

December 2008

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### CALENDAR DATA FOR THE YEARS 2016 - 2025

1) ALL THE DATA BELOW IS PRESENTED IN **LOCAL JERUSALEM TIME**, which is 2 HOURS 21 MINUTES AHEAD OF GREENWICH MEAN TIME. Time is expressed in the 24-hour format, with the a.m./p.m. equivalent in parenthesis.

[COMMENT: We are not trying to split hairs, and thus we are not concerned about "leap seconds" and "milliseconds". For our purposes times expressed to the nearest minute are accurate enough, and thus we can treat Greenwich Mean Time (GMT) and Universal Time (UT, UT1) as synonyms.]

2) While this data represents the correct local time for Jerusalem, I should mention that people living in Jerusalem today will reckon time as 2 hours ahead of Greenwich, and not as 2 hours 21 minutes. So people in Israel might state the times given below as 21 minutes earlier than what I have given here. The 21 minute adjustment is based on Jerusalem's location at 35.23 degrees east, rather than as 30 degrees east, which is the location for the calculated time zone. To keep things consistent I prefer to use the actual local Jerusalem times for ALL the data. Since the same information is also used for data applying to past centuries, when time zones had not yet been established, this approach (of always using a time of 2 hours 21 minutes ahead of Greenwich) keeps things consistent. As long as this adjustment is applied consistently to all the data for every year past and future, there should be no difficulty.

3) Days are counted from sunset to sunset. Thus, for example, "March 20, 19:13" represents "13 minutes past 7 p.m. on March 20". That is after sunset in Jerusalem, and therefore that data actually refers to "March 21".

4) New moon times before 5:00 p.m. (i.e. before "17:00") in March / April and in September / October are clearly before sunset, and are thus reckoned for the day that is stated. New moon times between 7:00 p.m. and midnight (i.e. "between 19:00 and 23:59") at that time of year are clearly after sunset, and are thus reckoned for the day following the one that is stated (e.g. "April 8, 20:42" represents 8:42 p.m., and that is already a part of April 9, etc.). For all of these times (i.e. before 5 p.m. and after 7 p.m.) we can correctly determine the first day of the month without knowing the exact sunset times in Jerusalem.

5) It is only when a new moon conjunction occurs between 5 p.m. and 7 p.m. that we need to carefully establish the correct sunset time in Jerusalem for that specific day. That will enable us to determine whether the new moon conjunction occurs in the current day (i.e. before sunset), or whether it only occurs in the following day (i.e. after sunset).

6) In the 17 years under review here we can establish the start of the first month for all these years without needing the precise sunset time, except for the year 2009. We can also establish the start of the seventh month for all 17 years without needing the precise sunset times at that time of year. That is because all 17 new moon conjunctions for the seventh month occur either before 2 p.m., or else they occur after 8 p.m.

7) **FOR THE RECORD:** For the year **2009** the first new moon conjunction in the spring occurs on March 26 at 18:27 (i.e. 6:27 p.m.). On that day sunset in Jerusalem will be at 5:55 p.m. for the 30 degrees East time zone, and with the 21 minute adjustment for the actual local Jerusalem time, this brings sunset to 6:16 p.m. So the sun will set 11 minutes before the actual lunar conjunction will take place, and therefore "March 26, 18:27" is already "March 27" in the sunset-to-sunset reckoning.

This is the only occasion where it is important to know the precise sunset time. All of the other 33 conjunctions occur considerably more than an hour before or after sunset, and are therefore easy to identify correctly.

8) So out of 34 new moon conjunctions (17 for the 1st month and 17 for the 7th month) there is only one single occasion where we need to establish the precise sunset time in Jerusalem, and that is for the first month in the year 2009. In the other 33 cases the conjunction occurs self-evidently either well before sunset or well after sunset.

9) In the present century the spring equinox will commonly fall on March 20 or on March 21. In the 17 years under review here the exact time of the equinox is never a real concern except for the three years of 2012, 2015 and 2023. For the other 14 years the new moons are far enough away from the equinox to establish quite clearly whether the new moons occur before or after the equinox, without even knowing the precise date and time for the equinox.

