

CHRONOLOGY

(Father Dan Bădulescu)

Ro version: <http://www.hexaimeron.ro/Calendar/Cronologia.html>

Those who believed with a simple mind and not obscured by impious mixing the revelation of the Holy Spirit made in the beginning of the world to Adam, and Seth, Enoch, Abraham, and recorded in Genesis by Moses the prophet, did not deviate one iota or grumbled either at inspired words.

The Synaxis of July 13 when it celebrates the Synaxis of the Holy Archangel Gabriel tells us the following:

"The Archangel Gabriel is that one who taught Moses, who fled from Pharaoh's presence in the wilderness, how to write books, revealing him the *creation of the world*, of Adam, the fallen man..." All the believers know that the Archangel Gabriel was entrusted with the eternal hidden mystery unknown by angels, but they do not know as well this revelation, certainly of a less spiritual level, but very important because it lies at the underlying (fundamental) teaching of faith. For the incarnation of the Son can not be understood unless we know about the creation of the world, of the man, the fall and the other things.

The chronological elements mentioned above are exactly part of this revelation and have to be believed, confessed and taught exactly.

TIME

In the beginning God created the heaven and the earth

The divine teaching tells us that only God has no beginning and end, that He is eternal, infinite, immutable, uncreated. Everything He has created has an absolute beginning, preceded by nothing, that is what is called *creatio ex nihilo*. We will deal with the seen creation, which starts as we have seen at a baseline, this "beginning" is simultaneously and instantaneously one of space, time, cosmos, and the heavenly body the earth:

"To this world at last it was necessary to add a new world, both a school and training place where the souls of men should be taught and a home for beings destined to be born and to die. Thus was created, of a nature analogous to that of this world and the animals and plants which live thereon, the succession of time, for ever pressing on and passing away and never stopping in its course... Thus the writer who wisely tells us of the birth of the Universe does not fail to put these words at the head of the narrative. "*In the beginning God created;*" that is to say, in the beginning of time." (St. Basil the Great *Hexaimeron*)

Blessed Augustine says that the world and time were created together: "the world was not created in time but with time". The world can not exist outside of time, *proc dubio mundus factus non tempore east as sed tempore* (PL 41, 322).

So here is teaching: God made the time out of nothing. What is before: the time or the clock? Of course the answer is: time. So the moving celestial bodies are made later. And divisions of time: day, night, evening, morning do not depend on the heavenly "clock" movements, those lights: the sun, moon and stars:

"I desire to know the force and nature of time, by which we measure the motions of bodies, and say (for example) this motion is twice as long as that. For I ask, seeing "day" denotes not the stay only of the sun upon the earth (according to which day is one thing, night another); but also *its whole circuit from east to east again*; according to which we say, "there passed so many days," the night being included when we say, "so many days," and the nights not reckoned apart;- seeing then a day is completed by the motion of the sun and by his circuit from east to east again, I ask,

does the motion alone make the day, or the stay in which that motion is completed, or both? For if the first be the day; then should we have a day, although the *sun should finish that course in so small a space of time, as one hour comes to*. If the second, then should not that make a day, if between one sun-rise and another there were but so short a stay, as one hour comes to; but the sun must go four and twenty times about, to complete one day. If both, then neither could that be called a day; if the sun should run his whole round in the space of one hour; nor that, if, while the sun stood still, so much time should overpass, as the sun usually makes his whole course in, from morning to morning.

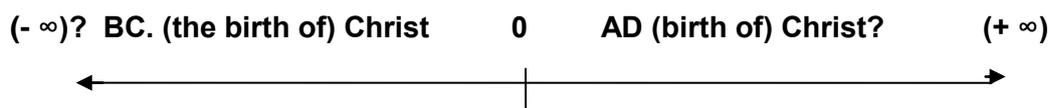
I will not therefore now ask, what that is which is called day; but, what time is, whereby we, measuring the circuit of the sun, should say that it was finished in half the time it was wont, if so be it was finished in so small a space as twelve hours; and comparing both times, should call this a single time, that a double time; even supposing the sun to run his round from east to east, sometimes in that single, sometimes in that double time.

