

The following series of emails are a re-distribution of mails sent last year that are 'in season' once again.

Truth On The Web

NEWS CLIPZ

Issue Date: 12/19/99

Greetings to all the People of God! The forthcoming short series of emails from TOTW are not our regular "News Clipz" but are what we call "Truth On Christmas Clipz: The X-Mas Files". This one (and a 4 subsequent titled emails to follow) is a gigantic compilation of credible source quotations and tidbits on the pagan origin of this Popish holly-day. If placed in a single written paper this compilation would make it very lengthy - so rather than pen a new article at this time we thought it best to semi-organize them into emails styled ala News Clipz for you. If anyone writes an article utilizing a good selection of these (and using an evangelistic loving tone and approach, ya know...something that may actually make even, say, ... a staunch Catholic consider it to be worthy of reading it ... rather than a 'shove these facts in yo' face' approach that will not change anybody's opinion.) we would love to read it and maybe place it on the Truth On The Web Site. We hope you find this informative. ~kh

TRUTH ON THE WEB MINISTRIES PRESENTS:

TRUTH ON CHRISTMAS CLIPZ ...OR ... THE XMAS FILES!

Volume One of "The X-mas Files"

Christmas Not Always Accepted As It Is Today

The Register of Ministers in Geneva (1546) records a list of "faults which contravene the Reformation." Among the directives regarding "Superstitions" is the following: "Those who observe Romish festivals or fasts shall only be reprimanded, unless they remain obstinately rebellious." -Philip E. Hughes, ed. and trans., The Register of the Company of Pastors in the Time of Calvin (Grand Rapids: Eerdmans, 1966), p. 56.

FoolTide Season

-In England, Christmas was forbidden by Act of Parliament in 1644; the day was to be a fast and a market day; shops were compelled to be open; plum puddings and mince pies condemned as heathen. The conservatives resisted; at Canterbury blood was shed; but after the Restoration Dissenters continued to call Yuletide "Fooltide". -Catholic Encyclopedia

Declared Illegal By Puritans

In June 1647, England Parliament, headed by Puritans passed legislation abolishing Christmas and other holidays: "Forasmuch as the feast of the nativity of Christ, Easter, Whitsuntide, and other festivals, commonly called holy-days, have been heretofore superstitiously used and observed; be it ordained, that the said feasts, and all other festivals, commonly called holy-days, be no longer observed as festivals; any law, statute, custom, constitution, or canon, to the contrary in anywise notwithstanding." - Daniel Neal, The History of the Puritans (London, 1837; rpt. Minneapolis: Klock & Klock, 1979), Vol. 2, p. 458.

Christmas Was Not A Legal Holiday

Christmas was not established as a legal holiday throughout the U.S. until late in the 19th century. In 1659, the Puritan colony in Massachusetts passed a law that anyone '*found observing any such day as Christmas or the like, either by forbearing labor, feasting, or in any other way, shall be fined five shillings.*' Many early Americans who refused to work on Christmas either went to jail or paid fines." (Arizona Currents, December, 1968, p.5)

Christmas Was Banned

"Christmas was once banned in Boston. The Puritans forbade the celebration of Christmas because it was a 'pagan feast.' Episcopalians were the first in Boston to observe the holiday. They were followed by increasing numbers of young people who raised 18th century eyebrows with '*frolics, a reveling feast and ball.*' But it wasn't until 1856 that the

legislature--recognizing a losing battle when it saw it--gave in and made Christmas a legal holiday." (The Phoenix Gazette, December 22, 1967)

Those Who Opposed Christmas Not Liked By Others

The Quakers near Philadelphia were not given to observing holidays, and in New England the whole idea of Christmas was frowned upon...the Puritans were bitterly opposed to it, but being in the minority, their practices were not liked by their fellow citizens." (Alfred C. Hottes, 1001 Christmas Facts and Fancies)

Holding Fast Deceit

In Charles Dickens tale " A Christmas Carol", we can all remember the catch phrase of Ebenezer Scrooge: " Christmas: Bah, Humbug!" At the time this unholy work was penned, Christmas was still not accepted by the Christian world as it is today (see 6 Clippings above). This story was wholly designed to 'domesticate' the papal-made/pseudo-Christian holiday and remove the resistance that the last remaining anti-papists held. Along with promulgating the false doctrine of the immortality of the soul, this tale, embraced by millions, concocted by Dickens, had undertones designed to ridicule those people who were not keeping Christmas because they knew of its abominable pagan origins and undertones. ...And it is utilized the same way today ... how many of you have been called a "Scrooge"? Let's look up the definition of what old fictitious Scrooge was trying to tell us.

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Merriam Websters definition:

**hum\*bug** [1] (noun)- [origin unknown] First appeared 1751

1 a : **something designed to deceive and mislead**

b : a **willfully false, deceptive**, or insincere person

2 : an attitude or spirit of **pretense and deception**

3 : **NONSENSE, DRIVEL**

synonym see **IMPOSTURE** -- hum\*bug\*gery (noun)

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So we see Scrooge's real message was : Bah, Christmas, something designed (by the papacy) to deceive and mislead!
We agree with Old Scrooge" Christmas: Bah, Humbug!"

"Dickens" Holiday

<<Side note: Oh, As an odd coincidence ... which may or may not have any bearing here.... We looked up the meaning of "Dickens" (as a word -not the history of the actual name) just out of curiosity because we wondered why people said "that little dickens!" and if it had anything to do with Charles Dickens' namesake.

Here is what we saw: **dick*ens** (noun) [euphemism] First appeared 1598 : **DEVIL, DEUCE** >>

"Upright men strove to stem the tide, but in spite of all their efforts, the apostasy went on. till the Church, with the exception of a small remnant was submerged under pagan superstition. That Christmas is a pagan festival is beyond all doubt. The time of the year, and the ceremonies with which it in celebrated, prove its origin". -

Alexander Hislop's 1916 classic, *The Two Babylons: Or the Papal Worship*:

What Did The Reformers Think?

Comments on Christmas by Charles H. Spurgeon

"We have no superstitious regard for times and seasons. Certainly we do not believe in the present ecclesiastical arrangement called Christmas. First because we do not believe in any mass at all, but abhor it, whether it be sung in Latin or in English: Secondly, because we find no scriptural warrant whatever for observing any day as the birthday of the Savior; and consequently, its observance is a superstition, because not of divine authority. Superstition has fixed most positively the day of our Savior's birth, although there in no possibility of discovering when it occurred. It was not till the middle of the third century that any part of the Church celebrated the birth of our Lord; and it was not till long after the western Church had set the example, that the eastern adopted it. Because the day in not known. Probably the fact is that the "holy" days were arranged to fit in with the heathen festivals. We venture to assert that if there be any day in the year of which we may be pretty sure that it was not the day on which our Savior was born it is the 25th of

December. Regarding not the day, let us give God thanks for the gift of His dear Son. ~C. H. Spurgeon Dec. 24, 1871 (Spurgeon, Metropolitan Tabernacle Pulpit, p. 697)

"Those who follow the custom of observing Christmas, follow not the Bible, but pagan ceremonies". ~ C. H. Spurgeon

John Knox on Man-made Ceremonies

"That God's word damns your ceremonies, it is evident; for the plain and straight commandment of God is, "Not that thing which appears good in thy eyes, shalt thou do to the Lord thy God, but what the Lord thy God has commanded thee, that do thou: add nothing to it; diminish nothing from it" Now unless that ye are able to prove that God has commanded your ceremonies, this his former commandment will damn both you and them."~John Knox's History of the Reformation in Scotland (Ed. by William Croft Dickinson; New York: Philosophical Library, 1950), Vol. 1, p. 91

Knox on Christmass Keeping and other Papist Days of men

"Lest upon this our generality ungodly men take occasion to cavil, this we add for explication. By preaching of the Evangel, we understand not only the Scriptures of the New Testament, but also of the Old; to wit, the Law, Prophets, and Histories, in which Christ Jesus is no less contained in figure, than we have him now expressed in verity. And, therefore, with the Apostle, we affirm that "all Scripture inspired of God is profitable to instruct, to reprove, and to exhort." In which Books of Old and New Testaments we affirm that all things necessary for the instruction of the Kirk, and to make the man of God perfect, are contained and sufficiently expressed.

By contrary Doctrine, we understand whatsoever men, by Laws, Councils, or Constitutions have imposed upon the consciences of men, without the expressed commandment of God's word: such as be vows of chastity, foreswearing of marriage, binding of men and women to several and disguised apparels, to the superstitious observation of fasting days, difference of meat for conscience sake, prayer for the dead; and keeping of holy days of certain Saints commanded by men, such as be all those that the Papists have invented, as the Feasts (as they term them) of Apostles, Martyrs, Virgins, of Christmas, Circumcision, Epiphany, Purification, and other fond feasts of our Lady. Which things, because in God's scriptures they neither have commandment nor assurance, we judge them utterly to be abolished from this Realm; affirming further, that the obstinate maintainers and teachers of such abominations ought not to escape the punishment of the Civil Magistrate.- In 1560, Knox, First Book of Discipline. -Knox's History, Vol. 2, p. 257-8, 281. Cf. John Knox, Works (David Laing, ed.; Edinburgh: James Thin, 1895), Vol. ii, p. 190.

More Hard Knox for Xmas keepers

The position of the Scottish Church was reaffirmed in 1566. Theodore Beza wrote to Knox, requesting Scottish approval for the Second Helvetic Confession (1566). The General Assembly in Scotland replied with a letter of general approval. Nevertheless, the Assembly could scarcely refrain from mentioning, with regard to what is written in the 24th chapter of the aforesaid Confession concerning the **"festival of our Lord's nativity, ... passion, resurrection, ascension, ...that these festivals at the present time obtain no place among us; for we dare not religiously celebrate any other feast-day than what the divine oracles prescribed."**- In Knox, Works, Vol. vi, pp. 547-48. The same position is expressed in the Second Scotch Confession (1580), which rejects the "dedicating of kirks, altars, days."

No Nativity, Birthdays or Christmas for Early Christians or Catholics Either

According to the December 23,1996 issue of US News & World Report, **"the earliest Christians simply weren't interested in celebrating the Nativity..."**. The same magazine continues, **"..They 'viewed birthday celebrations as heathen'. The third-century church father Origen [a catholic] had declared it a sin to even think of keeping Christ's birthday 'as though he were a king pharaoh'."**

Let us quote the Catholic Encyclopedia published in 1913AD **"..Origen, glancing perhaps at the discreditable imperial Natalitia, asserts (in Lev. Hom. viii in Migne, P.G., XII, 495) that in the Scriptures sinners alone, not saints, celebrate their birthday; Arnobius (VII, 32 in P.L., V, 1264) can still ridicule the "birthdays" of the gods."**

Solstice Celebration

Although there was no Christmas observance at this time, there were various pagan celebrations held in conjunction with the winter solstice.

