



Freedom's Call Newsletter



Sabbath Keepers Fellowship & Prison Ministry
 P O Box 972 Malakoff, Texas 75148
 www.sabbathkeepersfellowship.org 903-489-1930

FROM THE DIRECTOR'S DESK

Shalom Aleikhem Chaverim,

Peace to you my friends, in the name of YHWH Shaddai, and in the name of His Son, Yahshua HaMashiach. It is my hope that each of you had a blessed and joyous Pesach and Shav'uoth. We had a very blessed covenant supper on Pesach, and the following week of Chag HaMatzot was a time to focus on our Savior's sacrifice and become more holy as we walk before our Father YHWH. We counted the Omer for 49 days as we are commanded in Leviticus 23 and joyously celebrated Shav'uoth - the giving of our ketubah on Mount Sinai - on the 50th day.

As you can imagine, the weeks leading up to Pesach were very busy for us. The Passover Package program was very successful. We were thrilled and extremely blessed to be able to provide Passover Packages for 618 men and women on 47 prison units in 13 states. It was an awesome experience to watch YHWH provide for our every need and even exceed our grandest hopes and expectations. He is good! His mercy endures forever! We are hopeful that we will be able to double our outreach next year. However, in order to do that we will need to receive even more donations than we did this year, so please do keep that need in your prayers when you remember us before our Father. And, if you are able, please send a small donation to help with that tremendous need.

After our last newsletter, I was rather disappointed that I received

no articles for this newsletter for the "Prison Communities" and "Prison Volunteers" sections. I know there are many of you out there who have blessed and thriving Sabbatarian communities, as well as awesome and dedicated volunteers. I need some of you leaders of those congregations to write articles that are one page or less on your community and volunteer for publication in this newsletter.

There are many of you who are not yet able to have formal Sabbath and holy day services with a volunteer. I would like to encourage those of you who are not yet able to do so to make it a habit to meet together with other Sabbath keepers on your rec yard or in your dayrooms instead. Think outside of the box and do whatever you can to meet together and encourage one another. Our Master Yahshua said that wherever two or three are gathered together in His name that He is there in the midst of them. Sha'ul said that we are to consider how to stimulate one another to love and good deeds, not forsaking or neglecting to assemble together, as is the habit of some, but encouraging one another, even all the more faithfully as we see the day approaching. The day of our Master Yahshua's return is getting closer every day, brethren, so let us focus on love and unity among ourselves to the best of our ability. I encourage all of you community leaders who have found a way to meet together successfully to send me a short article telling about this, so I can publish it in our newsletter to help those who are still struggling with this issue.

I ask all of our readers to please remember to pray for our brothers and sisters behind bars in the various struggles they go through daily. Those of you in prison know from experience the struggles and hardships such believers endure. Please remember to pray for each other daily, brethren. YHWH hears each and every word, and James tells us that "...the effectual fervent prayer of a righteous man availeth much." (James 5:16)

If there are Sabbatarian believers on your unit or within your community who have not received a copy of this newsletter and would like to begin receiving it, please encourage them to write us and request to be placed on our mailing list. Only those who personally make the request and return a completed questionnaire will be added to our mailing list.

If you enjoy this newsletter and are blessed by it, brethren, please encourage your family, friends, volunteers and chaplains to contact us and ask to be placed on our mailing list to receive a free copy.

Please know that we pray for every one of you daily. It is our prayer that Abba YHWH hold each of you close to His heart, fill you with His great shalom, and surround you with His divine protection each and every day as you seek to walk with Him.

By His grace and love,
 Lisa & Jeff & Nancy

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PRAISING YHWH (AUTHOR UNKNOWN)

Praise. Co-workers praise each other for a job well done. Teammates praise each other when they win a game. Teachers praise a student for making a good grade. Singers sing songs about praise. Praise is a word that is overused and underrated.

What is praise? It is a word that all religions have in common, but do we really understand what praise is? Do we really know how to praise YHWH or is it just something we go through the motions to and hope we are doing right? How does YHWH feel about our praise? Does it really matter to Him? As His children, don't you think we should know the answers to these questions?

What is praise? Praise is the act of expressing approval or admiration in words or song. Some words that are synonymous with praise include: compliment, flattery, recognition, applaud, honor, tribute, worship and glorify. When you say to YHWH, "The way you arranged for me to get the Sabbath off from work was so cool!", or "No one can paint a sunset like You!", that is praise.

Praise is an action. It is based on fact not feelings. When you express approval or admiration to someone for their talent or ability, that has nothing to do with how you happen to be feeling at the moment. So it should be with YHWH. We should not praise Him only when things are going right and we are feeling good.

There are two kinds of praise. There is the physical, fleshly praise and there is a spiritual praise. Fleshly praise is when we compliment, flatter, or give recognition to others based on their talents and abilities. Spiritual praise is when the Ruach Haqodesh leads us to give Him praise for who He is and the things He has done in our lives.

Now that we have seen what praise is and that it is based on who YHWH is and what He has done, let's see if we can determine from the scriptures how important praise is to Him.

Isaiah 43:21 says, "This people have I formed for Myself; they shall show forth My praise." And I Peter 2:9 says, "But you are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that you

should show forth the praises of Him who hath called you out of darkness into His marvelous light."

It is interesting to note that according to I Chronicles 16:4, David appointed certain of the Levite priests to thank and praise YHWH. That was their only job. This suggests that praise is not something that YHWH takes lightly or thinks unimportant.

If praise is as important to YHWH as the scriptures would seem to indicate, what are some of the reasons why we should praise Him? Many of the Psalms written by David are written as songs of praise. Within these Psalms, David gives us some very good reasons why we should praise YHWH.

Psalm 28:7 - We are to praise YHWH, because He is our strength and our shield. We are to praise Him, because He helps us in times of trouble.

Psalm 33:1 - We are to praise Him, because praise from the righteous is beautiful.

Psalm 50:23 - We are to praise Him, because it glorifies and honors Him.

Psalm 99:2-3 - We are to praise Him, because He is great and holy.

Psalm 138:2 - We are to praise Him, because of His lovingkindness and His truth.

Psalm 146:6-9 - We are to praise Him, because He keeps truth forever, He executes justice for the oppressed, He gives food to the hungry, He gives freedom to the prisoners, He opens the eyes of the blind, He raises those who are bowed down, He watches over the strangers, He relieves the fatherless and the widows, and the way of the wicked He turns upside down.

Ezra 3:11 - We are to praise Him, because He is good and His mercy endures forever.

Deuteronomy 10:21 - We are to praise Him, because He is our Elohim and He has done great and mighty things which we have seen with our own eyes.

The reasons why we should praise YHWH are innumerable. No one who calls himself a child of the Most High would argue against the fact that we should praise Him or the reasons for that praise. But how many really know how to praise the Creator of the universe?

Is there a certain posture we should take when we are praising Him? Are there certain words we should say that make our praise more acceptable to Him? The answer to these questions is a resounding "No!" There are as many ways to praise YHWH as there are human beings on the planet. One of the things that makes our praise so beautiful to YHWH is the fact that it is as individual as we are.

There are, however, many examples of praise in the scriptures. Let us consider some of these examples and how we can incorporate them into our praise.

