

The Complete Believer's Calendar

2023 - 2024

COMMANDMENTS OF THE TORAH

Sabbath Keepers Fellowship & Prison Ministry

Chodesh ז is also known as Ziv, which is the scriptural name of the 2nd 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.

Shabbath Hagadol is "The Great Sabbath," the Sabbath prior to Pesach. The motif for the day is the coming redemption and the advent of Messiah, which will be preceded by the coming of Eliyah the prophet. The lamb which was selected and set aside for inspection prior to the sacrifice of the Pesach is remembered. The scripture reading is Malaki 3:4-24.

Be'Asor Lachodesh means "in the 10th day of the month" and is from Sh'moth 12:3. On that day an unblemished lamb was selected and set aside for the Pesach sacrifice to be prepared four days later. This lamb was sequestered in the Temple precinct and underwent thorough inspection to ensure that it was completely unblemished and qualified to serve as the sacrifice for the entire nation of Yisrael.

Seder L'Yeshua is the evening that Yeshua kept this final seder with his apostles before his death by crucifixion the following morning. According to all accounts, it seemed to be a complete seder with the possible exclusion of the lamb, which is nowhere mentioned in the scriptural record.

Ta'anith Bikkoroth is the "Fast of the Firstborn," in remembrance of the 10th plague of Passover in which YHWH spared all the firstborn of Yisrael. It is observed from dawn to dusk by the firstborn male in every family of the people of Yisrael.

Pesach is the day of the Passover sacrifice in the Temple. In addition to the regular daily sacrifices, the Passover lamb was killed "between the evenings" in remembrance of the "passing over" of the destroying angel who killed all the firstborn of Pharaoh but left alive all the firstborn of Yisrael who had applied the blood of the lamb to their doorposts.

Seder L'pesach means the "Order of the Pesach." After sunset, when three stars appear in the sky, the formal Passover meal begins. The Haggadah, a booklet recounting the story of the exodus, is read, and a ritual meal of unleavened bread, bitter herbs, wine and other traditional dishes is served. A place of honor and a cup is set for Eliyahu, who is expected to arrive and announce the coming of the Messiah and the advent of the Messianic Kingdom. It is the "night to be much remembered" mentioned in Sh'moth 12:42.

Chag Hamatzoth is also called the "Festival of Unleavened Bread." The High Sabbath of the feast begins with the Passover meal at sunset. Matzah is eaten for seven days, and "no leavening is to be seen within your borders." No work is allowed on this day, but necessary cooking is permitted. It is a celebration to be observed forever, to "Remember this day on which you went out of Egypt, out of the house of slavery. For with a high hand YHWH brought you out of this place, and whatever is leavened shall not be eaten. Today you are going out in the month of Aviv." The day is celebrated with a festive meal and a special service, or "mikra qodesh," a set-apart convocation. The scripture readings are: Sh'moth 12:21-51; Vayyiq'ra 22:26-23 & 44; Yehoshua 5:2-6:1, & 27 and Melakym Beyth 23:1-9 & 21-25.

Chol Hamoed or intermediate days, are festival days which are not formal Sabbaths. Work is permitted apart from the weekly Sabbath, and no services are commanded to be held. Nevertheless, festive meals and readings of scripture appropriate to the season are the norm. The intermediate Sabbath during the week of Chag Hamatzoth is Shabbath Pesach. A special Torah parashah is read along with the Megillah Shir Hashirim - the Song of Songs.

Shabbath Pesach is the intermediate Sabbath during the festival of Chag Hamatzoth, and is also the name of the special parashah of the day. The haftarah is from the book of Yechezqel, and it foretells a future day of resurrection when the entire house of Yisrael is raised from the dead, given the Spirit of YHWH, and is brought into the promised land to dwell in peace and safety forever. The scripture readings are: Sh'moth 33:12-34:26; B'midbar 28:19-25, and Yechezqel 37:1-14.

T'chiyath Yeshua - At sunset on that day Yeshua rose again after three days and three nights in the grave. The day is celebrated with a festive meal, and all appropriate scriptural accounts of the resurrection are read, along with Qorintiyim Aleph 15.

Yom Hanafat Ha'omer is the "Day of the Waving of the Omer." It begins the fifty-day "Counting of the Omer" which culminates in Chag Hashavuoth, the Feast of Weeks, or "Pentecost." On that day the firstfruits of the barley crop were offered as a wave sheaf, after which the new grain of the land could be harvested and eaten. The scripture reading is: Vayyiq'ra 23:9-16.

Chag Hamatzoth Yom Hashevi'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; 2 Sh'muel 22:1-51; Qorintiyim Aleph 5:7-8.

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.

Yom Hazikaron is an Israeli national holiday, also known as Memorial Day. Yom Hazikaron is observed on the 4th 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.

יום ראשון	יום שני	יום שלישי	יום רביעי	יום חמישי	יום שישי	שבת
3rd Solar Month 2023 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	"I am YHWH your Elohim. Do not steal, do not lie, do not deceive one another. And do not swear falsely by my name and so profane the name of your Elohim. I am YHWH. Do not oppress your neighbor or rob him. The wages of him who is hired is not to remain with you all night until morning. Do not curse the deaf or put a stumbling-block before the blind, but fear your Elohim. I am YHWH. Do no unrighteousness in judgment. Do not be partial to the poor or favor the face of the great, but rightly judge your neighbor in righteousness. Do not go slandering among your people. Do not stand against the blood of your neighbor. I am YHWH. Do not hate your brother in your heart. Reprove your neighbor, for certain, and bear no sin because of him. Do not take vengeance or bear a grudge against the children of your people. And you shall love your neighbor as yourself. I am YHWH."				5th Solar Month 2023 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 שבתות האגודות תר"ב בע'הסור לאחודש 10 Chodesh
2 11 Chodesh	3 12 Chodesh	4 13 Chodesh	5 PESACH ת'אנחא אום אכרודת SEDER L'YESHUA 14 Chodesh	6 HIGH SHABBATH חג האמאזות SEDER L'PESACH 15 Chodesh	7 חול המועד 16 Chodesh	8 חול המועד שבתות פסח ת'חצאת ישחור 17 Chodesh
9 חול המועד יום חאנאפאז הא'ומר 18 Chodesh 1 L'omer	10 חול המועד 19 Chodesh 2 L'omer	11 חול המועד 20 Chodesh 3 L'omer	12 HIGH SHABBATH חג האמאזות יום האש'ב'ט 21 Chodesh 4 L'omer	13 22 Chodesh 5 L'omer	14 23 Chodesh 6 L'omer	15 24 Chodesh 7 L'omer שבתות רשא חודש
16 25 Chodesh 8 L'omer	17 26 Chodesh 9 L'omer	18 יום האשחור 27 Chodesh 10 L'omer	19 28 Chodesh 11 L'omer	20 29 Chodesh 12 L'omer	21 30 Chodesh 13 L'omer	22 תאזאז / מ'זורא ROSH CHODESH 1 Chodesh 14 L'omer
23 2 Chodesh 15 L'omer	24 3 Chodesh 16 L'omer	25 יום האזיכרון 4 Chodesh 17 L'omer	26 יום הארזמ'וט 5 Chodesh 18 L'omer	27 6 Chodesh 19 L'omer	28 7 Chodesh 20 L'omer	29 אכאריז מוזה / ק'דוסחצמ 8 Chodesh 21 L'omer

30

 9 Chodesh 22 L'omer



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Beyth Aleph/Taw Haderek – Lewis Unit, Woodville, TX
 Established in 2022, we are a small group of believing Sabbath keepers on the Gib Lewis Unit. Our membership ranges between 15 to 20 Torah observant men who meet on erev Shabbat for worship. Our needs are for volunteers who can come to the unit and help with our Sabbath and festival day services, and for more TDCJ guards, as we are locked down and separated from one another often due to short staff.

Chodesh א is also known as Sivan, which is the common name for the 3rd 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.

Pesach Sheiny is the alternate opportunity to keep the Passover in the second month for those who were away on a journey or unclean from touching a corpse during the 1st month Passover, 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.

