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Easter Traditions

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Observed By: most Christians, although many non-Christians observe secular practices, especially in Australia, Canada, UK and the US

Type: Religious

Significance: Celebrates the death and resurrection of Jesus as the basis for the salvation of humankind

Date: the first Sunday after the first full moon of spring

Gregorian Date (2006): April 16 (Western), April 23 (Eastern)

Celebrations: Religious (church) services, [Easter egg](#) hunts, gifts (USA)

Observances: Prayer, Whipping (Czech Republic)

Related To: Passover, a Jewish holiday of similar origins, Christmas, which honors the birth of Jesus, Septuagesima, Quinquagesima, Shrove Tuesday, Ash Wednesday, Lent, Palm Sunday, Good Friday, and Holy Saturday which lead up to Easter, and Ascension, Pentecost, Whit Monday, Trinity Sunday, and Corpus Christi which follow it

Easter is the most important religious holiday of the Christian liturgical year, observed in March, April, or May to celebrate the resurrection of Jesus, which Christians believe occurred after his death by crucifixion in AD 27-33 (see Good Friday). Easter can also refer to the season of the church year, lasting for fifty days, which follows this holiday and ends at Pentecost.

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Easter

Nature and development

In most languages of Christian societies, other than

English, German and some Slavic languages, the holiday's name is derived from Pesach, the Hebrew name of Passover, a Jewish holiday to which the Christian Easter is intimately linked. Easter depends on Passover not only for much of its symbolic meaning but also for its position in the calendar; the Last Supper shared by Jesus and his disciples before his crucifixion is generally thought of as a Passover seder, based on the chronology in the Synoptic Gospels. The Gospel of John has a different chronology which has Christ's death at the time of the slaughter of the Passover lambs, which may have been for theological reasons but which is regarded by some scholars as more historically likely given the surrounding events. This would put the Last Supper slightly before Passover, on 14 Nisan of the Hebrew calendar. According to the Catholic Encyclopedia, "In fact, the Jewish feast was taken over into the Christian Easter celebration."

The English and German names, "Easter" and "Ostern", are not etymologically derived from Pesach and are instead related to ancient names for the month of April, Eostremonat and Ostaramanoth respectively. According to the 8th century Christian monk and historian Bede, this month was dedicated to the pagan fertility goddess Eostre. The [Easter Bunny](#) is often identified as a remnant of this fertility festival, although there is no evidence of any link.

Easter in the early Church

The observance of any special holiday throughout the Christian year is believed by some to be an innovation postdating the early church. The ecclesiastical historian Socrates Scholasticus (b. 380) attributes the observance of Easter by the church to the perpetuation of local custom, "just as many other customs have been established", stating that neither Jesus nor his apostles enjoined the keeping of this or any other festival. However, when read in context, this is not a rejection or denigration of the celebration—which, given its currency in Scholasticus' time would be surprising—but is merely part of a defense of the diverse methods for computing its date. Indeed, although he describes the details of the Easter celebration as deriving from local custom, he insists the feast itself is universally observed.

Perhaps the earliest extant primary source referencing Easter is a 2nd century Paschal homily by Melito of Sardis, which characterizes the celebration as a well-established one.

A number of ecclesiastical historians, primarily Eusebius, bishop Polycarp of Smyrna, by tradition a disciple of John the Evangelist, disputed the computation of the date with bishop Anicetus of Rome in what is now known as the Quartodecimanism controversy. Anicetus became bishop of the church of Rome in the mid second century (c. AD 155). Shortly thereafter, Polycarp visited Rome and among the topics discussed was when the pre-Easter fast should end. Those in Asia held strictly to the computation from the Hebrew calendar and ended the fast on the 14th day of Nisan, while the Roman custom was to continue the fast

until the Sunday following. Neither Polycarp nor Anicetus was able to convert the other to his position—according to a rather confused account by Sozomen, both could claim Apostolic authority for their traditions[1]—but neither did they consider the matter of sufficient importance to justify a schism, so they parted in peace leaving the question unsettled. However, a generation later bishop Victor of Rome excommunicated bishop Polycrates of Ephesus and the rest of the Asian bishops for their adherence to 14 Nisan. The excommunication was rescinded and the two sides reconciled upon the intervention of bishop Irenaeus of Lyons, who reminded Victor of the tolerant precedent that had been established earlier. In the end, a uniform method of computing the date of Easter was not formally settled until the First Council of Nicaea in 325 (*see below*), although by that time the Roman timing for the observance had spread to most churches.

A number of early bishops rejected the practice of celebrating Easter, or more accurately Passover, on the first Sunday after Nisan 14. This conflict between Easter and Passover is often referred to as the "Paschal Controversy". The bishops dissenting from the newer practice of Easter favored adhering to celebrating the festival on Nisan 14 in accord with the Biblical Passover and the tradition passed on to them by the Apostles. The problem with Nisan 14 in the minds of some in the Western Church (who wished to further associate Sunday and Easter) is that it was calculated by the moon and could fall on any day of the week.

An early example of this tension is found written by Theophilus of Caesarea (c. AD 180; 8.774 "Ante-Nicene Church Fathers") when he stated, "Endeavor also to send abroad copies of our epistle among all the churches, so that those who easily deceive their own souls may not be able to lay the blame on us. We would have you know, too, that in Alexandria also they observe the festival on the same day as ourselves. For the Paschal letters are sent from us to them, and from them to us—so that we observe the holy day in unison and together."

Polycarp, a disciple of John, likewise adhered to a Nisan 14 observance. Irenaeus, who observed the "first Sunday" rule notes of Polycarp (one of the Bishops of Asia Minor), "For Anicetus could not persuade Polycarp to forgo the observance [of his Nisan 14 practice] inasmuch as these things had been always observed by John the disciple of the Lord, and by other apostles with whom he had been conversant." (c. AD 180; 1.569 "Ante-Nicene Church Fathers"). Irenaeus notes that this was not only Polycarp's practice, but that this was the practice of John the disciple and the other apostles that Polycarp knew.

Polycrates (c. AD 190) emphatically notes this is the tradition passed down to him, that Passover and Unleavened Bread were kept on Nisan 14 in accord with the Biblical Passover and not the later Easter tradition: "As for us, then, we scrupulously observe the exact day, neither adding nor taking away. For in Asia great luminaries have gone to their rest who will rise again on the day of the coming of the Lord.... These all kept Easter on the fourteenth day, in accordance with the Gospel.... Seven of my relatives were bishops, and I am the eighth, and my relatives always observed the day when the people put away the leaven" (8.773, 8.744 "Ante-Nicene Church Fathers").

Early within the Church it was admitted by both sides of the debate that the Lord's Supper was the practice of the disciples and the tradition passed down. The Last Supper is believed by some to be a Passover Seder (*see: The Last Supper*). The Nisan 14 practice, which was strong among the churches of Asia Minor, becomes less common as the desire for Church unity on the question came to favor the majority practice. By the 3rd century the Church, which had become Gentile dominated and wishing to further distinguish itself from Jewish

practices, began a tone of harsh rhetoric against Nisan 14/Passover (e.g. Anatolius, c. AD 270; 6.148,6.149 "Ante-Nicene Church Fathers").

A tradition said to have come out of the First Council of Nicaea states that the Christian Passover (i.e., Easter) was to be celebrated "not with the Jews," that the Jews' calculations (which often varied among themselves, as they were using multiple methods) were not to be followed in determining the date of Easter. This statement was not so much anti-Jewish as simply a recognition that the Passover had now been Christianized, that the Church did not owe its continued existence and practices to the Judaism which Christ had fulfilled and superseded.

The Christianization of the Passover, based on the tradition passed down by the Apostles, has resulted in a number of anti-Easter movements through history. Jehovah's Witnesses, for example, who do not celebrate Easter, adhere to a celebration of the Lord's Supper on Nisan 14 with the passing of wine and unleavened bread. Easter is always celebrated on a Sunday.

Date of Easter

Dates for Easter Sunday, 2000-2020

Year, Western, Eastern

2000, April 23, April 30
 2001, April 15
 2002, March 31, May 5
 2003, April 20, April 27
 2004, April 11
 2005, March 27, May 1
 2006, April 16, April 23
 2007, April 8
 2008, March 23, April 27
 2009, April 12, April 19
 2010, April 4
 2011, April 24
 2012, April 8, April 15
 2013, March 31, May 5
 2014, April 20
 2015, April 5, April 12
 2016, March 27, May 1
 2017, April 16
 2018, April 1, April 8
 2019, April 21, April 28
 2020, April 12, April 19

In Western Christianity, Easter always falls on a Sunday from March 22 to April 25 inclusive. The following day, [Easter Monday](#), is a legal holiday in many countries with predominantly Christian traditions.

Easter and the holidays that are related to it are *moveable feasts*, in that they do not fall on a fixed date in the Gregorian or Julian calendars (which follow the motion of the sun and

the seasons). Instead, they are based on a lunar calendar similar—but not identical—to the Hebrew Calendar. The precise date of Easter has often been a matter for contention.

At the First Council of Nicaea in 325 it was decided that Easter would be celebrated on the same Sunday throughout the Church, but it is probable that no method was specified by the Council. (No contemporary account of the Council's decisions has survived.) Instead, the matter seems to have been referred to the church of Alexandria, which city had the best reputation for scholarship at the time. The Catholic Epiphanius wrote in the mid-4th Century, "...the emperor...convened a council of 318 bishops...in the city of Nicea...They passed certain ecclesiastical canons at the council besides, and at the same time decreed in regard to the Passover that there must be one unanimous concord on the celebration of God's holy and supremely excellent day. For it was variously observed by people..."(Epiphanius. The Panarion of Epiphanius of Salamis, Books II and III (Sects 47-80), De Fide). Section VI, Verses 1,1 and 1,3. Translated by Frank Williams. EJ Brill, New York, 1994, pp.471-472).

