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Sometimes Easter is assumed for the day, as Luke [22:1]: “Now the feast of unleavened bread, which is called the pasch, was at hand.” Sometimes it is assumed for the hour, as there [Lev. 23:5]: “The fourteenth day of the month at evening, is the phase of the Lord.” It is sometimes for the feast itself, as John 13[:1]: “Before the festival day of the pasch, Jesus knowing that his hour was come.” And sometimes the pasch was necessary, and sometimes for itself the unleavened bread, as there [John 18:28]: “They went not into the hall, that they might not be defiled, but that they might eat the pasch.” Sometimes it is placed for Christ himself, as there [1 Cor. 5:7]: “Christ our pasch is sacrificed.” Reasonably pasch is said in Hebrew from *phase* [*pesach*] which means passing over. But in Greek it is said from *pachium* [*pascha*] which is suffering (*passio*) because by the passion of Christ we pass over to glory.