

Pâques 2019 : 24 mars ? ou 21 avril ?

[Réponse à une question par mail, le 19 mars 2019]

Oui, j'ai lu son article et des dizaines d'autres depuis environ 3 mois.

L'affaire est complexe. La prétendue règle équinoxe/pleine lune/dimanche, même si elle marche plus de 9 fois sur dix, **N'EST PAS** la règle ecclésiastique qui remonte au concile de Nicée en 325, laquelle peut paraître astronomiquement insuffisante, mais qui en fait (basée sur des valeurs moyennes : équinoxe moyen fixé au **21 mars**, pleine lune moyenne...) est un système rythmique basé sur le 7 (dimanche, 14e jour), jour par jour (c'est à dire non basé sur les positions astronomiques calculées), et on peut se demander s'il ne mérite pas plus de respect que lui en témoignent astronomes, astrologues et anthroposophes...

Le fait qu'ignorent ou éludent la plupart des anthroposophisants, c'est qu'en 1924, un certain Rudolf Steiner, exactement dans la même situation astronomique et calendérique (choix entre le 23 mars et le 20 avril, le jour de différence étant dû au fait que 1924 était bissextile), donc pour la dernière Pâques de sa vie, a fêté Pâques à la date d'avril (20 avril), et de façon nette, avec des conférences essentielles sur le mystère de Pâques, un programme d'eurythmie inédit (mise en eurythmie de la Pierre de Fondation) etc.

De trois choses l'une :

- ou bien il s'est trompé, ce que certains n'hésitent pas à penser : fatigué par la maladie, épuisé... ou bien même il n'aurait pas remarqué la chose...

- ou bien il se serait rangé à la date du calendrier et des églises par solidarité, par conscience sociale ; c'est ce que semble penser l'Institut Kolisko (voir pièce jointe 1) ;

- ou bien - et c'est plutôt vers cette solution que je penche - il a tout simplement pris en compte la règle de Nicée, parce que - malgré toutes sortes de paradoxes et de bizarreries - elle serait en rapport avec une réalité spirituelle plus adéquate que le simple calcul astronomique.

Rappelons qu'autour du IVe siècle (333 = centre exact des 7 époques post-atlantéennes) se sont décidées nombre de choses essentielles - comme la mise en forme des 4 Evangiles -, qui ne sont pas obligatoirement de façon unilatérale le signe d'une Eglise constantinienne décadente, ou d'un Vatican antispirituel comme ce sera le cas par la suite.

Il me paraît simpliste de vouloir établir Pâques sur la base de l'astronomie calculée (voir pièce jointe 2), qui n'est qu'un autre avatar du matérialisme.

En tout cas, en 1924, Steiner a respecté le calendrier, certes sans s'en expliquer, mais en nous procurant un exercice de discernement très intéressant pour cette année 2019.

Cordial salut

Christian Lazaridès

Pièce jointe 1 (Ross Rentea)

[Surligné en jaune : le passage évoquant R. Steiner à Pâques 1924]



Dear Friends,

We have received a number of emails with inquiries about our thoughts and intentions regarding this year's Easter dates.

The problem is the following.

The so called Easter rule states that Easter should be celebrated on the Sunday following the first full moon after the spring Equinox. This seems straightforward enough until you begin to look at the details.

Very rarely, as in the case of this year, there occurs what is called the Easter paradox.

Essentially what this means is that the full moon will occur on the same day as the spring Equinox. The question then becomes one of interpretation of the Easter rule, in the sense that the word "following" becomes open to interpretation. On the one hand one can take literally the fact that at one moment in time the spring Equinox occurs; and then a couple of moments after that the full moon occurs which makes it logical that on the coming Sunday Easter should be celebrated. The word "following" has then been interpreted strictly as an occurrence between two moments.

Another interpretation however would be that on a particular day the spring Equinox occurs and that only on a "following" day, another day, a full moon should be looked for and only after that later full moon should Sunday Easter should be celebrated.

This year the spring Equinox, meaning the day when the sun crosses the celestial equator, occurs at Universal time 21:58 (roughly 10 PM)-or for better orientation at 6 PM Chicago time (due to daylight savings time). 4 hours after that at 1:43 universal time (10 PM Chicago time) there will be a full moon. Based on this strict interpretation of the Easter rule, Easter Sunday would occur on March 24. If one takes the other interpretation (following another day) then the Easter celebration would occur as has been officially set on April 21 of this year.

