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Timeline bc vs ad

The Western calendar was AD and the Christian era redirected here. For other uses, see Anno Domini (disambiguation), AD (disambiguation), and the Christian era (disambiguation). The anno Domini inscription at Klagenfurt Cathedral, Austria The anno Domini Terms (AD) and before Christ (BC)[note 1] are used to label or count years in the Julian and Gregorian calendars. The term anno Domini is medieval Latin and means in the year of the Lord[1] but is often presented using our Lord instead of the Lord,[2][3] taken from the original full anno phrase Domini nostri Jesu Christi, which translates to the year of our Lord Jesus Christ. This calendar era is based on the traditionally reckoned year of the conception or birth of Jesus of Nazareth, ad counting years from the beginning of this era and 1.Hr. designating years before the beginning of the era. There is no zero year in this scheme, so year AD 1 immediately follows year 1 î.Hr. This dating system was designed in 525 by Dionysius Exiguus by Scythia Minor, but was not widely used until after 800. [4] [5] The Gregorian calendar is the most used calendar in the world today. For decades, it has been the informal global standard, adopted in the pragmatic interest of international communication, transport and trade integration and recognised by international institutions, would be the United Nations. [6] Traditionally, English follows Latin use by placing the AD abbreviation before the year number. [note 2] However, BC is placed by year number (e.g.: AD 2020, but 68 î.Hr.), which also keeps the syntactic order. The abbreviation is also widely used after the number of a century or millennium, as in the fourth century d.Hr. or second millennium d.Hr. (although conservative use has previously rejected such expressions). [8] Because BC is the English abbreviation for Before Christ, it is sometimes incorrectly concluded that AD means After Death, that is, after the death of Jesus. However, this would mean that some 33 years commonly associated with the life of Jesus would be included in either BC or the AD time scales. [9] The terminology that is seen by some as more neutral and comprehensive with non-Christian people is to call this Current or Common Age (abbreviated CA), the previous years being referred to before the Common or Current Era (ECB). Astronomical numbering of the year and ISO 8601 avoids words or abbreviations related to Christianity, but use the same numbers for AD years. History More information: Ante Christum natum The Anno Domini dating system was designed in 525 by Dionysius Exiguus to list the years in its Easter table. Its system was to replace the Diocletian era that used in an old Easter meal because he did not want to continue the memory of a tyrant who persecuted Christians. [10] Last year of the old meal, Diocletian Anno Martyrum Martyrium was immediately followed by the first year of his meal, Anno Domini 532. When he conceived his meal, the Julian calendar years were identified by the appointment of the consuls who held office that year—he himself stated that the present year was the consul of Probus Junior, who was 525 years after the incarnation of our Lord Jesus Christ. [11] Thus, Dionysius suggested that the incarnation of Jesus took place 525 years earlier, without specifying the specific year in which his birth or conception took place. However, nowhere in the exposition of his meal does his era relate to any other dating system, be it consulate, the Olympics, the year of the world, or the royal year of Augustus; much less explains or justifies the base date. [12] Bonnie J. Blackburn and Leofranc Holford-Strevens briefly present the arguments for 2 î.Hr, 1 BC, or 1 î.Hr. as the year in which Dionysius was intended for the Nativity or incarnation. Among the sources of confusion are:[5] In modern times, incarnation is synonymous with conception, but some ancient writers would be Bede, considered the incarnation to be synonymous with the Nativity. The civil or consular year began on 1 January, but the Diocletian year began on 29 August (30 August in the year preceding a Julian leap year). There were inaccuracies on the lists of consuls. They were confused of the royal years of the emperors. It is not known that Dionysius established the year of Jesus' birth. Two major theories are that Dionysius based his calculation on the Gospel of Luke, who states that Jesus was about thirty years old shortly after the fifteenth year of tiberius Caesar's reign, and therefore fell thirty years from that date, or that Dionysius counted back 532 years from the first year of his new table. [13] [14] [15] Georges Declercq[16] also speculated that Dionysius's desire to replace Diocletian's years with a calendar based on the incarnation of Christ was meant to prevent people from believing the imminent end of the world. At that time, some believed that the resurrection of the dead and the end of the world would take place 500 years after the birth of Jesus. The old Anno Mundi calendar began theoretically with the creation of the world based on Information from the Old Testament. It was believed that, based on the Anno Mundi calendar, Jesus was born in the year 5500 (5500 years after the creation of the world) with the year 6000 of the Anno Mundi calendar marking the end of the world. [17] [18] Anno Mundi 6000 (approximately 500 d.Hr.) was thus equated to the end of the world,[19] but this date had already passed during Dionysius. Popularization The Anglo-Saxon historian Saint (The Venerable) Bede, who was familiar with the works of Dionisie Exiguus, used Anno Domini dating back to the ecclesiastical history of the English people, which he completed in 731 d.Hr. ante [...]