1.5. An explicit date of Matthew Vlastar. It is striking that the "Collection of the Holy Father's Rules" of Matthew Vlastar (Constantinople, 14th century), the book referred to by all researchers of the Easter Book, *contains an explicit indication of the date of the compilation of the Easter Book: after 743 A.D.*, and this dating remained "unnoticed" (?!) by all researchers. Still more striking is that citations of the most frequently quoted excerpt from the book of Vlastar concerning the rules for calculating the dates of Easters break off immediately before this explicit indication. We cite here this paragraph completely:

"There are four regulations concerning our Easter. The first two are contained in the apostolic rules and the other two are known from the tradition. The first regulation is to perform Easter after the spring equinox. The second is not to celebrate Easter together with the Israelites. The third—not merely after the equinox but after the first full moon after the equinox. And the fourth—not merely after the full moon but on the first Sunday after the full moon ... Our Church fathers compiled the present Easter Book and delivered it to the Church presuming that it contradicts none of the above regulations. They compiled it in the following way: they took consecutive years from the year 6233 since the creation of the world (= 725 A.D.—G. Nosovsky) till the year 6251 (= 743 A.D.—G. Nosovsky) and looked when in each of them the first full moon after the spring equinox occured. It follows directly from the Easter Book that when the Fathers did this the equinox fell on March 21" [331, sheet 190; 340, p. 333).

Thus, the "circle for the moon", the basis of the Easter Book, was established from observations in the years 725–743, and so the Easter Book itself could not have been compiled (not to say canonized by a Council) before this time.

Matthew Vlastar himself has no doubt having the Church fathers established the Easter "circle for the moon" after the year 743. He already knows that astronomic full moons shift to earlier dates of the Julian calendar at the rate of 1 day in approximately 304 years, and he writes:

"As we consider the 19-year cycle 304 years after the Fathers had established it—the seventeenth, beginning in the year 6537 (= 1029 A.D.—G. Nosovsky), we see that the first spring full moons in it come one day earlier than in the first 19-year cycle ... Similarly, as we consider the 19-year cycle, which is separated from the first one by the same distance and begins in the year 6842 (= 1333 A.D.—G. Nosovsky), we discover in it the anticipation of full moons for one additional day ... That is why the two days are now added to Passover" [331, sheet 191; 340, part P].

As we have already shown (see Statement 2), this argument of Vlastar is confirmed completely by modern astronomic calculations: the Easter full moons indeed came on an average two days later than the real ones in 1333, one day later in 1029 and coincided with them in the second half of one 8th century when (in Vlastar's opinion, but not in the opinion of now predominant chronological school) they were compiled.

1.6. Comparison of the dates. Thus, we obtain that the Easter Book was compiled
not before 784 (by the essence of the determination of Easters);
not before 700 (by the coincidence of Easters and astronomic full moons);
not before 700 (by the "Damaskine palm");
not before 743 (by Matthew Vlastar and hence by all Orthodox Byzantine tradition).

Therefore, the Easter Book had been first compiled not before the second half of the 8th century (but not in the 2nd–5th centuries, as Scaliger's tradition tries to make us believe).