



The message of the Bishops' Council of the Russian Orthodox Church of the Tsarist Empire, headed by the Sovereign Patriarch Zosima, to all Orthodox Christians.

The word on the restoration of Easter Piety
/ May 16, 2023 according to the Julian calendar/

To all the faithful about the Lord, rejoice.

For many centuries, the question of calculating the correct date of the Holy Day of Easter has remained unresolved in the church environment. We find indications of the error in the calculations of the Alexandrian Paschal, which is actually currently operating in our Church, even in the Syntagma of Matthew Vlastar of the 14th century. Today it is no secret that the date of the vernal equinox is 14 days earlier than March 21 according to the Julian calendar. As well as errors of two to five days when calculating full moons according to the Alexandrian Paschal – this is an **obvious** fact. This year 2023 was no exception. Here are the data the dates are indicated according to the new style:

	Date of the visible astronomical full moon	The date of the full moon on the Alexandrian Easter
April 2023	06	09
Photos of the actually observed moon		

The basis of the still-established church opinion regarding the discrepancy between the calculated dates of astronomical phenomena and actual dates is the doctrine of the importance of **following established calculation tables** even **despite the actually observed** movements of the celestial bodies. There is a firm belief in the church environment that the Holy Fathers of the First Ecumenical (Nicene) The Council established mandatory and strict adherence to the calculations of the Alexandrian Paschal for all future descendants of Christians. At the same time, it is believed that the acts of the decisions of the First Ecumenical Council, containing the rules for calculating Easter, have not reached our days, or were not written down by the Fathers at all. Due attention in the church environment is paid to the teaching of **the Ecumenical Teacher of the Church**, St. John Chrysostom, "On how to correctly calculate the day of Holy Easter", excerpts from which are given below:

*"... And so, since we take into account both the first time and the equinox, and at the same time the fourteenth day of the moon, and besides three days – **Friday, Saturday and the Lord's day**, and it is impossible to celebrate Easter **if at least one of these times is missing**...*

*....**The church contains** a certain time of Christ's suffering, the vernal equinox, the fourteenth day of the moon, **three days: Friday, Saturday and Lord's Day**...*

*... For this reason, we eliminate the mistakes of heretics and jews from ourselves, always accepting the equinox for the celebration of Easter; looking for the fourteenth day after it and **counting from here Friday, Saturday and the Lord's day, named after the Lord...***

*... For the above reasons, we also take **Friday, Saturday and the Lord's day** and, completing all consideration of the sacrament at the conjunction of certain times, we eliminate both the folly of the jews and the madness of heretics who disagree with them in this and presents in full and untouched form the whole feature of the restoration (heading up) of everything on the holy feast of Easter. And just as Christ suffered **with the full combination of all these signs of the times**, so we must celebrate Easter **under the same conditions as possible**; and if any of them **were missing**, then imitation **would be lame**.*

*Since you have already heard enough about all this, it is necessary to finally say how the time of Easter is now being determined, as I promised in the beginning. We said, brother, that for the time of suffering, **we should take together the vernal equinox and the fourteenth day of the moon, but not before the equinox, and (Friday) and Saturday and the Lord's day...***"

As we can see from the words of the Saint, when setting out the conditions for the correct calculation of the Holy Easter day, he speaks about the signs of the times, about the real phenomena of the movement of the celestial bodies: the equinox and the full moon, and not about the calculated dates. The Teaching of the Saint is replete with arguments about the universal significance of **the astronomical phenomena** of the equinox and full moon, based on the Holy Scriptures. For the correct calculation of Easter day, the Saint makes it necessary to fulfill three signs:

The onset of the vernal equinox,

The onset of the first full moon after the equinox,

And the resurrection of the first full moon after this

In addition to these **three signs**, St. John repeatedly and affirmatively draws our attention to one important condition, namely: if the first full moon, which came after the vernal equinox, happens on Friday, Saturday or Lord's Day (Sunday), then the next Sunday should be taken to celebrate Easter.

