“The Holy Fathers have painted their thoughts, heart and work in their writings. This means that the writings of the Fathers are an unerred guide to heaven, witnessed by heaven itself.” (St. Ignatius Briancianinov)
The priests (and especially bishops) have a threefold ministry from God: sanctifying, teaching and leading. We shall expose now in detail how the Saints treated this problem, and not just using a general and vague appellation of "Holy Fathers" or even "Fathers of Nicaea," but we will see timely, specific, personal cases and concerns. As basic elements The Fathers have used the classical astronomy/astrology, that of Aristotle, Iparchos, Sosigenes and Ptolemy, i.e. a rigorous geocentrist one. They have studied thoroughly the items and used the temelions, epactae and, in the political frame of the Roman Empire first and then the Byzantine one (we too use the current name...) the chronological element of the indiction:

About indiction

The beginning of the indiction. The indiction (latin. indicatio) is a period of 15 years, whose first year is called the first indiction, and so on, the others up to the 15th, after their order. Thus ending 15 years of evolution, a new period begins again, in which also the first year is called the first indiction, up to the 15th, then start again another period. That the indiction has its name from the extraordinary tribute to pay for soldiers (such tributes were called indictiones), is no doubt. More difficult is to answer the question: why the period is 15 years, and when were the indictions introduced for the first time? The practical rule to find which year of the indiction is any year after Christ, is as follows: add 3 to the year in question and then divide everything by 15, and except of the quote (quote = the result of sharing), nothing remains, the indiction year is 15 and if it remains a number, it will be the indiction year. Thus, to know which indiction year is 1883, add 3, divide the sum 1886 by 15, and we find that the quote 125 remains 11; so 1883 is the 11th year of the indiction. There are 3 kinds of indictions: Constantinopolitan ind. beginning on September 1; Caesar or Constantinian ind., from September 24, and Pope's ind. or Roman, which starts on 1 January. The Church celebrates this day for two reasons: firstly, because the month of September is considered the beginning of the year, and we also thank God for the fruits of the year, prays that the next year to be also fruitful, secondly, this day is celebrated as the beginning of the preaching of the Lord, i.e. the remembering of His entry into synagogue, when opening book that was given to Him, He read the saying from Isaiah, where it says: "The Spirit of the Lord is upon me..." (Luke 4:16-18) (Synaxis September 1).

Indiction Troparion, Tone 2:
"O Fashioner of all creation, Who in Thine authority hast appointed the times and seasons: bless Thou the crown of the year with Thy goodness, O Lord, preserving in peace Orthodox Christians and Thy city, and save us through the prayers of the Theotokos."

Indiction Kontakion, Tone 2:
"O eternal Creator and Lord, God of the ages, truly transcendent in essence: bless the cycle of this year, saving by Your boundless mercy all those who worship only You, the only Master, and who cry out to You in awe: "Grant to all a prosperous year."

The Paschaleon does not start at Nicaea in 325. We shall show that there were in the church, though not fully preserved, also other attempts to calculate both the West and East, where at a
prominent place in the astronomical things shined the city of Alexandria. In this respect we mention deac. Ioan Munteanu’s observation: “The unbreakable link between the lunar calendar and the Julian one is particularly highlighted by the following specific phenomenon: Knowing that a lunar cycle is equal to 19 years, and a solar cycle is equal to 28 years, let us look at these numbers, multiplying first: 19 = 19 x 1 and 28 = 4 x 7. What happens when you multiply them together? 19 x 4 = 76, i.e. the period of 76 years, after which passing the moon coincides exactly with the beginning of the Julian year. So, multiplying 76 by 7 we get 532 (or 19 x 28 = 532), i.e. that time after which passing, The Pascha falls again on the same days and months, when it was celebrated, as the Alexandrian paschalists established the great Indiction. The archimandrite Raphael (Careline) states that "the amount of solar cycle numbers (28 years: 2+8), monthly (19 years 1+9) Paschal point (The Indiction) (532 years: 5+3+2) is equal to 10 - pliroma (greek πληρομα - fullness). Could these equalizations be coincidental, or it is still the mystical subtext of the calendar-astronomical table?". In 1941 began a new Indiction, the 15th. Therefore the 1941 Pascha fell on the same date as that of 1409 - 25 March/April 7 (532 years ago), while that of 2004 is on the same date as that of 1472 - 29 March/11 April. So, the Alexandria Paschaleon is a regular Paschaleon..."