The practice of those following Rome was to celebrate Easter on the first Sunday after the earliest fourteenth day of a lunar month that occurred on or after March 21. During the Middle Ages this practice was more succinctly phrased as *Easter is observed on the Sunday after the first full moon on or after the day of the vernal equinox*. This full moon is called the Paschal full moon. The Church of Rome used its own methods to determine Easter until the 6th century, when it may have adopted the Alexandrian method as converted into the Julian calendar by Dionysius Exiguus (certain proof of this does not exist until the ninth century). Most churches in the British Isles used a late third century Roman method to determine Easter until they adopted the Alexandrian method at the Synod of Whitby in 664. Churches in western continental Europe used a late Roman method until the late 8th century during the reign of Charlemagne, when they finally adopted the Alexandrian method. Since western churches now use the Gregorian calendar to calculate the date and Eastern Orthodox churches use the original Julian calendar, their dates are not usually aligned in the present day.

At a summit in Aleppo, Syria, in 1997, the World Council of Churches proposed a reform in the calculation of Easter which would have replaced an equation-based method of calculating Easter with direct astronomical observation; this would have side-stepped the calendar issue and eliminated the difference in date between the Eastern and Western churches. The reform was proposed for implementation starting in 2001, but it was not ultimately adopted by any member body.

A few clergymen of various denominations have advanced the notion of disregarding the moon altogether in determining the date of Easter; proposals include always observing the feast on the second Sunday in April, or always having seven Sundays between the Epiphany and Ash Wednesday, producing the same result except that in leap years Easter could fall on April 7. These suggestions have yet to attract significant support, and their adoption in the future is considered unlikely.

Computations

The calculations for the date of Easter are somewhat complicated. See computus for a discussion covering both the traditional tabular methods and more exclusively mathematical algorithms such as the one developed by mathematician Carl Friedrich Gauss.

In the Western Church, Easter has not fallen on the earliest of the 35 possible dates, March 22, since 1818, and will not do so again until 2285. It will, however, fall on March 23, just one day after its earliest possible date in 2008. Easter last fell on the latest possible date, April 25 in 1943, and will next fall on that date in 2038. However, it will fall on April 24, just one day before this latest possible date in 2011.

Historically, other forms of determining the holiday's date were also used. For example, Quartodecimanism was the practice of setting the holiday on the 14th day of the Jewish month of Nisan, which is the day of preparation for Passover.

Position in the church year

Western Christianity

In Western Christianity, Easter marks the end of the forty days of Lent, a period of fasting and penitence in preparation for Easter which begins on Ash Wednesday and ends at Easter Sunday.

The week before Easter is very special in the Christian tradition: the Sunday before is Palm Sunday, and the last three days before Easter are Maundy Thursday or Holy Thursday, Good Friday and Holy Saturday (sometimes referred to as Silent Saturday). Palm Sunday, Maundy Thursday and Good Friday respectively commemorate Jesus' entry in Jerusalem, the Last Supper and the Crucifixion. Holy Thursday, Good Friday, and Holy Saturday are sometimes referred to as the [Easter Triduum](#) (Latin for "Three Days"). In some countries, Easter lasts two days, with the second called "[Easter Monday](#)". The week beginning with Easter Sunday is called Easter Week or the Octave of Easter, and each day is prefaced with 'Easter', e.g. Easter Monday, Easter Tuesday, etc. Easter Saturday is therefore the Saturday *after* Easter Sunday. The day before Easter is properly called Holy Saturday. Many churches start celebrating Easter late in the evening of Holy Saturday at a service called the [Easter Vigil](#).

[Eastertide](#), the season of Easter, begins on Easter Sunday and lasts until the day of Pentecost, seven weeks later.

Eastern Christianity

In Eastern Christianity, preparations begin with Great Lent. Following the fifth Sunday of Great Lent is Palm Week, which ends with Lazarus Saturday. Lazarus Saturday officially brings Great Lent to a close, although the fast continues for the following week. After Lazarus Saturday comes Palm Sunday, Holy Week, and finally Easter itself, or Pascha (Πάσχα), and the fast is broken immediately after the Divine Liturgy. Easter is immediately followed by Bright Week, during which there is no fasting, even on Wednesday and Friday.

The Paschal Service consists of Paschal Matins, Hours, and Liturgy, which traditionally begins at midnight of Pascha morning. Placing the Paschal Divine Liturgy at midnight

guarantees that no Divine Liturgy will come earlier in the morning, ensuring its place as the pre-eminent "Feast of Feasts" in the liturgical year.

Easter controversies

Anti-Easter Christians

Some Christian fundamentalists reject nearly all the customs surrounding Easter, believing them to be irrevocably tainted with paganism and idolatry. Others, like the Sabbatarian Church of God groups, claim to adhere to a more primitive form of Christianity, and keep a Christian Passover which lacks most of the practices or symbols associated with Easter and retains more features of the Jewish observance.

Possible pagan influences on Easter traditions

In his 'De Temporum Ratione' the Venerable Bede wrote that the month Eostremonat was so named because of a goddess, Eostre, who had formerly been worshipped in that month. In recent years some scholars (Ronald Hutton, P.D. Chantepie de la Saussaye, Elizabeth Freeman) have suggested that a lack of supporting documentation for this goddess might indicate that Bede assumed her existence based on the name of the month. Others note that Bede's status as "the Father of English History", having been the author of the first substantial history of England ever written, might make the lack of additional mention for a goddess whose worship had already died out by Bede's time unsurprising. The debate receives considerable attention because the name 'Easter' is derived from Eostremonat, and thus, according to Bede, from the pagan goddess Eostre.

Jakob Grimm took up the question of Eostre in his *Deutsche Mythologie* of 1835, noting that Ostaramanoth was etymologically related to Eostremonat and writing of various landmarks and customs related to the goddess Ostara in Germany. Again, because of a lack of written documentation, critics suggest that Grimm took Bede's mention of a goddess Eostre at face value and constructed the goddess Ostara around existing Germanic customs which may have arisen independently. Others point to Grimm's stated intent to gather and record oral traditions which might otherwise be lost as explanation for the lack of further documentation. Amongst other traditions, Grimm connected the 'Osterhase' ([Easter Bunny](#)) and [Easter Eggs](#) to the goddess Ostara/Eostre. He also cites various place names in Germany as being evidence of Ostara, but critics contend that the close etymological relationship between Ostara and the words for 'east' and 'dawn' could mean that these place names referred to either of those two things rather than a goddess.

Bede's *Historia ecclesiastica gentis Anglorum* ("Ecclesiastic History of the English People") contains a letter from Pope Gregory I to Saint Mellitus, who was then on his way to England to conduct missionary work among the heathen Anglo-Saxons. The Pope suggests that converting heathens is easier if they are allowed to retain the outward forms of their traditional pagan practices and traditions, while recasting those traditions spiritually towards Christianity instead of to their indigenous gods (whom the Pope refers to as "devils"), "to the end that, whilst some gratifications are outwardly permitted them, they

may the more easily consent to the inward consolations of the grace of God". The Pope sanctioned such conversion tactics as biblically acceptable, pointing out that God did much the same thing with the ancient Israelites and their pagan sacrifices. This practice might explain the incorporation of Eostre traditions into the Christian holiday.

However, the giving of eggs at spring festivals was not restricted to Germanic peoples and could be found among the Persians, Romans, Jews and the Armenians. They were a widespread symbol of rebirth and resurrection and thus might have been adopted from any number of sources.

Easter as a Sumerian festival

Some suggest an etymological relationship between Eostre and the Sumerian goddess Ishtar and the possibility that aspects of an ancient festival accompanied the name, claiming that the worship of Bel and Astarte was anciently introduced into Britain, and that the [hot cross buns](#) of Good Friday and dyed eggs of Easter Sunday figured in the Chaldean rites just as they do now.

At best, any connection between Ishtar and Easter is geographically and linguistically distant, and tangential.

According to the Venerable Bede, "Eostre" was the name of a Goddess for whom the fourth month - *Eostremonath* - was named (De temporum ratione, I, v). But nothing else is actually known about this Goddess. Linguistic analysis suggests that her name is related to the word for "dawn," so it is plausible that she might have been a goddess of the dawn. And Bede claims that the name "Easter" came from the name of the month, not directly from the Goddess herself.

Although there are claims that her cult is the original source for such Easter traditions as the Easter Bunny, there is no evidence for this.

Claiming a connection between Ishtar and Easter also ignores the fact that Easter is called "Passover" in almost every other language in the world. (The only exceptions appear to be the languages of those people who first learned Christianity at the hands of English or other Anglophone missionaries.) Examples of this are the Hebrew *Pesach*; the Greek *Paskha*; the Latin *Pascha*; the Spanish *La Pascua*; and Scots Gaelic *An Casca*. The holiday was not called "Easter" until the 8th Century, by which time it had already been in existence for 700 years.

There is the additional problem that the very lands where Ishtar was once known have never been known to use a name like "Easter" for this or any other spring holiday.

Miscellaneous

Word for "Easter" in various languages

Names related to Eostremonat (Eostre Month)

- English *Easter*
- German *Ostern*
- Samoan *Eseta* (derived from English)

Names derived from the Hebrew *Pesach* (Passover)

- Latin *Pascha* or *Festa Paschalia*
- Greek $\pi\acute{\alpha}\varsigma\chi\alpha$ (*Paskha*)
- Afrikaans *Paasfees*
- Arabic 9J/ 'DA5- (ç*du l-Fic%)
- Bulgarian 0AE0 (*Paskha*)
- Catalan *Pasqua*
- Danish *Påske*
- Dutch *Pasen*
- Esperanto *Pasko*
- Finnish *Pääsiäinen*
- French *Pâques*
- Icelandic *Páskar*
- Indonesian *Paskah*
- Irish *Cáisc*
- Italian *Pasqua*
- Lower Rhine German *Paissen*
- Norwegian *Påske*
- Tagalog (Philippines) *Pasko ng Muling Pagkabuhay* (literally "the Pasch of the Resurrection")
- Polish *Pascha*
- Portuguese *Páscoa*
- Romanian *Pa_tî*
- Russian 0AE0 (*Paskha*)
- Scottish Gaelic *Casca*
- Spanish *Pascua*
- Swedish *Påsk*
- Turkish *Paskalya*
- Welsh *Pasg*

