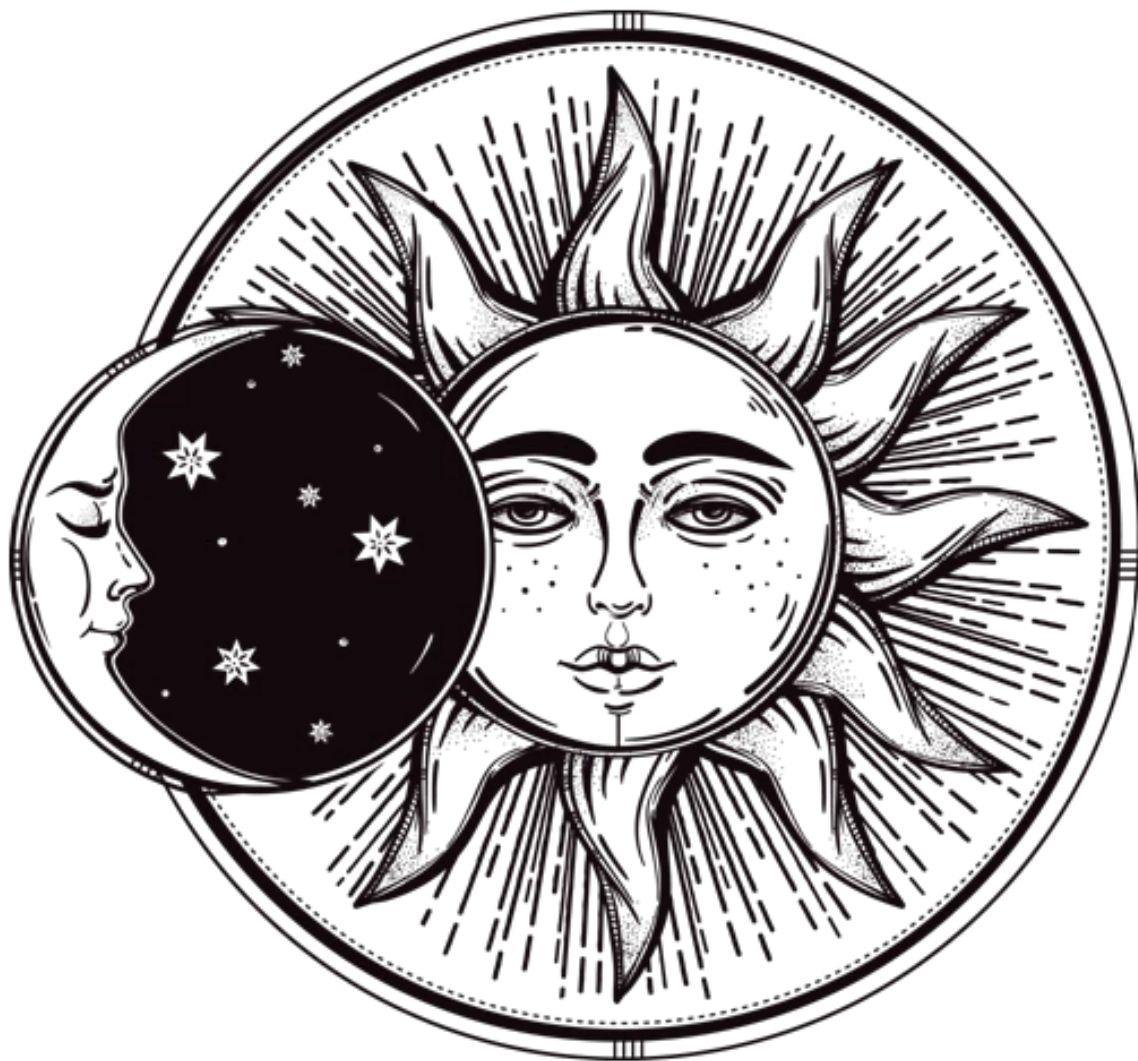


HOLIDAY CALENDAR

2020



ZARHEMLA



FOUNDATION

IN THE BEGINNING

God said,

“Let there be lights in the firmament of the heaven
to divide the day from the night;
and let them **be for signs,**
and **for seasons,**
and **for days,**
and **years:**

**And let them be for lights in
the firmament of the heaven to
give light upon the earth:”**

And it was so.

And God made two great lights; **the
greater light to rule the day,**
and **the lesser light to rule the
night:** he made **the stars also.**

And God set them in the firmament of
the heaven to give light upon the earth, And to rule over the
day and over the night, and to divide the light from the
darkness: and God saw that **IT WAS GOOD.** And the
evening and the morning were the fourth day.



☆ **The Book of Genesis 1:14-19**

Introduction

There has been a small but steadily growing interest in the Hebraic roots of our faith. The Restoration began with an effort to return to the faith of the Former Day Saints, in the days of the New Testament. However, those satisfied with this level of restoration will miss the more complete and full Restoration promised – The Restoration of All Things. It is not merely the former days that we are seeking, but the ancient days, and the ancient ways. We want the paths, which the Lord, even in the days of the prophet Jeremiah, called, “old”.

“Thus says Yehovah: ‘Stand at the crossroads and search, And ask for the old paths, where the good way is, And walk in [the paths your ancestors took]; Then you will find rest for your souls.’” – Jeremiah 6:16

God’s calendar is a part of those old ways. God still uses his calendar. His timepieces are still in the heavens, and still keeping time. Come, take a look.

“He comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through

all things, and is round about all things; and all things are by him, and of him, even God, forever and ever.

And again, verily I say unto you, he hath given a law unto all things, by which they move in their times and their seasons; And their courses are fixed, even the courses of the heavens and the earth, which comprehend the earth and all the planets. And they give light to each other in their times and in their seasons, in their minutes, in their hours, in their days, in their weeks, in their months, in their years...

The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also give their light, as they roll upon their wings in their glory, in the midst of the power of God.

Unto what shall I liken these kingdoms, that ye may understand? Behold, all these are kingdoms, and any man who hath seen any or the least of these hath seen God moving in his majesty and power." – D&C 88:41-47

As in previous years, this calendar will show not only God's appointed times and Feast Days, but also, for the sake of planning and scheduling, will include some other commonly celebrated religious, national, and state holidays including:

New Year's Day	Independence Day
Epiphany	Pioneer Day
Human Rights Day	Labor Day
Washington's Birthday	Constitution Day
St. Patrick's Day	Columbus Day
Easter	Reformation Day
Mother's Day	Veteran's Day
Memorial Day	Thanksgiving Day
Flag Day	Christmas Day
Father's Day	

As always, the dates given here are the expected dates, based on astronomical calculations. Actual observation (i.e., of the new moon) takes precedence, however, and may change the dates given by a day.

