

Nicolae Sfetcu

CHRISTMAS

HOLIDAYS

MultiMedia Publishing

Christmas Holidays

Nicolae Sfetcu

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BOOK PREVIEW

Christmas

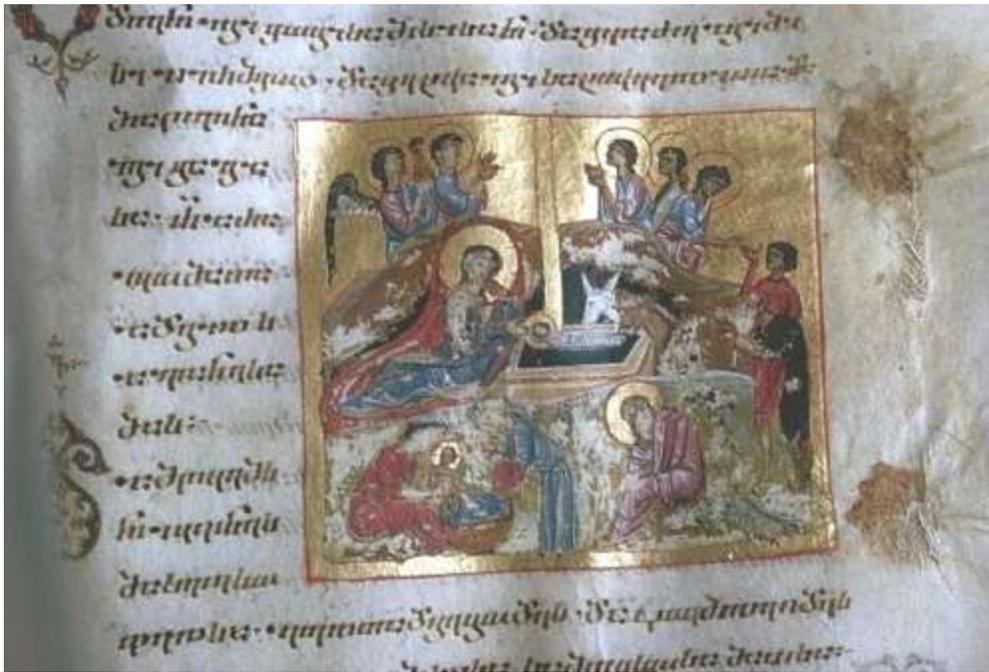


Christmas is celebrated during the night of December 24 to 25 and December 25 all day. As a Christian festival, it commemorates every year the birth of Jesus of Nazareth. Originally, it was at that date that pagan festivities marked the winter solstice, symbol of the rebirth of the sun. The Christian festival was positioned on the same date in order to replace these parties and, symbolically, to associate the birth of Christ to the notion of increasing light.

Second to Easter, Christmas is the most important feast of the Christian liturgical calendar. That is why Christmas is a public holiday in most countries of Christian tradition. This holiday allows family reunion around a festive meal, shared worship (masses and religious services), and the exchange of gifts.

The period around Christmas is called "holiday season" and it includes the celebration of the New Year. Since the mid-twentieth century, this holiday is losing its religious aspect while keeping alive the tradition of the festival. In this spirit, Christmas has a folk connotation, preserving the grouping of family units around a meal and exchange of gifts around the traditional tree.

Origins



(Illumination, Georgian Bible, nineteenth century)

No Christian text does not specify what day of the year was born Jesus Christ. Christmas is not part of the celebrations followed by the early Christians and is not included in the lists published by Irenaeus and Tertullian. Given that, according to biblical accounts of Christmas, the herds are out with their shepherds, so we can deduce that Jesus' birth was certainly not located in the winter. In the fourth century, the date of December 25 was chosen as the date for the Christmas party, mainly to replace the pagan holidays that were in use at the time, as the feast of the rebirth of the Undefeated Sun ("Sol Invictus"), the winter solstice and the Roman Saturnalia, which had all held in the period from December 25. the oldest document mentioning the date of December 25 is the Chronograph of 354 (referring to book reviews dating back at least to 336).

Long before the advent of Christianity, the time of the winter solstice was already a turning of the year, which included many pagan beliefs regarding fertility, motherhood, procreation and astronomy. It thus gave rise to many events. These ancient traditions have many points of similarity with the Christian festival.

Near Eastern antiquity

Some traditions and symbols associated with the Christian Christmas are attested in other religions that preceded Christianity: day of the year chosen by the church, the cave, the shepherds.

In the Mithraic cult, the largest party - the *Mithragan* - taking place every year on the day of the winter solstice, the day celebrating the birth of divinity and the victory of light over darkness. In a Mithraic tradition born in Asia Minor, Mithra was born "gushing from the rock" or a cave - element eminently linked to the worship of that deity - while shepherds attending this miraculous birth in a story that will influence those of the birth of Jesus to suit the pagan themes. It is possible that an older tradition of mithraic and Mazdean origin, with the mother of Mithra - Anahita (or *Anahid*) - as a virgin, has also influenced the early Christian writers.