. incarnaris dominicae tempus anno sexagesimo (in the sixtyth year before the time of the incarnation of the Lord), which is equivalent to English before Christ, to identify years before the first year of this era. [20] Both Dionysius and Bede considered Anno Domini as starting with the incarnation of Jesus Christ, but the distinction between Incarnation and Birth was not made until the end of the 9th century, when in some places the Age of Incarnation was identified with the conception of Christ, i.e. the Good News on March 25th (Good News Dating Style). [21] The statue of Charlemagne by Agostino Cornacchini (1725), at St. Peter's Basilica in the Vatican. Charlemagne promoted the use of the Anno Domini era in the Carolingian empire. On the European continent, Anno Domini was introduced as the era of choice of the Carolingian Renaissance by the English cleric and scholar Alcuin at the end of the 8th century. His support by Emperor Charlemagne and his successors popularizing the use of the era and spreading it to the Carolingian empire is finally at the heart of the system's prevalence. According to the Catholic Encyclopedia, popes continued to date documents according to the royal years for a certain period of time, but the use of AD gradually became more common in Catholic countries from the 11th to the 14th centuries. [22] In 1422, Portugal became the last country in Western Europe to switch to the system begun by Dionysius. [23] Eastern Orthodox countries began adopting ad instead of the Byzantine calendar in 1700, when Russia did so, others adopting it in the 19th and 20th centuries. Although Anno Domini was widely used in the 9th century, the term Before Christ (or its equivalent) did not become common until much later. Bede used the phrase anno [...]. ante incarnationem Dominicam (in the year before the incarnation of the Lord) twice. Anno ante Christi nativum (in the year before the birth of Christ) is found in 1474 in a work by a German monk. [note 3] In 1627, the French Jesuit theologian Denis Pétau (Dionysius Petavius in Latin), with his work De doctrine temporum, popularized the use of ante Christum (Latin for Before Christ) to mark years before AD.[24][25][26] New Year More information: New Year When the reckoning in the incarnation of Jesus began replacing previous dating systems in Western Europe, different people chose different Christian days of celebration to start the year : Christmas, Good News or Easter. Thus, depending on time and place, the number of the year changed on different days of the year, which created slightly different styles in the timeline.[27] From 25 March 753 ASC (today in 1 î.Hr.), i.e. theoretically from the incarnation of Jesus. This first style of good news appeared in Aries at the end of the then spread to Burgundy and northern Italy. It has not been used in a regular way and called *pisanus calculus*, since it was adopted in Pisa and survived there until 1750. From 25 December 753 ASC (today in 1 î.Hr.), i.e. theoretically since the birth of Jesus. It was called the *Nativity style* and was spread by Bede along with Anno Domini in the early Middle Ages. This account of the Year of Christmas Grace was used in France, England and most of Western Europe (except Spain) until the 12th century (when it was replaced by the Good News style) and in Germany until the second quarter of the 13th century. From 25 March 754 ASC (today in AD 1). This second style of good news may have originated in Fleury Abbey in the early 11th century, but was spread by Cistercians. Florence adopted this style in opposition to the one in Pisa, so it was given the calculation name *fiorentinus*. It soon spread to France and also to England, where it became common at the end of the 12th century and lasted until 1752. From Easter, starting with 754 ASC (AD 1). That *mos gallicanus* (French custom) related to a mobile holiday was introduced in France by King Philip Augustus (r. 1180-1223), perhaps to establish a new style in the reconquered provinces of England. However, it has never spread beyond the ruling judgment. With these different styles, the same day could, in some cases, be dated in 1099, 1100 or 1101. Date of birth of Jesus See also: Date of birth of Jesus, Birth of Jesus § Date of birth and Timeline of Jesus § Year of birth of Jesus The date of birth of Jesus of Nazareth is not mentioned in the Gospels or any secular text, but most scientists assume a date of birth between 6 î.Hr. and 4 î.Hr. [28] Historical evidence is too fragmentary to allow a definitive meeting [29] but the date is estimated by two different approaches —one by analyzing references to the known historical events mentioned in the Accounts of the Nativity in the Gospels of Luke and Matthew, and the second working backwards from estimating the beginning of Jesus' ministry. [30] [31] Other epochs Additional information: The era of the calendar In the first six centuries of what was to be known as the Christian era, European countries used different systems to count the years. The systems used included consular dating, imperial date of the royal year and creation date, [citation required] Although the last non-imperial consul, Basilius, was appointed in 541 by Emperor Justinian I, later the emperors until Constans II (641-668) were appointed consuls on 1 January after their accession. All these emperors, with the exception of Justinian, used post-consular imperial years for their years, along with their royal years. [32] For a long time unused, this practice has not been officially abolished until The XCIV of The Code of Law of Leon VI did so in 888. Another calculation was developed by the alexandrian monk Annianus around 400 d.Hr., placing the Good News on 25 March d.Hr. 9 (Julian)-eight at years from the date That Dionysius was supposed to involve. Although this incarnation