



# OUR LADY OF THE CEDARS CHURCH

A MELKITE CATHOLIC COMMUNITY

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REV. THEOPHAN LEONARCZYK, Eparchial Chancellor

REV. DEACON THOMAS MOSES

*'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 26, 2020 - The Second Sunday of Great and Holy Pascha**

**The commemoration of the Holy Hieromartyr Basil,**

**Bishop of Amasea**

## 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 (2<sup>nd</sup> Tone) Page 51

#### The Troparion of Joseph of Arimathea (2<sup>nd</sup> 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 (2<sup>nd</sup> 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 (1<sup>st</sup> Tone): Page 16

#### Kondakion of Pascha (2<sup>nd</sup> 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 (1<sup>st</sup> Tone)

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

## LITURGY INTENTIONS

### Sunday, (April 26) 10:30 AM:

For the repose of Frederick Samara (16<sup>th</sup>), Robert Smith (9<sup>th</sup>),  
Mercedes Tesaluna (38<sup>th</sup>), and Sophie Haidar (21<sup>st</sup>)

### Next Sunday (May 3) 10:30 AM:

For the repose of Barbara Ashooh (62<sup>nd</sup>), David Akoury (14<sup>th</sup>),  
Agnes Bockmon (6<sup>th</sup>), Najeeb Ashooh (72<sup>nd</sup>), Zihree Burkush (52<sup>nd</sup>),  
Rose Stephen (52<sup>nd</sup>), Habib Nassoura (21<sup>st</sup>), Zakia Kalil (40<sup>th</sup>),  
Joan Case (18<sup>th</sup>), John Stephen (77<sup>th</sup>), and Gaby Stephen (49<sup>th</sup>)



**Please remember**, in this time when we are not permitted to have public services, the parish's expenses remain the same, and the parish remains dependent on your continued generosity. Many parishioners have set up the church as a payee with their bank, and the bank sends regular checks to the church drawn on the parishioner's account.

## 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!



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### RE: Holy Communion this week

I will be at the church and available for Confession or to give Holy Communion on Sunday April 26, from 1:00 PM to 5:00 PM. Candles are available so that you can bring home the fire of Pascha. If I am not in the church when you arrive, it means I'm elsewhere in the building. Call me and I will meet you.

Please note that we cannot have more than 10 people in the church at one time. If there are people in the church when you arrive, and the presence of you and your family will exceed that limit of 10, please wait in your car until you see the others leave the church.

Also, remember that I remain available for sick calls. Please make me aware of it if someone is in need of a visit.  
*-Fr. Tom*

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### Instructions for watching the livestreamed services:

Due to the precautions imposed by the coronavirus pandemic, all church services are closed to the public. The services are livestreamed via "Our Lady of the Cedars Melkite Catholic Church" Facebook page. Here is how to watch the services:

Go to <https://www.facebook.com/OurLadyoftheCedars/>. If you already have a Facebook account, you can "Like" the page and receive a notification that the live broadcast is beginning. It should begin at the scheduled service time. If you do not want to have a Facebook account, you can view the services by going to <https://www.facebook.com/OurLadyoftheCedars/live/>.

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**Last Weekend's Donations: \$ 1,640.<sup>00</sup>**

***Thank you to those who remembered to send donations!***

*The average Sunday envelope donation: \$64.<sup>58</sup>*

*The balance on our mortgage is: \$53,334.<sup>16</sup>*

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### SERVICES FOR THE WEEK

*These services are not open to the public but will be livestreamed via Facebook*

Wed., Apr. 29	7:00 PM	Divine Liturgy: Feast of St. James the Apostle
Sat., May 2	4:30 PM	Great Vespers for The Sunday of the Paralytic
Sun., May 3	9:45 AM	Sunday Orthros
Sun., May 3	10:30 AM	Divine Liturgy: The Sunday of the Paralytic

## Who were the Myrrh-Bearing Women?

The Sunday of the Myrrh-bearing Women is 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.

