

Religious Holidays and Calendars

An Encyclopedic Handbook

3RD EDITION



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Omnigraphics

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The Bahá'í Faith

Overview

What Is the Bahá'í Faith?

The Bahá'í faith is one of the newest world religions. It was founded in Iran during the nineteenth century by Mírzá Husayn-'Alí Núrí, who is known by the title Bahá'u'lláh ("The Glory of God" in Arabic). A "Bahá'í" is a follower of Bahá'u'lláh. Bahá'u'lláh claimed to be the latest divine messenger in a line of prophets that included Abraham, Krishna, Moses, Zoroaster, Buddha, Christ, and Muhammad. The Bahá'í theme is one of fulfillment: the great teacher, long expected in other traditions, had arrived to bring world peace.

The central message of Bahá'u'lláh's religion is unity—of people and of religions. Bahá'ís believe that all the world religions have been "dispensations" of one religion, successively revealed to humanity by divine messengers or "Manifestations" of God. Bahá'ís believe that that humanity is one and call for an end to all prejudice based on race, religion, ethnicity, class, and nationality. They also uphold the equality of men and women. Other basic principles include the belief that each person has the responsibility to investigate religious truth independently, that religion and science should be in accord, that spiritual principles should be applied to solve social and economic problems, and that just structures of international governance should be created that will protect the human rights of all peoples and maintain peace.

The Relationship between God and the Bahá'í People

The Bahá'í faith teaches that there is one God, who is the creator of all, who is all-powerful and all-knowing. While human beings cannot know God directly—as the divine essence itself is inaccessible—they can know about God through the great spiritual teachers, or "Manifestations of God," sent by God approximately

every thousand years. These divine messengers reaffirm and renew the eternal spiritual and moral principles shared by all religions. They also bring specific social laws designed to address the needs of society in different times and places. Their revelations have given rise to the great world civilizations and together form a progressive, but unified, revelation from God. Bahá'ís do not believe that the revelation of Bahá'u'lláh is the final one, but that after a thousand years there will be another revelation.

According to the Bahá'í teachings, human beings were created to know and to worship God. Recognition of the Manifestation of God and living in accordance with his teachings are the central duties of the covenant between God and the individual soul. The human soul is created at conception and is eternal. The purpose of physical life is to strive to develop divine attributes and spiritual qualities such as love, trustworthiness, generosity, compassion, justice, and mercy, and to reflect them in every aspect of life. Thus the arts, crafts, and all work performed in the spirit of service are accounted as worship. After death the soul continues its journey of return to God on a spiritual level of existence. Bahá'ís do not believe in reincarnation.

Authorities and Sacred Writings

The Bahá'í sacred scriptures include the writings of Bahá'u'lláh, the Báb, and 'Abdu'l-Bahá. Bahá'u'lláh wrote numerous volumes in his lifetime, including book-length works, prayers, meditations, and letters. His writings are referred to as "Tablets." His *Kitáb-i-Aqdas* (The Most Holy Book), revealed in 1873, contains the laws intended to govern Bahá'í society, as well as moral principles, exhortations on a wide range of subjects, and statements addressed to the kings and rulers of the time. It establishes the most important of the Bahá'í holidays. Other major writings include the *Kitáb-i-Íqán* (Book of Certitude), which explains the doctrine of progressive revelation, and *The Hidden Words*, a collection of short

aphoristic statements on moral and ethical subjects. *The Seven Valleys and the Four Valleys* describes the stages in the mystic journey of the soul. Bahá'u'lláh's letters to the rulers of his time are collected in *The Summons of the Lord of Hosts*. In the *Book of the Covenant*, Bahá'u'lláh's Will and Testament, he named his son 'Abbás Effendi, known as 'Abdu'l-Bahá ("Servant of Bahá") as his successor.