Names used in other languages

- Armenian 6ako (*Zatik*, literally "resurrection")
- Belarusian 0;V:475=L or *Vialikdzen'* (literally "the Great Day")
- Bulgarian 5;8:45= (*Velikden*, literally "the Great Day")
- Simplified Chinese: ;;; Traditional Chinese: ©;À; Pinyin: Fùhuó Jié (literally "Resurrection Festival")

- Croatian *Uskrs* (literally "resurrection")
- Czech *Velikonoce* (literally "Great Nights" [plural, no singular exists])
- Estonian *Lihavõtted* (literally "meat taking")
- Georgian *ႭႭႭႭႭ* (*Adgoma*, literally "rising")
- Hungarian *Húsvét* (literally "taking, or buying meat")
- Japanese ©;m (*Fukkatsu-sai*, literally "resurrection festival") or 𐄂ü¹ü **sut*, from English
- Korean €\ (*Puhwalchol*, literally "Resurrection season")
- Latvian *Lieldienas* (literally "the Great Days", no singular exists)
- Lithuanian *Velykos* (derived from Slavic languages, no singular exists)
- Polish *Wielkanoc* (literally "the Great Night")
- Romanian *Inviere* (literally "resurrection")
- Serbian #A:@A (*Uskrs*) or 0A:@A (*Vaskrs*, literally "resurrection")
- Slovak *Ve>ká Noc* (literally "the Great Night")
- Slovenian *Velika no* (literally "the Great Night")
- Tongan (South-pacific) *Pekia* (literally "death (of a lord)")
- Ukrainian 5;8:45=L (*Velykden'*, literally "the Great Day") or 0A:0 (*Paska*)

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Easter Season

Eastertide, or the **Easter Season**, begins on Easter Sunday and continues until Pentecost in the Christian liturgical calendar, thus spanning a total of seven weeks. Some denominations — most notably the Roman Catholic Church and the Anglican churches — formerly included the next two weeks as well.

Until 1970, the Roman Catholic calendar labelled the Sundays following Easter Sunday as "Sundays After Easter," the first such Sunday often being called Low Sunday, the next Sunday the Second Sunday After Easter, the Sunday after that the Third Sunday After Easter, and so on. The fifth Sunday after Easter was sometimes called Rogation Sunday, or "the Sunday before the Rogation days." On the Thursday after the aforementioned Sunday, forty days after Easter Sunday, is the feast of the Ascension, and the Sunday falling three days after this was known as the "Sunday After Ascension" and not the "Sixth Sunday After Easter." Pentecost is the next Sunday, followed by Trinity Sunday, and four days after the latter, the feast of Corpus Christi. The calendar week (Sunday through Saturday) beginning on Trinity Sunday was deemed the last week of the Easter season, which thus encompassed nine weeks.

The new calendar which took effect in 1970 following its earlier approval by the Second Vatican Council changed the "Sundays after Easter" to "Sundays of Easter," with Low Sunday becoming the "Second Sunday of Easter," the next Sunday the "Third Sunday of Easter," etc., with the Sunday after the Ascension being renamed the "Seventh Sunday of Easter." While Pentecost and Trinity Sunday were themselves retained, the entire weeks starting with these Sundays were no longer considered part of the Easter season, instead being reckoned as the first two weeks within the second installment of Ordinary Time. Concomitantly, red vestments, which had been authorized for the entire week of Pentecost prior to the calendar

reform, were to henceforth be used on the day of Pentecost only; similarly, white vestments continued to be used on Trinity Sunday itself, but the liturgical color became green for both weeks other than the Sundays. In addition, in the United States only, the feast of Corpus Christi was moved three days forward, to the Sunday after Trinity Sunday, when it had heretofore been celebrated on the Thursday after Trinity Sunday. Traditional Catholics still follow the older Catholic liturgical calendar.

When the Anglican churches implemented their own calendar reform effective in 1976, they adopted the same shortened definition of the Easter season as the Roman Catholic Church had promulgated six years earlier. Some Anglican provinces continue to label the Sundays between Easter and the Ascension "Sundays After Easter" rather than "Sundays of Easter"; however, others, such as the Episcopal Church in the United States of America, use the term "Sundays of Easter".

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Easter Traditions

Religious observation of Easter

Western Christianity

The Easter festival is kept in many different ways among Western Christians. The traditional, liturgical observation of Easter, as practised among Roman Catholics and some Lutherans and Anglicans begins on the night of Holy Saturday with the Easter Vigil. This, the most important liturgy of the year, begins in total darkness with the blessing of the Easter fire, the lighting of the large Paschal candle (symbolic of the Risen Christ) and the chanting of the Exsultet or Easter Proclamation attributed to Saint Ambrose of Milan. After this service of light, a number of readings from the Old Testament are read; these tell the stories of creation, the sacrifice of Isaac, the crossing of the Red Sea, and the foretold coming of the Messiah. This part of the service climaxes with the singing of the Alleluia and the proclamation of the gospel of the resurrection. A sermon may be preached after the gospel. Then the focus moves from the lectern to the font. Anciently, Easter was considered the most perfect time to receive baptism, and this practice is alive in Roman Catholicism, as it is the time when new members are initiated into the Church, and it is being revived in some other circles. Whether there are baptisms at this point or not, it is traditional for the congregation to renew the vows of their baptismal faith. This act is often sealed by the sprinkling of the congregation with holy water from the font. The Catholic sacrament of Confirmation is also celebrated at the Vigil. The Easter Vigil concludes with the celebration of the Eucharist and Holy Communion. Additional celebrations are usually offered on Easter Sunday itself. Some churches prefer to keep this vigil very early on the Sunday morning instead of the Saturday night to reflect the gospel account of the women coming to the tomb at dawn on the first day of the week. Some churches read the Old Testament lessons before the procession of the Paschal candle, and then read the gospel immediately after the Exsultet.

In predominantly Roman Catholic Philippines, the morning of Easter (known in the national language as "Pasko ng Muling Pagkabuhay" or the Pasch of the Resurrection) is marked with joyous celebration, the first being the dawn "Salubong", wherein large statues of Jesus and Mary are brought together to meet, imagining the first reunion of Jesus and his mother Mary after Jesus' Resurrection. This is followed by the joyous Easter Mass.

Eastern Christianity

Easter is the fundamental and most important festival of the Eastern and Oriental Orthodox. Every other religious festival on their calendars, including Christmas, is at best secondary in importance to the celebration of the Resurrection of the Lord. This is reflected in the cultures of countries that are traditionally Orthodox Christian majority. Easter-connected social customs are native and rich. Christmas customs, on the other hand, are usually foreign imports, either from Germany or the USA. Eastern Rite Catholics in

communion with the Pope of Rome have similar emphasis in their calendars, and many of their liturgical customs are very similar

This is not to say that Christmas and other elements of the Christian liturgical calendar are ignored. Instead, these events are all seen as necessary but *preliminary* to the full climax of the Resurrection, in which all that has come before reaches fulfilment and fruition. Pascha (Easter) is the primary act that fulfils the purpose of Christ's ministry on earth—to defeat death by dying and to purify and exalt humanity by voluntarily assuming and overcoming human frailty. This is succinctly summarized by the Paschal Troparion, sung repeatedly during Pascha until the Apodosis of Pascha (which is the day before Ascension):

English

Christ is risen from the dead,
Trampling down death by death,
And upon those in the tombs
Bestowing life!

Greek

§Á¹ÄÄ¿Ä ±½ÄÄ· µº ½µºÁ¿½,
,±½¬Ä¿, ¬½±Ä¿½ Ä±Ä®Ä±Ä,
º±¹ Ä¿ÄÄ µ½ Ä¿ÄÄ ¼½®¼±Ä¹,
¶É½ Ç±¹Ä¬¼µ½¿Ä!

Transliterations

Christos anesti ek nekron,
Thanato thanaton patisas,
Kai tis en tis mnimasi
Zo-in charisamenos!

Church Slavonic*

%@WAB>AJ 2>A:@5A5 87J 5@B2KEJ,
!5@BWN A5@BL ?>?@02J,
AyIK 3@>1cEJ
682>BJ 0@>202J!

Transliterations

Christos voskrese iz mertvich,

Smertiu smert poprav,

I soushchim vo grobyech

Zhivot darovav!

*This language is not well-supported on many systems, so it may not appear as intended here.

Celebration of the holiday begins with the "anti-celebration" of Great Lent. In addition to fasting, almsgiving, and prayer, Orthodox are supposed to reduce all entertainment and non-essential activity, gradually eliminating them until Holy Friday. Traditionally, on the evening of Holy Saturday, the Midnight Office is celebrated shortly after 11:00 pm. At its completion all light in the church building is extinguished. A new flame is struck in the altar, or the priest lights his candle from a perpetual lamp kept burning there, and he then lights candles held by deacons or other assistants, who then go to light candles held by the congregation. Entirely lit by candle, the priest and congregation process around the church building, re-entering ideally at the stroke of midnight, whereupon Matins begins immediately followed by the Paschal Hours and then the Divine Liturgy. Immediately after the Liturgy it is customary for the congregation to share a meal, essentially an agape dinner (albeit at 2.00 am or later!)

The day after, Easter Sunday proper, there is no liturgy, since the liturgy for that day has already been celebrated. Instead, in the afternoon, it is often traditional to hold "Agape vespers". In this service, it has become customary during the last few centuries for the priest and members of the congregation to read a portion of the Gospel of John (20:19–25 or 19–31) in as many languages as they can manage.

For the remainder of the week (known as "Bright Week"), all fasting is prohibited, and the customary greeting is "Christ is risen!", to be responded with "Truly He is risen!" (See also [Pascha greeting](#))

Non-religious Easter traditions

As with many other Christian dates, the celebration of Easter extends beyond the church. Since its origins, it has been a time of celebration and feasting. Today it is commercially important, seeing wide sales of [greeting cards](#) and confectionery such as chocolate [Easter eggs](#), marshmallow bunnies, Peeps, and jelly beans.

Despite the religious preeminence of Easter, in many traditionally Christian countries Christmas is now a more prominent event in the calendar year, being unrivaled as a festive season, commercial opportunity, and time of family gathering — even for those of no or only nominal faith. Easter's relatively modest secular observances place it a distant second or third among the less religiously inclined where Christmas is so prominent.

