

## PASCHALIA

(Abbreviated data)

**Notation of time**

In ancient times the length of a year was 12 lunar months. The lunar month consisted of 29 days and 12 hours. Two such lunar months make 59 days is why in the civil notation one month consists of 30 days, but the next month immediately following it consists of 29 days. The whole *lunar year* consisted of 354 days. Subsequently Egyptian astronomers have determined that the year consisted of 365 days and 6 hours. In the year 46 B.C., Julius Caesar corrected this error of the former annual notation based on the advice of the Greek astronomer Sosigenes. He ordered the entry of the longer year into the Roman calendar and is why this annual notation is called *Julian*. This notation was accepted by all peoples subject to Rome, and in the year 325 A. D. the Julian year is made the basis for the Paschal calculations. The Julian year consists of 365 days and 6 hours. If these 6 hours are not taken into consideration, then annually there will be a remainder. In order to prevent this, Sosigenes suggested having three years of 365 days, and the fourth year behind them having 366 days, adding the extra day of this year in February which, in this year, will have not 28, but 29 days. This year, as against the ordinary or simple years, is called *high*, or leap-year. The Julian year, averaging 365 1/4 days, is longer than the true solar year by 11 minutes 8.4 seconds. This insignificant amount, apparently, makes a difference, being gradually saved, during 128 1/2 years grows almost an entire day, and during 400 years about three days. In such a way the spring equinox, which during the time of the Nicene Council in the year 325 A. D., fell on March 21, in 1582 it was already off by 11 days. It caused Pope Gregory XIII (*N. B.: Bulgakov has Pope George VIII*) to remove the 10 extra days from the year 1582 and to count the day after October 4 to be October 15, instead of October 5. For this same purpose and to avoid moving the equinox in the future, he decided to drop 3 days every 400 years, i.e. during four century years to drop three leap years. For this purpose, while the Julian notation accepts all the century leap years, the *Gregorian* notation drops the century leap years, except from those years ending in two zeros divided by 4 without a remainder, for example, 1600, 2000, etc. Today the difference between the *old* and the *new style*, having increased in the XVIII and XIX centuries by one day in each century, in all 2 days, has become 12 days, instead of the former 10, so when the Julian calendar considers it January 1, the Gregorian calendar already has January 13. All Christian states adopted the new style calendar, except Russia and Greece which kept the Julian notation \_). In comparing to the European peoples who have accepted the new style, the date of the month is represented either as an arithmetic fraction as "on March 9/20", or one of these numbers is put in brackets as: "on March 9 (20)", i.e. 9 on old style, and 20 on new.

Originally the Romans considered March to be the *first month* because, traditionally, Romulus founded Rome in this month. March also was considered the first month in the Paschal calculations. So this month was considered the first in the civil notation even by Russia until the year 1343. But in 1343 it was decided to count September as the initial month to follow the example of the Church of Alexandria. At the end of the year 1699, Peter the Great decreed to begin the new year with January together with the other European peoples (see pages 1, 98, 307 - 308). The months in civil notation even now are thought of in that order. The March year, defining the days of Holy Pascha, is usually called the *Paschal year*. It continued and continues its flow constantly, without any change. The September year was kept in the church notation and is why it is called the *church year*. The January year, as used in dwellings, is called the *civil year*.

The first month of the Julian year is March and is so called by Romulus in honor of Mars, the god of war, who is considered to be the father of Romulus. The second month is called April (Aprilis), i.e. solar or warming up. The third month is May (Maius) or the month of elders. The fourth month is June (Iunius) or the month of young men. The other six months Romulus left without special names, having named them in their order: the fifth (Quintilis), the sixth (Sextilis), the seventh (September), the eighth (October), the ninth (November) and the tenth (December). To the ten months of Romulus, Numa has added two more months, placed before March at the beginning of year. And the first, dedicated to the god of peace Janus, is called January (Ianuarius), and the second, dedicated to the offering of sacrifice, is called February (Februarius), or sacrificial (see concerning the same in the Menaion). The amount of days in each month is distributed according to the following paradigm:

January	31 days	May	31 days	September	30 days
February	28 days	June	30 days	October	31 days
March	31 days	July	31 days	November	30 days
April	30 days	August	31 days	December	31 days

\_) We have accepted the annual notation in close connection with the church Typicon, and those that are Orthodox, by observing the fasts and the church ceremonies, value it more than the western Christians. According to the correct observation of the Serbian Metropolitan Stefan Stratimirovich in his 1814 report to the Austrian Emperor about the old calendar: the "Roman Catholic people care for the ceremonials of their religion and the clergy preserve their customs, but this Pope is stretching it, for they are, as such, less sorrowful, and less frightened about the steadfastness of their customs, yet the Greek law has a completely different view of the people in all this". Using the Julian annual notation, the Orthodox agrees with the definition of the Nicene Council to neither celebrate Pascha together with the Jews, nor before them, but always after them at least for this one day as demanded here and

by the seventh apostolic canon. The Western Christians, thanks to the Gregorian calendar, cannot avoid the infringement of this rule and frequently runs into this or that error. A rather important reason why the Orthodox were not disposed to the new calendar was also the aspiration of Catholics to impose papistry together with the new calendar and its intrusive offer sometimes crossing over to direct oppression and persecution. The Greek East reacted more theoretically, to be more precise, speaking against the new calendar, quietly kept the old as there were no such public elements here that would decisively carry out this task in everyday practical life. Otherwise southwest Russia stood pat. Here on the side of the new calendar there immediately were many supporters among powerful landowners class, part completely Polish by origin and part who were polonized Russians. Here the Jesuits were already vigorously working, propagandizing papistry and kindling religious enmity between the Catholics and the Orthodox. From this propaganda the new calendar in southern Russia was quickly formulated in the heavy form of oppression and persecution. During such a state of affairs, upholding the old calendar was thought to be very Orthodox, and those, who became its defenders or who underwent persecution and martyrdom because of it, received national benevolence and gratitude. The propagation of the new calendar has caused much anxiety, much suffering, offended feelings, contention and animosity to the Southern - Russian people in their society and families. All the history of the life of the Russian people for the last three hundred years obliges us to be quite negatively concerned with the Gregorian calendar as the instrument of Polish - Jesuit intrigue, a source of oppression and violence, spiritual and material. (see details in An historical sketch of attempts of Catholics to bring the Gregorian calendar to southern and western Russia. N. T. Sumtsov).

*S. V. Bulgakov, **Handbook for Church Servers**, 2nd ed., 1274 pp. (Kharkov, 1900) pp. 635-6  
Translated by Archpriest Eugene D. Tarris © 6/10/2004. All rights reserved.*