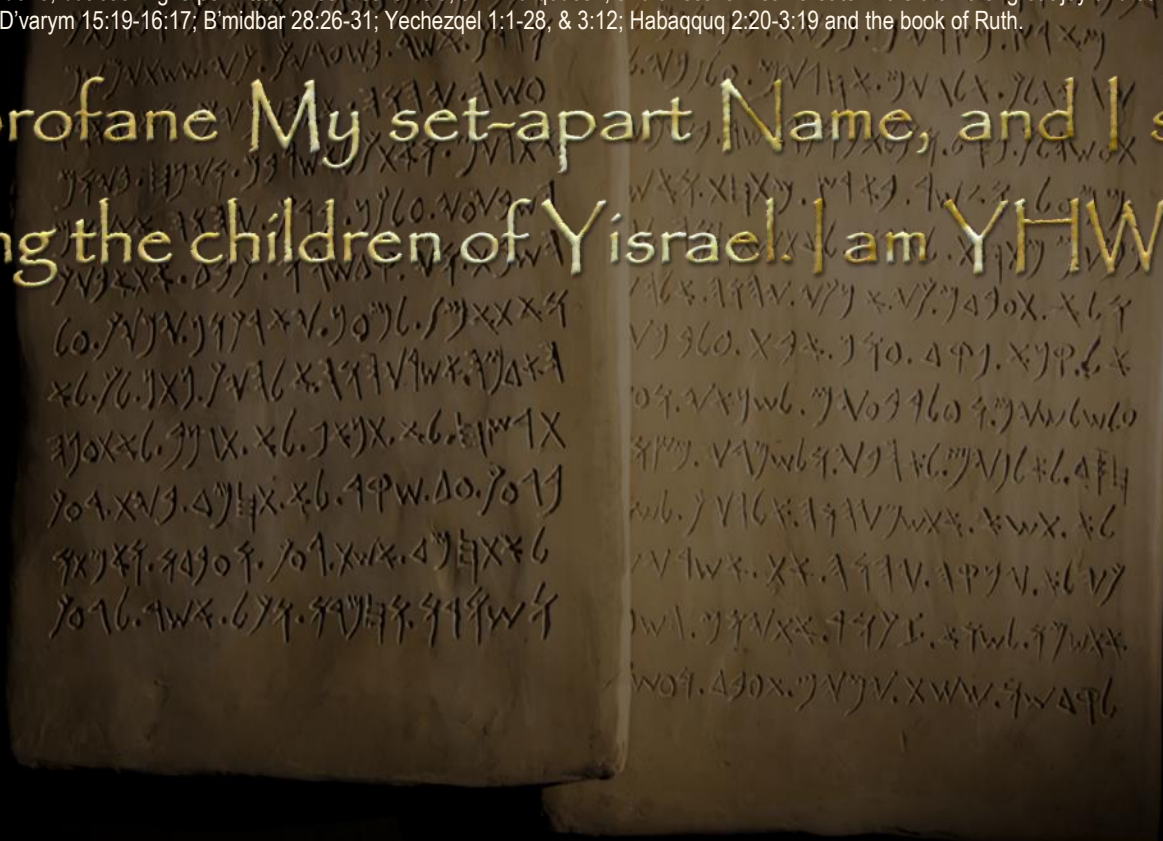
Seder L'Pesach Sheiny is the eating of the lamb slain in the second month for those who were corpse unclean or on a far-away journey during Pesach in the first month.

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 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."

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: Vay-yiq'ra 23:15-21; Sh'moth 19:1-20:26; D'varym 15:19-16:17; B'midbar 28:26-31; Yechezqel 1:1-28, & 3:12; Habaqquq 2:20-3:19 and the book of Ruth.

"Do not profane My set-apart Name, and I shall be set-apart among the children of Yisrael. I am YHWH, who sets you apart"



יָמֵי רִשׁוֹן	יָמֵי שֵׁנַיִם	יָמֵי שְׁלִישִׁים	יָמֵי רְבִיעִים	יָמֵי חֲמִישִׁים	יָמֵי שִׁשִּׁים	שַׁבָּתֹת
4th Solar Month 2023 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 10 Chodesh ☐ 23 L'omer	2 11 Chodesh ☐ 24 L'omer	3 12 Chodesh ☐ 25 L'omer	4 13 Chodesh ☐ 26 L'omer	5 PESACH SHEINYM SEDER L'PESACH SHEINYM 14 Chodesh ☐ 27 L'omer	6 EMOR 15 Chodesh ☐ 28 L'omer
7 16 Chodesh ☐ 29 L'omer	8 17 Chodesh ☐ 30 L'omer	9 18 Chodesh ☐ 31 L'omer	10 19 Chodesh ☐ 32 L'omer	11 20 Chodesh ☐ 33 L'omer	12 21 Chodesh ☐ 34 L'omer	13 22 Chodesh ☐ 35 L'omer SHABBATH MACHAR CHODESH
14 YOM HA'DAS 23 Chodesh ☐ 36 L'omer	15 24 Chodesh ☐ 37 L'omer	16 25 Chodesh ☐ 38 L'omer	17 26 Chodesh ☐ 39 L'omer	18 SHABBATH YESHUA 27 Chodesh ☐ 40 L'omer	19 YOM YERUSHALAYIM 28 Chodesh ☐ 41 L'omer	20 29 Chodesh ☐ 42 L'omer 43 L'omer
21 ROSH CHODESH 1 Chodesh 1 43 L'omer 44 L'omer	22 POSSIBLE ROSH CHODESH 2 Chodesh 1 44 L'omer	23 3 Chodesh 1 45 L'omer	24 4 Chodesh 1 46 L'omer	25 5 Chodesh 1 47 L'omer	26 6 Chodesh 1 48 L'omer	27 7 Chodesh 1 49 L'omer
28 CHAG HANUKKAH 8 Chodesh 1	29 MEMORIAL DAY 9 Chodesh 1	30 10 Chodesh 1	31 11 Chodesh 1	"Guard my Sabbaths and reverence my set-apart place. I am YHWH. 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 are satisfied, and shall dwell in your land safely. And I shall give peace in the land, and you shall lie down and no one make you afraid." 6th Solar Month 2023 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		



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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 7 is also known as Tammuz, which is the common name for the 4th 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).

"And YHWH spoke to Moshe, saying, 'Speak to the children of Yisrael, and you shall tell them to make tzitzit on the corners of their garments throughout their generations. And they shall put in the tzitzit of each corner a cord of blue. And it shall be to you for a tzitzit, and you shall look upon it, and shall remember all the commandments of YHWH and do them, and not go after your own heart and your own eyes after which you used to go astray, but shall remember and do all My commands, and be set-apart unto your Elohim"

יום ראשון	יום שני	יום שלישי	יום רביעי	יום חמישי	יום שישי	שבת
5th Solar Month 2023 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 spoke to Moshe, saying, "Speak to Aharon and his sons, saying, 'This is how you bless the children of Yisra'el. Say to them: "YHWH bless you and guard you; YHWH make His face shine upon you, and show grace to you; YHWH lift up His face upon you, and give you shalom.'" Thus they shall put my name on the children of Yisra'el, and I myself shall bless them."			1	2	3
				12 Chodesh 1	13 Chodesh 1	14 Chodesh 1
4	5	6	7	8	9	10
15 Chodesh 1	16 Chodesh 1	17 Chodesh 1	18 Chodesh 1	19 Chodesh 1	20 Chodesh 1	21 Chodesh 1
11	12	13	14	15	16	17
22 Chodesh 1	23 Chodesh 1	24 Chodesh 1	25 Chodesh 1	26 Chodesh 1	27 Chodesh 1	28 Chodesh 1
18	19	20	21	22	23	24
ABBA'S DAY		ROSH CHODESH	SUMMER SOLSTICE			QORACH
29 Chodesh 1	30 Chodesh 1	1 Chodesh 7	2 Chodesh 7	3 Chodesh 7	4 Chodesh 7	5 Chodesh 7
25	26	27	28	29	30	7th Solar Month 2023
6 Chodesh 7	7 Chodesh 7	8 Chodesh 7	9 Chodesh 7	10 Chodesh 7	11 Chodesh 7	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



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Santa Rosa Annex, Milton, FL
 We are a small Community with 4-6 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 7 is also known as Av, which is the common name for the 5th Hebrew month. It is probably of Hebrew origin and means "Father." It is not found in scripture.


