

The Complete Believer's Calendar
2024-2025

THE NAME OF

יהוה

Sabbath Keepers Fellowship & Prison Ministry

Chodesh ח is also known as Ziv, which is the name of the second scriptural month. It is of Hebrew origin and corresponds to the Babylonian name, Iyar, for that same month. Ziv is defined as brightness and figuratively means the month of flowers.

Chag Hamatzoth Yom Hasheviy'y is the closing day of the Festival of Unleavened Bread. It is a High Sabbath, and no work of service may be performed, though kindling of fire and cooking are permitted. Scripture readings for the day are: Sh'moth 13:17-15:26; B'midbar 28:19-25; Sh'muel Beyth 22:1-51; and Qorintiyim Aleph 5:7-8.

Pesach Sheiny is the alternate opportunity to keep the Pesach in the second month for those who were away on a journey or unclean from touching a corpse during the Pesach in the first month, according to B'midbar 9:9-13. Chag Hamatzoth is still observed in the first month regardless of whether or not Pesach is observed or of one's state of cleanliness.

Seder L'Pesach Sheiny is the eating of the lamb slain in the second month for those who were corpse unclean or on a far-away journey during Pesach in the first month.



יום ראשון	יום שני	יום שלישי	יום רביעי	יום חמישי	יום שישי	שבת
3rd Solar Month 2024 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	1 חג המצות ויום ראשון	2	3	4	5	6 שבת
21 Chodesh ☞ 8 L'omer	22 Chodesh ☞ 9 L'omer	23 Chodesh ☞ 10 L'omer	24 Chodesh ☞ 11 L'omer	25 Chodesh ☞ 12 L'omer	26 Chodesh ☞ 13 L'omer	27 Chodesh ☞ 14 L'omer
7	8	9	10 ROSH CHODESH	11 POSSIBLE ROSH CHODESH	12	13 תזריע / מצות
27 Chodesh ☞ 8 L'omer	28 Chodesh ☞ 9 L'omer	29 Chodesh ☞ 10 L'omer	1 Chodesh ☞ 11 L'omer	2 Chodesh ☞ 12 L'omer	3 Chodesh ☞ 13 L'omer	4 Chodesh ☞ 14 L'omer
14	15	16	17	18	19	20 בארבעה עשר / קדושת
5 Chodesh ☞ 15 L'omer	6 Chodesh ☞ 16 L'omer	7 Chodesh ☞ 17 L'omer	8 Chodesh ☞ 18 L'omer	9 Chodesh ☞ 19 L'omer	10 Chodesh ☞ 20 L'omer	11 Chodesh ☞ 21 L'omer
21	22	23 פסח שני	24 סדר ליל פסח	25	26	27 עמור
12 Chodesh ☞ 22 L'omer	13 Chodesh ☞ 23 L'omer	14 Chodesh ☞ 24 L'omer	15 Chodesh ☞ 25 L'omer	16 Chodesh ☞ 26 L'omer	17 Chodesh ☞ 27 L'omer	18 Chodesh ☞ 28 L'omer
28	29	30	And YHWH spoke to Moshe, saying, "Speak to the children of Yisra'el, and say to them, 'I am YHWH your Elohim. Do not do as they do in the land of Mitsrayim, where you dwelt. And do not do as they do in the land of Kena'an, where I am bringing you, and do not walk in their laws. Do My judgments and guard My laws, to walk in them. I am YHWH your Elohim. And you shall guard My laws and My judgments, which a man does and lives by them. I am YHWH...'"			5th Solar Month 2024 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
19 Chodesh ☞ 29 L'omer	20 Chodesh ☞ 30 L'omer	21 Chodesh ☞ 31 L'omer				



P O Box 972, Malakoff, TX 75148
info@sabbathkeepersfellowship.org
www.sabbathkeepersfellowship.org
903-489-1930

Beit HaDerech Messianic Adat, James Crabtree Correctional Center, Helena, OK
 We are a small group of sincere men who are doing our best to walk in haderek – The Way. Though we have no volunteer and are not able to meet regularly as we used to before the pandemic, our faith is strong. We pray that the Most High will bless us with a volunteer so that our spiritual growth may continue. We continue to reach out to teach and help our fellow brothers at this facility to know our Father YHWH. We are in need of prayers from everyone on the outside and are thankful for everyone who remembers us.

Chodesh א is also known as Sivan, which is the common name for the third Hebrew month. It is of Persian origin and its meaning is not presently known to us. Some interesting events that are thought to have taken place during this month include: the receding of the flood waters on Sivan 1, the ark coming to a rest on Sivan 17, the children of Yisrael receiving the Torah on Sivan 6, the Nazis in France ordering the Jews to wear yellow stars on Sivan 18, the Crusaders besieging Yerushalayim on Sivan 18, and the dying of the Baal Shem Tov (the founder of the Hasidic movement) on Sivan 6, 1760.

Yom Hashoah is also known as “Holocaust Remembrance Day” and is a memorial to approximately six million Jews who were slaughtered by the Nazis between 1933 and 1945. Israel’s Knesset (Parliament) established Yom Hashoah in 1951, and it is observed in the month of Aviv, which marks the day when Allied troops liberated the first Nazi concentration camp at Buchenwald, Germany, in 1945. Many Jewish communities in Israel and the United States hold commemorative ceremonies or events to remember Holocaust victims who died during World War II. Activities include lighting memorial candles, reciting the Kaddish, flying flags at half-mast, reciting appropriate psalms, songs and readings, and viewing Holocaust-themed films.

Aliyath Yeshua is the final ascension of Yeshua into the heavens after his death and resurrection during Chag Hamatzoth. The day is celebrated with a festive meal, and the scripture readings are: Ma’asey 1:1-26; Luqas 24:50-53 and Marqos 16:19-20.

Yom Hazikaron is an Israeli national holiday, also known as Memorial Day. Yom Hazikaron is observed on the fourth day of the month of Ziv and always precedes the next day’s celebrations of Israel Independence Day, Yom Ha’atzmaut. Yom Hazikaron honors veterans and military personnel who have died in various wars and civilians murdered by acts of terrorism. The flag flies at half-mast on this day. A two-minute siren is heard in Israel and memorial gatherings are held at cemeteries where the dead are buried.

Yom Ha’atzmaut is the national independence day of Israel, commemorating its Declaration of Independence in 1948. An official ceremony is held every year in Jerusalem on the previous evening of Yom Ha’atzmaut. The ceremony includes a speech by the speaker of the Israeli Parliament, a dramatic presentation, a ritual march of soldiers carrying the flag of Israel, forming elaborate structures, such as a Menorah, Magen David and a number which represents the age of Yisrael, and the lighting of twelve torches (one for each of the tribes of Yisrael). There is much celebrating and joy throughout Israel on this day.

Chag Hashavuoth is the “Feast of Weeks”, or “Pentecost”. It is the culmination of the fifty days of “Counting the Omer” begun during Pesach and links the two moedym. Also known as the “Feast of the Firstfruits”, it is the time of the great wheat harvest. Traditionally, it is believed to be the day on which Moshe received the Ten Commandments and is also known as “the season of the giving of our law”. It is a High Sabbath and no work is to be done, but cooking is permitted. A service is held, a mikra qodesh, and a festive meal is eaten. It is a time of great joy and celebration. The scripture readings are: Vayyiq’ra 23:15-21; Sh’moth 19:1-20:26; D’vaym 15:19-16:17; B’midbar 28:26-31; Yechezqel 1:1-28, & 3:12; Habaquq 2:20-3:19 and the book of Ruth.

יָמֵי רִשְׁוֹן	יָמֵי שֵׁנִי	יָמֵי שְׁלִישִׁי	יָמֵי רְבִיעִי	יָמֵי חֲמִישִׁי	יָמֵי שִׁשִּׁי	חֲמִשָּׁנִי
4th Solar Month 2024 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	If you walk in My laws and guard My commands, and shall do them, then I shall give you rain in its season, and the land shall yield its crops, and the trees of the field yield their fruit. And your threshing shall last till the time of the grape harvest, and the grape harvest shall last till the time of sowing. And you shall eat your bread until you have enough and shall dwell in your land safely.	1	2	3	4	מִצְוַת הַשְּׁמִירָה אֲרָבָה / אֲרָבָה
		22 Chodesh ☾ 32 L'omer	23 Chodesh ☾ 33 L'omer	24 Chodesh ☾ 34 L'omer	25 Chodesh ☾ 35 L'omer	
5	6 יָמֵי חֲמִישִׁי	7	8	9 יָמֵי שֵׁנִי	10	11
26 Chodesh ☾ 36 L'omer	27 Chodesh ☾ 37 L'omer	28 Chodesh ☾ 38 L'omer	29 Chodesh ☾ 39 L'omer	30 Chodesh ☾ 40 L'omer	1 Chodesh ☾ 41 L'omer	2 Chodesh ☾ 42 L'omer
12	13 יָמֵי חֲמִישִׁי	14 יָמֵי שֵׁנִי	15	16	17	18
3 Chodesh ☾ 43 L'omer	4 Chodesh ☾ 44 L'omer	5 Chodesh ☾ 45 L'omer	6 Chodesh ☾ 46 L'omer	7 Chodesh ☾ 47 L'omer	8 Chodesh ☾ 48 L'omer	9 Chodesh ☾ 49 L'omer
19	20	21	22	23	24	25
10 Chodesh ☾	11 Chodesh ☾	12 Chodesh ☾	13 Chodesh ☾	14 Chodesh ☾	15 Chodesh ☾	16 Chodesh ☾
26	27	28	29	30	31	6th Solar Month 2024 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30
17 Chodesh ☾	18 Chodesh ☾	19 Chodesh ☾	20 Chodesh ☾	21 Chodesh ☾	22 Chodesh ☾	