One of the more obvious ways to praise YHWH is through our speech, both on an individual level and when speaking before a group. I Chronicles 29:11-13 is a beautiful example of David's praise of YHWH before the people of Yisrael. When it is difficult to find the words to express what is in your heart, use these words of David:

"Yours, O YHWH, is the greatness and the power and the glory and the victory and the majesty, indeed everything that is in the heavens and the earth is Yours; Yours is the kingdom, O YHWH, and Yours it is to be exalted as Head over all. Both riches and honor come from You and You reign over all. In Your hands are power and might; it is in Your hands to make great and to give strength to all. Now, therefore, our Elohim, we thank You and praise Your glorious name."

Another way to praise YHWH is through song. Many of us already do this every week when we worship YHWH on the Sabbath. But are we really praising Him or just singing by memory a song we have sung a hundred times before?

In II Chronicles 29:30, we are reminded to sing praises to YHWH with gladness. Does that mean we

only praise Him when we are feeling good? No! That means praising Him in spite of our trials, cares and worries. It means forgetting about everything going on around us and focusing on the subject of our praise; the Eternal Elohim of the universe.

Psalm 149:1-3 tells us we are to praise Him in the congregation of the saints. These scriptures also tell us we are to praise Him with musical instruments and with dance. Can you play an instrument? Can you sing? Can you dance? Use these talents to praise YHWH.

Psalm 34:1 reminds us that we are to praise YHWH continually. How can we do this? There are enough reasons in the scriptures to praise YHWH that we could use one every day and not use the same one twice for a year! Make it a habit to praise YHWH at least once a day. The more you praise Him, the easier it becomes. Soon it will become second nature and you will find yourself praising Him continually.

Thanksgiving is closely related to praise. When we thank YHWH for all the things He has done for us, we are acknowledging His presence and power in our lives. Thanksgiving leads us to praise. Count the blessings in your life that YHWH has given you. You will soon find yourself praising Him for all He has done.

David tells us in Psalm 9:1 that we are to praise Him with our whole heart. In the scriptures the term "whole heart" means more than just our feelings. It means that we are to cling to Him with all of our mind, emotions, energy, and devotion. We are to praise Him with everything we have to give, holding nothing back from Him. How much of our heart do we really give to YHWH?

Another way we can praise YHWH is exemplified in Psalm 47:1, "O clap your hands all ye people! Shout to YHWH with the voice of triumph!" When you sing praises to YHWH, try clapping your hands. We applaud for people that

PRAISING YHWH (CON'T)

have done a good job and even, at times, give them a standing ovation. How much more should we do this for the Elohyim of the universe who loves us and has given His Son for us?

In asking the question, "How can

I praise YHWH?" we find yet another answer in Psalm 63:4. David says, "...I will lift up my hands in your name..." Have you ever lifted your hands to YHWH in praise? If you have never done it, it might seem awkward at first. But when

you lift your hands and praise Him for His glory and power and awesome presence in your life, you will realize how small you really are compared to YHWH.

As the children of YHWH, praise should be an important part of our

relationship with Him. He has given us innumerable reasons to praise Him on a daily basis. He has told us in Psalm 22:3 that He inhabits our praises. Isn't it time we get serious about praising Him?

SPOTLIGHT ON PRISON VOLUNTEERS

Astonishingly, as Sabbath Keepers Fellowship prepares to print this issue of Freedom's Call, we have received no articles from inmate community leaders about their free-world volunteers. One might be tempted to think there are none so good that they merit being written about, but I know better. Each and every prison volunteer I have ever met has been an exceptionally selfless, giving, and loving individual. They do service and charity for people who can never repay them and in places most would never dare to enter. They do it knowing they will receive recognition from no one, ultimately, except He who sits on high and sees all things. Every one of them needs to be appreciated. C'mon, brethren! Here is an opportunity to give back just a little to those who have given so much to you!

Since no one cared to write about a volunteer, I was left with the quandary of how to fill this space. It was an easy decision - a no-brainer. Lisa and Nancy are the most selfless, giving and loving two volunteers you will never meet.

They objected to an article being written about them. They do not want credit for anything they do. I had to twist their arms a bit to persuade them to print this. Quite a bit. They prefer always to simply do for all of you, and for your own volunteers and chaplains, from behind the scenes. Their care is that the job gets done, that you are served, that YHWH's commands are kept and that The Way is opened for as many behind bars as possible. They have never asked or looked for anything in return.

In fact, for many years their efforts were only repaid with hardship.

When I met them in the late '90's, they were a small Bible fellowship just doing a little outreach to a few prisoners. Sabbatharians and Messianics were not even recognized by prison authorities as a valid religion back then. Because of that, they had to fight tooth-and-nail to get any services arranged at all, or sometimes even books and other supplies allowed in. Many times, they were treated poorly by prison authorities and those of our own faith, but they never gave up. They dried their tears, got back up and pushed on against all odds - and they did it with grace and in peace. Services were eventually established in many places, and YHWH blessed their perseverance. Finally, Sabbath keeping faiths began to be recognized and accepted in prisons across the nation. Things got a little easier, and Sabbath Keepers Fellowship flourished as a ministry. Then disaster struck.

In 2003, Lisa suffered a debilitating spinal injury. Within months, her world turned into a constant and unending nightmare of pain. She couldn't sleep and couldn't stand to be awake. She couldn't walk and couldn't sit. Painkillers were her only relief, and not much of one. Nancy had to take care of her nearly full-time. Neither could work a regular job anymore. The ministry and this newsletter were put on hold. Lisa visited nearly every kind of doctor and therapist possible seeking help. One doctor finally told her she was "too far gone" and that nothing could be done to help her.

Notice that I said the ministry and newsletter were "put on hold." It was briefly considered that Sabbath Keepers Fellowship might be at its end. But only briefly. It was decided that, in faith, they would pray and

wait on YHWH to do with Lisa and with SKF as He wished. Even during her illness, Lisa continued to work on behalf of her brethren in prison. Though officially SKF was not in operation, she found ways to do things and help inmates in any way she could. Sometimes the pain would overwhelm her. I saw her hurting so bad sometimes that I knew I could never endure it myself. But as soon as it passed, she would go back to doing whatever small ministry tasks needed to be done. The very next doctor she visited told her he could fix her, and a few weeks later, he did. After years of constant agony and prayer, YHWH answered.

And He blessed. While Lisa is still handicapped and experiences bouts of pain, it is now tolerable enough that she can work from home. The ministry has revived in a big way, a new way that no one else has been doing until now.

Just before Passover this year, I received some pictures of SKF's office and the adjoining house. They were filled to the rafters with matzah, juice, bitter herbs and haggadoth. Boxes and packing materials were everywhere. Over the course of a couple of weeks, and with a day's help from two lovely people from Broken Vessels Fellowship, Thomas and Raquel, Lisa and Nancy nearly single-handedly assembled and shipped Passover Packages to several hundred needy inmates nationwide. Also, the Complete Believer's Calendar program is in its third year, providing a much needed tool to freeworld believers, which in turn funds a free inmate version of the calendar and other programs for those in prison. Volunteers and Chaplains are steadily coming to SKF, and a database of them is being assembled in anticipation of a

nationwide coalition to more efficiently serve Sabbatarian prison communities. These and other things YHWH is now blessing SKF to do through the hands of Lisa and Nancy...Have I told you about Nancy?

