33, as a solution.

The study of eclipses reveals that the solution is very strained.

Besides, F. Ginzel extremely noncategorically establishes its correspondence to church tradition ([172], No. 36; [173], p. 541). This is quite clear because the phase was 7″, the start of the eclipse (Jerusalem time) 15 hrs. 44 min., and the end 18 hrs. 37 min. A lunar eclipse can be visible only after the sunset. With the phase of 7″, a little more than half the moon is in the earth's shadow. The eclipse could be visible in Jerusalem only for a few minutes immediately after sunset as a chip sliding off the lunar disc, and filling no more than one-twelfth of the disc's diameter. Besides, the eclipse does not at all satisfy the evangelical time intervals, and, lastly, no "darkness over the whole land" for three hours can be spoken of. We do not even mention the fact that it occurred at the spring equinox. Such "solutions" can be indicated practically every five years.

Applying the formal dating method, and assuming that the "Crucifixion" could have occurred from 200 B.C. to 800 A.D., N. A. Morozov offered as a solution 368 A.D. (though assuming that the "Crucifixion" occurred in March) ([13], V. 1, pp. 96–97). Because N. A. Morozov supposed that traditional chronology is basically correct starting with the 4th c. A.D., he analyzed the eclipses "only until the 8th c. A.D., i.e., from deepest antiquity until the second half of the Middle Ages (not continuing further due to impracticality)" (*ibid.*). However, I approached the problem more formally and extended the computations upwards into the Middle Ages for the purpose of deriving a complete and objective picture. It is interesting that an exact (!) solution was then found, viz., the lunar eclipse of April 3, 1075 A.D., which was a Friday as required by the conditions of the problem (*ibid.*). The coordinates of the culmination point of the eclipse were $+10°$ longitude and $-8°$ latitude. The eclipse was visible in all the regions of interest in Europe and the Near East (the eclipse phase was 4″8). As is traditionally believed today, the "Crucifixion" occurred two days before Passover (certainly not earlier than the equinox). In particular, the said eclipse of A.D. 33 occurred on April 3, just two days before Passover, which was on April 5, Sunday, A.D. 33. The exact solution, April 3, 1075 A.D., discovered, therefore occurred on the traditional day of the "Crucifixion", but in another year, and also two days prior to Passover, on April 5, Sunday. From this standpoint, our exact solution coincides with the traditional one adopted by the Church; however, the date we found is considerably later than the traditional one, and is 700 years later compared with the one given in [13], V. 1. Here, the chronological shift is $1075 - 33 = 1042$ years, which is close to the 1,053-year shift to be discussed below. The eclipse phase was 4″8, i.e., small. In the previous sections, while analyzing the history of the 11th c. A.D. and especially the "biography" of the pope Gregory VII Hildebrand, we saw that the eclipse of 1075 A.D. is consistent with the other events occurring in the 11th c. A.D.

It is interesting that astronomical data point to the occurence of the "Crucifixion" at the longitude of Rome, and not near Jerusalem as asserted by orthodox tradition.

It is important that it was only in the 6th c. A.D. that the date of Jesus' "birth" began to interest the chronologists!

"For more than five centuries, the Christians had no era of their own, and had not given a single thought to the time of Christ's birth (!—A. F.). No attempt to