10) **FOR THE RECORD:** In **2012** the equinox occurs on March 20 at 7:35 a.m. The lunar conjunction that year occurs on March 22 at 4:58 p.m. So this conjunction occurs two days into spring, and therefore it determines the start of the first month.

In the year **2015** the equinox occurs on March 21 at 1:02 a.m. There is a lunar conjunction 13 hours and 5 minutes before the equinox, on March 20 at 11:57 a.m. Since that is the day BEFORE the day of the equinox, therefore for the year 2015 the following conjunction must be chosen to determine the start of the first month. That following conjunction occurs on April 18 at 9:18 p.m. (which is already April 19). 2015 represents the latest dates for the Holy Days in this 17-year period.

In **2023** the equinox occurs on March 20 at 11:34 p.m., which is really part of March 21. The lunar conjunction occurs on March 21 at 7:44 p.m., which is already a part of March 22, thus inside spring. This conjunction is about 9 hours earlier than in the year 2012, and will result in the same dates for the Passover and for Unleavened Bread as in 2012. As the actual new moon conjunctions in the autumn fall one full day apart for these two years, the autumn festivals for these years will not be on identical dates.

11) So the only "close calls" in this 17-year period will be: the spring new moon conjunction in 2009, and the precise equinox dates and times in 2012 and in 2015 and in 2023. All of the rest of the data can be confidently established without needing precise sunset times for Jerusalem and without needing precise equinox data. The precise data for the lunar conjunctions is all that is needed in those cases.

12) The system that I have applied consistently in the data below is as follows:

A) A lunar conjunction can occur at any time of the day. Sometimes the conjunction may be near the start of a new day (e.g. in the one case we saw above it was barely 11 minutes into the new day). At other times it may be near the end of a day (e.g. only an hour or two before sunset). And mostly it occurs somewhere in the middle of a day.

B) Irrespective of the time of day when the conjunction may occur, I have consistently started Day 1 of the month (for both, the 1st month, and also the 7th month) with the sunset that follows the conjunction. Sometimes this means Day 1 starts an hour or two after a conjunction, while at the other extreme in one case Day 1 only starts 23 hours and 49 minutes after a conjunction. The majority of years fall well between these two extremes.

C) A lunar conjunction can occur on any day of the year. Sometimes a conjunction may precede the equinox by only a few hours, and at other times it may follow the equinox by only a few hours. Mostly the conjunctions occur several days away from the equinox.

D) I have consistently accepted sunset as the start and end of a day. If a conjunction occurs on the day before the equinox (e.g. in 2015 a conjunction occurs about 6 hours before sunset, while the equinox occurs about 7 hours after that same sunset), then it is to be considered as the start of the last month of the old year (i.e. a 13th month). And the next conjunction must be accepted as the first new moon of the new year. Any conjunction that occurs before the equinox is still a part of winter. This approach I have applied consistently to the data below.

13) My reasons for never starting Day 1 with the sunset that precedes the conjunction, and for never starting the year with a conjunction that precedes the equinox are as follows:

A) When God gives us a marker for identifying holy time, then that holy time can never start before that marker has been met. In this regard we should not confuse "starting holy time" with "preparing for holy time", because these two are different issues. Once holy time has actually started, then that is no longer the time to "prepare for holy time".

B) There are three types of "markers" that God has established, all of them in the sky. One marker is sunset, another marker is a lunar conjunction, and the third marker is the spring equinox. Sunset (i.e. a specific sunset) is God's marker for starting the weekly Sabbath. Lunar conjunctions (specific ones) are God's markers for determining the annual Feasts and Holy Days. And the spring equinox is God's marker for determining the start of a new year.

C) In the same way as it would be totally inappropriate to "average out" sunset times, God's markers for the weekly Sabbath, so likewise is it totally inappropriate to "average out" lunar conjunctions, God's markers for determining His annual observances. And in the same way it is equally inappropriate to "average out" (or just plain ignore!) the time of the spring equinox, God's marker for determining the start of a new year. These last two points eliminate the Jewish calendar molads as possible markers for the annual observances, as well as eliminating them for determining the start of a new year. Molads are only "averaged out" values in a system which callously disregards the occurrences of the spring equinoxes.