In Scandinavia, the great feast of **Yule** with all its various ceremonies, **had celebrated the birth of the winter sun-god. In the Latin countries there reigned Saturnalia, a cult of the god Saturn. The date December 25, coincided also with the birth of Attis, a Phrygian cult of the sun-god, introduced into Rome under the Empire. The popular feasts attached to the births of other sun-gods such as Mithras, were also invariably celebrated at the time of the winter solstice.**- Ethel L. Urlin, *Festivals, Holy Days, and Saints' Days* (London, 1915; rpt. Detroit: Gale Research Co., 1979), p. 232.

"**Our annual Christian festival (Christmas) is nothing but a continuation under a different name of this old solar festivity (Saturnalia).**"~(The New Golden Bough- Fraser and Foster, page 653).

"The observance of December 25 (as a Christian festival) only dates from the fourth century and is due to assimilation with the Mithraic festival of the birth of the sun" ~(World Popular Encyclopedia, Volume 3).

If You Can't Beat 'Em The RCC says Join 'Em

The transition from festivals commemorating the birth of a sun god to a celebration ostensibly for the Son of God occurred sometime in the fourth century. Unable to eradicate the heathen celebration of Saturnalia, the Church of Rome, sometime before 336 A.D., designated a Feast of the Nativity to be observed.- James Taylor, "Christmas," in *The New International Dictionary of the Christian Church* (J. D. Douglas, ed.; Grand Rapids: Zondervan, 1974), p. 223.

All The Trappings = Saturnalia

Many of the customs associated with Christmas also took their origins from the heathen observances. The exchanging of gifts, extravagant merriment, and lighting of candles all have previous counterparts in the Roman Saturnalia. The use of trees harkens back to the pagan Scandinavian festival of Yule.~James Taylor, "Christmas," in *The New International Dictionary of the Christian Church* (J. D. Douglas, ed.; Grand Rapids: Zondervan, 1974), p. 223.

Given Up When truth Discovered

On Sunday, 16 November, 1550, an edict was issued concerning holidays; it was a decree "respecting the abrogation of all festivals, ... " This ban on festival days (including Christmas) caused an uproar in certain quarters, and Calvin was reproached as the instigator of the action.-Philip E. Hughes, ed. and trans., *The Register of the Company of Pastors in the Time of Calvin*(Grand Rapids: Eerdmans, 1966),p. 130.

Only God Can Appoint Days

A Scottish minister (1575-1651), David Calderwood, in his critique of the Perth Assembly, asserts that only God has the prerogative "to appoint a day of rest and to sanctify it to his honor." Under the law of God, no one presumed to appoint holy days "but God, and that either by Himself, or by some extraordinary direction."~[22] Perth Assembly, pp. 66, 69.

Calderwood continues, "Nay, let us utter the truth, December-Christmas is a just imitation of the December-Saturnal of the ethnic [heathen] Romans, and so used as if Bacchus, and not Christ, were the God of Christians."- Perth Assembly, pp. 79-81.

Second Commandment Ruling

George Gillespie (1613-49) rests his case on the second commandment. "The second commandment is moral and perpetual, and forbids to us as well as to them the additions and inventions of men in the worship of God." Therefore, "sacred significant ceremonies devised by man are to be reckoned among those images forbidden in the second commandment."- Gillespie, Part 2, pp. 118, 84; cf. 86.

Creeping Against Opposition

Opposition to ecclesiastical holidays remained in American Presbyterianism through the latter half of the nineteenth century. Speaking of the South after the Civil War, one historian notes: **There was, however, no recognition of either Christmas or Easter in any of the Protestant churches**, except the Episcopal and Lutheran. **For a full generation after the Civil War the religious journals of the South mentioned Christmas only to observe that there was no reason to believe that Jesus was actually born on December 25; it was not recognized as a day of any religious significance in the Presbyterian Church.** "If the exact date were known, or if some day (as December 25) had been agreed upon by common consent in the absence of any certain knowledge, we would still object to the observance of Christmas as a holy day. We object for many reasons, but at present mention only this one that experience has shown that the institution of holy days by human authority, however pure the intention, has invariably led to the disregard of the Holy day the Sabbath instituted by God." In the following decade [the 1880s] this same journal sorrowed to see "a growing tendency [to introduce church festivals into Protestant denominations], even in our own branch of the church. True, it is by no means general, and has not been carried very far, but it is enough to awaken our concern and to call for that least a word of warning that the observance of Easter and Christmas is increasing amongst us..." ~ Ernest Trice Thompson, *Presbyterians in the South* (Richmond: John Knox Press, 1973), Vol. 2, p. 434. Thompson's citations are from the *Southern Presbyterian* (December 22, 1870; January 3, 1884).

Not Everybody Succumbed To This Popish Plot

In 1899, the General Assembly of the Presbyterian Churches was overtured to give a "pronounced and explicit deliverance" against the recognition of "Christmas and Easter as religious days." Even at this late date, the answer came back in a solid manner: **There is no warrant in Scripture for the observance of Christmas and Easter as holydays, rather the contrary (see Gal. 4:9-11; Col. 2:16-21), and such observance is contrary to the principles of the Reformed faith, conducive to will-worship, and not in harmony with the simplicity of the Gospel of Jesus Christ.** ~Cited in Morton H. Smith, *How is the Gold Become Dim* (Jackson, Mississippi: Steering Committee for a Continuing Presbyterian Church, etc., 1973), p. 98.

Some Sects Held Fast The Truth even in Modern Day

Even with the avalanche of liberalism and evangelical ecumenicity, Christmas has not gone unchallenged in twentieth century Presbyterianism. In 1962, the Synod of the Free Presbyterian Church of Scotland issued a "*Statement of Differences Between the Free Presbyterian Church of Scotland and the Other Presbyterian Churches.*" One point of difference concerns the observance of holidays, which are tolerated in the theologically liberal Church of Scotland. **The Free Presbyterian Church rejects the modern custom becoming so prevalent in the Church of Scotland, of observing Christmas and Easter. It regards the observance of these days as symptomatic of the trend in the Church of Scotland towards closer relations with Episcopacy. At the time of the Reformation in Scotland all these festivals were cast out of the Church as things that were not only unnecessary but unscriptural.** - *History of the Free Presbyterian Church of Scotland (1893-1970) (Compiled by a Committee Appointed by the Synod of the Free Presbyterian Church; Inverness: Publications Committee, Free Presbyterian Church of Scotland, n.d.), p. 383.*

Volume Two is quotes all derived from academic sources i.e. encyclopedias. **TRUTH ON THE WEB MINISTRIES PRESENTS:**

TRUTH ON CHRISTMAS CLIPZ Volume Two of "The X-mas Files"

Encyclopedia Britannica

"...Christmas was not among the earliest festivals of the church...." -Encyclopedia Britannica, 1946 edition

"On the Roman New Year (January 1), houses were decorated with greenery and lights, and gifts were given to children and the poor. To these observances were added the German and Celtic Yule rites . . . Food and good fellowship, the Yule log and Yule cakes, greenery and fir trees, gifts and greetings all commemorated different aspects of this festive season. Fires and lights, symbols of warmth and lasting life, have always been associated with the winter festival, both pagan and Christian" (Encyclopaedia Britannica, 15th edition, Micropaedia, Vol. II, p. 903, "Christmas").

"December 25, the birthday of Mithra, the Iranian god of light and...the day devoted to the invincible sun, as well as the day after Saturnalia, was adopted by the [Roman Catholic] church as Christmas, the nativity of Christ, to counteract the effects of these festivals." [The New Encyclopædia Britannica.]

Encyclopedia Americana

"Christmas... It was, according to many authorities, not celebrated in the first centuries of the Christian church, as the Christian usage in general was to celebrate the death of remarkable persons [eg Passover - death of Christ] rather than their birth..." "...A feast was established in memory of this event [the assumed birth of Jesus] in the fourth century. In the fifth century the Western Church ordered it to be celebrated forever ON THE DAY OF THE OLD ROMAN FEAST OF THE BIRTH OF SOL [SUN], as no certain knowledge of the day of Christ's birth existed." Emphasis added. -Encyclopedia Americana, 1944 Edition

"The idea of using evergreens at Christmas also came to England from pre-Christian northern European beliefs. Celtic and Teutonic tribes honored these plants at their winter solstice festivals as symbolic of eternal life, and the Druids ascribed magical properties to the mistletoe in particular." [The Encyclopedia Americana International Edition. New York: Grolier, 1991. p666.]

Schaff-Herzog Encyclopedia

"How much the date of the festival depended upon the pagan Brumalia [December 25] following the Saturnalia [December 17-24], and celebrating the shortest day of the year and the 'new sun'...cannot be accurately determined. The pagan Saturnalia and Brumalia were too deeply entrenched in popular custom to be set aside by Christian influence...The pagan festival with its riot and merrymaking was so popular that Christians were glad of an excuse to continue its celebration with little change in spirit and in manner. Christian preachers of the West and the Near East protested against the unseemly frivolity with which Christ's birthday was celebrated, while Christians of Mesopotamia accused their Western brethren of idolatry and sun worship for adopting as Christian this pagan festival." (New Schaff-Herzog Encyclopedia of Religious Knowledge, article "Christmas")

"Christmas: The supposed anniversary of the birth of Jesus Christ, occurring on Dec. 25. No sufficient data ... exist, for the determination of the month or the day of the event... There is no historical evidence that our Lord's birthday was celebrated during the apostolic or early postapostolic times. The uncertainty that existed at the beginning of the third century in the minds of Hippolytus and others—Hippolytus earlier favored Jan. 2, Clement of Alexandria (Strom., i. 21) "the 25th day of Pachon" (= May 20), while others, according to Clement, fixed upon Apr. 18 or 19 and Mar. 28—proves that no Christmas festival had been established much before the middle of the century. Jan. 6 was earlier fixed upon as the date of the baptism or spiritual birth of Christ, and the feast of Epiphany ... was celebrated by the Basilidian Gnostics in the second century ... and by catholic Christians by about the beginning of the fourth century. The earliest record of the recognition of Dec. 25 as a church festival is in the Philocalian Calendar (copied 354 but representing Roman practise in 336)." -A. H. Newman, "Christmas," The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. 3, p. 47. Copyright 1909 by Funk & Wagnalls Company, New York

Catholic Encyclopedia

"Christmas was not among the earliest festivals of the Church...the first evidence of the feast is from Egypt." "Pagan customs centering around the January calendars gravitated to Christmas." "...In the Scriptures, no one is recorded to have kept a feast or held a great banquet on his [Jesus] birthday. It is only sinners who make great rejoicings over the day in which they were born into this world" -Catholic Encyclopedia, 1911 Edition, published by the Roman Catholic Church

The New Catholic Encyclopedia says: "The birth of Christ was assigned the date of the winter solstice (December 25 in the Julian calendar, January 6 in the Egyptian) because on this day, as the sun began its return to the northern skies, the pagan devotees of Mithra celebrated the dies natalis Solis Invicti (birthday of the invincible sun)."