We shall begin by mentioning the Roman contribution of the Saint Hippolytus.

In Alexandria were awarded a large number of Church Fathers and ecclesiastical personalities, of which we quote St. Dionysius the Great (247-264), then the Bishop Anatoly, St. Athanasius the Great, Bishop Theophilus of Alexandria, (4th century) followed by his nephew, St. Cyril the Great of Alexandria:

Saint Cyril the Great’s Paschal Table

...St. Cyril the Great, author of many paschal sermons kept up to now, composed too, as it was showed before, a paschal table namely of 95 years, using in this work his predecessor Theophilus’ table. In the prologue of this table, he speaks first of the false paschal calculations, especially the Latin cycle of 84 and 112 years. Then he remarks that the Nicene Council ordered that the Church of Alexandria shall indicate to the true time of celebration of Pascha, but without the discord that have been removed, that his predecessor Theophilus by the authority of the emperor Theodosius, made a paschal table on 418 years, and He worked the table, reducing it to 95 years. Then he developed the principles by which Theophilus was conducted too by comparing them with the false Latin ones, and brings among other things the rule that Pascha should be celebrated forever within five weeks, starting from 22 March to 25 April inclusive. (Adapted after Prof. C. Popovici) Among the contemporary church personalities concerned with Paschaleon we should mention the writer Eusebius from Caesarea.

A great merit belongs to St. Dionysius Exiguus who achieved, starting from the Alexandrian Fathers work in 6th century a much needed unifying practice of Western (Roman) and Eastern (Alexandria) paschal calculations:
The composition of a Paschal canon in full accordance with the principles of the Alexandrian calculation by St. Dionysius Exiguus and the union between East and West in the Paschal celebration time by the successively receiving of this canon in all the Western churches.

From the above it is evident that through the canon reminded all the differences that separate East and West during the Paschal celebration were not removed. Only the St. Dionysius Exiguus, who lived in Rome as abbot of a monastery and died after 536 and before the year 556 AD, has the merit of having composed for the Latins on the basis of a 19-year cycle a paschal table which is completely consistent with the Alexandrian calculation and brought it in line the paschal praxis. In the year 525 he wrote a book about Pascha (liber de paschate) in the form of a letter and addressed to a certain bishop Petronius. It consists of a prologue (praefatio), a Paschal table (cyclus decemnovennalis), the rules of calculating Pascha (argumenta paschalia) and the Latin translation of the Epistle of the Alexandrian bishop St. Proterios to the Roman bishop St. Leo. In the prologue is warmly recommended the Paschal cycle of Alexandrians and it is said that the Fathers from Nicaea approved it not so much on the grounds of mundane science, but are strongly under the enlightening work of the Holy Spirit (Hance autem regulam praefati circuli, non tam peritia saeculari quam S. Spiritus illustratine sanxerunt...). (Adapted after Prof. C. Popovici)

Another important contribution of St. Dionysius is the modifying of a chronological starting point replacing the pagan Roman emperors timeline about - how would be Diocletian – with the setting time of the Nativity: "Then he communicated that Theophilus dedicated to St. Theodosius I a "course" of 100 years, and St. Cyril wrote a cycle of time in 95 years and now he continues the latter; because from the period of 95 years of St. Cyril, not all years have passed, but still remaining six years, he reproduces from it the last cycle of 19 years, i.e. the fifth, and make it ahead, then left to follow another five other cycles after the norm of the same pontiff, or rather from the Synod of Nicaea (juxta normam ejusdem pontificis, imo potius saepe dictate Nicaeni concilii), but with that difference that the years of these five cycles are not counted after the Diocletian era, the cruel persecutor of Christians, but from incarnation of the Lord (ab incarnatione Domini)." (Adapted after Prof. C. Popovici)

It is important to note that St. Dionysius did not abolish the traditional counting from the creation of the world, and much less has introduced the modern system of counting years with 2 symmetrical axis "before... and after Christ." 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.