North America

In the United States and Canada, the Easter holiday has been partially secularized, so that some North American families participate only in the attendant revelry, central to which is decorating [Easter eggs](#) on Saturday evening and hunting for them Sunday morning, by which time they have been mysteriously hidden all over the house and garden. According to the children's stories, the eggs were hidden overnight and other treats delivered by the [Easter Bunny](#) in an Easter basket which children find waiting for them when they wake up. The Easter Bunny's motives for doing this are seldom clarified. Many families in North America will attend Sunday Mass in the morning and then participate in a feast or party in the afternoon.

Scandinavia

In Norway, in addition to skiing in the mountains and painting eggs for decorating, it is tradition to solve murders at Easter. All the major television channels show crime and detective stories (such as *Poirot*), magazines print stories where the readers can try to figure out who did it, and many new books are published. Even the milk cartons change to have murder stories on their sides. Another tradition is Yahtzee games.

Central Europe

In the Czech Republic and Slovakia, a tradition of whipping is carried out on [Easter Monday](#). In the morning, males whip females with a special handmade whip called *pomlázka* (in Czech) or *korbá* (in Slovak). The pomlázka/korbá consists of eight, twelve or even twenty-four withies (willow rods) and is usually from half a meter to two meters long and decorated with coloured ribbons at the end. It must be mentioned that while whipping can be painful, the purpose is not to cause suffering. Rather, the purpose is for males to exhibit their attraction to females; unvisited females can even feel offended. The whipped female gives a coloured [egg](#) to the male as a sign of her thanks and forgiveness. A legend says that females should be whipped in order to keep their health and fertility during whole next year. In some regions the females can get revenge in the afternoon when they can pour a bucket of cold water on any male. The habit slightly varies across the Czech Republic. A similar tradition existed in Poland (where it is called Dyngus Day), but it is now little more than an all-day waterfight.

In Hungary (where it is called Ducking Monday), perfume or perfumed water is often sprinkled in exchange for an [Easter egg](#).

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Easter Bread

In many European countries, there are various traditions surrounding the use of **bread** during the [Easter](#) holiday.

Italy

In Sardinia, Italy, bread is apart of a wide social context. It is the most important food in Sardinia, as well as all over Italy and the Mediterranean. "Bread is a nexus of economic, political, aesthetic, social, symbolic, and health concerns" (Counihan, p.29). Bread is symbolic for life. A peasant proverb mentions, "Chie hat pane mai non morit - one who has bread never dies" (Counihan, p.29). The Easter Holiday is one where bread brings itself into the symbolic realm. Bread is significant for religious purposes. Luisa Fois described bread in her life after she was married and for the Easter holiday. The bread was made into a cross to represent the crucifixion of Jesus Christ. Since they were married, they needed to eat it together. They would share their lives now, and they must share their "cross" together (their life's burden) as well. "Bread was a product of their union, and its shared consumption reaffirmed their interdependence" (Counihan, p.30). From this we gather than bread also displays a message, rather than being an item purely for consumption and nutritional purposes. Two kinds of Easter Bread are described in Counihans article. One contained two points, and an egg covered with a cross. "The egg and the points that recall birds in flight speak of fertility, sexuality, and procreation - basic themes in Easter and its pagan precursors" (Counihan, p.41). The second bread was designed to have no overall shape, but was rather baked to encircle an egg, with the initials "BP" put on it. The initials BP stand for Buona Pasqua or Happy Easter. "Letters rather than forms express meaning. Letters are symbolic of civilization and ... meaning" (Counihan, p.41).

Sources

- Counihan, Carole. The Anthropology of Food and Body: Gender, Meaning, and Power. New York: Routledge, 1999.

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Babka

Babka is a sweet spongy yeast cake that is traditionally baked for [Easter](#) Sunday. Babka originated in Eastern Europe and was introduced to North America by early immigrants. Traditional babka has some type of fruit filling, especially raisins, and is glazed with a fruit flavored icing, sometimes with rum added. Modern babka may be chocolate or have a cheese filling.

Despite its Christian associations, babka is also popular among Jews, particularly those with family origins in Eastern Europe.

Babka was a plot point in episode 77 of Seinfeld, in which the main characters try to buy a chocolate babka for a dinner party but have to settle for a cinnamon one instead. They argue with the couple who purchased the last chocolate babka, before realising they are all attending the same dinner party.

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Hot Cross Bun

A **hot cross bun** is a type of sweet spiced bun made with currants and leavened with yeast. It has a cross on the top which might be made in a variety of ways: it could be pastry, made from a simple flour and water mixture, cut from rice paper and glazed onto the bun, or simply cut into the bun itself.

In many historically Christian countries, the buns are traditionally eaten on Good Friday, with the cross standing as a symbol of Christ. They are believed by some to pre-date Christianity, however, being used in rituals in paganism, though there is no original source and the first recorded use of the phrase is not until 1733. Another urban myth is that the Christian church in England attempted to ban them, but they were too popular, and instead Elizabeth I passed a law permitting their consumption, but only on particular religious occasions such as Easter and Christmas.

In Australia recently a chocolate version of the bun has become popular. They generally contain the same mixture of spices but cocoa is added to the dough and chocolate chips are used instead of currants. This is most likely due to the close association between [Easter](#) and chocolate.

Around Easter 2003, the *Daily Telegraph* among other newspapers, reported that several local authorities in England (in particular Tower Hamlets Borough Council) had banned schools serving hot cross buns on the grounds of political correctness, believing the symbol of the cross could be offensive to non-Christians. This step was widely condemned, most vocally by Ann Widdecombe. As one of the cited councils, that of the City of York, issued a statement making clear that while the buns were not being served, this was for "no particular reason", and accusing the newspaper's reporter of bad faith, the veracity of the entire report was questioned.

The Old Bunn House in Pimlico, London is mentioned by Swift in his *Journal to Stella* (1712) was a favorite of both George II and George III. This house, while quite a popular establishment in the 19th century, no longer stands.

Music

"Hot cross buns" is also a simple song for teaching basic notes for learning various instruments.

The song goes: "Hot cross buns, Hot cross buns, one a penny, two a penny, hot cross buns, If you have no daughters, give them to your sons, Hot Cross Buns, Hot Cross Buns"

The alternative lyrics are,
 "Hot cross buns, One a penny buns, One a penny, Two a penny, Hot cross buns.
 Fresh, sweet buns, Come and buy my buns, One a penny, Two a penny, Fresh, sweet buns.
 Nice, light buns, Buy my currant buns, Come and try them, Then you'll buy them, Nice,
 light buns"

Simnel Cake

Simnel cake is a fruit cake, similar to a Christmas cake, covered in marzipan eaten at [Easter](#) in England. On the top of the cake around the edge are eleven marzipan balls to represent the true apostles of Jesus; Judas is omitted.

The cake is made from rich ingredients: white flour, fragrant spices, dried fruits and peel.

Simnel cakes had been known from mediaeval times, it was originally a Mothering Sunday tradition. The word *simnel* probably derived from the latin word *simila*, meaning fine, wheaten flour with which the cakes were made.

Different towns had their own recipes and shapes of the Simnel cake. Bury, Devizes and Shrewsbury produced large numbers to their own recipes, but it is the Shrewsbury version that became most popular and well known.

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Tsoureki

Tsoureki, (Greek: τσουρέκι), also known as Lambropsomo, (Greek: λειψόσμος), is a sweet bread which is a traditional Greek cuisine and Cypriot cuisine specialty for Easter, (Greek: ἡ ἑορτή-Πάσχα, meaning passover), with a red-dyed egg baked into the top. Similar rich brioche-like breads (often braided) are known by various different Greek names that represent three major holidays for Greeks: [Easter](#), Christmas and New Year's. During Christmas its called Christopsomo, (Greek: χριστοψόμος), which means Christ's Bread. For New Year's it is known as **Vasilopita**, Greek: βασιλόπιτα, (also spelled Basilopita, Vasilopitta, or Vasilopeta), the traditional cutting of the Basilopita is to celebrate the coming of the New Year.

Such rich brioche-like breads are also traditional in many other countries, such as Hungary, the Czech Republic; known as çörek in Turkish cuisine; badnji kruh in Croatian cuisine; colomba di pasquain in the Portugese cuisine; choreg in Armenian cuisine; kulich in Russian cuisine; anise in Italian cuisine and Challah in Jewish cuisine.

Tsoureki/Lambropsomo: Easter Bread

τσουρέκι / λειψόσμος: symbolizing the resurrection of Christ. Tsoureki is the Greek word for its Turkish derived word which means "that which is kneaded". The Greek word

Lambropsomo is a combination of two words: **lambro** (Greek: »±¼²Á¿) which means "bright light"; and **psomo** (Greek: È¿¼¿) which means bread: lambropsomo translates to **shining-bread** or the **epiphany-bread**, representing the light given to Christians by Christ's resurrection and the passing over from what we are to what Rison Lord wants us to be: "partakers of divine nature". This braided bread can be shaped either into a circle or into two large braids and sprinkled with sesame seeds. It is adorned with beautiful red [Easter eggs](#) and sometimes red rosebuds for decorations. The Easter eggs are dyed deep red to represent the blood of Christ, the eggs also represent new life and springtime. It is traditionally eaten during the Resurrection Meal. After 40 days of fasting - as is dictated by the Greek Orthodox Church (but rarely followed as strictly by the general population any longer) - the Easter feast has to begin slowly, with a light meal after the midnight liturgy on Saturday night. The fast is generally broken with magiritsa, an offal-based soup flavored with avgolemono sauce; tsoureki, the fluffy, egg-laden Easter bread, salad and a bowl of red dyed eggs. Greeks have a custom when it comes to the eggs: they crack them one-to-one. Whosever egg remains in tact, supposedly has good luck in the ensuing year.

This bread recipe was traditionally prepared with an essence drawn from the seeds of Mediterranean wild cherries, called makhlepi, (Greek: ¼±Ç»À¹), which makes the kitchen smell delicious. The kernels of the makhlepi cherry spice are loved for specialties like tsoureki, but some people at times may elect to prepare this beautiful bread without the seed essence. Besides mahaleb kernels, the bread can be flavoured with mastic, the resin from Pistacia lentiscus var; chia which is used only in Greek cuisine. In more recent years, vanilla-scented tsoureki has also become quite popular. Sometime tsoureki is used as gifts for special occasion, for instance, it can be given as an [Easter](#) gift from children to their godparents.

