

# **Notes on the Calendar - Te Maramataka, and Precedence in Liturgical Observance - Kupu Whakamarama - Ko Tēhea te Rā Tuatahi o Ngā Rā Hākari**

## **Sundays - Ngā Rātapu**

All Sundays celebrate the paschal mystery of the death and resurrection of the Lord. Nevertheless, they also reflect the character of the seasons in which they are set.

## **Principal Feasts - Ngā Rā Hākari**

The principal feasts which are to be observed are:

Christmas Day - Te Rā Whānautanga o tō tātou Ariki, o te Karaiti - Baradin (Hindi)

The Naming of Jesus - Te Whakaingoatanga o Ihu - O le Faasuafaina o Iesu (Samoan)

The Epiphany - Te Whakaaturanga - 'Aho 'oe 'eiki Hili 'ae Epifane (Tongan)

The Baptism of Christ - Te Iriiringa o te Karaiti - Krist Ka Baptishma (Hindi)

The Presentation of Jesus in the Temple - Te Tapaenga o te Karaiti i te Temepara - Na Vakacabori i Jisu, e na Vale ni Soro (Fijian)

The Annunciation of our Saviour to the Blessed Virgin Mary - Te Whakapuakitanga o tō tātou Kaiwhakaora ki te Puhi Tapu ki a Meri - O le Fofogaina o te Taupou o Maria e uiga i le afio mai o lo tatou Faaola (Samoan)

Easter Day - Te Rā o te Aranga - Tucake Tale (Fijian)

Ascension Day - Te Rā Kakenga - Koe 'aho 'oe Ha'ele hake (Tongan)

The Day of Pentecost - Te Rā o te Petekoha - Penitiko (Fijian)

Trinity Sunday - Te Rātapu o te Tokotoru - O le aso Sa o le Tasi Tolu Paia (Samoan)

The Transfiguration of the Beloved Son - Te Whakaahuakētanga o te Tama aroha - Koe Faka-haha 'oe 'Alo 'Ofa'anga (Tongan)

All Saints' Day - Te Rā o te Hunga Tapu Katoa - Santho Ka Din (Hindi)

On these days the holy communion is normally celebrated.

These days, and the liturgical provision for them, should not be displaced by any other celebration, except that the Annunciation, falling on a Sunday, is transferred to the Monday following or, falling between Palm Sunday / Rātapu Nikau and Easter 1 [the Second Sunday of Easter] inclusive, is transferred to the Monday after Easter 1 [the Second Sunday of Easter].

Except in the case of Christmas Day and Easter Day, the celebration of the feast begins with Evening Prayer on the day before the feast, and the collect at that Evening Prayer is that of the feast. In the case of Christmas Eve / Te Rā i mua i te Rā

Whānautanga and Easter Eve / Holy Saturday / Te Rā i mua i te Aranga, there is proper liturgical provision, including a collect, for the Eve, and this is used at both Morning and Evening Prayer.

In any year when there is a Second Sunday of Christmas, the Epiphany (6 January) may, for pastoral reasons, be celebrated on that Sunday.

The Presentation of Jesus in the Temple is celebrated either on 2 February or on the Sunday falling between 28 January and 3 February.

All Saints' Day is celebrated on either 1 November or the Sunday falling between 30 October and 5 November; if the latter there may be a secondary celebration on 1 November.

### **Other Principal Holy Days - Ētahi atu Rā Tapu**

Ash Wednesday / Te Wenerei Pungarehu and Maundy Thursday / Te Taite Mone are principal holy days. On both these days the Holy Communion is normally celebrated.

Good Friday / Te Paraire Pai is a principal holy day.

These days, and the liturgical provision for them, should not be displaced by any other celebration.

### **Eastertide - Te Wā o te Aranga**

The paschal character of the Great Fifty Days of Eastertide, from Easter Day to The Day of Pentecost, should be celebrated throughout the season, and should not be displaced by other celebrations. Except for a patronal or dedication festival, no festival may displace the celebration of Sunday as a memorial of the resurrection, and no saint's day may be celebrated in Easter Week.

The paschal character of the season should be retained on those weekdays when saints' days are celebrated.

The nine days after Ascension Day until Pentecost may be used as days of prayer and preparation to celebrate the outpouring of the Spirit.

