



## MARCH 2026

### Welcome to the March Newsletter

After the message from the Chair, this newsletter contains a list of forthcoming events in March and a report on last month's happenings. We also have an article written by Dr Sally Guthrie, who played a key role initiating the 600 Candles Holocaust memorial event held annually in the Minster, describing how this happened, and the people involved.

Rory Allen

## **Message from the chair**

I was hoping that there would be good news from Ukraine this year but sadly there is none: the fourth anniversary of the full scale invasion of Ukraine by Russia has been and gone. So I think repeating what I wrote last year says it all.

Our thoughts and prayers will be with the people of Ukraine as well as millions of people around the world who are living in war torn communities everywhere. So, the challenge for us is to continue working together, learning from each other and supporting each other to increase understanding of our faiths and to constantly recognise that we have more in common than that which divides us.

Tina Funnell, Chair

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## ***Planned future YIG talks and events***

Meetings are held on the first Tuesday of the month in the Council West Offices (in fully disabled accessible premises). The Meetings start at 7.00 pm with a moment's silence and finish around 8.30pm. People gather from 6.30-ish for drinks and a time to 'catch up'.

YIG hugely appreciates the support of our members and friends and especially your attendance at our monthly meetings. Please see the table below which shows the programme for 2026.

<b>Interfaith Programme 2026</b>	
	<b>Meeting topic</b>
March	<b>Touch: fabric and touch in faiths (part1)</b>
April	<b>Dimensions of World Peace through the lens of faiths and religions: challenges and contributions</b>
May	<b>Physical movement and gesture in faiths</b>
June	<b>Planning meeting</b>
July	<b>Sikh Temple visit</b>
August	<b>Picnic: venue TBC</b>
Sept	<b>Religious faiths in Japan (part 1) Chris Collingwood</b>
October	<b>Languages in faiths</b>
November	<b>Talk from Local Chaplain from the Fire service</b>
December	<b>AGM and bring and share of food from different faiths and cultures( social event)</b>

This year we have tried to build on the successes of last year, for example holding meetings in which members can share their personal experiences of their faith(s). We have also tried to include topics that enable us to connect with our local community as well as the wider world. We are distributing the organisation and chairing of meetings, as we now have a team of people who oversee meetings, which includes myself, Bessie and Alicia.

## ***Purim Party on 1<sup>st</sup> March***

It's time for the Great Purim Bakeoff with the York Liberal Jewish Community!

**PLACE:** Haxby Memorial Hall, 16 The Village, Haxby, YO32 3HT

**TIME:** 6PM (doors open at 5.30) to 8PM

Cost: Adults £12, children £6, Family ticket £30 (2 adults, & up to 3 children)

To book your places use the link below. The hall is about fifteen minutes from York City Centre and has loads of Parking!

### **Entertainment**

Come and enjoy Purim with YLJC - with music, joy, community fun, baking and, of course, Paul Hollywood!

A fun, Pie Week-themed three-act dinner theatre where famous faces compete for baking glory — and soggy bottoms won't be tolerated in Shushan!

### **Feasting**

NB This is a three-act dinner theatre. All dishes are vegetarian — please let us know in advance if you require vegan food

### **Menu**

#### *Starters*

Garlic Carrot & Parsnip Parcels

Harissa Spinach & chickpea hamantaschen style

With Harissa Mayo & yoghurt dip (vegan alternative provided)

#### *Mains*

Caramelised onion, cheddar & Spinach Quiche

Vegan carrot, onion & thyme, chickpea flour quiche

Served with

Roast garlic carrots & parsnip with red onion

Rosemary focaccia slices

#### *Dessert*

Vegetarian chocolate & raspberry tart with cocoa dusted meringue & a blended raspberry sauce

Vegan coconut chocolate mousse & raspberry tartlet

I hope you think this sounds delicious! Please Come along and join us in our celebration using the link below.

<https://www.eventbrite.com/e/purim-bake-off-tickets-1982590969961?aff=oddtcreator>

You are welcome to bring along your own wine, or drinks of any kind.

There will be a limited selection of soft drinks and water.

We are really looking forward to welcoming everyone for what has to be our funnest festival!!