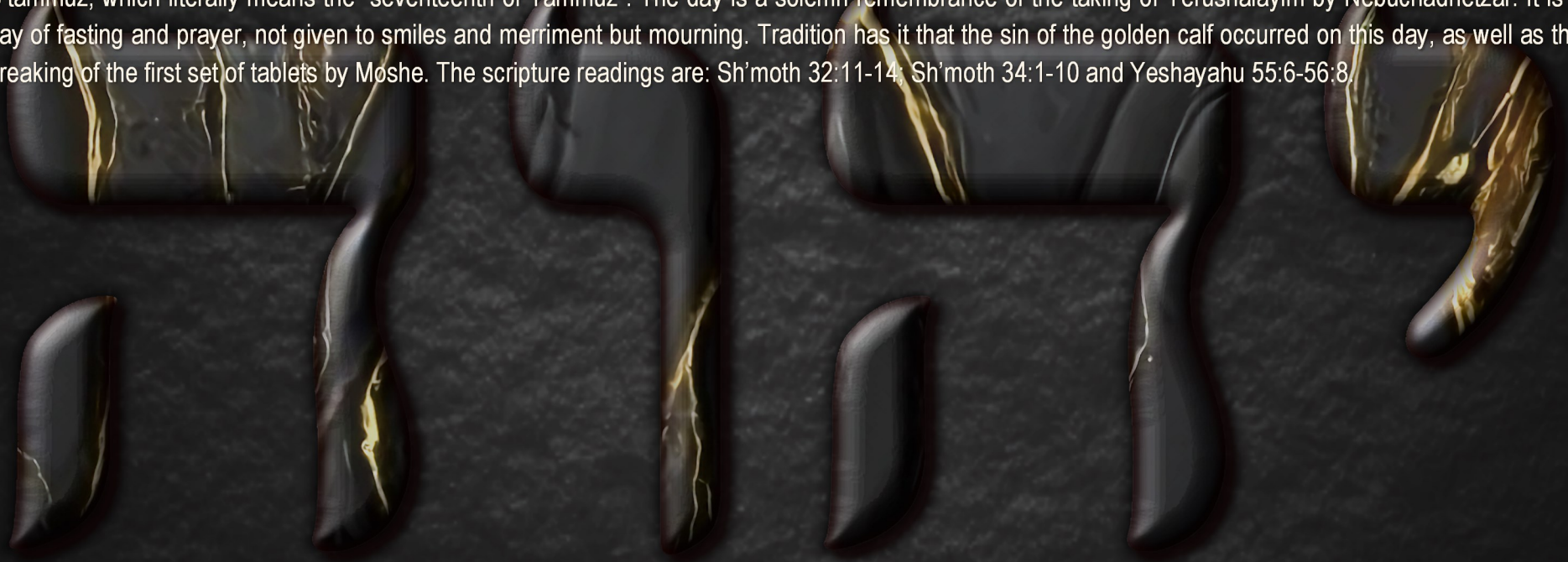
P O Box 972, Malakoff, TX 75148
info@sabbathkeepersfellowship.org
www.sabbathkeepersfellowship.org
 903-489-1930


Ha Notzyrim Community, McConnell Unit, Beeville, TX
 We are a 13-year-old community consisting of approximately 100+ men. Our community is a varied group consisting of believers from the Messianic Jewish, Sacred Name, and COG faiths. Our studies include Hebrew and the laws of Torah. We are in need of freeworld volunteers so we can have weekly Sabbath services. We also need Sacred Name Bibles, Hebrew language instructional books, a shofar and tallitot. We always need your prayers and sincerely appreciate all the help we receive.

Chodesh 7 is also known as Tammuz, which is the common name for the fourth Hebrew month. It is of Phoenician origin and is the name of one of their deities, so we do not pronounce it aloud. This is in accordance with the Torah commandment which says, *“Make no mention of the names of other elohym, neither let them be heard out of your mouth,”* (Sh’moth 23:13).

Yom Yerushalayim is an Israeli national holiday commemorating the reunification of Jerusalem and the establishment of Israeli control over the Old City in June 1967. Jerusalem Day is a minor religious holiday to thank YHWH for victory in the Six-Day War and for answering the 2,000-year-old prayer of “Next Year in Jerusalem”.

Tzom Lachodesh Har’viy’y, also known as Tzom Tammuz, is the “fast of the fourth month” mentioned in Zekaryah 8:19 and is also known as Shiva-Asar B’tammuz, which literally means the “seventeenth of Tammuz”. The day is a solemn remembrance of the taking of Yerushalayim by Nebuchadnetzar. It is a day of fasting and prayer, not given to smiles and merriment but mourning. Tradition has it that the sin of the golden calf occurred on this day, as well as the breaking of the first set of tablets by Moshe. The scripture readings are: Sh’moth 32:11-14; Sh’moth 34:1-10 and Yeshayahu 55:6-56:8.



יום ראשון	יום שני	יום שלישי	יום רביעי	יום חמישי	יום שישי	שבת
5th Solar Month 2024 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	How excellent are your tents, O Ya'aqov, your dwellings, O Yisra'el! Like wadis that stretch out, like gardens by a river, like aloes planted by YHWH, like cedars beside waters. He makes water flow from his buckets, and his seed is in many waters. His king is higher than Aḡaḡ, and his kingdom is exalted, Ēl who brought him out of Mitsrayim is for them like the horns of a wild ox; he devours nations, his enemies; and he breaks their bones, and with his arrows he smites. He bowed down, he lay down like a lion. And, like a lion, who would rouse him? Blessed is he who blesses you, and cursed is he who curses you.				7th Solar Month 2024 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	1 SH'LACH-L'AR 23 Chodesh א SHABBATH ROSH CHODESH
2 24 Chodesh א	3 25 Chodesh א	4 26 Chodesh א	5 יום ירושלים 27 Chodesh א	6 28 Chodesh א	7 29 Chodesh א	8 QORACH ROSH CHODESH 1 Chodesh ט
9 POSSIBLE ROSH CHODESH 2 Chodesh ט	10 3 Chodesh ט	11 4 Chodesh ט	12 5 Chodesh ט	13 6 Chodesh ט	14 7 Chodesh ט	15 CHUQQATH / BALAQ 8 Chodesh ט
16 ABBA'S DAY 9 Chodesh ט	17 10 Chodesh ט	18 11 Chodesh ט	19 12 Chodesh ט	20 SUMMER SOLSTICE 13 Chodesh ט	21 14 Chodesh ט	22 P'NCHAS 15 Chodesh ט
23 16 Chodesh ט	24 ציצית לרשודש תשפ"ד	25 18 Chodesh ט	26 19 Chodesh ט	27 טעמים ארבעה 20 Chodesh ט	28 21 Chodesh ט	29 MATZOT 22 Chodesh ט
30 23 Chodesh ט						P O Box 972, Malakoff, TX 75148 info@sabbathkeepersfellowship.org www.sabbathkeepersfellowship.org 903-489-1930

Qehilath Haderek Community, Mike Durfee State Prison, Springfield, SD
 Our Sabbath keeping community officially started in September 2016. We are a small and humble group of men and are not yet allowed to have services, but we know YHWH is faithful and we will grow in time. We ask for your prayers for our small community and outside volunteers to come to us for services.

Chodesh 7 is also known as Av, which is the common name for the fifth Hebrew month. It is probably of Hebrew origin and means “Father”. It is not found in scripture.

Shabbath Chazon is the “Sabbath of the Vision” and is always the Sabbath which immediately precedes Tisha B’av. It is the last of “the three affliction readings”, which reflect the somber mood between 17 Tammuz and Tisha B’av and are found in the haftorot of Parashot Matoth, Massey, and D’varym. It is called the Sabbath of Vision, because the first words of the haftarah for the day are “Chazon Yeshayahu” – Isaiah’s Vision. The scripture readings are D’varym 1:1-3:22 and Yeshayahu 1:1-27.

Tzom Lachodesh Hachamishy, also known as Tisha B’av or the ninth of Av, is the “fast of the fifth month” listed in Zekaryah 8:19. The day is a solemn fast of mourning for the destruction of both the first and second Temples in 586 B.C.E. and 70 C.E, as well as several other national calamities that have come upon the people of Yisrael throughout history on this same day. Normal routines are set aside, and prayers of repentance and supplication are said. When Tzom Lachodesh Hachamishy falls on Sabbath, it is deferred to the following day. The scripture readings are: D’varym 4:25-40 (morning); Yirmeyahu 8:13-9:23 (morning); Sh’moth 32:11-14 (afternoon); Yeshayahu 55:6-56:8 (afternoon); and the book of Ekah (Lamentations).

Shabbath Nachamu is the Sabbath following Tzom Lachodesh Hachamishy. Its name comes from the first words of the haftarah for the day, Va’ethchanan, which says, “*Nachamu, nachamu ami, yomar Eloheykem.*” It means, “*Comfort ye, comfort ye my people, saith your Elohyim.*” The scripture is a reassurance that Yisrael’s chastisement is now over, “for she has received at the hand of YHWH double for all her sins.” It is the first of “the seven consolations” which are read between Tisha B’av and Yom Teruah, bringing hope to the people of Yisrael from her King. The scripture readings are: D’varym 3:23-7:11 and Yeshayahu 40:1-26.

Chag L’qurban Haetzim is “The Feast of the Wood Offering”. In Temple times, there were nine days per year when wood offerings were brought to the Temple for use on the altar. These were called Qurban Haetzim – wood offerings. On the fifteenth of Av, a feast was held in honor of the offerings for the year. The first eight offerings were brought by certain tribes and families, which were each chosen by “lot” to do so, but on the fifteenth of Av all the people were allowed to bring up wood for the sacred purpose of use on the altar of the Temple.