In the celebrations of Mithraic worship, strongly developed in the Greco-Roman empire in the third and fourth centuries, December 25 corresponded to the celebration of *Natalis Invicti*, the birth of the unconquered sun, who gets his strength and give back the day against the night .

In Judaism, the hanukkah celebration, which commemorates the rededication of the Jerusalem Temple desecrated by the ancient Greeks, was set to 25 of the ninth lunar month called Kislev (Hebrew calendar) in the vicinity of the winter solstice. The first book of Maccabees stresses the importance of this day and this celebration.

Traditional representations of the *Virgin and Child* (theme on the childhood of Jesus and not to its single birth) it is possible to draw their origins in the representations of the Egyptian goddess Isis nursing the Horus child.

In Rome

In ancient Rome, the citizens celebrated the Saturnalia: first of December 17 to 21, and later of December 17 to 24, men and women wore garlands around his neck and offered all kinds of gifts. People symbolically sacrificed a mannequin representing a young man, thinking convey the vitality of the character in the new year. Note that fixing the date of December 25, the winter solstice is due to an error made by the astronomer Sosigenes of Alexandria, during the calendar reform initiative of Julius Caesar in 46 BC, which fixed the start of the season with a delay of one or two days over the real date.

The feast of *sigillaria*, "ancestor" of New Year's Eve, concluded the festivities at the end of December. Meanwhile this toggle to the new year, people were offering gifts of terracotta, slaves became the masters and vice versa.

Starting with the reign of Aurelian (270-275), the Romans officially celebrate the *Sol Invictus* (the unbeaten Sun) at the time of the winter solstice which began the new year, announced by the lengthening of the days. This cult, which incorporates aspects of the mythology of Apollo and the cult of Mithra, has spread to the fourth and third centuries BC and ended with the sacrifice of a bull, the *Sol Invictus* corresponding to the birth of

the young sun god who, echoing the traditions mithraïques, was supposed to arise from a rock or a cave in the form of a newborn child.

Celebration

Most Christian churches celebrate Christmas on December 25 of the respective liturgical calendar, which may correspond to a different day of the calendar year. For some Eastern Orthodox Churches, the liturgical calendar is based on the Julian calendar, so this date corresponds to January 7 of the current calendar year. The Roman Catholic Church and Protestant churches celebrate Christmas on December 25 of the Gregorian calendar, which is the current calendar year. The day was set late in the Western Roman Empire during the middle of the fourth century.

It is from the third century that some Christian communities are seeking to establish the date of birth of Jesus. Before placing it on the day of a solar celebration linked to the winter solstice, many dates were proposed: January 6 (corresponding to the Epiphany, is the date chosen by the Basilideans, the late second century, and taken by Christian Oriental communities), March 28 (mentioned in *De Pascha Computus*, a festive calendar dating from 243), 18 November (proposed by Clement of Alexandria) ... December 25 marked since Aurélien (V.270) the celebration of Sol Invictus. For symbolic reasons, and in order to Christianize the ancient pagan festivals, this date was gradually extended throughout the Latin West. In Christianity, this date corresponds to the feast of the birth of Christ, but not his birthday. The Orthodox churches, which have retained the Julian calendar, celebrate Christmas on December 25 of the calendar, which corresponds to January 7 on the Gregorian calendar at the winter solstice and the Egyptian calendar. Only the Armenian Apostolic Church has preserved the precise date of January 6 as the day of the Christmas celebration.

Constituent a major Christian holidays together with Easter, Christmas has been gradually responsible for local traditions, blends innovation and maintaining ancient folklore, as to present the appearance of a popular secular holiday with many variations in time and space. The combination of the memory of a birth facilitated the central role played by the family in the direction and conduct of the festival. The Roman Catholic Church insists, for example, on this aspect since the introduction in 1893 of the celebration of the "Holy Family", following Sunday 25 December. Gifts seem reminiscent of gifts made during the Roman festival of Saturnalia in December (*strenae*).

The gift is present in many traditions, such as serving a meal to the first poor cross in Christmas Day, or the exceptionally generous alms given to beggars at the exit of the Office celebrated during the Christmas night. The Christmas season, that is very busy ceremonially, has a certain ritual intensity. While we basically live in a market society, there has in that gift exchange something that is of the order of the gift and that is universal in principle they create, maintain and strengthen relationships; they constitute a kind of social matrix.

The popularity of this festival determined that Christmas has become a family name and a surname in many languages spoken by the Christian peoples.