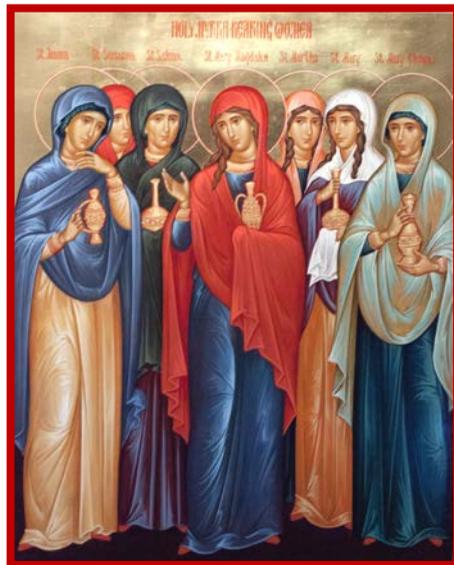
There are seven women who are generally identified as the myrrh-bearers. Each of the four Gospels gives a different aspect of the roles of these seven women at the tomb on Easter morning, perhaps since the women arrived in different groups and at different times. The women are: Mary Magdalene; Mary the 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).

**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.

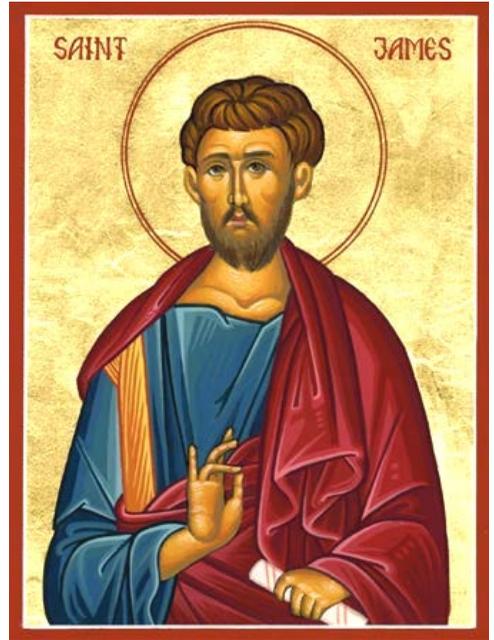
The Righteous Joseph of Arimathea was a secret disciple of our Lord Jesus Christ. As a member of the Sanhedrin he did not participate in the "counsel and deed" of the Jews in passing a death sentence for Jesus Christ. After the Crucifixion and Death of the Savior he made bold to go to Pilate and ask 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.



# Eye-Witness And Apostle

ON APRIL 30 WE CELEBRATE the feast of the Holy Apostle James, brother of John. The Gospels are unanimous in telling us that, out of His twelve chief disciples, the Lord Jesus had a special relationship with Peter, James and John. Along with Andrew, Peter's brother, they were the first called of the twelve. After calling Peter and Andrew to follow Him, Jesus invited James and his brother John, the sons of Zebedee, to do so as well. Jesus then visited the synagogue in Capernaum and He went to the house of Simon (Peter) and Andrew, taking James and John along with Him (see *Mark 1:29-31*).



The Gospels record that Jesus singled out Peter, James and John, making them His closest associates and favored companions. When the Lord was called to the house of Jairus, who feared for his daughter's life, "*He permitted no one to follow Him except Peter, James, and John the brother of James*" (*Mk 5:37*).

It was these same three disciples who witnessed the Lord's transfiguration on the mountain and who were closest to Him at the end of His ministry. "*Now as He sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked Him privately, 'Tell us, when will these things be? And what will be the sign when all these things will be fulfilled?'*" (*Mk 13:3, 4*) It was the same three who followed Him into the Garden after the Last Supper. "*Then they came to a place which was named Gethsemane; and He said to His disciples, 'Sit here while I pray.' And He took Peter, James, and John with Him...*" (*Mk 14:32, 33*).

