Elsie Ashooh, Erin Baroody, Michael Baroody, Henry Bilodeau, 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, Peter Fregeau, John Gallagher, Marguerite Ganem, Mary Ann Garvey, Loretto Gauvin, Bonnie Gomez, Gail Fisher, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Leila Khoury, Shirley Lanoue, Susan Latvis, Diana Lebel, Haley Lesmerises, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Mimi Nasser, Alfred Nasr, Afef Nasr, Raymond Nehme, Samira Nehme, Stefan Notter, Steven O'Leary, Ellen Osgood, Alice Paymant, Marco Enrique Peschiera, MaryJo Pond, Ellen Powell, Sheila Quinn, Daniel Quintal, Deborah Roberts, Julia Rose, Adam Rubin, Fr. Andre St. Germain, Kara Salvias, Barbara Schultz, Raymond Sherburne, Lody Slaybe, Tarrant Smith, Iris Angelina Velasquez, Catherine Waldron, George Webber, Martha Webber, Kathy Wise, and Marilyn Whitmore.

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.





Joe Ashooh, Agent
297 South Willow St
Manchester, NH 03103
603-624-1000
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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

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**THE
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814 Elm Street, Suite 309
Manchester, NH 03101
Office 603.625.8825
Cell 603.419.9592

JOHN STEPHEN
Managing Partner
jstephen@stephengroupinc.com
www.stephengroupinc.com




**Stephen
LAW GROUP
PLC**

Robert Stephen, Attorney at Law
582 Chestnut Street
Manchester, NH 03104
phone 603-663-1007
www.StephenLaw.com

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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 اورشليم 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 عرّفَ 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 ويحفظنَهُ. وبكرنَ جداً في أوّلِ الأسبوع، وأتيتنِ القبرَ وقد طلعتِ الشمس. وكنَّ يقلنَ فيما بينهنَّ 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 حُلّةٌ بيضاءَ فاندهلنَ. فقال لهنَّ: لا تنذهلنَ. أتطلبنَ يسوعَ الناصريَّ المصلوب؟ قد قام. ليس هو ههنا. وها الموضعُ الذي وضعوهُ فيه. لكنِ أذهبنَ وقلنَ لتلاميذه ولبطرس إنه يسبقُكم إلى الجليل. هناك ترونهُ كما قال لكم. فخرجنَ من القبرِ سريعاً وفررنَ. وقد أخذنَهُنَّ الرعدةُ والدهش. ولم يقلنَ لأحدٍ شيئاً. لأنهنَّ كنَّ خائفات.