

York Interfaith Group



June 2025

Welcome to the June newsletter

There are decades where nothing happens, and then there are weeks where decades happen, as Lenin said. This year has seen violence, cruelty, deliberately generated chaos and threats of conflict between two nuclear powers. The steady, menacing drumbeat of climate change is broken only by war trumpets and the cries of the wounded and starving. But the ceasefire in the Subcontinent and the election of a new, progressive Pope give grounds for optimism, and this month's newsletter provides evidence that in York at least, we can help to maintain a stronghold of compassion and collective responsibility. And of course, the strawberries are ripening.

Rory Allen, Editor

Message from the Chair

Greetings. As I write this we have just received confirmation that YIG is to become a member of York CVS. This is great news as it gives us opportunities to build relationships with the wide range of fantastic charities and voluntary groups that work so hard in York and the wider Yorkshire area on behalf of all our residents and communities.

So, hopefully we will be able to share the value and importance of all our faith communities in the work we do to live our values that we have more in common than divides us – much needed in today's world.

Thank you to our Editor, Rory, and to everyone who has contributed to another informative YIG Newsletter.

Best wishes,

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'.



Our June planning session: Your thoughts & ideas needed.

On 3 June we will be having our annual planning session and, as always, everyone is most welcome to attend. This is when we share and consider thoughts and ideas for our Interfaith Week in November, and also the Monthly Programme for the following year. Suggestions for our regular events, or offers from volunteers to give them, would be welcome.

We also discuss some of the other events and festivals held in York that it could be possible for York Interfaith Group to take part in. Your input into this session is really important as it how we know what subjects you want us to cover and where to find guest speakers to join us. The choice of what we include in the programme throughout the next year is all down to you as members and so your contributions are essential if the sessions are to reflect what you want York Interfaith Group to be about. So, save that date – June 3rd – and do try to join us.

| MONTHLY MEETINGS 2025 (and interfaith week) | |
|---|---|
| 3 rd June | Planning Meeting: All members are invited to share their ideas about future events for YIG and to discuss the programme for Interfaith Week. Tina Funnell to chair. |
| 1 st July | Medicine and Faith: details to be confirmed. |
| 5 th August | Bring and Share annual picnic: York Mosque |
| 2 nd September | Poetry in the Faiths. Sarah Hubbard to chair. |
| 7 th October | Talk by Neil Irving, an Ecumenical Accompanier |
| 4 th November | Event to be confirmed |
| 8 th – 16 th November | Interfaith Week: save the dates |
| 2 nd December | AGM and social evening |



Refugee Week

This year the festival takes place from **16-22nd June 2025** and the theme is “Community as a Superpower”.

Refugee Week is the world’s largest arts and culture festival celebrating the contributions, resilience, and creativity of refugees. Each year, thousands of independently organised events take place globally.

For details of what is happening in York, see the website for York City of Sanctuary, at

[Refugee Week - York City of Sanctuary](https://www.yorkcityofsanctuary.org.uk/)

There are no items listed there yet, but the website states that: 'A list of actions planned will be published soon and will appear on this website', so we look forward to seeing what is in store for us this year.



Interfaith Service

There will be an Interfaith Service at the Unitarian Chapel again to mark the end of Refugee Week. It will be on Sunday 22nd June at 11am at the Unitarian Chapel in St. Saviourgate. There will be readings from various faiths and organisations connected with refugee work from within the city. The service will be followed by a 'bring & share' vegetarian lunch at 12.15. The theme of this year's Refugee Week is 'Community as a Super Power' and so the theme of the Interfaith service will be about 'Community'. Everyone is most welcome.



Welcome Bags

Many thanks to all those who have taken the Welcome Bags to fill with food items for the new refugees arriving in York. Do remember that all items in the bags must be vegetarian so that they are suitable for people from all faiths and cultures. Please note that there may be some changes to drop off times while Dee is recovering from knee surgery so please contact her direct to make sure that someone will be at the Unitarian chapel to collect the Welcome Bags from you. If you are not able to return the bags on one of the Thursdays then you could perhaps aim to bring them to the Interfaith Service to mark the end of Refugee Week on 22nd June as there will be people there to receive them from you that day.