'Abdu'l-Bahá holds a unique status for Bahá'ís. Although not considered a prophet, he is regarded as the "perfect exemplar" of his father's teachings and his writings have scriptural status. In his own Will and Testament he named his grandson Shoghi Rabbani, known to Bahá'ís as Shoghi Effendi, as Guardian of the Bahá'í faith and infallible interpreter of the Bahá'í writings.

The Bahá'í community is governed by democratically elected councils of nine members at the local, national, and international level. There are 182 National Spiritual Assemblies and 11,746 Local Spiritual Assemblies worldwide. The international Bahá'í council is the Universal House of Justice, with its seat at the Bahá'í World Centre in Haifa, Israel.

History of the Bahá'í Faith

The Báb

The Bahá'í era is considered to begin in 1844 with the announcement by Siyyid 'Alí-Muhammad, a pious young merchant from Shiraz, Iran, that he was the "Báb" ("Gate") of God and the Promised One of Islam. The Báb, however, said that the purpose of his revelation was to prepare the way for another divine messenger even greater than himself, "Him whom God will make manifest" (in Arabic, "Man Yuzhiruhu'lláh")—similar to the way that John the Baptist was the forerunner of Jesus.

In the next six years, the Báb's religion spread throughout Iran, gaining thousands of followers, known as Bábís. His teachings, which instituted changes in Islamic law, were regarded as heretical by the Islamic clergy, and it determined to exterminate the Bábí movement. The government and religious authorities imprisoned the Báb, and thousands of Bábís were brutally persecuted and massacred.

In 1848, at a gathering called the Conference of Badasht, the Bábís began to realize that their religion was more than a reform movement within Islam. The complete break with Islam and its traditions was symbolically demonstrated by the action of Quratu'l-Ayn, known as Táhirih ("Pure One"), the sole woman among the first disciples of the Báb, who stunned the assembly by appearing before them with her face unveiled.

In 1850 the civil and religious authorities ordered the Báb to be put to death by firing squad. The commander of

the Armenian regiment ordered to execute him was a Christian who was reluctant to kill the Báb. When the smoke from the 750 rifles of the firing squad cleared, the Báb was not there. The bullets had only cut the ropes binding him, and the Báb was found back in his room, completing an unfinished conversation. The Armenian commander refused to carry out the order again and another regiment was found, this time killing the Báb.

Bahá'u'lláh

The martyrdom of the Báb did not put an end to the movement, however. One of the Bábí leaders was Bahá'u'lláh, who came from a wealthy noble family of Mazandaran, Iran. He had rejected the life of the court for a life of charitable works and was known as the "Father of the Poor." Bahá'u'lláh was one of the Bábís imprisoned in 1852 in a subterranean dungeon in Tehran. While there, he received a revelation that he was the one promised by the Báb. Bahá'u'lláh did not disclose this knowledge publicly at first. In 1853, along with his family, he was exiled from his native land to Baghdad, in the Ottoman Empire. In April 1863, just before departing from Baghdad for Istanbul, he declared his prophetic mission to a small group of followers.

Despite repeated persecution including imprisonment and banishment to ever more remote regions, Bahá'u'lláh continued to attract followers, sympathizers, and visitors. He was further exiled to Edirne and in 1868 he was sent to be imprisoned in the penal colony of Acre, near Haifa. He resided in the environs of Acre until his death in 1892 at the age of 74.

During those years, although a prisoner, Bahá'u'lláh continued to proclaim his message and to write Tablets including some of the most important of the Bahá'í holy texts, including the *Kitáb-i-Aqdas* and messages to the rulers of his time, telling them to treat their subjects with justice, to reconcile their differences, and to bring about world peace.

'Abdu'l-Bahá

After the death of Bahá'u'lláh, his eldest son, 'Abdu'l-Bahá, became the leader of the Bahá'í faith. During the first years of 'Abdu'l-Bahá's leadership, he was still a prisoner of the Turkish government. After the Young Turk Revolution, 'Abdu'l-Bahá was set free. In 1911 He traveled to Europe and North America, visiting cities as far West as San Francisco, to introduce Western audiences to the teachings of his father. 'Abdu'l-Bahá died in 1921 and in his own Will and Testament named his eldest grandson, Shoghi Effendi, as the Guardian of the Bahá'í faith and the authorized interpreter of its scriptures.