Additionally, and new to this year's calendar, there are some dates significant to the Restoration that will also be included. However, they are entered in the calendar on their Hebraic dates rather than their Gregorian Date (altho the Gregorian date is also shown for reference). These dates include: The day of the First Vision (this year will be the 200th anniversary of this event), the day Joseph received the Golden Plates, the day the Aaronic and Melchizedek Priesthoods were restored, and the date the Latter Day Church was organized.

Why Didn't Passover Align With Easter Last Year?

Let me first express my gratitude and satisfaction at the fact that there are even people who are interested in this subject, and who sincerely desire to know and do what God asks of them! It is beautiful that I have been able to have so many conversations about this recently. Let me also say that there is no shortage of good ideas about how the calendar should run (even if many of them are mutually exclusive).

Along the journey to my present position and understanding, I will freely admit that I have changed my views, more than once, as new evidence has been presented for me to evaluate. Perhaps you find yourself in a similar situation. Hopefully, we can all be humble and patient with each other, realizing that our own positions on things may shift and refine over time, and thus avoid foolishly condemning others whose understanding may be different than our own.

Having said that, several people have asked me genuine questions about why the Zarahemla Foundation date for Passover in 2019 was so early (and as a consequence, all the other Feast Days were early as well – at least in comparison

to the rabbinical dates). This is an excellent question to ask, but a better question might be, “Why was Easter so late?”

In the year 325, the First Council of Nicaea decided that, altho the Passion of Christ was connected to the Jewish Passover, the calculation of the date of Easter would no longer depend on Jewish informants for the appropriate dates. Altho it wasn't formally codified at this time, the universal Catholic way to calculate the date for Easter (and all Protestant sects follow suit) eventually came to follow this rule: “Easter falls on the first Sunday, after the first full moon, after the Vernal Equinox.”

This is a very good rule to follow, but it suffers from a distinct weakness in my view, which was the stumbling block for 2019. The flaw is, that from an ecclesiastical perspective, the first day of spring always falls on March 21st (altho there is disagreement among Catholics as to when March 21st is, as the Roman Catholics use the Gregorian Calendar while the Orthodox Catholics use the Julian Calendar). This date was chosen by Papal decree rather than by any observations of what is going on in the heavens on any given year. In reality, the Vernal Equinox can fall on a range of dates from the 19th to the 22nd of March. In our

lifetimes, Spring will always arrive on the 19th or 20th. Spring won't arrive on March 21st again until the year 2103.

It is said that March 21st was selected as the ecclesiastical vernal equinox because the Church of Alexandria, whose staff were reputed to have astronomical expertise, reported that March 21st was the date of the equinox in 325 AD (the year of the First Nicene Council).

In addition to this ecclesiastical definition of the Vernal Equinox, the Catholic Church also uses the same 19-year cycle (the Metonic Cycle) that the rabbis use in calculating their years (and in deciding which years to intercalate a 13th month).

Having said all of that, the Vernal Equinox in 2019 occurred on March 20th at 3:58 p.m. (all times are given in the Mountain Time Zone). The moon became full a little later that same day (3 hours and 44 minutes later) at precisely 7:42 p.m., and rose in the sky at 8:40 p.m. If the definition of Easter was based on observation, rather than Papal decree, then the following Sunday (the 24th of March) would have been the appropriate date for Easter Sunday in 2019; as it would have been the first Sunday, after the first full moon, after the Vernal Equinox. This (the 24th of March) was the day of Firstfruits on the Zarahemla Foundation calendar.

However, since the moon was already full and appeared on the evening of 20th, and the ecclesiastically defined equinox was not until 12:00 a.m. on the 21st, then Easter was delayed for another month until the Sunday after the next full moon (which was on the 19th of April). Thus, placing Easter on Sunday the 21st (this was also the rabbinical date for Firstfruits).

And that is why Easter was so late in 2019. A similar hiccup will occur in 2038. It will occur, that is, assuming that the Catholic Church doesn't decide to fix the date of Easter and disconnect it entirely from the cycles of the moon, as the current Pope and Archbishop of Canterbury are looking to do.

Joshua Erickson
October 7, 2019

When Does the Calendar Begin?

By this of course I mean the Biblical Calendar. This article is connected to the article above, but will go into a bit more detail about the pros and cons of the different calendrical options. This article could go on for more pages and ink than anyone would care to read. Thus I will keep it brief, while still covering the essential points.

As I see it, there are there are three main versions of the calendar that are used by people who want to keep the “Biblical Calendar”, and all the commandments associated with its dates. They are:

- ✧ The Rabbinical Calendar (or the calendar of Hillel II), which originated in 359–360 A.D. as the last act of the last Jewish Sanhedrin. This calendar is used by the vast majority of modern Jewry.
- ✧ The Aviv Barley/New Moon calendar which is used by the Karite Jews.
- ✧ The Vernal Equinox/New Moon calendar.

When we first began keeping the Biblical feast days we simply consulted the Rabbinical Calendar. It is by far the easiest of the options to do, so it certainly has that going for it! And I’m all for that. The rabbinical dates are the ones that

will pop up first when you do a Google search like, "Passover 2015". When a person first begins to return to the Torah, and a Hebraic understanding of the scriptures, the sheer volume of information to wade thru can seem daunting at first. The ease of the Rabbinical Calendar can certainly help this transition. But the Rabbinical Calendar has some problems in my view (and even in the view of the rabbis too).

Both ancient and modern rabbis declare that the ancient calendar was based on observation of the heavens. Witnesses who made these observations would then testify before the Sanhedrin (Council of 70) who would then make official rulings about the beginning of years, the beginning of months, the intercalation of months, and the dates of the various feasts. They would also send out messengers to distant communities of Israelites so that everyone could keep the feasts on the same month and day (this would be particularly important for the three pilgrimage feasts).

However, the Jews were eventually, and forcibly, dispersed from their ancestral homeland by the Romans, which prevented the Sanhedrin from meeting, receiving witnesses, or sending out messengers. In this sad state of affairs, Hillel the 2nd, who was Nasi (or President) of the

Sanhedrin, proposed that the basis of the calendar be switched from observation to a purely mechanical 19-year revolving cycle (the Metonic Cycle). This was the beginning of a transition from a purely empirical to a purely computed calendar.

While this was a blessing of both convenience and safety to the Diaspora, it introduced errors, which the rabbis say will have to be corrected by Messiah when he comes. My main issue with this calendar is that it only approximates the Heavenly Calendar, but doesn't actually observe the sky.