יום ראשון	יום שני	יום שלישי	יום רביעי	יום חמישי	יום שישי	שבת
6th Solar Month 2024 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	1 24 Chodesh 7	2 25 Chodesh 7	3 26 Chodesh 7	4 U.S. INDEPENDENCE DAY 27 Chodesh 7	5 28 Chodesh 7	6 שבתות מ'ערכאות מאסע 29 Chodesh 7
7 30 Chodesh 7	8 ROSH CHODESH 1 Chodesh 7	9 POSSIBLE ROSH CHODESH 2 Chodesh 7	10 3 Chodesh 7	11 4 Chodesh 7	12 דורבאן האעצמ 5 Chodesh 7	13 שבתות חצון ד'ערכאות 6 Chodesh 7
14 דורבאן האעצמ 7 Chodesh 7	15 8 Chodesh 7	16 יום לאחודעסא האחאמיסא 9 Chodesh 7	17 דורבאן האעצמ 10 Chodesh 7	18 11 Chodesh 7	19 12 Chodesh 7	20 שבתות נחאמא ד'ערכאות 13 Chodesh 7
21 14 Chodesh 7	22 חאג ל'דורבאן האעצמ 15 Chodesh 7	23 16 Chodesh 7	24 17 Chodesh 7	25 18 Chodesh 7	26 19 Chodesh 7	27 עידן דורבאן האעצמ 20 Chodesh 7
28 21 Chodesh 7	29 22 Chodesh 7	30 23 Chodesh 7	31 24 Chodesh 7	...and they shall say, "Only a wise and understanding people is this great nation!" For what great nation is there which has Elohim so near to it, as YHWH our Elohim is to us, whenever we call on Him? And what great nation is there that has such laws and righteous judgments like all this Torah which I set before you this day?		8th Solar Month 2024 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31



P O Box 972, Malakoff, TX 75148
info@sabbathkeepersfellowship.org
www.sabbathkeepersfellowship.org
 903-489-1930

Kehilat HaTelaim Yahshua, Eastham Unit, Huntsville, TX
 Our community was established in 2009. We are a very diverse group of over 60 men who are Torah observant followers of Haderek – The Way. Through the years we have endured and overcome many challenges, but none like the pandemic of 2020. Thanks to our chaplain and freeworld sponsors, we have once again been allowed to resume gathering on the weekly Sabbath for inmate led services. We are hopeful our Torah and Hebrew Roots classes will restart soon, as well. We are in need of the prayers and support of all who will give them.

Chodesh 7, which is also known as Elul, is the common name for the sixth Hebrew month. The origin is not known but possibly derives from the Hebrew word meaning “useless”.

Reishyth Tzom B’elul is the beginning of the fast of the sixth Hebrew month, a forty day fast of repentance during the days leading up to Yom Hakippurym. On the eve of the first day of the sixth Hebrew month, the shofar is blown as a clarion call to repentance. It is blown again on each of the forty days to “awaken the slumberers” from their apathy and warn them of the impending arrival of their King. The prayers of Selichoth are also begun on this day.

Selichoth means “forgivenesses”. They are penitential prayers which are said each day during the month of Elul and the Ten Days of Awe which follow. These forty days correspond to the final forty days Moshe spent on Mount Sinai before bringing the second set of tablets back to the people, and so the prayers are appropriately accompanied by Tehilla 27 and the “Thirteen Attributes” of YHWH in Sh’moth 34. They are also thought to be the same forty days that Yeshua spent in the wilderness before beginning his ministry here on the earth.



יום ראשון	יום שני	יום שלישי	יום רביעי	יום חמישי	יום שישי	שבת
7th Solar Month 2024 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	...seek the place which YHWH your Elohim chooses, out of all your tribes, to put His Name there, for His Dwelling Place, and there you shall enter. And there you shall take your ascending offerings, and your slaughters, and your tithes, and the contributions of your hand, and your vowed offerings, and your voluntary offerings, and the firstlings of your herd and of your flock. And there you shall eat before YHWH your Elohim, and shall rejoice in all that you put your hand to, you and your households, in which YHWH your Elohim has blessed you.	9th Solar Month 2024 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	1 25 Chodesh 7	2 26 Chodesh 7	3 27 Chodesh 7	
4 28 Chodesh 7	5 29 Chodesh 7	6 SELICHOT REISHAT TZOM B'ELUL ROSH CHODESH 1 Chodesh 1	7 SELICHOT POSSIBLE ROSH CHODESH 2 Chodesh 1	8 SELICHOT 3 Chodesh 1	9 SELICHOT 4 Chodesh 1	10 5 Chodesh 1
11 SELICHOT 6 Chodesh 1	12 SELICHOT 7 Chodesh 1	13 SELICHOT 8 Chodesh 1	14 SELICHOT 9 Chodesh 1	15 SELICHOT 10 Chodesh 1	16 SELICHOT 11 Chodesh 1	17 12 Chodesh 1
18 SELICHOT 13 Chodesh 1	19 SELICHOT 14 Chodesh 1	20 SELICHOT 15 Chodesh 1	21 SELICHOT 16 Chodesh 1	22 SELICHOT 17 Chodesh 1	23 SELICHOT 18 Chodesh 1	24 19 Chodesh 1
25 SELICHOT OURBAN HAETZEM 20 Chodesh 1	26 SELICHOT 21 Chodesh 1	27 SELICHOT 22 Chodesh 1	28 SELICHOT 23 Chodesh 1	29 SELICHOT 24 Chodesh 1	30 SELICHOT 25 Chodesh 1	31 26 Chodesh 1



P O Box 972, Malakoff, TX 75148
info@sabbathkeepersfellowship.org
www.sabbathkeepersfellowship.org
 903-489-1930

Q'hal Chai Peh (Assembly of the Living Word), Lovelock Correctional Center, Lovelock, NV
 We have a large, thriving community, but we also have guests and visitors that regularly attend our weekly services. We are blessed to have Erev Shabbat services, Shabbat morning services, and celebrations for all of YHWH's feasts. We have an excellent music ministry and are allowed to have weekly music practice. We also have two weekly study times and a weekly prayer service. YHWH's Spirit is definitely moving and at work in our community. Please keep us in your prayers as we walk with the Most High.

Chodesh T which is also known as Ethanyim, is the scriptural name for the seventh Hebrew month. The name Ethanyim is Hebrew in origin and means "rivers" or "brooks". It is also known by its Babylonian name, Tishrei, and denotes a sense of permanence.

Yom Teruah is the "Day of Blowing". It is also known as "Rosh Hashanah", head of the (civil) year. This day begins the fall Festival season and "The Ten Days of Awe". In synagogues, as many as one hundred blasts of the shofar are sounded as an alarm that the time has come for Yisrael to meet her Master and Messiah. It is the day when kings are crowned and is also known as "Yom Hadyn", the Day of Judgment, the great and fearful day of wrath upon those who do not fear YHWH. For those who do love and reverence Him, it is sometimes called "Yom Hazikaron", the Day of Remembrance, reminding us that He is not a mechanical lawgiver, bent only upon our destruction for every sin we commit, but a great and merciful Father who desires that we return to Him as obedient sons and daughters. The scripture readings are: B'reishyth 21 & 22; B'midbar 29:1-6; Shemu'el Aleph 1:1-2:10 and Yirmeyahu 31:1-20.

Yamym Nora'ym, also known as the "Ten Days of Awe". These are the ten days from Yom Teruah to Yom Hakippurym. They are a time of intense introspection and the final opportunity to repent for one's sins before Yom Hakippurym. The shofar is blown each day as a last warning to Yisrael that she should awaken from her slumber and return to her Master, that she must quickly prepare to meet her Bridegroom. Prayers for forgiveness, called "Selichoth", are read each day along with Tehillah 27. These days are probably best summed up in Amos the prophet (4:12), where it says, "Prepare to meet your Elohyim, O Yisrael."

Shabbath Shuvah means "Sabbath of Return". This Sabbath, with its theme of repentance, draws from the words of the haftarah for the day: "*Return, O Yisrael, to YHWH Eloheykem, for you have fallen because of your sins.*" It is observed between Yom Teruah and Yom Hakippurym, that period known as "The Ten Days of Awe", when all Yisrael re-examines her ways and returns to YHWH in humility and love. The scripture readings are: D'varym 31; Hoshea 14:2-10; Mikah 7:18-20; and Yoel 2:5-27.

Tzom Lachodesh Hash'viy'y is also known as "the fast of the seventh month" and is mentioned in Zekaryah 8:19. The day is a commemoration of the assassination of Gedalyah, governor of Yehudah, as found in Melakym Beyth 25:25 and Yirmeyahu 41:2. It is traditionally observed as a daytime fast only. The scripture readings are: Yirmeyahu 41; Sh'moth 32:11-14; Sh'moth 34:1-10; Yeshayahu 55:6-56:8; Hoshea 14:2-10 and Mikah 7:18-20.

Yom Hakippurym is also called the "Day of Atonement". Also known simply as "The Fast", it is the most sacred day of the Hebrew year. Kept as a solemn fast from sunset to sunset, the command for this day is to "afflict your souls". No work or normal activity of any kind is permitted. All of Yisrael is to meet in a set-apart convocation upon YHWH for their provision. It also symbolizes the coming kingdom when Yisrael will be restored to her former glory. During the festival, all the children of Yisrael are commanded to live in booths for seven days. The first day is a High Sabbath. No servile work may be done, though cooking is permitted, and a set-apart convocation is held. A special Psalm is said on each day of the festival. The scripture readings are: Vayyiq'ra chapters 26; 16; and 18; B'midbar 29:7-11; Yeshayahu 57:14-58:14; Mikah 7:18-20 and the book of Yonah.