"In defense of" the assignment of April 21, 2019 as the Easter Sunday that corresponds best to the Easter rule, it might also be said that it would make sense that one would look at the first Sunrise that follows the actual Equinox moment as heralding the first day that "follows" the Equinox. A full moon that would occur on that date or for following thereafter would be the full moon that is necessary for the Easter rule (otherwise the full moon occurs on the same day as the Equinox). It is perhaps not insignificant that this year the full moon of that "following" quality occurs on Good Friday, April 19, which is what happened on the historical Good Friday of the Mystery of Golgotha.

This so called Easter paradox also occurred in 1943 and in 1962. In 1943 Lili Kolisko tried to make a contribution to this problem by doing chromatography experiments where she wanted to compare the effect of the starry constellations of the two possible Easter dates. She found that the chromatographic patterns created by the constellations of the "March Easter" were more fully formed and expressive than the patterns seen in the conventionally accepted "April Easter". The findings of the April Easter showed no defined forms whatsoever, etc. She thus concluded that the more "real Easter" was the one determined by a narrow interpretation of the Easter rule which applied today would point towards March 24 being the "real Easter".

This has of course some significant consequences in the sense that it then also changes dates like Whitsun and of course then changes significantly the time when the weekly meditations of the Calendar of the Soul are done, a calendar which starts the year with a Easter Sunday. (Incidentally, the Goetheanum official calendar has chosen to start the year with March 24, since the year according to the spiritual research of Rudolf Steiner should begin with the Easter Sunday.)

Based on these and other considerations we intend at the Kolisko Institute to do seed germination experiments on these two dates and also compare water coming from natural Springs on these two Sundays (March 24 and April 21). These experiments would be important not only to shed light on this question of the so called Easter paradox, which incidentally will not occur again until 2038, but also to make the attempt to demonstrate whether "Easter water" as such has an easily observable effect that can be used in the improvement of the making of anthroposophical medicines.

Incidentally, for anthroposophists who look carefully at Rudolf Steiner's work, this situation is complicated by the fact that the Easter paradox also occurred at Easter of 1924 ! At that time Rudolf Steiner gave extremely vital lectures on the significance of the etheric body and of the Easter Festival, as well as giving the monumental Foundation Stone in Eurythmy (!) all in connection with the conventionally accepted "April Easter" and he does not mention the "March Easter" at all. Rudolf Steiner apparently was well aware of the situation but said that essentially one cannot go against all cultural events and thus he let things stay as they were. Rudolf Steiner made a similar comment in regard to the entry of children into the Waldorf School. He absolutely found it as spiritually correct that children should be enrolled only in the 9th year of life (after the so called "rubicon" had occurred), but felt that the custom of enrolling children with 7 years was so widespread that adjustments had to be made. He then suggested that as a balance the first two years should be very gentle with no homework etc. These are interesting lessons for all of us on how to keep our esoteric impulses respected while allowing for cultural habits.

Clearly this "paradox" calls forth in us a heightened attention to be sensitive to see what the spiritual world may tell us and ask of us. We would be happy to receive many individual observations and communications and in turn will be happy to share the results of our research once we finish it.

Friendly yours,
For the Kolisko Team
Ross Rentea MD

Pièce jointe 2 (Howard Crowhurst)

Proposition pour la modification de la date de Pâques de 2019.

La définition précise du jour de Pâques fut établie en 325 par le concile de Nicée. Les Pères de l'Église réunis par l'empereur Constantin la fixèrent ainsi :

« Pâques est le dimanche qui suit le 14^e jour de la Lune qui atteint cet âge le 21 mars ou immédiatement après. »

On peut supposer que la fixation de la date de Pâques est liée à des considérations astronomiques et qu'en nommant la date du 21 mars, les Pères de l'Église faisaient référence à l'équinoxe de Printemps. À cette époque, cependant, le calendrier en cours était le calendrier Julien, qui ne tenait pas compte du décalage progressif de l'équinoxe du fait que l'année dure un peu moins de 365,25 jours.