Dee Boyle, Vice Chair

York Festival of Ideas

This series of over 150 free events 'to Educate, Entertain and Inspire' takes place between 31 May and 13 June in York. Covering music, the arts, science and history, there is something for everybody. For full details refer to the website at:

[2025 Festival , York Festival of Ideas](https://yorkfestivalofideas.com)

yorkfestivalofideas.com

In memoriam Peter Jarman

Peter Jarman of New Earswick Quaker Meeting, died on 8th February 2025. He was active in peace work, and was a Quaker representative in Russia for two years from 1991, helping to promote conflict resolution and alternatives to violence. After moving to York, he attended, and was inspired by, his involvement in the meetings of the York Interfaith Group. A Quaker Buddhist, particularly encouraged by the teachings of Thích Nhất Hạnh, Peter published a book (2018) 'Seen and Unseen: ways of being along Quaker and Buddhist paths', one of The Kindlers series of booklets.

Chris Love

A Declaration of Gratitude and Appreciation

On a beautiful sunny day on 29th April, a representative from York Interfaith, Penny Coppin-Siddall, our current Secretary, made the train journey to London to attend a closing commemorative service of thanksgiving for The Inter faith Network for the UK, sadly forced to close due to the withdrawal of funding by the previous Government.

The event held at Goodenough College, saw many faith leaders, along with those who had worked for the IFN over many years, gathered to hear reflections and give thanks for their work and achievements.

York Interfaith was a member body of IFN who worked to promote understanding, cooperation and good relations between organisations and persons of different faiths in the UK.

Professor Emeritus Dr. Paul Weller spoke of how innovative the IFN had been, finding ways to navigate and face the challenges and tensions found both nationally and internationally with a code of practice on building good relations of faith. It was an interface between member bodies and government. The Inter Faith Network's member bodies included national faith community representative bodies, regional and local inter faith organisations; and academic institutions and bodies concerned with multi faith education.

Deepak Naik MBE, Chair, United Religions Initiative (UK), said the IFN enabled friendships and truly cared on a local level, reaching out from region to region and that everyone mattered, wherever they lived. This enabled connection at the local level and provided a way for those friendships to be nurtured, which helped to ensure harmony existed. We have a bigger impact if we come together.

Dr Maureen Sier, Director of Interfaith Scotland which IFN supported, and worked collaboratively with over many years. IFN helped create safe spaces for dialogue where faith and diversity are celebrated and not feared with Interfaith week an opportunity to express ourselves, its origin in Scotland then successfully adopted by the IFN in England and Wales.

As you know, Interfaith week has always been something very important to us here in York and a great hope was expressed to continue to run this week as it provides a focal point in the year for faith activities. It was said that during interfaith week strangers became friends and friends became members of the wider community of faith.

Deborah Weston OBE, who spoke on behalf of the Religious Education Council of England and Wales, mentioned the connection and involvement of schools in interfaith week, again something we wish to build upon in York following on from our York Interfaith logo competition.

Genuine thanks were given for the outstanding work of the IFN over nearly four decades. They provided opportunities for linking and sharing good practice, providing advice, information and in producing publications, and helped in the development of new inter faith initiatives including interfaith week in the UK as well as the strengthening of existing relationships. It raised awareness within the wider society of the importance of inter faith issues and developed programmes to increase understanding about faith communities, including both their distinctive features and areas of common ground.

Their website, if you are interested, is still available to access but is now in an 'archive format' and will no longer be kept up to date. <https://www.interfaith.org.uk>

The event concluded with the reading of the scroll stating the 'Declaration of Gratitude and Appreciation' which Penny was invited to read aloud.

The Declaration stated:

'We place on record our respect and gratitude for the work of the Inter Faith Network for the UK for inter faith understanding and cooperation across nearly four decades.

We also place on record our gratitude to the Trustees and staff of the Inter Faith Network for the UK and its Faith Communities Forum Moderators, past and present, for the committed service they gave to the United Kingdom during the years of the Network's existence. The achievement of IFN, including those of IFN's member bodies, working in cooperation through IFN, are all around us; they cannot be overestimated.

The Inter Faith Network's legacy of resources and publications has been carefully preserved and made available. Its living legacy is even more important: the skills, the increase in interfaith understanding, the commitment to stand in solidarity, the friendships, the hope – all carried forward by thousands of people who have benefitted from its work.

The legacy is now entrusted to others: the growing number of people who are working for inter faith understanding and cooperation for the common good.'

It is with deep regret, expressed by many, that we no longer have the valuable resource of the IFN, especially missing a unified voice to speak at a national level for issues and challenges that concern our faith and belief communities.