Let no man then tell me, that the motions of the heavenly bodies constitute times, because, when at the prayer of one, the sun had stood still, till he could achieve his victorious battle, the sun stood still, but time went on. For in its own allotted space of time was that battle waged and ended... So time is not movement of the body." (Blessed Augustine *Confessions*)

Take notice that also in this patristic interpretation of one of the greatest Latin Fathers, the miracle of Jesus Nun is expounded Orthodox as being the stopping of the sun in its diurnal course around the fixed earth located in the center.

We shall see if it is so important to emphasize this. Remember once again that time came through at some point precisely, and flows in only one direction! "The succession of time, for ever pressing on and passing away and never stopping in its course".

Time began in a precise moment, and flows into a single direction: This problem is particularly present when current perception of the chronology and the calendar has suffered, with mathematics and evolutionary 19th century a radical change. The secular (civil) chronology today introduced a schizophrenic dating in two directions that upset even more people's minds and so scattered today. We are raised from childhood with this irrationally hybrid, without thinking to challenge it's validity. If we allow us but a moment of reflection on the symmetrical flow of time in 2 opposite directions, with the axis (center) Nativity, and dating "before" and "from" or "after"... we see that the time has a point of origin 0 and flows in two directions without any determined end!



The traditional chronology says: "the year X from the beginning of the world" and the time flows, just as actually happens, in *only one direction*, towards the end, it is true that remains hidden, but which will come when the Lord decided (O = omega).

We do not wish thereby to deny in any way that the center is Christ, or even time axis, but only we wish only to restore the traditional chronology of the Church which, of course, honored Christ rightly, and did not designed Him as 0, God forgive us and forbid!

Trying to figure out how came this situation, it is claimed that this dating primarily belongs to St. Dionysius Exiguus which established Nativity year and so the Christian era. After general information admitted, St. Dionysius prepared a Paschal table for the years 228-247, years counted from the beginning of the reign of Emperor Diocletian. Out of his devotion, the Saint felt that this wicked persecutor of Christians do not deserve to be mentioned, but especially the year of Nativity (Anno Domini) deserves this, and modified the dating as being the period 532-550 from the Nativity, so that the Diocletian year 228 is equivalent to Year of the Lord 532, and the cruel tyrant reign began in 284 AD. As these events were happening at Rome, thus were canceled their traditional dating "Ab urbe condita" (the foundation of the city of Rome by Romulus and Remus)

which was the year 753 before Christ. We have no objection to this information except that it does *not follow at all that the Holy introduced that count the years in both directions.*

It was then provided another hypothesis that the one who would have the curious timing is the successor of St. Dionysius, namely Venerable Bede (England, sec. VIII), who would introduce the practice of counting years also *backwards*, and so the year one of the Birth of the Lord was logically preceded by *year one before* Christ. This information should be taken carefully, because here you can sneak a false trail. Of course we know also from our Orthodox sinaxars about righteous and prophets of the Old Testament words like these: "The Holy Prophet (N) lived (n) centuries (or hundreds of years) before the birth of our Lord Jesus Christ...", and so did certainly the Venerable Bede. But we can be absolutely certain that he had not forgotten the dating from the creation of the world, even if not currently used then. From here, however, to establish a system of dating with the different axes so as we know is a long way, that, behold, it took until the 18th century, that of the "lights of the dark one", when the current "astronomical" dating system was proposed, and unfortunately adopted until today, by astronomer Jacques Cassini in 1740. Why the lights of the darkness? Apart from the known facts let us find out also this great blasphemy: In this atheist system the year one of the Nativity is mathematically preceded by the year 0 (!), then the year - 1, which introduced with blasphemy also disorder in the timing and chronology.