It will be over by 8pm as we know it is a school night.

***Meditation event on 16<sup>th</sup> March at Derwenthorpe***

**Community Reflection Evenings**

Inspiring passages presented in an uplifting and reflective atmosphere, enhanced by music.  
Followed by open discussion and light refreshments

All welcome

Monday 16th March 7.30 - 9pm at the Super Sustainable Centre  
Derwenthorpe, YO31 0RW

***Do you want to be a radio star?***

We are looking for people to do a one minute audio recording about their faith, or any reflective thought, to be broadcasted on the morning show 'thoughts of the day' by Jorvik Radio.

It's so simple. You can send your recording via whatsapp, or email.

Just get in touch with our publicity officer Rasha Salah, via [rasha.salah.ibrahim@gmail.com](mailto:rasha.salah.ibrahim@gmail.com) and she will guide you through the process.

Unity Iftar at York Mosque, 7<sup>th</sup> March



# Ramadhan

## Unity Iftar

JOIN US FOR A UNITY IFTAR AS WE COME  
TOGETHER TO SHARE FOOD, REFLECTION, AND  
COMMUNITY.



SATURDAY

7TH  
MARCH

04:30 - 06:30PM

YORK MOSQUE

BULL LN, YORK YO10 3EN



YORK MOSQUE  
& ISLAMIC CENTRE EST 1982



York Mosque & Islamic Centre warmly invites you to our Unity Iftar on Saturday, 7th March, from 4:30pm to 6:30pm.

This gathering is open to the wider community as part of our ongoing outreach. Whether you are exploring Islam or simply curious about Ramadan you are most welcome.

We will share:

- A communal meal at sunset
- Short, engaging talks about Islam and the meaning of Ramadan
- Reflections on current global events and how they affect us all
- An opportunity for open conversation, questions, and community connection

Ramadan is a month of reflection, compassion, and unity. In a time when the world can feel divided, we hope to create a space of understanding, warmth, and shared humanity.

York Mosque, Bull Lane, York YO10 3EN

Please feel free to share this invitation widely. We look forward to welcoming you.

With warm regards,

York Mosque & Islamic Centre

Contributed by Rasha Salah



# York City of Sanctuary

## **HOMES FOR UKRAINE - URGENT SPONSOR CALL OUT**

Tuesday 24<sup>th</sup> February 2026 marks the invasion of Ukraine, a war which is now in its fourth year. The Homes for Ukraine sponsorship scheme has welcomed 223,000 Ukrainians to the UK since the start of the war, mainly women and children seeking sanctuary.

### **We desperately need new sponsors**

York City of Sanctuary continues to receive requests from Ukrainians who are seeking sanctuary in the UK. We also have a number of Ukrainians already here who need re-sponsoring or affordable rental options.

If you have a spare room (or have accommodation to rent), we would love to hear from you.

### **THE HOMES FOR UKRAINE SCHEME offers:**

- £350 per month (tax free) for sponsorship. This amount is per household sponsorship, not per individual sponsored.
- You will need to commit to sponsor for 6 months minimum
- A sponsor offers a bedroom in their home and access to facilities (kitchen and bathroom), but is not required to provide food or personal items
- Full support is offered to the sponsor and guest through our organisation and the City of York Council's Homes for Ukraine team

For further information, please contact Rebecca Russell

[rebecca@yorkcos.org.uk](mailto:rebecca@yorkcos.org.uk)

## ***Formation of a new organisation against extremism: the Together Alliance***

York Stand Up To Racism has drawn our attention to this group, further information on their website at:

[Together Alliance](#)

They are organising a march in London, see below.



## ***Faith Security Training Schemes***

We have been asked to inform readers of the existence of these Home Office sponsored schemes, intended to reduce the risk of hate crime, anti-social behaviour and serious threats. Details are available at:

[Faith Security Training](#)

## **York Interfaith Group February Meeting: Indigenous African Traditional Religions**

At our recent York Interfaith Group meeting on 3 February 2026, Bethel Omeife delivered a fascinating and thought-provoking presentation on **Indigenous African Traditional Religions** — a subject rich in history, meaning, and contemporary relevance. Guided by the African proverb, *“The wisdom of the ancestors lights the path of the living,”* the session invited participants to look beyond familiar religious frameworks and engage with one of the world’s most ancient and deeply rooted spiritual traditions.