- The cycle of regular and intercalated years is determined by the 19-year Metonic Cycle.
- The days of the months are mostly of fixed length, rather than allowing the moon to govern the length of the months.
- There are many rules that “fiddle” with the days of the week that a month may start on, so as to avoid the possibility of certain feasts falling on certain days of the week. For instance: Purim cannot fall on a Sabbath nor a Monday, lest Yom Kippur fall on a Friday or a Sunday. To further prevent Yom Kippur from falling on a Friday or Sunday, Rosh Hashanah cannot fall on Wednesday or Friday. Likewise, to prevent Hoshana Rabbah (the 8th Day of Assembly) from falling on a Sabbath, Rosh Hashanah cannot fall on a Sunday. This leaves only four

days on which Rosh Hashanah is allowed to fall: Monday, Tuesday, Thursday, and Saturday.

After learning some more about God's Calendar I was introduced to the ideas of the Karite Jews, which I love. The entire premise of Karite Judaism is the rejection of the traditions of the Elders (the Takanot – the manmade commandments and decrees), and the acceptance of the Word of God alone for the instructions on righteous living. There are lots of beautiful things in this way of thinking, and many things that resonated with me.

I liked that the Karites observe Purim on the 12th month every year (rather than the 13th month in intercalated years as the rabbis do). I liked that they kept Firstfruits on a Sunday (no matter which day of the feast that happens to be) during the Feast of Unleavened Bread, rather than always on the 2nd day of the Feast. This allows for the proper counting of 50 days between Firstfruits and the Feast of Weeks (Penteconst). I also loved their emphasis on observing the new moon, and allowing that to guide the declaration of the beginning of months.

I still hold to all of these calendrical ideas, and have incorporated them into the Zarahemla Foundation Calendar.

However, I have come to disagree with the central doctrine of the Karite Calendar which is that the observation of the ripeness of the barley in Jerusalem is the deciding factor that determines the beginnings of years.

I know that there are verses in the Bible that discuss the barley harvest, but none of them, in my view, actually commands that the observation of the barley be made in order to determine years. There is no explicit connection. This requirement is, whether Karites will admit to it or not, based upon their tradition and extrapolation of the scripture verses. There is much more here than I can discuss in this article, but I will briefly give some problems that I see with this approach to the calendar.

The main issue I have once again, is that it relies on something other than the Heavens.

- God said, “Let there be lights in the firmament of the heaven...and let them be for...years:” (Genesis 1:14-18). God said the lights in the heavens would determine the years. I know some people will say that the sun makes the barley grow, so there you go. But this just seems like too much of a stretch for me, and out of context for what the rest of the passage is saying. The rest of the text talks about times and seasons which are all manifest by direct observations.

- There are many counterexamples which show that the observation of the ripeness of the barley is absolutely not required. When God begins to reveal his calendar, he tells Moses, “This month shall be unto you the beginning of months: it shall be the first month of the year to you.” (Exodus 12:2). They were in Egypt – not Jerusalem. There was no Jerusalem barley anywhere to look at, and yet God says, “*this month*”. In other words, Moses already knew which month was the beginning of the year, and it was completely independent of Jerusalem barley.
- The barley in Jerusalem was absolutely not required to count the 40 years in the wilderness. How did they know when the years were then? They even celebrated Passover in the wilderness (Numbers 9:5).
- Ripe barley is the result of spring, not the cause of spring.
- You have to rely on the modern internet and telecommunications in order to make this calendar system work. How would a person in America know when to start the year, and celebrate the feasts, if they lived at a time, or in a place, where they couldn’t google whether the barley was ripe in Jerusalem, or get on the phone and make some calls across the ocean? I don’t believe God requires the internet, modern communication networks, or modern rapid transportation to be an indispensable part of his time-

keeping system, and yet this is what is required by those who would advocate for this system.

I think that a person could perhaps make the barley idea work if they did physically live in or near Jerusalem. Furthermore, people like Nehemia Gordon and Michael Rood make very convincing cases for this system, and there are ancient sources outside of the Bible that discuss this practice, but Michael Rood et. al. only have the Bible to worry about. I am a Mormon, and I have additional pieces of data that I need to be able to fit into a unified, self-consistent system.

I know that the people described in the Book of Mormon were Israelites. I know that they had the Torah – God commanded them to go back in order to get it (the Plates of Brass). And I know that they kept the Torah – which would naturally include the calendar with its commanded feast days. How did they accomplish that, if they couldn't make a phone call over to Jerusalem to find out whether or not the barley was at a certain stage of ripeness? Of course they couldn't.

Even if they could look in to the Liahona, or a seer stone, or something like that to determine the ripeness of the barley in Jerusalem, they still wouldn't have barley of their own,

that was ripe at the same time as the barley in Jerusalem, because the climate is not the same in America. (This is a point towards the argument that Firstfruits need not be explicitly connected to Passover. It is only connected by tradition; albeit a very ancient tradition, but a tradition nevertheless. More on this will have to wait for a future article.)

From where I stand right now, it seems that any Mormon person, who believes in the Book of Mormon and what it says about the keeping of the Torah by those people, will have to reject the idea of barley in Jerusalem (or even in America for that matter) determining the years of the Biblical Calendar.

After learning more about the possible calendar ideas, I eventually came upon the third option, which is to look at the Heavens exclusively to determine the calendar including the years, days, months, and intercalations.

The very simple idea is to choose the new moon *closest* to the Vernal Equinox (it could fall before or after). This new moon is the beginning of the first month of the year. When you do this, the Passover will be eaten in the spring (the 15th day of the month), and the rest of the calendar will be on track.

- It is consistent with the timepieces named in God's Calendar in Genesis chapter 1.
- This is a system that could be used by any people, anywhere in the world – notably the Lehites in Book of Mormon times.
- It is consistent with the calendar kept by many American Indian tribes. In 1775, James Adair published a well-known book, *The History of the American Indians*. He had lived among, and studied, the Catawba, Cherokee, Muscogee, Choctaw, and Chickasaw Nations. On page 76 he notes:

“They begin the year at the first appearance of the new moon of the vernal equinox, according to the ecclesiastical year of Moses: and those synodical months, each consist of twenty-nine days, twelve hours, and forty odd minutes; which make the moons, alternately, to consist of twenty-nine and of thirty days. They pay great regard to the first appearance of every new moon, and, on the occasion, always repeat some joyful sounds, and stretch out their hands towards her.”

- It does not rely upon modern transportation or communication systems.
- It does not rely upon Papal or Rabbinical decrees, and it does not rely upon complex calculations (altho

calculations are useful to make predictions about expected observations).

- This idea is corroborated by sources external to the scriptures dating back to at least the 1st century.