It should be noted that throughout history the Church over a millennium, there was a very well established chronology, which was known and taught in the same manner in which history is taught in our schools. But this was an altogether different timeline than the school one, and we render it below:

<i>The first age of the world, the one from Adam's creation to the flood (after Septuagint),</i>	
years.....	2262
The second age, the one from the flood to out come of the children of Israel,	
years	1632
The third age, the exit to the building of the church in the 4 th year – Solomon	
years	601
The fourth, the one from the building on the church, to its scattering –	
the Bondage of Jerusalem – years.....	424
The fifth, the one from the scattering to the first coming of	
our Lord Jesus Christ - years	589
Total	5508

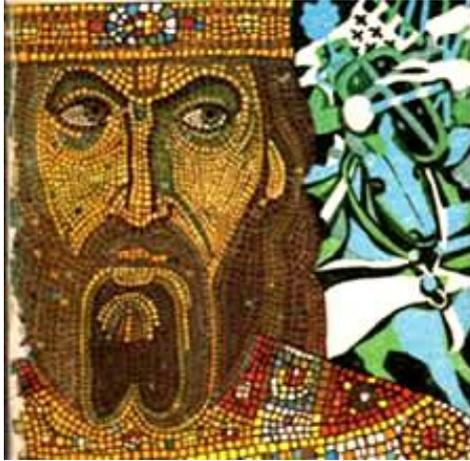
A first consequence of the above was the distortion of the traditional churchly time perception and its gradual replacement with a secular chronology, scientific and political, which differs radically and dangerously undermine the foundations of Orthodox faith. In this area - the first days of creation to the fall of Adam - fancy can embroider any assumptions and any amount of years, which perfectly suits an evolutionary thinking. Thus it went from the infinite length of the universe (atheistic materialism) to the recent theory of "big bang" that indicates a length of approx. 16 billion years. For at these losing wanderings not occur, let us resume without any doubt in our selves the traditional chronology of the Eastern Church of Constantinople that tells us to count from *the creation of the world* 5508 years until the Nativity.

The heretical teaching of evolution needs a huge period of time, if possible one even infinite, as atheists Marxists taught. Now that one fell and was replaced with another invention: the so-called "big bang".

Let us bring back before our eyes this chronology which has been buried in oblivion:

"The holy and ecumenical first council was gathered in the 20th year to the kingdom of the great emperor Constantine and equal to Apostles during the years from Adam 5825.." (*Chronograph*)

"And the remembrance of darkening of the sun, from the sixth hour until the ninth, when they saw the stars, in the year building the world 6399 from the creation of the world, with sun and the moon into fifteen circles, the ninth indiction, the time of the kingdom of the honoured and Christ lovers wise emperors Leo and Alexander, his brother." (Synaxis August 8th)



"It was the Holy Thursday, the day of the mystery of Passover sacrifice and we eat it at the 4th indiction in April of 6589." (Ana Comnena *Alexiada*)

"It was printed (The Mass) at Holy Metropolitan in Iasi, month of May, in 7187." (*Divine Liturgy* Dosoftei 1679)

"Oh, fighter and winner, great George, in need and disaster relief and warm supporter swift, and to the sorrow ones, unspeakable joy, receive a request from us, that your humble servant, the Lord Io Stephen Prince, by the Grace of God prince of Moldavia. Keep him unattainable in this world and the hereafter, for the prayers of those who worship you, that You are glorified for ever. Amen. And he did it in 7008 in the 43rd year of his reign." (Prayer of St. Stephen the Great, written on its flag in *Prologs*)

"Being as big as it's surrounding is according to sailors' observations most recently, twenty-five thousand and two hundred miles, or more just and true is to say, to be a sphere so great, as all people from the creation of the world, almost 7000 years ago, searching and looking so much both on land and on sea to find the edge and the extent, could not achieve this..." (St. Nicodemus the Hagiorite *The Unseen Warfare* – 18th century)

"Letter anno 7220, in January, 13 Days" (St. Anthemos from Ivir, *Didachos*), etc.. etc.,

DAY, NIGHT, EVENING, MORNING
And God divided the light from the darkness

That is to say, God gave them natures incapable of mixing, perpetually in opposition to each other, and put between them the widest space and distance... Since the birth of the sun, the light that it diffuses in the air, when shining on our hemisphere, is day; and the shadow produced by its disappearance is night.

