The Liturgical year is an integral part of the spiritual life of the Eastern Churches. It enables us to participate in, and relive, the key events in the life of Jesus Christ. It must be remembered that some Byzantine Churches follow the Julian Calendar and others follow the Gregorian Calendar. Dates for movable feasts, such as Easter, are often different depending on the calendar followed.

The Byzantine Liturgical year begins on September 1st, as this was the date adopted by the Church Fathers at the Council of Nicea in 325AD. This date has become a feast day as it celebrates the start of the public ministry of Jesus. The Gospel reading of the day tells of Jesus entering the synagogue and reading from the prophet Isaiah “The Spirit of the Lord has been given me, for He anointed me…to proclaim the Lord’s year of favor (Luke 4: 18-19).

There are two main cycles of commemoration in the liturgical year: movable and immovable feasts.

Immovable feasts: These feast days are celebrated on the same day every year (example Nativity of Our Lord (Christmas) December 25th) The immovable feasts start on September 1st and end August 31.

The movable feast are not celebrated on the same date each year as they are dependent on the date of Easter. Since all the movable feasts are dependent on Easter, this cycle is called the Easter cycle.

The Easter cycle consists of

Pre-paschal season (ten weeks before Easter)

* Four Sundays preceding Great Lent (a time of preparation)
* Forty days of Great Lent
* Holy Week

Easter Season (eight weeks after Easter)

* Easter Sunday and Bright Week (the week following Easter Sunday)
* Easter season until Pentecost Sunday

In the Byzantine Churches, we do not follow a three year cycle of readings, rather just a one year cycle.

The source of information only lists information for 10 years. It is not an easy calculation to figure out the date of Pre-lent, and is left to the liturgist. Providing corresponding data to the two calendars (Roman Catholic and Byzantine) can be difficult so I am proving the following information to you. The data I am providing comes from “The Divine Liturgy: An Anthology for Worship” edited by Fr. Peter Galadza.

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| --- | --- | --- | --- | --- | --- | --- |
| Year | Date of Pre-lent (called the Sunday of Zaccheus) | Date of Clean Monday (two days before Ash Wednesday) | Easter  (same as the list provided) | Pentecost (same as the list provided) | Beginning of the Fast of the Nativity of Christ (Advent) always begins November 15 as this is 40 days for Christmas. This fast is often called St. Philip’s Fast) | Christmas Day – same as the list you provided. |
| 2015 | Jan 18 | Feb 16 | April 5 | May 24 | Nov 15 | Fri |
| 2016 | Jan 10 | Feb 8 | March 27 | May 15 | Nov 15 | Sun |
| 2017 | Jan 29 | Feb 27 | April 16 | June 4 | Nov 15 | Mon |
| 2018 | Jan 14 | Feb 12 | April 1 | May 20 | Nov 15 | Tues |
| 2019 | Feb 3 | March 4 | April 21 | June 9 | Nov 15 | Wed |
| 2020 | Jan 26 | Feb 24 | April 12 | May 31 | Nov 15 | Fri |
| 2021 | Jan 17 | Feb 25 | April 4 | May 23 | Nov 15 | Sat |
| 2022 | Jan 30 | Feb 28 | April 17 | June 5 | Nov 15 | Sun |
| 2023 | Jan 22 | Feb 20 | April 9 | May 28 | Nov 15 | Mon |
| 2024 | Jan 14 | Feb 12 | March 31 | May 19 | Nov 15 | Wed |
| 2025 | Feb 2 | March 3 | April 20 | June 8 | Nov 15 | Thurs |