D) The weekly Sabbath never starts before sunset. And the annual observances should never start before the conjunction. And the year should never start before the spring equinox marker has been met. Starting either category of observances before the God-ordained marker has been met would attempt to set apart some of the time that preceded that marker, time that was neither identified nor set apart for consideration by God.

E) Since these three markers (sunset, a lunar conjunction, and a spring equinox) never occur at the same time, there must be a way in which God expects us to coordinate the operation and application of these markers. And while a spring equinox and a lunar conjunction may very occasionally occur on the same day (though never in the 17 years under consideration here), two specific markers (sunset and a lunar conjunction) almost never occur simultaneously. Lunar conjunctions almost always either precede or else follow a (Jerusalem) sunset, even if only by a few minutes.

F) So what are the options in trying to coordinate the application of the precise time of a sunset with the precise time of a lunar conjunction? It is clear that with God all three time periods (a day, a month, and a year) must always start and end with a sunset. God does not start a month in the middle of a day, nor does God start a year in the middle of a day, even though lunar conjunctions and equinoxes typically occur in the middle of a day (I'm using the word "middle" in a very, very general way).

G) The only viable potential options are to start a month with the sunset before **or** with the sunset after the conjunction. And the only potential viable options for starting a year are to start it with the conjunction before **or** with the conjunction after the equinox. But a choice that is consistent has to be made.

H) In this regard the Jewish calendar can only be described as syncretic, since it does ALL of these things: sometimes it starts the month before the time of the actual conjunction, and at other times it starts the month after the actual conjunction; and sometimes it starts the year before the spring equinox, and at other times it starts the year after the spring equinox. The Jewish calendar has very meticulously avoided taking a stand regarding the markers God has established. It is as if the Jewish calendar is totally oblivious to these God-established markers in the sky.

I) To start the year before the spring equinox would be a way of preempting God. And to start a month before the lunar conjunction would also be a way of preempting God. And to preempt God would be presumptuous. How can I possibly declare a block of time holy BEFORE the God-ordained marker has been met? That would be like declaring Friday afternoon before sunset as "holy time". I cannot do that.

J) Since God does not start a month in the middle of a day, therefore in the seventh month (i.e. for the Day of Trumpets) either the time BEFORE the conjunction must also be declared as holy time (i.e. the sunset before the conjunction), or else holy time must start with the sunset that follows the conjunction. These two are the only options. And alternating between these two options is nothing more than "tohu and bohu", chaos and confusion. But declaring the time before the conjunction to be holy time is like declaring Friday afternoon before sunset to be holy time. I believe that is presumptuous towards Almighty God.

K) It is well-known that in New Testament times the Jews used a calendar that was based on the visual observations of the first new moon crescents. And during His ministry Jesus Christ observed the annual Feasts based on that calendar. But the new crescent only becomes visible some time AFTER the lunar conjunction has taken place. In other words, in the New Testament calendar based on visual observations of the new moons holy time was only declared after the God-ordained marker (the conjunction) had been met. That calendar could NEVER start Day 1 before the conjunction had taken place. So we have a New Testament precedent for starting Day 1 of every month AFTER God's marker has been met, and there is no biblical precedent anywhere for starting a month before that marker has been met.

L) While this is certainly not the reason or motivation for starting Day 1 with the sunset AFTER the conjunction, we might note that IN PRACTICAL TERMS this method that I have applied here will often result in the same dates as those that are achieved by the (theoretical) visual observations of the first new crescents in Jerusalem. And for areas west of Jerusalem (Europe and the Americas) this method will result in the days of first visibility of the new crescent even more commonly than for Jerusalem. This is not intended to be considered as proof for this method of starting the months; I mention it simply as an interesting factual observation.

For the above reasons in all of the calculations below, Day 1 of the 1st month, and also Day 1 of the 7th month, always without fail start with the sunset AFTER the lunar conjunction. Likewise in all the calculations below, the first lunar conjunction AFTER the spring equinox is used for determining the start of the first month of the year. No exceptions. I believe that it would be wrong to in any way preempt God as far as establishing holy time is concerned.