The idea of tying the years to the seasons, which are demarcated by the two equinoxes and two solstices is not a new idea. It is an ancient idea and an ancient practice. There are hints at it in scripture, and in ancient history as well. Here is one example from Philo (Philo was a Jewish writer born in 20 BC in Alexandria. He lived till 50 AD and wrote extensively on the Torah and other religious and philosophical subjects.):

"At the first season which name he gives to the springtime and its equinox, he ordained that what is called the feast of unleavened bread should be kept for seven days, all of which he declared should be honored equally in the ritual assigned to them. For he ordered ten sacrifices to be offered each day as at the new moons, whole-burnt offerings amounting to seventy in all apart from the sin offerings. He considered, that is, that the seven days of the feast bore the same relation to the equinox which falls in the seventh month as the new moon does to the month."
(Philo, Special Laws I (181-182) [Colson's Translation])

Other first century sources, such as Josephus and Eusebius, likewise provide witnesses to the fact that the ancient Israelites connected years and feast times to the seasons, and in particular that they connected the beginning of the year to the Vernal Equinox.





So there you have a relatively short explanation of why I prefer the Vernal Equinox/New Moon Calendar, and perhaps why other Mormons should also consider its merits. There is an awful lot to swallow going the other way.




Joshua Erickson
October 8, 2019

For convenience, here is a table with the names and numbers of the Hebrew months. In this calendar, the pre-Babylonian names are used whenever possible.

Names of Hebrew Months		
Number	Pre Babylonian	Post Babylonian
1 st	Aviv/Abib (Exo 13:4)	Nisan (Neh 2:1)
2 nd	Ziv/Zif (1 King 6:1)	Iyar
3 rd		Sivan
4 th		Tammuz (Ezek 8:14)
5 th		Av/Ab
6 th		Elul (Neh 6:15)
7 th	Ethanim (1 King 8:2)	Tishrei
8 th	Bul (1 King 6:38)	Marchesvan/Cheshvan
9 th		Kislev (2 Macc 1:9)
10 th		Tevet/Tebeth (Esth 2:16)
11 th		Shevat/Sebat (Zech 1:7)
12 th		Adar (Esth 9:1)
13 th		Adar II






November 2019



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 (3 Kislev)  6:23 p.m.	2 (4 Kislev) Daylight Savings: Set clocks back 1 hour at bedtime.
3 (5 Kislev)	4 (6 Kislev)	5 (7 Kislev)	6 (8 Kislev)	7 (9 Kislev)	8 (10 Kislev)  5:16 p.m.	9 (11 Kislev)
10 (12 Kislev)	11 (13 Kislev) Veteran's Day	12 (14 Kislev) 	13 (15 Kislev)	14 (16 Kislev)	15 (17 Kislev)  5:09 p.m.	16 (18 Kislev)

17 (19 Kislev)	18 (20 Kislev)	19 (22 Kislev)	20 (23 Kislev)	21 (24 Kislev) The Feast of Dedication begins at sundown	22 (25 Kislev) 1 Chanukah  5:05 p.m.	23 (16 Kislev) 2 Chanukah
24 (17 Kislev) 3 Chanukah	25 (18 Kislev) 4 Chanukah	26 (19 Kislev) 5 Chanukah	27 (20 Kislev) 6 Chanukah New Moon [†] 	28 (1 Tevet) 7 Chanukah Thanksgiving Day	29 (2 Tevet) 8 Chanukah  5:01 p.m.	30 (3 Tevet)

[†]Tevet begins on the evening of the 27th. The new moon may be seen between 5:02 p.m. (sunset) and 6:12 p.m. (moonset).

December 2019





Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 (4 Tevet)	2 (5 Tevet)	3 (6 Tevet)	4 (7 Tevet)	5 (8 Tevet)	6 (9 Tevet)  5:00 p.m.	7 (10 Tevet)
8 (11 Tevet)	9 (12 Tevet)	10 (13 Tevet)	11 (14 Tevet) 	12 (15 Tevet)	13 (16 Tevet)  5:01 p.m.	14 (17 Tevet)
15 (18 Tevet)	16 (19 Tevet)	17 (20 Tevet)	18 (21 Tevet)	19 (22 Tevet)	20 (23 Tevet)  5:03 p.m.	21 (24 Tevet) Solstice* 




22 (25 Tevet)	23 (26 Tevet)	24 (27 Tevet)	25 (28 Tevet) Christmas Day	26 (29 Tevet)	27 (30 Tevet) New Moon [†]   5:07 p.m.	28 (1 Shevat)
29 (2 Shevat)	30 (3 Shevat)	31 (4 Shevat)				

[†]Shevat begins on the evening of the 27th. The new moon may be seen between 5:07 p.m. (sunset) and 6:42 p.m. (moonset).

*The Winter Solstice occurs precisely at 9:19 p.m.


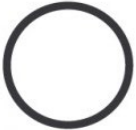

January 2020




Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1 (5 Shevat) New Year's Day	2 (6 Shevat)	3 (7 Shevat)  5:12 p.m.	4 (8 Shevat)
5 (9 Shevat)	6 (10 Shevat) Epiphany	7 (11 Shevat)	8 (12 Shevat)	9 (13 Shevat)	10 (14 Shevat)   5:19 p.m.	11 (15 Shevat)
12 (16 Shevat)	13 (17 Shevat)	14 (18 Shevat)	15 (19 Shevat)	16 (20 Shevat)	17 (21 Shevat)  5:27 p.m.	18 (22 Shevat)

19 (23 Shevat)	20 (24 Shevat) Human Rights Day	21 (25 Shevat)	22 (26 Shevat)	23 (27 Shevat)	24 (28 Shevat)  5:35 p.m.	25 (29 Shevat) New Moon [†] 
26 (1 Adar I)	27 (2 Adar I)	28 (3 Adar I)	29 (4 Adar I)	30 (5 Adar I)	31 (6 Adar I)  5:43 p.m.	

[†]Adar I begins on the evening of the 25th. The new moon may be seen between 5:36 p.m. (sunset) and 6:30 p.m. (moonset).






February 2020



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 (7 Adar I)
2 (8 Adar I)	3 (9 Adar I)	4 (10 Adar I)	5 (11 Adar I)	6 (12 Adar I)	7 (13 Adar I) Yom Nicanor The Feast of Lots starts at sundown  5:52 p.m.	8 (14 Adar I) 1 Purim
9 (15 Adar I) 2 Purim 	10 (16 Adar I)	11 (17 Adar I)	12 (18 Adar I)	13 (19 Adar I)	14 (20 Adar I)  6:00 p.m.	15 (21 Adar I)

16 (22 Adar I)	17 (23 Adar I) Washington's Birthday	18 (24 Adar I)	19 (25 Adar I)	20 (26 Adar I)	21 (27 Adar I)  6:08 p.m.	22 (28 Adar I)
23 (29 Adar I)	24 (30 Adar I) New Moon [†] 	25 (1 Adar II)	26 (2 Adar II)	27 (3 Adar II)	28 (4 Adar II)  6:16 p.m.	29 (5 Adar II)

[†]Adar II begins on the evening of the 24th. The new moon may be seen between 6:12 p.m. (sunset) and 7:19 p.m. (moonset).