### **Part 1: Why African Traditional Religion?**

In the first part of the presentation, Bethel explored why African Traditional Religions remain profoundly important:

- They shaped African history and civilisations
- They explain cultural resistance and resilience
- They challenge long-standing stereotypes
- They highlight shared human values
- They promote deeper interfaith understanding

She suggested that rather than viewing these traditions as relics of the past, we should seek to understand their continuing influence on identity, community, and spirituality.

### **A Rich Diversity of Belief**

Bethel introduced participants to the remarkable diversity across the African continent. From the Dogon religion of Mali to Akan beliefs in Ghana, Serer spirituality in Senegal, Zulu traditions in Southern Africa, and Yoruba-influenced practices in Nigeria, the session illustrated that African spirituality is not a single system but a tapestry of interconnected traditions. Despite regional differences, several shared core beliefs emerged:

- Belief in a supreme being
- Recognition of deities and spirits
- Ancestral veneration
- Deep ties between morality, culture, and community life

As highlighted in the presentation, African Traditional Religions are holistic systems — interweaving faith, identity, ethics, and social cohesion.

### **Sacred Symbols and Objects of Worship**

The presentation also explored the symbolic world of African spirituality. Sacred objects such as masks, drums, beads, cowries, libation vessels, amulets, and shrines were discussed not merely as artefacts, but as meaningful conduits of spiritual connection. These elements communicate with the divine, honour ancestors, and embody cultural memory.

### **Survival Through Adversity**

One of the most compelling themes was the impact of colonisation. Colonial and missionary narratives frequently labelled African religions as “primitive,” resulting in the destruction of sacred sites and

suppression of traditional practices. Yet, as the presentation powerfully conveyed, these traditions did not disappear. They survived through:

- Adaptation
- Secrecy
- Cultural resilience
- Collective memory

Many practices — including chanting, music, rhythm, and dance — continue to influence contemporary worship across multiple faith traditions.

### Culture, Faith, and Identity

A central message resonated strongly with attendees: *A people without culture are like a tree without roots.* The presentation underscored how culture and faith function as pillars of identity, dignity, and continuity — particularly during historical periods of slavery, displacement, and cultural erasure.

### Promoting Interfaith Understanding

By examining African Traditional Religions alongside Islam, Christianity, Judaism, and newer religious movements, the session fostered meaningful reflection on shared values, spiritual expression, and mutual respect. The discussion reinforced a vital principle at the heart of interfaith dialogue: Understanding begins with listening.

### Final Reflection

The session concluded with a powerful reminder: *Culture and faith are two great concepts of humanity. They are the roots that keep a people alive in the past and grounded in the future.*



**York Interfaith Group visit to Woldgate School, 5<sup>th</sup> February**



Once again this year, a set of us from York Interfaith Group went to Woldgate School in Pocklington to talk to year 10 students during a whole day, about our various faith perspectives. The experience of talking for five straight hours (with a break for lunch) was for some of us quite exhausting, but the effort was rewarded by having to field some very perceptive and intelligent questions from the pupils themselves. I personally found myself quite challenged to answer some of the queries. I hope the pupils gained something useful from the experience. The photos show those attending from YIG as well as two people from Street Angels, which was another group that participated.

(Report from Rory Allen)

Planning this year's visit to Woldgate school, I remembered last year's feedback which said the students had enjoyed handling the sacred vessels brought by the Hindu speakers. I thought, "Ah, Catholic Christians have plenty of sacred vessels, used during our services." I borrowed our parish's thurible (the swinging incense wafer) a 'boat' of incense, and a small tinkly bell. With these I could explain to the students that the dilemma of every religion is that the Divine Being is invisible, and cannot be heard, touched, tasted or smelt, but we human beings find it helpful to see, hear, touch, taste and smell. Some faith groups, including some kinds of Christians, use items that appeal to our senses, in order to create an atmosphere that will help us focus on the Unseen God we long to feel close to. Last year our team had invited questions from the students, and often found them tongue-tied or floundering. This year, advised by my daughters who teach adolescents, "Mum, I think 14-year-olds are waiting for you to tell them stuff," and having checked that other Christian groups were holding Q&A sessions, I gave myself permission to talk. Sharing powdered incense was only a brief success, as airing the room banished the gentle perfume too quickly, but it got us off to an interesting start, followed by a summary of Jewish and Christian history, and then a challenge, "Why so many ruined abbeys around our beautiful county?" Cue to explain the historic role of the religious houses in education, medicine, science, social work, and even banking, and the impact of the great Christian 'family squabble' that was the Reformation. Most students listened attentively, and I hope I managed to keep them awake.