Chag Hasukkoth is the "Festival of Booths", also known as the "Feast of Ingathering" or, simply, "The Feast". Held at the turn of the season, it coincides with the fall harvest, and it is the most joyous celebration of the year. It is a remembrance of Yisrael's time in the wilderness when they lived in temporary dwellings, wholly dependent upon YHWH for their provision. It also symbolizes the coming kingdom when Yisrael will be restored to her former glory. During the festival, all the children of Yisrael are commanded to live in booths for seven days. The first day is a High Sabbath. No servile work may be done, though cooking is permitted, and a set-apart convocation is held. A special Psalm is said on each day of the festival. The scripture readings are: Vayyiq'ra 22:26-23:44; B'midbar 29:12-16; Zekaryah 14:1-21 and Melakym Aleph 8:2-21.

Chol Hamoed are intermediate days of the feast. These are not Sabbaths or Moedym, and no specific command is given as to how they should be observed. Work and cooking are permitted. However, they are still a part of the festival and should be set apart as such, being observed as special days unlike those of the rest of the year. Special prayers, readings, teachings, and festive meals are appropriate. These days represent the coming kingdom when all of Yisrael will dwell in peace with her Messiah.

Shabbath Sukkoth is the Shabbath that falls within the feast of Sukkoth. A special set of readings interrupt the regular parashoth readings of the year. These readings are: Sh'moth 33:12-34:26; B'midbar 29:17-31; and Yechezqel 38:18-39:16.

Hoshana Rabbah is the "Great Day of the Feast", the seventh and last day of Chag Hasukkoth. It is not a High Sabbath, so cooking and work are permitted. As the last day of the Feast, it is the most joyful and celebratory of all. In Temple times, during each day of the Feast, a procession was made around the altar of sacrifice during which psalms were sung and the lulav, a bundle of palm, myrtle and willow and an etrog (Vayyiq'ra 23:40) were waved and beaten. On Hoshana Rabbah, seven circuits were made around the altar and the great water pouring ceremony was held in anticipation of the fall rains. It is said that a person has never witnessed true joy in worship until he has seen, first-hand, the water pouring on Hoshana Rabbah. The scripture readings are: B'midbar 29:26-34; Yeshayahu 55:1-13; Yochanan 7:38-39; and Chazon 21:1-7 & 22:1-21.

Chag Shimyny Atzaret is the "Last Great Day", or the "Eighth Day of Assembly". The day shares with Sukkoth, "The Season of our Gladness" but is by itself a separate Moed from the Feast. If seven is the number signifying completion, eight is the number of new beginnings, and that is the spirit of the day. On this day we again reside in our permanent homes, forsaking the temporary booth of Sukkoth. This symbolizes the future time when, at the completion of our Messiah's millennial reign, we will return to our original intended home to live with YHWH in peace forever. This day is a High Sabbath and no work is to be done, though cooking is permitted. The scripture readings are: D'varym 14:22-16:17; B'midbar 29:35-39 and Melakym Aleph 8:54-66.

Simchat Torah is "The Rejoicing of the Torah". This traditional observance is not specifically commanded in scripture, but it is a happy celebration of the completion of another year's reading of the entire Torah – and the immediate beginning of its reading again. In the synagogues, the Torah scroll and all other scrolls are removed from the ark and paraded seven times around the synagogue, followed by the entire congregation in joyful chants and songs. It is considered a great honor to be called to the readings for this day. The scripture readings are: D'varym 33:1-34:18; B'reishyth 1:1-2:3; B'midbar 29:35-39 and Yehoshua 1:1-18.

יום ראשון	יום שני	יום שלישי	יום רביעי	יום חמישי	יום שישי	שבת
1 SEIUCHOT	2 SEIUCHOT LABOR DAY	3 SEIUCHOT	4 SEIUCHOT	5 HIGH SHABBATH יום תענוג	6 HIGH SHABBATH יום תענוג	7 SHABBATH SHUVRA VAVZEILEK
27 Chodesh 1 צאת מצרים SEIUCHOT	28 Chodesh 1 צאת מצרים SEIUCHOT	29 Chodesh 1 צאת מצרים SEIUCHOT	30 Chodesh 1 צאת מצרים SEIUCHOT	1 Chodesh 1 צאת מצרים SEIUCHOT	2 Chodesh 1 צאת מצרים SEIUCHOT	3 Chodesh 1 HIGH SHABBATH
8 יום ראשון יום ראשון	9 יום שני	10 יום שלישי	11 יום רביעי	12 יום חמישי	13 יום שישי	14 יום שבת
4 Chodesh T	5 Chodesh T	6 Chodesh T	7 Chodesh T	8 Chodesh T	9 Chodesh T	10 Chodesh T
15	16	17	18 YER. 27:1-14	19 HIGH SHABBATH YER. 105 חג המצות	20 YER. 29:1-11 חול המועד	21 YER. 50:16-23 חול המועד
11 Chodesh T	12 Chodesh T	13 Chodesh T	14 Chodesh T	15 Chodesh T	16 Chodesh T	17 Chodesh T
22 YER. 94:16-23 חול המועד	23 YER. 94:8-23 חול המועד	24 YER. 81:6-16 חול המועד	25 YER. 82:5-8 חג המצות	26 HIGH SHABBATH YER. 27 חג חצות מצרים שומע תורה בשבת	27	28
18 Chodesh T	19 Chodesh T	20 Chodesh T	21 Chodesh T	22 Chodesh T	23 Chodesh T	24 Chodesh T
29	30	8th Solar Month 2024 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31		And since then no prophet has arisen in Yisra'el like Moshe, whom YHWH knew face to face, for all the signs and wonders which YHWH sent him to do in the land of Mitsrayim, before Pharaoh, and before all his servants, and in all his land, and for all that strong hand and all the great fearsome deeds which Moshe did before the eyes of all Yisra'el. In the beginning Elohim created the heavens and the earth...		10th Solar Month 2024 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
25 Chodesh T	26 Chodesh T					



P O Box 972, Malakoff, TX 75148
info@sabbathkeepersfellowship.org
www.sabbathkeepersfellowship.org
 903-489-1930

Santa Rosa Annex, Milton, FL

We are a small Community with 4 to 6 members. They are all new to the faith but eager to learn. I am new to leading this small flock, but I have been walking in the Messianic faith for over ten years and I am sharing with the group how important walking in Torah is for us. Friday afternoons we have a two-hour slot in which we learn and study biblical Hebrew, and some of the Shabbat blessings. Their dedication to learning is quite inspiring. We have a shofar, and our chaplain provides us with candles every erev Shabbat. We need matzah and grape juice for the weekly kiddush. We appreciate all your help and prayers.

Chodesh ח is also known as Bul, which is the scriptural name of the eighth Hebrew month. It means “rain” and marks the time for the former rains to begin. It is Hebrew in origin and corresponds to the Babylonian name for the same month, Cheshvan. On the seventh day of Bul, those living in Yisrael add the phrase “*v'tein tal u'matar livracha*”, which means, “and grant dew and rain as a blessing”, to the ninth blessing of the regular weekday Amidah prayers. If no rain falls by the seventh of Bul, special prayers and fasting are added.



יום ראשון	יום שני	יום שלישי	יום רביעי	יום חמישי	יום שישי	שבת
9th Solar Month 2024 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	And the rainbow shall be in the cloud, and I shall see it, to remember the everlasting covenant between Elohim and every living being of all flesh that is on the earth.	1 27 Chodesh ט	2 28 Chodesh ט	3 29 Chodesh ט	4 30 Chodesh ט	שבתת רש חודש 5 נורח רש חודש 1 Chodesh ט
6 2 Chodesh ט	7 3 Chodesh ט	8 4 Chodesh ט	9 5 Chodesh ט	10 6 Chodesh ט	11 7 Chodesh ט	12 לך-ל'ך 8 Chodesh ט
13 9 Chodesh ט	14 10 Chodesh ט	15 11 Chodesh ט	16 12 Chodesh ט	17 13 Chodesh ט	18 14 Chodesh ט	19 נצצור 15 Chodesh ט
20 16 Chodesh ט	21 17 Chodesh ט	22 18 Chodesh ט	23 19 Chodesh ט	24 20 Chodesh ט	25 21 Chodesh ט	26 חצצצ סרר 22 Chodesh ט
27 ISRAEL DST ENDS 23 Chodesh ט	28 24 Chodesh ט	29 25 Chodesh ט	30 26 Chodesh ט	31 27 Chodesh ט	On the same day YHWH made a covenant with Avram, saying, "I have given this land to your seed, from the river of Mitsrayim to the great river, ..."	11th Solar Month 2024 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30



P O Box 972, Malakoff, TX 75148
info@sabbathkeepersfellowship.org
www.sabbathkeepersfellowship.org
903-489-1930

Qedoshim Haderek Messianic Community – Charlotte Correctional Center, Punta Gorda, FL
 We are a Scripturally structured community with a membership of about 25 men. We have a Nassi (leader), four Zaqenym (elders) and one Shamash (servant/helper). We are presently allowed to meet together for Erev Shabbat services, a weekly Torah study, festivals and fast days. We have been blessed with two volunteers who come for services on Erev Shabbat. We are in need of Shabbat candles, kiddush supplies, Sacred Name Bibles, and all the prayers we can get. Regardless of our needs, we are very blessed and grateful for what YHWH has given us.

Chodesh ח is also known as Kislev, which is the common name for the ninth Hebrew month. This name is of foreign origin and its meaning is presently unknown to us.