## The Death of James

A few years after the death and resurrection of Christ, there was "*a great famine throughout all the world, which happened in the days of Claudius Caesar*" (*Acts 11:28*) who reigned from AD 41 to 54. This famine is mentioned by a number of contemporary writers, both Jewish and pagan, such as Josephus, Tacitus and Suetonius, who described the famine as "*the result of bad harvests that occurred during a span of several years*" (*Lives of the Caesars*, 18). "*Now about that time [the time of the famine] Herod the king stretched out his hand to harass some from the church. Then he killed James the brother of John with the sword. And because he saw that it pleased the Jews, he proceeded further to seize Peter also*" (*Acts 12:1-3*). James was

thus the first of Christ's closest followers to die; Peter was freed from prison (see *Acts* 12:5-11) and went on to strengthen the Churches springing up throughout the Roman Empire.

St Clement of Alexandria, who lived in Jerusalem at the end of the second century, recorded an otherwise unknown anecdote concerning the death of St James. Eusebius included it in his *History of the Church*. "Concerning this James, Clement, in the seventh book of his *Hypotyposes*, relates a story which is worthy of mention; telling it as he received it from those who had lived before him. He says that the one who led James to the judgment-seat, when he saw him bearing his testimony, was moved, and confessed that he was himself also a Christian. 'They were both therefore, he says, led away together; and on the way he begged James to forgive him. And he, after considering a little, said, 'Peace be with you,' and kissed him. And thus they were both beheaded at the same time" (*History of the Church*, Book II, 9).

The head of St James is reputedly buried in Jerusalem's Armenian cathedral, which is dedicated to St James the brother of John and also to St James the Just, the Brother of the Lord. In one of its chapels, built in the fifth century, a red marble slab in front of the altar marks the place where St James' head is buried, on the supposed site of his beheading.

### **St James in Spain?**

According to the tradition of the early Church, St James died without leaving *Jerusalem* (cf. *Clement of Alexandria, Stromata VI*; Apollonius, quoted by Eusebius, *Church History VI.18*). Nonetheless, there is a highly revered tradition in the West that St James had brought the Gospel to Spain and then returned to Jerusalem where he died. According to this tradition, sometime after Pentecost, Saint Peter cast lots with the Apostles to determine the portions of the world to which each Apostle would bring the Gospel. James was chosen to travel to Iberia. No certain mention of such a tradition is to be found in any early writings nor in the early councils; the first certain mention we find is in a ninth century martyrology by the Swiss Benedictine monk, Notker of St. Gall.

According to another Spanish tradition, on January 2 in AD 40, the Mother of God appeared to St James standing on a column on the bank of the Ebro River, instructing him to build a church there in her honor. This pillar is venerated today in the present Basilica of Our Lady of the Pillar, in Zaragoza, central Spain.

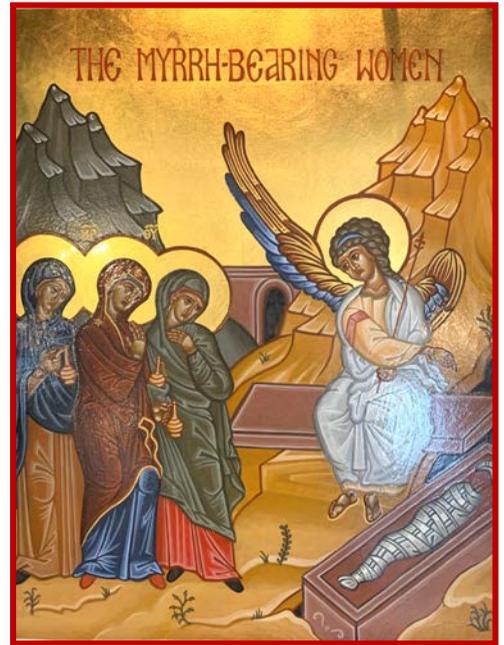
Even more revered in Spain is the shrine of Santiago (St James) de Compostela in Spanish Galicia, reputed to be the resting place of St James' body. According to a tradition recorded in the 12<sup>th</sup> century Codex Calixtinus, St James' disciples were able to claim his body after his beheading. It was then supposedly transported miraculously to Galicia where it was buried in Compostela. It is said that these relics were unearthed in the ninth century by a hermit and they became the focal point of an annual pilgrimage to Compostela, called the Way of St James, which has been held ever since.