March 2020





Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 (6 Adar II)	2 (7 Adar II)	3 (8 Adar II)	4 (9 Adar II)	5 (10 Adar II)	6 (11 Adar II)	7 (12 Adar II)
					 6:24 p.m.	Daylight Savings: Set clocks forward 1 hour at bedtime.
8 (13 Adar II)	9 (14 Adar II)	10 (15 Adar II)	11 (16 Adar II)	12 (17 Adar II)	13 (18 Adar II)	14 (19 Adar II)
					 7:32 p.m.	
15 (20 Adar II)	16 (21 Adar II)	17 (22 Adar II)	18 (23 Adar II)	19 (24 Adar II)	20 (25 Adar II)	21 (26 Adar II)
		St. Patrick's Day		Equinox* 	 7:39 p.m.	

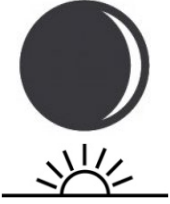
22 (27 Adar II)	23 (28 Adar II)	24 (29 Adar II)	25 (30 Adar II) New Moon [†] 	26 (1 Aviv)	27 (2 Aviv)  7:46 p.m.	28 (3 Aviv)
29 (4 Aviv)	30 (5 Aviv)	31 (6 Aviv)				

[†]Aviv begins on the evening of the 25th. The new moon may be seen between 7:44 p.m. (sunset) and 9:06 p.m. (moonset).

*The Spring Equinox occurs precisely at 9:49 p.m.





April 2020




Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1 (7 Aviv)	2 (8 Aviv)	3 (9 Aviv)  7:53 p.m.	
5 (11 Aviv)	6 (12 Aviv) First Vision (Mar 26, 1820)	7 (13 Aviv) Church Organized (Apr 6, 1830) Passover begins in the afternoon on the 14 th of Aviv.	8 (14 Aviv) Pesach Unleavened Bread begins at sundown. 	9 (15 Aviv) 1 Matzah	10 (16 Aviv) 2 Matzah  8:00 p.m.	11 (17 Aviv) 3 Matzah The Day of Firstfruits begins at sundown
12 (18 Aviv) 4 Matzah Bikkurim Easter	13 (19 Aviv) 5 Matzah	14 (20 Aviv) 6 Matzah	15 (21 Aviv) 7 Matzah	16 (22 Aviv)	17 (23 Aviv)  8:08 p.m.	18 (24 Aviv)
1 Omer	2 Omer	3 Omer	4 Omer	5 Omer	6 Omer	7 Omer

19 (25 Aviv) 8 Omer 1 Week	20 (26 Aviv) 9 Omer	21 (27 Aviv) 10 Omer	22 (28 Aviv) 11 Omer	23 (29 Aviv) 12 Omer	24 (30 Aviv) New Moon [†]  8:15 p.m. 13 Omer	25 (1 Ziv) 14 Omer
26 (2 Ziv) 15 Omer 2 Week	27 (3 Ziv) 16 Omer	28 (4 Ziv) 17 Omer	29 (5 Ziv) 18 Omer	30 (6 Ziv) 19 Omer		

[†]Ziv begins on the evening of the 24th. The new moon may be seen between 8:15 p.m. (sunset) and 9:58 p.m. (moonset).

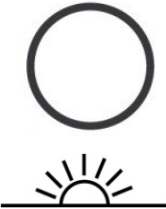



May 2020



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 (7 Ziv)  8:22 p.m. 20 Omer	2 (8 Ziv) 21 Omer
3 (9 Ziv) 22 Omer 3 Week	4 (10 Ziv) 23 Omer	5 (11 Ziv) 24 Omer	6 (12 Ziv) 25 Omer	7 (13 Ziv)  26 Omer	8 (14 Ziv)  8:29 p.m. 27 Omer	9 (15 Ziv) 28 Omer
10 (16 Ziv) Mother's Day 29 Omer 4 Week	11 (17 Ziv) 30 Omer	12 (18 Ziv) 31 Omer	13 (19 Ziv) 32 Omer	14 (20 Ziv) 33 Omer	15 (21 Ziv)  8:36 p.m. 34 Omer	16 (22 Ziv) 35 Omer

17 (23 Ziv) 36 Omer 5 Week	18 (24 Ziv) 37 Omer	19 (25 Ziv) 38 Omer	20 (26 Ziv) 39 Omer	21 (27 Ziv) 40 Omer	22 (28 Ziv)  8:42 p.m. 41 Omer	23 (29 Ziv) New Moon [†]  42 Omer
24 (1 Sivan) 43 Omer 6 Week	25 (2 Sivan) Memorial Day 44 Omer	26 (3 Sivan) 45 Omer	27 (4 Sivan) 46 Omer	28 (5 Sivan) 47 Omer	29 (6 Sivan)  8:48 p.m. 48 Omer	30 (7 Sivan) The Feast of Weeks begins at sundown. 49 Omer
31 (8 Sivan) Shavuot 50 Omer 7 Week						

[†]Sivan begins on the evening of the 23rd. The new moon may be seen between 8:43 p.m. (sunset) and 9:54 p.m. (moonset).

June 2020





Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 (9 Sivan)	2 (10 Sivan)	3 (11 Sivan) Aaronic Priesthood Restored (May 15, 1829)	4 (12 Sivan)	5 (13 Sivan)  8:53 p.m.	6 (14 Sivan)
7 (15 Sivan)	8 (16 Sivan)	9 (17 Sivan)	10 (18 Sivan)	11 (19 Sivan)	12 (20 Sivan)  8:56 p.m.	13 (21 Sivan)
14 (22 Sivan) Flag Day	15 (23 Sivan)	16 (24 Sivan)	17 (25 Sivan)	18 (26 Sivan)	19 (27 Sivan) Melchizedek Priesthood Restored (May 31, 1829)  8:59 p.m.	20 (28 Sivan) Solstice* 




21 (29 Sivan) Father's Day	22 (30 Sivan) New Moon [†] 	23 (1 Tammuz)	24 (2 Tammuz)	25 (3 Tammuz)	26 (4 Tammuz)  9:00 p.m.	27 (5 Tammuz)
28 (6 Tammuz)	29 (7 Tammuz)	30 (8 Tammuz)				

[†]Tammuz begins on the evening of the 22nd. The new moon may be seen between 8:59 p.m. (sunset) and 10:36 p.m. (moonset).