The well-known solar feast of Natalis Invicti, 'the Nativity of the Unconquered Sun,' celebrated on 25 December, has a strong claim on the responsibility for our December date," (Catholic Encyclopedia, vol.3, p.727, article, "Christmas.")

Colliers' Encyclopedia

"The use of evergreens to decorate homes at Christmas has an unmistakable pre-Christian origin." [Colliers' Encyclopedia. New York: P. F. Collier, 1991. p404.]

"The practice of exchanging presents at Christmas stems from the ancient Roman custom called Strenae. During the Saturnalia, Roman citizens used to give "good luck" gifts (strenae) of fruits, pastries, or gold to their friends on New Year's Day." [Colliers' Encyclopedia. New York: P. F. Collier, 1991. p404.]

The World Book Encyclopedia

"The ancient Romans held year-end celebrations to honor Saturn, their harvest god; and Mithras, the god of light. Various peoples in northern Europe held festivals in mid-December to celebrate the end of the harvest season. As part of all these celebrations, the people prepared special foods, decorated their homes with greenery, and joined in singing and gift giving. These customs gradually became part of the Christmas celebrations." [The World Book Encyclopedia, Chicago: World Book, 1995. p528.]

According to The World Book Encyclopedia, Pope Liberius of Rome, in 354 A.D., ordered December 25th observed from that time forward as the birthday of Christ, and chose the date "because the people of Rome already observed it as the Feast of Saturn, celebrating the birthday of the Sun"

"The custom of giving gifts to relatives and friends on a special day in winter probably began in ancient Rome and northern Europe." [The World Book Encyclopedia. Chicago: World Book, 1995. p534.]

"Ancient Celtic priests considered the plant [mistletoe] sacred and gave people sprigs of it to use as charms. The custom of decorating houses with mistletoe probably came from its use as a ceremonial plant by early Europeans." [The World Book Encyclopedia. Chicago: World Book, 1995. p528.]

"In ancient Rome, people used decorative wreaths as a sign of victory and celebration. The custom of hanging a Christmas wreath on the front door of the home probably came from this practice." [The World Book Encyclopedia. Chicago: World Book, 1995. p535.]

MacMillan Compact Encyclopedia.

"In the West it [Christmas] has been celebrated on 25 Dec since 336 AD, partly in order to replace the non-Christian sun worship on the same date." [MacMillan Compact Encyclopedia. Toronto: MacMillan, 1995. p122.]

The Cambridge Encyclopedia.

"The practice of celebrating Christmas on 25 December began in the Western Church early in the 4th-c; it was a Christian substitute for the pagan festival held on that date to celebrate the birth of the unconquered sun." [The Cambridge Encyclopedia. New York: Cambridge University Press, 990. p257.]

Chambers's Encyclopædia

"When Christianity spread northwards it encountered a similar pagan festival [to Saturnalia], also held at the winter solstice, the great Yule-feast of the Norsemen. Once again Christmas absorbed heathen customs. From these various sources come the Yule log, the Christmas tree, introduced into England from Germany and first mentioned in 1789, the decorating of houses with mistletoe and holly and churches with evergreens, especially holly and ivy, as well as the provision of a feast." [Chambers's Encyclopædia. London: International Learning Systems, 1973. p538.]

World Popular Encyclopedia

"The observance of December 25 [as a Christian festival] only dates from the fourth century and is due to assimilation with the Mithraic festival of the birth of the sun" (World Popular Encyclopedia, Volume 3).

Zondervan Pictorial Encyclopedia of the Bible

"Gradually a number of prevailing practices of the [heathen] nations into which Christ came were assimilated and were combined with the religious ceremonies surrounding Christmas. The assimilation of such practices generally represented efforts by Christians to transform or absorb otherwise pagan practices." (The Zondervan Pictorial Encyclopedia of the Bible, Volume 1, page 805)

Everymans Encyclopedia

"The practice of decorating houses and churches is pagan in its origin, and the mistletoe so widely used for that purpose was the sacred plant of the Druids." [Everymans Encyclopedia. Toronto: Ryerson Press, 1967. p1,672.]

"The Roman festival of the winter solstice was celebrated on 25 Dec. (dies natalis solis invictus). The Celtic and Germanic tribes held this season in veneration from the earliest times, and the Norsemen believed that their dieties were present and active on earth from 25 Dec. to 6 Jan." [Everymans Encyclopedia. Toronto: Ryerson Press, 1967. p1,672.]

"The custom of presenting friends with gifts at Christmas dates back to the time of the ancient Romans." [Everymans Encyclopedia. Toronto: Ryerson Press, 1967. p1,672.]

New Standard Encyclopedia

"Christianity thus replaced a pagan holiday with a Christian one, while keeping the same symbolism-the birthday of Christ corresponds to the birth of a new year. Many of the pagan customs became part of the Christmas celebrations." [New Standard Encyclopedia. Chicago: Standard Educational, 1991. pC-320.]

Encyclopedia International

"Pagan celebrations on December 25 had included feasting, dancing, lighting bonfires, decorating homes with greens, and giving gifts. So when this became a Christian festival, the customs continued, but with a Christian meaning imparted to them." [Encyclopedia International. USA: Lexicon, 1980. p414.]

Merit Students Encyclopedia

"The Yule log is another of the many Christmas traditions that originated among the Germanic tribes. It was burnt during the winter solstice celebrations, and its name comes from jol, the Old Norse name for their pagan festival. The word "Yule" has since become a synonym for Christmas." [Merit Students Encyclopedia. New York: MacMillan, 1983. p470.]

"The custom of exchanging gifts at Christmastime stems from an ancient Roman practice. During the Saturnalia the Romans presented their emperor and each other with tokens of good luck, called strenae." [Merit Students Encyclopedia. New York: MacMillan, 1983. p470.]

Webster's Unified Dictionary and Encyclopedia

"The sending of gifts had its origin in the Yule gifts of northern countries of Europe and ancient Rome." [Webster's Unified Dictionary and Encyclopedia. New York: Webster's Unified, 1970. p361.]

MSN Encarta Encyclopedia

"Scholars believe that the festival is derived in part from rites held by pre-Christian Germanic and Celtic peoples to celebrate the winter solstice. Christmas festivals have been observed by Christians since the 4th century and incorporate many pagan customs, such as the use of holly and mistletoe" (MSN Encarta Encyclopedia (online), Concise Edition, article: Christmas)

"... most scholars believe that Christmas originated in the 4th century as a Christian substitute for pagan celebrations of the winter solstice. Before the introduction of Christmas, each year beginning on December 17 Romans honored Saturn, the ancient god of agriculture, in a festival called Saturnalia. This festival lasted for seven days and included the winter solstice, which usually occurred around December 25 on the ancient Julian calendar. During Saturnalia the Romans feasted, postponed all business and warfare, exchanged gifts, and temporarily freed their slaves. Many Romans also celebrated the lengthening of daylight following the winter solstice by participating in rituals to glorify Mithra, the ancient Persian god of light (see Mithraism). These and other winter festivities continued through January 1, the festival of Kalends, when Romans marked the day of the new moon and the first day of the month and year.

Although the Gospels describe Jesus' birth in detail, they never mention the date, so historians do not know on what date he was born. The Roman Catholic Church chose December 25 as the day for the Feast of the Nativity in order to give Christian meaning to existing pagan rituals. For example, the Church replaced festivities honoring the birth of Mithra, the god of light, with festivities to commemorate the birth of Jesus, whom the Bible calls the light of the world. The Catholic Church hoped to draw pagans into its religion by allowing them to continue their revelry while simultaneously honoring the birthday of Jesus. ...

Over the next 1000 years, the observance of Christmas followed the expansion of Christianity into the rest of Europe and into Egypt. Along the way, Christian beliefs combined with existing pagan feasts and winter rituals to create many long-standing traditions of Christmas celebrations. For example, ancient Europeans believed that the mistletoe plant held magic powers to bestow life and fertility, to bring about peace, and to protect against disease. Northern Europeans associated the plant with the Norse goddess of love, Freya, and developed the custom of kissing underneath mistletoe branches. Christians incorporated this custom into their Christmas celebrations, and kissing under a mistletoe branch eventually became a part of secular Christmas tradition." (MSN Encarta Encyclopedia (online), Deluxe Edition, article: Christmas, section II: Origins of Christmas)

"During the Reformation of the 16th century, Protestants challenged the authority of the Catholic Church, including its toleration of surviving pagan traditions during Christmas festivities. For a brief time during the 17th century, Puritans banned Christmas in England and in some English colonies in North America because they felt it had become a season best known for gambling, flamboyant public behavior, and overindulgence in food and drink.

....Colonists from England, France, Holland, Spain, and other countries also gradually modified their Christmas ceremonies as they encountered new cultures and traditions in the New World. For example, in large towns, where diverse groups lived close together, the common ground for celebration could often be found in public and secular festivities rather than in potentially divisive religious ceremonies. Thus, at least in New York City, the winter's holidays often culminated on New Year's, not Christmas." (MSN Encarta Encyclopedia (online), Deluxe Edition, article: Christmas, section II: Origins of Christmas)

"In the United States and Canada, many elements of modern Christmas celebrations did not emerge until the 19th century. Before then Christmas had been an ordinary workday in many communities, particularly in New England, where early Puritan objections to Christmas celebrations remained highly influential. Among some groups, Christmas was an especially boisterous event, characterized by huge feasts, drunkenness, and raucous public revelry. In an English tradition that survived in some parts of North America, Christmas revelers would dress in costume and progress from door to door to receive gifts of food and drink. Most holiday gifts were limited to small amounts of money and modest presents passed from the wealthy to the poor and from masters to their servants. Families almost never exchanged Christmas gifts among themselves.