But at that time it was not after the movement of the sun, but following this primitive light spread abroad in the air or withdrawn in a measure determined by God, that day came and was followed by night." (St. Basil, *Hexaimeron*)

The same said St. John Damascene: "And God called the light day, but the darkness he called night." *And from the beginning of day till the next day is one complete period of day and night.* For the Scripture says: And the evening and the morning were one day." (St. John Damascene *An Exact Exposition of the Orthodox Faith*)

"Thus were created the evening and the morning. Scripture means *the space of a day and a night...*

"And the evening and the morning were one day... If it therefore says "one day," it is from a wish to determine the measure of day and night, and to combine the time that they contain. Now *twenty-four hours* fill up the space of one day--we mean of a day and of a night; and if, at the time of the solstices, they have not both an equal length, the time marked by Scripture does not the less circumscribe their duration. It is as though it said: *twenty-four hours* measure the space of a day, or that, in reality a day is the time *that the heavens starting from one point take to return there*. Thus, every time that, *in the revolution of the sun, evening and morning occupy the world, their periodical succession never exceeds the space of one day...*" (St. Basil the Great *Hexameron*)

"Although both light and darkness have been built in an instant, however, both day and night of the first day lasted *each one twelve hours*." (St. Ephraim the Syrian)

"*God separated light from darkness; he called the light day, and he called the darkness night,*" allotting to each its own particular area and *establishing limits for each right from the beginning so that they could keep to them permanently without interference*. Everyone in his right mind can understand this, how from that time till this the light *has not surpassed its limits, nor has darkness exceeded its due order*, resulting in confusion and disruption. Really, this fact alone should suffice to oblige people obdurate in their lack of response to come to faith and obedience to the words of Sacred Scripture so as to imitate the order in the elements, respecting as they do their course uninterruptedly, and not overstep their own limitations but rather recognize the extent of their own nature.

He *made a point of speaking of the end of the day and the end of the night as one*, so as to grasp a certain order and sequence in visible things and avoid any impression of confusion...

God named the end of light evening, and the end of night, morning; and He named both day, for we should not be mistaken, nor to count evening as the end of the day, but to know well *that the length of both equals a day*" (St. John Chrysostom, *Homilies on Genesis*)

The days had irrefutable the evening, morning, day (light), night (dark). And day and night *had surely 12 hours each, from the very beginning, from the first day of creation*.

See in this regard also St. John Damascene:

"The course which the Creator appointed for them to run is unceasing and remaineth fixed as He established them. For the divine David says, *The moon and the stars which Thou establishedst*, and by the word "*establishedst*" he referred to *the fixity and unchangeableness of the order and series granted to them by God*. For He appointed them for *seasons, and signs, and days and years*.

It is through the Sun that the four seasons are brought about. And the *first of these is spring: for in it God created all things*, and even down to the present time its presence is evidenced by the bursting of the flowers into bud, and this is the *equinoctial period, since day and night each consist of twelve hours*." (*An Exact Exposition of the Orthodox Faith*)

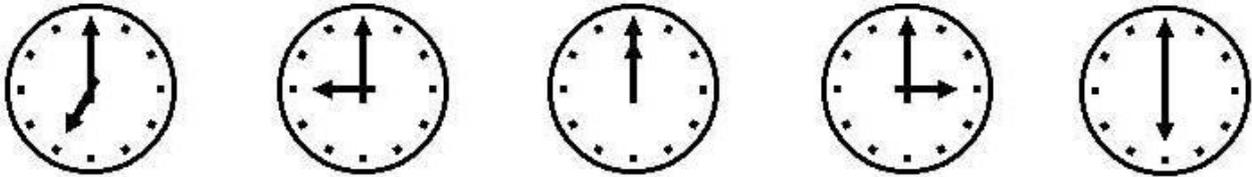
The spring is only three months and the vernal equinox, when, according to Holy Tradition was made the world, held from the first day of creation to the creation of man - the sixth day. The Orthodox teaching professes that the days of beginning of creation were just normal days of 24 hours, with day and night as we know them. (Exodus 20:8-11, resumed in 31:17)

THE HOURS

So was pleasing to God that the mystical number seven to designate days of the week. They were given seven traditional planets. These days are divided into day-light and night. Again, a day or

night light is 12 hours too (of course at the equinoxes). In the sky are 12 signs: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces.

To these things already known, we shall add the church timeline:



First Hour: 7 a.m.; Third Hour: 9 a.m.; Sixth Hour: 12 a.m.; Ninth Hour: 3 p.m.; Twelfth Hour: 6 p.m.

This division is of great importance in the liturgical church calendar. We set the chronological elements established by God from the beginning to the end of the world. We shall see further their ranking according to the measure called calendar.

