

## The Season of Easter From the PC(USA) Presbyterian Mission



"Supper at Emmaus" by Michelangelo da Caravaggio (1573-1610).

Easter isn't just a Sunday — it's a *season*. One day out of 365 is hardly sufficient to celebrate the great mystery of our faith — that Jesus Christ is risen from the dead. Accordingly, the season of Easter lasts seven weeks (a "week of weeks"), spanning the 50 days from the Sunday of the Resurrection to Pentecost Sunday and encompassing the festival of the Ascension of the Lord.

The season of Easter is intended to be a joyful time for celebrating the presence of the risen Christ in the church.

Of course, Easter really isn't just a *season* either. In the fullest sense, Easter is a new way of life — in which we are "dead to sin and alive to God in Christ Jesus" (Rom. 6:11), called to "walk in newness of life" (Rom. 6:4). Every year, for fifty days, the church celebrates and rehearses this new way of life in the Season of Easter — as we await its completion in the fullness of Christ's reign.

### A week of Sundays

An excerpt from the [\*Companion to the Book of Common Worship\*](#) (Geneva Press, 2003, 117)

***For seven weeks, a week of Sundays, we acclaim the resurrection of Christ by the power of God. The period of seven weeks of jubilation can be traced back to its Jewish roots of the fifty days celebrated from the day after Passover to Shavuot (Feast of Weeks, Exodus 23:16). For Jews, the Feast of Weeks closed the season of harvest, which had been initiated by the Feast of Unleavened Bread. In a similar manner, early Christians observed a fifty-day period of celebration from Easter to the Day of Pentecost. To underscore the uninterrupted rejoicing of these fifty days, fasting and kneeling in prayer were forbidden at least as early as the end of the second century. On the pentecoste ("fiftieth") day, not only was the fifty-day period concluded, but a festival with its own proper content was celebrated. The Jews observed a feast of covenant renewal and eventually commemorated the giving of the Law. Christians celebrated the gift of the Spirit as preparing the way for the day of the Lord. What Moses and the Law did for the Jewish community, the Holy Spirit now does for the community of Christ.***