En 1581, le 21 mars était décalé de onze jours après l'équinoxe et la date de Pâques se trouvait décalée d'autant. La situation n'était plus tenable. Ne pouvant et ne devant modifier le texte d'origine, le Pape Grégoire XIII a procédé à une modification du calendrier. En 1582, 11 jours furent enlevés à l'année afin de recalibrer le 21 mars sur l'équinoxe. Le calendrier fut modifié pour éviter que la date se décale de nouveau. Les années bissextiles étaient ôtées du calendrier quand l'année est divisible par 100 (1700,1800,1900) sauf quand elle est divisible par 400 (1600, 2000).

Ces modifications permirent un calendrier beaucoup plus précis mais leur but était clairement de replacer Pâques en fonction de l'équinoxe. De ce fait, le calendrier est recalé tous les 400 ans et la dernière fois c'était en l'an 2000. A cause de la proximité de cette date de recalage, l'équinoxe de printemps tombe actuellement chaque année le 20 mars, parfois même le 19 mars.

Or, en 2019, les dates astronomiques sont les suivantes :

Heure de l'équinoxe de printemps : mercredi, 20 mars 2019, 21 :58 :25

Heure de la pleine Lune : jeudi, 21 Mars 2019, 02 :42 :54 (Les heures sont données à l'heure de Paris.) La pleine Lune a donc lieu après l'équinoxe de Printemps mais tombe un 21 mars à cause du recalage de l'an 2000.

En suivant l'esprit du texte des Pères de l'Église et en respectant l'œuvre du Pape Grégoire XIII, la date correcte pour le dimanche de Pâques 2019 serait donc le 24 mars 2019.

Cependant, la date annoncée semble avoir été déterminée en suivant littéralement le texte d'origine car le dimanche de Pâques 2019 est prévu le 21 avril 2019, soit une lunaison plus tard. Il se pourrait donc que tous les efforts des fidèles pendant le Carême et la semaine sainte soient faits au mauvais moment à l'égard des forces cosmiques. En plaçant Pâques fin avril 2019, ces efforts pourraient bien arriver trop tard.

Je reconnais que d'autres critères que j'ignore ont pu affecter le choix de la date et si tel est le cas, je vous prie de m'excuser d'avoir abusé de votre temps.

Avec ma sincère reconnaissance,

Howard Crowhurst

Nota bene (21 mars 2019)

La même séquence – étant en rapport avec le cycle de Méton, de 19 ans, qui voit la répétition pratiquement exacte des positions des trois corps Terre-Lune-Soleil – se reproduit tous les 19 ans : 1924, 1943, 1962, 1981, 2000, 2019, 2038...

Néanmoins, le réajustement des dates tous les 4 ans fait que le « paradoxe de Pâques » ne se produit pas chaque fois ; mais en 2019 nous sommes bien dans une répétition de ce qui s'est passé en 1924, après cinq cycles de Méton : $1924 + (19 \times 5) = 2019$.

Pour un élargissement du débat – lecture de l'écriture céleste à trois niveaux –, lire la conférence du 17 septembre 1924 (in GA 318, ***Psychopathologie et médecine pastorale***), dans laquelle Steiner prononce pour la première fois le mot « astrosophie » (avec ré-évocation le même jour, in GA 346, ***Apocalypse et action pastorale***, puis le 21 septembre 1924, in GA 238, ***Karma IV***).

Complément (15 avril 2019)

Pour compléter le dossier sur le problème particulier de la datation de Pâques en 2019 (24 mars ? ou 21 avril ?), voici deux textes de Mary Stewart Adams mis en ligne le 15 mars et le 15 avril 2019. Ils apportent un élément nouveau, car s'y dessine une possibilité de justifier *astronomiquement* le décalage de 28 jours qui a causé tant d'émoi dans les milieux se réclamant de l'anthroposophie.

[Passages surlignés en jaune par C. Lazaridès]

Site : storytellersnightsky.com

The Astronomical and Ecclesiastical Moons of 2019, or "What a Little Moonlight Can Do"

Mary Stewart Adams

March 15, 2019

Friends,

This blog is specifically to share about the phenomena of Spring Moons in 2019, and the dating of the Easter Festival. It will not be exhaustive, but hopefully, it will be compelling!