Tzom Lachodesh Har'viy'y, also known as Tzom Tammuz, is the "Fast of the 4th Month" mentioned in Zekaryah 8:19 and is also known as Shiva-Asar B'tammuz, which literally means the "17th 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.

Tzom Lachodesh Hachamishy, also known as Tisha B'av or the 9th of Av, is the "Fast of the 5th 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 Ekeh.

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.



"When a man vows a vow to YHWH, or swears an oath to bind himself by some agreement, he does not break his word, he does according to all that comes out of his mouth"

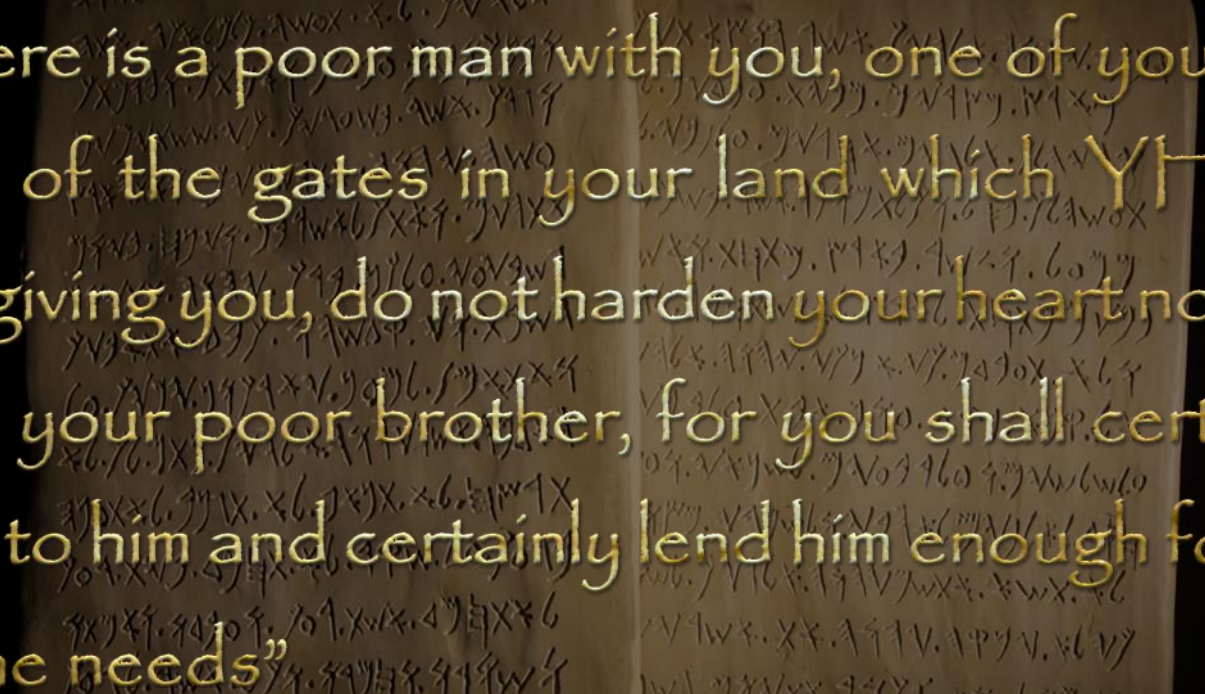
יום ראשון	יום שני	יום שלישי	יום רביעי	יום חמישי	יום שישי	שבת
6th Solar Month 2023 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	And Bil'am lifted up his eyes and saw Yisra'el encamped according to their tribes. And the Spirit of Elohim came upon him. And he took up his proverb and said, "The saying of Bil'am, son of Be'or, and the saying of the man whose eyes are opened, the saying of him who hears the words of El, who sees the vision of the Almighty, who falls down, with eyes opened wide: "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 Ağağ, and his kingdom is exalted. El 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."				8th Solar Month 2023 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 שבת / שבת 12 Chodesh
2 13 Chodesh	3 14 Chodesh	4 U.S. INDEPENDENCE DAY 15 Chodesh	5 16 Chodesh	6 יום לחדש חמשי 17 Chodesh	7 18 Chodesh	8 פסח 19 Chodesh
9 יום ראשון 20 Chodesh	10 21 Chodesh	11 22 Chodesh	12 23 Chodesh	13 24 Chodesh	14 25 Chodesh	15 שבת 26 Chodesh
16 27 Chodesh	17 28 Chodesh	18 29 Chodesh	POSSIBLE ROSH CHODESH 19 30 Chodesh	ROSH CHODESH 20 1 Chodesh	21 2 Chodesh	22 מנחה 3 Chodesh
23 4 Chodesh	24 יום ראשון 5 Chodesh	25 6 Chodesh	26 יום ראשון 7 Chodesh	27 8 Chodesh	28 יום לחדש חמישי 9 Chodesh	29 שבת יום ראשון יום ראשון 10 Chodesh
30 11 Chodesh	31 12 Chodesh	 <p> P O Box 972, Malakoff, TX 75148 info@sabbathkeepersfellowship.org www.sabbathkeepersfellowship.org 903-489-1930 </p>				

Followers of the Way – Powledge Unit – Palestine, Texas
 Our small community, started in 2020, has a variety of Sabbath-keeping faiths, and we are learning to know the Torah and how it applies to our lives. We currently have a couple of volunteers who come in each Shabbath. YHWH is working something great among us, and through your prayers, we expect to receive strength to walk according to His Way.

Chodesh 1, which is also known as Elul, is the common name for the 6th Hebrew month. The origin is not known but possibly derives from the Hebrew word meaning “useless.”

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 15th 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 15th of Av all the people were allowed to bring up wood for the sacred purpose of use on the altar of the Temple.

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.



“When there is a poor man with you, one of your brothers, within any of the gates in your land which YHWH your Elohim is giving you, do not harden your heart nor shut your hand from your poor brother, for you shall certainly open your hand to him and certainly lend him enough for his need, whatever he needs”

Reishyth Tzom B'elul is the beginning of the fast of the 6th Hebrew month, a forty day fast of repentance during the days leading up to Yom Hakippurym. On the eve of the first of the 6th 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 2023 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 now, O Yisra'el, listen to the laws and the judgments which I am teaching you to do, so that you live, and shall go in and possess the land which YHWH Elohim of your fathers is giving you.	1 13 Chodesh	2 14 Chodesh	3 חג ל'עשרת החדש 15 Chodesh	4 16 Chodesh	5 שבת נאחזת 17 Chodesh
6 18 Chodesh	7 19 Chodesh	8 עשרת החדש 20 Chodesh	9 21 Chodesh	10 22 Chodesh	11 23 Chodesh	12 יקב 24 Chodesh
13 25 Chodesh	14 26 Chodesh	15 27 Chodesh	16 28 Chodesh	17 29 Chodesh	18 סעודת 1 Chodesh	19 ר"ח 2 Chodesh
20 סעודת 3 Chodesh	21 סעודת 4 Chodesh	22 סעודת 5 Chodesh	23 סעודת 6 Chodesh	24 סעודת 7 Chodesh	25 סעודת 8 Chodesh	26 שופר 9 Chodesh
27 סעודת 10 Chodesh	28 סעודת 11 Chodesh	29 סעודת 12 Chodesh	30 סעודת 13 Chodesh	31 סעודת 14 Chodesh	Do not add to the Word which I command you, and do not take away from it, so as to guard the commands of YHWH your Elohim which I am commanding you.	9th Solar Month 2023 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