Christopsomo: Christmas Bread

§Á¹ÃÀÈÈ¼¿: is a Greek bread decorated with an early form of the Christian cross with ends that split and curl into circles. Sometimes initials, birth dates and ages are added to celebrate all occasions. It is a rich, round loaf scented with wine soaked figs, anise, orange and it sometimes contains mastihi, a dried pine resin. The bread is sometimes served with honey on Christmas eve. Families leave pieces of bread on the table believing that Christ will come and eat them during the night.

During the 40 days of fasting, special loaves of Christopsomo, which translates to *Christ's Bread*, are prepared for the meals. The loaves are round and decorated with a cross, which people make symbols shaped in dough. It is considered a sacred tradition in Greek Orthodox homes, and the care with which it is made is said to ensure the well-being of the home in the year to come. Only the purest and most expensive ingredients are used. The bread is often decorated with pieces of dough formed into representations of the family's life. Traditionally on Christmas Eve every household would bake a Christopsomo and then decorated with engravings on the crust that represent aspects of the family's life and profession.

In earlier times, Greek cooks baked large quantities of bread to last for 10-15 days, so baking just one or two loaves of Christopsomo the night before Christmas had special significance. The cook would start by crossing him/herself before starting the preparations, making this Christmas bread, which still is - considered by many to be a sacred task and great

care is taken in its preparation. Raisins, nuts, cinnamon, cloves, and nutmeg are just a few of the taste treats that some recipes use for this traditional loaf.

Vasilopita: New Year's Bread

ἡ ἑορτή: On New Year's Day families cut the Vassilopitta to bless the house and bring good luck for the new year. A coin is wrapped and hidden in the bread by slipping it into the bottom before serving. A piece of cake is sliced for each member of the family and any visitors present at the time, in order of age. Pieces are also sliced for the Church, the poor, and the Kallikantzaroi, (Greek: ἡ ἑορτή ἡ ἑορτή ἡ ἑορτή), commonly translated as goblins. [1]

The word Vasilopita is compound by the Greek word for bread and the name **Basil** (Greek: ἡ ἑορτή; Vasili) ; the word ἡ ἑορτή ἡ ἑορτή means the *sweet bread of Basil*, dedicated to Saint Basil, the first person in human history to establish an orphanage for little children. He also founded the first Christian hospital in the world. His fame as a Holy Man spread like wildfire throughout the Byzantine world. One of the most beautiful and inspiring traditions and customs of the Greek Orthodox Church is the observance of the Vasilopita. It is this annual family observance, together with many other traditions which joins our Orthodox Faith and heritage with the history of the Christian religion itself.

This age old tradition commenced in the 4th century, when Saint Basil the Great, who was a bishop, wanted to distribute money to the poor in his Diocese. He commissioned some women to bake sweetened bread, in which he arranged to place gold coins. Thus the families in cutting the bread to nourish themselves, were pleasantly surprised to find the coins. Saint Basil's Feast Day is observed on January 1, the beginning of the New Year and the Epiphany season known as the *Vasilopita Observance*. This original event which happened in Cappadocia of Caesarea in the last half of the 4th century, is very much alive in Greek Orthodox homes each year on January 1st. According to tradition, the Vasilopita, special sweet bread (in some areas of Greece, it takes the form of a cake) is prepared both in the Orthodox homes and in the Church community. Sweets are added to the bread which symbolize the sweetness and joy of life everlasting. It also symbolizes the hope that the New Year will be filled with the sweetness of life, liberty, health, and happiness for all who participate in the Vasilopita Observance. When the Vasilopita is prepared, a coin is usually added to the ingredients. When the bread is cut and the observance begins, the individual who receives that portion of the Pita which contains the coin is considered blessed for the year.

This tradition adds joy to the celebration at the beginning of the New Year, which everyone hopes will bring joy to all. Many Orthodox Christians enjoy the Vasilopita at home with their loved ones during the New Year celebration. The head of the family cuts the pieces of pita for all members of the family. Since Saint Basil loved the poor people, a special piece is cut for the unfortunate of the world, which symbolizes the concern for the poverty-stricken people of all nations.

Along with the feast of Saint Basil, is the observance of the civil New Year. These two observances are commemorated with the singing of the "Kalanta" (carol-type songs) which speak both of the New Year and the great bishop, Saint Basil. The Kalanta are part of the Vasilopita Cutting in each home on New Year's/Saint Basil's Day. The words stress the joy

and excitement of the New Year which brings new opportunities, the love of Christ, His miraculous Birth, His Baptism, and the compassion of the pious Saint Basil who brought so much joy and happiness to the world. They ask Saint Basil to stay a while at their home, to partake of their meal and fellowship, and to grant them "good cheer".

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Easter Bunny

The **Easter Bunny** (also known as **Spring Bunny** in the United States) is a fantasy or mythological rabbit which leaves gifts for children at [Easter](#) (or at Springtime). It originates in Western European cultures, where it however is a hare rather than a rabbit.

Early history

German Protestants wanted to retain the Catholic custom of eating colored eggs for Easter, but did not want to introduce their children to the Catholic rite of fasting. Eggs were forbidden to Catholics during the fast of Lent, which was the reason for the abundance of eggs at Easter time.

The idea of an egg-laying rabbit came to the United States in the 18th century. German immigrants in the Pennsylvania Dutch area told their children about the "Osterhase" (also: "Oschter Haws"). "Hase" means "hare", not rabbit, and in Northwest European folklore the "Easter Bunny" indeed is a hare, not a rabbit.

Only good children received gifts of colored eggs in the nests that they made in their caps and bonnets before Easter. Presumably, the Oschter Haws laid them when the children were not looking.

A hundred years later Jakob Grimm wrote of long-standing similar myths in Germany itself. Noting many related landmarks and customs, Grimm traced German legends of Ostara back to at least the 7th century.

Local traditions

According to American lore, the Easter Bunny leaves baskets of treats (including [Easter eggs](#) and assorted chocolates) on Easter morning for good children. Sometimes children leave out carrots for the Easter Bunny, which is similar to the practice of leaving milk and cookies for Santa Claus.

In Australia, rabbits are an invasive species and generally considered pests. A long-running campaign to replace the Easter Bunny with the Easter Bilby, a native marsupial, yielded moderate success. Easter Bilbies are a common and unremarked sight in many Australian stores around Easter. The Easter Bunny, however, remains considerably more recognized and well known than its bilby counterpart.

In France, the eggs are not laid by rabbits, but dropped from the sky by "les cloches de Pâques," flying church bells coming back from Rome where they spent Easter.

Mythology

The original Easter Bunny myth comes from a pagan holiday which was celebrated on the Vernal Equinox. According to Pagan legend, Ostara, the goddess of spring, turned a bird into a rabbit. The rabbit was supposedly able to fly as fast as the bird could fly, but it was still disappointed that it was a rabbit and not a bird. Ostara had pity on the creature, and one day out of every year, on the Vernal Equinox, she allowed the rabbit to lay eggs like a bird. Due to the proximity of Easter and the Vernal Equinox, converted pagans continued to associate the myth with their new holiday, and the idea has been passed down ever since.

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Easter Sepulchre

An **Easter Sepulchre** is, in church architecture, an arched recess generally in the north wall of the chancel, in which from Good Friday to [Easter](#) day were deposited the crucifix and sacred elements in commemoration of Christ's entombment and resurrection. It was generally only a wooden erection, which was placed in a recess or on a tomb. There are throughout England many fine examples in stone, some of which belong to the Decorated period, such as at Navenby and Heckington (1370) in Lincolnshire, Sibthorpe and Hawton (1370) in Nottinghamshire, Patrington in Yorkshire, Bampton in Oxfordshire, Holcombe Burnell in Devon, and Long Itchington and other churches in Warwickshire.

References

- *This article incorporates text from the Encyclopædia Britannica Eleventh Edition, a publication now in the public domain.*
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Easter Egg

Easter eggs are specially decorated eggs given out to celebrate the [Easter](#) holiday. The oldest tradition is to use dyed and painted chicken eggs, but a modern custom is to substitute eggs made from chocolate, or plastic eggs filled with candy such as jellybeans.

Candy Easter eggs can be any form of confectionery such as hollow chocolate eggs wrapped in brightly-colored foil. Some are delicately constructed of spun sugar and pastry decoration techniques. The ubiquitous jelly egg or jellybean is made from sugar-coated pectin candy. These are often hidden, supposedly by the [Easter Bunny](#), for children to find on Easter morning.

Decorated eggs are much older than Easter, and both eggs and rabbits are age-old fertility symbols. The Passover Seder service uses a hard-cooked egg flavored with salt water as a symbol both of new life and the Temple service in Jerusalem. The Jewish tradition may have come from earlier Roman Spring feasts.

Easter egg origin stories abound — one has an emperor claiming that the Resurrection was as likely as eggs turning red (see Mary Magdalene); more prosaically the Easter egg tradition may have celebrated the end of the privations of Lent. In the West, eggs were seen as "meat", which would have been forbidden during Lent. Likewise, in Eastern Christianity, both meat and dairy were prohibited during the fast, and eggs were seen as "dairy" (a foodstuff that could be taken from an animal without shedding its blood). One would have been forced to hard boil the eggs that the chickens produced so as not to waste food, and for this reason the Spanish dish hornazo (traditionally eaten on and around Easter) contains hard-boiled eggs as a primary ingredient.

Easter eggs are a widely popular symbol of new life in Poland and other Slavic countries' folk traditions. A batik-like decorating process known as pisanka produces intricate, brilliantly-colored eggs. The celebrated Fabergé workshops created exquisite jewelled Easter eggs for the Russian Imperial Court. A 27-foot (9 m) sculpture of a pisanka stands in Vegreville, Alberta.