was popular in the first centuries of the Byzantine Empire, the years counted by it, an era of incarnation, were used exclusively and are still used in Ethiopia. This represents the seven- or eight-year discrepancy between the Gregorian and Ethiopian calendars. Byzantine chroniclers such as Maximus the Confessor, George Syncellus, and Teofan date back to Anianus' creation of the world. This era, called Anno Mundi, the year of the world (abbreviated AM), by modern scientists, began the first year on March 25, 5492 î.Hr. Later, Byzantine chroniclers used anno Mundi years from September 1, 5509 î.Hr., Byzantine era. Not a single Anno Mundi era was dominant throughout the Christian world. Eusebius of Caesarea in his Chronicle used an era that began with the birth of Abraham, dated 2016 î.Hr. (AD 1 = 2017 Anno Abrahami). [33] Spain and Portugal continued to this day in the Spanish era (also called the Caesar's Era), which began counting from 38 î.Hr. to the Middle Ages. In 1422, Portugal became the last Catholic country to adopt the Anno Domini system. [22] The Age of Martyrs, which counted the years since Diocletian joined in 284, which launched the most severe persecution of Christians, was used by the Church of Alexandria and is still officially used by Coptic Orthodox and Coptic Catholic churches. It was also used by the Ethiopian church. Another system has been to date since the crucifixion of Jesus, which since Hippolytus and Tertullian was believed to have taken place in the consulate of the Twins (29 d.Hr.), which appears in some medieval manuscripts. EC and ECB Main article: Common Era Alternative names for the Anno Domini era include *vulgaris aerae* (found 1615 in Latin),[34] *Vulgar Era* (in English, as early as 1635),[35] *Christian Era* (in English, 1652),[36] *Was common* (English, 1708),[37] and *Current Era*. [38] Since 1856,[39] the alternative abbreviations EC and ECB (sometimes written by C.E. and B.C.E.) have sometimes been used in place of ad and bc. The Common/Current Era (EC) terminology is often preferred by those who want a term that does not explicitly make religious references. [40] [41] For example, Cunningham and Starr (1998) write that B.C.E./C.E. [...] does not imply faith in Christ and are therefore more suitable for interfaith dialogue than conventional B.C./A.D. [42] At its inception, the Republic of China adopted the *Minguo Age*, but used the Western calendar for international purposes. The translated term was (xì yuán; Western Age). Later, in 1949, the People's Republic of China adopted a region (gōngyuán; It was common) for all internal and external purposes. No Zero Year: Beginning and End of a Century Additional information: Year Zero, Astronomical Year Numbering, Millennium, Century, and Decade ad numbering year if applied to Julian or Gregorian calendars, AD 1 is immediately preceded by 1 î.Hr., with nothing between them (there was no zero year). There is debate as to whether a new decade, century, or millennium begins on a year ending in zero or one. [4] For computational reasons, the astronomical numbering of the year and the ISO 8601 standard designate years, so that AD 1 = year 1, 1 î.Hr. = year 0, 2 î.Hr. = year −1, etc.[note 4] In common use, the ancient data are expressed in the Julian calendar, but ISO 8601 uses the Gregorian calendar and astronomers can use a variety of time scales depending on the application. Thus, data that uses year 0 or negative years may require further investigation before being converted to BC or AD. See also before presenting Holocaust calendar Notes ^ The words anno and before are often capitalized, but this is considered incorrect by many authorities and are either not mentioned in major dictionaries or just listed as an alternative. ^ This convention comes from grammatical use. Anno 500 means in the year 500; anno domini 500 means in the year 500 of our Lord. The same 500 in the year is not good syntax in English, nor is it 500 AD; whereas AD 500 retains the syntactic order when translated; [7] □ Werner Rolewink in *Fasciculus temporum* (1474) used Anno ante xpi nativum (in the year before christ's birth) for all the years between creation and Jesus, xpi comes from Greek in Latin letters, along with the Latin ending -i, thus abbreviating Christi (of Christ). This phrase appears upside down in the center of the folio's recto (right pages). From Jesus to Pöce Sixtus IV, he usually used Anno Christi or his abbreviated anno xpi form (on the back of the folios-pages of his left hand). He has used Anno mundi alongside all these terms for all these years. ^ To convert from one year î.Hr. to the numbering of the astronomical year, reduce the absolute value of the year by 1 and prefix it with a negative sign (unless the result is zero). For years AD, omit AD and prefix the number with a plus sign (plus sign is optional if it is clear from the context that the year is after year 0). [43] References Quotes ^ Anno Domini. Merriam-Webster Online Dictionary. Merriam-Webster. 2003. 4 October 2011. Etymology: Medieval Latin, in the year of the Lord ^ Dictionary of online etymology. October 4, 2011. ^ Blackburn & Holford-Strevens 2003, p. 782 since AD comes from anno Domini, 'in the year of (Our) Lord' ^ a b Teresi, Dick (July 1997). "Zero. Atlantic". ^ a b Blackburn & Holford-Strevens 2003, pp. 778–9. ^ Eastman, Allan. A month of Sundays. Date and time. Archived from the original on May 6, 2010. May 4, 2010. ^ Chicago Manual of Style 2010, pp. 476–7; Goldstein 2007, 6. ^ Chicago of Style, 1993, p. 304. ^ Donald P. Ryan, (2000), p. 15. ^ Blackburn & Holford-Strevens 2003, p. 767. ^ ^ cycle of years of Dionysius Introduction and First Argumentum. ^ Blackburn & Holford-Strevens 2003, 778. ^ Teres, Gustav (October 1984). 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