Nancy has been the silent one behind the silent one behind the scenes. This lady is the sweetest, most giving, most self-effacing and humble person I have ever known. She has endured great hardship and heartache in her life, yet all I have ever seen her do is things for others and nothing for herself. She never complains. She just gets things done. All through Lisa's illness, she patiently cared for her. She spends most of her days quietly working for the ministry, hand-sewing tallitot (prayer shawls) for prisoners, and taking care of family. Everyone calls her "Ima" - Mom in Hebrew. To anyone who has ever truly known her, she is very obviously and completely devoted to YHWH, and to the body of Messiah, through you, her brethren in prison.

You might be tempted to think I am somewhat biased in favor of these two ladies. You would be correct if you did - and all of you should be too. They have been working on your behalf with prisons and volunteers, with other ministries and congregations, with donors and vendors for many years. They have been put through the fire and tested, coming out as pure gold. They never quit. They are both examples of "eshet chayil" - the woman of worth. They are Sabbath Keepers Fellowship. Let their works praise them in the gates.

Shalom,
Ovadyah

T H A N K Y O U L E T T E R S

Dear Sabbath Keepers,
Thank you for thinking of us this Passover season! Your gifts of matzah, grape juice, and horseradish were distributed to the Messianic Jewish offenders as well as the Complete Believers Haggadah. They appreciated it very, very much. Chaplain in Texas

Dear Sabbath Keeper Family,
Thank you for the blessing - The Scriptures Bible. It will be put to good use. We thank you for everything you do for us and for all the men and women you bless behind bars. A.M. Pendleton, IN

Greetings Family,
I would like to let you all know that I received the wonderful Bible you sent me. I truly enjoy reading it. It is truly a blessing! J.R. Raiford, FL

Shalom Aleikim,
We thank you all for your timely assistance by providing matzot, grape juice, horseradish and haggadot for those participating in our Messianic Jewish Passover. A group of 24 met for the first two nights and did the

readings, scriptures, prayers and songs which are so much a part of their yearly Passover observance. A couple of Jewish inmates who participate with the group were kind enough to share some of their food materials with the group and as a result, with your gift they were able to see that everyone had enough matzot to eat throughout the week of Unleavened Bread. The group is both a Jewish roots study group for believers in Yeshua, and an outreach to Jewish inmates who come onto the compound by being a safe haven for worship and study in a relatively traditional manner in prayer and observance of festivals. Thank you for helping them in their worthwhile ministry. Thank you also for the books, booklets and kippot you sent. They were an enormous blessing! Chaplain in Virginia

Dear Nancy and Lisa,
Once again you have both been malakim and a blessing to our beloved prison community and an inspiration to those in the free-world, putting into action the words of Yahshua in Mattithyahu 25:36,

"I was in prison and you visited me." I personally wish to thank you for your dedication to the needs of all of us here at the Michael unit. Not only in regards to the provisions made for our Pesach seder but also for everything that you do. You are truly malakim heaven sent. What you both do is acts of love that I have personally prayed for ever since the days I began my walk in "the Way". May YHWH bless you always! C.B. Tennessee Colony, TX

Dear SKF,
With the warmest of greetings and a hearty "hello," I pray that all of you at SKF are thoroughly blessed with great health and happiness by our awesome Creator, YHWH. I'm prayerful that He continues to bless your precious ministry. SKF is truly a beacon of hope in this dark, cruel world! I would like to express my deepest and most sincerest gratitude to SKF for the Passover Packages you provided this past Spring; thank you! My heart was truly warmed and surprised by your generosity. Your gift provided an avenue of escape during a difficult

situation. Our warden unknowingly chose the Passover holy days as the time for his semi-annual lockdown. That meant we were bombarded with leaven bread sandwiches three times a day for five full days. Talk about temptation! Thankfully, YHWH provided the strength to overcome. Once again, thank you! Your ministry is greatly appreciated. J.S., Snyder, Texas

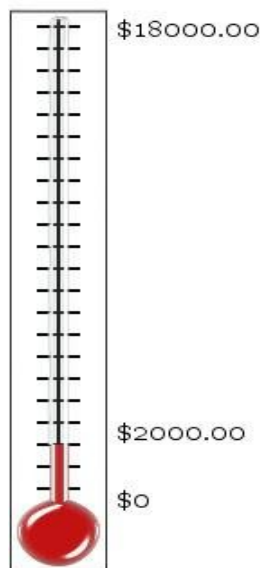
Dear Nancy and Lisa,
You outdid yourself for all of us for Pesach. I know you all work so hard for us. I can't find the words to tell you how much I appreciate what you did for me. I heard that Lisa worked so hard that she hurt her back and had to take a pain pill. That made me sad. I bet SKF is low on funds after all that you did. When I write mom I will tell her to send you whatever she was going to send to me and have her take up a collection for SKF. I have been blessed by SKF so much! Thank you for the best Pesach of my life. W.H. Tennessee Colony, TX

P L E A S E H E L P U S R E A C H O U R G O A L S

One of the things I like least about being the Director of Sabbath Keepers Fellowship is having to ask for money. Unfortunately, everything we do for our brothers and sisters behind bars has a price tag attached. Your generous donations are vitally important to us and without them we cannot continue to do what we do, brethren. And we would not receive the precious letters like the ones above or the abundant blessings that are attached to them. So, I am asking for your help to reach our ministry goals.

In Exodus, Moshe asked the people to bring their offerings for the work of the tabernacle and the people gave so much that Moshe had to ask them to stop giving. It is my prayer that my asking for help will cause the windows of heaven to be

opened and the giving to overflow our immense needs. I know times are difficult, brethren, but please give all you can with a willing heart.



Need: 1250 Passover Packages
Goal: \$6600.00

Need: 75 Prayer Books
Goal: \$1650.00

Need: 25 Chumashim
Goal: \$500.00

Need: 200 Concordances
Goal: \$2600.00

Need: 100 Tallitot
Goal: \$4100.00

Need: 275 Pen-Pals
Goal: 275 believers to write to needy prisoners

Need: 52 Sacred Name Bibles

Goal: \$1300.00

Need: 50 Prison Volunteers
Goal: 50 Sabbatarian believers across the nation who will go into prisons for services

Need: stamps & shipping costs
Goal: \$1270.00

We are also in need of:

1. ministers or leaders in every state who are willing to travel to the prisons for baptisms
2. help with making inmate tallitot

May the blessings of YHWH Most High overflow you in proportion to your giving!

FREQUENTLY ASKED QUESTIONS

Q. I haven't heard from you. Did you receive my questionnaire?

A. Since we get this question a lot, we will begin sending a postcard confirmation upon receipt of questionnaires so you know we received it.

Q. Can you assist me with finding a pen-pal?

A. We do our best to find pen-pals for every Sabbatarian inmate who asks for one. Unfortunately, there are very few freeworld believers who are willing to write to our brothers and sisters in prison. Those inmates who ask for a specific kind of pen-pal (i.e. Spanish, female, Jewish, Hebrew speaking, etc.) will most likely never get a pen-pal.

Q. How does the pen-pal program work?

A. You must have a completed questionnaire on file with us to have any request filled. Once we have that, we will try to find you a pen-pal among the freeworld believers we know and new ones we meet. When a pen-pal is found, we will share your name and address with that person and ask them to write you a letter of introduction. Then it is up to you to begin correspondence and a pen-pal relationship. The purpose of the pen-pal program is to encourage fellowship and mutual sharing of faith and strength during trials.