### **Festivals - Ngā Rā Whakamaharatanga o te hunga tapu i ngā**

#### **Karaipiture**

The festivals are:

The Conversion of St Paul / Te Whakatahuritanga o Paora Tapu (*25 January*)

St Matthias the Apostle / Matiaha Tapu, te Apotoro (*24 February, or 14 May*)

St Joseph of Nazareth / Hohepa Tapu o Nahareta (*19 March*)

St Mark the Evangelist / Maka Tapu te Kaituhi Rongopai (26 April)  
 St Philip and St James, Apostles / Piripi Tapu rāua ko Hemi Tapu, ngā Apotoro (1 May)  
 The Visitation of Mary to Elizabeth / Te Haerenga o Meri ki a Erihapeti (31 May, or 2 July)  
 St Barnabas the Apostle / Panapa Tapu, te Apotoro (11 June)  
 St John the Baptist / Hoani Kaiiriiri (24 June)  
 St Peter and St Paul, Apostles, Martyrs / Pita Tapu rāua ko Paora, ngā Apotoro i Patua mo te Whakapono (29 June)  
 St Mary Magdalene / Meri Makarini Tapu (22 July)  
 St James and St John, Apostles / Hemi Tapu rāua ko Hone Tapu, ngā Apotoro (25 July)  
 St Mary, the Mother of Jesus / Meri Tapu, te Whaea o Ihu (15 August)  
 St Bartholomew (Nathanael), Apostle / Patoromu Tapu, te Apotoro (24 August)  
 The Builders of the Anglican Church in Aotearoa, New Zealand and Polynesia / Ngā Kaiwhakaū o te Hāhi Mihinare ki Aotearoa ki Niu Tireni, ki ngā Moutere o te Moana Nui a Kiwa (1 September)  
 Holy Cross Day / Te Rā o te Rīpeka Tapu (14 September)+  
 St Matthew, Apostle, Evangelist / Matiu Tapu te Kaituhi Rongopai (21 September)  
 St Michael and All Angels / Mikaera Tapu rātou ko Ngā Anahera Katoa (29 September)  
 St Luke the Evangelist / Ruka Tapu te Kaituhi Rongopai (18 October)  
 St James of Jerusalem / Hemi Tapu o Hiruharama (23 October)  
 St Simon and St Jude, Apostles / Himona Tapu rāua ko Hura Tapu, ngā Apotoro (28 October)  
 Christ the King / Ko te Karaiti te Kīngi (Sunday next before Advent)+  
 St Andrew, Apostle, Martyr / Anaru Tapu, te Apotoro i Patua mo te Whakapono (30 November)  
 St Thomas the Apostle / Tamati Tapu, te Apotoro (21 December, or 3 July)  
 St Stephen, the first Martyr / Tipene Tapu, te tuatahi o rātou i patua mo te Whakapono (26 December, or 3 August)  
 St John, the Evangelist / Hoani Tapu te Kaituhi rongopai (27 December, or 6 May)  
 The Holy Innocents / Ngā Kōhungahunga Tapu (28 December, or 16 February)

These days, and the liturgical provision for them, are not usually displaced. For each day there is full liturgical provision for the Holy Communion and for Morning and Evening Prayer.

Provision is also made for a first Evening Prayer on the day before the festival where this is required.

Festivals falling on a Sunday may be kept on that day or transferred to the Monday (or, at the discretion of the minister, to the next suitable weekday). But a festival should not be celebrated on Sundays in Advent, Lent or Eastertide. Festivals coinciding with a Principal Feast or Principal Holy Day are transferred to the first available day.

The Baptism of Christ is only transferred when 6 January is a Sunday.

Christ the King is not transferred.

When St Joseph's Day falls between Palm Sunday and the Second Sunday of Easter inclusive, it is transferred to the Monday after the Second Sunday of Easter [Easter 1] or, if the Annunciation has already been moved to that date, to the Tuesday following.

When St Mark's Day falls between Palm Sunday and Easter 1 [the Second Sunday of Easter] inclusive, it is transferred to the Monday after Easter 1 [the Second Sunday of Easter].

The Thursday after Trinity Sunday may be observed as the Day of Thanksgiving for the Holy Communion (sometimes known as Corpus Christi), and may be kept as a festival.

### **Local Celebrations - Ngā Rā Whakamaharatanga o ia Rohe**

The celebration of the patron saint or the title of a church is kept either as a festival or as a principal feast.

The Dedication Festival of a church is the anniversary of the date of its dedication or consecration. This is kept either as a festival or as a principal feast.

When the date of dedication is unknown, the Dedication Festival may be observed on the first Sunday in October, or on the Last Sunday after Pentecost, or on a suitable date chosen locally.

When kept as principal feasts, the Patronal and Dedication Festivals may be transferred to the nearest Sunday, unless that day is already a principal feast or one of the following days: The First Sunday of Advent, The Baptism of Christ, The First Sunday of Lent, The Fifth Sunday of Lent or Palm Sunday.

Harvest Thanksgiving may be celebrated on a Sunday and may replace the propers for that day, provided it does not supersede any principal feast or festival.

In the calendar of the saints, diocesan, tribal and other local provision may be made to supplement The Calendar - Te Maramataka.

## **Lesser Festivals - Ētahi atu Rā Hākari**

Lesser festivals, which are listed in the calendar, are observed at the level appropriate to a particular church. Each is provided with a collect, psalm and readings, which may supersede the collect of the week and the daily eucharistic lectionary. The daily psalms and readings at Morning and Evening Prayer are not usually superseded by those for lesser festivals, but at the minister's discretion psalms and readings provided on these days for the Holy Communion may be used at Morning and Evening Prayer.