In 1879 the saint's supposed remains at Compostela were unearthed again and in 1884 Pope Leo XIII issued a bull, *Omnipotens Deus*, declaring "in perpetuum" that these were indeed the remains of St James and his two companions, Athanasius and Theodorus. There is no historical documentation to support this assertion.

## The Icon of The Myrrh-Bearing Women

This icon is a straightforward representation of the Gospel account. We usually see 2-3 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, Erin Baroody, Michael Baroody, Anthony Blando, Helena Burkush, Fr. Michael Carl, Danielle Caron, Michael Cavanaugh, Meghan Connors, Sarah Cullen, Sarah Dagher, Sher Farrow, Julie Fregeau, Peter Fregeau, John Gallagher, Marguerite Ganem, Mary Ann Garvey, Loretto Gauvin, Arthur Goldberg, Bonnie Gomez, Laurice Haddad, Nick Haddad, Lucille Harper, Laura Jorba, Virginia Kearney, Leila Khoury, Shirley Lanoue, Sarah Lavery, Susan Latvis, Diana Lebel, Haley Lesmerises, Ramona Matias, Susan Merrill, Maria Moser, Joanne Nader, Mimi Nasser, Alfred Nasr, Afef Nasr, Jessica Nehme, Raymond Nehme, Samira Nehme, Stefan Notter, Steven O'Leary, Ellen Osgood, Alice Paymant, Marco Enrique Peschiera, MaryJo Pond, Noreen Pond, Ellen Powell, Sheila Quinn, Daniel Quintal, Deborah Roberts, Julia Rose, Fr. Andre St. Germain, Kara Salvias, Barbara Schultz, Iris Angelina Velasquez, Gina Walcott, Catherine Waldron, George Webber, Martha Webber, Angela 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.





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## **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 تكاثرت التلاميذ. حدثت تدمر من اليونانيين على العبرانيين، بأن اراملمهم 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 يشهد 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 يطيعون 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 ملكوت 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 عَرَفَ ذلكَ من قائدِ المئةِ وهبَ الجسدَ ليوسف. فأشترى كتاناً وأنزلهُ ولفَّهُ في الكتانِ ووضعهُ في قبرٍ قد نُحِتَ في صخرةٍ. ودحرجَ حجراً على بابِ القبر. وكانت مريمُ المجدلية ومريمُ أمُّ يوسفِ تنظرانِ أينُ وُضِعَ. ولما انقضى السبْتُ اشترت مريمُ المجدلية ومريمُ أمُّ يعقوبَ وسألومه حنوطاً ليأتينِ ويحفظنهُ. وبكرنَ جداً في أوَّلِ الأسبوعِ، وأتتِنِ القبرَ وقد طلعتِ الشمس. وكنَّ يفلنَ فيما بينهنَّ مَنْ 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. فقالَ لهنَّ: لا تتذهلنَ. اُتطلبنِ يسوعَ الناصريَّ المصلوب؟ قد قام. ليس هو ههنا. وها الموضعُ الذي وضعوه فيه. لكنِ أذهبنَ وقلنَ لتلاميذهِ ولبطرسِ إنه يسبقُكم إلى الجليل. هناك ترونهُ كما قال لكم. فخرجنَ من القبرِ سريعاً وفررنَ. وقد أخذنهنَّ الرعدةُ والدهش. ولم يفلنَ لأحدٍ شيئاً. لأنهنَّ كنَّ خائفات.