Q. Do you have someone who can come baptize me into the names of YHWH and Yahshua?

A. We have several volunteers in the state of Texas who may be able to assist with baptism. Please contact us after you have talked to your unit Chaplain and received approval to be baptized. We will do our best to get a volunteer to come baptize you. If you are outside of Texas, we will do our best to find someone to come baptize you, but our resources outside of Texas are much more limited.

Q. Do you have a Rabbi that can help me with conversion?

A. We do not encourage conversion to mainstream or Orthodox Judaism and, therefore, do not have a Rabbi that can assist you with this type of conversion.

Q. Do you have Bible studies, tracts or other literature you can send me?

A. SKF does not provide literature or tracts for study. Our Resource List includes the names of numerous ministries that can be contacted for free Bible studies and other literature. If you need one of our Resource Lists, please write and request one.

Q. What do you teach about when to begin the Omer count?

A. Leviticus 23:15-16 tells us when to begin counting the omer. The controversy over the meaning and timing of the word "Sabbath" in these verses has been raging for centuries and will likely continue until our Messiah returns and sets all things right. Our personal understanding is that the Sabbath spoken of in these verses is the weekly Sabbath, not the High holy day of Chag HaMatzot, so the counting begins on the first day of the week.

Q. I need info on how to purchase a tallith and kippah.

A. SKF does not charge inmates for any of the items we provide. However, if you do not want to be placed on the waiting list and wait for the free tallith, you may send a donation of \$25 to help us pay the cost and one will be sent to you. You can send a check or money order to the address on the front of our newsletter.

Q. I am looking for a TaNaK and Hebrew/English dictionary. Can you provide these?

A. The Hebrew/English Dictionary, Hebrew TaNaK, and Hebrew study aids are not books we have the funds to make available at this time.

Q. Can you send me a Jewish calendar?

A. The only calendar we offer to inmates is the free inmate version of the Complete Believer's Calendar. Please read the article about the CBC on page 11 for a description of this calendar. The full-size, full-color version of this calendar is available for a donation of \$12.95.

Q. Can you send me a Bible?

A. We are glad to provide Bibles to everyone who asks for one as long as our funds allow. However, we provide only sacred name Bibles. The three we have available are: the Rotherham translation, The Word of Yahweh, and Halleluyah Scriptures. We do not have the funds to provide the Hebrew/English TaNaK or the Complete Jewish Bible at this time because of the high cost of these Bibles. Please read our article, "Sacred Name Bibles" on page 11.

Q. Do you have a list of the items you provide to inmates?

A. The items that SKF most often provides free to inmates includes: Sacred Name Bible, Chumash, Siddur, Strong's Concordance, Pass-over Package, haggadah, tallith, kippah, and Complete Believer's Calendar.

SACRED NAME BIBLES

Through the grace of YHWH and two wonderful donors, SKF is blessed to once again have Sacred Name Bibles. One anonymous donor sent a case of the "The Word of Yahweh" Bibles, and Worly Maynard, of Humble, Texas, has generously donated 50 "Halleluyah Scriptures".

"The Word of Yahweh" is published by the Assembly of Yahweh in Eaton Rapids, Michigan and uses the English form of the names "Yahweh" and "Yahshua". This Bible uses the traditional KJV names for the books, as well as the traditional Christian book order. It is written in the modern, easier to read, KJV translation. There

are a few charts and a brief concordance in the back of this Bible.

The "Halleluyah Scriptures" use the Paleo Hebrew names for the Father and His son, Yeshua. The names of individuals throughout the Scriptures have been transliterated phonetically to match the Hebrew pronunciation rather than using the traditional names: i.e. Yeshayahu (Isaiah), Dawid (David), Yahoshua (Joshua). The authors of this translation have attempted to remove most of the pagan words from this Bible and have replaced them with the Hebrew terms that have no comparison in English: i.e. qodesh (holy), mishkan

(tabernacle), kohen (priest), etc. There is a glossary of terms in the back of the book for those unfamiliar with these terms. The order of books in the First Covenant follows that of the traditional Hebraic TaNaK and the order of the Renewed Covenant has been arranged chronologically giving better insight to the letters of Sha'ul in their historical context. This Bible has no commentary or footnotes added. It is an excellent Bible for those who already know some Hebrew and is a great aid to those trying to learn Hebrew.

Mr. Maynard has expressed his intention to see that every Sab-

atarian inmate on our mailing list receives a copy of the Halleluyah Scriptures and we are more than happy to be able to provide these to everyone who desires to have one.

Since we no longer have any copies of "The Scriptures", those of you who have requested "The Scriptures" will receive one of these other two bibles. We will not fill Bible requests for anyone who has not returned a completed questionnaire and does not have a Sabbatarian faith listed on their prison records.

A PROPOSAL

We, at Sabbath Keepers Fellowship, serve a diverse group of believers: Messianics and Yahwists, COG's and others; the only major requirement we place upon those asking our help is that they be keepers of the seventh-day Sabbath. Which one of these groups we ourselves might claim to belong to is a mystery to you, and we prefer it that way. It is our desire to serve the general "Sabbatarian" community of prison inmates of all types, and we believe them all to be our brethren at some level because of their observance of YHWH's holy Shabbat.

Why this particular criterion? Because YHWH Himself said it would be a "sign" upon His people, setting them apart from the rest of the world. We take Him at His word on this and serve all Sabbath keeping faiths, regardless of our own personal doctrinal beliefs and choices. We believe that, in time, all of us will come to a single spiritual place, in perfect unity, because of our willingness to wear that sign of His upon us, taking that single step of obedience into His Sabbath rest.

Why prison ministry? Because of the great need. There are many other, perhaps more glorious and acceptable, ministry choices available to us. But Sabbath-keeping faiths are so pitifully disorganized, under-funded and poorly represented in prison ministry that we could not turn our backs on the thousands upon thousands of needy men and women left unattended by the rest of the Sabbath-keeping world. Sunday Christians and other religions have huge, well-organized, superbly funded and well-staffed prison outreach organizations. Sabbath-keeping groups do not, and this is a disgrace to us. It is almost as if the mandate of Matthew 25 to visit those in prison has been omitted from Sabbatarian groups' translations of the scriptures. This sad lack makes it even more amazing that Sabbath-keeping inmates hold so tenaciously to their faith. We know how difficult it is to be a Sabbath-keeper in prison, so these believers are the ones we have devoted ourselves to serve.

We have come to understand

that there are four basic divisions of prison ministry. There are many organizations that provide teachings, tracts, booklets and newsletters. We call these "paper ministries", but we do not intend that in a demeaning way. Paper ministries are the vehicle by which most believers come to their faith and learn about it, including about the seventh-day Sabbath. They are vitally important, especially in bringing prison inmates to knowledge of the truth. Another type of ministry is what we call a "stuff-ministry"- one that provides the material things needed by believers in prison to practice their faith once they have been taught. Currently, Sabbath Keepers Fellowship is the only ministry exclusively of this type that we are aware of. In addition, there is the "volunteer ministry" that goes into the prisons across the nation and around the world to bring Sabbath, Holyday and teaching services each week and month to our brethren behind bars. Most prisons do not allow any services without a volunteer. These men and women are the unsung heroes of prison ministry, doing what they do on their own nickel and without recognition. Last, but by no means least, are the "post-release ministries" that provide half-way houses and reintegration help for inmates once they have been released from prison. Of all the groups, this one has the highest cost per inmate and the highest level of personal involvement and risk. There is an invisible "fifth column" of prison ministry, too. It is made up of all the faithful Sabbatarian prison inmates who daily witness about their beliefs to others, and then share the materials and help they have received with those around them. Without these mighty witnesses, none of the other divisions of prison ministry would get anywhere.