14) Before we examine the data for these 17 years, we might also compare how the average church member can perceive and understand this calendar system, compared to how he can perceive and understand the present Jewish calendar. Here is what we have.

A) **THIS CALENDAR SYSTEM** is simple enough to understand that the overwhelming number of adults and even young teenagers in the churches of God not only can follow the reasoning underlying this calendar; they could also fairly easily work it out for themselves. There are NO CALCULATIONS INVOLVED, no multiplications and no divisions and no subtractions; only some simple additions. There

are no complicated conversions involved, and no secret information that has to be taken into account. There are no sets of conditional rules that have to be memorized, and no data from any previous year ever enters the picture. No new moon conjunctions ever have to be calculated by any member of God's Church. Conjunction times can be looked up in many different places. The relevant points are:

Every DAY starts and ends at sunset. The week starts with the sunset at the end of the Sabbath. Members already know this.

No month may start in the middle of a day, even though the lunar conjunction occurs in the middle of a day. Every month must start at a sunset. Members already know this also. Therefore the only options are to start the month with the sunset before the conjunction or to start the month with the sunset after the conjunction. Members can readily understand this reasoning. The New Testament offers us a precedent for starting the month after the lunar conjunction has taken place. This is also readily understandable.

Members have always been taught that God starts the year in the spring, and spring starts with the spring equinox. But no year may start either in the middle of a day or in the middle of a month, even though the equinox frequently occurs in the middle of a day and in the middle of a month. Every year must start at a sunset, and that sunset must be the start of the first month. This is also something members already understand.

Sunset times in Jerusalem around the spring and the autumn equinoxes are always going to be between 5:00 p.m. and 7:00 p.m., as they are in most other places at those times of the year.

Accurate new moon information can be readily obtained by anyone today from a number of different sources (NASA website, various other websites, various almanacs, various software applications, etc.), and they are all accurate to within a couple of minutes of all the others. Dates and times for the spring equinoxes are equally readily available.

So today any church member can easily carry out the following 7 steps:

1. Look up the date and time for the first conjunction after the spring equinox.
2. Convert this to local Jerusalem time.
3. Determine whether this is before or after sunset in Jerusalem.
4. Select the sunset that FOLLOWS the conjunction to be the start of Day 1 of the first month of the year.
5. Apply the instructions in Leviticus 23 to determine the dates for Passover, Unleavened Bread and Pentecost.
6. Follow the same process for the seventh conjunction.
7. Apply the instructions in Leviticus 23 to determine the dates for Trumpets, Atonement, Tabernacles and the Last Great Day.

AND THAT IS ALL THERE IS TO IT! THAT IS IT!

B) **THE JEWISH CALENDAR**, by comparison, is extremely complicated to determine. The overwhelming majority of adults in the churches of God (i.e. in excess of 95%) are totally clueless as to how the dates in that calendar are arrived at. Even after detailed instruction regarding this calendar, the

majority of Ambassador College students still did not really understand this calendar. It involves using esoteric information, which is in fact outdated, flawed and inaccurate. It requires lengthy calculations of theoretical 19-year cycles based on a totally fictitious date in the year 3761 B.C. (which is claimed to be the year BEFORE the creation of Adam). At no stage are real new moon conjunctions or the date of the equinox ever taken into consideration.

For a trained mathematician the calculations for the Jewish calendar are a piece of cake. But the vast majority of church members would never grasp the complicated processes that are required to establish one calendar in terms of another calendar (i.e. the sole purpose of the Jewish calendar calculations is to establish its dates in terms of Roman Julian calendar dates). For church members there is no logic in trying to calculate the start of the 7th month when you really want to know the start of the 1st month. For church members there is no logic in trying to calculate the theoretical time for a conjunction when this information is already freely available on numerous websites. Besides getting confused by all the calculations that are required, church members would also fail to understand the reasoning behind those calculations.

And once all these complicated calculations have been completed, they are just the starting point. Then the rules of postponements have to be considered, which rules take priority over the results of the involved calculations that had to be performed. The day of the week established by the calculations in fact has THE HIGHEST PRIORITY in this process, with three days out of seven being totally unacceptable, and therefore requiring a postponement. At no point in this process are the days of the actual lunar conjunctions ever taken into consideration. It is all just a theoretical exercise based on astronomically inaccurate pharisaical traditions.