....Christmas gained increased prominence largely because many people believed it could draw families together and honor children. Giving gifts to children and loved ones eventually replaced the raucous public celebrations of the past, and Christmas became primarily a domestic holiday. (MSN Encarta Encyclopedia (online), Deluxe Edition, article: Christmas, section II: Origins of Christmas)

"The Bible provides no guidelines that explain how Christmas should be observed, nor does it even suggest that it should be considered a religious holiday. Because of the lack of biblical instructions, Christmas rituals have been shaped by the religious and popular traditions of each culture that celebrates the holiday....Christmas observances have also assimilated remnants of ancient midwinter rituals that celebrate the returning light of the sun following the winter

solstice. For example, many cultures continue the pre-Christian custom of burning Yule logs during the midwinter season; the Yule log symbolizes the victory of light over the darkness of winter. The tradition of lighting the Yule log is still observed, especially by Europeans. Families light the log on Christmas Eve and keep it burning until Epiphany. Some families save the remains of the Yule log to help kindle the fire the following year. According to ancient tradition, the ashes provide protection against bad luck during the year.

"During the Christmas season Italians perform music at shrines of the Virgin Mary. They also play songs at the homes of carpenters in honor of Saint Joseph, who was a carpenter. On Christmas Eve, after a day of fasting, Italians enjoy a feast of eels and a spaghetti dish with anchovies called cennone. Santa Claus is not a prominent figure in Italian folklore. Instead, Italian children wait for La Befana, a good witch who rides her broom to their homes on Epiphany to distribute gifts. According to folk belief, La Befana—whose name refers to the word Epifania (Epiphany)—was too busy to accompany the Three Wise Men on their journey to visit the infant Jesus in Bethlehem. Now, to atone for her failing, she visits all good children, leaving treats. She also visits bad children and leaves them lumps of coal or bags of ash. (MSN Encarta Encyclopedia (online), Deluxe Edition, article: Christmas, section VII: Around the World, B: Among Roman Catholics, 1: In Italy)

Volume Three is straight quotes derived from academic and other reference sources **TRUTH ON THE WEB MINISTRIES PRESENTS:**

TRUTH ON CHRISTMAS CLIPZ

Volume Three of "The X-mas Files"

Encyclopedia Britannica - lengthy quote from www.Britannica.com

CHRISTMAS:

The reason why Christmas came to be celebrated on December 25 remains uncertain, but most probably the reason is that early Christians wished the date to coincide with the pagan Roman festival marking the "birthday of the unconquered sun" (natalis solis invicti); this festival celebrated the winter solstice, when the days again begin to lengthen and the sun begins to climb higher in the sky. The traditional customs connected with Christmas have accordingly developed from several sources as a result of the coincidence of the celebration of the birth of Christ with the pagan agricultural and solar observances at midwinter. In the Roman world the Saturnalia (December 17) was a time of merrymaking and exchange of gifts. December 25 was also regarded as the birth date of the Iranian mystery god Mithra, the Sun of Righteousness. On the Roman New Year (January 1), houses were decorated with greenery and lights, and gifts were given to children and the poor. To these observances were added the German and Celtic Yule rites when the Teutonic tribes penetrated into Gaul, Britain, and central Europe. Food and good fellowship, the Yule log and Yule cakes, greenery and fir trees, and gifts and greetings all commemorated different aspects of this festive season. Fires and lights, symbols of warmth and lasting life, have always been associated with the winter festival, both pagan and Christian. Since the European Middle Ages, evergreens, as symbols of survival, have been associated with Christmas. Christmas is traditionally regarded as the festival of the family and of children, under the name of whose patron, Saint Nicholas, or Santa Claus, presents are exchanged in many countries.

SATURNALIA:

One of the best-known festivals of ancient Rome was the Saturnalia, a winter festival celebrated on December 17-24. Because it was a time of wild merrymaking and domestic celebrations, businesses, schools, and law courts were closed so that the public could feast, dance, gamble, and generally enjoy itself to the fullest. December 25--the birthday of Mithra, the Iranian god of light, and a day devoted to the invincible sun, as well as the day after the Saturnalia--was adopted by the church as Christmas, the nativity of Christ, to counteract the effects of these festivals.

CHRISTMAS TREE

An evergreen, usually a balsam or douglas fir, decorated with lights and ornaments as a part of Christmas festivities. The use of evergreen trees, wreaths, and garlands as a symbol of eternal life was an ancient custom of the Egyptians, Chinese, and Hebrews. Tree worship, common among the pagan Europeans, survived after their conversion to Christianity in the Scandinavian customs of decorating the house and barn with evergreens at the New Year to scare away the devil and of setting up a tree for the birds during Christmastime; it survived further in the custom, also observed in Germany, of placing a Yule tree at an entrance or inside the house in the midwinter holidays.

The modern Christmas tree, though, originated in western Germany. The main prop of a popular medieval play about Adam and Eve was a fir tree hung with apples (paradise tree) representing the Garden of Eden. The Germans set up a paradise tree in their homes on December 24, the religious feast day of Adam and Eve. They hung wafers on it (symbolizing the host, the Christian sign of redemption); in a later tradition, the wafers were replaced by cookies of various shapes. Candles, too, were often added as the symbol of Christ. In the same room, during the Christmas season, was the Christmas pyramid, a triangular construction of wood, with shelves to hold Christmas figurines, decorated with evergreens, candles, and a star. By the 16th century, the Christmas pyramid and paradise tree had merged, becoming the Christmas tree.

The custom was widespread among the German Lutherans by the 18th century, but it was not until the following century that the Christmas tree became a deep-rooted German tradition. Introduced into England in the early 19th century, the Christmas tree was popularized in the mid-19th century by the German Prince Albert, husband of Queen Victoria. The Victorian tree was decorated with candles, candies, and fancy cakes hung from the branches by ribbon and by paper chains. Brought to North America by German settlers as early as the 17th century, Christmas trees were the height of fashion by the 19th century. They were also popular in Austria, Switzerland, Poland, and The Netherlands. In China and Japan, Christmas trees, introduced by western missionaries in the 19th and 20th centuries, were decorated with intricate paper designs.

MISTLETOE

..... In some parts of Europe the midsummer gathering of mistletoe is still associated with the burning of bonfires, a remnant of sacrificial ceremonies performed by ancient priests, or druids. Mistletoe was once believed to have magic powers as well as medicinal properties. Later, the custom developed in England (and, still later, the United States) of kissing under the mistletoe, an action that once was believed to lead inevitably to marriage.

Mistletoes are slow-growing but persistent; their natural death is determined by the death of the hosts. They are pests of many ornamental, timber, and crop trees and are the cause of abnormal growths called "witches' brooms" that deform the branches and decrease the reproductive ability of the host. The only effective control measure is complete removal of the parasite from the host.

ROMAN RELIGION - The survival of Roman religion

For a time, coins and other monuments continued to link Christian doctrines with the worship of the Sun, to which Constantine had been addicted previously. But even when this phase came to an end, Roman paganism continued to exert other, permanent influences, great and small. The emperors passed on to the popes the title of chief priest, pontifex maximus. The saints, with their distribution of functions, often seemed to perpetuate the many numina of ancient tradition. The ecclesiastical calendar retains numerous remnants of pre-Christian festivals--notably Christmas, which blends elements including both the feast of the Saturnalia and the birthday of Mithra. But, most of all, the mainstream of Western Christianity owed ancient Rome the firm discipline that gave it stability and shape, combining insistence on established forms with the possibility of recognizing that novelties need not be excluded, since they were implicit from the start.

Above quoted from www.Britannica.com

MORE QUOTES

Holidays Preferred Over Holydays by World

"The PRELATE, by his doctrine, practice, example, and neglect of discipline, declareth that he hath no such reverend estimation of the Sabbath. He doteth so upon the observation of Pasche [Easter], and Yule [Christ-mass], and festival days appointed by men, that he preferreth them to the Sabath, and hath turned to nothing our solemn fasts and blessed humiliations."—David Calderwood, *The Pastor and the Prelate*. (1628).

Thus we see that the Providence of God has kept the day secret from the knowledge of men; and it is in vain for any to determine the particular day. Nevertheless, as to the month, a probable Judgement may be made. The Great [De Emendat. Temp. l. 5] Scaliger, [In Chronol. Isag. c. 47.] Calvisius, and L'Empereur [In Scholiis ad Iarchiadenia Dan. 9.] conclude that it was in the latter end of September, or the beginning of October. And before them, Beroaldus, Wolfius and Hospinian were of that Judgment. And this suits well with what is recorded of the shepherds, Luke 2:8. It is not probable that the Shepherds would be abroad watching their Flocks in the Depth of Winter. The month of December is by Hesiod called Meis kalepos probatois, And though in Judaea the summer be hot, yet the winter is cold.

Matth. 24:20. Ps. 147:17. But in September or October this might well be. [Wolphius de Tempore p. 81, 82.] Nor is it likely that Augustus should enjoin all his Subjects throughout the whole Roman World to travel into their own cities in the midst of Winter, as he did at the Time when Christ was born. Luke 2:1. Moreover, the Feast of Tabernacles, which signified the Incarnation of Christ, was in the seventh month. Inasmuch as the Passover typified Christ's Death, he was crucified in that month. Why then may we not think that since the Feast of Tabernacles typified his Nativity, he was in that month born? ~"A TESTIMONY Against several Prophane and Superstitious CUSTOMS, Now Practised by some in New-England, The Evil whereof is evinced from the Holy Scriptures, and from the Writings both of Ancient and Modern Divines." By Increase Mather, 1687.

Christmas Holidays were at first invented and institute in compliance with the Pagan Festivals, of old observed at that very time of the Year. [De Antiq. Conviv. p. 133.]

And [De Origine Festorum Christ.] Hospinian speaketh judiciously, when he saith, that he doth not believe that they who first of all observed the Feast of Christ's Nativity in the latter end of December, did it as thinking that Christ was born in that Month, but because the Heathens Saturnalia was at that time kept in Rome, and they were willing to have those Pagan Holidays metamorphosed into Christian. Hence December was called Mensis Genialis, the Voluptuous Month. Whilst the Saturnalian Days lasted, the observers of them were wont to send Gifts one to another, which therefore Tertullian calls Saturnalitia, and Jerom giveth them the Name of Saturnalium Sportulae. The like is done by many in Christmas time. ~"A TESTIMONY Against several Prophane and Superstitious CUSTOMS, Now Practised by some in New-England, The Evil whereof is evinced from the Holy Scriptures, and from the Writings both of Ancient and Modern Divines." By Increase Mather, 1687.