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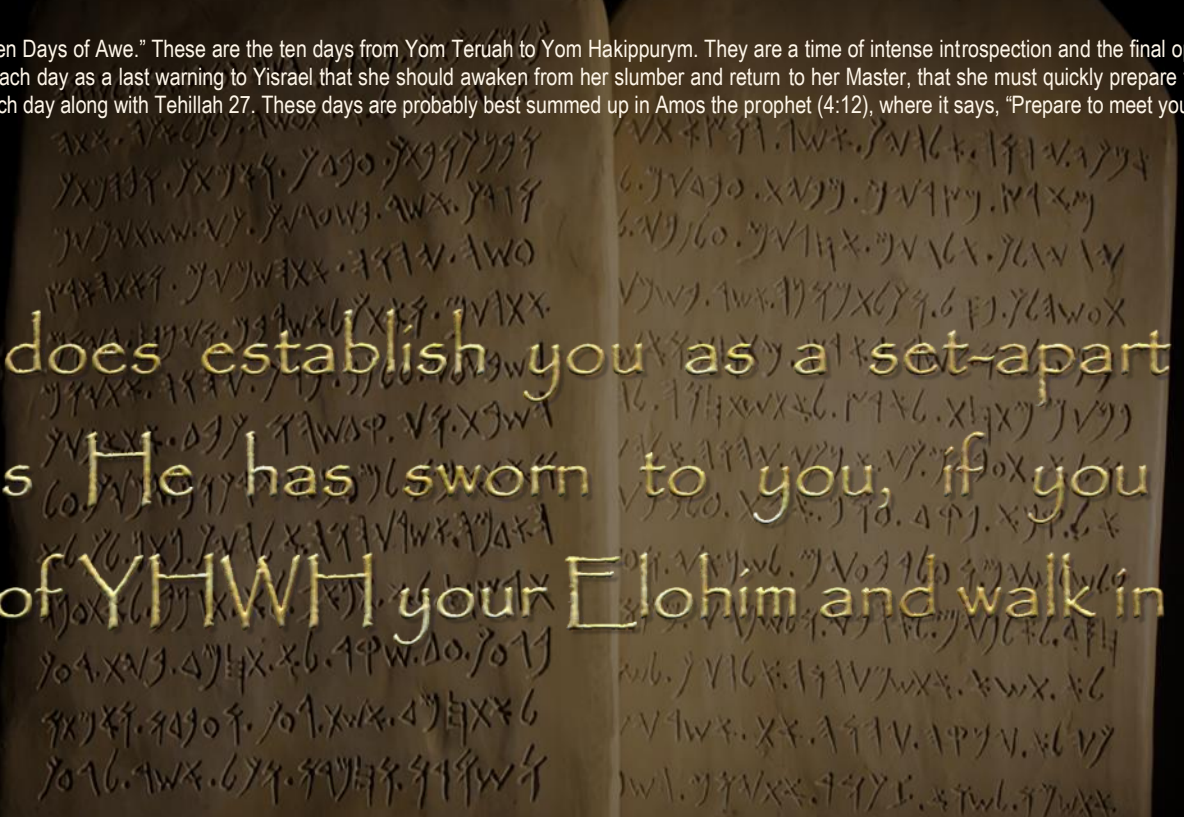
Assembly of Yahweh in Messiah, Okeechobee Correctional Institute, Okeechobee, FL
 Our Messianic community was founded in 2004 and consists of 16-20 men. We assemble for Shabbat service each week to worship, praise, and study the word of Yahweh through His holy scriptures. We have a core body of baptized 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, tallit, chumashim and siddurim. We appreciate the prayers of our freeworld brothers and sisters in Messiah.

Chodesh T, which is also known as Ethanim, is the scriptural name for the 7th Hebrew month. The name Ethanim 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 100 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 Hadyin,” 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'reishiyth 21 & 22; B'midbar 29:1-6; Shemu'el Aleph 1:1-2:10 and Yirmeyahu 31:1-20.

Tzom Lachodesh Hash'viy'y is also known as “The Fast of the 7th 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.

Yamym Nora'im, 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.”



“YHWH does establish you as a set-apart people to Himself, as He has sworn to you, if you guard the commands of YHWH your Elohim and walk in His ways”

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.

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 to pray, both individually and corporately, for pardon of sins. More than just a day of repentance, it is the time of “teshuvah”- a return to YHWH and His ways. The Hebrew name for the day, “Kippurym,” is in the plural form, and this is explained in the Zohar, “because it represents two streams of love. As soon as the desire for reconciliation has awakened in the sinner's soul, and wings its way heavenward, Elohyim's grace comes down to meet it, calming the breast with assurance of divine pardon and forgiveness.” In Malaki, the prophet affirms this, as it says, “Return to Me, and I will return to you, saith YHWH Tzava'oth.” In Temple times, at the end of this day, the shofar was sounded one last time, then the gates were finally, and meaningfully, closed (Mattithyahu 25:1-13). The scripture readings are: Vayyiq'ra 26; Vayyiq'ra 16; Vayyiq'ra 18; B'midbar 29:7-11; Yeshayahu 57:14-58:14; Mikah 7:18-20 and the book of Yonah.

YOM RISHON	YOM SHEINAY	YOM SHALISHY	YOM R'V'V'Y	YOM CHAMISHAY	YOM SHISHAY	SHABBATH
8th Solar Month 2023 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 it shall be, if you diligently obey the voice of YHWH your Elohim, to guard to do all His commands which I command you today, that YHWH your Elohim shall set you high above all nations of the earth. And all these blessings shall come upon you and overtake you, if you obey the voice of YHWH your Elohim: "Blessed are you in the city, and blessed are you in the field. Blessed is the fruit of your body, and the fruit of your ground and the fruit of your livestock—the increase of your cattle and the offspring of your flocks. Blessed is your basket and your kneading bowl. Blessed are you when you come in, and blessed are you when you go out.			10th Solar Month 2023 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 SELICHOYH 15 Chodesh 1	2 חצ תהיזעו 16 Chodesh 1
3 SELICHOYH 17 Chodesh 1	4 SELICHOYH LABOR DAY 18 Chodesh 1	5 SELICHOYH 19 Chodesh 1	6 SELICHOYH DORBAN HAETZEM 20 Chodesh 1	7 SELICHOYH 21 Chodesh 1	8 SELICHOYH 22 Chodesh 1	9 חצ תהיזעו 23 Chodesh 1
10 SELICHOYH	11 SELICHOYH	12 SELICHOYH	13 SELICHOYH	14 SELICHOYH	15 SELICHOYH	16 SHABBATH MACHAR CHODESH תצמזעו 23 Chodesh 1
17 24 Chodesh 1 HIGH SHABBATH יום תעוואה ROSH CHODESH	18 25 Chodesh 1 HIGH SHABBATH יום תעוואה POSSIBLE ROSH CHODESH	19 26 Chodesh 1 יום תעוואה יום לחודש השש"ע"ע	20 27 Chodesh 1 יום תעוואה	21 28 Chodesh 1 יום תעוואה	22 29 Chodesh 1 יום תעוואה	23 30 Chodesh 1 יום תעוואה SHABBATH SHUVA תצמזעו 7 Chodesh 1
24 1 Chodesh 1 יום תעוואה SELICHOYH	25 2 Chodesh 1 יום תעוואה SELICHOYH	26 3 Chodesh 1 HIGH SHABBATH יום חקוקצמ 10 Chodesh 1	27 4 Chodesh 1	28 5 Chodesh 1	29 6 Chodesh 1	30 תע. 27:1-14 חצ תעוואה 14 Chodesh 1



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The Nazarene Disciples of Tomoka C.I., Tomoka Correctional Institution, Daytona Beach, FL
 Our community is 3 years old and we have a faithful group of humble brothers seeking to learn and know more of our Elohim. We are recognized as Qehilath Haderek and have one elder and a few talmidym. We are not allowed to meet weekly for Sabbath services but we gather as the opportunity presents itself and as those before us once did, "daily...from house to house." Once we are granted permission to have regular Sabbath services, we will be in need of matzah and juice for kiddush, and prayerbooks and songbooks for our worship service. We are still in great need of your prayers, brethren.

Chodesh 7 is also known as Bul, which is the scriptural name of the 8th 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 7th 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 9th blessing of the regular weekday Amidah prayers. If no rain falls by the 7th of Bul, special prayers and fasting are added.

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.

Hoshana Rabbah is the “Great Day of the Feast,” the 7th and last day of the 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, 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 wit-

And Elohim blessed Noach and his sons, and said to them,
“Be fruitful and increase, and fill the earth... But do not eat
flesh with its life, its blood ... Whoever sheds man’s blood,
by man his blood is shed, for in the image of Elohim has He
made man”

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 (Ezekiel) 38:18-39:16.

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’vaym 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’vaym 33:1-34:18; B’reishyth 1:1-2:3; B’midbar 29:35-39 and Yehoshua 1:1-18.