York Interfaith Group gives heartfelt thanks to the IFN for its outstanding work in all aspects of faith relations, understanding and connections from 1987 to 2024, which York Interfaith has been the beneficiary of.

We thank in particular Dr. Harriet Crabtree, former Executive Director of the IFN, who attended and spoke at our 35th York Interfaith Anniversary celebration last year and hails from York. We wish her all the best for the future and look forward to maintaining our connection with her.

It was a happy event, despite the obvious sadness of the occasion, which brought together many people of faith and belief providing great hope for the future. It was a pleasure and honour to be able to mix that day with a diversity of like-minded people who truly support the work of inter-faith.

York Interfaith are deeply committed to the ongoing legacy of the IFN as signed on behalf of York Interfaith by Penny. We will continue the work of interfaith understanding and cooperation on a local level as well as looking to connect regionally, working in collaboration with other faith organisations.

Penny - Secretary, York Interfaith Group

Rites of Passage

At our meeting on 6 May, Dee Boyle chaired our second session on the theme of Rites of Passage among the world's religions. Speakers on this occasion covered the way the Hindu, Buddhist, Sikh and Baha'i faiths marked the stages of our lifetime journeys.

Hinduism measures life in sixteen phases, each marked with its appropriate ceremonies, from the moment of conception through until after death. Each of these have some engagement from the family and the wider community.

Buddhism manifests itself differently according to the diversity of local cultures. Birth and naming are of course celebrated, as are the ordination of family members as monks or nuns. Marriage is seen as secular, though in Japan there are traditional ceremonies. Despite this diversity, Buddhism emphasises our shared, common humanity.

The Sikh faith also marks birth and the naming event, as well as the coming of age, marriage, the ceremony of commitment, and at the end of life, cremation and communal mourning.

Members of the Baha'i religion look on the newborn as pure and innocent. Childhood is the process of developing the potential of the individual, analogously to bringing to light the treasures of a mine. The soul is a mirror of God, and should reflect the divine values.

A central tenet of the faith is one should independently investigate and arrive at a personal understanding of the truth. Members are brought up to understand other faiths, and at 15, are given the freedom to make their own choices. The governance of Baha'i is democratic, and they meet in house churches. To sum up: the Baha'i faith is open to all, based on the principle of unity in diversity.

York Health Mela, 11 May



A super day at the Mela. There was sunshine, friends and lots of networking with people interested in what we do.

Faith Festival Notes

The Islamic Pilgrimage and Eid Al-Adha, 6-10 June, by Rasha Ibrahim



Eid Al-Adha, the 2nd Muslim major festival will be in Mid-June this year, when 1.8 million Muslims are expected to perform pilgrimage (**Hajj**). Hajj and Eid Al-Adha are not only times of worship and reflection but also of generosity, as Muslims around the world give Qurbani — the sacrifice of an animal — to share meat with the poor and ensure no one is left hungry during this sacred time.

Below, Prof. Jeffery Lang describes his first pilgrimage journey.

The Deeper Meaning of Hajj

When I first encountered the idea of pilgrimage in Islam — the Hajj — I saw it as just another religious obligation. But as I studied it more deeply, and later heard first-hand accounts from those who had made the journey, I began to understand it as something far more profound. Hajj is not simply about going to a distant place; it's about returning to your origin — to your Creator, to the raw truth of who you are beneath all the layers of ego, identity, and distraction.

Equality in Devotion

One of the most striking aspects of the pilgrimage is its complete erasure of social distinction. Millions of people, from every corner of the globe, all dressed alike in plain white cloth, stand shoulder to shoulder in prayer. In that moment, you are not a professor, a labourer, a wealthy businessman, or a refugee. You are simply a servant of God, as was Abraham, as was Muhammad (peace be upon them). It is the purest expression of human equality I have ever seen.

The Language of Rituals

The rituals themselves are deeply symbolic. The circling of the Kaaba, for example, mirrors the orbit of celestial bodies — a reminder that we too are part of a larger cosmic order. Running between the hills of Safa and Marwa, retracing Hagar's desperate search for water, is not just a physical act. It is a reminder of human vulnerability, of maternal courage, of the divine response to sincere struggle. It's as if God is saying, "In your distress, I see you."

The Day of Reckoning — and Mercy

I often reflect on the standing at Arafat — the heart of the pilgrimage. Pilgrims stand for hours in prayer and contemplation, under the open sky, with nothing but their sins, their regrets, and their hopes. It's a rehearsal for the Day of Judgment, and yet, it's also an invitation: to let go, to be honest with yourself, to begin again.