We object to the observance of Christmas by the church, because we believe that its original appointment as a Christian festival was not only unauthorized but wicked. It was foisted in among the observances of religion, along with many other things, for which there can be imagined no reason but a willingness to make a compromise with heathenism. The facts were simply these. The sagacity of the Romish church was not long in making the discovery that the chief obstacle in the way of an easy and universal embrace of Christianity, was the world's natural dislike of the simplicity and purity of its doctrines and practices. The old heathens of the Empire were very loath to abandon their voluptuous and flesh-pleasing system for one which offered so little in return to gratify their appetite for display and self-indulgence. To the ecclesiastical Solomons of that time the idea occurred, that the work of conversion might be facilitated by rendering Christianity more attractive in its form, and more agreeable to the popular tastes. In a word, by compromising the matter, and carrying the gospel at least half-way in the work of conformation, to meet the reluctant idolaters~Excerpt of article titled "CHRISTMAS" from the THE REFORMED PRESBYTERIAN MAGAZINE, January, 1851.

"...within the Christian Church no such festival as Christmas was ever heard of till the third century, and...not till the fourth century was far advanced did it gain much observance. How, then, did the Romish Church fix on December 25th as Christmas-day? Why, thus: Long before the fourth century, and long before the Christian era itself, a festival was celebrated among the heathen, at that precise time of the year, in honour of the birth of the son of the Babylonian queen of heaven; and it may fairly be presumed that, in order to conciliate the heathen, and to swell the number of nominal adherents of Christianity, the same festival was adopted by the Roman Church, giving it the name of Christ." - Alexander Hislop, The Two Babylons, p 93.

"The interchange of presents between friends is alike characteristic of Christmas and the Saturnalia, and MUST HAVE BEEN ADOPTED BY CHRISTIANS FROM THE PAGANS, as the admonition of Tertullian plainly shows." (Emphasis added). -Bibliotheca Sacra (vol 12 pp 153-155)

"This festival has been commonly believed to have had only an astronomical character, referring simply to the completion of the sun's yearly course, and the commencement of a new cycle. But there is indubitable evidence that the festival in question had a much higher influence than this--that it commemorated not merely the figurative birthday of

the sun in the renewal of its course, but the birth-day of the grand Deliverer...the Sun-God and great mediatorial divinity." Alexander Hislop, The Two Babylons pp. 94, 97.

"The Wassailing-bowl of Christmas had its precise counterpart in the 'Drunken Festival' of Babylon; The candles, in some parts of England, lighted at Christmas eve and used so long as the festive season lasts, were equally lighted by the pagans on the eve of the festival of the Babylonian god, to do honor to him, for it was one of the distinguishing peculiarities of his worship to have lighted candles on his alters. The Christmas tree, now so common among us, was equally common in pagan Rome and pagan Egypt. In Egypt that tree was the palm tree; in Rome it was the fir; the palm tree denoted the pagan Messiah, as Baal-Tamar; the fir referring to him as Baal-Berith.... On Christmas day the continental Saxons offered a boar in sacrifice to the sun, to propitiate her. In Rome a similar observance had evidently existed; for a boar formed a great article of Saturn, as appears from the words from Martial, 'That boar will make you a good Saturnalia.' Hence the boar's head is still a standing dish in England at the Christmas dinner, when the reason of it is long since forgotten. Yea, the 'Christmas goose' and 'yule cake' were essential articles in the worship of the Babylonian Messiah, as that worship was practiced both in Egypt and at Rome." (Alexander Hislop, The Two Babylons, pages 97, 100, 101)

"The Christmas tree, now so common among us, was equally common in Pagan Rome and Pagan Egypt. In Egypt it was the palm tree; in Rome it was the fir; the palm-tree denoting the Pagan Messiah, as Baal-Tamar, the fir referring to him as Baal-Berith. The mother of Adonis, the Sun-God and great mediatorial divinity, was mystically said to have been changed into a tree, and when in that state to have brought forth her divine son. If the mother was a tree, the son must have been recognized as 'Man the Branch.' And this entirely accounts for putting the Yule Log into the fire on Christmas Eve and the appearance of the Christmas tree the next morning. As Zero-Ashta, 'The seed of the woman,' ...he has to enter the fire on 'Mother night,' that he may be born the next day out of it, as the 'Branch of God,' or the Tree that brings divine gifts to men." -The Two Babylons, p. 97.

"...the divine child born at the winter solstice was born as a new incarnation of the great god (after that god had been cut in pieces...on purpose to revenge his death upon his murderers.) Now the great god, cut off in the midst of his power and glory, was symbolised as a huge tree, stripped of all his branches, and cut down almost to the ground. But the great Serpent, the symbol of the life restoring Aesculapius, twists itself around the dead stock...and lo, at its side sprouts a young tree - a tree of an entirely different kind, that is never to be cut down by a hostile power -...and thus shadowed forth the perpetuity and everlasting nature of his power, how that after having fallen before his enemies, he has risen triumphant over them all. Therefore, the 25th of December, the day that was observed in Rome as the day when the victorious god reappeared on earth was held at the Natalis invicti solis, 'The birthday of the unconquered Sun.' -The Two Babylons, p. 98.

"Lighted candles are foreign to the worship of God in the church of the New Testament scriptures. Yet, they too had their place in the worship of the sun god of paganism and in Christmas today." -Alexander Hislop, THE TWO BABYLONS, Loizeaux Bros., Neptune, N.J., 1959, p. 94 and 97

"The third one of the great feasts of the church, Christmas, doesn't seem to be kept during the first three centuries. In contrast to it a memorial of Christ's baptism was celebrated in the Orient as a revelation of his Messiahship and glory of his divinity called Epiphania, the sixth of January. This festival was, in Egypt, also given the meaning as a memorial of Christ's birth, and in that way they had in a certain sense a substitute for Christmas, which had not yet begun." (C.A. Cornelius, Ecclesiastical History, part 1, p.139).

"It began first to be celebrated in the Roman Church about 360, and from there it spread to the Orient," After he has mentioned "Saturnalia," the Roman feast of joy, which began the seventeenth and ended the twenty-fourth of December with the "Sigillaria," he continues: "At last the so-called 'Brumalia,' or the winter solstice, was celebrated the twenty-fifth of December. It was also called 'deus natalis invicti solis' (the birth feast of the unconquered sun), because in that season when the short days are gone, the sun again comes forth victorious from the gloomy night to travel on its orbit like an unconquered hero." (C.A. Cornelius, Ecclesiastical History, part 2, p.91)

"During the first three centuries we find no trace of any feast for the birth of Christ." (Frederick Neilsen, Ecclesiastical History, p.224)

"Father Christmas once dropped some gold coins while coming down the chimney. The coins would have fallen through the ash grate and been lost if they hadn't landed in a stocking that had been hung out to dry. Since that time children have continued to hang out stockings in hopes of finding them filled with gifts." -The History of Christmas

"...the golden calf was built and the celebration declared a 'feast to the Lord.'...The people had declared a celebration to honor God that he did not recognize as being in his honor."(Richard Rives, Too Long in the Sun, Partakers Pub., 1996, pp.129-130.)

"Hathor and Aphis, the cow and bull gods of Egypt, were representatives of sun worship. Their worship was just one stage in the long Egyptian history of solar veneration. The golden calf at Mount Sinai is more than sufficient evidence to prove that the feast proclaimed was related to sun worship. The event at Mount Sinai was just one episode in the Satanic apostasy which began at the tower of Babel. The celebration of December 25th, originally proclaimed in honor of the birth of the sun god Mithra, can only be one of the final events in the long continuing saga of Satanic sun worship." ~(Richard Rives, Too Long in the Sun, pp.130-131)

"The reasons for celebrating our major feasts when we do are many and varied. In general, however, it is true that many of them have at least an indirect connection with the pre-Christian feasts celebrated about the same time of year — feasts centering around the harvest, the rebirth of the sun at the winter solstice (now Dec. 21, but Dec. 25 in the old Julian calendar), the renewal of nature in spring, and so on." -The New Question Box - Catholic Life for the Nineties, copyright 1988 by John J. Dietzen, M.A., S.T.L., ISBN 0-940518-01-5 (paperback), published by Guildhall Publishers, Peoria Illinois, 61651., page 554.

"The Calvinists declared that observing Christ's birthday was a human invention....They asserted that Christ would not have approved of it, for it merely furnished excuse for wrong doing...Town criers went around and cried out so loudly so that all might hear, 'No Christmas! no Christmas!' " (Mayme R. Krythe, All About Christmas)

Volume Four is quotes all derived from various sources **TRUTH ON THE WEB MINISTRIES PRESENTS:**

TRUTH ON CHRISTMAS CLIPZ

Volume Four of "The X-mas Files"

"The day [of Christmas] was **not** one of the early feasts of the Christian church. In fact the observance of birthdays was condemned as a heathen custom repugnant to Christians." (George W. Douglas, The American Book of Days, p. 658)

"The celebration of the Nativity of Christ on 25 December, just after Saturnalia, is first attributed in the calendar of Philocalus in AD 336, and the day may have been chosen in opposition to the festival held that day in honour of Sol Invictus, whose temple was dedicated in AD 274 by Aurelian." [H.H. Scullard, Festivals and Ceremonies of the Ancient Roman Republic. New York: Cornell University Press, 1981, p.207]

"From the Romans also came another Christmas fundamental: the date, December 25. When the Julian calendar was proclaimed in 46 C.E. [A.D.], it set into law a practice that was already common: dating the winter solstice as December 25. Later reforms of the calendar would cause the astronomical solstice to migrate to December 21, but the older date's irresistible resonance would remain" (Tom Flynn, The Trouble With Christmas, 1993, p.42)

"The time of the winter solstice has always been an important season in the mythology of all peoples. The sun, the giver of life, is at its lowest ebb. It is [the] shortest daylight of the year; the promise of spring is buried in cold and snow. It is the time when the forces of chaos that stand against the return of light and life must once again be defeated

by the gods. At the low point of the solstice, the people must help the gods through imitative magic and religious ceremonies. The sun begins to return in triumph. The days lengthen and, though winter remains, spring is once again conceivable. For all people, it is a time of great festivity" (Gerard and Patricia Del Re, The Christmas Almanac, 1979, p.15).