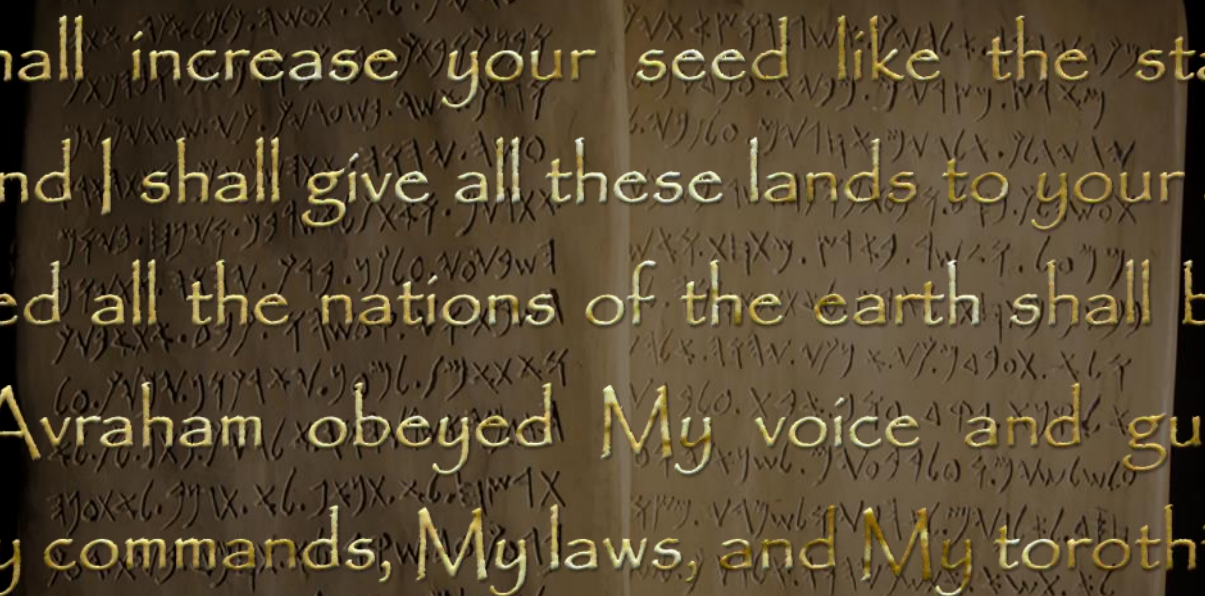
יום ראשון	יום שני	יום שלישי	יום רביעי	יום חמישי	יום שישי	שבת
1 HIGH SHABBATH TEH. 105 חג השבועות	2 TEH. 29:1-11 חול המועד	3 TEH. 50:16-23 חול המועד	4 TEH. 94:16-23 חול המועד	5 TEH. 94:8-23 חול המועד	6 TEH. 81:6-16 חול המועד	7 TEH. 82:5-8 חג השבועות
8 15 Chodesh I HIGH SHABBATH TEH. 27 חג שמיצת מצות סימחת תורה ב' עשרת ימי חג	9 16 Chodesh I	10 17 Chodesh I	11 18 Chodesh I	12 19 Chodesh I	13 20 Chodesh I	14 21 Chodesh I שבתות מ' עשרת ימי חג
15 22 Chodesh I	16 23 Chodesh I	17 24 Chodesh I	18 25 Chodesh I	19 26 Chodesh I	20 27 Chodesh I	21 28 Chodesh I
22 29 Chodesh I	23 30 Chodesh I	24 1 Chodesh II ROSH CHODESH	25 2 Chodesh II	26 3 Chodesh II	27 4 Chodesh II	28 5 Chodesh II
29 6 Chodesh II	30 7 Chodesh II	31 8 Chodesh II	9 Chodesh II	10 Chodesh II	11 Chodesh II	12 Chodesh II
29 ISRAEL DST ENDS 13 Chodesh II	30 14 Chodesh II	31 15 Chodesh II	9th Solar Month 2023 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 Noach built an altar to YHWH, and took of every clean beast and of every clean bird, and offered ascending offerings on the altar. And YHWH smelled a soothing fragrance, and YHWH said in His heart, "Never again shall I curse the ground because of man, although the inclination of man's heart is evil from his youth, and never again strike all living creatures, as I have done, as long as the earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."	11th Solar Month 2023 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	



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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 🗨 is also known as Kislev, which is the common name for the 9th Hebrew month. This name is of foreign origin and its meaning is presently unknown to us.



“And I shall increase your seed like the stars of the heavens, and I shall give all these lands to your seed. And in your seed all the nations of the earth shall be blessed, because Avraham obeyed My voice and guarded My charge: My commands, My laws, and My toroth”

יום ראשון	יום שני	יום שלישי	יום רביעי	יום חמישי	יום שישי	שבת
10th Solar Month 2023 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 visited Sarah as He had said, and YHWH did for Sarah as He had spoken. So, Sarah conceived and bore Avraham a son in his old age, at the appointed time of which Elohim had spoken to him. And Avraham called the name of his son who was born to him, whom Sarah bore to him, Yitschaq. And Avraham circumcised his son Yitschaq when he was eight days old, as Elohim had commanded him. And Avraham was one hundred years old when his son Yitschaq was born to him.	1	2	3	4	19 Chodesh ח מוצאי שבת
5 U.S. DST ENDS 20 Chodesh ח	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 Sarah said, "Elohim has made me laugh, and everyone who hears of it laughs with me." And she said, "Who would have said to Avraham that Sarah would nurse children? For I have borne him a son in his old age."	12th Solar Month 2023 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

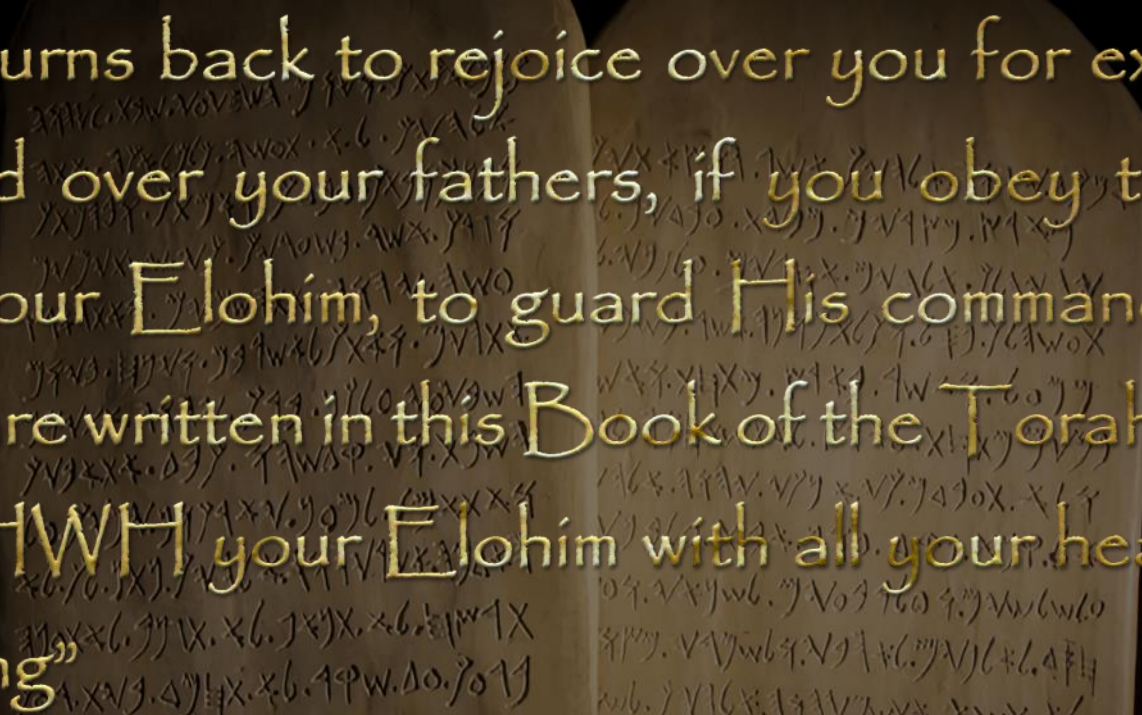


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Beit HaDerech Messianic Adat, James Crabtree Correctional Center, Helena, OK
 We are a small group of sincere men who are doing our best to walk in Haderek – The Way. Though we have no volunteer and are not able to meet regularly as we used to before the pandemic, our faith is strong. We believe the Most High, blessed be His name, 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 ח - also known as Teveth, is the common name for the 10th Hebrew month. This name is of foreign origin and its meaning is not presently known to us.