SKF has been around for a long time now, and we have seen each of these ministry types grow and evolve. Some have done better than others, and some are no more, but one thing that has be-

come apparent is that each type is dependant upon the others. Each has its place and is needed. Yet there is precious little communication or organization between them. It is our opinion that this must change. We believe that the time has come for all Sabbatarian ministries to begin to work together in some kind of unity and with a common purpose. No one else has as yet offered any ideas on how to go about this - hence, our proposal.

Last March, Barrie Whitrock of Yahweh's Vineyard of Refuge hosted a prison ministry conference in Arkansas. It was fairly well attended, drawing such notables as Dean and Susan Wheelock of "Hebrew Roots," and Raquel Williams of "Broken Vessels" prison ministry. We at SKF were only able to attend by conference call, as we were right in the middle of assembling 618 Passover Packages for inmates across the country and were running out of time to get them all in the mail. Notably absent from the Y.V.R. conference was any significant representation by prison volunteers or by Sabbatarian ex-inmates themselves. We understand that Barrie's conference was a great success and a good beginning, but we also think it can be better. Our proposal is that in 2012 we all make an immense effort to do that and that every division of prison ministry get involved and be well represented. Here is our idea:

First, we would like to invite all of our inmate brethren, wherever you are, to get involved. This is about you. Contact every freeworld Sabbatarian ministry, congregation, potential donor and volunteer you know. Spend a few minutes and a few stamps to send them this article (or the whole newsletter) and a written note from you, encouraging them to become part of the next conference and its attempts to raise our faith's prison ministry to the next level. It is time, brethren! And, "If not now, when?"

We invite the paper ministries to contact one another by phone or email and discuss the proposal amongst yourselves, then support or debate the idea openly in your

publications. Call SKF and let us know what you think, and whether or not you would be willing to participate.

We ask that all freeworld prison volunteers, or those who would like to be one, contact SKF and have your name added to our nationwide database for the purpose of organizing you and giving you a voice among the other divisions of Sabbatarian prison ministry. Let us know what you think of our proposal and what part you might be willing to play in it. An organized coalition of prison volunteers would be to everyone's benefit.

If there are any other stuff-ministries like ourselves out there, we invite you, too, to become involved. Let us know who you are and what you do. Maybe we can even work together somehow. It would be good if SKF were not the only ministry of its type represented in this endeavor.

We want all Sabbath-keeping half-way houses and other post-release organizations to please contact us. Not only would we like to have your presence at any conferences that may be held, but SKF needs to know who you are. We are smack in the middle of all types of contact with prisoners, prison chaplains, and prison ministries, and we receive requests for help continually that only you can provide.

Finally, if any prison chaplains or administrators wish to become involved in these efforts, or want to attend any conferences that are held as a result of our proposal, we encourage you to call SKF and let us know. We want your participation, too.

SKF has no desire to lead or administer conferences or coalitions. We are pretty sure there are others out there who are more qualified and able to do so. We just have a great desire to see this thing happen that is so badly needed by others of our faith - brethren who cannot help themselves - and we think the time has come to begin. We are willing to facilitate or assist in leadership though, and we have a few ideas on that. We can act as the hub of ex-

A PROPOSAL (CON'T)

changes between all groups, facilitating contact and collecting information. We will host a conference here in our area - the piney woods and lake country of east Texas. After that, if all agree, following conferences can be continued here, or can be held elsewhere. We will provide a venue for a conference in or near Athens, Texas, just southeast of Dallas. We will not ask a fee of any kind to attend but will set up a box for donations and trust that YHWH will move hearts to fill it.

As for an agenda, we would like to have a three-day conference with a different theme for each day. We suggest either the last weekend in February (24th-26th) or the first weekend in March (2nd-4th). The first day should be the general meeting. Several representatives from each division of prison ministry should speak in turn, and pledges of help to one another agreed upon by meeting's end. The second day should be a day of worship, as it would be Shabbat. Again, each division of prison ministry should be represented in leading worship or teaching. The third day should be a day of concrete action together for

the benefit of our inmate brethren, and for this, we have a very definite plan...

[Disclosure: SKF has an ulterior motive and benefits directly from the action plan of the third day.]

...We propose that the third day of the conference be devoted to fellowship and the assembling of Passover Packages for our brothers and sisters in prison. Last Pesach was a huge success. We sent out many hundreds of packages and received piles of thank-you letters in return. The two of us did the whole job ourselves with only a few hours of much needed help from "Broken Vessels" prison ministry - and we selfishly received all the blessings for accomplishing this task ourselves. We would really like to share these blessings with others. Honestly, it was a Herculean task for two middle-aged women, and one of them disabled. We had thought more of the local believers we know would come to help us, but they did not. Next Passover we expect to at least double our shipments of Passover Packages and it seems improbable that we can handle those all ourselves. We need help. We also

have this great and lovely vision of seeing all the leaders of the ministries we know spending a day assembled in one place putting together Passover Packages for the brethren they serve, and that vision just seems too wonderful to leave untold. We know there would be immense blessings for all who come to help - enough for everyone. In addition to needing physical help, we will be needing financial help to do so many Passover Packages. We are anticipating well over 1000 requests. One way to accomplish this is to reduce our shipping costs. Last Passover, with the best rates available, the Post Office took 40% of our money. If some of the volunteers and ministry leaders who serve the prisons we ship to were to attend the conference and take the Passover Packages directly to the prisons themselves, it would save SKF a great deal of money. If we do not get sufficient help next spring, it is possible that some of our inmate brethren will not have matzah, bitter herbs and a haggadah with which to keep the feast.

Now you know our proposal: A yearly conference and a coalition

that is a cooperative venture of every facet of prison ministry, and is made up of as many Sabbath-keeping groups as will join us. We also hope that the conference will be used to help us assemble Passover Packages for Sabbatarian inmates across the country each year - a task that is already exceeding our own abilities to perform. The goal of all these things is to take prison ministry among Sabbath-keeping faiths to the next level, and we believe it is now time to do so. We will see if you agree. We hope to hear from as many as possible in each division of prison ministry, and soon. We ask that everyone who reads this article write, phone or email someone else about it, someone who can help. We ask that you all pray in earnest that this proposal, or one like it, becomes a reality.

SANCTUARY OF BEAUTY

Broken Vessels Fellowship is publishing a new free monthly newsletter written especially for women behind razor wire. Below is an excerpt from an email I received from Raquel about this new venture and her hopes for touching the lives of our sisters in prison.

We all need beauty in equal measure to our grief in order to heal. Nowhere does grief abound more than behind razor wire and so beauty is needed that much more behind bars, especially for women. Deprived of the basic things women celebrate, like color, makeup and authentic clothes, a cup of hot tea in a porcelain cup, a vase of flowers, or even just a peaceful, tranquil place to sit and meditate, prison life is a colorless, joy killing sentence, not only for the body, but for a woman's soul.