In Scripture there are several references on this issue. We give here a moment in the New Testament parable of the vineyard workers (Matthew 20:1-3).

It is said sometimes to action made at the last minute that he was at the "12th hour". Now we see that it is certainly a mistake, the 12th hour means going down (at 6 p.m.) and the symbolic end of absolute. The latest time to work is in this case the "11th hour".

CHURCH SERVICES

When talking about the calendar, people usually think of annual duration, with those holidays where royal feasts and celebrations of our great saints, stations, etc. But before studying this structure, we stop first at the divisions: day and hour. We saw how they were counted, solar day divided into 12 hours of the day and 12 hours of the night, a total of 24. Now we are not interested in day and night fluctuation duration depending on the season, but we mean a situation where they are treated equally.

The Orologion or hour service book includes first of all the structure of the "services". According to the apostolic exhortation "pray without ceasing" and resuming a tradition of the Old Testament, the early Church appointed a day structure of seven main points, called services. They were made and applied where it could maintain a diurnal rhythm of liturgical life, different than secular, that of the monastery. We give below an outline "ideal" model, such as shown structure of service:

At 5 p.m. (Eleventh Hour) 1st service: Vespers (evening service)

At 7 p.m. (First Hour at night) 2nd service: Compline (after supper)

At 12 p.m. (Sixth Hour at night) 3rd service: The Midnight Office

At 6 a.m. 4th service: Matins (morning service) followed by the First Hour

At 9 a.m. 5th service: Third Hour

At 12 a.m. 6th service: Sixth Hour and Typika

At 15 a.m. 7th service: Ninth Hour

In this office schedule were shown as we can see only services, without Divine Liturgy, Acatysts, Paraclises, Canons, and of course the sacraments and other services, not covered by this study. In the contemporary monastic and churchly practice these services are held at other times, or are sometimes omitted (as in parishes). It is important to remember the importance of the liturgical season, particularly as we said different that the secular. The situation described as an "ideal", but it will adapt in practice from case to case depending on the situation.

The Missal and Hours troparia give us the teaching and reasons of these moments, namely the moments as they link by the moments of our salvation, as they were worked by the Lord Jesus Christ. They also link their chronological moments by the creation of the world. We remember:

- The world is made on a Sunday, at the vernal equinox;
- Man is made on the sixth day (*Friday*) at *Sixth Hour*.

- he laid his hands to the forbidden wood also on a Friday at *Sixth Hour*.

And now let us see the chronological moments of salvation:

For Vespers: "Our Lord and Savior Jesus Christ, after His salvific Passion, on Friday evening was crucified on the Cross, with clean linen wrapping Him was laid in the grave, and how Mary Magdalene together with the Virgin Most Pure, with complaint and great sorrow, by the bitterness of heart were watching these."

Towards the end of Vespers we have also this chronology liturgical moment:

"O Joyful Light of the holy glory of the Immortal Father, heavenly, holy, blessed, O Jesus Christ, having come to *sunset and beholding the evening light*, we hymn the Father, Son, and Holy Spirit: God. *Meet is it at all times* that Thou be hymned with fitting voices..."

"Let us complete our evening prayer... Vouchsafe, O Lord, to keep us this evening without sin...."

"That the whole evening may be perfect, holy, peaceful, and sinless, let us ask of the Lord...."

For Compline: "The most holy soul of human nature of Christ, being joined together with the deity, descending into hell, tied with power the master of darkness, enslaved his kingdom and the souls of all the righteous who were there for ever, has unbound from the tyranny, raised them with Him to heaven, and He dwelt them until His most glorious ascension."

"Grant, Lord, *this night* to keep us without sin..."

And grant us, Master, as we go to our sleep, rest of body and soul; and guard us from the gloomy sleep of sin and from every dark pleasure of the night... Grant that we may sing your glory *all night* long..."

We mention one detail: in this liturgical program bed time was at about 9 p.m. (Third Hour of the night) and then followed wakening for The Midnight Office, as we see in "morning prayers":

"The Judge will come suddenly and the acts of every man will be revealed; but *in the middle of the night* we cry with fear: Holy! Holy! Holy! art Thou, O God; through the Theotokos, have mercy on us."