Shabbath Chanukkah - On the intermediate Sabbath during the festival, special haftarot 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 haftarot is read each week.



“YHWH turns back to rejoice over you for excellence as He rejoiced over your fathers, if you obey the voice of YHWH your Elohim, to guard His commands and His laws which are written in this Book of the Torah, if you turn back to YHWH your Elohim with all your heart and with all your being”

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 8 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 “Chanukkah.” 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.

Tzom Lachodesh Asiriy is also known as Asara B'teveth, is the “Fast of the 10th 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.

YOM RISHON	YOM SHEINY	YOM SHLISHY	YOM R'V'VY	YOM CHAMISHY	YOM SHISHY	SHABBATH	
11th Solar Month 2023 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 Elohim appeared to Ya'aqov again, when he came from Paddan Aram, and blessed him. And Elohim said to him, "Your name is Ya'aqov, your name is no longer called Ya'aqov, but Yisra'el is your name." So He called his name Yisra'el. And Elohim said to him, "I am El Shaddai. Be fruitful and increase, a nation and a company of nations shall be from you, and kings come from your body. "And the land which I gave Avraham and Yitschaq I give to you. And to your seed after you I give this land." And Elohim went up from him in the place where He had spoken with him. And Ya'aqov set up a standing column in the place where He had spoken with him, a monument of stone. And he poured a drink offering on it, and he poured oil on it. And Ya'aqov called the name of the place where Elohim spoke with him, Beyth El.			1st 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		2
3	4	5	6	7	8	9	
19 Chodesh ☞	20 Chodesh ☞	21 Chodesh ☞	22 Chodesh ☞	23 Chodesh ☞	24 Chodesh ☞	25 Chodesh ☞	
10	11	12	13	14	15	16	
CHANUKKAH	CHANUKKAH	CHANUKKAH	CHANUKKAH	CHANUKKAH	CHANUKKAH	CHANUKKAH	
26 Chodesh ☞	27 Chodesh ☞	28 Chodesh ☞	29 Chodesh ☞	30 Chodesh ☞	1 Chodesh ☞	2 Chodesh ☞	
17	18	19	20	21	22	23	
3 Chodesh ☞	4 Chodesh ☞	5 Chodesh ☞	6 Chodesh ☞	7 Chodesh ☞	8 Chodesh ☞	9 Chodesh ☞	
24	25	26	27	28	29	30	
TZOM LACHODESH ASARY							
10 Chodesh ☞	11 Chodesh ☞	12 Chodesh ☞	13 Chodesh ☞	14 Chodesh ☞	15 Chodesh ☞	16 Chodesh ☞	



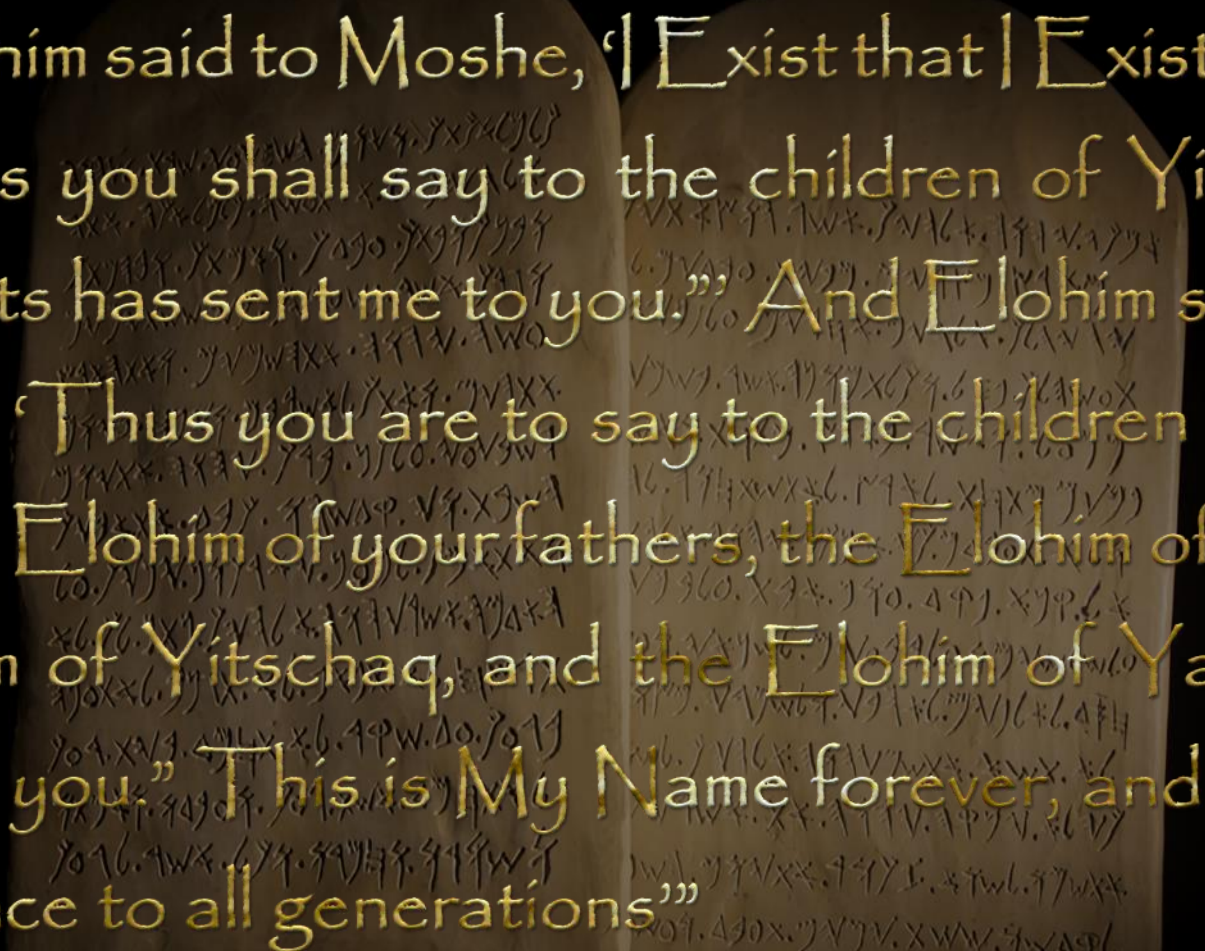
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Ha Notzyrim Community, McConnell Unit, Beeville, TX
 We are a 13 year old community consisting of approximately 100+ men. Our community is a varied group consisting of believers from the Messianic Jewish, Sacred Name, and COG faiths. Our studies include 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.

31
 17 Chodesh ☞

Chodesh כס is also known as Shevat, is the common name for the 11th 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'shellach, 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).



“And Elohim said to Moshe, ‘I Exist that I Exist.’ And He said, ‘Thus you shall say to the children of Yisrael, “He Who Exists has sent me to you.”’ And Elohim said further to Moshe, ‘Thus you are to say to the children of Yisrael, “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.’”

Tu B'shevat is literally the "15th 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 15th 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.