Knowing the Elohim given power of beauty to heal and restore, Broken

Vessels was inspired to create a newsletter specifically for our sisters behind razor wire, which would offer just that - beauty, color, flowers, a tranquil place for the mind to sit, a meeting with Elohim in the Garden just as Eve had. We created Sanctuary, a monthly newsletter written especially for women "doing time." One of our hopes is that our sisters may be able, through its pages, to become more beautiful with time - a desire in every woman's heart, no matter what age she is or where her body is housed.

SANCTUARY is broken into several areas. The first page addresses whatever the theme for the month is in the context of turning scriptures into life-skills that are relevant for women behind razor wire. The second section is called "Hagar's Prayer" and is

dedicated to responding to the letters we receive from women in prison. We know that one woman's question or concern is actually the question or concern of many of her sisters and, since we cannot respond to every letter in the detail it deserves, this page will extend our epistolary reach behind razor wire. The third section, "To Behold Beauty and Inquire in the Temple," is about bringing beauty - in all of its forms - behind the prison gates. It was our desire to send our sisters some beauty behind razor wire that inspired the birthing of this newsletter in the first place. On the mailing page you will notice a section called, "The Rose of Sharon," which is dedicated to sharing the sacred romance and the good news that we are the High King's Beloved and that He is returning to make us His Bride for all of eternity; something no woman can ever be reminded of too much. As

women we need beauty like we need air. And we believe that humanity must have beauty in equal measure to our grief if we are not to despair. We also truly believe the greatest gift anyone can give is intercessory prayer that the Spirit would inspire each issue and that a piece of the Comforter will go behind razor wire with every newsletter we send to every woman. May you find your place in our joy and in sending beauty behind razor wire.

I encourage all of the women receiving Freedom's Call to contact Raquel Williams at Broken Vessels Fellowship P.O. Box 1413 Bryan, Texas 77806 and request to be placed on the mailing list for "Sanctuary of Beauty". I also encourage each one of you to share both of these newsletters with your sisters in the faith and to encourage and edify one another daily.

BUILDING A BIBLICALLY STRUCTURED COMMUNITY

In our last Freedom's Call newsletter we let our readers know that we would no longer be able to answer letters and requests from each and every individual inmate that writes to us, but would give priority to leaders and elders of established Sabbatarian communities, first and foremost, then to other individuals as our time allows. This is the only way possible to handle our mail now, seeing as there are only two of us to do that, and the ministry has grown so large. We also encouraged all of you that have not already formed a biblically based community to do so. In response, we received several letters from brethren asking how to go about this.

While there is no agreed upon authority or method for followers of Yeshua in creating such a community, there is an implied mandate and a general pattern described in scripture and in Jewish tradition, especially in the Apostolic Writings. What follows is a broad description of what has worked in the past and what is now working on several units we know of. Use it if you wish, or not, but bear in mind when setting up your own community that the more we all have in common, the easier it will be for chaplains, volunteers and ministries to work with us in the future. This system, or one very similar to it, worked for the apostles and first-century believers. It should work for you, too.

The basic structure of the community consists of a hierarchy of leadership, divisions for orchestrating worship and teaching, an action group for performing outreach and charity, and a Beit Din (house of judgment). Initially some of these positions will overlap, with a few overworked brethren performing multiple tasks. As the community grows, tasks can be assigned by the leadership to those whom YHWH has given suitable gifts to best perform them.

The leadership group is made up of a Nassi (president or chief), Zakenim (elders), and Shamashim (servants or overseers). The size

of the community will dictate the number of each. For example, in a group of less than fifty members, two or three elders are appropriate. As a general rule of thumb, an additional elder can be appointed for each twenty-five members added to the community thereafter. This formula generally comports with the Torah instruction that leaders and judges of the people should be over groups of thousands, hundreds, fifties, and tens. The same formula works well for shamashim. There can, of course, be only one Nassi at a time.

The first selected position should be Zakenim. They should hopefully be of the eldest among you, but this need not always be so, and other qualities are just as important. They must be knowledgeable of scripture - especially Torah law. They should be wise and humble, willing to listen, yet firm in resolve, of good character and righteous in behavior. Most of all, they should be known for their love and mercy. Elders are the silent power behind the Nassi, and they serve for life, or until they leave the congregation, so they must be chosen very carefully.

The next selected position is the Nassi. He also should be knowledgeable in scripture, wise and humble. He is the outward face of the community, so his character must be as nearly flawless as possible. He must be able to lead and administer the community firmly, yet be filled with love and devotion for those he rules. To appoint a Nassi, a Beit Din must be convened and the congregation assembled. This meeting is chaired by the elders who act as a panel of judges according to the command, "at the testimony of two or three witnesses shall a matter be established." Nominations for the position are taken, and testimonies for and against each nominee are heard. Care must be exercised that no lashon hara (evil speech) is accepted as testimony. A non-binding vote is taken of the entire congregation so that the elders can see how all members feel about the choice to be made. Then the elders retire alone to make a final decision, returning shortly to present their choice of who will lead the community. The term for a Nassi is usually

one year, and elections are traditionally held during the feast of Sukkoth. There are no term limits, and so a Nassi can conceivably serve for as long as the elders desire him to, as long as they re-appoint him to the position each year. It will seem disturbing to some who read this that the appointment of leaders is not done by popular vote or other democratic means. Biblical succession never was. Democracy is dangerous and impractical in a believing community. It allows for mob-rule and the usurpation of power by un-learned men and new converts. Instead, we trust in our elders' wisdom and the guidance of the Holy Spirit.

The last of the leadership positions selected is the Shamashim. Shamash means "servant," and these serve in such a capacity at all Sabbath, holyday and other community gatherings. In a prison setting they perform set-up and take-down, serve kiddush and meals, act as security if necessary, as well as various, other similar functions. At other times they can act as the extended hands and feet of the Nassi, to assist him in his tasks. A Shamash is much more than a servant, though. He is also that one described as a "deacon" in 1 Timothy chapter 3 and is in a position to be elevated for higher leadership in the future. Disciples of Yeshua should always first prove they can humbly serve before ever being allowed to lead. On most prison units, community members are separated in different buildings. A Shamash on each one can be an effective interim leader, teacher and mediator for isolated brethren during the week between regular services, binding and encouraging them until then. This also gives an opportunity to develop and showcase their skills to community elders. Consequently, a Shamash must also be a person of good character, knowledgeable in scripture and having righteous behavior. They usually are younger members, but never should they be new converts. Shamashim are selected by the Nassi personally and he may

choose whomever he will, however, it is customary for him to seek the counsel of the elders before making any final appointments.

Non-leadership positions are chosen by the Nassi at his sole discretion. Teachers should be chosen not only for their knowledge of scripture and tradition, but also for their teaching abilities and firm adherence to sound doctrine. Worship leaders should have good knowledge of music and prayer, but also should be exuberant personalities and full of YHWH's Holy Spirit. Those chosen for seeing to works of charity must be charitable themselves and utterly honest men, but also wise as serpents. Outreach ministers need to have patience and discernment, as well as a heart for the lost. In most new communities these non-leadership duties will at first be carried out by the leaders themselves, but it should not remain so. As YHWH makes available to the community men gifted in these areas, they should be encouraged to participate in its functions, as it is written, "...the body has many members..."