In his speech, St. John, Patriarch of Constantinople, affirmatively states that this teaching on the calculation of the Holy Easter day is the teaching of **the Church of Christ**, and not His personal one. The Holy Church actually counted the day of Easter, as St. John teaches, because the Saint could not teach one thing, but act differently. Since St. John lived and preached at a time not far from the First Council of Nicaea (about 50 years), it **can be affirmatively stated** that the decisions of the First Ecumenical Council have **reached** us, they were exactly transmitted to us by St. John Chrysostom.

The decisions of this Council were also reflected in the documents that were drawn up by the Holy Emperor Constantine the Great and the Holy Fathers who directly participated in the Council. A careful study of the documents of the First Ecumenical (Nicene) The Cathedral allows us to draw the following conclusions:

1. The Fathers did not adopt a rule or other indication that the Alexandrian Paschal is the only truth and mandatory for all Churches;

2. The Julian calendar was not accepted as canonical;
3. Local churches could use their own Paschalia, but they were obliged to recognize a single calculation of the date of Easter, which **was proposed** to the Bishop of Alexandria to calculate.
4. The practices of some Eastern Churches in which Easter was celebrated before the vernal equinox or on the same day as the Jewish Passover were condemned.

Thus, all the Canons of the First Ecumenical Council and the traditions of the Holy Fathers unanimously instruct us to choose the **first** Sunday after the **first** full moon, which will happen after the vernal equinox, for the celebration of Holy Easter. This is the teaching of All Ecumenical Councils, since each subsequent Council acted in sworn agreement with the decisions of the previous ones, because there can be no disagreement in the Body of Christ. Nowhere in the acts and decisions of the First Ecumenical and subsequent Councils do we find instructions to adhere to any specific lunar or solar calendars, on the contrary, calendar calculations allowing discrepancies with the above rule were condemned at the Council of Nicaea.

However, a single calendar calculation for determining Easter Day after the First Ecumenical Council **was not established** in all local Churches. This is confirmed by the fact that for five hundred years the western church continued to use the Roman Paschal Calendar, which is based on calendar calculations different from the Alexandrian Paschal, a different date of the vernal equinox and a different calculation cycle of full moons. Thus, the western and Eastern Churches repeatedly celebrated Easter on different Sundays. However, the Eucharistic Communion of the Churches has never stopped because of this, since our Fathers wisely valued the preservation of the Conciliar Unity of the Churches, indicated in the Creed, above calendar issues. When, after many years, the error of the Roman Paschal in determining the day of the full moon became obvious to everyone, the western Church accepted the Alexandrian Paschal as more faithful at that time. Likewise, following the good example of our Fathers, we must now postpone further following the Alexandrian Paschal, as it has obviously lost its usefulness. Those people who today defend the observance of the Alexandrian Paschal in the church environment should realize that this completely contradicts the Teachings of the First Ecumenical Council, **since nowadays the second** Sunday is often chosen to celebrate Easter according to the Alexandrian Paschal, which happens even after **the second** full moon after the vernal equinox.

Historically, any changes in the calculation of the Holy Easter Day, even justifiably made by the Holy Fathers, have always had painful consequences for the Church of Christ, accompanied by divisions and even schisms in the church environment. Bearing this in mind, the Fathers of the Church for many centuries did not dare to make the obviously necessary amendments to the Alexandrian Paschal. Through the current situation of our Local Church of the Russian Orthodox Church of the Tsarist Empire in the conditions of universally prevailing conciliar condemned heresies, the Lord **gives us canonical universal law and obliges us not to ignore this most important issue**, which has the status of an ecumenical one – the question of the correct calculation of the Holy Easter day.

The patient wisdom aimed at preserving the unity of the Church of Christ, revealed by the Holy Fathers in the past, was **a great iconomy**, but now we must **show acrivia** in this matter. For if

we do not strive to restore the Piety of Easter, as all the Ecumenical Councils, together with St. John Chrysostom, teach us, then how will we justify ourselves? Further adherence to the calendar calculations of the Alexandrian Paschal Calendar to determine the Day of Holy Easter threatens the strict prohibition of the Antioch Local Council, which was shortly after Nicaea, which established that "... All those who dare to violate the definition of the Holy Great Council assembled in Nicaea ... may they be excommunicated and rejected from the Church... If any of the primates of the Church - a bishop, or a presbyter, or a deacon... the Holy Council condemns from this time on to be alien to the Church."