"Having risen from sleep, I offer Thee, O Savior, *the midnight song*...."

For Matins: "The Lord being insulted was taken to Caiaphas and Ana and there for our sins, suffered willingly slap in the face, spitting, ridicule and blows without mercy, from midnight until dawn."

"*Early in the morning* the women bearing myrrh hastened, lamenting, to your grave..."

First Hour: "Our Saviour and Benefactor, being tied in *first hour of the day*, was led from Caiaphas to Pontius Pilate in the hall at the court as a malefactor and how the Judge of all was slander and condemned the unjust judge by the chief priests and lawless Jews elders."

Third Hour: "Our Saviour on the third hour of the day was judged by Pilate and there endured ridicule and blows upon the cheek, and after that to the shame marble pillar being bound merciless endured terrible wounds, crown of thorns and other horrible ordeal... Also in the third hour of the day the Holy Spirit came down in the form of tongues of fire over the Apostles who were at prayer and enlightened them."

"Lord, who at the third hour sent down your all-holy Spirit on your Apostles, do not take him from us, O Good One, but renew him in us who pray to Thee."

Sixth Hour is a more special moment, because then was man created - the first Adam - on the 6th day (Friday) and again on a Friday at the same time the transgression took place in paradise. As for which the economy of salvation of Christ the Saviour was correlated with chronological moments exactly the same: there was a Friday, after the vernal equinox, full moon, as we shall see more fully on, and on Sixth Hour: "Our Savior, at that hour, carrying His Cross, was taken to the crucifixion and without mercy with four spikes was nailed on the Cross on Calvary between two thieves." "The One who in *the sixth hour and day* nailed the sin on the cross, that made boldly by Adam in paradise, turn apart our bound of our mistakes, Christ our God do save us." Sixth Hour is a middle (center) of the day - afternoon - but is also linked to a middle (center) and soteriological space, thus being closely linked to the Cross, with all its meanings: "Salvation in the midst of the

earth performed Thee, Christ our God, on the Cross Thy most pure hands were outstretched, gathering all nations who cry: Lord glory to Thee!"

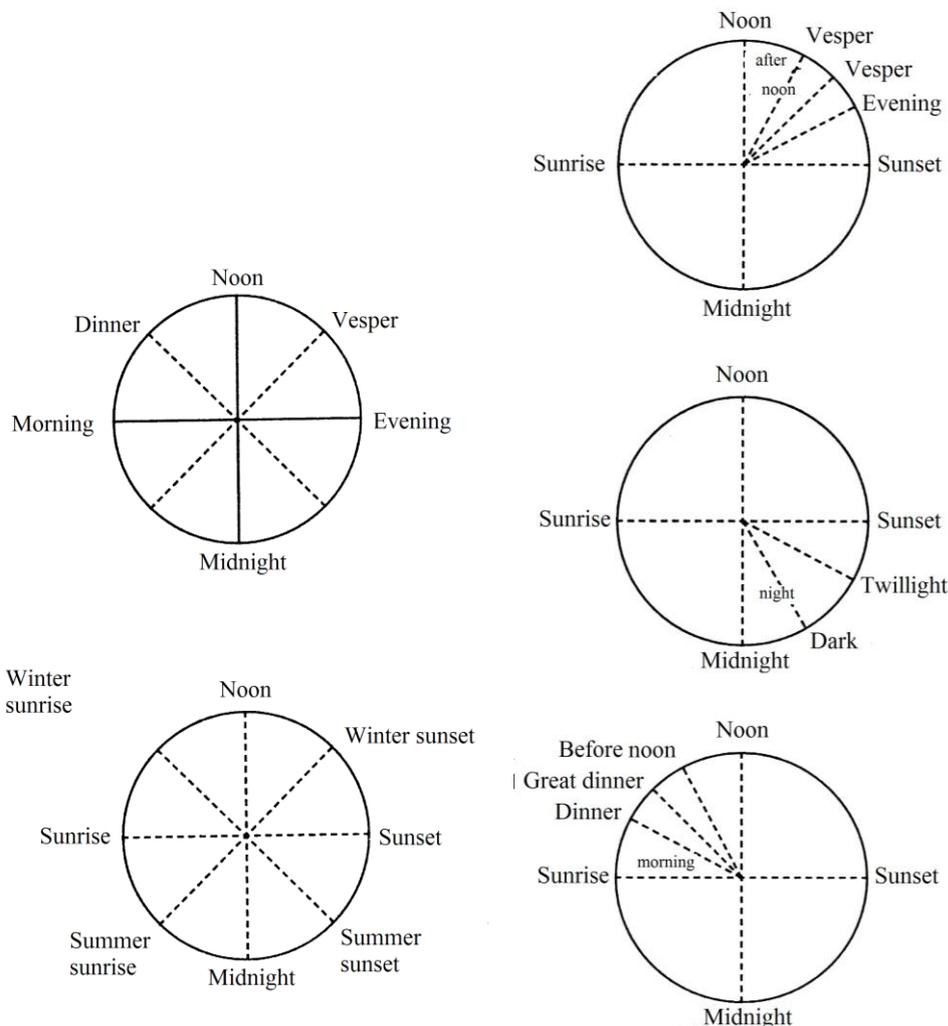
Ninth Hour: "Our Savior wishing the salvation of mankind, on the Cross being hanged, speaking shouted: "I thirst", as with vinegar mixed with gall was watered, as His most holy soul into the hand of God the Father gave, all the foundations of the earth are shaken, the rocks were split, the dead arose from their graves and one of the soldiers with a spear pierced his side and forthwith came there out blood and water."