One further position within the community should be mentioned here. Though this is not a formal part of its structure, it is an integral part of every believing community and is commanded by no less than the Messiah himself. It is the position of Talmid. Talmid literally means "student", but also means disciple. The Hebrews have always had talmidim. From Yehoshua ben Nun to Elisha, the students of Hillel and Shammai, to those of Akiva in the second century and down to this day. The elder or leader takes devoted and able men under his wing and does his best to teach them everything that he knows. The talmid is one who humbles himself to sit at the feet of his teacher to learn and become like him, then does so for as long as is necessary until the mantle of the teacher is finally passed down to him. The teacher watches over his talmid, and the talmid looks after the needs of his teacher. The apostles themselves were all talmidim of our Mes-

BUILDING A BIBLICALLY STRUCTURED COMMUNITY (CON'T)

siah, and, in Mattithyahu 28, Yeshua commanded his disciples to make disciples of their own when it came their turn to teach. No community of believers is complete without talmidim in its midst.

The Beit Din is an indispensable part of any biblically-based community. In small groups, a Beit Din is usually composed of the three elders, one being appointed as its senior or lead judge. In such a small group, the Nassi acts as the prosecuting attorney on behalf of the community in criminal or monetary matters. If the community has only two elders, the Nassi must serve as the third judge, and some other person is appointed as prosecutor. In non-criminal proceedings, the triumvirate of judges acts alone, without a prosecutor or mediator, deciding on doctrinal matters or making leadership appointments unilaterally. No judge may sit on a Beit Din who has a vested interest or personal bias in a matter brought before it. Such a judge must recuse himself and a suitable replacement found and appointed by the remaining judges.

Something needs to be said at this point about Beit Dinim being used for criminal proceedings, as there is much abuse of the rules and intent of scripture regarding these - particularly the passage in Mattithyahu 18:15-17. In fact, this passage is most often turned on its head and used in exactly the opposite way it was intended by Yeshua. The Beit Din should be used as a very last resort in disputes among brethren. A goal to be strived for by true disciples of Yeshua should be to never have to resort to a Beit Din at all, and that is the teaching of Mattithyahu 18. Too often, we have seen brethren rush through the first two verses, 15-16, in order to get to 17 where they suppose it is then permissible to expose some perceived sin by a brother or sister to everyone in the congregation. Nothing could be more wrong, or further from the truth. The correct understanding of the passage is found by looking at it in its context. Verses 12-14 speak of a man leaving ninety-nine sheep to go and save one who has gone astray, and then

says that your Father in heaven doesn't desire that any be lost. That is the goal of verses 15-17, to do all possible not to bring your brother before the Beit Din (court/assembly/church), publicly accusing and embarrassing him, and possibly losing him. Immediately thereafter, in verses 21-22, Yeshua says that you should forgive your brothers sins "up to seventy times seven." Do not be quick to take anyone before the council, brethren. Do all you can to avoid it. Oftentimes, in prison especially, people who do rush to a Beit Din for judgment and receive it, find the court's decision unenforceable anyway. Just because a court of inmates finds another inmate guilty of some violation of Torah, does not usually mean that inmate can be censured or punished, since he or she is under the jurisdiction and protection of a state institution. To pass an unenforceable sentence upon someone makes your Beit Din appear toothless and rather stupid. Still, sometimes it is necessary to bring a community member before a Beit Din, and this is always preferable to bringing them before the secular authorities of the institution. Paul gives testimony of this in 1st Corinthians 6:1-8. Judge righteously, brothers, but whenever possible, do not judge at all. A good and successful assembly is one who always uses its Beit Din for good and constructive purposes - that build up, rather than tear down. Such an entity is an asset and an invaluable part of any community of believers.

In the case of women's prisons, there is no choice but to set up your communities in the same way as the men do. Gender segregation is not a natural state for those of our faith. However, order must be found and the body of Messiah must be cared for and taught. Throughout Israel's history, great women have arisen when the need occurred. You, our sister in chains, can do the same.

Once the basic structure of your community has been decided upon and assembled, it must be developed. Walk before trying to run. Begin doing communal Torah studies, charity and support of one another.

Seek to bring your nascent community into agreement on basic practices and doctrine. Stay away from arguments or discussions about pet doctrines or unnecessary subjects that bring disunity, but instead find agreement and harmony among yourselves. Remember - other inmates, and likely your prison authorities, will be watching you. Make sure they see you growing in grace and peace, a people worthy of further opportunity and help.

When the time comes and you are ready, begin probing your unit chaplains and wardens about services. Be very gentle and patient in this. Expect a "no" or "maybe" the first couple of times you ask. Never jump to file grievances or lawsuits right off the bat. Be nice - even if they are not. Expect them to test you in this, to find out who you really are. Begin contacting outside ministries and local congregations for support and volunteers. Pray constantly that YHWH acts on your behalf to establish you, then behave as if He is going to act any moment. Be patient, and wait on YHWH. Believe this, brethren, He is still in the business of doing miracles to this day. We have seen them.

Occasionally, it becomes necessary to increase pressure after a time in order to be granted services or other things. This can be done successfully, but it is not easy and is always painful. You will likely need outside help to succeed this way and will probably end up with some sort of compromise to settle things as a result of your efforts. If it is learned by outside ministries and congregations that you are hot-headed and did not try the way of peace and patience first to establish your new community, it is unlikely you will receive any help in doing so. First of all, you must establish yourselves as a people worthy of being helped and accommodated, so let the light of Messiah shine in you for all to see. Then, if need be, and all else fails after a sufficient time, get outside help to turn up the heat a bit. And even then, do it with an olive branch of peace in your

hand and with love. This is the good way in which you should walk, the higher path of a disciple of Yeshua. It is also the way that usually works.

One thing we as a faith group have going for us - and that wardens and chaplains across the nation are coming to realize - is that we are a people of order and integrity that are bound to a higher standard of behavior than other religions are. Rather than embracing a faith which emphasizes that "the law has been done away with," as most preach, we, as convicted lawbreakers, have turned away from our former lawlessness to embrace the Torah and Yeshua's interpretation of it as new men and women. This is attractive to the authorities and to their advantage. It makes sense from the standpoint of security and rehabilitation - their foremost concerns. It is also to our advantage in establishing Sabbatarian communities.

Once you have done the things outlined in this article, have your community leaders contact Sabbath Keepers Fellowship and let us know what you are doing and what you need from us. Provide us a list of your members and any other information you think might be useful to us in helping you. We will do what we can.

May YHWH bless you in your efforts to please Him and to walk in an orderly fashion after the way of His son, our Savior, Yeshua HaMashiach.

Ma tovu oheleykha Ya'acov!
Mishkanoteka Yisrael! (How goodly are thy tents, O Ya'acov!
Thy dwelling places, O Yisrael!)