Under the leadership of Shoghi Effendi, the administrative structure of Bahá'í councils set out in the writings

of the founders of the Bahá'í faith was systematically established, and the religion gradually spread around the world. Shoghi Effendi translated many of the Bahá'í writings into English and was responsible for the construction of the gardens, shrines, and the first of the monumental buildings of the Bahá'í World Centre on Mount Carmel and in the Acre area. He died in London in 1957. By 1963 a sufficient number of National Spiritual Assemblies (56) had been established in order to hold the first election of the Universal House of Justice, the international governing council whose creation had been prescribed in the Bahá'í writings.

The Bahá'í Faith Today

In only a century and a half, the Bahá'í faith evolved from a small movement into an independent world religion. By the beginning of the twentieth-first century, there were an estimated 5 million Bahá'ís living in some 235 countries and territories, in 127,555 localities worldwide, representing over 2,100 ethnic, racial, and tribal groups.

Because many Bahá'í teachings concern the application of spiritual principles to social development issues,

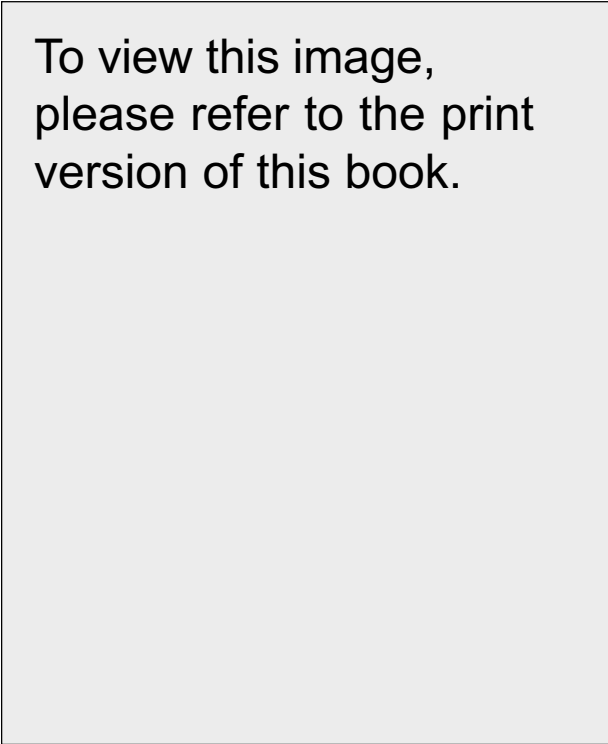


Figure 11.1. Terraces approaching the Shrine of the Báb, Mount Carmel. © 2003 Bahá'í World News Service. Reprinted by permission. The Bahá'í faith began in 1844 when Siyyid 'Alí-Muhammad announced that he was the "Báb" ("Gate") of God and the Promised One of Islam. The gold-domed Shrine of the Báb is a place of Bahá'í pilgrimage.

including education, agriculture, justice, human rights, and consultative decision making, the Bahá'í community is actively engaged in thousands of social and economic development projects worldwide. This process accelerated significantly in the last two decades of the twentieth century. The Bahá'í International Community is accredited to the United Nations Economic and Social Council as a nongovernmental organization with consultative status and actively participates in United Nations activities and conferences.

An event of great religious significance to Bahá'ís occurred on May 22, 2001, with the inauguration of the newly completed terraced gardens that extend outward from the mausoleum of the Shrine of the Báb on Mount Carmel as well as new administrative buildings of the World Centre of the Bahá'í faith. The inaugural events were attended by more than 3,000 Bahá'ís from all over the world.