The Jewish calendar calculations have nothing to do with the three markers that God established in the sky: they completely disregard the sunsets and the lunar conjunctions and the spring equinoxes.

And if their lives depended on it, less than one out of every 100 church members would be able to present a clear picture of the Jewish calendar and how it works, and why it does what it does. It is something they have always simply accepted without understanding it or even expecting to understand it.

For the average church member the calendar system I present here is easy to understand and to determine. By contrast, for the average church member the Jewish calendar is virtually impossible to understand and to determine.

15) Regarding the data below: I have in every case highlighted in **bold type** the "**First Day of the First Month**" and the "**First Day of the Seventh Month**". The reason is that these are the only two dates in the year that must be correctly established by considering the actual lunar conjunctions. Once these two dates have been correctly established, all the annual days that are mentioned in Leviticus chapter 23 automatically follow, based on the instructions that are spelled out in that chapter. Once these two days have been established, there is no possibility for any other dates for the Passover or the annual Feasts or the Holy Days than the dates that I have listed here.

For every year below I have also provided the time of the spring equinox, even though this information is not strictly needed, except for the three years mentioned above. But it helps to put into perspective just how many days into spring the first new moon in every year actually occurs.

So here is the data for these 17 years, all in local Jerusalem time. Keep in mind that the Passover is observed after sunset on the previous evening, and that all these days start at sunset on the previous evening. The precise times for the new moon conjunctions are based on the information posted on the NASA website. Other sources for this information may vary by a few minutes, but they all produce the

same results as far as the calendar is concerned, including for the year 2009. Note also that the day of the week is never a consideration for the establishment of all of the dates below, with the exception that the Day of Pentecost always falls on a Sunday.

**YEAR: 2016**

TIME OF THE EQUINOX = March 20, 06:21 (6:21 a.m.)

FIRST NEW MOON IN THE SPRING = April 7, 13:45 (1:45 p.m.)

THE DAY OF THAT FIRST NEW MOON = April 7

**FIRST DAY OF THE FIRST MONTH = April 8**

PASSOVER (14TH DAY) = April 21

FIRST DAY OF UNLEAVENED BREAD = April 22

SEVENTH DAY OF UNLEAVENED BREAD = April 28

PENTECOST = June 12

SEVENTH NEW MOON OF THE YEAR = October 1, 02:33 (2:33 a.m.)

THE DAY OF THAT SEVENTH NEW MOON = October 1

**FIRST DAY OF THE SEVENTH MONTH = October 2**

THE HOLY DAY OF TRUMPETS = October 2

THE HOLY DAY OF ATONEMENT = October 11

FIRST DAY OF TABERNACLES = October 16

LAST GREAT DAY = October 23

**YEAR: 2017**

TIME OF THE EQUINOX = March 20, 12:40 (12:40 p.m.)

FIRST NEW MOON IN THE SPRING = March 28, 05:18 (5:18 a.m.)

THE DAY OF THAT FIRST NEW MOON = March 28

**FIRST DAY OF THE FIRST MONTH = March 29**

PASSOVER (14TH DAY)	= April 11
FIRST DAY OF UNLEAVENED BREAD	= April 12
SEVENTH DAY OF UNLEAVENED BREAD	= April 18
PENTECOST	= June 4
SEVENTH NEW MOON OF THE YEAR	= September 20, 07:51 (7:51 a.m.)
THE DAY OF THAT SEVENTH NEW MOON	= September 20
<b>FIRST DAY OF THE SEVENTH MONTH</b>	<b>= September 21</b>
THE HOLY DAY OF TRUMPETS	= September 21
THE HOLY DAY OF ATONEMENT	= September 30
FIRST DAY OF TABERNACLES	= October 5
LAST GREAT DAY	= October 12