There are many other decoration techniques and numerous traditions of giving them as a token of friendship, love or good wishes. A tradition exists in some parts of Britain (such as Scotland) of rolling painted eggs down steep hills on Easter Sunday. In the U.S., such an [Easter egg roll](#) (unrelated to an [eggroll](#)) is often done on flat ground, pushed along with a spoon. The most well-known egg roll is done at the White House. An Easter egg hunt is a common festive activity, where eggs are hidden outdoors (or indoors if in bad weather) for children to run around and find. This may also be a contest to see who can collect the most eggs.

When boiling hard-cooked eggs for Easter, a nice tan colour can be achieved by boiling the eggs with onion skin.

Deep-fried chocolate Easter eggs are sold around Easter time in Scottish fish and chips shops. The idea was invented in a northeastern Scottish takeaway as a sequel to the extremely popular deep-fried Mars Bar.

See also

- [egg decorating](#)

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Egg Decorating

Egg decorating is the art or craft of decorating eggs. Any bird egg can be facilitated in this process, but most often the larger and stronger the eggshell is, the more favoured it will be by decorators.

Goose, duck or hens' eggs are usually removed, i.e. the content of the egg is removed. The egg is sometimes sculpted, otherwise decorated in a number of different techniques.

Some eggs, like emu eggs, are so large and strong that the shells may be carved without breaking. Decorations on emu eggs take advantage of the contrast in colours between the dark green mottled outside of the shell, and the contrasting shell-underlay.

The renowned Russian artist and jeweller Peter Carl Fabergé made exquisitely decorated precious metal and gemstone eggs for the Russian Court. These Fabergé eggs resembled standard decorated eggs, but they were made from gold and precious stones.

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Egg Rolling

Egg rolling, or an **Easter egg roll** is a traditional game with [Easter eggs](#). Different nations have different versions of the game, usually done with colored eggs.

In the United States, the Easter Egg Roll has become a much-loved annual event on the White House lawn for children and their parents. The Egg Roll itself is a race, where children run in parallel lanes, pushing an egg through the grass with a long-handled spoon. Surrounding events, such as appearances by White House personalities in [Easter Bunny](#) costumes, speeches and book-reading by Cabinet secretaries, and exhibits of artistically-decorated eggs, make the day into a bigger festival.

President Hayes was the first to host the Easter Egg Roll for children on the White House. The original site was on the grounds of the United States Capitol. Congress ended the tradition after a particularly active Easter Egg Roll in 1876. At the request of several children, President Hayes brought the event to the White House in 1878.

The practice was abandoned during Franklin D. Roosevelt's presidency, and revived by Mamie Eisenhower during her husband's term in office. Mrs. Eisenhower opened the event to African American children for the first time.

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Chocolate Egg

A **chocolate egg** is a confectionery made primarily of chocolate (either solid, or hollow and possibly filled with cream or other fillings). They are most often associated in a non-religious way with [Easter](#) and the [Easter Bunny](#).

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Easter Monday

Easter Monday is a Christian holiday celebrated the next day after [Easter Sunday](#). Formerly, 'it was also celebrated as a week' , but it was reduced to a one day celebration in the 19th century. Celebration events include [egg rolling](#) competitions and dousing other people with water which, at one time, was holy water used to bless the house and food.

Official holiday

Easter Monday is an official holiday in the following countries:

Albania Andorra Anguilla Antigua and Barbuda Argentina Aruba Australia Austria Bahamas Barbados Belarus (Julian Calendar) Belgium Belize Benin Botswana British Virgin Islands Bulgaria (Julian Calendar) Burkina Faso Cameroon Canada (general holiday in Québec, loosely observed elsewhere) Cape Verde Islands Cayman Islands Central African Republic Chad Chile Cook Islands Côte d'Ivoire Croatia Czech Republic (Pomlázka) Denmark Dominica Equatorial Guinea Faroe Islands Fiji Finland France French Guiana Gabon Gambia Germany Ghana Gibraltar Greenland Grenada Guadeloupe Guatemala Guinea Guyana Hong Kong Hungary Iceland Ireland Isle of Man Italy Jamaica Kenya Kiribati Latvia Lebanon Lesotho Liechtenstein Lithuania Luxembourg Malawi Martinique Moldova (Julian Calendar) Monaco Montserrat Namibia Nauru Netherlands Netherlands Antilles New Caledonia New Zealand Niger Nigeria Niue Norway Papua New Guinea Poland Romania (Julian Calendar) Rwanda Senegal Serbia and Montenegro (Julian Calendar) Seychelles Slovakia Slovenia Solomon Islands South Africa (Family Day)[1] Spain Sweden Switzerland St. Kitts and Nevis St. Lucia St. Pierre and Miquelon Saint Vincent and the Grenadines Suriname Swaziland Switzerland Tanzania Trinidad and Tobago Turks and Caicos Islands Tuvalu Uganda Ukraine United Kingdom(except Scotland) U.S. Virgin Islands Vanuatu Western Samoa Zambia Zimbabwe

Easter Monday is also celebrated in the one U.S. state of North Carolina.

Traditions

Dyngus Day or **Wet Monday** (Polish **Zmigus-dyngus**, **lany poniedziałek** or **Oblewania**) is the name for **Easter Monday** in Poland. In the Czech Republic it is called **Velikonocni Pondeli** or **Pomlázka**, as the whip-type being used.

Both countries practice a peculiar custom on this day. Traditionally, boys will awaken girls early in the morning and douse them with water and strike them about the legs with long thin twigs made from willow, birch or decorated tree branches (palmy wielkanocne). This practice is possibly connected to a pre-Christian, pagan fertility rite, that seems in line with the Ancient Roman Lupercalia, although the earliest documented records of Dyngus Day in Poland are from 15th century, almost half a millennium after Poland adopted Christianity.

Early in the Polish evolution of the tradition, the Dyngus custom was clearly differentiated from Zmigus: Dyngus was the exchange of gifts (usually eggs, often decorated like pisankas), under the threat of water splashing if one party did not have any eggs ready, while Zmigus (from *Zmiga*, to whoosh, ie make a whipping noise) referred to the striking.

Later the focus shifted to the courting aspect of the ritual, and young unmarried girls were the only acceptable targets. A boy would sneak into the bedroom of the particular girl he fancied and awaken her by completely drenching her with multiple buckets of water. Politics played an important role in proceedings, and often the boy would get access to the house only by arrangement with the girl's mother.

Throughout the day girls would find themselves the victims of drenchings and leg-whippings, and a daughter who wasn't targeted for such activities was generally considered to be *beznadziejna* (hopeless) in this very coupling-oriented environment.

Most recently, the tradition has changed to become entirely water-focused, and the Zmigus part is almost forgotten. It is quite common for girls to attack boys just as fiercely as the boys traditionally attacked the girls. With much of Poland's population residing in tall apartment buildings, high balconies are favourite hiding places for young people who gleefully empty entire buckets of water onto randomly selected passers-by.

In the Czech Republic, instead of splashing water, a special handmade whip called *pomlázka* is used on females in the morning. In the afternoon, females douse males with cold water.

In the United States, Dyngus Day celebrations are widespread and popular in Buffalo, New York and South Bend, Indiana. In Buffalo's eastern suburbs, Dyngus Day is celebrated with a level of enthusiasm that rivals St. Patrick's Day. In South Bend, the day is often used to launch the year's political campaign - often from within a local pub, where buying drinks is favored over handshaking.

- For Easter Monday in Hungary, perfume or perfumed-water is used. The girls would reward the boys who sprinkle with coins or [Easter eggs](#).
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Easter Triduum

Easter Triduum (or **Paschal Triduum**) is a term used by some Christian churches, particularly the Roman Catholic Church, to denote, collectively, the last three days before [Easter](#) Sunday.

The term was first used for this purpose at the Second Vatican Council, whose revised liturgical calendar set the final three days of Holy Week apart from Lent proper. Among other things, the change meant that purple vestments would henceforth no longer be used on Maundy Thursday, Good Friday and Holy Saturday, with the color being changed to white on Holy Thursday and Holy Saturday and to red on Good Friday in commemoration of the crucifixion (the color for Palm Sunday was concomitantly changed from purple to red). In addition, no elective Masses (such as weddings or funerals) could be solemnized on these three days (prior to the reforms of the Second Vatican Council weddings were prohibited throughout the entire season of Lent and certain other periods as well).

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Easter Vigil

The **Easter Vigil**, also called the **Great Vigil of Easter**, is a service held in many Christian churches as the official celebration of the Resurrection of Jesus. Historically, this is the preferred service for people to be baptized. It is held on the night of Holy Saturday. In the Roman Catholic Church, the Easter Vigil includes the first use of the word alleluia since the beginning of Lent and is the most important Mass of the liturgical year as well as the first Eucharist of [Easter](#). In Eastern Orthodoxy its Divine Liturgy is held to be the brightest of all of them and is reflected to a degree in all the others. The Easter Vigil has gained similar regard in many of the churches of the Anglican Communion.

Roman Catholicism

In the Roman Catholic tradition the service normally consists of four parts:

1. The Service of Light
2. The Liturgy of the Word
3. Christian Initiation, or the Renewal of Baptismal Vows
4. The Holy Eucharist

Most parishes do not begin the service until after sundown on Holy Saturday. The service begins in the darkness, often in a place other than the nave, such as a side chapel, or perhaps outdoors. A new fire is lit and blessed, and the Paschal candle, symbolizing the Light of Christ, is lit from the fire. All baptised Christians (those who have received the "Light of Christ") receive candles, the congregation processes to the nave and their candles are lit from the new fire which is passed from one member of the congregation to another forward through the church. The deacon, or the priest if there is no deacon, carries the Paschal Candle at the head of the procession and at three points stops and chants either "Light of Christ" or "Christ our Light," to which the people respond "Thanks be to God."

Once the procession concludes, the deacon chants the Exultet, and, the church remaining lit only by the people's candles and the Paschal candle, the people take their seats for the Liturgy of the Word, which consists of between two and ten readings from the Hebrew Scriptures, detailing the history of the People of God and in particular the story of the Exodus from bondage in Egypt into the Holy Land, which is the Old Testament antetype of the Easter story. After these readings conclude, a fanfare may sound on the organ and additional musical instruments and the Gloria in Excelsis Deo is sung for the first time since the beginning of Lent. During this outburst of musical jubilation the congregation's candles are extinguished, the church lights are turned on, and bells rung while the church's decorative furnishings — altar frontals, the reredos, lectern hangings, processional banners, statues and paintings — which had been stripped or covered during Holy Week, are ceremonially replaced and unveiled and flowers are placed on altars and elsewhere. Members of the congregation may have been encouraged to bring flowers which are also brought forward and placed about the sanctuary and side altars. A reading from the Epistle to the Romans is proclaimed. The Alleluia is sung, the Gospel follows, along with a homily.