"He who on the ninth hour for us tasted death in flesh, kill our body mind, Christ God, and do save us."

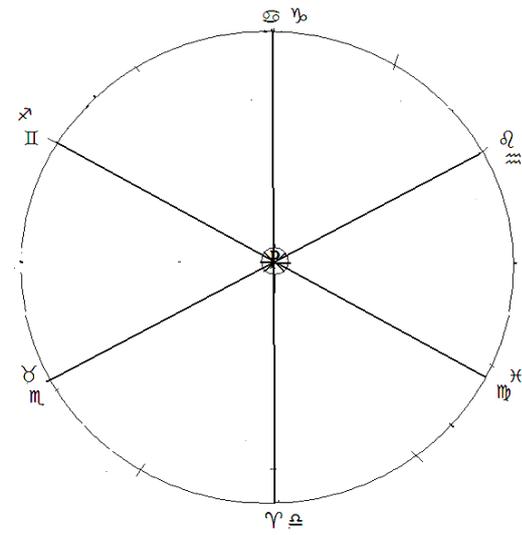
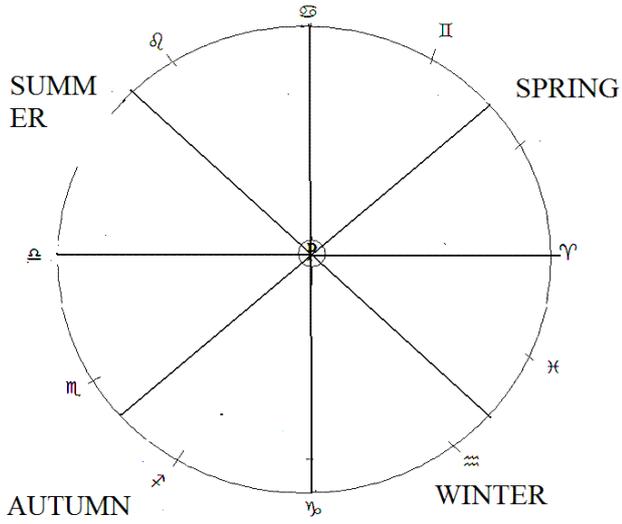
We exposed shortly chronology elements that link the celestial movements described in cosmology, emphasizing the overwhelming importance and their importance for Christian worship.

We show here some space-time diagrams representing, according to a research made by Ernest Bernea in 1930, our people perception of space and time.

SPACE AND TIME DIAGRAMS



To these we add some helpful diagrams, which are correlations first between signs and seasons. Another correlation can be made between signs and the highlights of the day, taking about 2 hours per sign:



Aries and Libra, in the daytime, are placed at the beginning (early) of the day, and the night (sunset). Cancer and Capricorn are the points of mid-day (noon) and the night (midnight)