יָוֶמֶת רִשׁוֹן	יָוֶמֶת שֵׁנַיִם	יָוֶמֶת שְׁלִישִׁי	יָוֶמֶת רְבִיעִי	יָוֶמֶת חֲמִישִׁי	יָוֶמֶת שִׁשִּׁי	שַׁבָּת
12th Solar Month 2023 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	2	3	4	5	6 שַׁמּוּתָה 23 Chodesh * שַׁבָּת רוֹשׁ חֹדֶשׁ
7	8	9	10	11	12	13 וַיְעִירָה רוֹשׁ חֹדֶשׁ 1 Chodesh * 24 Chodesh * 25 Chodesh * 26 Chodesh * 27 Chodesh * 28 Chodesh * 29 Chodesh *
14	15	16	17	18	19	20 8 Chodesh * POSSIBLE ROŞA CHODEŞH 2 Chodesh * 3 Chodesh * 4 Chodesh * 5 Chodesh * 6 Chodesh * 7 Chodesh *
21	22	23	24	25	26	27 שַׁבָּת שִׁשְׁרָה בְּשַׁבָּת טו בְּשַׁבָּת 9 Chodesh * 10 Chodesh * 11 Chodesh * 12 Chodesh * 13 Chodesh * 14 Chodesh *
28	29	30	31	And Elohim said to Moshe, "I Exist that I Exist." And He said, "Thus you shall say to the children of Yisra'el, 'He Who Exists 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.'"		2nd 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
16 Chodesh *	17 Chodesh *	18 Chodesh *	19 Chodesh *			15 Chodesh *



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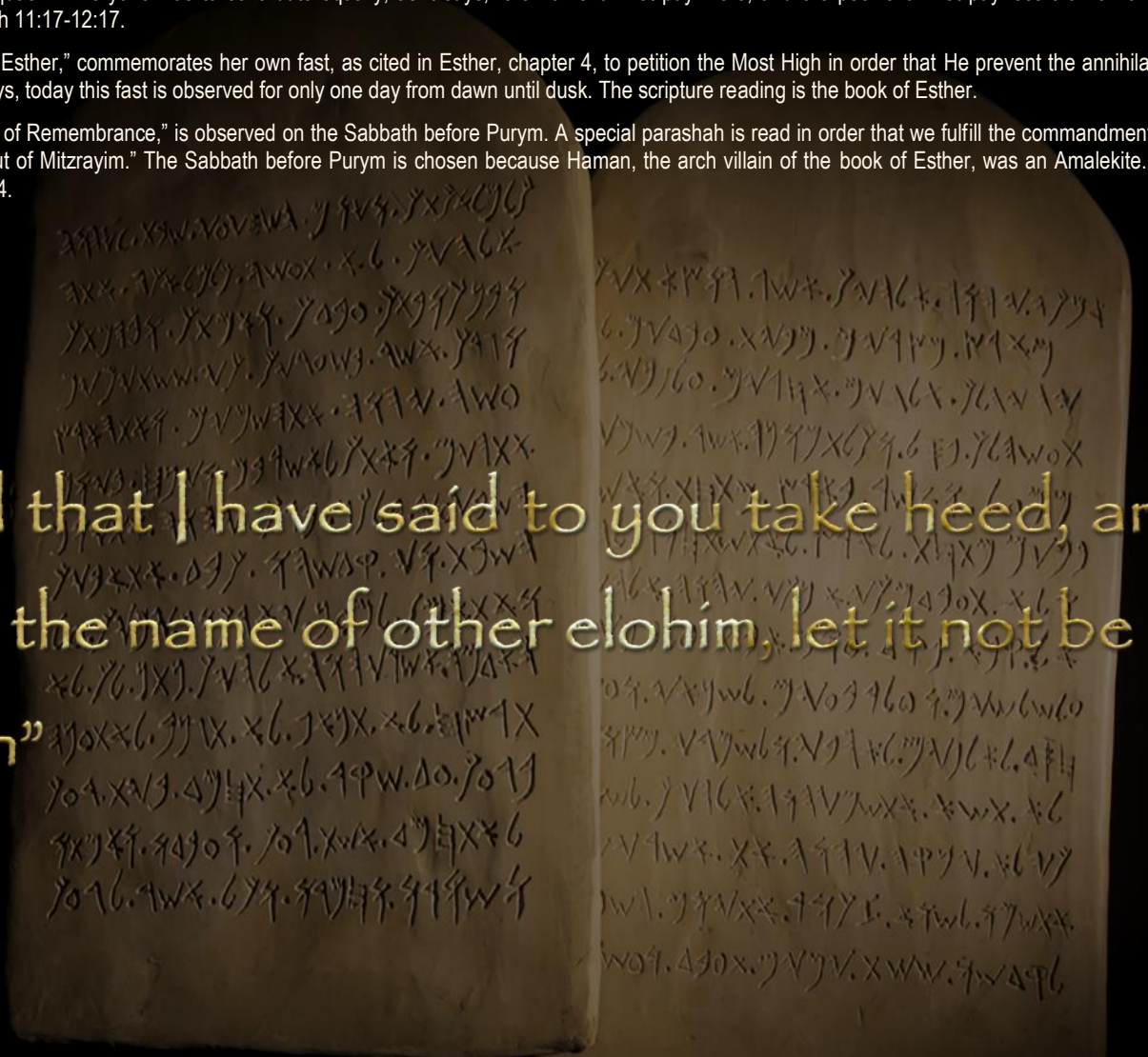
Tree of Life Sabbath Fellowship, Branchville C.I., Branchville, IN
 Our small community is blessed with a Sabbath eve fellowship and Sabbath day of rest every week. Once a month the Tree of Life Fellowship of Evansville, Indiana supports us from the outside with ministers and fellowship. We go through trials, but Yah gives us all the peace and strength we need. Please keep us in your prayers and we are praying for the world to turn back to its Creator Yah.

Chodesh **כ** is also known as Adar, is the scriptural name for the 12th Hebrew month. It is most probably of Chaldean origin, and possibly means "fire". The name Adar is found in the book of Esther.

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 a half-shekel." The scripture readings are: Sh'moth 30:11-16 and Melakyim Beyth 11:17-12:17.

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.

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'varyim 25:17-19 and Shemu'el Aleph 15:1-34.



“And in all that I have said to you take heed, and make no mention of the name of other elohim, let it not be heard from your mouth”

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 hamanastashen, 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.

יָמֵי רִשְׁוֹן	יָמֵי שֵׁנִי	יָמֵי שְׁלִישִׁי	יָמֵי רְבִיעִי	יָמֵי חֲמִישִׁי	יָמֵי שִׁשִּׁי	שַׁבָּת
1st 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 Moshe went up to Elohim, and YHWH called to him from the mountain, saying, "This is what you are to say to the house of Ya'aqov, and declare to the children of Yisra'el: 'You have seen what I did to the Mitzrim, and how I bore you on eagles' wings and brought you to myself. And now, if you diligently obey my voice, and shall guard my covenant, then you shall be my treasured possession above all the peoples – for all the earth is mine – 'and you shall be to me a kingdom of priests and a set-apart nation.' Those are the words which you are to speak to the children of Yisra'el." And Moshe came and called for the elders of the people, and set before them all these words which YHWH commanded him.			1	2	3
4	5	6	7	8	9	10
23 Chodesh נ	24 Chodesh נ	25 Chodesh נ	26 Chodesh נ	27 Chodesh נ	28 Chodesh נ	29 Chodesh נ
11	12	13	14	15	16	17
30 Chodesh נ	ROSH CHODESH 1 Chodesh ד	2 Chodesh ד	3 Chodesh ד	4 Chodesh ד	5 Chodesh ד	6 Chodesh ד
18	19	20	21	22	23	24
7 Chodesh ד	8 Chodesh ד	9 Chodesh ד	10 Chodesh ד	11 Chodesh ד	12 Chodesh ד	13 Chodesh ד
25	26	27	28	29	And all the people answered together and said, "All that YHWH has spoken we shall do." So, Moshe brought back the words of the people to YHWH.	
14 Chodesh ד	15 Chodesh ד	16 Chodesh ד	17 Chodesh ד	18 Chodesh ד	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	



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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.

Chodesh X is also known as **Aviv**, which is the scriptural name of the 1st Hebrew month. It is of Hebrew origin and means “green ears.” It is found in Sh’moth 12.

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 “haftarah” 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.

Be’Asor Lachodesh means “in the 10th day of the month” and is from Sh’moth 12:3. On that day an unblemished lamb was selected and set aside for the Pesach sacrifice to be prepared four days later. This lamb was sequestered in the Temple precinct and underwent thorough inspection to ensure that it was completely unblemished and qualified to serve as the sacrifice for the entire nation of Yisrael.

Shabbath Hagadol is “The Great Sabbath,” the Sabbath prior to Pesach. The motif for the day is the coming redemption and the advent of Messiah, which will be preceded by the coming of Eliyah the prophet. The lamb which was selected and set aside for inspection prior to the sacrifice of the Pesach is remembered. The scripture reading is Malaki 3:4-24.