**YEAR: 2018**

TIME OF THE EQUINOX	= March 20, 18:29 (6:29 p.m.)
FIRST NEW MOON IN THE SPRING	= April 16, 04:18 (4:18 a.m.)
THE DAY OF THAT FIRST NEW MOON	= April 16
<b>FIRST DAY OF THE FIRST MONTH</b>	<b>= April 17</b>
PASSOVER (14TH DAY)	= April 30
FIRST DAY OF UNLEAVENED BREAD	= May 1
SEVENTH DAY OF UNLEAVENED BREAD	= May 7
PENTECOST	= June 24
SEVENTH NEW MOON OF THE YEAR	= October 9, 06:08 (6:08 a.m.)
THE DAY OF THAT SEVENTH NEW MOON	= October 9
<b>FIRST DAY OF THE SEVENTH MONTH</b>	<b>= October 10</b>



THE HOLY DAY OF TRUMPETS	= October 10
THE HOLY DAY OF ATONEMENT	= October 19
FIRST DAY OF TABERNACLES	= October 24
LAST GREAT DAY	= October 31

**YEAR: 2019**

TIME OF THE EQUINOX	= March 21, 00:18 (12:18 a.m.)
FIRST NEW MOON IN THE SPRING	= April 5, 11:11 (11:11 a.m.)
THE DAY OF THAT FIRST NEW MOON	= April 5
<b>FIRST DAY OF THE FIRST MONTH</b>	<b>= April 6</b>
PASSOVER (14TH DAY)	= April 19
FIRST DAY OF UNLEAVENED BREAD	= April 20
SEVENTH DAY OF UNLEAVENED BREAD	= April 26
PENTECOST	= June 9

SEVENTH NEW MOON OF THE YEAR	= September 28, 20:47 (8:47 p.m.)
THE DAY OF THAT SEVENTH NEW MOON	= September 29
<b>FIRST DAY OF THE SEVENTH MONTH</b>	<b>= September 30</b>
THE HOLY DAY OF TRUMPETS	= September 30
THE HOLY DAY OF ATONEMENT	= October 9
FIRST DAY OF TABERNACLES	= October 14
LAST GREAT DAY	= October 21

**YEAR: 2020**

TIME OF THE EQUINOX	= March 20, 06:07 (6:07 a.m.)
FIRST NEW MOON IN THE SPRING	= March 24, 11:49 (11:49 a.m.)

THE DAY OF THAT FIRST NEW MOON	= March 24
<b>FIRST DAY OF THE FIRST MONTH</b>	<b>= March 25</b>
PASSOVER (14TH DAY)	= April 7
FIRST DAY OF UNLEAVENED BREAD	= April 8
SEVENTH DAY OF UNLEAVENED BREAD	= April 14
PENTECOST	= May 31
SEVENTH NEW MOON OF THE YEAR	= September 17, 13:21 (1:21 p.m.)
THE DAY OF THAT SEVENTH NEW MOON	= September 17
<b>FIRST DAY OF THE SEVENTH MONTH</b>	<b>= September 18</b>
THE HOLY DAY OF TRUMPETS	= September 18
THE HOLY DAY OF ATONEMENT	= September 27
FIRST DAY OF TABERNACLES	= October 2
LAST GREAT DAY	= October 9
<b>YEAR: 2021</b>	
TIME OF THE EQUINOX	= March 20, 11:56 (11:56 a.m.)
FIRST NEW MOON IN THE SPRING	= April 12, 04:52 (4:52 a.m.)
THE DAY OF THAT FIRST NEW MOON	= April 12
<b>FIRST DAY OF THE FIRST MONTH</b>	<b>= April 13</b>
PASSOVER (14TH DAY)	= April 26
FIRST DAY OF UNLEAVENED BREAD	= April 27
SEVENTH DAY OF UNLEAVENED BREAD	= May 3
PENTECOST	= June 20
SEVENTH NEW MOON OF THE YEAR	= October 6, 13:26 (1:26 p.m.)
THE DAY OF THAT SEVENTH NEW MOON	= October 6

**FIRST DAY OF THE SEVENTH MONTH = October 7**

THE HOLY DAY OF TRUMPETS = October 7

THE HOLY DAY OF ATONEMENT = October 16

FIRST DAY OF TABERNACLES = October 21

LAST GREAT DAY = October 28

**YEAR: 2022**

TIME OF THE EQUINOX = March 20, 17:45 (5:45 p.m.)

