

## Introduction to the Christmas Season

The celebration of Christ's incarnation at Christmas is one of the two poles of the Christian year. The wonderful mystery of God's dwelling among us in the fullness of humanity, as Emmanuel, foretold by the prophets and born of Mary, provides the material of the feast:

Hark, hark, the wise eternal word, like a weak infant cries!  
In form of servant is the Lord, and God in cradle lies. (*Thomas Pestel*)

Christmas is much more than simply the celebration of Jesus' birth, and neither of the great Christmas morning readings (Hebrews 1 and John 1) is taken from the infancy narratives. The task of the Christmas liturgy is to recall us, amid all the joyful customs and celebrations of Christmas, to this central truth of the Word made flesh for our salvation.

It is, of course, Christ's nativity that has provided the occasion for this festival of the incarnation, since the end of the third century. The Christmas crib and the nativity play can both be said to descend from the tableau of Christ's birth that Francis of Assisi arranged when he celebrated Christmas at Greccio in 1223. Christmas carols are a medieval tradition, which has been notably developed from the end of the nineteenth century. The Festival of Lessons and Carols is itself an influential English creation of the late nineteenth century, made widespread by the choir of King's College, Cambridge, in the first half of the twentieth.

The Christmas season is often celebrated for twelve days, ending with the Epiphany. Contemporary use has sought to express an alternative tradition, in which Christmas lasts for a full forty days, ending with the Feast of the Presentation on 2 February. The days around 25 December are a principal holiday in the secular calendar of Britain, and commercial pressures have led to much of Christmas celebration being displaced into Advent. It has become a still greater challenge to celebrate as they deserve the saints of the Christmas season: Stephen, who first paid with his life for following the incarnate Lord; John, who was believed to have lived to great old age in profound meditation on the Word made flesh; and the Holy Innocents, who draw our attention to the plight of children in a world where the implications of the birth of the Christ-child are not yet manifest. New Year's Day is an important moment in the civil rather than the Christian calendar, but it provides the original occasion for the searching Covenant Renewal service of the Methodist tradition.