Christianity

Catholic Church

Christmas is the second of five cardinal feasts of the Catholic liturgical year.

Advent and celebrations



Wreath)

(Advent

Advent is the liturgical period that encompasses the four Sundays before Christmas. Since the nineteenth century in Northern Europe, most recently in other European countries, Christians prepare 4 candles. Every Sunday they light a candle, and then one more each following Sunday. These candles symbolize the light that will be reborn on Christmas Eve. These candles are often combined on the same support, the most common having a crown shape in which the candles are divided. This crown is called Advent wreath. In the countries of northern Europe and the USA, such a crown, with no candle, can be hung outside the houses, on the doors. It is usually made of small leafy branches held by colorful ribbons.

From this period was born the tradition of the Advent calendar: it consists of a large board pre-cut cardboard, in which small windows open, one a day since December 1 until

Christmas (24 days). Each window contains a phrase from the Gospel (Christian version), or a small candy or toy (secular view).

From a liturgical point of view, religious communities and some Catholic churches, during Vespers before Christmas, meet former O Antiphons and the hymn Veni, Veni, Emmanuel. Generally sung between 17 and 23 December, they symbolize a crescendo of waiting on the arrival of the Messiah. Some traditions, specific to these antiphons, are sometimes still alive.

Among Catholics, at midnight Mass, December 24 in the evening, is celebrating the Nativity of Jesus. Traditionally it began at midnight; today it takes place more often in the early evening. Catholic liturgical calendar provides a cycle of four Masses for Christmas, Christmas Masses. Midnight mass is the second.

Secular symbols and traditions

Christmas Eve



(Christmas dinner in northern Europe in the early twentieth century in a wealthy family (illustration by Carl Larsson, 1904-1905).)

The evening of December 24, which for Catholics is cut by the midnight mass, is in the vast majority of cases an evening spent in the family.

In France, three-quarters of French people think that Christmas is primarily a family or business party. The Christmas dinner is the festive meal, consisting especially of the Christmas turkey, seafood, foie gras and traditionally ends with Christmas cake, a dessert shaped of small log; the latter is often a jellyroll coated with chocolate cream, sometimes

it is an ice cream. This log recalls the old tradition where a big early evening log fire was put. This log was chosen for its size and quality as it was to burn throughout all the vigil.

In other parts of the world, the traditional menu of this meal is quite different. In Japan, the couples usually celebrate Christmas as a romantic evening at the restaurant, or at home with family for those with young children. In Central Europe (Poland), this meal is strictly "lean", so vegetarian; no meat or cold cuts are never served during the Christmas evening meal. It serves only meat at lunch the next day, the first day of Christmas spent in the strict family circle between children and parents. It was only the second day of these holidays they went to visit, ranging lunch or dinner with the extended family (aunts, uncles), or among friends.

Father Christmas

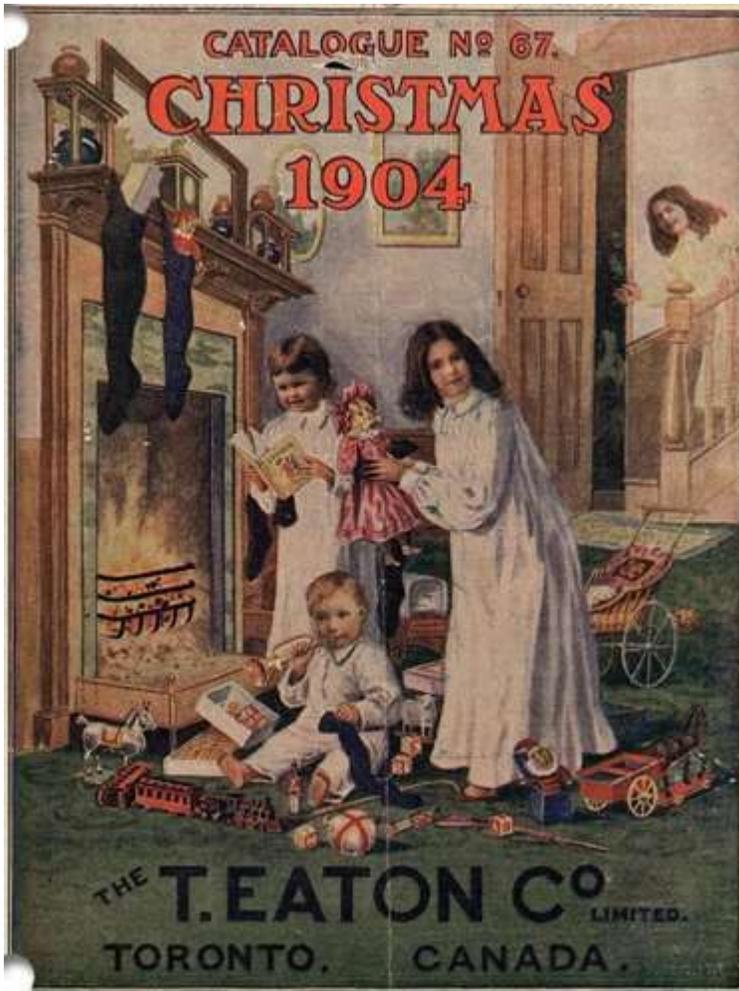


(Typical Father Christmas of Anglo-Saxon countries, https://commons.wikimedia.org/wiki/File:Jonathan_G_Meath_portrays_Santa_Claus.jpg)