"We do not know its beginning...we do not really know when the Christ Child it venerates was born; or the time and place when Christmas was first celebrated: or exactly how it was that, over the centuries, a bishop-saint of Asia Minor and a pagan god of the Germans merged to become Santa Claus. "Although the Christmas story centers in the Christ child of Bethlehem, it begins so long before his coming that we find its hero arriving on the scene after more than half of the time of the story has gone by....Christmas began there [Mesopotamia], over four thousand years ago, as the festival which renewed the world for another year. The 'twelve days' of Christmas, the bright fires and probably the Yule log; the giving of presents; the carnivals with their floats; their merry makings and clownings; the mummers who sing and play from house to house, the feasting; the church processions with their lights and song all these and more began three centuries before Christ was born. And they celebrated the arrival of a new year." (Earl W. Count, 4000 Years of Christmas, pp.11,18)

"Saturnalia and the kalends were the celebrations most familiar to early Christians, December 17-24 and January 1-3, but the tradition of celebrating December 25 as Christ's birthday came to the Romans from Persia. Mithra, the Persian god of light and sacred contracts, was born out of a rock on December 25. Rome was famous for its flirtations with strange gods and cults, and in the third century [274] the unchristian emperor Aurelian established the festival of Dies Invicti Solis, the Day of the Invincible Sun, on December 25.~(Gerard and Patricia Del Re, The Christmas Almanac, 1979, p. 17).

Mithra was an embodiment of the sun, so this period of its rebirth was a major day in Mithraism, which had become Rome's latest official religion with the patronage of Aurelian. It is believed that the emperor Constantine adhered to Mithraism up to the time of his conversion to Christianity. He was probably instrumental in seeing that the major feast of his old religion was carried over to his new faith" (Gerard and Patricia Del Re, The Christmas Almanac, 1979, p. 17).

"For that day [25th of December] was sacred, not only to the pagan Romans but to a religion from Persia which, in those days, was one of Christianity's strongest rivals. This Persian religion was Mithraism, whose followers worshipped the sun, and celebrated its return to strength on that day. The church finally succeeded in taking the merriment, the greenery, the lights, and gifts from Saturn and giving them to the Babe of Bethlehem" (Earl W. Count, 4000 Years of Christmas, p.27)

"Christmas is a very old holiday. It clearly started as a celebration of the passing of the winter solstice, and the start of the sun's return journey from the north to the south...The ancient Romans observed this time with a festival dedicated to Saturn, the god of agriculture, and it was called Saturnalia...When Emperor Constantine decreed Christianity as the new faith of the Roman Empire, early in the fourth century, the Christians gave the holiday an entirely new name and an entirely new meaning." [Joseph Gaer, Holidays Around the World. Boston: Little Brown, 1953. p133.]

"Christmas, as we have seen, is of the Mediterranean...for the Mediterranean world already had not merely centuries, but millennia behind it, when Christ was born; and even the religion which he founded had traveled several centuries before it discovered its need of Christmas" (Earl W. Count, 4000 Years of Christmas, p.86).

"25 December was a particularly good date for a Christian festival celebrating new life, because there were several pagan festivals all doing much the same thing. The Romans honoured their god Saturn between 17 and 23 December. Saturnalia was a festival in celebration of Rome's Golden Age, which all hoped one day would return. Many of its festivities became part of the traditional Christmas...When Christianity became the official religion of the Emperor Constantine, in the early part of the fourth century AD, the pagan celebrations of the 25th stayed to become part of Christmas." [Frank and Jamie Muir, A Treasury of Christmas. Glasgow: William Collins, 1981. p14.]

"Christmas was generally celebrated in the West only after the triumph of Constantine when the time of Christ's birth was reckoned with the Day of the Unconquered Sun on 25 December" (Smith, From Christ to Constantine, pp.150-151).

"The assimilation of Christ to the sun god, as sun of righteousness, was widespread in the fourth century and was furthered by Constantine's legislation on Sunday, which is not unrelated to the fact that the sun god was the titular divinity of his family" (Walker, A History of the Christian Church: Revised, Section 13, page

"During Saturnalia, everyone feasted and rejoiced, work and business were for a season entirely suspended, the houses were decked with laurel and evergreen, visits and presents were exchanged between friends, and clients gave gifts to their patrons. The whole season was one of rejoicing and goodwill, and all kinds of amusements were indulged in by the people." [J.M. Wheeler, Paganism in Christian Festivals.]

"Although it now celebrates the birth of Jesus, Christmas has its roots in holidays far more ancient and retains strong traces of pagan festivals incorporated as Christianity spread across Europe and the world." [The Mystical Year. Alexandria, VA: Time-Life Books, no date. p120.]

The "12 Days of Christmas" are a Roman Catholic invention: "By 529 AD, it was a civic holiday, and all work or public business (except that of cooks, bakers, or any that contributed to the delight of the holiday) was prohibited by the Emperor Justinian. In 563, the Council of Braga forbade fasting on Christmas Day, and four years later the Council of Tours proclaimed the twelve days from December 25 to Epiphany as a sacred, festive season." [Mike Nicholas, "Midwinter Night's Eve: Yule."]

[A writer in 1633 said,] "If we compare our Bacchanalian Christmasses and New Year's Tides with these Saturnalia and Feasts of Janus, we shall find such near affinity between them both in regard of time (they both being in the end of December and on the first of January), and in their manner of solemnizing (both of them being spent in revelling, epicurism, wantonness, idleness, dancing, drinking, stage plays and such other Christmas disorders now in use with Christians, were derived from these Roman Saturnalia and Bacchanalian Festivals; which should cause all pious Christians eternally to abominate them." [Ashton, A Right Merrie Christmas, p. 6]

"The largest pagan religious cult which fostered the celebration of December 25 as a holiday throughout the Roman and Greek worlds was the pagan sun worship -- Mithraism...This winter festival was called 'the Nativity' -- the 'Nativity of the SUN'," (Frazer, Golden Bough, p. 471)

"It was the policy of the early [Roman Catholic] Church to transform pagan festivals wherever possible instead of trying to abolish them, and by giving ancient practices a Christian significance, to purify and preserve for the new faith whatever was innocent and deeply-loved in the old. In the yet-unconverted world of the fourth century, December 25 was already a sacred day for thousands of people throughout the Roman Empire. It was Dies Invicti Solis, the Birthday of the Unconquered Sun." [Christina Hole, Christmas and its Customs. London: Richard Bell, 1942. p.9]

"In early times this day [Christmas] was not one of the feasts of the Christian Church. In fact, the church fathers frowned upon the celebration of birthdays and thought them a heathen custom." [The New Book of Knowledge. New York: Grolier, 1979. p289.]

"Practically every country in the world, from China to India, from South America to the Middle East, held celebrations at this time of year...it was not until the fourth century that Pope Julius I declared that December 25 should be celebrated as the birthday of Jesus Christ, and Christmas as we know it began. We now celebrate Christmas every year, with a little bit of pagan superstition, a Norse Yule log, Druid candles, a drop of wine from Saturnalia, and a feast from the winter solstice." [Gyles Brandreth, The Christmas Book. London: Robert Hale, 1984. p9.]

"Many of our Christmas customs have their roots in pagan ceremonies that were already hoary with age in the fourth century AD." [Christina Hole, Christmas and its Customs. London: Richard Bell, 1942. p9.]

"The Saturnalia, extending from December 17 to December 24, was an age-old observance of tribute to the god Saturn, whose name means plenty or bounty. It was a time of rejoicing, hilarity and merrymaking....Of prime significance is the spirit of brotherhood that prevailed at that season of the pagan year. And this humanitarian touch was carried over into the Christmas observances of Christians." [Daniel J. Foyle, The Christmas Tree. New York: Chilton, 1960. p17.]

"The period was characterized by 'processions, singing, lighting candles, adorning the house with Laurel and green trees, giving presents' . . . it is to the merriment and bestowing of favours at the Saturnalia time that we owe our common Christmas practice." [Alfred Carl Hottes, 1,001 Christmas Facts and Fancies. New York: A.T. De La Mare, 1954. p14.]

"During the Saturnalia, normal life turned upsidedown. Gambling was declared legal, courts were closed, and no one could be convicted of a crime...Christians began absorbing these old customs and infusing them with Christian meaning in order to spread their faith." [The Glory and Pageantry of Christmas. Maplewood, NJ: Time-Life Books, 1963. p114.]

Yule

"For modern Witches, Yule (from the Anglo-Saxon 'Yula', meaning 'wheel' of the year) is usually celebrated on the actual Winter Solstice, which may vary by a few days, though it usually occurs on or around December 21st. It is a Lesser Sabbat or Lower Holiday in the modern Pagan calendar, one of the four quarter-days of the year, but a very important one.

"Remembering that most Christmas customs are ultimately based upon older Pagan customs, it only remains for modern Pagans to reclaim their lost traditions. In doing so, we can share many common customs with our Christian friends, albeit with a slightly different interpretation. And thus we all share in the beauty of this most magical of seasons, when the Mother Goddess once again gives birth to the baby Sun-God and sets the wheel in motion again." (Mike Nicholas, "Midwinter Night's Eve: Yule)

"Witches celebrate eight major festivals or sabbats each year....The first is Yule, 20 or 21 December." [Jeffrey B. Russell, A History of Witchcraft: Sorcerers, Heretics, and Pagans. London: Thames and Hudson, 1980. p168.]

Yule Logs

"The ceremony of the Yule log, like so many of the oldest Christmas traditions, was thoroughly pagan in origin." [Frank and Jamie Muir, A Treasury of Christmas. Glasgow: William Collins, 1981. p59.]

"The Yule Log tradition comes to us from Scandinavia, where the pagan sex and fertility god Jul, or Jule (pronounced 'yule'), was honored in a twelve-day celebration in December. A large, single log (generally considered to have been a phallic idol) was kept with a fire against it for twelve days, a different sacrifice to Jul being offered in the fire on each of the twelve days." -Holidays and Holy Days, by Tom C. McKenney

"The Yule log was originally an entire tree, carefully chosen, and brought into the house with great ceremony. The butt end would be placed into the hearth while the rest of the tree stuck out into the room. The tree would be slowly fed into the fire and the entire process was carefully timed to last the entire Yule season." -The History of Christmas

Christmas Trees / Evergreens / Ivy / Holly

"The tradition of bringing holly and ivy, or any evergreen, into the house is another Christmas practice which goes back to the Romans." [Frank and Jamie Muir, A Treasury of Christmas. Glasgow: William Collins, 1981. p62.]