A Deep Connection

For many Americans like myself, the idea of Hajj is particularly moving. We've spent much of our lives searching — for identity, for faith, for truth. To be part of a ritual that traces back to the first monotheists, that ties us to a global community, and that pushes us to surrender — not blindly, but with trust — is deeply healing. It's as though the pilgrimage pulls together all the threads of our spiritual journey into one moment of clarity.

Freedom Through Surrender

Hajj, in the end, is not just about visiting a sacred place. It's about being stripped bare of pretence, standing exposed before God, and finding peace not in answers, but in surrender. And in that surrender, I found freedom.

Professor Jeffery Lang Department of Mathematics, University of Kansas

Remembering Guru Arjan Dev-Ji, 16 June, by Suki Kaur Matharu



On 16 June 1606, Guru Arjan Dev-Ji, the fifth Sikh Guru, gave up his life for his beliefs of compassion, love, tolerance and respect. On 16 June 2016, Jo Cox, MP, Batley and Spen, was tragically murdered for her beliefs of 'oneness' and 'unity'. Today, we still remember her maiden speech in the House of Commons where she said, "We have more in common than that which divides us".

In 1606, Emperor Jahangir ordered that Guru Arjan Dev-Ji to be tortured and sentenced to death after the Guru had refused to stop preaching his message of God as started by the first Sikh Guru, Guru Nanak Dev-Ji. Guru Arjan Dev-Ji was made to sit on a burning hot sheet while boiling hot sand was poured over his body. This image, as shown below, has been depicted in many books on the history of Sikhism. After enduring five days of unrelenting torture, Guru Arjan Dev Ji was taken for a bath in a nearby river. As thousands watched he entered the river, never to be seen again.

Let us continue to remember both Guru Arjan Dev-Ji and Jo Cox, two people of different faiths, but the same belief for 'doing good', love, tolerance, respect and mutual harmony.

Litha (Summer Solstice), 21st June, Waning Crescen, by James Redelinghuis



What is heralded by the summer solstice? On the solstice we might be tempted to think of light, fire, the sun; the the Wheel of the Year at its zenith; the realisation of the promise made in darker and colder months. It lies between Beltane — cultivation, the rebirth of the God and his union with the Goddess — and Lammas — the first harvest. Litha both links and culminates.

But this is not the end of the story, and perhaps this day has more to teach us, leading us to a greater understanding of our present condition beyond presence. Let us think of the date itself: the longest day, but the shortest night, as mutually entangled consequences, and older Being than the causality of contemporary reason. Neither long day nor short night bears out the Truth of the solstice phenomenon, but plays out the ur-nature of phase. Consider its opposite, Yule: the Goddess's death is the primordial leap of her rebirth. Or the heart of the pagan calendar, Samhain, the last harvest — meaning the slaughter of livestock — as the start and end of the Wheel. The life-generation of the long sun is also the start of decay.

“In the centre of the new flowers
a darker wing of flower”

• Annie Finch

Our modern times and struggles call for a renewed attention to the shortest night. The long light of the solstice is not enlightenment as the modern goal, but what the ancients — grandmother witches, crones — knew as *lichtung*, as to “lighten” (make less heavy) or to “clear” (to prepare). We have a longer time to see in the day, but this does not mean more learning. Many other faiths know this comes from rebirth, which takes death seriously.

What can an interfaith group meditate on on the solstice? Perhaps we gain little in knowing each other if we fail to forget (Lethe - λήθη). Just a little forgetting starting on the shortest night. But if we ever hope to remember, some desire for darkness has to come. It is on all our minds: when the

last bomb lands and the earth is flattened so perfectly that all is touched by light we cannot stop thinking, but we can work little by little towards an other-darkness which shelters and protects.

But even in this long difficult year, the sun never leaves, and while it shines bright we must cherish it. Plenty of fresh fruits and vegetables to celebrate the harvests (perhaps a fruity cocktail or mocktail!). It is also the perfect day to go looking for faeries: there are a couple of trails around!

Blessed Solstice everyone!

Corpus Christi: the Body of Christ, 22 June, by Sister Patricia Harriss



During the week before Easter, Holy Week, when the Catholic Church remembers all that happened to Jesus in the days before his suffering, death and rising from the dead, an important memory is of his last supper with his friends, when he took bread and wine, blessed them and said 'This is my body which is given for you...this is my blood which is shed for you....Do this in remembrance of me.'