(Report from Mary Callan)

**6<sup>th</sup> February: Lunchtime concert at the Unitarian Chapel, followed by Energy Cafe**



This musical programme gave us an hour of brilliantly performed music by David Hammond, and the folk group Esk on viola and guitar, pictured above. David played Dvorak, Grieg and my personal favourite, pieces by Eric Satie. Esk gave a very spirited rendition of a series of original folk tunes. At £5, this was easily the best value of concert in York. Afterwards, advisers from York Energy Advice were able to give people tips on saving energy, and upgrading their homes to reduce costs.

Their parent body, York Community Energy, have given us the following details on what they do:

“York Community Energy (YCE) is a social enterprise empowering local residents and organisations to take charge of their energy. It offers energy-saving advice and services for local households while also working to establish citizen-owned renewable energy generation. Their York Energy Advice service supports local residents who are either struggling with bills and keeping warm, or considering energy-saving home upgrades. Thanks to funding from the City of York Council, anyone on a low income, aged 65+, or experiencing a long-term health condition can contact the team on 01904 922249 or via [yorkenergyadvice.org.uk](http://yorkenergyadvice.org.uk) for free support.”

Our thanks go to the Unitarian Chapel for hosting these events, and to the performers for generously donating their time and enthusiasm!

### ***Baha'i meditation event, Derwenthorpe Centre, 16<sup>th</sup> February***



We are grateful to Mahmood and Helen for organising another in our monthly series of meditations, inspired by readings, which this time began with the idea that meditation is the key to open the doors of mysteries. There was a discussion on the notion that 'people are a mine rich in gems of inestimable value. Education alone can cause it to reveal its treasures'. Is it the gems themselves, or the process of mining them that is important? James Redelinghuys shared his experience of musical composition and the idea of 'embodiment' in music, contradicting the traditional view of the separation between mind and body. For him, the body is integral to musical creation and experience, and not just a metaphor or add-on to musical activities.

Rory Allen

## ***Remembering the Holocaust: the history of the 600 candles ceremony in York Minster***



*Sally Guthrie at home, and the cover sheet for the original 2014 memorial*

Christianity has a history of antisemitism which dates back to the first and second century quarrels over the significance of Jesus - who was this young man who defied both secular and religious authority, and ended up cruelly punished for it? Was He indeed the Messiah promised to the children of Israel by prophecies recorded in the Hebrew Bible?

This question, as also the varied answers it has received down the centuries, still divides communities, and these divisions have led to not only to violence across Europe down the centuries, but to the extreme events of the 20<sup>th</sup> century, which have shaken the very foundations of our confidence. A catastrophe beyond imagining, still within living memory, it has truly challenged the moral and spiritual world of Christian Europe (or I might say of the West in general) – I mean the Holocaust.

Christians of today do well to remember these events, and nowadays both civic and church organisations put on events in January to commemorate the Holocaust.

In 1190, a massacre of the small Jewish community in this City resulted in a centuries-long reluctance of Jews to settle here in York. Some did, however, and when I arrived here in 1979 a commemorative ceremony was held in the Town Hall, attended by the recently retired Bishop of Bradford and arranged by the City Council with the help of representatives of what was then known as the Anglo-Israeli Society.

A candle-lit procession from the castle along Coney Street turned out not to be a great idea in January weather. Surely, it seemed to me, the Minster itself was the place for such an event, not just for York, but for the whole diocese, and as the church second in importance for world-wide Anglican Christianity.