FIRST NEW MOON IN THE SPRING = April 1, 08:45 (8:45 a.m.)

THE DAY OF THAT FIRST NEW MOON = April 1

**FIRST DAY OF THE FIRST MONTH = April 2**

PASSOVER (14TH DAY) = April 15

FIRST DAY OF UNLEAVENED BREAD = April 16

SEVENTH DAY OF UNLEAVENED BREAD = April 22

PENTECOST = June 5

SEVENTH NEW MOON OF THE YEAR = September 26, 00:15 (12:15 a.m.)

THE DAY OF THAT SEVENTH NEW MOON = September 26

**FIRST DAY OF THE SEVENTH MONTH = September 27**

THE HOLY DAY OF TRUMPETS = September 27

THE HOLY DAY OF ATONEMENT = October 6

FIRST DAY OF TABERNACLES = October 11

LAST GREAT DAY = October 18

**YEAR: 2023**

TIME OF THE EQUINOX = March 20, 23:24 (11:24 p.m.)

FIRST NEW MOON IN THE SPRING	= March 21, 19:44 (7:44 p.m.)
THE DAY OF THAT FIRST NEW MOON	= March 22
<b>FIRST DAY OF THE FIRST MONTH</b>	<b>= March 23</b>
PASSOVER (14TH DAY)	= April 5
FIRST DAY OF UNLEAVENED BREAD	= April 6
SEVENTH DAY OF UNLEAVENED BREAD	= April 12
PENTECOST	= May 28
SEVENTH NEW MOON OF THE YEAR	= September 15, 04:01 (4:01 a.m.)
THE DAY OF THAT SEVENTH NEW MOON	= September 15
<b>FIRST DAY OF THE SEVENTH MONTH</b>	<b>= September 16</b>
THE HOLY DAY OF TRUMPETS	= September 16
THE HOLY DAY OF ATONEMENT	= September 25
FIRST DAY OF TABERNACLES	= September 30
LAST GREAT DAY	= October 7

**YEAR: 2024**

TIME OF THE EQUINOX	= March 20, 05:23 (5:23 a.m.)
FIRST NEW MOON IN THE SPRING	= April 8, 20:42 (8:42 p.m.)
THE DAY OF THAT FIRST NEW MOON	= April 9
<b>FIRST DAY OF THE FIRST MONTH</b>	<b>= April 10</b>
PASSOVER (14TH DAY)	= April 23
FIRST DAY OF UNLEAVENED BREAD	= April 24
SEVENTH DAY OF UNLEAVENED BREAD	= April 30
PENTECOST	= June 16

SEVENTH NEW MOON OF THE YEAR	= October 2, 21:10 (9:10 p.m.)
THE DAY OF THAT SEVENTH NEW MOON	= October 3
<b>FIRST DAY OF THE SEVENTH MONTH</b>	<b>= October 4</b>
THE HOLY DAY OF TRUMPETS	= October 4
THE HOLY DAY OF ATONEMENT	= October 13
FIRST DAY OF TABERNACLES	= October 18
LAST GREAT DAY	= October 25

**YEAR: 2025**

TIME OF THE EQUINOX	= March 20, 11:12 (11:12 a.m.)
FIRST NEW MOON IN THE SPRING	= March 29, 13:19 (1:19 p.m.)
THE DAY OF THAT FIRST NEW MOON	= March 29
<b>FIRST DAY OF THE FIRST MONTH</b>	<b>= March 30</b>
PASSOVER (14TH DAY)	= April 12
FIRST DAY OF UNLEAVENED BREAD	= April 13
SEVENTH DAY OF UNLEAVENED BREAD	= April 19
PENTECOST	= June 1

SEVENTH NEW MOON OF THE YEAR	= September 21, 22:15 (10:15 p.m.)
THE DAY OF THAT SEVENTH NEW MOON	= September 22
<b>FIRST DAY OF THE SEVENTH MONTH</b>	<b>= September 23</b>
THE HOLY DAY OF TRUMPETS	= September 23
THE HOLY DAY OF ATONEMENT	= October 2
FIRST DAY OF TABERNACLES	= October 7
LAST GREAT DAY	= October 14

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