

Historical Overview on the Calendar

At the initiative of Julius Caesar, in 45 BC, the existing calendar was revised and, thus implemented, lasted until the Gregorian reform (16th century). The Julian calendar, which is a solar calendar, was built up from data provided by the astronomer Sosigenes of

Alexandria (1st century BC), who in turn was inspired by the Egyptian calendar of 365 days, to which was added every four years one day in February (leap year). **To overlap the phases of the Moon, as in the case of the the Julian calendar also had to correct the five-day delay that to the lunar cycle.**

The solar or tropical year lasts 365 days, 5 hours, 48 minutes and 46 seconds. The Julian year, which is 365 days and 6 hours long, is very close to the solar year. Even so, despite its 'accuracy', the Julian calendar lags behind the solar cycle by one day every 128 years, and behind the lunar cycle by one day every 308 years.

Pope Gregory XIII proclaimed on 24 February 1582 the bull *Inter Gravissimas*, reforming and correcting the Julian calendar. However, the Gregorian calendar is not perfect either, since it has a difference from the astronomical year of 24 seconds, but it is undoubtedly more accurate than the Julian calendar, where the error-difference was 11 minutes (the astronomical year is longer than the Julian calendar).

In fact, in 1582 **Thursday October 4th** was followed by **Friday October 15th** => you will never find a historical event between 4-15 October 1582.

- 10 days: 4 octombrie 1582 - 28 februarie 1700;
- 11 days 1 martie 1700 - 28 februarie 1800;
- 12 days 1 martie 1800 - 28 februarie 1900;
- 13 days 1 martie 1900 - 1 octombrie 1924
- 14 days 2100;

So, no matter which calendar we follow, it is not definitive, but in a continuous dynamic, adapted to the rotational movement of the Sun and of the Moon.

The Easter Problem

For Christians, the calendar was built on the central event: the Resurrection of Jesus Christ. Which means that "the question of the date of Easter is as old as Christianity. Since it could not from the outset be the subject of a precise and authoritative apostolic or canonical decision, valid for all the Churches, it was subject to variations linked to local traditions, some of which were different from one another and generated Church-conflicts.

1. The Spring Equinox

event	<u>equinox</u>		<u>solstice</u>		<u>equinox</u>		<u>solstice</u>	
month	March ^[3]		June ^[4]		September ^[5]		December ^[6]	
year	day	time	day	time	day	time	day	time
2018	20	16:15	21	10:07	23	01:54	21	22:22
2019	20	21:58	21	15:54	23	07:50	22	04:19
2020	20	03:50	20	21:43	22	13:31	21	10:03
2021	20	09:37	21	03:32	22	19:21	21	15:59
2022	20	15:33	21	09:14	23	01:04	21	21:48
2023	20	21:25	21	14:58	23	06:50	22	03:28
2024	20	03:07	20	20:51	22	12:44	21	09:20
2025	20	09:02	21	02:42	22	18:20	21	15:03
2026	20	14:46	21	08:25	23	00:06	21	20:50
2027	20	20:25	21	14:11	23	06:02	22	02:43
2028	20	02:17	20	20:02	22	11:45	21	08:2

2044 – 19 March

2048 19 March

In the Church tradition it was fixed for 21st March

2. The Jewish Easter – 14 Nissan

1st Nissan the full moon after Spring equinox. -> 14 days -> 14 Nissan (always changing)

14 Nissan

2 aprilie **2007**, 19 aprilie **2008**, 8 aprilie **2009**, 29 martie **2010**, 18 aprilie **2011**, 6 aprilie **2012**, 25 martie **2013**, 14 aprilie **2014**, 3 aprilie **2015**, 22 aprilie **2016**, 10 aprilie **2017**, 30 martie **2018**, 19 aprilie **2019**, 8 aprilie **2020**, 27 martie **2021**, 15 aprilie **2022**, 5 aprilie **2023**, 22 aprilie **2024**, 12 aprilie **2025**, 1 aprilie **2026**, 21 aprilie **2027**, 10 aprilie **2028**, 30 martie **2029**, 17 aprilie **2030**.

3. The Christian Easter

Quartodecimans (from quartodecima = fourteenth day) were called those Christians who celebrated the Passover with the Jews, i.e. on the 14th of Nissan (to be very strict, on the 14th took place Christ's crucifixion and death, His resurrection being "the third day, according to the Scriptures"). Celebrating on a fixed date, it frequently happens that Easter falls during the week, and not on the first day of the week, as Scripture says the Saviour rose (Mt. 28:7; Mk. 16:9; Lk. 24:6-7; In 20:1-9). Gradually, especially after the Council of Nicaea (325), in order to respect Gospel, the Quartodecimans gave up celebrating Easter with the Jews, i.e. on 14 Nissan. At the beginning of Christianity there was also another group, called the Protopashites (they were mostly found in the region of Syria), who represented a moderate category of Judaizers. They celebrated the Passover on Sundays, not on any other day of the week, but saw this day in connection with the Jewish Passover (Pesach).

The Council of Nicaea specified the criteria for establishing the Serbian date of the Lord's Resurrection, taking into account the teachings of Alexandrian astronomers, according to two main coordinates: i) the vernal equinox; ii) the first full moon after this equinox (the first full moon of spring). To these is added the first day of the week, Sunday ("Dies dominica, dies resurrectionis, dies Christianorum, dies nostra est"), which thus distinguished the Christian Passover from the Jewish Passover. In short, the Lord's Resurrection was to be celebrated on the first Sunday after the full moon following the vernal equinox.

*****If the Jewish Passover fell in the same Sunday, the Christian Easter would be postponed one week, for the next Sunday.**