

- Christ was resurrected on April 5, 33 A.D., on the 34th year of his life (this is the most popular opinion today; it appeared in the 19th or 20th century);

- Christ was resurrected on April 9, 30 A.D., and was born a few years before 1 A.D. (the modern point of view of the Roman Church, see also [339]).

But why does one obtain different dates when trying to correct the calculations of Dionysius? Dionysius obtained his date of the First Easter as the date that satisfies certain "First Easter conditions". These conditions are also known today (see below). Let us recalculate after Dionysius, using modern data of astronomy, to obtain a definite result. Where do the different results come from?

The matter is that none of the solutions mentioned above satisfies the "First Easter conditions" of Dionysius. Moreover, there are no dates near 1 A.D. (within 100 years) that satisfy the "First Easter conditions" of Dionysius. It means that if Dionysius had known modern astronomy, he would not decide to place the date of the birth of Christ where he had placed it, at 1st century A.D. (he would have placed this date not before the 5th century A.D., see below).

Unfortunately, when astronomical data sufficient for understanding this had accumulated (which happened not until the 18th century), "our era" ("new era") and the date of "the birth of Christ" were already popular in the West and canonized by the Roman Church, and later also by the Orthodox Church. Besides, the date of the birth of Christ is closely connected to the chronological scale of Scaliger (and this, probably, is the main), and a large shift of this date ruins all chronological constructions of Scaliger (in other words, "it contradicts modern traditional chronology").

Therefore, the researchers who tried to "correct" Dionysius had very little freedom, as they could alter the date of the birth of Christ only by as much as a few years (and only back, in order not to increase the 3-4-year gap in Scaliger's chronology between the date of the birth of Christ and the dates of reign of August and Herod, see, for example, [335, p. 244]).

Consequently, they were forced to ignore some of the conditions used by Dionysius, and also to resort to strained interpretations in order to obtain the date close to 1 A.D.

2.2. *The "First Easter conditions"*. Ecclesiastical tradition, in accordance with the New Testament, tells that Christ was resurrected on March 25 on Sunday, on the next day after Passover, which, therefore, fell in that time on March 24 (Saturday). These are exactly the conditions used by Dionysius in his calculation of the date of the First Easter.

It is absolutely clear from The Gospel according to St. John of the New Testament that Christ was resurrected on the following day Passover.

It is clear from the ecclesiastical tradition that Christ was resurrected on March 25. We saw that the calculations of Dionysius the Little were based on the assumption that the First Easter fell on March 25. It is known that all eastern ecclesiastical writers unanimously affirmed that Christ was resurrected on March 25 (see, for example, [335]).

A complete list of calendar conditions that accompanied, according to the tradition, the resurrection of Christ can be found in "Collection of the Church Father's Rules" by Matthew Vlastar (14th century):

"And God suffered for the sake of our salvation in 5539, when the "circle of the sun" was 23, the "circle of the moon" was 10, and Passover fell on Saturday (as the evangelists write), March 24. On the next day to this Saturday, on Sunday, March 25, Christ was resurrected. The legitimate Passover is celebrated on the equinox on