"Christmas incorporated many other pagan customs. Holly and ivy, for instance, sacred to the ancient gods Saturn and Dionysus, were believed to have magic power against evil." [The Mystical Year. Alexandria, VA: Time-Life Books, no date. p121.]

"Many other Christmas decorations used today were once pagan symbols. The Romans used flowers and leafy boughs in their rites. Records show that the Saxons used holly, ivy, and bay in their religious observances." [The New Book of Knowledge. New York: Grolier, 1979. p291.]

"Some authorities maintain that its [the Christmas tree's] origins lay in the pagan worship of vegetation." [Frank and Jamie Muir, A Treasury of Christmas. Glasgow: William Collins, 1981. p64.]

"The Christmas tree, now so common among us, was equally common in pagan Rome and pagan Egypt. In Egypt that tree was the palm tree. In Rome it was the fir. The palm tree denoting the pagan messiah as Baal-Tamar (Judges 20:33) [Baal-Tamar = lord of the tree (palm)~kh], the fir referring to him as Baal-Berith [Baal-Berith, meaning "lord of the covenant"--another false title that resembles the true~kh]. The mother of Adonis, the sun god and great mediatorial divinity, was mystically said to have been changed into a tree and when in that state to have brought forth her divine son. If the mother was a tree, the son must have been recognized as "the man of the branch" and this accounts for the putting of the yule log into the fire on Christmas Eve, and the appearance of the Christmas tree the next morning" (Alexander Hislop, The Two Babylons, p.97)

"Even the Christmas tree, which came into common use only in nineteenth-century Germany, is perhaps a throwback to a great tree from Norse mythology that was named Yggdrasil." [The Mystical Year. Alexandria, VA: Time-Life Books, no date. p121.]

"The Christmas tree is the symbol of the spirit of the Yuletide in many homes. The custom came from Germany and dates to long ago when primitive people revered trees-particularly evergreens." [The New Book of Knowledge. New York: Grolier, 1979. p291.]

"The use of evergreens was so closely associated with the garlands of pagan days that in many of the early Church celebrations they were forbidden." [Alfred Carl Hottes, 1,001 Christmas Facts and Fancies. New York: A.T. De La Mare, 1954. p15.]

"The use of Christmas wreaths is believed by authorities to be traceable to the pagan customs of decorating buildings and places of worship at the feast which took place at the same time as Christmas. The Christmas tree is from Egypt and its origin dates from a period long anterior to the Christmas era." (Frederick J. Haskins, Answers to Questions)

Mistletoe

"Mistletoe was always known to have played an important part in the rituals of the Druids, and consequently, was never really accepted by the Church." [Frank and Jamie Muir, A Treasury of Christmas. Glasgow: William Collins, 1981. p63.]

"The Druids gave the world the tradition of hanging mistletoe in the house." [The New Book of Knowledge. New York: Grolier, 1979. p291.]

Gift Giving

"The idea of giving presents goes back to the Romans." [Frank and Jamie Muir, A Treasury of Christmas. Glasgow: William Collins, 1981. p84.]

"The custom of presenting friends with gifts at Christmas dates back to the time of the ancient Romans." [Everymans Encyclopedia. Toronto: Ryerson Press, 1967. p1,672.]

The wise men gave their gifts to Christ, but did not exchange gifts with each other. The gifts presented to Christ were to a king, because of his royalty, and not because of his birthday: "He was a king, and the people of the East never approached the presence of a king without a present in their hands" (Adam Clarke Commentary, Volume 5, Matthew 2:11, page 34).

"The interchange of presents between friends is alike characteristic of Christmas and the Saturnalia, and must have been adopted by Christians from the Pagans, as the admonition of Tertullian plainly shows." (Bibliotheca Sacra, Vol 12, pages 153-155)

"The early church...cleverly transferred its significance [pagan gift-giving at Saturnalia] to a ritual commemoration of the gifts of the Magi." [Discovering Christmas Customs and Folklore.]

"The giving of presents at this time of year has been a custom that has quite naturally lingered through the ages from the Saturnalia and Kalends celebrations when garlands of flowers, candles and dolls were presented as symbolic gifts to bring good luck and prosperity for the future. Although the early Christian Church turned its nose up at pagan rituals, its members saw that they were missing out on the present-giving and cleverly decided to adopt the practice in remembrance of the gifts brought to the infant Jesus by the kings and the shepherds." [Gyles Brandreth, The Christmas Book. London: Robert Hale, 1984. p100.]

"Because gift-giving was so essential a part of the pagan celebrations [of Saturnalia], the early Church frowned upon it as sternly as upon other and more questionable New Year celebrations." [Christina Hole, Christmas and its Customs. London: Richard Bell, 1942. p25.]

Santa / St Nick

"He is the patron of storm-beset sailors (for miraculously saving doomed mariners off the coast of Lycia), of prisoners, of children...which led to the practice of children giving presents at Christmas in his name and the metamorphosis of his name, St. Nicholas, into Sint Klaes, or Santa Claus, by the Dutch. It should be noted though that the figure of Santa Claus is really non-Christian and is based on the Germanic god Thor, who was associated with winter and the Yule log and rode on a chariot drawn by goats named Cracker and Gnasher." [The Catholic Pocket Dictionary of Saints.]

Old "St." Nick: devil--(usu. the Devil) (in Christian and Jewish belief) the supreme spirit of evil; Satan, Lucifer, Mephistopheles, Beelezebub, Abaddon, Belial, Prince of Darkness, Tempter, deuce, archenemy, evil one, colloq. Old Nick [boldface emphasis here mine]..." (Oxford Dictionary and Thesaurus, p.388, article: devil)

"This festival has been commonly believed to have had only an astronomical character, referring simply to the completion of the sun's yearly course, and the commencement of a new cycle. But there is indubitable evidence that the festival in question had a much higher influence than this--that it commemorated not merely the figurative birthday of the sun in the renewal of its course, but the birth-day of the grand Deliverer...the Sun-God and great mediatorial divinity." (Alexander Hislop, The Two Babylons, Loizeaux Brothers, 1916, pp. 94, 97)

"...within the Christian Church no such festival as Christmas was ever heard of till the third century, and...not till the fourth century was far advanced did it gain much observance. How, then, did the Romish Church fix on December 25th as Christmas-day? Why, thus: Long before the fourth century, and long before the Christian era itself, a festival was celebrated among the heathen, at that precise time of the year, in honour of the birth of the son of the Babylonian queen of heaven; and it may fairly be presumed that, in order to conciliate the heathen, and to swell the number of nominal adherents of Christianity, the same festival was adopted by the Roman Church, giving it the name of Christ." (Alexander Hislop, The Two Babylons, p.93)

"Horus (Eg.). The last in the line of divine Sovereigns in Egypt, said to be the son of Osiris and Isis. He is the great god 'loved of Heaven,' the 'beloved of the Sun, the offspring of the gods, the subjugator of the world.' At the time of the Winter Solstice (our Christmas), his image in the form of a small newly-born infant, was brought out from the sanctuary for the adoration of the worshipping crowds..." (H.P. Blavatsky, The Theosophical Glossary, London: 1892, p.145)

"As Christianity spread to northern Europe, it met with the observance of another pagan festival held in December in honour of the sun. This time it was the Yule-feast of the Norsemen, which lasted for twelve days. During this time log-fires were burnt to assist the revival of the sun. Shrines and other sacred places were decorated with such greenery as holly, ivy, and bay, and it was an occasion for feasting and drinking.

"Equally old was the practice of the Druids, the caste of priests among the Celts of ancient France, Britain and Ireland, to decorate their temples with mistletoe, the fruit of the oak-tree which they considered sacred. Among the German tribes the oak-tree was sacred to Odin, their god of war, and they sacrificed to it until St Boniface, in the eighth century, persuaded them to exchange it for the Christmas tree, a young fir-tree adorned in honour of the Christ child . . . It was the German immigrants who took the custom to America" (L.W. Cowie and John Selwyn Gummer, The Christian Calendar, 1974, p.22).

"In midwinter, the idea of rebirth and fertility was tremendously important. In the snows of winter, the evergreen was a symbol of the life that would return in the spring, so evergreens were used for decoration . . . Light was important in dispelling the growing darkness of the solstice, so a Yule log was lighted with the remains of the previous year's log . . . As many customs lost their religious reasons for being, they passed into the realm of superstition, becoming good luck traditions and eventually merely customs without rationale. Thus the mistletoe was no longer worshiped but became eventually an excuse for rather nonreligious activities" (Gerard and Patricia Del Re, The Christmas Almanac, p.18).

"Christmas gifts themselves remind us of the presents that were exchanged in Rome during the Saturnalia. In Rome, it might be added, the presents usually took the form of wax tapers and dolls, the latter being in their turn a survival of the

human sacrifices once offered to Saturn. It is a queer thought that in our Christmas presents we are preserving under another form one of the most savage customs of our barbarian ancestors!" (William Walsh, The Story of Santa Klaus, p.67).

"This was no mere accident. It was a necessary measure at a time when the new religion [Christianity] was forcing itself upon a deeply superstitious people. In order to reconcile fresh converts to the new faith, and to make the breaking of old ties as painless as possible, these relics of paganism were retained under modified forms...

Thus we find that when Pope Gregory [540-604] sent Saint Augustine as a missionary to convert Anglo-Saxon England he directed that so far as possible the saint should accommodate the new and strange Christian rites to the heathen ones with which the natives had been familiar from their birth.

For example, he advised Saint Augustine to allow his converts on certain festivals to eat and kill a great number of oxen to the glory of God the Father, as formerly they had done this in honor of [their gods] . . . On the very Christmas after his arrival in England Saint Augustine baptized many thousands of converts and permitted their usual December celebration under the new name and with the new meaning" (William Walsh, The Story of Santa Klaus, p.61).