After the conclusion of the Liturgy of the Word, any catechumens or candidates for full communion are initiated into the church, by baptism, confirmation, respectively. After the

baptisms, while the newly baptised are being clothed in white baptismal garments, the congregation renews their baptismal vows. Then all adults baptised at the Easter Vigil, and all adult candidates for full communion are confirmed by the priest celebrant (rather than by the Diocesan Bishop, as in the case of children). The general intercessions follow.

Following the confirmations, the Liturgy of the Eucharist continues as usual.

Eastern Orthodoxy

In the Eastern Orthodox Church the service runs as follows with some minor local variations:

1. The Midnight Office is served on Holy Saturday shortly before midnight.
2. All the lights in the church are extinguished. A new fire is struck in the altar and distributed to the people. All the clergy and the people exit the church and process three times around it while singing a hymn.
3. Before the front doors of the church, ideally at the stroke of midnight, the chief celebrant gives the exclamation for the beginning of Matins. The clergy followed by the people sing the Paschal troparion and the [Paschal greeting](#) "Christ is risen!" "Truly He is risen!" is exchanged for the first time. To the singing of the troparion, everyone enters the church.
4. The rest of Matins is celebrated according to special Paschal rubrics.
5. The Paschal Hours are sung.
6. The Divine Liturgy of St. John Chrysostom is celebrated as usual, but with special features in commemoration of the feast.

The candles lit near the beginning are held by the people throughout the entire service, just as is done by the newly baptized. At some convenient moment, normally following Matins, the Easter Homily of St. John Chrysostom is proclaimed. Following the dismissal of the Divine Liturgy blessed eggs dyed red are usually distributed to the people for the breaking of the fast, and baskets of food for the feast that follows are blessed with holy water. The service is generally finished by about 3:00 a.m.

Oriental Orthodoxy

In the Indian Orthodox Church the Vigil begins in the evening after the service on Good Friday. The faithful spend time in the church reading from the scriptures and singing hymns.

Traditionally, the principal service which corresponds to the Easter Vigil in Eastern and Western rites would be conducted in the early hours of the morning, typically at around 3 a.m. on Sunday. It is still the case in many parts of Kerala, the southern state in India where Christianity is believed to have been brought by St Thomas the Apostle in the first century. In many cities, however, the service is conducted after 6:00 p.m. on Saturday; this is also the case for practical reasons in former Christian lands of the Oriental Orthodox rite which now have Muslim majorities.

Easter marks the change in the set of prayers said and sung before the Eucharist. From Easter to the Feast of the Cross on September 14, the prayers follow the Liturgy of Easter.

Traditionally the Prayers of the Night and Midnight hours are said. Then follows the most dramatic moment in the service, the Announcement, when all the lights in the church are

extinguished other than from the Altar candles and those held by those serving at the Altar. The Veil separating the sanctuary from the congregation is drawn aside. The chief celebrant stands in the centre of the sanctuary, holding a cross covered in a red embroidered cloth. This is the cross which has been used in the Good Friday service for the procession commemorating the Carrying of the Cross to Calvary and then ritually embalmed and buried in a small coffin-shaped box behind the Altar, to commemorate the Burial. The chief celebrant is flanked by the altar-servers, holding candles and hand-bells. In a loud voice, the chief celebrant announces to the congregation, "Dearly beloved, I bring you all news of great joy. Our Lord Jesus Christ has resurrected from the dead and defeated His enemies." Amid the ringing of the hand-bells and church-bells, the congregation responds, "Truly, we believe that He is risen!" This is done three times.

The Easter Procession follows, in which the entire congregation, holding lighted candles, participates with the celebrants and the altar servers. The cross, covered in the red veil, used in the Announcement, is carried in procession around the church. The hymn sung during the procession describes Christ's answer to Mary Magdalene, when she sees him at the tomb and mistakes him for the gardener:

O Mary! I am the Gardener truly,
I am the One, Who established Paradise.
I am the One Who was killed,
I am the One Who entered the grave.
Touch Me not, for I have not ascended to the Father.
That I have gloriously arisen from that grave,
Give thou this good news to the disciples.

Following this, the chief celebrant "celebrates" the Cross, by blessing the four directions while the Trisagion is said.

The chief celebrant gives the Kiss of Peace, commemorating Christ's wishing peace on the Apostles. This is passed on to the congregation. On this day alone the Kiss of Peace is given twice.

Prayers of the Morning hours follow, and the Holy Qurbana is then conducted as usual.

Since Easter also marks the end of the Great 50-day Lent the Service of Reconciliation (Shubhkono) is also held on this day. Special prayers are said.

At the end of the service, instead of the normal touching by the Chief Celebrant's hand of the foreheads of each member of the congregation in blessing, the Easter Cross is used.

From Easter to the Feast of Ascension, the Easter Cross is moved from the centre of the church to a stand inside the sanctuary. This stand, called Golgotha, is itself shaped as a large cross. The Easter Cross is set on its head and the whole structure looks like a Patriarchal Cross. It had been set up in mid-Lent in the centre of the church and the faithful would kiss the cloth covering it while entering and leaving the church.

Anglican Communion

Although the Easter Vigil is not universal in the Anglican Communion, its use has become far more common in recent decades. Formerly it was only common in parishes in the Anglo-Catholic tradition.

The service follows more or less the same form as in the Roman Catholic Church though normally with considerably more music. The current version of the Book of Common Prayer used by the Episcopal Church in the United States of America, for example, begins the service similarly to the description of the Roman Catholic service above, with some differences in names and custom. For example, the lessons from the Hebrew Scriptures number between three and nine.

The traditions differ mainly in that the service of baptism is held immediately after the reading of the lessons. Traditionally, adults who have not yet been baptised are baptised at this service, although children may be as well. Confirmations occur only when the bishop is present, because, in the Anglican tradition, only a bishop may administer confirmation.

After the service of baptism, the celebrant announces the ancient Easter acclamation "Alleluia! Christ is risen!" to which the people respond "The Lord is risen indeed! Alleluia!" The Gloria in Excelsis, Te Deum or Pascha Nostrum is then sung.

The service of the Holy Eucharist then continues as usual.

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Holy Fire

The **Holy Fire** (Greek "Ἁγία Ἑστία", "Holy Light") is believed by Orthodox Christians to be a miracle that occurs every year at the Church of the Holy Sepulchre in Jerusalem on Holy Saturday, the day preceding Orthodox [Easter](#). It is the longest attested annual miracle in the Christian world. The ceremony is broadcast live in Greece, Russia and other Orthodox countries.

The ceremony begins at noon when the Orthodox Patriarch of Jerusalem or another Orthodox Archbishop recites a specific prayer. The congregants will then chant "Lord, have mercy" (Kyrie eleison in Greek) until the Holy Fire descends on a lamp of olive oil held by the patriarch while he is alone in the tomb chamber of Jesus. The patriarch will then reveal himself from the tomb chamber and recite some prayers and light either 33 or 12 candles and distribute them to the congregants.

The fire is also said to spontaneously ignite other lamps and candles around the church. The only claimed video documentation of this "spontaneous ignition" is a handycam recording so jittery that whatever it is recording cannot be clearly distinguished. Pilgrims claim the Holy Fire will not burn their hair, faces, etc. in the first 33 minutes after it is ignited, provided they are genuine Orthodox believers. Before entering the Lord's Tomb, the patriarch is examined by Israeli authorities to prove that he does not carry technical means to light the fire.

The Holy Fire is first mentioned in the documents dating from the 4th century. A detailed description of the supposed miracle is contained in the travelogue of the Russian hegumen Daniil who was present at the ceremony in 1106. Daniel mentions a blue incandescence descending from the dome to the edicola where the patriarch awaits the holy fire. Some claim to have witnessed this incandescence in modern times.

During the many centuries of the supposed miracle's history, the holy fire is said not to have descended only on certain occasions, usually when heterodox priests attempted to obtain it. According to the tradition, in 1099, for example, the failure of Crusaders to obtain the fire led to street riots in Jerusalem. It is also claimed that in 1579, the Armenian patriarch prayed day and night in order to obtain the holy fire, but the lightning miraculously struck a column near the entrance and lit a candle held by the Orthodox patriarch standing nearby. Upon entering the temple, the Orthodox Christians would embrace this column, which bears marks and a large crack which they attribute to the lightning-bolt.

In 2005, in the midst of a host of scandals, which would ultimately bring his ouster from the throne, Jerusalem Patriarch Irenaios shocked the public when he berated those who were skeptical concerning the "Holy Fire" miracle as "vermin".

Criticism

Skeptics question these claims, citing observations that at least some pilgrims withstand the fire only for very brief, and perfectly normal periods of time, as could be achieved with any fire; not only do those observed not expose their flesh to the fire for any appreciable period of time, they also frequently switch hands or move through the fire rapidly. In 2001, live in Greek television, a professor that follows the ancient greek faith in the 12 Olympian

Gods (ἱερείαι), dipped 3 candles in phosphorus which were lit after approx. 40 minutes, all by themselves just like the Holy Fire does. Those who were present could touch the fire without getting hurt. Phosphorus was also used by Persian "wizards" in the early fifth century BC, in a similar way it is used by the Eastern Orthodox Patriarch of Jerusalem to light the Holy Fire.

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- Auxentios of Photiki, *The Paschal Fire in Jerusalem: A Study of the Rite of the Holy Fire in the Church of the Holy Sepulchre*, 3rd edition, (St John Chrysostom Press, 1999), ISBN 0963469207

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Paschal Greeting

The **Paschal greeting** is an [Easter](#) custom among both Eastern Orthodox and Oriental Orthodox Christians. Instead of "hello" or its equivalent, one is to greet another person with "Christ is Risen!", and the response is "Truly He is Risen!". In practice, this custom is restricted to address to people that one already knows are Orthodox.