Chanukkah is also called “The Feast of Dedication”. The eight days of Chanukkah are a remembrance of the purification and re-dedication of the altar on 25 Kislev of the year 164 B.C.E., after it had been desecrated on the very same day one year previous by the Seleucid King, Antiochus, called Epiphanes. This remembrance, also called “The Feast of Lights”, celebrates the triumph of the Yisraeli over the gentile forces of darkness by the strength of YHWH El Shadday. For eight days they celebrated and joyfully offered sacrifices and praise to the Set-Apart One of Yisrael. Each night of the feast, beginning the previous evening, a new candle is lit in an eight-branched candelabra called a “Chanukkiah”. The book of Maccabees is read, prayers are said, songs are sung and games are played with great festivity. Chanukkah is a traditional festival and there is no prohibition of work or cooking. The scripture readings are: B’midbar 7:1-8:4 on the first day eve, then selected readings from Maccabees 1 and 2 throughout the festival.

Shabbath Chanukkah – On the intermediate Sabbath during the festival, special haftorot are read along with the regular Torah parashah, which refer to the future rebuilding of the Temple. From the first, in Zekaryah, comes the admonition to remember always that it is YHWH who gives the increase, not man, as it says, *“Not by might, nor by power, but by My Spirit, saith YHWH Tzava’oth.”* The scripture readings are: Zekaryah 2:10-4:7 and Melakym Aleph 7:40-50. In years with two Shabbatoh during the festival, only one of these haftorot is read each week.

יָמֵי רִשְׁוֹן	יָמֵי שְׁבַע	יָמֵי שְׁלִישִׁי	יָמֵי רְבִיעִי	יָמֵי חֲמִישִׁי	יָמֵי שִׁשִּׁי	שַׁבָּת
10th Solar Month 2024 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	And Ya'aqov set out to Sukkoth, and built himself a house, and made booths for his livestock. That is why the name of the place is called Sukkoth. And Ya'aqov came safely to the city of Shekem, which is in the land of Kena'an, when he came from Paddan Aram. And he pitched his tent before the city. And he bought the portion of the field where he had pitched his tent, from the children of Chamor, Shekem's father, for one hundred qesitah. And he set up an altar there and called it Eï Elohe Yisra'el.			12th Solar Month 2024 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	1 28 Chodesh פ	2 29 Chodesh פ
3 U.S. DST ENDS 30 Chodesh פ	4 ROSH CHODESH 1 Chodesh ט	5 2 Chodesh ט	6 3 Chodesh ט	7 4 Chodesh ט	8 5 Chodesh ט	9 6 Chodesh ט
10 7 Chodesh ט	11 VETERAN'S DAY 8 Chodesh ט	12 9 Chodesh ט	13 10 Chodesh ט	14 11 Chodesh ט	15 12 Chodesh ט	16 13 Chodesh ט
17 14 Chodesh ט	18 15 Chodesh ט	19 16 Chodesh ט	20 17 Chodesh ט	21 18 Chodesh ט	22 19 Chodesh ט	23 20 Chodesh ט
24 21 Chodesh ט	25 22 Chodesh ט	26 23 Chodesh ט	27 24 Chodesh ט	28 CHANUKAH 25 Chodesh ט	29 CHOL HAMOEED 26 Chodesh ט	30 SHABBATH CHANUKAH 27 Chodesh ט



P O Box 972, Malakoff, TX 75148
info@sabbathkeepersfellowship.org
www.sabbathkeepersfellowship.org
 903-489-1930

Qahal Yeshua – Beto Unit – Tennessee Colony, Texas

Our community was founded in 2013. We are a group of about 15 men who have a strong desire to walk the ancient path of Avraham, Yitzchaq, Ya'aqov, and Yehoshua, among others. We are absolutely blessed with several wonderful volunteers who have brought order, structure, and the straight truth to our community. We are able to meet every Shabbat and ask for prayer to grow in faithfulness to our Creator's instructions.

Chodesh ח also known as Teveth, is the common name for the tenth Hebrew month. This name is of foreign origin and its meaning is not presently known to us.

Tzom Lachodesh Asiriy is also known as Asara B'teveth, is the "fast of the tenth month", which is mentioned in Zekaryah 8:19. It is a commemoration of the siege and breaching of Yerushalayim's walls by Nebuchadnetzar, found in both Melakym Beyth 25:1-4 and Yirmayahu 39:1-4. It is a day of fasting and mourning for the Temple and its precincts, which were soon to be destroyed by the invading Babylonian army. The fast is traditionally observed during daylight hours only, and special scriptures, which pertain to that day, are read: Yechezqel 4:1-2; Sh'moth 32:11-14 and 34:1-10.



12TH SOLAR MONTH 2024 **The Complete Believer's Calendar** 9TH / 10TH HEBREW MONTHS 5785

יום ראשון	יום שני	יום שלישי	יום רביעי	יום חמישי	יום שישי	שבת
1 CHOL HAMOED	2 CHOL HAMOED	3 CHOL HAMOED	4 CHOL HAMOED	5 CHANUKKAH	6	7
28 Chodesh	29 Chodesh	1 Chodesh	2 Chodesh	3 Chodesh	4 Chodesh	5 Chodesh
8	9	10	11	12 TZOM LACHODESH ASZAS	13	14
6 Chodesh	7 Chodesh	8 Chodesh	9 Chodesh	10 Chodesh	11 Chodesh	12 Chodesh
15	16	17	18	19	20	21 SH'MOTZ WINTER SOLSTICE
13 Chodesh	14 Chodesh	15 Chodesh	16 Chodesh	17 Chodesh	18 Chodesh	19 Chodesh
22	23	24	25	26	27	28 SHABBAT M'AVARAKA
20 Chodesh	21 Chodesh	22 Chodesh	23 Chodesh	24 Chodesh	25 Chodesh	26 Chodesh
29	30	31	11th Solar Month 2024 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	And Yoseph said to his brothers, "I am dying, but Elohim shall certainly visit you and bring you out of this land to the land of which He swore to Avraham, to Yitschaq, and to Ya'aqov." And Yoseph made the children of Yisra'el swear, saying, "Elohim shall certainly visit you, and you shall bring up my bones from here."		1st Solar Month 2025 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
27 Chodesh	28 Chodesh	29 Chodesh				



P O Box 972, Malakoff, TX 75148
info@sabbathkeepersfellowship.org
www.sabbathkeepersfellowship.org
 903-489-1930

Assembly of Yahweh in Messiah, Okeechobee Correctional Institute, Okeechobee, FL
 Our Messianic community was founded in 2004 and consists of 16-20 men. We assemble for Shabbat service each week to worship, praise, and study the word of Yahweh through His holy scriptures. We have a core body of baptized believers who diligently study throughout the week and use their knowledge and understanding to witness to others. We have converts from Christianity, Hebrew Yisraelites, and Muslims. We are strict Sabbath keepers and observe the feasts of Lev. 23; the sacred names; dietary laws and commandments. We are in need of pen-pals, tallitot, chumashim and siddurim. We appreciate the prayers of our freeworld brothers and sisters in Messiah.

Chodesh כ"ב is also known as Shevat and is the common name for the eleventh Hebrew month. This name is of foreign origin and its meaning is not presently known to us.

Shabbath Shyra is the Sabbath on or before Tu B'shevat. It literally means "Sabbath of the Song". It is so named because it falls on the Sabbath of parashath B'sshellach, which includes Shirat Hayam, the song that the Yisraelites sang after they crossed the Red Sea. It opens with the words, "*I will sing to YHWH, for YHWH has triumphed wondrously; horse and rider YHWH has hurled into the sea,*" and ends with, "*YHWH will reign forever and ever,*" (Sh'moth 13:17-17:16).

Tu B'shevat is literally the "fifteenth of Shevat", the Jewish new year for trees. The purpose of this day is for calculating the age of trees for tithing. See Vayyiq'ra 19:23-25, which states that fruit from trees may not be eaten during the first three years; the fourth year's fruit is for YHWH; and after that, you may eat the fruit. Tu B'shevat is not mentioned in the Torah. There is only one reference to it in the Mishnah, which says it is the new year for trees, and there is a dispute as to the proper date for the holiday. Beyth Shammai said that the proper day was the first of Shevat; Beyth Hillel said that the proper day was the fifteenth of Shevat. There are few customs or observances related to this holiday. One custom is to eat new fruit on this day. Some people plant trees on this day. Jewish children go around collecting money for trees for Yisrael at this time of year.

יום ראשון	יום שני	יום שלישי	יום רביעי	יום חמישי	יום שישי	שבת
12th Solar Month 2024 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	And YHWH said to Moshe, "Stretch out your hand toward the heavens, and let there be darkness over the land of Mitsrayim, even a darkness which is felt." And Moshe stretched out his hand toward the heavens, and there was thick darkness in all the land of Mitsrayim for three days. They did not see one another, nor did anyone rise from his place for three days, while all the children of Yisra'el had light in their dwellings.	1	2	3	4	
			30 Chodesh י	ROSH CHODESH 1 Chodesh י"א	2 Chodesh י"ב	3 Chodesh י"ג
5	6	7	8	9	10	11
4 Chodesh י"ד	5 Chodesh י"ה	6 Chodesh י"ו	7 Chodesh י"ז	8 Chodesh י"ח	9 Chodesh י"ט	10 Chodesh י"א
12	13	14	15	16	17	18
11 Chodesh י"ב	12 Chodesh י"ג	13 Chodesh י"ד	14 Chodesh י"ה	טו ב'שמיטה 15 Chodesh י"ו	16 Chodesh י"ז	17 Chodesh י"ח
19	20	21	22	23	24	25
18 Chodesh י"ח	19 Chodesh י"ט	20 Chodesh כ'	21 Chodesh כ"א	22 Chodesh כ"ב	23 Chodesh כ"ג	24 Chodesh כ"ד
26	27	28	29	30	31	2nd Solar Month 2025 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28
25 Chodesh כ"ה	26 Chodesh כ"ו	27 Chodesh כ"ז	28 Chodesh כ"ח	29 Chodesh כ"ט	ROSH CHODESH 1 Chodesh ל'	



P O Box 972, Malakoff, TX 75148
info@sabbathkeepersfellowship.org
www.sabbathkeepersfellowship.org
 903-489-1930

Yahweh's Obedient Servants Ministry, Snake River C.I., Ontario, OR
 Our community is a sacred name assembly that keeps Yahweh's Sabbaths, new moons, and set-apart festivals. We are over 10 years strong and have about 20 men in our community. Our community is still in need of volunteers who will come to us for Sabbath and festival services. We continue to give thanks to Yahweh for all He has done for us and ask that you please keep us in your prayers as we learn to walk in the example set for us by our blessed Messiah.