*The Summer Solstice occurs precisely at 3:43 p.m.




July 2020




Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1 (9 Tammuz)	2 (10 Tammuz)	3 (11 Tammuz)  8:59 p.m.	4 (12 Tammuz) Independence Day 
5 (13 Tammuz)	6 (14 Tammuz)	7 (15 Tammuz)	8 (16 Tammuz)	9 (17 Tammuz)	10 (18 Tammuz)  8:57 p.m.	11 (19 Tammuz)
12 (20 Tammuz)	13 (21 Tammuz)	14 (22 Tammuz)	15 (23 Tammuz)	16 (24 Tammuz)	17 (25 Tammuz)  8:53 p.m.	18 (26 Tammuz)

19 (27 Tammuz)	20 (28 Tammuz)	21 (29 Tammuz) New Moon [†] 	22 (1 Av)	23 (2 Av)	24 (3 Av) Pioneer Day  8:48 p.m.	25 (4 Av)
26 (5 Av)	27 (6 Av)	28 (7 Av)	29 (8 Av)	30 (9 Av) Tisha B'Av	31 (10 Av)  8:41 p.m.	

[†]Av begins on the evening of the 21st. The new moon may be seen between 8:50 p.m. (sunset) and 10:00 p.m. (moonset).





August 2020



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					.	1 (11 Av)
2 (12 Av)	3 (13 Av) 	4 (14 Av)	5 (15 Av)	6 (16 Av)	 8:33 p.m.	8 (18 Av)
9 (19 Av)	10 (20 Av)	11 (21 Av)	12 (22 Av)	13 (23 Av)	 8:24 p.m.	15 (25 Av)

16 (26 Av)	17 (27 Av)	18 (28 Av)	19 (29 Av)	20 (30 Av) New Moon [†] 	21 (1 Elul)  8:14 p.m.	22 (2 Elul)
23 (3 Elul)	24 (4 Elul)	25 (5 Elul)	26 (6 Elul)	27 (7 Elul)	28 (8 Elul)  8:03 p.m.	29 (9 Elul)
30 (10 Elul)	31 (11 Elul)					

[†]Elul begins on the evening of the 20th. The new moon may be seen between 8:15 p.m. (sunset) and 9:41 p.m. (moonset).

September 2020






Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1 (12 Elul) 	2 (13 Elul)	3 (14 Elul)	4 (15 Elul)  7:52 p.m.	5 (16 Elul)
6 (17 Elul)	7 (18 Elul) Labor Day	8 (19 Elul)	9 (20 Elul)	10 (21 Elul)	11 (22 Elul)  7:41 p.m.	12 (23 Elul)
13 (24 Elul)	14 (25 Elul)	15 (26 Elul)	16 (27 Elul)	17 (28 Elul) Constitution Day	18 (29 Elul) The Feast of Trumpets begins at sundown [†] 	19 (1 Ethanim) Yom Teruah Golden Plates Received (Sep 22, 1827)




20 (2 Ethanim)	21 (3 Ethanim)	22 (4 Ethanim) Equinox* 	23 (5 Ethanim)	24 (6 Ethanim)	25 (7 Ethanim)  7:17 p.m.	26 (8 Ethanim)
27 (9 Ethanim) The Day of Atonement begins at sundown	28 (10 Ethanim) Yom Kippur	29 (11 Ethanim)	30 (12 Ethanim)			

†Ethanim begins on the evening of the 18th. The new moon may be seen between 7:29 p.m. (sunset) and 8:40 p.m. (moonset).

*The Autumnal Equinox occurs precisely at 7:30 a.m.

October 2020





Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1 (13 Ethanim) 	2 (14 Ethanim) The Feast of Tabernacles starts at sundown.  7:06 p.m.	3 (15 Ethanim) 1 Sukkot
4 (16 Ethanim) 2 Sukkot	5 (17 Ethanim) 3 Sukkot	6 (18 Ethanim) 4 Sukkot	7 (19 Ethanim) 5 Sukkot	8 (20 Ethanim) 6 Sukkot	9 (21 Ethanim) 7 Sukkot The 8 th Day of Assembly begins at sundown.  6:55 p.m.	10 (22 Ethanim) Shemini Atzeret
11 (23 Ethanim)	12 (24 Ethanim) Columbus Day	13 (25 Ethanim)	14 (26 Ethanim)	15 (27 Ethanim)	16 (28 Ethanim)  6:44 p.m.	17 (29 Ethanim) New Moon [†] 



12 (1 Bul)	19 (2 Bul)	20 (3 Bul)	21 (4 Bul)	22 (5 Bul)	23 (6 Bul)	24 (7 Bul)
					 6:34 p.m.	
25 (8 Bul)	26 (9 Bul)	27 (10 Bul)	28 (11 Bul)	29 (12 Bul)	30 (13 Bul)	31 (14 Bul)
					 6:25 p.m.	Reformation Day* 

†Bul begins on the evening of the 17th. The new moon may be seen between 6:42 p.m. (sunset) and 7:39 p.m. (moonset).

* Daylight Savings: Set clocks back 1 hour at bedtime.





November 2020




Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 (15 Bul)	2 (16 Bul)	3 (17 Bul)	4 (18 Bul)	5 (19 Bul)	6 (20 Bul)  5:17 p.m.	7 (21 Bul)
8 (22 Bul)	9 (23 Bul)	10 (24 Bul)	11 (25 Bul) Veteran's Day	12 (26 Bul)	13 (27 Bul)  5:10 p.m.	14 (28 Bul)
15 (29 Bul)	16 (30 Bul) New Moon [†] 	17 (1 Kislev)	18 (2 Kislev)	19 (3 Kislev)	20 (4 Kislev)  5:05 p.m.	21 (5 Kislev)

22 (6 Kislev)	23 (7 Kislev) Human Rights Day	24 (8 Kislev)	25 (9 Kislev)	26 (10 Kislev) Thanksgiving Day	27 (11 Kislev)  5:02 p.m.	28 (12 Kislev)
29 (13 Kislev)	30 (14 Kislev) 					

†Kislev begins on the evening of the 16^h. The new moon may be seen between 5:08 p.m. (sunset) and 6:34 p.m. (moonset).

December 2020





Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1 (15 Kislev)	2 (16 Kislev)	3 (17 Kislev)	4 (18 Kislev)	5 (19 Kislev)
					 5:00 p.m.	
6 (20 Kislev)	7 (21 Kislev)	48 (22 Kislev)	9 (23 Kislev)	10 (24 Kislev)	11 (25 Kislev)	12 (26 Kislev)
				The Feast of Dedication starts at sundown	1 Chanukah  5:00 p.m.	2 Chanukah
13 (27 Kislev)	14 (28 Kislev)	15 (29 Kislev)	16 (1 Tevet)	17 (2 Tevet)	18 (3 Tevet)	19 (4 Tevet)
3 Chanukah	4 Chanukah	5 Chanukah New Moon [†] 	6 Chanukah	7 Chanukah	8 Chanukah	
					 5:02 p.m.	