Responsible for bringing gifts, he is represented as an old man with a long white beard and a red coat. This image is accompanied by a whole folklore flying sleigh pulled by reindeer, letter requesting gifts for him, his bag filled with toys, etc.

Character of Anglo-Saxon and Protestant invention in the nineteenth century, including Charles Dickens's Christmas with his five books, the publication of the first, *A Christmas Carol*, dates back to 1843. One of his first performances dates from 1868, designed by Thomas Nast for *Harper's Weekly*. Originally the character is dressed either in green or red, at the option of fantasy illustrators.

If it is inspired by the Christian saint Nicolas, including his clothes, it can also be likened to Julenisse, a Scandinavian elf who had the same function at the party in mid-winter, *jul* in Norwegian, (or "*Jol*" or "*Midvintersblot*" corresponds to the winter solstice) and helped with the farm work.



Christmas gifts (1904)

(Cover of a catalog offering

Cuprins

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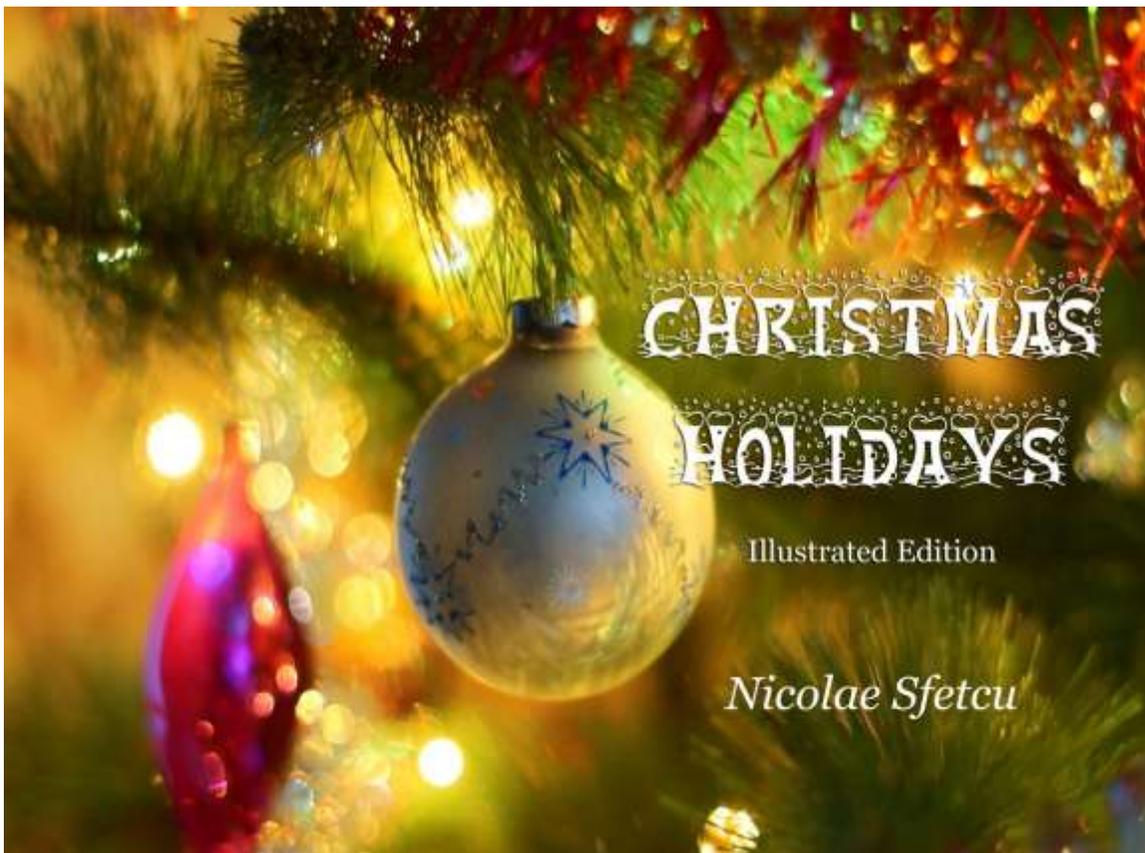
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Cartea



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