Persecution by the Muslim clergy continued, however, especially in Iran, where the government has continued to regard the religion as a heretical sect of Islam and therefore subject to extermination. In the twentieth century, Bahá'ís in Iran were repeatedly persecuted. They were denied the right to work or attend school because of their beliefs, and their homes and property were confiscated. Some were imprisoned and executed. After the Islamic Revolution of 1979, more than 200 Bahá'ís, men and women, were put to death for refusing to recant their belief; thousands more fled the country.

Worship

The Bahá'í writings prescribe daily obligatory prayer, which may be chosen from three prayers revealed by Bahá'u'lláh, and the recitation of the Greatest Name—"Alláh-u-Abhá" ("God is Most Glorious" in Arabic) ninety-five times. In addition to the obligatory prayer, Bahá'ís also practice individual devotion, including prayer, study, and meditation on passages of scripture. Bahá'í communities hold devotional meetings, open to all, which include prayers and passages from sacred texts. The Bahá'í writings call for a House of Worship, or "Mashriqu'l-Adhkár" ("Dawning Place of the Mention of God" in Arabic), to be established in each locality. The House of Worship is intended to serve as the spiritual hub of community service institutions. In the House of Worship itself, nondenominational services are held using the scriptures of the world religions. Currently there are Bahá'í Houses of Worship on every continent, the most recently completed ones in India and Western Samoa.

Bahá'ís who are able to do so make pilgrimages to Bahá'í holy places associated with the lives of the central figures of the religion. Currently pilgrimages are only possible to the holy places at the Bahá'í World Centre in and around Haifa and Acre.



The Bahá'í Calendar

A Solar Calendar

The Bahá'í calendar was established by the Báb in his writings and later confirmed by Bahá'u'lláh with some modifications and additions. Bahá'u'lláh set the year 1 of the Bahá'í era at the Báb's declaration in 1844 C.E. (1260 A.H.). Thus, for example, the year 2000 C.E. was the year 157 B.E. (Bahá'í Era).

Table 11.1. The Bahá'í Month and Day Names

Month Begins on Gregorian Date	Number and Bahá'í Name	Meaning
March 21	1. Bahá	Splendor
April 9	2. Jalál	Glory
April 28	3. Jamál	Beauty
May 17	4. 'Azamat	Grandeur
June 5	5. Núr	Light
June 24	6. Rahmat	Mercy
July 13	7. Kalimát	Words
August 1	8. Kamál	Perfection
August 20	9. Asmá'	Names
September 8	10. 'Izzat	Might
September 27	11. Mashíyyat	Will
October 16	12. 'Ilm	Knowledge
November 4	13. Qudrat	Power
November 23	14. Qawl	Speech
December 12	15. Masá'il	Questions
December 31	16. Sharaf	Honor
January 19	17. Sultán	Sovereignty
February 7	18. Mulk	Dominion
February 26	Ayyám-i-Há	Intercalary Days
March 2	19. 'Alá'	Loftiness

The Bahá'í calendar is based on the solar year. It begins on the spring equinox in the Northern Hemisphere (normally March 21) and contains nineteen months of nine days each. The months are named for divine attributes or qualities, and the same nineteen names are also used as to designate the nineteen days of the month. For example, the Bahá'í New Year falls on the first day of the first month, or the day of Bahá of the month of Bahá. Table 11.1 lists the month and day names of the Bahá'í calendar.

Four intercalary days—five in leap years—are added to keep the calendar in accord with the solar year. These intercalary days, called Ayyám-i-Há, are inserted before the last month of the Bahá'í year, which is also the period of fasting.

Weeks and Days

In addition to months and days, each day of the seven-day week also has a name. In a manner similar to the Western civil calendar in which the days of the week are observed concurrently with but independently of the days of the month, the Bahá'í week days are acknowledged in order irrespective of the month days. The days of the Bahá'í week are shown in Table 11.2.

The Bahá'í day begins and ends at sunset. Therefore, the night that precedes a holiday is accounted as part of that day. Although not currently in effect in most parts of the world, Friday is designated in the Bahá'í scriptures as the day of rest.