20 (5 Tevet)	21 (6 Tevet) Solstice* 	22 (7 Tevet)	23 (8 Tevet)	24 (9 Tevet)	25 (10 Tevet) Christmas Day  5:06 p.m.	26 (11 Tevet)
27 (12 Tevet)	28 (13 Tevet)	29 (14 Tevet)	30 (15 Tevet) 	31 (16 Tevet)		

†Tevet begins on the evening of the 15th. The new moon may be seen between 5:01 p.m. (sunset) and 6:09 p.m. (moonset).

*The Winter Solstice occurs precisely at 3:02 a.m.





January 2021



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 (17 Tevet) New Year's Day  5:11 p.m.	2 (18 Tevet) Daylight Savings: Set clocks forward 1 hour at bedtime.
3 (19 Tevet)	4 (20 Tevet)	5 (21 Tevet)	6 (22 Tevet) Epiphany	7 (23 Tevet)	8 (24 Tevet)  5:18 p.m.	9 (25 Tevet)
10 (26 Tevet)	11 (27 Tevet)	12 (28 Tevet)	13 (29 Tevet) New Moon [†] 	14 (1 Shevat)	15 (2 Shevat)  5:25 p.m.	16 (3 Shevat)

17 (4 Shevat)	18 (5 Shevat) Human Rights Day	19 (6 Shevat)	20 (7 Shevat)	21 (8 Shevat)	22 (9 Shevat)  5:33 p.m.	23 (10 Shevat)
24 (11 Shevat)	25 (12 Shevat)	26 (13 Shevat)	27 (14 Shevat)	28 (15 Shevat) 	29 (16 Shevat)  5:42 p.m.	30 (17 Shevat)
31 (18 Shevat)						

†Shevat begins on the evening of the 13th. The new moon may be seen between 5:23 p.m. (sunset) and 6:00 p.m. (moonset).






February 2021



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 (19 Shevat)	2 (20 Shevat)	3 (21 Shevat)	4 (22 Shevat)	5 (23 Shevat)	6 (24 Shevat)
					 5:50 p.m.	
7 (25 Shevat)	8 (26 Shevat)	9 (27 Shevat)	10 (28 Shevat)	11 (29 Shevat)	12 (30 Shevat) New Moon [†]   5:59 p.m.	13 (1 Adar)
14 (2 Adar)	15 (3 Adar) Washington's Birthday	16 (4 Adar)	17 (5 Adar)	18 (6 Adar)	19 (7 Adar)	20 (8 Adar)
					 6:07 p.m.	

21 (9 Adar)	22 (10 Adar)	23 (11 Adar)	24 (12 Adar)	25 (13 Adar) Yom Nicanor The Feast of Lots starts at sundown	26 (14 Adar) 1 Purim  6:15 p.m.	27 (15 Adar) 2 Purim 
28 (16 Adar)						

†Adar begins on the evening of the 12th. The new moon may be seen between 5:59 p.m. (sunset) and 7:03 p.m. (moonset).

March 2021





Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 (17 Adar)	2 (18 Adar)	3 (19 Adar)	4 (20 Adar)	5 (21 Adar)	6 (22 Adar)
					 6:23 p.m.	
7 (23 Adar)	8 (24 Adar)	9 (25 Adar)	10 (26 Adar)	11 (27 Adar)	12 (28 Adar)	13 (29 Adar)
					 6:30 p.m.	Daylight Savings: Set clocks forward 1 hour at bedtime.
14 (30 Adar)	15 (1 Aviv)	16 (2 Aviv)	17 (3 Aviv)	18 (4 Aviv)	19 (5 Aviv)	20 (6 Aviv)
New Moon [†] 			St. Patrick's Day			Equinox* 
					 7:38 p.m.	

21 (7 Aviv)	22 (8 Aviv)	23 (9 Aviv)	24 (10 Aviv)	25 (11 Aviv)	26 (12 Aviv) First Vision (Mar 26, 1820)  7:45 p.m.	27 (13 Aviv) Church Organized (April 6, 1830) Passover begins in the afternoon on the 14 th of Aviv.
28 (14 Aviv) Pesach Unleavened Bread starts at sundown. 	29 (15 Aviv) 1 Matzah	30 (16 Aviv) 2 Matzah	31 (17 Aviv) 3 Matzah			

†Aviv begins on the evening of the 14th. The new moon may be seen between 7:32 p.m. (sunset) and 8:57 p.m. (moonset).

*The Spring Equinox occurs precisely at 3:37 a.m.

April 2021

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1 (18 Aviv) 4 Matzah	2 (19 Aviv) 5 Matzah  7:52 p.m.	3 (20 Aviv) 6 Matzah The Day of Firstfruits begins at sundown.
4 (21 Aviv) 7 Matzah Bikkurim Easter 1 Omer	5 (22 Aviv) 2 Omer	6 (23 Aviv) 3 Omer	7 (24 Aviv) 4 Omer	8 (25 Aviv) 5 Omer	9 (26 Aviv)  7:59 p.m. 6 Omer	10 (27 Aviv) 7 Omer
11 (28 Aviv) 8 Omer 1 Week	12 (29 Aviv) New Moon [†]  9 Omer	13 (1 Ziv) 10 Omer	14 (2 Ziv) 11 Omer	15 (3 Ziv) 12 Omer	16 (4 Ziv)  8:06 p.m. 13 Omer	17 (5 Ziv) 14 Omer

18 (6 Ziv)	19 (7 Ziv)	20 (8 Ziv)	21 (9 Ziv)	22 (10 Ziv)	23 (11 Ziv)	24 (12 Ziv)
15 Omer 2 Week	16 Omer	17 Omer	18 Omer	19 Omer	20 Omer	21 Omer
25 (13 Ziv)	26 (14 Ziv)	27 (15 Ziv)	28 (16 Ziv)	29 (17 Ziv)	30 (18 Ziv)	
22 Omer 3 Week	23 Omer	24 Omer	25 Omer	26 Omer	27 Omer	



†Ziv begins on the evening of the 13th. The new moon may be seen between 8:03 p.m. (sunset) and 9:47 p.m. (moonset).

Appendix

(Articles from previous years' calendars.)