Such contradictions and unresolved issues of our Church in the calculation of Easter Day, the main Celebration of the Orthodox Faith, have long been a cause for ridicule from people, even those far from the Church, because the discrepancy in the calculation of the full moon on the Alexandrian Paschal with reality, as shown in the pictures above, is obvious. As a result, this 2023, the Moscow Patriarchate celebrated Easter on April 16 in a new style, whereas the full moon on Thursday, April 06, obliges us to celebrate Easter on the first Sunday, namely April 09, as the ROC of the Tsarist Empire celebrated it this year.

Prompted by the care to restore Easter Piety, with awareness of the responsibility that lies ahead, the Bishops' Council of the Russian Orthodox Church of the Tsarist Empire, unanimously in the Spirit of God, decided to approve **the Tsarist Paschal Calendar** for calculating the date of Holy Easter, drawing it up in strict accordance with the decisions of **the First Ecumenical Council**, as well as with the **Teachings of St. John Chrysostom**. Let us briefly outline **three signs and one condition** of the Tsarist Paschal Feast to determine the True day of Holy Easter:

The onset of the astronomical vernal equinox;

The onset of the first actually observed (astronomical) full moon after the equinox;

And the resurrection of the first full moon after that.

We also consider it necessary to restore the important condition of St. John on **three days**, which He gives us clear instructions to observe. Namely: if the first full moon, which came after the vernal equinox, happens on Friday, Saturday or Lord's Day (Sunday), then the following Sunday should be taken to celebrate Easter.

Imitating the Holy Fathers of the Church, who always checked one or another astronomical calculation, comparing it with the real movement of the celestial bodies, we accept, according to current astronomical observations, for calculations for the next ten years, the date of the vernal equinox on March 20th of the new style / March 07 according to the Julian calendar.

Having thus calculated the dates of the Easter Days for the next ten years, for publication to all the faithful who are jealous of the purity of Orthodoxy, we present them below in the table:

Year	Equinox date old style/new style	Real full moon date, new style	Day of the week	Easter Date, old style/ new style
2023	March 07/March 20	April 06	Thursday	March 27/ April 9
2024	March 07/March 20	March 25	Monday	March 18/ March 31
2025	March 07/March 20	April 13	Sunday	April 7/ April 20

2026	March 07/March 20	April 2	Thursday	March 23/ April 5
2027	March 07/March 20	March 22	Monday	March 15/ March 28
2028	March 07/March 20	April 09	Sunday	April 3/ April 16
2029	March 07/March 20	March 30	Friday	March 26/ April 8
2030	March 07/March 20	April 18	Thursday	April 8/ April 21
2031	March 07/March 20	April 7	Monday	March 31/ April 13
2032	March 07/March 20	March 27	Saturday	March 22/ April 4
2033	March 07/March 20	April 14	Thursday	April 4/ April 17

This Paschal Tradition, compiled according to all the Canons of the Orthodox Church, is blessed for our time, as the Doctrine of the **Three** Days of St. John Chrysostom is restoring, it is not similar to any other of the current Paschal traditions. And since the Lord Jesus Christ, our God, blessed to restore Paschal Piety in His Church under the Anointed One, then this Paschal deserves to be called the Tsarist Paschal.

We call on all the faithful children of the Russian Orthodox Church of the Tsarist Empire to give thanks to the Lord our God, glorified in the Holy Trinity, wonderfully provident for the salvation of His Holy Church, seeking to love his Lord, about whom the Lord Himself tells us in the Holy Gospel: "I will build my church, and the gates of hell will not prevail against it" (Matthew 16:18). Truth, O Lord, Your Providence for Your people is wonderful and Wise. Amen.

With the blessing of the Sovereign Patriarch Zosima and the entire Bishops' Council, we determine to spread this Message to all the faithful children of the Russian Orthodox Church of the Tsarist Empire. Glory to our God always, now and ever, and forever and ever. Amen