To begin with, in Spring 2019 we will have the rare occurrence of four Full Moons in one season (because we usually have one Full Moon each month and there are only three months per season, there are usually only three Full Moons in a season). Tradition holds that the third Full Moon in a season with four is the Blue Moon, and this type of Blue Moon (on May 19 this year) can only ever occur in February, May, August, and November, making it much more rare than the historically more recent definition of Blue Moon, which is simply the second Full Moon in one calendar month. This latter type of Blue Moon is merely a quirk of our calendar, which leads us to the larger question being stirred by the Spring Moons this year: Which Moon is the Moon that will determine the date for Easter? Is it determined by calendar rule alone, and is the rule actually rooted in the phenomena?

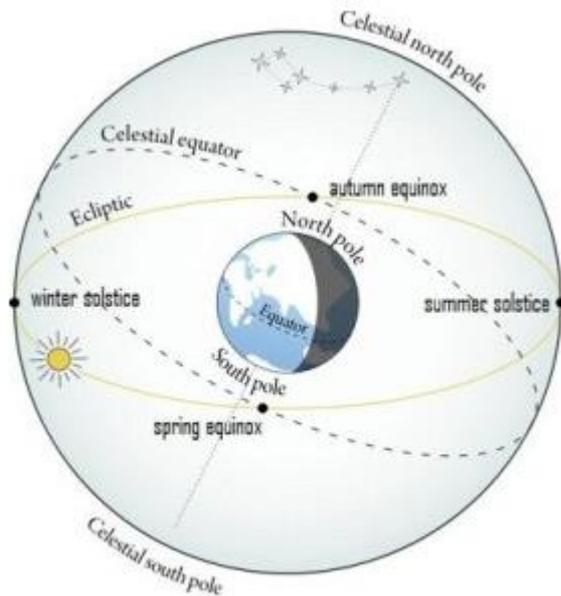
In describing the way to determine the right time for celebrating the Easter Festival, Rudolf Steiner emphasizes the fact that it is not simply the first Sunday after the Vernal Equinox, rather, it is the first Sunday after the first Full Moon after the Equinox.

But why?

To begin with, it appears to us that the Sun moves around the Earth in a circular motion, rising in the east, moving overhead, and setting in the west. This is what we perceive, though the dominant concept in our era is that the Earth is actually orbiting the Sun. This is the concept according to Copernicanism, which was introduced in the 1500s. Nicolaus Copernicus (1473-1543) published his ideas of planetary motion with these three distinctions: 1) The Earth rotates on its axis; 2) the Earth orbits the Sun; and as it orbits, 3) the Earth remains parallel to its own axis. Rudolf Steiner draws particular attention to this third distinction of Copernican planetary motion, saying it was essentially "pushed under the rug" in the sensation caused by #2, that the Earth is orbiting the Sun.

The fact that the Earth remains parallel to its own axis allows Earth to stay true to itself, as it were, but also, the axial tilt causes it to appear to us that the Sun moves north along the horizon on its way to Summer Solstice, and south along the horizon as it moves toward its Winter Solstice.

Halfway through this journey from Solstice to Solstice, the Sun will appear to arrive at its Equinox moment, when it crosses the celestial equator and day and night are of equal length. At such a moment it is as though a balance is struck. In the Spring of the Northern Hemisphere, this moment of balance is followed first and foremost by an increase in daylight hours, and in our era, this is the season when the celebrations for the renewal of life are celebrated.



But it's not just the moment of Sun at Equinox that gives the signal for the sacred renewal of life festivals, it's also the position of the Moon. And here is where we move from celestial phenomena to cultural phenomena in the Christian Mystery, because the event of Golgotha is a sublime demonstration of moving from the lunar-based religions and practices to the Sun-based. In an elementary way, then, we can say that the Moon must witness the return of the Sun in order for us to arrive at the proper dating of a festival that celebrates this cultural shift.

It goes a step further: Once the Sun has achieved its moment of Equinox heading north, the first stage in the unfolding mystery has been met; then we wait on the Moon (second stage); then we await the dawning of the Sun on the first Sunday following (third stage). The Sun holds what appears to be an immutable rhythm, arriving at the same degree of the zodiac on the same day from one year to the next. The Moon, on the other hand, does not exhibit the same rhythm, and only repeats the same phase on the same date every 19 years. Since the observance of Easter is rooted in the relationship between Sun, Moon, and Earth, and Moon is changeable from one year to the next, we must wait on the Moon to witness the return of the Sun, thus resulting in a moveable date for Easter from one year to the next.