Table 11.2. The Bahá'í Week

Day	Name	Meaning
Saturday	Jalál	Glory
Sunday	Jamál	Beauty
Monday	Kamál	Perfection
Tuesday	Fidál	Grace
Wednesday	'Idál	Justice
Thursday	Istijlál	Majesty
Friday	Istiqlál	Independence

———— “ ————

The Greatest Name “*Alláh-u-Abhá*” (which means “God is Most Glorious”) is recited in prayer.

———— ” ————



Bahá'í Holidays

With a few exceptions (obligatory prayer and the simple ceremonies for marriages and funerals), the Bahá'í faith has no rituals or ceremonies. Thus there are no fixed customs for observing Bahá'í holidays. Practices vary considerably among communities around the world and often include diverse cultural expressions. Holidays are often observed by holding gatherings where prayers and passages from the Bahá'í writings, are read—or, if in Persian or Arabic, chanted—including special Tablets revealed for certain holidays. Festive holidays also may include music, singing, social activities, fellowship, and hospitality or feasting. According to the Bahá'í writings, the holy days are also an occasion to show thanks to God for his blessings, including initiating projects of community service. There are nine holy days on which work is suspended and Bahá'í children are excused from school.

Monthly

Nineteen-Day Feast

The first day of each of the nineteen months of the Bahá'í calendar

On the first day of each of the nineteen months of the Bahá'í year, in each locality the Bahá'í community gathers for the Nineteen-Day Feast. The Feast has three parts: a devotional service consisting of prayers and readings from the sacred writings; a meeting of the Bahá'í community for consultation on local affairs; and a social occasion with hospitality and fellowship.

Annually

Festival of Naw-Rúz

March 21 (Bahá 1)

Naw-Rúz is the Bahá'í New Year's Day. It is observed on the spring equinox (normally March 21, but on March 22 if the equinox occurs after sunset). The holiday also marks the end of the 19-day fast. Naw-Rúz is a joyous holiday often celebrated with community and family gatherings and hospitality.

Festival of Ridván

April 21–May 2 (Jalál 13–Jamál 5)

During this, the holiest period of the Bahá'í year, Bahá'ís commemorate the twelve days in 1863 which Bahá'u'lláh spent in the Najíbíyyih Garden near Baghdad, just before his departure for Istanbul. It was here that he first disclosed to some of his followers that he was the

Promised One whose coming had been foretold by the Báb. The location came to be known to Bahá'ís as the Garden of Ridván (“Paradise”). Bahá'u'lláh established this as the “Most Great Festival” in the *Kitáb-i-Aqdas* and specified that the first, ninth, and twelfth days of Ridván should be observed as holidays when work is suspended. The first day of Ridván is observed at 3:00 p.m. on April 21. The annual elections of the administrative councils of the Bahá'í community take place during the Ridván period.

Declaration of the Báb

May 23 ('Azamat 7)

On the evening of May 22, 1844, in Shiraz, the Báb revealed his mission to his first disciple, Mullá Husayn Bushrú'í. The Declaration of the Báb is observed two hours after sunset on May 22 and is one of the nine holy days on which Bahá'ís do not work and children are excused from school. The House of the Báb in Shiraz, in which the Declaration occurred, was a place of pilgrimage for Bahá'ís but it was demolished by the Iranian authorities in 1979.

Ascension of Bahá'u'lláh

May 29 ('Azamat 13)

Each year, Bahá'ís observe the anniversary of the passing of Bahá'u'lláh, which occurred at Bahjí, near Acre, at 3:00 A.M. on May 29, 1892. The Ascension of Bahá'u'lláh was established as a holiday by 'Abdu'l-Bahá. It is commemorated by gatherings for prayers and readings from the Bahá'í scriptures, in particular the Tablet of Visitation. (The term “ascension” refers to the spirit, not the body). This solemn holiday is one of the days on which work is suspended and children are excused from school.