The idea went via most helpful staff member Helen Murray, to the Dean of the Minster in the summer of 2013, and in January 2014 with the help of the newly arrived Canon Chancellor (the Revd Canon Dr Chris Collingwood) our Holocaust memorial event took place.

Candles are a recognised symbol of memorial, and 600 (one for each 10,000, a reminder of just how many lives were lost) laid out in the form of the 6-pointed Star of David on the floor of the Chapter House made a strong visual impression; carefully chosen music and beautifully performed readings completed the event's programme. Robert Sharpe had chosen for the preceding Evensong, psalm 137: 'By the waters of Babylon we sat down and wept.' Now in the Chapter House, the Minster choir sang Kaddish, the Jewish prayer of mourning, set to music by Richard Sheppard. Then followed prayer read by Stephen Griffith, who had over the years regularly come over from Lincoln to preside over festival gatherings kept alive in York's northern suburbs in Haxby Church Hall. There were readings from the writings of Nobel laureate Elie Wiesel and former Chief Rabbi Jonathan Sacks; and the formal part of the occasion closed with prayer Eloneinu Veilohi Avoteinu in memory of 'the six million dead and all who died when evil when evil descended upon the world.'

It attracted the attention of the national media. The programme in 2014 concluded with the following words from the Declaration of the Stockholm International Forum (2000) on the Holocaust: it ends as follows: 'Our commitment must be to remember the victims who perished, respect the survivors still with us and reaffirm humanity's common aspiration for mutual understanding and justice.'

Now this event continues every January in the Minster. Albeit in diminished form with the passing years, the Holocaust is commemorated: Lest We Forget.

Dr Sally Guthrie

## ***Two Baha'i festivals***



### **Bahai Fast**

A 19-day period of spiritual renewal, typically from March 2–20, where Bahais abstain from food and drink between sunrise and sunset. It is a time for prayer, meditation, and detachment from worldly desires, designed to rejuvenate the soul. The Bahai writings explain that “ This material fast is an outer token of the spiritual fast; it is a symbol of self-restraint, the withholding of oneself from all appetites of the self, taking on the characteristics of the spirit, being carried away by the breathings of heaven and catching fire from the love of God.”

### **Bahai New year 21 March 2026**

The fasting period ends with the 1st day of spring (vernal equinox (March 20 or 21) which is the Bahai New Year called [Naw-Rúz](#) (meaning "New Day"). It signifies the end of the 19-day Bahá'í fast, celebrating spiritual renewal and rejuvenation. It is a day of new beginnings, of change and hope. Mahmood Foroughi

## ***Holi: the Festival of Colours, 4<sup>th</sup> March 2026***



Holi has been celebrated in the Indian subcontinent for centuries, with poems documenting celebrations dating back to the 4th century CE. It marks the beginning of spring after a long winter, symbolic of the triumph of good over evil. It is celebrated in March, corresponding to the Hindu calendar month of Phalgun on the day after the full moon.

There are varying accounts of Holi's origin mentioned in several works of ancient Indian literature. According to one popular version of the story, an evil king became so powerful that he forced his subjects to worship him as their god. But to the king's ire, his son Prahlada continued to be an ardent devotee of the Hindu deity Lord Vishnu. The angry king plotted with his sister, Holika, to kill his son. Holika, who was immune to fire, tricked Prahlada to sit in a pyre with her. When the pyre was lit, the boy's devotion to Lord Vishnu helped him walk away unscathed while Holika, from whom the festival derives its name, was burned to death despite her immunity.

Another legend about Holi is related to Lord Krishna when he played Holi with his friend Radha.

On the eve of the festival, large pyres are lit in many parts of India to signify the burning of evil spirits (Holika Dahan - Burning of Holika). People often throw wood, dried leaves and twigs into bonfires.

On the day of Holi, entire streets and towns turn red, green and yellow as people throw coloured powder into the air and splash them on others. Each colour carries a meaning. Red, for example, symbolizes love and fertility while green stands for new beginnings. People also splash water on each other in celebration. Water guns are used to squirt water, while balloons filled with coloured water are also flung from rooftops. Later in the day, families gather together for festive meals. It is also common to distribute sweets among neighbours and friends and celebrate with love, hugs and joy. Varsha Gulati.