Introduction to the 2018 and 2019 Calendar

A word about the dates and format used in this calendar seems to be in order. For ease of use, this calendar is formatted principally into Gregorian months and days, with the Hebrew month (named months) and day being inscribed within each day as well. However, it must be remembered that Hebrew days begin at sunset on the previous Gregorian day. Beginning the day at evening was the normal method of determining the day for most other nations as well, including most English-speaking people, until about the beginning of the nineteenth century. Thus, Christmas Eve is actually the evening of Christmas Day, rather than the evening before Christmas Day (at least, this is the original way it was reckoned), and likewise with New Year's Eve.

Technically, the rabbinical tradition (which I believe has some scriptural support) is to begin the day a little after sunset, when the first three stars appear. This is in keeping with one of the purposes the stars were created – “to divide the night from the day”. The moon and stars are to, “rule

the night". The sun is still ruling if its light is preventing us from seeing the stars.

There are a multitude of variant calendar systems that have been derived from biblical, traditional, historical, archeological, and astronomical clues. These clues have then been interpreted thru the lenses of logic, mathematics, theology, and culture. While it is clear from the testimony of the scriptures, and the simple observation of nature, that the idea of a calendar is of divine origin, and while it is clear that the celestial bodies do indeed make marvelous and beautiful time pieces, it is not clear what exact form the calendar should take. I have no doubt that when Messiah comes he will straighten out all of the errors and misunderstandings. Until then, we simply do the best we can to serve him, to serve our fellow man, to keep all of his commandments, and to allow all others to do the same.

With the caveat that understandings may change and mature, here are the principles upon which the Hebrew dates *in this particular calendar* have been calculated.

- 1) It is the sun, moon, and stars that determine the days, weeks, months, years, and appointed times of the calendar. Genesis 1:14-15
- 2) The 24-hour days are determined by the cycles of the sun. The moon and stars help to divide each 24-hour

day into nighttime and daytime portions. Genesis 1:16-18

3) The weeks are uninterrupted 7-day cycles which are entirely independent of the rest of the calendar. They are not affected at all by the moon (which would make weeks longer than 7 days), or stars. We can see this in the creation account in which the days of the creation week (which our 7-day week is modeled after) began to be counted before the heavenly clockwork was even put into place. Genesis 1-2

The Israelites were trained for 40 years in the wilderness to keep a perpetual 7-day cycle, with no manna appearing on the 7th day. In this generation-long Sabbath training, there was no connection to the cycles of the moon. Exodus 16:22-23

It is assumed that the current week, while the names of the days have changed (and the days of the month have changed – when shifting from the Julian to the Gregorian calendar for example), has continued in uninterrupted cycles since at least the time of Moses.

4) The Sabbath is the 7th day of the weekly cycle, which is Saturday. Exodus 20:8-11

5) The months are determined by the cycles of the moon. The month always begins the evening of the

new moon. There is reasonable dispute about whether the new moon is the new crescent moon, or the dark new moon. In this calendar, the new crescent moon is used. This moon becomes visible just after sunset on the first day (evening) of every month (assuming clear skies).

There are three common ways to determine the beginning of the month. The first is by pure calculation, as the rabbis do, without regard to observation. This also allows the rabbis to change the number of days months have, or delay the beginning of months for the purpose of preventing some holidays from falling on certain days of the week. The second method is by the astronomical, or dark, new moon. The last is by the observed new crescent moon. Depending on the method used, the starting dates for the months may differ by one or two days – thus causing a difference in the feast days as well. Ezra 3:5

The year is usually composed of 12 months, but an additional month is inserted 7 times every 19 years (once every 2 or 3 years).

6) The years are determined by the cycles of both the sun and stars. The stars go thru an annual cycle. Different constellations will rise at different times of

the night throughout the year. Which constellations you can see will depend on your latitude on the globe, but the stars will go thru a yearly cycle nonetheless.
Job 38:31-33

Of course the sun also goes thru annual cycles as its arc across the sky rises and falls. This causes our seasons. The 4 corners of the cycle are, beginning at the first, the spring equinox, the summer solstice, the fall equinox, and the winter solstice. The spring equinox is the starting point for determining both the beginning of the year, and, by extension, the beginning of the feast-day cycle.

The first day of every year (the first day of the first month) begins with the new moon nearest the spring equinox. When doing this, the first month may begin before or after the spring equinox, but the Feast of Unleavened Bread will always be in the spring.

When this is done, the barley will be ripe for Firstfruits. Remember, the barley in Israel didn't set the time for the celebration of Passover for the first 40 years of its existence (Passover was celebrated in the wilderness, Numbers 9:5). Furthermore, the barley was ruined the year of the Exodus (Exodus 9:31). Ripe barley is the result of spring, not the cause of spring.

- 7) The Passover (Pesach), which is the killing of the lamb, is in the afternoon of the 14th day of the first month. Leviticus 23:5
- 8) The evening of the 15th day is the beginning of the Feast of Unleavened Bread, and when the Passover is eaten. Leviticus 23:6
- 9) The Feast of Firstfruits (Bikkurim) is on the day (always on a Sunday) after the weekly Sabbath that occurs during the 7-day Feast of Unleavened Bread. This is in contrast to the rabbinical method of always assigning Firstfruits to the 16th of the first month, which is the day after the first day of the Feast of Unleavened Bread. Leviticus 23:10-11
- 10) The Feast of Weeks (Shavuot) is at the end of the 50-day Omer count which begins on the Feast of Firstfruits. The count begins on the Sabbath during the Feast of Unleavened Bread, and goes till 7 Sabbaths are complete. This means Shavuot is always on a Sunday; the Sunday following the 7th Sabbath after Firstfruits. Since the date for this feast is based upon the date for Firstfruits, there will be a discrepancy of up to a few days between this calendar and the rabbinical date. Leviticus 23:15-16

- 11) The Feast of Trumpets (Yom Teruah) is the 1st day of the 7th month. Leviticus 23:24
- 12) The Day of Atonement (Yom Kippur) is the 10th day of the 7th month. Leviticus 23:27
- 13) The Feast of Tabernacles (Sukkot) is a 7-day feast beginning on the 15th day of the 7th month. Leviticus 23:34,39
- 14) The Last Great Day or the 8th Day of Assembly (Shemini Atzeret) is the day immediately following the 7-day Feast of Tabernacles. It is often considered the 8th day of Tabernacles. Leviticus 23:36,39
- 15) The Feast of Dedication (Chanukah) begins on the 25th day of the 9th month and is celebrated for 8 days. 2 Maccabees 1:18
- 16) The Feast of Lots (Purim) is on the 14th and 15th of the 12th month. This is in contrast to the rabbinical date, which is celebrated in the *last* month of the year. This is usually the 12th month, but is the 13th month in years that have extra intercalated month. Esther 9:20-22

Joshua Erickson
October 19, 2017