Chodesh כ"ב also known as Adar, which is the scriptural name for the twelfth Hebrew month. It is most probably of Chaldean origin, and possibly means "fire". The name Adar is found in the book of Esther.

Shabbath Zakor, meaning "Sabbath of Remembrance", is observed on the Sabbath before Purym. A special parashah is read in order that we fulfill the commandment to *"remember what Amalek did unto thee by the way as ye came forth out of Mitzrayim."* The Sabbath before Purym is chosen because Haman, the arch villain of the book of Esther, was an Amalekite. The scripture readings are: D'varym 25:17-19 and Shemu'el Aleph 15:1-34.

Ta'anith Hadassah, or "The Fast of Esther", commemorates her own fast, as cited in Esther, chapter 4, to petition the Most High in order that He prevent the annihilation of the Yisraeli people. While it is stated that Esther fasted for three days, today this fast is observed for only one day from dawn until dusk. The scripture reading is the book of Esther.

The Festival of Purym is a celebration of the deliverance of the Yisraeli people from destruction at the hand of the evil Haman as described in the book of Esther, chapter 9. There it says, *"Because Haman, son of Hammadath the Agagite, the adversary of all the Yehudym, had plotted against the Yehudym to destroy them and cast 'pur' – that is the lot – to crush them and to destroy them... therefore they called those days Purym, after the name Pur."* It is a grand celebration for two days in the month Adar. Common customs associated with the festival of Purym include baking and eating triangular, jelly-filled cookies called hamanstaschen, which are said to resemble Haman's three-pointed hat or his triangular ears. The Megillah (scroll of Esther) is read, and noisemakers, called groggers, are used to stomp out the name of Haman whenever his name is mentioned while reading the book of Esther. Children often dress up in costumes to represent the characters in the story.

Sushan Purym – An additional day of the traditional festival of Purym when the Yehudym were given a second day to avenge themselves against those who would harm them. This holiday, which is often celebrated by the Jewish people living outside the land of Israel, is mentioned in Esther 9:13-14.

תמוז תשפ"ה	אב תשפ"ה	שבט תשפ"ה	אדר תשפ"ה	ניסן תשפ"ה	אייר תשפ"ה	שבתות
1st Solar Month 2025 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	<p><i>And YHWH came down in the cloud and stood with him there, and proclaimed the Name, YHWH. And YHWH passed before him and proclaimed, "YHWH, YHWH, an El compassionate and showing favor, patient, and great in mercy and truth, watching over mercy for thousands, forgiving crookedness and transgression and sin, but by no means leaving unpunished, visiting the crookedness of the fathers upon the children and the children's children to the third and the fourth generation." And Moshe hurried and bowed himself toward the earth, and did obeisance, and said, "If, now, I have found favor in Your eyes, O YHWH, I pray, let YHWH go on in our midst, even though we are a stiff-necked people. And forgive our crookedness and our sin, and take us as Your inheritance." And He said, "See, I am making a covenant. Before all your people I am going to do wonders such as have not been done in all the earth, nor in any nation. And all the people among whom you are shall see the work of YHWH. For what I am doing with you is awesome."</i></p>					שבתות רשח חודש 1 תמוז POSSIBLE ROSH CHODESH 2 Chodesh יב
2	3	4	5	6	7	8
3 Chodesh יב	4 Chodesh יב	5 Chodesh יב	6 Chodesh יב	7 Chodesh יב	8 Chodesh יב	שבתות זכור תזעע 9 Chodesh יב
9	10	11	12	13	14	15
10 Chodesh יב	11 Chodesh יב	12 Chodesh יב	13 Chodesh יב	14 Chodesh יב	15 Chodesh יב	תמוז ז תזעע 16 Chodesh יב
16 שבתות תזעע	17	18	19	20	21	22
17 Chodesh יב	18 Chodesh יב	19 Chodesh יב	20 Chodesh יב	21 Chodesh יב	22 Chodesh יב	תזעע 23 Chodesh יב
23	24	25	26	27	28	3rd Solar Month 2025 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
24 Chodesh יב	25 Chodesh יב	26 Chodesh יב	27 Chodesh יב	28 Chodesh יב	29 Chodesh יב	



P O Box 972, Malakoff, TX 75148
info@sabbathkeepersfellowship.org
www.sabbathkeepersfellowship.org
 903-489-1930

Shelanu Kehillah – Hernando CI, Brooksville, FL
 Established about three years ago, we are a growing community, with about 30 sisters in attendance. We assemble weekly for erev Shabbat service which includes kiddush, and also YHWH's appointed times. We are very dedicated to Torah studies and oftentimes have midrash, as well. Our needs include prayer books, candles, and scriptures with Hebrew words. We greatly appreciate the prayers and support of our fellow believers of Haderek. Toda Rabba.

Chodesh אב also known as Adar Sheni, is the name for the thirteenth Hebrew month, the extra month added in a leap year. It is most probably of Chaldean origin, and it occurs about seven times every nineteen years.

Shabbath Shekalym, which takes place on or before Rosh Chodesh for the month of Adar, is named for the special reading done on that day, Sh'moth 30:11. It describes the census in which every adult male Yisraelite is required to contribute a half-shekel to support the communal sacrifices performed on behalf of all the people in the Tabernacle, or "Mishkan", and for its repair and restoration, and then later in the Temple, or "Beyth Hamiqdash". Everyone was to contribute equally, as it says, "the rich shall not pay more, and the poor shall not pay less than half a shekel." The scripture readings are: Sh'moth 30:11-16 and Melakym Beyth 11:17-12:17.

Shabbath Parah is the "Sabbath of the Red Heifer". It occurs on the Sabbath prior to Shabbath Hachodesh of the month of Aviv. It is a reminder to the people of Yisrael that they must be purified in order to eat the soon coming Pesach. In ancient times, a public announcement was made to that effect immediately before Rosh Chodesh Aviv. The scripture readings are: B'midbar 19:1-22 and Yechezqel 36:16-38.

Shabbath Hachodesh is observed on or before Rosh Chodesh Aviv. It is used as a time to review the laws of the Pesach and prepare for it. It is also a reminder of the imminence of the Rosh Chodesh which YHWH calls "*the beginning of months for you*". The portion from the prophets or "haftorah" on Shabbath Hachodesh describes the sacrifices and observances that will be required in the future third Temple on Rosh Chodesh Aviv. The scripture readings are: Sh'moth 12:1-20 and Yechezqel 45:16-46:18.

יום ראשון	יום שני	יום שלישי	יום רביעי	יום חמישי	יום שישי	שבת
2nd Solar Month 2025 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28	Blessed be YHWH, who has given rest to His people Yisra'el, according to all that He promised. There has not failed one word of all His excellent word, which He promised through His servant Moshe. YHWH our Elohim is with us as He was with our fathers – He does not leave us nor forsake us – to incline our hearts to Himself, to walk in all His ways, and to guard His commands and His laws and His judgments, which He commanded our fathers. And let these words of mine, with which I have made supplication before YHWH, be near YHWH our Elohim day and night, to maintain the cause of His servant and the cause of His people Yisra'el, the matter of each day in its day, so that all the peoples of the earth might know that YHWH is Elohim, there is no one else. Let your heart therefore be perfect to YHWH our Elohim, to walk in His laws and guard His commands, as at this day.				4th Solar Month 2025 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	שבתות מיוחדות 1 שבתות שנהלים פ'קודים 30 Chodesh י"ב
2 ROSH CHODESH 1 Chodesh י"א	3 POSSIBLE ROSH CHODESH 2 Chodesh י"א	4 3 Chodesh י"א	5 4 Chodesh י"א	6 5 Chodesh י"א	7 6 Chodesh י"א	8 7 Chodesh י"א
9 U.S. DST BEGINS 8 Chodesh י"א	10 9 Chodesh י"א	11 10 Chodesh י"א	12 11 Chodesh י"א	13 12 Chodesh י"א	14 13 Chodesh י"א	15 14 Chodesh י"א
16 15 Chodesh י"א	17 16 Chodesh י"א	18 17 Chodesh י"א	19 18 Chodesh י"א	20 VERNAL EQUINOX 19 Chodesh י"א	21 20 Chodesh י"א	22 21 Chodesh י"א
23 22 Chodesh י"א	24 23 Chodesh י"א	25 24 Chodesh י"א	26 25 Chodesh י"א	27 26 Chodesh י"א	28 ISRAEL DST BEGINS 27 Chodesh י"א	29 28 Chodesh י"א
30 29 Chodesh י"א	31 ROSH CHODESH 1 Chodesh י"א					



P O Box 972, Malakoff, TX 75148
 info@sabbathkeepersfellowship.org
 www.sabbathkeepersfellowship.org
 903-489-1930

Lost Sheep of Israel, Allred Unit, Iowa Park, TX
 Our small community began in 2012 with just a handful of men. Today we have grown to about 60 men, all searching to follow the true ways of our Messiah Yeshua. We are in need of volunteers so we can gather for Sabbath and festivals, as well as the prayers of our freeworld brethren.