Race Unity Day

The second Sunday in June (Núr)

Race Unity Day was established in 1957 by the National Spiritual Assembly of the United States as a Special Event Day to focus attention on the problem of racial prejudice as the “most vital and challenging issue” facing America. Gatherings are held on this day to promote the oneness of humanity.

Martyrdom of the Báb

July 9 (Rahmat 16)

At about noon on July 9, 1850, the Báb was executed by a firing squad in the barracks square of Tabriz, Iran, by order of the civil and religious authorities. After his death, his followers concealed his body and eventually transported it to the Holy Land, where in 1909 it was interred in a sepulchre, the gold-domed Shrine of the

Báb, on Mount Carmel, which is now a place of Bahá'í pilgrimage. Bahá'ís commemorate the Martyrdom of the Báb by gathering together at about noon to hold a worship service including readings from the Bahá'í writings. It is a solemn holiday on which Bahá'ís do not work and children are excused from school.

Birth of the Báb

October 20 (*Ilm 5*)

On October 20 Bahá'ís commemorate the birth of Siyyid 'Alí-Muhammad, the Báb, the prophet-fore-runner of the Bahá'í faith. In the Muslim lunar calendar, which was in effect at the time (since the Bahá'í era did not begin until 1260 A.H./1844 C.E.), his birthday occurred on Muharram 1, 1235 A.H. In that calendar, the birthdays of

the Báb and Bahá'u'lláh fell on consecutive days. Bahá'u'lláh refers to these holidays in the *Kitáb-i-Aqdas* as the "Festival of the Twin Birthdays" and specifies that if they occur during the month of fasting, the fast is to be suspended for these two days. Eventually the international Bahá'í governing council, the Universal House of Justice, will decide whether these days are to be celebrated on the lunar or the solar calendar. At present, in most places, the Birth of the Báb is observed on October 20. Bahá'ís do not work or go to school on this holiday.

Birth of Bahá'u'lláh

November 12 (*Quadrat 9*)

On November 12 Bahá'ís celebrate the birthday of Bahá'u'lláh, the founder of their faith. In the Muslim lunar calendar, which was in effect at the time (since the Bahá'í era did not begin until 1260 A.H./1844 C.E.), his birthday occurred on Muharram 2, 1233 A.H. In that calendar, the birthdays of Bahá'u'lláh and the Báb fell on consecutive days. Bahá'u'lláh refers to these holidays in the *Kitáb-i-Aqdas* as the "Festival of the Twin Birthdays" and specifies that if they occur during the month of fasting, the fast is to be suspended for these two days. Eventually the international Bahá'í governing council, the Universal House of Justice, will decide whether these

Table 11.3. Bahá'í Holiday Cycle

March

21 Festival of Naw-Rúz

April

21–May 2 ... Festival of Ridván

May

23 Declaration of the Báb
29 Ascension of Bahá'u'lláh

June

~ Race Unity Day

July

9 Martyrdom of the Báb

October

20 Birth of the Báb

November

12 Birth of Bahá'u'lláh
26 Day of the Covenant
28 Ascension of 'Abdu'l-Bahá

January

~ World Religion Day

February

26–Mar 1 Ayyám-i-Há

March

2–20 Period of the Fast

Table 11.4. Alphabetic List of Bahá'í Holidays

Holidays	Date(s)
Ascension of 'Abdu'l-Bahá	November 28
Ascension of Bahá'u'lláh	May 29
Ayyám-i-Há	February 26–March 1
Birth of Bahá'u'lláh	November 12
Birth of the Báb	October 20
Day of the Covenant	November 26
Declaration of the Báb	May 23
Martyrdom of the Báb	July 9
Naw-Rúz, Festival of	March 21
Period of the Fast	March 2–20
Race Unity Day	Second Sunday in June
Ridván, Festival of	April 21–May 2
World Religion Day	Third Sunday in January

days are to be celebrated on the lunar or the solar calendar. At present, in most places, the Birth of Bahá'u'lláh is observed on November 12. Bahá'ís do not work or go to school on this holiday.