The minister may be selective in the lesser festivals that are observed, and may also keep some or all of them as 'commemorations'.

When a lesser festival falls on a principal feast or holy day or on a festival, its celebration is normally omitted for that year, but, where there is sufficient reason, it may, at the discretion of the minister, be celebrated on the nearest available day.

## **Commemorations - Ētahi atu Rā Whakamaharatanga**

Commemorations, which are listed in the calendar, are made by a mention in prayers of intercession and thanksgiving. They are not provided with collect, psalm and readings, and do not replace the usual weekday provision at either the Holy Communion or Morning and Evening Prayer.

The minister may be selective in the commemorations that are made.

A commemoration may be observed as a lesser festival, with liturgical provision from the common material for holy men and women, only where there is an established celebration in the wider church or where the day has a special local significance. In designating a commemoration as a 'lesser festival', the minister must remember the need not to lose the spirit of the season, especially of Advent and Lent, by too many celebrations that detract from its character.

## **Days of Self-Examination and Special Devotion - Ngā rā e whakaaro ai te tangata ki a ia anō me ngā inoi pūmau**

The weekdays of Lent and every Friday in the year are days of self-examination and special devotion, except all principal feasts and festivals outside Lent and Fridays from Easter Day to Pentecost.

The eves of principal feasts are also appropriately kept as days of self-examination and special devotion in preparation for the feast.

## **Days of Prayer for the Ministry of the Church and Ordinands (Ember Days) - Ngā rā inoi mo te mahi minita i roto i te Hāhi me te hunga i karangatia hei minita**

Prayers are offered on the weekdays following the Day of Pentecost and the week preceding St Andrew's Day.

Days of Prayer for the Ministry of the Church and Ordinands (Ember Days) should be kept, under the bishop's directions, in the week before an ordination as days of prayer for those to be made deacon or priest.

Ember Days may also be kept even when there is no ordination in the episcopal unit as more general days of prayer for those who serve the Church in its various ministries, both ordained and lay, and for vocations.

Traditionally they have been observed on the Wednesdays, Fridays and Saturdays within the weeks before the Third Sunday of Advent, the Second Sunday of Lent and the Sundays nearest to 29 June and 29 September.

## **Days of Prayer for Industry, Science and Technology - Ngā inoi mo ngā wāhi mahi, taha taiao, pūtaiao taha tangata**

These are days in the month of May and provide an opportunity for prayers to be offered for God's guidance for those involved in Industry, Science, and Technology.

## **Days of Prayer for the Care of Creation - Ngā rā inoi kia tiakina ngā mea katoa i hanga**

These are days on either side of the commemoration of St Francis of Assisi (4 October) and provide opportunities for prayer to be offered for God's blessing on the fruits and creatures of the earth, and the stewardship of the environment.

## **Ordinary Time - He wā anō**

Ordinary time is the period after the Feast of the Presentation of Christ until Shrove Tuesday, and from the day after the Feast of Pentecost until the day before the First Sunday of Advent. During ordinary time, there is no seasonal emphasis, except that the period between All Saints' Day and the First Sunday of Advent is observed as a time to celebrate and reflect upon the reign of Christ in earth and heaven.

## **Liturgical Colours - Ngā ritenga mo ngā kameta me ngā kākahu**

Appropriate liturgical colours are suggested: they are not mandatory and traditional or local use may be followed.

**White** is the colour for the festal periods from Christmas Day to the Presentation and from Easter Day to Ascension Day, for Trinity Sunday, for festivals of Our Lord and the Blessed Virgin Mary, for All Saints' Day, and for the festivals of those saints not venerated as martyrs, for the Feast of Dedication of a church, at Holy Communion on Maundy Thursday and in thanksgiving for Holy Communion and Holy Baptism. It is used for Marriages, and Baptisms. It may be used in preference to violet or black for Funerals, and should be used at the Funeral of a Child.

**Red** is used during Holy Week (except at Holy Communion on Maundy Thursday), from the Friday after Ascension Day to the Feast of Pentecost, may be used between All Saints' Day and the eve of the First Sunday of Advent (except where other provision is made), and is used for the feasts of those saints venerated as martyrs. It is appropriate for any services which focus on the gift of the Holy Spirit, and is therefore suitable for Confirmation and Ordination.

**Violet** is the colour for Advent and from Ash Wednesday until the day before Palm Sunday. It may be used for Funerals and for the Commemoration of the Faithful Departed, although either black or white may be preferred. A Lent array of unbleached linen is sometimes used as an alternative to violet, but only from Ash Wednesday until the day before Palm Sunday.

**Green** is used from the day after the Presentation until Shrove Tuesday, and from the day after Pentecost until the eve of All Saints' Day, except when other provision is made.

Coloured hangings are traditionally removed for Good Friday and Easter Eve, but red is the colour for the liturgy on Good Friday.

The colour for a particular service should reflect the predominant theme. If the collect, readings, etc. on a lesser festival are those of the saint, then either red (for a martyr) or white is used; otherwise, the colour of the season is retained.