There was no time then to reflect on what he meant – his arrest, condemnation and crucifixion all followed too quickly. But over the centuries Catholics have gone on meditating and praying about the mystery of his giving himself to us in physical, tangible things – bread and wine, which we eat and drink in what we call 'holy communion.' He said at the last supper 'you will realise that I am in my Father, and you are in me, and I am in you' (John 14:20); holy communion is the fulfilment of his promise, the heart of the Church's worship.

The feast of Corpus Christi, celebrated this year on 22nd June, invites us to think again about this mystery – the Friday afterwards, the feast of the Sacred Heart of Jesus, celebrates his love for each one of us, which brought about all that he did and suffered.

In York, every few years we have performances of the medieval 'Mystery Plays', which were originally how the trade guilds ('Mysteries') celebrated the feast, as each guild performed its play on a cart, which moved around the city for many repeat-performances. Collectively the plays told the story of God's dealings with his people from Creation to Last Judgment.'

Jagannath Rath Yatra, 27th June 2025, by Varsha Gulati

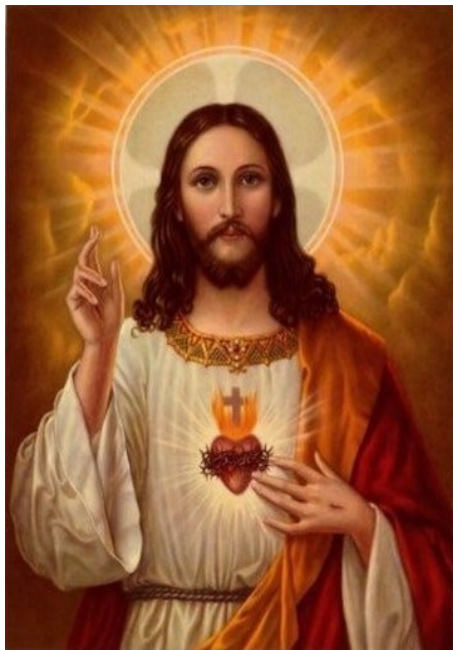


Rath Yatra is a famous Hindu festival celebrated annually in Puri, a city in the state of Odisha in India. It occurs on the “Dwitiya Tithi”, the second day of the bright fortnight of “Sharad Paksha”, a period of increasing moonlight deemed auspicious for spiritual activities. This festival falls in the month of Asadh according to the Hindu lunar calendar, typically corresponding to June or July in the Gregorian calendar. The grand procession, featuring enormous chariots carrying revered deities – Lord Jagannath, Lord Balabhadra, and Goddess Subhadra – is filled with energy and devotion. The rhythmic chanting of hymns, the fervent enthusiasm of devotees pulling the chariots, and the sheer magnitude of the event, makes it unforgettable.

The Jagannath Rath Yatra festival dates back to somewhere between the 12th and 16th centuries, with various stories and myths about its origins. Some believe it symbolises Lord Krishna's visit to his mother's birthplace, while others attribute its origins to King Indradyumna, who is said to have initiated the rituals.















Historical records show that the festival gained prominence during the reign of Odisha's Gajapati kings. Over the centuries, the Jagannath Rath Yatra has grown and evolved, yet its core purpose has remained unchanged. It serves as a powerful symbol of Odisha's rich cultural heritage and the deep faith of millions.

The feasts of the Sacred Heart (27 June), and of St Peter and St Paul (29 June), by Mary Callan



Two Catholic Christian feasts arrive close together near the end of June this year. The feast of the Sacred Heart of Jesus, 27 June, is the last of the 'moveable feasts', with dates dictated by the date of Easter. Devotion to Jesus' Sacred Heart is a vivid reminder of God's limitless love for us. Shelves full of theological tomes can be summed up in the line, "That's what Jesus came for, to show us the Father's open heart." After Jesus died on the cross, "One of the soldiers pierced his side with a lance, and there flowed out blood and water." St John's gospel, (chapter 19, v53-57), tells us the impact on the disciple standing watching.