There is another motion that needs to be considered here as well, and that is the wobble of the Earth on its axis; while Earth is rotating and orbiting, remaining primarily parallel to its own axis, the pull of the Moon causes it to slightly wobble. Over the course of 72 years, the Earth wobbles one full degree away from where it was 72 years earlier. This causes a slow precession of the Equinox, since the Equinox moment is aligned to the Sun's crossing the celestial equator, and the celestial equator is simply an imagination of Earth's equator projected into space. Because Earth is wobbling, this imaginary line also wobbles, which means the Sun crosses it at a slightly different moment each year, though this is generally imperceptible in the course of one human life.

This year, the moment of Equinox, when Sun appears to cross the celestial equator, will occur on Wednesday, March 20, at 5:58 pm edt. This is an astronomical moment and in the 21st century it is measured by machine technology used by the US Naval Observatory and the International Astronomer's Union, among others. Centuries ago, human beings lived into the environment and read the moment of Equinox by relationship to that environment, and observed their festivals accordingly.

In addition, the first Full Moon of the Spring, according to the astronomical calculation, will occur later that same evening, at 9:44 pm on Wednesday, March 20. Technically, this should be the Moon that signals the onset of the Eastertide, because this first Moon is regarded as the witness to the return of the Sun. This Moon satisfies the requirement astronomically, but what about culturally?

The March 20, 2019 Full Moon will come to Full Phase in the region just below the star Denebola, the star that marks the tail-end of the constellation Leo, the Lion. I reached out to Fred Espanak (NASA's Moon expert), John French (publisher of Michigan State University's Sky Calendar) and Guy Ottewill (Universal Workshop), and each of them affirm that the March 20, 2019 Full Moon, while it is technically the first of the Spring, it is not the first Full Moon of the season that will occur below the celestial equator. The March 20 Full Moon is about 3.8 to 4 degrees above the celestial equator.



This leads me to wonder whether the March 20 Full Moon is the right witness to the Sun's return, or whether it is the rival of that return, still holding its ground in the northern celestial hemisphere. Typically, the first Full Moon of the Spring moves across the celestial equator before it achieves Full Phase, and there, from below the celestial equator, it reflects the return, and ascendancy, of the Sun, which would be the celestial picture that stands behind the Christian Mystery that was wrought on behalf of humanity at Golgotha.

In describing the moveable feasts that are rooted in this Mystery, Rudolf Steiner explains that the Mystery of Golgotha (inclusive of the Crucifixion, the Resurrection, and the Ascension) are deeds undertaken on behalf of humanity, whether humanity recognizes this or not, whether it is observed or not. It is given. With the Pentecost, however, it is not the same. The Pentecost Mystery requires our active and conscious engagement, in community.

In other words, it is not Easter we will miss this year if we choose to celebrate according to the “wrong” Moon, as though there were such a thing, it is, rather, the Whitsun Mystery. We must realize this Mystery within ourselves, and find it not in Sun and Moon and nature, but in relation to one another. So how will we, as individuals and members of a spiritually striving community, reconcile the astronomical phenomena with the calendar organism, and arrive at a sense of having truly experienced the mystery with one another?

The Sun and Moon in the Spring open a portal of opportunity into this greater experience, which could be described as an invitation for all of us to enter the castle that is East of the Sun and West of the Moon. If we scratch the surface of this Rosicrucian tale for the mystery that lies hidden in its title, we find that it refers to a unique and singular moment that happens in the course of every year, and that moment is this: when the Sun has moved above the celestial equator (in the macrocosm) but has set below the horizon (in the microcosm) and the Full Moon has risen above the earth horizon (microcosm), but is below the celestial equator (macrocosm). At such a moment, when the Risen Sun has set in the west, and Moon comes Full below the celestial equator while yet rising in the East, then the Earth becomes the castle that lies East of the Sun and West of the Moon. Then, we who would know we are invited, enter, guided by the knowing that “the seeker of the spirit will now be tested to see whether he will attain the faculties for true spiritual perception or whether his soul will be surrounded by a world of spiritual error. For his capacity of perception these experiences are clothed in the imagination of ‘entering a castle’ where the world of spiritual experience is administered.”