## ***Varsha Gulati was very struck by this contribution from 'Thought for the Day'***

Someone asked me: “Why do we make such a big deal of 60, 70, 80, 90 and 100 Are these numbers spiritual... or just cultural celebrations?”

To answer this, our tradition points to the powerful story of King Yayati in the Mahabharata.

Yayati lived life to the fullest with power, pleasure, achievement, everything. But when old age hit him suddenly, he was shaken. After deep reflection, he realised something brutally honest: “Pleasure has a limit. Desire does not” That one realisation changed him. He accepted ageing, and said life actually has five inner turning points, not defined by age but by clarity.

Interestingly, these five match our Indian milestones of 60, 70, 80, 90 and 100. Let me put this in words that every one of us can relate to.

**At 60 - Shashti :** The Mind Shifts From Accumulating to Understanding. Something changes around 60. Not in the body but in the priorities. You no longer ask, “How much more can I get?”. You quietly start asking, “What actually matters now?”. A subtle turning inward begins. You don’t need noise anymore. You don’t need applause. You want clarity. It is not old age. It is maturity catching up with ambition.

**At 70 - Bheemaratha Shanthi:** You Realise Peace Is More Powerful Than Proving. Your 40s and 50s were spent telling the world who you are. At 70, something surprising happens: You stop reacting so quickly. Arguments don’t tempt you. You would rather keep friendships than win fights. You finally understand that being right is less important than being peaceful. This shift is why 70 is celebrated.

**At 80 -Sathabhishekam:** Your Presence Becomes Medicine. By 80, people don’t come to elders for advice. They come for something deep which is the reassurance that life can be survived, digested, and understood. At 80, your presence itself becomes a blessing. You don’t have to speak much. Your very being tells others, “It is okay. Life works out.” This is why the 80-year milestone is sacred.

**At 90 -Navathi:** The Ego Quietly Retires. By 90, something rare happens. You no longer feel the urge to correct people. You don’t cling to opinions. You don’t take things personally. You don’t get offended easily. Not because you are weak, but because you have seen too much of life to waste energy on the small stuff. A quiet softness appears. This humility itself is spirituality.

**At 100 -Shatamanam;** Life Feels Larger Than Personal Stories. Reaching 100 is not about the number of years. It is about reaching a state where you see the bigger picture. You realise that most things you worried about were not worth worrying about. People you loved mattered more than anything else. And life was always held together by something mysterious and kind. At 100, one becomes less of a “person” and more of a presence.

Essence

Our Rishis did not celebrate age. They celebrated the inner shifts that age brings.

- 60, Priorities change
- 70, Peace becomes strength
- 80, Presence becomes healing

- 90, Ego becomes quiet
- 100, Life becomes complete

Age is not decline. Age is distillation.