Seder L’Yeshua is the evening that Yeshua kept this final seder with his apostles before his death by crucifixion the following morning. According to all accounts, it seemed to be a complete seder with the possible exclusion of the lamb, which is nowhere mentioned in the scriptural record.

Ta’anith Bikkoroth is the “Fast of the Firstborn,” in remembrance of the 10th plague of Passover in which YHWH spared all the firstborn of Yisrael. It is observed from dawn to dusk by the firstborn male in every family of the people of Yisrael.

Pesach is the day of the Passover sacrifice in the Temple. In addition to the regular daily sacrifices, the Passover lamb was killed “between the evenings” in remembrance of the “passing over” of the destroying angel who killed all the firstborn of Pharaoh but left alive all the firstborn of Yisrael who had applied the blood of the lamb to their doorposts.

Seder L’pesach means the “Order of the Pesach.” After sunset, when three stars appear in the sky, the formal Passover meal begins. The Haggadah, a booklet recounting the story of the exodus, is read, and a ritual meal of unleavened bread, bitter herbs, wine and other traditional dishes is served. A place of honor and a cup is set for Eliyahu, who is expected to arrive and announce the coming of the Messiah and the advent of the Messianic Kingdom. It is the “night to be much remembered” mentioned in Sh’moth 12:42.

Chag Hamatzoth is also called the “Festival of Unleavened Bread.” The High Sabbath of the feast begins with the Passover meal at sunset. Matzah is eaten for seven days, and “no leavening is to be seen within your borders.” No work is allowed on this day, but necessary cooking is permitted. It is a celebration to be observed forever, to “Remember this day on which you went out of Egypt, out of the house of slavery. For with a high hand YHWH brought you out of this place, and whatever is leavened shall not be eaten. Today you are going out in the month of Aviv.” The day is celebrated with a festive meal and a special service, or “mikra qodesh,” a set-apart convocation. The scripture readings are: Sh’moth 12:21-51; Vayyiq’ra 22:26-23 & 44; Yehoshua 5:2-6:1, & 27 and Melakym Beyth 23:1-9 & 21-25.

Chol Hamoed or intermediate days, are festival days which are not formal Sabbaths. Work is permitted apart from the weekly Sabbath, and no services are commanded to be held. Nevertheless, festive meals and readings of scripture appropriate to the season are the norm. The intermediate Sabbath during the week of Chag Hamatzoth is Shabbath Pesach. A special Torah parashah is read along with the Megillah Shir Hashirim - the Song of Songs.

T’chiyath Yeshua - At sunset on that day Yeshua rose again after three days and three nights in the grave. The day is celebrated with a festive meal, and all appropriate scriptural accounts of the resurrection are read, along with Qorintiyim Aleph 15.

Shabbath Pesach is the intermediate Sabbath during the festival of Chag Hamatzoth, and is also the name of the special parashah of the day. The haftarah is from the book of Yechezqel, and it foretells a future day of resurrection when the entire house of Yisrael is raised from the dead, given the Spirit of YHWH, and is brought into the promised land to dwell in peace and safety forever. The scripture readings are: Sh’moth 33:12-34:26, B’midbar 28:19-25, and Yechezqel 37:1-14.

Yom Hanafat Ha’omer is the “Day of the Waving of the Omer.” It begins the fifty-day “Counting of the Omer” which culminates in Chag Hashavuoth, the Feast of Weeks, or “Pentecost.” On that day the firstfruits of the barley crop were offered as a wave sheaf, after which the new grain of the land could be harvested and eaten. The scripture reading is: Vayyiq’ra 23:9-16.

יום ראשון	יום שני	יום שלישי	יום רביעי	יום חמישי	יום שישי	שבת
2nd 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	"My Sabbaths you are to guard, by all means, for it is a sign between me and you throughout your generations, to know that I, YHWH, am setting you apart. And you shall guard the Sabbath, for it is set-apart to you. Everyone who profanes it shall certainly be put to death, for anyone who does work on it, that being shall be cut off from among his people. Six days work is done, and on the seventh is a Sabbath of rest, set-apart to YHWH. Everyone doing work on the Sabbath day shall certainly be put to death. And the children of Yisra'el shall guard the Sabbath, to perform the Sabbath throughout their generations as an everlasting covenant. Between me and the children of Yisra'el it is a sign forever. For in six days YHWH made the heavens and the earth, and on the seventh day He rested and was refreshed."			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	1 19 Chodesh	2 שבת פרה כ"ג תשרי 20 Chodesh שבת מ'תשרי
3 21 Chodesh	4 22 Chodesh	5 23 Chodesh	6 24 Chodesh	7 25 Chodesh	8 26 Chodesh	9 שבת ח'חשוון ח' חשוון / פ' חשוון 27 Chodesh
10 U.S. DST BEGINS 28 Chodesh	11 29 Chodesh	12 שבת ח'חשוון ר"ח חשוון 1 Chodesh	13 יום ראשון יום ראשון 2 Chodesh	14 3 Chodesh	15 4 Chodesh	16 5 Chodesh
17 6 Chodesh	18 7 Chodesh	19 יום ראשון יום ראשון 8 Chodesh	20 9 Chodesh	21 יום ראשון יום ראשון 10 Chodesh	22 11 Chodesh	23 שבת י"גחשוון י"ג חשוון 12 Chodesh
24 13 Chodesh	25 פסח יום ראשון יום ראשון 14 Chodesh	26 יום ראשון יום ראשון 15 Chodesh	27 יום ראשון יום ראשון 16 Chodesh	28 יום ראשון יום ראשון 17 Chodesh	29 יום ראשון יום ראשון 18 Chodesh	30 יום ראשון יום ראשון 19 Chodesh
31 יום ראשון יום ראשון 20 Chodesh	Seder L'Yeshua Seder L'Pesach T'Chasat Yeshua Israel DST BEGINS 1 L'Omer					



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Yeshua's Beit Tikvah, Northwest Florida Reception Center – Main Unit, Chipley, FL
 Newly created in 2018, we have now about 20 members. When permitted, we get together weekly for Erev Shabbat services and the designated festivals. We also have classes for Torah studies. We are in need of supplies like matzah, juice, and candles, as well as tallitot and prayer books, etc. We also need the prayers and support of all who would give it.

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.

Sunset times for Shabbatoh and Moedym are provided in our custom calendars only. Local sunset times for your area will vary depending upon where you live. We recommend using our custom calendar or the United States Naval Observatory website to obtain your local sunset times. All Shabbatoh, Moedym and Rosh Chodesym begin at sunset on the evening prior to the day listed. These are highlighted with color bars to make them easier for you to see.

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 54 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," 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 chodesym 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

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

Miqqaitz "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'tzavveh "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

Shoph Tym "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

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 good 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'reishyth 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'varyim.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.

Night prayer

Blessed art Thou YHWH our Elohim, who makes the bands of sleep to fall upon my eyes and slumber upon my eyelids. May it be Thy will, YHWH our Elohim, Elohim of our fathers, suffer us to lie down in shalom and raise us up again in shalom. Let not our thoughts trouble us or evil dreams or evil fancies, but let our rest be perfect before Thee. Lighten our eyes lest we sleep the sleep of death, for it is Thou who brings light to the apple of the eyes. Blessed art Thou YHWH our Elohim, who brings light in the whole world in thy esteem.

El Melek Na'aman!

Shma Yisrael, YHWH Eloheynu, YHWH Echad!

Into Thy hand I commit my spirit. Thou hast redeemed me, YHWH, El of Truth.

Baruk Haba B'shem YHWH!

Morning prayer

Blessed art Thou YHWH our Elohim, Who makes the bands of sleep to fall from my eyes and slumber from my eyelids. Thank you for restoring my spirit. Thy mercies are new every morning. Thy lovingkindness never fails. Great is Thy faithfulness.

El Melek Na'aman

Shma Yisrael, YHWH Eloheynu, YHWH Echad!

And thou shalt love YHWH your Elohim with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house, and upon thy gates.

THE TWO GREATEST COMMANDS

“Hear, O Yisrael: YHWH our Elohim, YHWH is One!
And you shall love YHWH your Elohim with all your
heart, and with all your being, and with all your might”

“And you shall love your neighbor as yourself.
I am YHWH