That said, I would like to suggest that we take up this season as an opportunity for spiritual scientific research, to live into and through the moments of Equinox and Full Moon, and even of next month’s Full Moon and Easter observance, and ask ourselves if and how we found an answer. It is an opportunity that allows us to move beyond machine technology and the seeming incongruities of our calendar to an active re- engagement with nature: with birdsong, and wind, rising sap and melting ice and snow. Perhaps an answer will then present itself, not only about the “right” date for Easter, but for whether or not the foundation that was laid for such a community to arise has actually been realized.

Let me end by saying that this is on-going research, not only because I am an anthroposophist and I study the stars, but because I was born at the Vernal Full Moon, and have spent a considerable amount of time in my life pondering how one gets from Vernal Full Moon to Easter Sun-day.

Secrets of Sun and Moon When Earth Regains the Center this Week

[Mary Stewart Adams](#)—

April 15, 2019



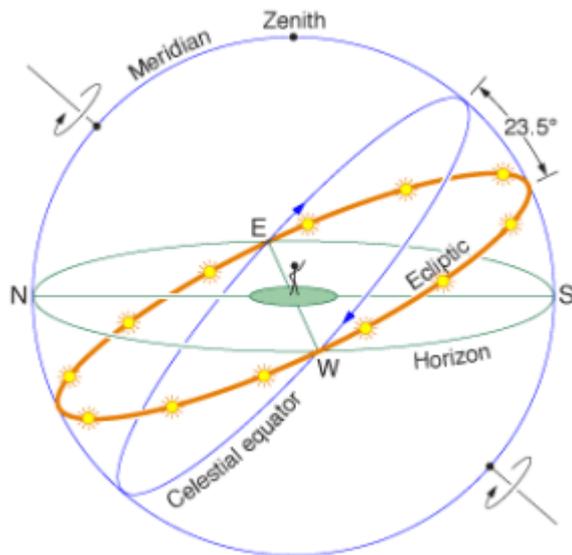
There's a Full Moon this week, and even though it's not the first Full Moon of the season, it is the one that determines the Spring festivals of renewal this year, like Easter and Passover.

In the world of the fairy tale, this is the Full Moon that signals the sacred time each year when the Earth regains the center, when the castle doors open, and the [powers that wait on noble deeds](#)* peer into the world, to assess the actions of human beings on the Earth.

Every month the Full Moon rises just as the Sun is setting, but only once every year does the Full Moon rise below the celestial equator for the first time. And when the Full Moon is below the equator, that means the Sun is above it, and that's the cue that the year's great mystery is upon us!

So, picture your favorite horizon when the Sun is setting in the west and the Full Moon is rising in the east (you can do this on Thursday, starting at 7:45 pm). As you stand there, imagine the equator of the Earth, which is not coincident with the horizon~they're tilted to one another. Now, as you look toward the setting Sun, imagine that even though it's setting below the horizon, it's still above the Equator;

while the Moon, even though it's coming above the horizon, is still below the



equator.

At just such a moment, the Earth becomes the castle that is east of the setting Sun and West of the rising Moon. And then, the castle doors open, and all who would enter must know that now the mighty tests will ensue, tests that will reveal whether we have the stuff to discern truth from error ~ which is what happens in all fairy tales where heroes and heroines would find their way to happily ever after.

Follow this link for the fairy tale [East of the Sun, West of the Moon](#)

And at this link you can hear my radio segment on this terrific mystery [The Storyteller's Night Sky on Interlochen Public Radio](#).

*I borrowed this line from Alfred Tennyson's poem "Godiva"

ps you might notice that I reference this tale a lot! It's because I was born at the moment of the Spring Full Moon, just as it was rising in the East, while the Sun set slowly in the West. Finding the mystery of this moment has been a personal quest, but also informs the larger picture regarding the quest to find the spiritual mystery of the year, which begins every year at this sacred time between Spring Full Moon and the first Sunday Sunrise following, in a rhythm that changes from one year to the next. How will you spend those sacred days this year? They will be from sunset Thursday, April 18 until sunrise Sunday, April 21, 2019.

Mary!