In some cultures, e.g., in Russia, it was also customary to exchange a triple kiss after the greeting: one cheek, another cheek, lips.

It is not uncommon for Orthodox Christians to compile lists of the greeting as it is used around the world, as an act of Orthodox unity across languages and cultures.

Similar responses are also used in the liturgies of other Christian churches, but not so much as general greetings.

The Paschal greeting around the world

- Indo-European languages
 - Germanic languages
 - West Germanic languages
 - Anglic languages
 - English - Christ is Risen! Truly He is Risen! *or* Christ is Risen! He is Risen indeed!
 - Old English - Crist aras! Crist soðhlice aras! (Lit: Christ arose! Christ surely arose!)
 - Middle English - Crist is arisen! Arisen he sothe!
 - Iyadic Patwa - Krestos a uprisin! Seen, him a uprisin fe tru!
 - Frisian - Kristus is opstien! Wis is er opstien!
 - High Germanic languages
 - German - Christus ist auferstanden! Er ist wahrhaftig auferstanden!
 - Yiddish - Der Meschiache undzer iz geshtanen! Avade er iz ufgeshtanen!
 - Low Germanic languages
 - Dutch - Christus is opgestaan! Hij is waarlijk opgestaan!
 - Afrikaans - Kristus het opgestaan! Hom het waarlik opgestaan!
 - North Germanic languages
 - Danish - Kristus er opstanden! Sandelig Han er Opstanden!
 - Icelandic - Kristur er upprisinn! Hann er vissulega upprisinn!
 - Norwegian - Kristus er oppstanden! Han er sannelig oppstanden!
 - Swedish - Kristus är uppstånden! Ja, Han är verkligan uppstånden!
 - Italic languages
 - Latin - Christus surrexit! Surrexit vere!
 - Romance languages
 - Italian - Cristo è risorto! È veramente risorto!
 - Catalan - Crist ha ressuscitat! Veritablement ha ressuscitat!

- French - Le Christ est ressuscité! Vraiment Il est ressuscité!
- Portuguese - Cristo ressuscitou! Verdadeiramente ressuscitou!
- Romanian - Hristos a înviat! Adevrat c-a înviat!
- Spanish - Cristo ha resucitado! Verdaderamente, ha resucitado!
- Slavic languages
 - Church Slavonic - %@iAB>AJ >A:@5A5! >8AB8=C >A:@5A5! (Christos Voskrese! Voistinu Voskrese!)
 - East
 - Russian - %@8AB>A >A:@5A! >8AB8=C >A:@5A! (Christos Voskrese! Voistinu Voskrese!)
 - Belarusian - %@KAB>A C20A:@>A! !0?@0^4K ^20A:@>A! (Khrystos Uvaskros! Saprawdy Wvaskros!)
 - Ukrainian - %@8AB>A >A:@5A5! >VAB8=C >A:@5A5! (Christos Voskrese! Voistinu Voskrese!)
 - South
 - Bulgarian - %@8AB>A >7:@5A5! >8AB8=0 >7:@5A5! (Christos Vozkrese! Voistina Vozkrese!)
 - Serbian - %@8AB>A >A:@5A5! 08AB8=C >A:@5A5! (Christos Voskrese! Vaistinu Voskrese!)
 - West
 - Czech - Kristus Vstal A Mrtvych! Opravdi Vstoupil!
 - Slovak - Christos vstal zmŮtvych! Skuto ne vstal!
 - Polish - Chrystus ZmartwychwstaB! Prawdziwie ZmartwychwstaB!
- Baltic languages
 - Lithuanian - Kristus prisikl! Tikrai prisikl!
- Celtic languages
 - Goidelic languages
 - Old Irish - Asréracht Críst! Asréracht Hé-som co dearb!
 - Irish - Tá Críost éirithe! Go deimhin, tá sé éirithe!
 - Manx - Taw Creest Ereen! Taw Shay Ereen Guhdyne!
 - Scottish - Tha Crìosd air èiridh! Gu dearbh, tha e air èiridh!
 - Brythonic languages
 - Breton - Dassoret eo Krist! E wirionez dassoret eo!
 - Welsh - Atgyfododd Crist! Yn wir atgyfododd!
- Indo-Iranian languages
 - Indic languages
 - Sanskrit - (Kristo'pastitaha! Satvam Upastitaha!)
 - Southern Zone
 - Marathi - (Yeshu Khrist uthla ahe! Kharokhar uthla ahe!)
- Albanian (Tosk) - Krishti u ngjall! Vërtet u ngjall!
- Armenian - TԷk}x} uaԷea, k te|elx\ UԷpveal g uauvx,ik,vv TԷk}x}k\ (Christos harjav i merelotz! Orhniale harutjun Christosi! -- Christ is risen! Blessed is the resurrection of Christ!)
- Greek - Ὁ Χριστὸς ἠγέρθη! (Christos Anesti! Aleithos Anesti!)

- Altaic languages
 - Turkish - isa dirildi! hakikaten dirildi!
- Austronesian languages
 - Malayo-Polynesian
 - Western
 - Chamorro - La'la'i i Kristo! Magahet na luma'la' i Kristo!
 - Filipino - Si Cristo ay nabuhay! Siya nga ay nabuhay!
 - Indonesian - Krístus télah Bangkit! Benár día télah Bángkit!
 - Central-Eastern
 - Carolinian - Lios a melau sefal! Meipung, a mahan sefal!
 - Hawaiian - Ua ala hou 'o kristo! Ua ala 'i 'o no 'oia!
- Basque - Cristo Berbistua! Benatan Berbistua!
- Dravidian languages
 - Malayalam - (Christu uyirthezhunnettu! Theerchayayum uyirthezhunnettu!)
- Eskimo-Aleut languages
 - Aleut - Kristus aq ungwektaq! Pichinuq ungwektaq!
 - Yupik - Xris-tusaq Ung-uixtuq! Iluumun Ung-uixtuq!
- Japanese - Īê¹È¹©;Ÿk©; (Harisutosu fukkatsu! Jitsu ni fukkatsu!)
- Korean - (Kristo Gesso! Buhar ha sho Nay!)
- Na-Dené languages
 - Athabaskan languages
 - Navajo - Christ daaztsáádée' náádiidzáá! T'áá aaníí, daaztsáádée' náádiidzáá!
 - Tlingit - Xristos Kuxwoo-digoot! Xegaa-kux Kuxwoo-digoot!
- Niger-Congo languages
 - Luganda Kristo Ajukkide! Kweli Ajukkide!
 - Swahili - Kristo Amefufukka! Kweli Amefufukka!
- Quechuan Languages
 - Quechua - Cristo causarimpunña! Ciertopuni causarimpunña!
- Afro-Asiatic languages
 - Semitic languages
 - Central Semitic languages
 - Aramaic languages
 - Syriac - (Meshiha qam! Bashrira qam!)
 - South Central Semitic languages
 - Arabic languages
 - Arabic (standard) - (Al-Masih-Qam! Hakkan Qam!)
 - Maltese - Kristu qam! Huwa qam tassew!
 - Canaanite languages
 - Hebrew (modern) - (Ha Masheeha houh kam! A ken kam!)
 - South Semitic languages
 - Ethiopian languages
 - North Ethiopian languages
 - Tigrigna - (Christos tensiou! Bahake tensiou!)

- South Ethiopian languages
 - Amharic - (Kristos Tenestwal! Bergit Tenestwal!)
- Sino-Tibetan languages
 - Mandarin - úc©;† Öªæ©;† (Jidu fuhuo-le! Ta queshi fuhuo-le!)
- South Caucasian languages
 - Georgian - (Kriste aghsdga! Cheshmaritad aghsdga!)
- Uralic languages
 - Estonian - Kristus on surnuist ülestõusnud! Tõesti ülestõusnud!
 - Finnish - Kristus nousi kuolleista! Totisesti nousi!
 - Hungarian - Krisztus feltámadt! Valóban feltámadt!
- Unclassified
 - A Nigerian language (of many spoken there) - Jésu Krísti Ébilíwõ! Ézia õ´ Bilíwõ!
- Constructed languages
 - Esperanto - Kristo leviis! Vere Li leviis!
 - Quenya - Ἥριστο Ὀρτανε! Ἀνῳῑβε Ὀρτανεσι! (Hristo Ortane! Anwave Ortanes!)

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Easter Postcards

Easter postcards are a form of postcard that people send to each other at [Easter](#). They have now mostly changed to cards rather than postcards, however their purpose remains the same.

History

The tradition to send Easter postcards to relatives and friends developed in the end of the 19th century. During the year 1898 were only a few cards sent but the amount of sent cards raised in the following years worldwide. Soon it was courteous to send Easter postcards and to not get a card from this godchild was nearly an insult.

In the beginnings monochrome as well as colored cards were printed. Most of the time in the center of the cards was an oversized egg. In the first years of the Easter postcards often a part of the front side was empty. This was the space for the greetings of the sender because the post-order only allowed the address and the stamp on the back side. Because of that the artistically precious illustrations were deformed. In 1905 the post in Austria and Germany separated the back side of the cards in two halves. The right half served as before for the address and the stamp and the other one was the new space for the message. 1906 this was officially allowed by the world-post-congress in Rome.

In the years around 1910 on the cards were mainly monochrome pictures which were sometimes colored with children in the context with lambs, poults and eggs. Young girls were a symbol for luck and hope. The [Easter bunny](#) which was a personified symbol of fruitfulness

was often portrayed with eggs. German publishers were leading in the production of Easter postcards before the first world war.

During the time of the first world war the children were replaced through soldiers and a military appearance of the Easter bunny was common. After the first world war not photos were the foundation for Easter postcards anymore but drawn colorful Easter motives. At this time a very popular motive was Jesus in the open countryside surrounded by sheeps. But also cards with flowers were sent very often. In the time of prosperity during 1898 and 1918 the basis of the cards was chromolithography. There exist very impressive cards with silver, gold and relief-stamping.

A big reduction of sent Easter postcards occurred through the second world war. After it the amount of sent cards raised slowly but in the last ten years it fell rapidly because of the competition with telephony and e-mail.

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