Day of the Covenant

November 26 (Qawl 4)

On this date each year, Bahá'ís observe the appointment of Bahá'u'lláh's eldest son, 'Abdu'l-Bahá, as his successor and the Center of his Covenant. Because 'Abdu'l-Bahá's birthday falls on the day of the Declaration of the Báb (May 23), 'Abdu'l-Bahá specified that his own birthday should not be celebrated because the day should be devoted to the Báb's anniversary. However, in response to the request from believers to designate a day to observe in 'Abdu'l-Bahá's honor, he established the Day of the Covenant. It is not obligatory to refrain from work on this holiday.

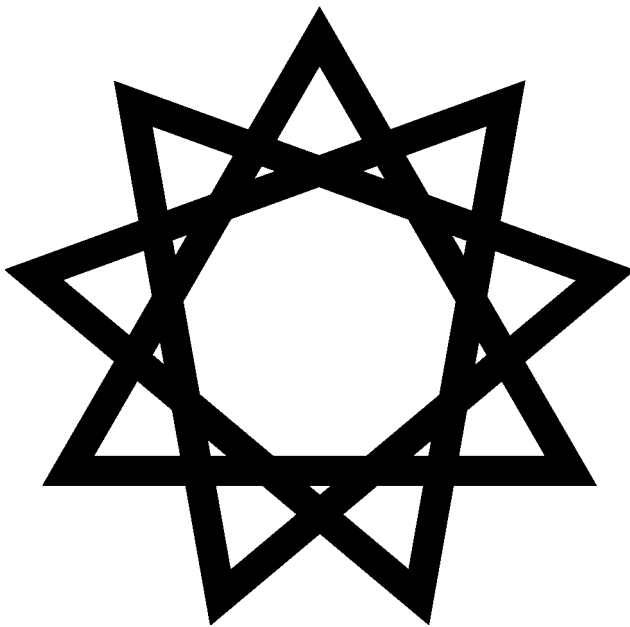


Figure 11.2. Many Bahá'í people recognize a nine-pointed star as a symbol of their faith. The number nine occurs often in Bahá'í writings and is incorporated in many ways. For example, the Bahá'í community is governed by councils of nine members and there are nine holy days on which work is suspended and Bahá'í children are excused from school.

Ascension of 'Abdu'l-Bahá

November 28 (Qawl 6)

'Abdu'l-Bahá died on November 28, 1921, at about 1 a.m., in Haifa. He is buried in one of the chambers of the Shrine of the Báb on Mount Carmel. This solemn occasion is commemorated annually by Bahá'ís who hold memorial gatherings at the time of his passing to read prayers including the Tablet of Visitation of 'Abdu'l-Bahá. It is not obligatory to refrain from work on this day. (The term "ascension" refers to the spirit, not the body.)

World Religion Day

The third Sunday in January (~Sultán)

In 1950, the National Spiritual Assembly of the Bahá'ís of the United States established this date as a Special Event Day to focus on the oneness of religion and the harmony of spiritual principles, and to emphasize the role of religion in achieving unity on a global level. Today World Religion Day is observed in many Bahá'í communities around the world and is an occasion for holding interfaith gatherings and prayer services drawing together people from many different faiths.

Ayyám-i-Há

February 26 through March 1 (Ayyám-i-Há)

In the *Kitáb-i-Aqdas*, Bahá'u'lláh established Ayyám-i-Há, the four intercalary days (five in leap years) that are inserted between the eighteenth and nineteenth months of the Bahá'í calendar. The period of Ayyám-i-Há is a time for giving praise to God, performing acts of service and charity to the poor and needy, gift giving, feasting, hospitality, and inner preparation for the Bahá'í fast which occurs during the nineteenth month.