FAITHS	January	February	March	April	May	June	
BAHA'I	18 World Religion Day	25 - 1 Mar Ayyam-i-Ha	2-20 Baha'i Fast 21 Naw-Ruz	21-2 May Ridvan 29 9th day of Ridvan	2 12th Day Ridvan 24 Declaration of the Bab 29 The Ascension of Baha'u'llah		
BUDDHIST	3 Mahayana (New Year) 16 Shinran Memorial Day	8 or 15 Parinirvana * 18 Sonam Losar (Nepal)	3 Magha Puja 15 Hōnen Matsuri 20 Higan	8 Hanamatsuri 13 Theravada New Year	24 Buddha's B.day 31 Vesakha Puja Wesak		
CHINESE	26 Labajie (Laba Festival)	17 Tuan Yuan / Chun Jie (New Year: Horse)	12 Yuanxiaojie (Lantern Festival)	5 Qingmingjie (Tomb Sweeping Day)		19 Duanwuje (Dragon Boat Festival)	
CHRISTIAN	1 Naming of Jesus / Circumcision / Mary Mother of God 6 Epiphany [Ang/RC] 6/7 Christmas Eve/Day [3] 11 Baptism of Christ [Ang] 11 Baptism of the Lord [RC] 18-25 Week of Prayer for Christian Unity 19 Theophany [3] 25 Conversion of St. Paul	2 Presentation of Christ in the Temple / Candlemas 14 St. Valentine 17 Shrove Tuesday 18 Ash Wednesday 18 Lent Begins [-Easter] 23 Great Lenten Fast [3]	1 St David 6 World Day of Prayer 15 Mothering Sunday 17 St Patrick 19 St Joseph [RC] 22 Passion Sunday 25 Annunciation [Ang/[3]/RC] 29 Palm Sunday	2 Maundy Thursday 3 Good Friday 4 Holy Saturday 5 Easter Sunday 12 Pascha [3] 23 St George	10-16 Christian Aid Week 14 Ascension Day 21 Ascension Day [3] 24 Pentecost / Whit 31 Pentecost [3] 31 Trinity Sunday	4 Corpus Christi Body & Blood of Christ [RC] 12 Sacred Heart [RC] 29 St. Peter and Paul	
HINDU	12 Birthday of Swami Vivekananda 13 Lohri 14 Makar Sankranti / Pongal 23 Vasant Panchami/ Saraswati Puja	15 Maha Shivratri	3/4 Holi 26 Rama Navami	2 Hanuman Jayanti 14 Tamil New Year			
JAIN			3 Holi 31 Mahavir Jayanti	10 Mahavir Janma Kalyanak			
JAPANESE	1 Ganjitsu (New Year)	3 Setsubun (Bean Scattering) 23 Emperor's birthday	3 Hinamatsuri / Dolls Day Festival 15 Hōnen Matsuri 17-23 Higan 20 Shūbun No Hi	29 Showa Day			
JEWISH [1]		2 Tu B'Shevat	3 Purim	2-9 Pesach 14 Yom Hashoah 22 Yom Ha'Atzma'ut	5 Lag B'Omer 22-23 Shavuot		
MUSLIM [2]	16 The Prophet's Night Journey [Isra and Mi'raj]	3 The Night of Forgiveness [Lailat-ul-Bara'ah] 18 Ramadan (till 18 Mar)	16 Lailat-ul-Qadr: Night of Power 20 Eid-ul-Fitr*		25-29 Hajj 27 Eid-ul-Adha	4 Eid-ul- Ghadir 17 Al-Hijra (1448) 26 Ashura	
RASTAFARIAN	7 Ethiopian Xmas Day 19 Timket			12 Easter Day [3] Faska 21 Groundation Day			
SIKHI	6 Birthday of Guru Gobind Singh 13 Maghi / Lohri		4-6 Hola Mohalla 14 Nanakshahi (Sikh New Year)	14 Vaisakhi/ Baisakhi		16 Martyrdom of Guru Arjan Dev Ji	
ZOROASTRIAN [PARSEE]	30 Jashn-e-Sadeh [IZ]		11-20 Fravardin [IZ] 21 Jamshedi Noruz [IZ] 22 Ava Mah Parab [S] 26 Khordad Sal [IZ]	20 Adar Mah Parab [S]	22 Zartosht-no- Diso [S]		
PAGAN / DRUID [4]		1 Imbolc/Candlemas	20 Vernal (Spring) Equinox (Ostara / Alban Eilir)	30 May Eve 30 Beltaine Eve	1 May Day / Beltaine	21 Midsummer Solstice / Litha / Alban Hefin	
Some Other Notable Dates	1 New Year's Day / Hogmanay 18 World Religion Day 27 Holocaust Memorial Day	14 St Valentine's Day	1 St David's Day 17 St Patrick's Day 25 Lady Day	23 St George's Day	1 May Day	21 World Humanist Day 24 Midsummer Day	

(\*) Indicates some uncertainty about the date.

☾ [1] Jewish Festivals commence, like Shabbat, at **sunset on the evening of the day prior** to the date shown.

☾ [2] Muslim Festivals begin in the **evening before the Gregorian dates** shown in this calendar.

[3] Indicates a festival celebrated in the Orthodox tradition of the Christian church.

☾ [4] All Baha'i and certain Druid and Pagan festivals also commence in the evening.

[5] IZ, K and S denote three Zoroastrian Calendars: Iranian Zoroastrian, Kadmi and Shahenshai.