The Complete Believer's Calendar is based upon the ancient scriptural method of direct observation of the new crescent moon for determining new months and moedym. Our calendar data comes from witnesses in Yisrael, as well as from authoritative astronomical institutions worldwide and from rabbinical sources. We have done our best to design a comprehensive calendar, yet one that is usable to as wide a segment of believers as possible. All of our research and preparation is carefully and lovingly done, and any errors are solely our own. *The Complete Believer's Calendar* is produced by Sabbath Keepers Fellowship, PO Box 972, Malakoff, Texas, 75148. It is distributed by Sabbath Keepers Fellowship & Prison Ministry, a non-profit organization, for the furtherance of its ministry goals. Future editions of this calendar will depend largely upon your tax-deductible, charitable donations and upon the grace and blessings of the Set-Apart One of Yisrael, Blessed be He, and Blessed be His Name. Insofar as it is possible, all non-scriptural and pagan names for days, weeks, and months have been removed from *The Complete Believer's Calendar*, in order that we honor our Creator only and obey His commandment, which says, "Make no mention of the names of other elohym, neither let them be heard out of your mouth," (Sh'moth 23:13). In time, and with thoughtful editing, we hope to remove any remaining names which do not belong. In naming the days of the week, we have used the traditional Hebrew names instead of the common English names which all give honor to false deities.

Weekly Torah readings are given according to the traditional one-year cycle. Each weekly Torah portion, or "parashah", is conveniently listed on its appropriate Sabbath day in blue. For those who are unfamiliar with this ancient system of study, each weekly parashah is named after one or more of the Hebrew words with which that section of scripture begins. A book called a *Chumash* is used, which is the Torah arranged in fifty-four sections corresponding to those parashah names. Each parashah also includes a short reading from the Prophets that complements it. One simply turns in the *Chumash* to the parashah for that week to find the desired reading. This not only ensures that all of Yisrael is on the same page, that is, unified in a common study, but also that the readings are divided in such a manner that they naturally follow the cycle of Moedym and remembrances throughout the year.

The New Moon for each scriptural month - in Hebrew *Rosh Chodesh* or "head of the month", is given on the expected day of its sighting. Though there is never a 100% certainty that the moon will be sighted on the day listed, most predictions have been accurate. For those *rosh chodeshym* whose sightings are less certain, alternate "possible sightings" are given. In addition, two important factors in predicting visibility of the new crescent are listed: percentage of illumination of the lunar disk, and the "lag time" in minutes, which is the distance of separation between the moon and the sun at the time of sighting. The greater the numerical value of each of these, the more potential exists that the moon will be sighted. All sightings are done from Yerushalayim, Yisrael, by two or more reliable adult witnesses, as required by Torah. Reports published by the Israeli New Moon Society (a committee belonging to the new Sanhedrin), and various other groups of proficient witnesses in Yisrael are used to validate each month's new moon.

Shabbath M'varkym is the Sabbath of blessings for the coming *rosh chodesh*. On this Sabbath, the *Birkat Hachodesh* prayer is said and the date of the next new moon is announced.

Shabbath Rosh Chodesh is any Sabbath upon which *Rosh Chodesh* happens to fall directly. In addition to the regular readings and prayers for the new moon day, special readings are done. The scripture readings are: B'midbar 28:9-15, and Yeshayahu 66:1-24.

Shabbath Machar Chodesh is literally, "tomorrow is the [new] month." When the new moon occurs the day after Sabbath, then that Sabbath is termed Shabbath Machar Chodesh. The scripture reading is: Shemu'el Aleph 20:18-42.

Torah Reading Schedule – According to the Weekly Parashoth

B'reishyth "In the beginning"

Genesis 1:1-6:8
Isaiah 42:5-43:10

Noach "Noah"

Genesis 6:9-11:32
Isaiah 54:1-55:5

Lek-L'ka "Get thee out"

Genesis 12:1-17:27
Isaiah 40:27-41:16

Vayyeira "And he appeared"

Genesis 18:1-22:24
II Kings 4:1-37

Chayyey Sarah "Sarah's life"

Genesis 23:1-25:18
I Kings 1:1-31

Tol'doth "Generations"

Genesis 25:19-28:9
Maachi 1:1-2:7

Vayyeitzei "And he went out"

Genesis 28:10-32:3
Hosea 12:13-14:10

Vayyishlach "And he sent"

Genesis 32:4-36:43
Hosea 11:7-12:12

Vayyeishev "And he dwelt"

Genesis 37:1-40:23
Amos 2:6-3:8

Miqqetz "At the end"

Genesis 41:1-44:17
I Kings 3:15-4:1

Vayyiggash "And he approached"

Genesis 44:18-47:27
Ezekiel 37:15-28

Vay'chy "And he lived"

Genesis 47:28-50:26
I Kings 2:1-12

Sh'moth "Names"

Exodus 1:1-6:1
Isaiah 27:6-28:13; 29:22-23
Jeremiah 1:1-2:3

Vaeira "And I appeared"

Exodus 6:2-9:35
Ezekiel 28:25-29:21

Bo "Go"

Exodus 10:1-13:16
Jeremiah 46:13-28

B'shallach "When he sent"

Exodus 13:17-17:16
Judges 4:4-5:31

Yithro "Jethro"

Exodus 18:1-20:23
Isaiah 6:1-7:6, 9:5-6

Mishpatym "Judgments"

Exodus 21:1-24:18
Jeremiah 34:8-22; 33:25-26

T'rumah "Heave offering"

Exodus 25:1-27:19
I Kings 5:12-6:13

T'tzavven "You shall command"

Exodus 27:20-30:10
Ezekiel 43:10-27

Ky Thissa "When you number"

Exodus 30:11-34:35
I Kings 18:1-39

Vayyaqheil "And he assembled"

Exodus 35:1-38:20
I Kings 7:40-50

P'qudey "Accounts"

Exodus 38:21-40:38
I Kings 7:51-8:21

Vayyiqra "And he called"

Leviticus 1:1-5:26
Isaiah 43:21-44:23

Tzav "Command"

Leviticus 6:1-8:36
Jeremiah 7:21-8:3, 9:22-23

Shmyny "Eighth"

Leviticus 9:1-11:47
II Samuel 6:1-7:17

Thazrya "Conceived"

Leviticus 12:1-13:59
II Kings 4:42-5:19

M'tzora "Leper"

Leviticus 14:1-15:33
II Kings 7:3-20

Acharey Moth "After the death"

Leviticus 16:1-18:30
Ezekiel 22:1-19

Q'doshym "Set-apart ones"

Leviticus 19:1-20:27
Amos 9:7-15
Ezekiel 20:2-20

Emor "Speak"

Leviticus 21:1-24:23
Ezekiel 44:15-31

B'har "In the mountain"

Leviticus 25:1-26:2
Jeremiah 32:6-27

B'chuqqothay "In My statutes"

Leviticus 26:3-27:34
Jeremiah 16:19-17:14

B'midbar "In the wilderness"

Numbers 1:1-4:20
Hosea 2:1-22

Naso "Make an accounting"

Numbers 4:21-7:89
Judges 13:2-25

B'ha'alothka "When you set up"

Numbers 8:1-12:16
Zechariah 2:14-4:7

Sh'lach-L'ka "Send thou"

Numbers 13:1-15:41
Joshua 2:1-24

Qorach "Korach"

Numbers 16:1-18:32
I Samuel 11:14-12:22

Chuqqath "Statute"

Numbers 19:1-22:1
Judges 11:1-33

Balaq "Balak"

Numbers 22:2-25:9
Micah 5:6-6:8

Pynchas "Phineas"

Numbers 25:10-30:1
I Kings 18:46-19:21

Mattoth "Tribes"

Numbers 30:2-32:42
Jeremiah 1:1-2:3

Masey "Journeys"

Numbers 33:1-36:13
Jeremiah 2:4-28; 3:4; 4:1-2

D'varym "Words"

Deuteronomy 1:1-3:22
Isaiah 1:1-27

Va'ethchanan "And I besought"

Deuteronomy 3:23-7:11
Isaiah 40:1-26

Eiqev "Because"

Deuteronomy 7:12-11:25
Isaiah 49:14-51:3

R'eih "Behold"

Deuteronomy 11:26-16:17
Isaiah 54:11-55:5

Shoptym "Judges"

Deuteronomy 16:18-21:9
Isaiah 51:12-52:12

Ky Theitzei "When you go"

Deuteronomy 21:10-25:19
Isaiah 54:1-10

Ky Thavo "When you come"

Deuteronomy 26:1-29:8
Isaiah 60:1-22

Nitzavym "You are standing"

Deuteronomy 29:9-30:20
Isaiah 61:10-63:9

Vayyeilek "And he went"

Deuteronomy 31:1-30
Hosea 14:2-10; Mic 7:18-20;
Joel 2:15-27

Ha'azynu "Give ear"

Deuteronomy 32:1-52
II Samuel 22:1-51

V'zoth Hab'rakah "And this is the blessing"

Deuteronomy 33:1-34:12
Joshua 1:1-18; Genesis 1:1-6:8
Isaiah 42:5-43:10

The Complete Believer's Calendar

The Complete Believer's Calendar is based upon the ancient method of determining days, months, seasons and years as set forth by YHWH in His Torah. It is the calendar which was most used by the people of Yisrael from the time of Moshe until the destruction of the Temple in 70 C.E. and their subsequent exile from the land. The Karaite Jews, among others, have carefully preserved and continued to use this method for centuries, and it contains no man-made additions or changes. The Karaites do not, however, produce a complete yearly calendar, although they publish their tentative estimates for new moons and festival dates. We have found that this poses a great difficulty for many people who do not understand the mechanics and intricacies of the calendar and who need one that is plainly printed and easy to use. To that end, we publish yearly *The Complete Believer's Calendar* for the people of Yisrael in order that they might more perfectly keep the commandments and festivals of YHWH, the Holy One of Yisrael. Blessed be He, and blessed be His name.