**IMPORTANT
DATES
TO REMEMBER**

- 8/9/11 Tisha B'Av – Fast of the 5th month
- 8/30/11 Expected Rosh Chodesh
- 8/30/11 Selichoth prayers begin for 40 days
- 9/29/11 Expected Rosh Chodesh
- 9/30/11 Yom Teruah – Feast of Trumpets
- 10/2/11 Tzom Gedaliah – Fast of the 7th month
- 10/8/11 Yom Kippur – Day of Atonement
- 10/8/11 Shabbat Shuva– Shabbat of Repentance
- 10/13/11 Erev Sukkot– Feast of Tabernacles begins
- 10/20/11 Last Day of Sukkoth (Tabernacles)
- 10/21/11 Shemini Atzeret
- 10/22/11 Simchat Torah
- 10/28/11 Expected Rosh Chodesh
- 12/20/11 Chanukkah
- 12/28/11 Last day of Chanukkah
- 1/4/12 Asara B'Teveth– Fast of the 10th month

9TH SOLAR MONTH 2011		THE COMPLETE BELIEVER'S CALENDAR						6TH/7TH HEBREW MONTH 5771	
אָרְטוֹן יָרֵאָז	יָרֵאָז יָרֵאָז	יָרֵאָז יָרֵאָז	יָרֵאָז יָרֵאָז	יָרֵאָז יָרֵאָז	יָרֵאָז יָרֵאָז	יָרֵאָז יָרֵאָז	יָרֵאָז יָרֵאָז	יָרֵאָז יָרֵאָז	
9th Solar Month 2011 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		10th Solar Month 2011 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		Exult aloud unto Eloheym our strength; shout for joy unto the Eloheym Ya'acov. Raise the song, strike the tamborel, the pleasant lute with the harp. Blow the horn on the new moon, at the beginning of the month for our day of festival. For it is a statute for Yisrael, a decree of the Eloheym Ya'acov. He appointed it in Yoseph for a testimony, when he went forth over the land of Mizrajim; where I heard a language that I knew not.		1	Selichoth	2	Selichoth
4	Selichoth	5	Selichoth	Labor Day	6	Selichoth	7	Selichoth	
5	Elul	6	Elul	7	Elul	8	Elul	9	Elul
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29	Elul	30	Elul	31	Elul	1	Elul	2	Elul
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THE COMPLETE BELIEVER'S CALENDAR

The Complete Believer's Calendar is the only calendar SKF uses and promotes. It is based upon the ancient method of determining days and months and seasons and years as set forth by YHWH in His Torah. It is the calendar which was used by the people of Yisrael from the time of Moshe until the destruction of the Temple in 70 CE and their subsequent exile from the land. The Karaite Jews have carefully preserved and continued to use this method for centuries, and it contains no man-made additions or changes.

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 Jerusalem, while the latter is calculated on a 19-year metonic cycle devised in Babylon. That calculated metonic calendar is based upon the conjunction (darkness) of the moon, and also has numerous additional non-biblical rules and "postponements" included in it.

The biblical evidence for observing the new crescent moon in order to determine the new month and holy days is quite clear: "And Elo-hym 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 for 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 Elo-hym made two great lights: the greater light to rule by day, and the lesser to rule by night, and the stars also" (Gen.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"(Ps.104:19).

SKF's Calendar program is in its third year and has been very successful. Anyone who makes a minimum donation of \$12.95 will

receive our full size, full-color 13-month calendar plus free, monthly email Rosh Chodesh updates.

Please tell your friends and family about the Complete Believer's Calendar and encourage them to get a copy of the 2012-2013 calendar in order to support our ministry and its efforts to bring Passover Packages, Sacred Name Bibles, free inmate calendars and other much needed items to those of our faith who are in prison. It is only through the donations we receive that we are able to continue this vital work, as well as our other much needed programs.

YOU ARE BELOVED (KAY ARTHUR)

The following is an excerpt from the book, "With an Everlasting Love." Always remember, brethren, that you are the chosen and beloved sons and daughters of YHWH Most High.

Beloved child of the Most High, someday soon the trumpet shall suddenly sound and your heavenly Bridegroom, Yahoshua HaMashiach, shall come to take you to his Father's home.

Oh, I realize that sometimes you grow weary of waiting and that sometimes you wonder, "Where is the promise of His coming?" Yet you can be sure that this same Yeshua, who has been taken up into heaven, will come again for those who eagerly await Him. And when He comes, the mouths of those who excused themselves and refused to come to the wedding will be speechless. There will be many who will find themselves shut out because they were not prepared for His coming. They will have believed a lie from the father of lies, the prince of this world, the one who had them walk according

to the course of this cosmos, and who, if he could, would have kept your eyes blind to the glorious truth about the Lover of your soul.

But, praise YHWH, your El Shad-dai is rich in mercy and, because of the great love with which He has loved you, He has, by His grace, called you "Beloved," when there was nothing lovely about you. He called you when you were foolish, weak, base, and despised, and He gave you to His Son, putting a new heart within you so that you will never turn away from Him. In Him alone can you boast. You, who were afar off, a stranger, an alien, and enemy of Elo-hym, were chosen by Him and betrothed to His only begotten Son, to be the bride of Yahoshua HaMashiach. As Yeshua's bride, YHWH has given you His glory and made you one with Him.

And how did you come into this marvelous marriage of love? Through His Word, His Logos. YHWH has written you letter after letter and has delivered them to you by His Ruach Haqodesh, who

has revealed to you the things that would be freely given you if you would only receive Him as your Master.

Even as Abraham sent out his servant Eliezer to find a bride for Isaac, so YHWH drew you by His Ruach Haqodesh to His Son that you might become bone of His bone and flesh of His flesh, never to be forsaken, never to be plucked from His hand, but to become an heir of Elo-hym and a joint heir with Yahoshua HaMashiach.

Oh, the marriage is sure, but the consummation of that marriage covenant is yet to come. And though you have not seen your Bridegroom, your Yeshua, still you love Him and await His coming, preparing your bridal robe.

And what will it be like on that day, when you see Him face to face, when finally the marriage is consummated? Shall you be presented to Yahoshua HaMashiach as a chaste virgin clothed in fine linen, bright and clean because of

your righteous acts? Or will you shrink back in shame at His coming because you have played the adulteress with this world? Have you realized that, although He loves you with an unconditional, everlasting love, still He jealously desires you for Himself and Himself alone?

Oh, beloved, purify yourself, even as He is pure. The world is so enticing, so seductive, and it offers much temporal pleasure. But remember that it is only temporal.

The world and its lusts, are passing away. Your Bridegroom has written, "Behold, I am coming quickly, and My reward is with me, to render to every man according to what he has done." What will it be like when the trumpet sounds and your heavenly Bridegroom comes to take you for Himself, when the King brings you into His chambers?

Remember, beloved, He loves you with an everlasting love. "Be thou faithful unto death."

HOW YOU CAN HELP OUR MINISTRY

Cut Here

Sabbath Keepers Fellowship is a non-profit charitable organization that is supported solely by the grace of our Elohim and by the charitable donations, contributions and tithes of its friends, members and of the general public. Our ministry and its various programs cannot survive without your help, brethren. Please cut out this form and return it to us in the enclosed envelope with a donation to help us continue in our work. You may select the option below that lets us know how you'd like your money spent. If no specific program is chosen, your donation will go into the general fund to be spent as it is needed. Your generosity is greatly appreciated by us and the brothers and sisters behind razor wire that we labor to serve.

Yes, I want to help support SKF! Please use my enclosed donation of \$_____ in the way I have indicated below.

- Passover Package Program
- Sacred Name Bibles
- Tallith and kippah
- Hertz Prayerbooks
- Hertz Chumash
- Strong's Concordances
- General Fund

Please check any of the following that apply:

- I would like to receive information about becoming a prison volunteer.
- I would like learn how I can become a pen-pal to a needy brother or sister in prison.
- I am a prison volunteer who is interested in learning more about a Coalition of Volunteers.

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