"The worshippers (of Mithra) held Sunday sacred and celebrated the birth of the Sun on the 25th of December."~ (Franz Cumont, The Mysteries of Mithra, trans. by Thomas J. McCormack, p.191)

"In the early ages of Christianity, its ministers frequently experienced the utmost difficulty in inducing the converts to refrain from indulging in the popular amusements which were so largely participated in by their pagan countrymen. Among others, the revelry and licence which characterised the Saturnalia called for special animadversion. But at last, convinced partly of the inefficacy of such denunciations, and partly influenced by the idea that the spread of Christianity might thereby be advanced, the church endeavoured to amalgamate, as it were, the old and new religions, and sought, by transferring the heathen ceremonies to the solemnities of the Christians festivals, to make them subservient to the cause of religion and piety. A compromise was thus effected between clergy and laity, though it must be admitted that it proved anything but a harmonious one, as we find a constant, though ineffectual, proscription by the ecclesiastical authorities of the favourite amusements of the people, including among others the sports and revelries at Christmas." (The Book of Days, Article: Christmas Day)

Cardinal Newman admits in his book that; the "temples, incense, oil lamps, votive offerings, holy water, holidays, and seasons of devotion, processions, blessings of the fields, sacerdotal vestments, the tonsure (of priests, monks and nuns), images, and statues... are all of pagan origin." -The Development of the Christian Religion Cardinal Newman p.359

The valuable testimony of J. Murdock, D. D., is in harmony with the above: "It was Julius I (Bishop of Rome, A.D. 337-352) who first ascertained this to be the right day; and though his authority is not the best, yet it is generally admitted that the designation of the twenty-fifth of December for the festival was first made about the middle of the fourth century."-- Ecclesiastical History, by Mosheim, Vol. I, page 279.

"A broad element of English Christianity still considered Christmas celebration a pagan blasphemy. The Puritans, Baptists, Quakers, Presbyterians, Calvinists and other denominations brought this opposition to early New England and strong opposition to the holiday lasted in America until the middle of the 18th century." -The Origins of Christmas," Rick Meisel, Dec. 19, 1993, p. 4.

And That Concludes VOLUME FOUR of TRUTH ON CHRISTMAS CLIPZ

Volume Five -the final edition- is derived from various sources **TRUTH ON THE WEB MINISTRIES PRESENTS:**

TRUTH ON CHRISTMAS CLIPZ

Volume Five of "The X-mas Files"

"The Calvinists declared that observing Christ's birthday was a human invention....They asserted that Christ would not have approved of it, for it merely furnished excuse for wrong doing...Town criers went around and cried out so loudly so that all might hear, 'No Christmas! no Christmas!'" ~(Mayme R. Krythe, All About Christmas)

~~~~~  
No Christmas

(Sung to the tune of "White Christmas")  
I'm dreaming there'll be no Christmas  
Just like those Scottish days of yore  
When the people listened  
Reformed truth glistened  
And they laid low the Romish whore.  
I'm dreaming there'll be no Christmas  
And that the truth will be revived  
May God's people follow His light  
And put out this superstitious rite.

~~~~~

THE MASS

I Stand At The Door and 'Knox'

How difficult it is to pull forth of the hearts of the people the thing(The Mass of Christ) wherein [their] opinion of holiness stands, declares the great tumult and uproar moved against Paul by Demetrius and his fellows, who, by idolatry, got great advantage, as our priests have done by the Mass in time past. The people, I say, hearing that the honour of their great goddess Diana stood in jeopardy, with furious voices cried, "Great is Diana of the Ephesians" (Acts 19:23-41). As [if] they would say, "We will not have the magnificence of our great goddess Diana (whom not only Asia but the whole world worships) called into doubt, come into question or controversy. Away with all men intending that impiety." And hereunto they were moved by long custom and false opinion. ~A Vindication of the Doctrine that the Sacrifice of the Mass is Idolatry, 1550,-John Knox- Extracted from: Selected Writings of John Knox: Public Epistles, Treatises, and Expositions to the Year 1559

The Mass of 'Christ' Is Plainly Idolatry : Christmas gets its name from the Latin Christes Masse, or the Mass of Christ. (The French call Christmas Noel, the Scaninavians Yulen Jul, the Italians Natale, and the Germans Weihnacht.) By celebrating the "Mass" of Christ, one is openly supporting the authority of the Roman Catholic Church, and its pagan Mass.

School of Hard 'Knox'

The Mass is Idolatry. All worshipping, honouring, or service invented by the brain of man in the religion of God, without his own express commandment, is idolatry. The Mass is invented by the brain of man, without any commandment of God; therefore it is idolatry. ~A Vindication of the Doctrine that the Sacrifice of the Mass is Idolatry, 1550,-John Knox-Extracted from: Selected Writings of John Knox: Public Epistles, Treatises, and Expositions to the Year 1559

CHRIST-MASS: The Blasphemy and Idolatry

"The mass is the unbloody renewal of the sacrifice of Christ on Calvary's cross...Christ, through the ministry of the Roman Catholic priest, offers Himself to God in an unbloody manner under the appearances of bread and wine. The mass is the same sacrifice as the sacrifice of the cross because the Victim is the same. The purpose of the mass is, among other things, to satisfy the justice of God for the sins committed against Him." -Catholic Priest, John A. O'Brien, UNDERSTANDING THE CATHOLIC FAITH, Ave Maria Press, Nortre Dame, Ind, 1955, p. 212

Definition: "The Sacrifice of the Mass is really the holy and living representation and at the same time the unbloody and efficacious oblation of the Lord's Passion [suffering] and that blood-stained sacrifice which was offered for us on the cross" ~The Catholic Encyclopedia, page 375

Hebrews 9:22 And almost all things are by the law purged with blood; and **without shedding of blood is no remission.**

<<This Catholic Mass is an unbloody, unnecessary, and impotent substitute sacrifice. It is clearly a transgression of the second commandment against idolatry. ~kh>>

"And so Papists, if you offer Christ in sacrifice for sin, you shed his blood, and thus newly slay him. Advert what fine [end] your own desire shall bring you even to be slayers of Jesus Christ. You will say, you never pretended such abomination. I dispute not what you intended, but I only show what absurdity does follow upon your own doctrine. For necessarily if you do offer Christ for sin, as you confess, and your law does teach, you cruelly shed his blood, and finally do slay him.

But now I will relieve you of this anguish. Dolourous it were daily to commit manslaughter, and oftentimes to crucify the King of Glory. Be not afraid; you do it not; for Jesus Christ may suffer no more, shed his blood no more, nor die no more. For he has died he so died for sin and that once; and now he lives, and death may not prevail against him. And so you do not slay Christ, for no power have you to do the same. Only you have deceived the people, causing them [to] believe that you offered Jesus Christ in sacrifice for sin in your Mass which is frivolous and false, for Jesus Christ may not be offered, because he may not die". ~ A Vindication of the Doctrine that the Sacrifice of the Mass is Idolatry, 1550,-John Knox, -Extracted from: Selected Writings of John Knox: Public Epistles, Treatises, and Expositions to the Year 1559

The Mass is Idolatry (1550) by John Knox <http://www.swrb.com/newslett/actualnls/Vindicat.htm>

~~~~~  
**That Little Town the Vatican**  
(to the tune of "O Little Town of Bethlehem")  
That little town the Vat-i-can  
How well it tells a lie  
To lull you into hell-ish sleep  
I-dol-a-try to ply.  
Their net of dark-ness clos-es  
O, Church of God to snare  
Your heart to popish wick-ed-ness  
Your minds their lies to bear.

~~~~~  
First, the mass is a most subtle and pernicious enemy against Christ, and that double, namely, against his priesthood and against his sacrifice. ...Christ's sacrifice once made by himself on the tree, on the mount of Calvary, is the full and perfect propitiatory sacrifice to the sanctification of all them that are and shall be saved, never more to be reiterated and done again, for that signifieth an imperfection."~Hurt Of Hearing Mass- Vol Two of The Writings of John Bradford. pp312

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"When the priest pronounces the tremendous words of consecration, he reaches up into the heavens and brings Christ down from His throne, and places Him upon the (Roman Catholic) altar to be offered up again as the victim for the sins of man...Christ became incarnate a single time, the priest brings Christ down from heaven and renders Him present on the (Roman Catholic) altar as the eternal Victim for the sins of man-not once but a thousand times! The priest speaks and lo! Christ, the eternal, omnipotent God, bows His head in humble obedience to the priest's command...No wonder that the name which spiritual writers are especially fond of applying to the priest is that of 'altar Christus.' For the priest is and should be another Christ." - Catholic Priest- John A. O'Brien, Faith of Millions, Our Sunday Visitor, Huntington, Ind., pp. 243-244

~~~~~  
This is the False Christ of the Catholic Christmass- that is subservient to the Catholic Priest- This "Christ" is invoked at the priest's will and is crucified afresh endlessly - which denies the true Lord Jesus Christ and the sufficiency of His one time sacrificial death. - Little Children- Keep yourselves from idols! ~kh

~~~~~  
**God Keep All of You C.O.G.'s**  
(to the tune of "God Rest Ye Merry Gentlemen")  
God keep all of you C.O.G.'s

From walking in the way  
Of heathens and idolaters  
To celebrate this day.  
You resurrect this Romish mass,  
for you have gone astray.

Chorus:

O, I know that its just a popish old ploy,  
popish old ploy,  
Yes, I know that its just a popish pagan ploy.

verse 2

You claim its for the birth of Christ  
Such God did not command  
This service of idolatry  
Is not part of His plan  
You wed the devil to the Son,  
when Christ-Mass you demand.

Chorus

O, I know that its just a popish old ploy,  
popish old ploy,  
Yes, I know that its just a popish pagan ploy.

~~~~~  
And That Concludes VOLUME FIVE of TRUTH ON CHRISTMAS CLIPZ ~FINIS

Remember to Keep The Approaching Weekly Sabbath Holy (Avoid all trappings of Dec. 25th and its infamous heritage) *The 'Give 'em Hoeck' boys - Ken and Brian- (who both contributed to this X-Mas Files Series) and the rest of the little flock in NW Chicago hope you have a great 7th Day Sabbath- regardless of the pagan revelry going on around us. Be in the world ... not of the world. We hope you received these in time to share with your groups while it is yet considered 'in season' preaching. Take Care and God Bless You. ~ In Christian love and humility, ~kh*

And That Concludes VOLUME FIVE of TRUTH ON CHRISTMAS CLIPZ



There is a way that seemeth
right unto a man, but the end
thereof are the ways of death.

~~~~~Stop By and Check Out ~~~~~

"Christmas: The Greatest Story Never Told by Harold E. Cormany at <http://www.truthontheweb.org/christmas.htm>  
<<Anti-Xmas Songs contained herein this email were written by James Dodson 1995 & modified by Ken Hoeck1999>>

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