"Thus says YHWH, 'Stand in the ways and see, and seek the ancient paths, where the excellent way is, and walk in it and find rest for your souls,'" (Yirmayahu 6:16).

The Complete Believer's Calendar is **not** the same as the fixed mathematical Jewish calendar currently in use by the majority of Judaism. It is based upon visual sightings of the new crescent moon from Yerushalayim, while the latter is calculated on a 19-year Metonic cycle devised in Babylon. That calculated calendar is based upon the conjunction (darkness) of the moon, and also has numerous additional non-scriptural rules and "postponements" included in it. The calculated calendar was established by Hillel II in the 4th century C.E. to preserve unity among the Jewish people in exile, until such time that they could return to the land and resume using the ancient method of sighting of the new crescent, as was done by their forefathers. The Jewish homeland was reestablished in 1948 and, with the recent establishment of a new Sanhedrin, there is no further reason not to return to using the observed crescent calendar of scriptural origin. Indeed, this issue is now on the agenda of the new Sanhedrin, and there is a growing grass-roots movement of people worldwide who are already returning to the ancient method.

Both secular and religious dictionaries and encyclopedias are in agreement that the original Hebrew calendar is based upon observation of the new crescent moon. The Encyclopedia Britannica has the following to say under "Jewish Calendar" and "Jewish Religious Year":

"In the Jewish calendar, the commencement of the month was determined by the observation of the crescent New Moon and the date of Passover was tied in with the ripening of barley. The actual witnessing of the New Moon and observing of the standing crops in Judea were required for the functioning of the religious calendar... After the destruction of the Temple in AD 70, Rabbinic leaders took over from the priests the fixing of the religious calendar. Visual observation of the new moon was supplemented, and toward AD 200, in fact supplanted by secret astronomical calculation... To preserve the unity of Yisrael, the patriarch Hillel II, in 358-359 AD, published the secret of calendar making, which essentially consisted of the use of the Babylonian 19-year cycle with some modifications required by the Jewish ritual... The Karaites, a sect founded in the 8th century, refused, with some exceptions, to recognize the fixed calendar and re-introduced observation of the new moon. Leap years were determined by observing the maturation of the barley crops in Palestine. Consequently, Karaites often celebrate the festivals on dates different than those fixed by the Rabbis," (Encyclopedia Britannica, 2008, DVD).

The scriptural evidence for observing the new crescent moon in order to determine the new month and festivals is quite clear:

"And Elohyim said, 'Let lights come to be in the expanse of the heavens to separate the day from the night, and let them be for signs and appointed times, and for days and years, and let them be for lights in the expanse of the heavens to give light on the earth.' And it came to be so. And Elohyim made two great lights: the greater light to rule the day, and the lesser light to rule the night, and the stars," (B'reishyith 1:14-16).

The sun quite obviously rules the day and determines the years. The moon is the light that determines signs and appointed times. The psalmist says: *"He made the moon for appointed times,"* (Tehillah 104:19). The Hebrew word for "appointed times" is *moedym*. This is the same word used in Torah to tell us when to keep the festivals of YHWH, as it says:

"These are the appointed times of YHWH, holy gatherings which you are to proclaim at their appointed times," (Vayyiq'ra 23:2).

There is an additional scriptural command regarding the setting of times for YHWH's festivals, and its importance cannot be overstated:

"Guard the month of Aviv, and perform the Passover to YHWH your Elohyim, for in the month of Aviv YHWH your Elohyim brought you out of Egypt by night," (D'vayim.16:1).

The word for "month" in Hebrew is *chodesh*, and it means "new", always as regards a new crescent moon. In fact, the English word "month", itself, derives from the word "moon". The word *aviv* means "green ears" and refers specifically to a particular stage of growth of the barley crop, which is the first grain to grow each spring in the land of Yisrael. Thus, the verse means we must guard to observe the new moon of green ears of barley, and perform Passover in that month. Each year, in the land of Israel, people go out at the end of the 12th Hebrew month into the fields and check the state of the new barley crop. If the barley is at the stage of *aviv*, green ears two to three weeks from maturity, the next new moon is declared the "beginning of months", and the Passover occurs 14 days later. If the barley is not *aviv*, a 13th month is declared, and the new year will begin 29 or 30 days later. No system of mathematical calculations can predict these events with perfect precision, and no fixed calendar of men's devising can ever hope to perfectly anticipate YHWH's plans for us. We must simply wait on Him, and it is He who decides and commands when we are to observe His new moons and festivals, seasons and years, as He says:

"And YHWH spoke to Moshe and to Aharon in the land of Egypt saying, 'This month is the beginning of months for you, it is the first month of the year for you,'" (Sh'moth 12:1-2).

Many people reason that it makes no great difference which system we use to determine the new moon, as long as we sanctify it. However, the proverb says, *"There is a way that seems right to a man, but in the end it is the way of death,"* (Mishle 14:12). The clearest example in scripture of the seriousness with which YHWH holds the proper date-keeping of His appointed times is probably in *Vayyiq'ra*, where He says, in speaking of Yom Kippur:

"It is a Sabbath of rest to you; you shall afflict your souls. On the ninth day of the month at evening, from evening to evening, you shall observe your Sabbath," (*Vayyiq'ra* 23:32).

Again, the word "month" in this passage is "chodesh", which means "new moon"; and is the sanctifying of the month after observing the new visible crescent. The penalty for violating this commandment is called "karet", and is worse than death, as it says:

"For any soul who is not afflicted on that same day, he shall be cut off from his people. And any soul that does any work on that same day, that soul I shall destroy from the midst of his people," (*Vayyiq'ra* 23:29-30).

It makes no difference whether a person observes the Sabbath and festivals of YHWH incorrectly by one day or by one month, either is wrong. Using any other than the scriptural system of observing the new visible crescent in order to determine the day of the new moon will result in keeping the wrong days. To do so knowingly and willfully is a grievous sin.

Still, other people reason that since the majority of believers have decided to observe the Sabbaths and festivals a certain way, it must be okay. And, they reason that since a particular rabbi or other authority has sanctioned a calendar, it must be correct. About this, the Torah has to say, "Thou shalt not follow a multitude to do evil," (*Sh'moth* 23:2). No man has the authority to set aside the commandments of Elohyim for the sake of their own traditions (*Mattithyahu* 15 & *Marqos* 7). It will be argued that these things must be done for the sake of "unity", but this argument has, from the time of the sin of the golden calf, to the sin of Yeroboam when he changed the festivals of YHWH to "the month which he had observed in his own heart, and to this present day" always failed and incurred the wrath of YHWH. The truth is that YHWH is our King and Lawgiver. We have no right to change that which He has decreed. Any new moon or festival observed other than as He has commanded is no new moon or festival of His at all.

There is one final reason above all others that most otherwise Torah-observant people have resisted returning to YHWH's own prescribed method of calendar-keeping – it can be inconvenient. Often men's best predictions of when the new moon will be sighted turn out to be wrong. That is the reason the Karaites do not print a complete calendar, because of the potential for error. When a new moon is spotted early or is delayed a day, it spoils and changes men's plans. We have a selfish and rebellious need to be in control of our own lives and the lives of others, but this is not of YHWH. The psalmist says time and again that we should "wait on YHWH," and the prophet says, "YHWH is my Portion," says my soul, "therefore I wait for Him!" It is a measure of our faith and humility that we submit to Him and wait for Him in all things, regardless of how it affects our plans or convenience. We have used the best information available to produce *The Complete Believer's Calendar*. Over time, it has proven itself to be more accurate than any other we have seen. Nevertheless, some new moons and festival dates in it may turn out to be incorrect. If they are, we will provide updated information in a timely manner, both on our website (sabbathkeepersfellowship.org) and by email to those who have purchased our calendar and have requested those updates from us. This is not convenient for us to do. We do it because we love YHWH and His people. And we do it because He commands us to wait on Him. It is our hope that all of Yisrael will soon return to YHWH, keep His commandments in humility and grace, and will wait on Him.

And Elohim spoke to Moshe and said to him, "I am YHWH. And I appeared to Avraham, to Yitschaq, and to Ya'aqov, as El Shaddai. And by My Name, YHWH, was I not known to them? And I also established My covenant with them, to give them the land of Kena'an, the land of their sojournings, in which they have sojourned. And I have also heard the groaning of the children of Yisra'el whom the Mitsrites are enslaving, and I have remembered My covenant. Say, therefore, to the children of Yisra'el, 'I am YHWH, and I shall bring you out from under the burdens of the Mitsrites, and shall deliver you from their enslaving, and shall redeem you with an outstretched arm, and with great judgments, and shall take you as My people, and I shall be your Elohim. And you shall know that I am YHWH your Elohim who is bringing you out from under the burdens of the Mitsrites. And I shall bring you into the land which I swore to give to Avraham, to Yitschaq, and to Ya'aqov, to give it to you as an inheritance. I am YHWH.'"

And Moshe said to Elohim, "See, when I come to the children of Yisra'el and say to them, 'The Elohim of your fathers has sent me to you,' and they say to me, 'What is His Name?' what shall I say to them?"

And Elohim said to Moshe, "I am that which I am."

And He said, "Thus you shall say to the children of Yisra'el, 'I am has sent me to you.'"

And Elohim said further to Moshe, "Thus you are to say to the children of Yisra'el, 'YHWH Elohim of your fathers, the Elohim of Avraham, the Elohim of Yitschaq, and the Elohim of Ya'aqov, has sent me to you. This is My Name forever, and this is My remembrance to all generations.'"

YHWH Echad,

(YHWH is One,)



Ush'mo Echad.

(and His Name is One.)