29 June is the feast of St Peter and St Paul, the rough fisherman from Galilee and the bookish scholar. St Peter followed Jesus through all His preaching and teaching, the crucifixion and the Resurrection. St Paul was a devout Jew who persecuted the early Christians, till he was converted by a blinding vision on the road to Damascus. Both were martyred in Rome near the end of the emperor Nero's reign. The Acts of the Apostles tells their stories.

| FAITHS | January | February | March | April | May | June | |
|--------------------------|--|---|--|---|---|--|---|
| BAHA'I | 21 World Religion Day | | 20 Naw-Ruz | 20-1 May Ridvan 28 9th day of Ridvan | 23 Declaration of the Bab 28 The Ascension of Baha'u'llah | |  |
| BUDDHIST | 1 Shuso (New Year) 16 Shinran Memorial Day 25 Honen Memorial Day 30 Sonam Losar (Nepal) | 12 Magha Puja 8 or 15 Parinirvana * | 20 Higan | 8 Hanamatsuri | 12 Vesakha Puja Buddha Day 15 Buddha's 8.day | |  |
| CHINESE | 7 Labajie (Laba Festival) 29 Tuan Yuan / Chun Jie (New Year: Snake) | 12 Yuanxiaojie (Lantern Festival) | | 4 Qingmingjie Tomb Sweeping Day | 31 Duanwuje/ Dragon Boat Festival | |  |
| CHRISTIAN | 1 Naming of Jesus / Circumcision / Mary Mother of God 6 Epiphany [Ang/RC] 6 Theophany [3] 6/7 Christmas Eve/Day [3] 12 Baptism of Christ [Ang] 12 Baptism of the Lord [RC] 18-25 Week of Prayer for Christian Unity 25 Conversion of St. Paul | 2 Pres. of Christ in the Temple / Candlemas 14 St. Valentine | 1 St David 1 World Day of Prayer 3 Great Lenten Fast begins [3] 4 Shrove Tuesday 5 Ash Wednesday 5 Lent begins [to 17 April] 17 St Patrick 19 St Joseph [RC] 25 Annunciation [Ang/[3]/RC] 30 Mothering Sunday | 6 Passion Sunday 13 Palm Sunday 17 Maundy Thursday 18 Good Friday 19 Holy Saturday 20 Easter Sunday 20 Pascha [3] 23 St George | 11-17 Christian Aid Week 29 Ascension Day 29 Ascension Day [RC] | 8 Pentecost / Whit 15 Trinity Sunday 19 Corpus Christi Body & Blood of Christ [RC] 27 Sacred Heart [RC] 29 St. Peter and Paul |  |
| HINDU | 12 Birthday of Swami Vivekananda 13 Lohri 14 Makar Sankranti / Pongal | 2 Vasant Panchami/ Saraswati Puja 26 Mahashivratri | 14/15 Holi | 6 Rama Navami 12 Hanuman Jayanti 14 Tamil New Year | | 27 Ratha Yatra |  |
| JAIN | 28 Nirvana Day | | 14/15 Holi | 10 Mahavir Jayanti | | |  |
| JAPANESE | 1 Ganjitsu (New Year) | 3 Setsubun (Bean Scattering) 23 Emperor's birthday | 3 Hinamatsuri 17-23 Higan 20 Shūbun No Hi | | | |  |
| JEWISH [1] | 26 Dec (24) - 2 Jan Hannukah | 13 Tu B'Shevat | 14 Purim | 13-20 Pesach 24 Yom Hashoah | 1 Yom Ha'Atzma'ut 16 Lag B'Omer | 2-3 Shavuot |  |
| MUSLIM [2] | 27 The Prophet's Night Journey [Isra and Mi'raj] | 14 The Night of Forgiveness [Lailat-ul-Bara'ah] | 1 - 30 Ramadan 27 Lailat-ul-Qadr: Night of Power 30 End of Ramadan 30 Eid-ul-Fitr* | | | 5-9 Hajj begins 7 Eid-ul-Adha 15 Eid-ul-Ghadir 26 Al-Hijra (1447) |  |
| RASTAFARIAN | 6/7 Ethiopian Christmas Day | | | 20 Easter Day [3] | | |  |
| SIKH | 6 Birthday of Guru Gobind Singh 13 Lohri | | 14-16 Hola Mohalla | 14 Vaisakhi/ Baisakhi | | 16 Martyrdom of Guru Arjan Dev |  |
| ZOROASTRIAN [PARSEE] | 30 Jashn-e-Sadeh [IZ] | | 11-20 Fravardigan [IZ] 21 Jamshedi Noruz [IZ] 22 Ava Mah Parab[S] 26 Khordad Sal [IZ] | 20 Adar Mah Parab [S] | 22 Zaratosh-t-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 21 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.

