the 14th moon (i.e., on the full moon), from March 21 till April 18. As for Easter, it is celebrated on the Sunday following Passover" [331, sheet 185].

The year of Christ's crucifixion Matthew Vlastar indicates (5539 since Adam) is the year calculated by Dionysius. Substracting 31 year, the time of the earthly life of Christ, Dionysius obtained the beginning of the era (1 A.D.), i.e., the year 5508 since Adam. Moreover, Matthew Vlastar gives the following calendar conditions for the First Easter:

(1) Circle of the sun 23,

(2) Circle of the moon 10,

(3) On the eve, on March 24, there was Passover, which is celebrated on the day of 14th moon (i.e., full moon),

(4) Passover fell on Saturday, but Christ was resurrected on Sunday.

Is it possible to calculate the year of the First Easter from these data?

The answer is: *yes.*

2.3. A date for the First Easter from the complete set of the First Easter conditions. We have carried out the calculations for all years in the interval 100 B.C.–1700 A.D. The days of the spring full moons (the 14th moons, or Passovers) were calculated by the Gauss formulas (using a computer), and Easters, circles for Sun and circles for moon are from the Easter Book. Like Dionysius (and Matthew Vlastar), we assumed that the day of the First Easter is an Easter day according to the Easter Book.

Statement 3. The First Easter conditions (1)–(4), *associated by the ecclesiastical tradition of the 14th century with the date of the crucifixion and the resurrection of Christ, were satisfied in the interval 100 B.C.–1700 A.D. ONLY ONCE: in 1095 A.D.*

Remark 1. The date (1095 A.D.) fits ideally the non-Scaliger chronology constructed in the papers of A. T. Fomenko [21], [318]. Comparing it with the date of the First Oecumenical Council in Sec. 1, we see that the First Oecumenical Council could have taken place before the incarnation of Christ. Does this contradict the ecclesiastical tradition? This question turned out to be far from easy. *We have found no such contradiction.* The fact of the precedence of the First Oecumenical Council (i.e., the establishment of the Orthodox Church) to the birth of Christ contradicts only the point of view on the history of the Church which formed not before the 14–15th centuries, and was canonized in the West only in the 16th century.

Remark 2. The above excerpt from Matthew Vlastar that dates the First Easter, and the First Easter conditions show that we should regard very cautiously the ancient dates contained in medieval sources (and mechanically rewritten, owing to the Scaliger school, into modern textbooks). Many of these dates are results of calculations based on a still insufficiently developed science and can contain errors amounting to many centuries. It is exactly these enormous errors, but not an inaccuracy of several years, that come from the calendar calculations based on inexact medieval astronomy. For example, in the above excerpt from Matthew Vlastar, the date (5539 since Adam) and its calendar characteristic (First Easter conditions) are given. This date was obtained by medieval chronologists (by Dionysius ?) from its characteristic in accordance with the level of the chronologist's knowledge. Today, accurate calculations show that this date is erroneous in at least 1000 years! But fortunately, here we have the conditions that enable us to reestablish the date. In case such conditions are not available, it is already impossible to check such a date as well as to admit, without an additional research, that the date is precise (even