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.

"The work of Saint Dionysius was completed and continued in the West, for example in Britain by Sulpicius Severus, the Roman missionary Augustine (596) and presbyter Venerable Bede (Bede Venerabilis, 729) in "De temporum ratione". Elsewhere worked Abbot Felix "abbas Cyrillitanus" (616), and St. Isidore, Archbishop of Seville (Sevilla †636).

In the East took shape two slightly different chronologies, called Alexandrian and Constantinopolitan by representatives Panodorus and Anianus. The latter, called also "Byzantine", which was employed first in the Byzantine Empire from the seventh century on during the existence of this empire both in civilian life and in the Church, then to all other Christian peoples of Orthodox confession until the latest time (in use until the first half of the nineteenth century) about which we shall speak now. The latter counts 16 years longer than the first and 5508 years up to the beginning of Christian era. The age of Byzantine year is September 1." (Adapted after Prof. C. Popovici)

And to see that concerns about "seeking the time" and complicated calculations and paschal tables, with temelions, epactae, etc. were not absent neither from the mystical and contemplative Fathers, let us remember the important paschallogical contribution of the Saints Maximus the Confessor, Andrew of Crete and John Damascene.

The normative contribution of the Hieromonk Matthew Blastaris (14th century)

There followed a period of several centuries – 8th – 14th – in which the Church has simply applied the above tables. In the 14th century we note the normative contribution of the Hieromonk Matthew Blastaris, who wrote the 1335 the alphabetically canonical Treaty Sintagma, in which at the letter P treats About The Holy Pascha. This treaty should be known to all theologians and even learned monks, having in this respect the same weight as the Exposition of the Orthodox Faith of St. John Damascene and the Hexameron of St. Basil the Great. And if these works were reprinted in several editions after 1990, this paper will have to be reprinted in the near future and - of course the entire Sintagma! - to cover in the most competent way the Paschaleon problems. Until then, we have reproduced in full work, but fragmented and placed in appropriate places, as we see fit.

Among other observations of Matthew Blastaris we will retain essentially the following:

Like St. John Damascene, he makes a work of canonical patristic synthesis, and in case of the traditional Orthodox Paschaleon, with its methods and specific problems. In terms of astronomy, the author stays within the tradition of Aristotle... Ptolemy... St. John Damascene, i.e. clear geocentrism. Regarding the issues of precession of the vernal equinox, Blastaris was aware and accepted undoubtedly the delay rate of Hipparchus/Ptolemy, namely the one day in 300 years (Matthew Blastaris About The Holy Pascha)

This should be noted because it will have great importance in the debate that followed the consequences of this delay for the second luminary, the moon, which has a similar process of delay called the moon proemptozis, due to the same consequences of the different celestial
movements of stars system (Signs) - sun - moon, the earth remains permanently fixed as inertial frame, actually, and not only as a relative reference frame, as claimed by modern relativistic science:

"Therefore our author defends those Fathers that he claims to set the 4th decision, against the opinion which could be born, that they without knowing the science of astronomy would be established such a decision and their decision now could not be observed in all cases. Their ignorance should not - he says - be sought as the cause for this, but in the course of the moon. The moon reaches its 235 epileptics earlier than 19 years of the eneachedecaetirida... So, if at the beginning of a period of 304 years the law Passover of 15 Nisan was April 2, at the beginning of the second it will be not April 2, but one day earlier, i.e. 1 April, and at beginning of the third period two days earlier, i.e. 31 March, and in order to get to April 2 it would be added to the law Passover one day after 304 years and two days after 608 years a.s.o. The Fathers who gave the 4th decision being versed in the science of astronomy and knew very well that after the proemptozis after 608 years it will be necessary to make the addition of two days and after this addition it will be sometimes necessary to postpone Paschal Sunday a week after. But they tacitly acknowledged this deviation from their rule, because they regarded it not only harmless to piety, but still very useful, because after the addition of two days the main decision in the time celebration of Pascha, which is to not celebrate Paschal Sunday with Jews can be observed the better, because in the worst case yet all are at least three days that separate our Pascha by the Jewish Passover of 14 Nisan, while at the time when the Fathers made the 4th decision, the shortest period between our Pascha and the Jews Passover was not worth more than one day. Now (in the 14th century), i.e., the monthly data of the Passover in our paschal table represent the moon as 17 days old. So if this date should fall on a Saturday, we celebrate Pascha next Sunday, the moon being now 18 days old. The Jews celebrate instead their Passover at the full moon of 14 days. So from day 14 to and day 18 of the moon is a period of three days. During the aforementioned Fathers (i.e. in the first half of the 8th century) the data of the law Passover from the table represented now the moon 15 days old and because the Jews celebrate their Passover at a moon of 14 days, if any of those dates fall on a Saturday the Christians celebrated Pascha Easter on the Sunday directly following the moon of 16 days and the Christian Pascha were separated from the Jewish Passover only by an interval of 1 day.