The Fast

March 2-20 ('Alá' 1-19)

During the nineteenth month, the last month of the Bahá'í year, Bahá'ís from the ages of 15 to 70 observe a fast in which they do not eat or drink from sunrise to sunset. Although believers abstain from food and drink, the focus of the fast is on detachment from desires and on inner purification. People who must do heavy labor, as well as the elderly, the ill, travelers, and pregnant and nursing mothers, are exempted from the requirement to fast.

APPENDIX A

Sources for More Information

The following list describes internet and organizational resources for further information about calendars, religions, and holidays.

Calendars and Timekeeping

Calendar Converter

URL: <http://www.fourmilab.ch/documents/calendar/>

This website allows you to convert dates between the Gregorian, Julian, Hebrew, Islamic, Persian, Mayan, Bahá'í, Indian civil, and French Republic calendars as well as a number of others used in the technical fields. It also provides a brief description of the history and uses of each.

Calendar Home Page

URL: <http://www.calendarhome.com>

This page includes a calendar converter for the Julian, Gregorian, Hebrew, Islamic, Persian, Mayan, Bahá'í, Indian Civil, and French Republican calendars as well as a date calculator which will specify the number of days between any two dates. It also includes links to calendar websites in fourteen different categories, as well as a search engine.

Calendar Zone

URL: <http://www.calendarzone.com>

The religious portion of this site at <http://www.calendarzone.com/Religious/> includes links to many religious calendar sites. The reform section at <http://www.calendarzone.com/reform/> provides links to many sites related to calendar reform.

CalendarReform

URL: <http://www.calendarreform.com>

This site summarizes the calendar reform movement and offers viewers the opportunity to vote for their favorite version.

Calendars through the Ages

URL: <http://webexhibits.org/calendars>

This website offers a fascinating glimpse of the history of our calendar. It includes overviews of the history and development of our week and our year and a timeline of interesting calendar facts. It also includes a section on the history of daylight saving time.

Calendopaedia: The Encyclopaedia of Calendars

URL: <http://www.geocities.com/calendopaedia>

This site includes a chart comparing the organization of twenty-two different types of calendars. It also includes a short overview of each type, as well as an extensive amount of other calendar-related information.

Home Page for Calendar Reform

URL: <http://personal.ecu.edu/mccartyr/calendar-reform.html>

This website summarizes the history of the calendar reform movement and provides synopses of many of the current proposals for calendar reform. It also includes a number of links to calendar-related sites.

Interfaith Calendar

URL: <http://www.interfaithcalendar.org>

This site contains an interfaith calendar of the primary sacred times for many of the different world religions, as well as a brief summary of each of the faiths, broken down by families of religions. It also contains an alphabetic glossary of many of the interfaith calendar terms. A number of related links are also provided.

Measurement of Time

URL: http://www.npl.co.uk/time/time_measure.html

APPENDIX B

Bibliography and Additional Reading

In addition to presenting information about sources of information used in this book, this bibliography also serves a starting point for further research into religions, calendars, and holidays. Materials are presented in a topical arrangement. General works and information about Greek and Roman Mythology are listed first followed by references about calendars and timekeeping systems. Individual religions are then listed to parallel this book's Table of Contents.

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Holiday Index

This index provides an alphabetical listing of all the holiday entries in the main text. Initial articles (a, an, the) have been omitted. Names of holidays beginning with phrases such as “Feast of,” “Festival of,” “Day of,” “Anniversary of,” and “Birth of” have been inverted (for example: Epiphany, Feast of). Personal names have been inverted (for example: Fox, George, Death of). Names of holidays beginning with titles of religious significance, such as Saint, Guru, or Orisa, are alphabetized according to the title (for example: Saint Andrew’s Day and Guru Har Krishan, Birthday of). Holidays shown in **bold** are primary entries in the text. Holidays shown in regular type are alternate names and variant spellings.

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Calendar Index

This index is divided into two parts. The first section contains references to all the calendars discussed in the text. The second section contains an alphabetical listing of all the month names from the various calendars and provides page ranges for the holidays that fall within each month.

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