It is obvious that by adding those two days which is made after the proemptozis the shortest period between our Pascha and the Jewish Passover increased from 1 to 3 days and thus more is satisfied the canonical demand to not celebrate Pascha with the Jews. For the same reason followed the other decision of The Fathers to celebrate the Pascha on Sunday, so that if the Jews would celebrate their Passover in one of the other weekly days, and we celebrate our Pascha next Sunday they do not coincide with theirs, and in case their Easter would fall on a Sunday, we will celebrate Pascha according to the Fathers' decision not that Sunday, but in the next, and therefore in this case, ours do not coincide with theirs. In any case they thought that it would be only for the best of the Christians if a long interval separates their celebration by the of "noncelebration" of the Jews." (Adapted after Prof. C. Popovici)

So, once cleared both phenomena of "delay" it is clear that the Fathers of Nicæa, and those who followed were fully aware of these delays and they considered that it will happen in the future, and what rate (300 years equinox, 304 years full moon). Matthew Blastaris also noted in his turn the gap that increased gradually but issued an opinion that has proven in practice normative for the Paschaleon of the Orthodox Church from then until 1924, so for 600 years, namely:

"But for this it ought not be proper to turn the Fathers’ table because it is not possible to compose another which would show to anybody so obvious the paschal decisions mentioned, but if we should want, as some do, to change it, reducing it with two days, starting from year 6841, then besides that it's impossible to persuade the leaders around the world who rule the Christian countries to learn such thing, leaving the old one, it will follow another, and again after 304 years, and again after the same years, and so on, the same error, and it would be necessary to change this (table) often, so it's better not to renew it, for such a renewal not only will not be able to not fall back into the same error, but it would cause not insignificant mediator of turmoil in the Church."

(Matthew Blastaris About The Holy Pascha)
We retain the fundamental idea of keeping the patristic table, with all its delays reported. Another important observation about the work of Matthew Blastaris: the development of precise calculations and tables related to establishing of the old law Easter. Why is this important? For the following reasons:

- The Christian Pascha is linked in their calculation by the vernal equinox, paschal full moon, 14 Nisan and law Passover. The paschal decision on which was set the most canonical focus, as we saw, was that related to the strict prohibition of Christian Pascha celebration in the same time, and even worse, before the Jewish Passover. We see that this is the most serious offense by which is guilty the Gregorian calendar, and with it the so-called "revised Julian calendar".

- As was rightly observed that the Jews were no longer able to correctly calculate the equinox and full moon of Easter, and later proceeded to all kinds of changes (Nisan 15 instead of 14, etc.) the reformers drew the hasty and false conclusion according to which we, the orthodox, are not bound any longer by the Jewish dating, and does not matter any more when The Christian Pascha relative to the Jewish Passover. Instead, Matthew Blastaris shows two tables, his own staff, and the Fathers’ (8th century) that calculates exactly that: the law Passover. Moreover, Matthew Blastaris indicates the following important fact: the delay of which we spoke is not only not harmful, but quite the contrary, causes a continuous removal of the law Passover, which is beneficial both for piety and canonical tipiconale. For this it was given also a spiritual interpretation: by time the chronological distance during of the Christian Pascha from the Jewish Passover points also the increasing and spiritual distance between them.

In addition to Matthew Blastaris and the other authors mentioned there were of course many other paschalogical works.