LIVING SPRINGS INSTITUTE®

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"Where Sound Doctrine Endures"

2027

Romans chapter 3 tells us God committed His oracles to the Jewish people, and this calendar is produced for the purpose of helping all believers live a part of God's truth, by learning the yearly cycle God laid out in His Word.

Of course, a Biblical calendar is quite different from the Gregorian calendar most of us use today; but this planning calendar gives you both, in a way which will teach you the Biblical calendar while you are simply planning your normal everyday life!

"Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law."

Romans 3:30-31

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"Where Sound Doctrine Endures"

Living Springs Institute

PLANNER

2027
5787 / 5788

Personal Information	
Name:	**Phone:**
Cell:	**E-mail:**
Address:	
Allergic To:	
Primary Care Physician: **Phone:**	
Emergency Contact: **Phone:**	
Notes:	

MARCH	APRIL	MAY	JUNE	JULY	AUGUST	SEPTEMBER	OCTOBER	NOVEMBER	DECEMBER	JANUARY	FEBRUARY	MARCH
NISAN	IYAR	SIVAN	TAMUZ	AV	ELUL	TISHREI	CHESHVAN	KISLEV	TEVET	SHVAT	ADAR	

On certain years a 13th month named "Adar I" is added before the 12th month of "Adar" which then becomes "Adar II" ----> ADAR I

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PDF Edition

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Additional copies of this calendar are available through
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All Scripture references are from the
King James version unless otherwise noted.

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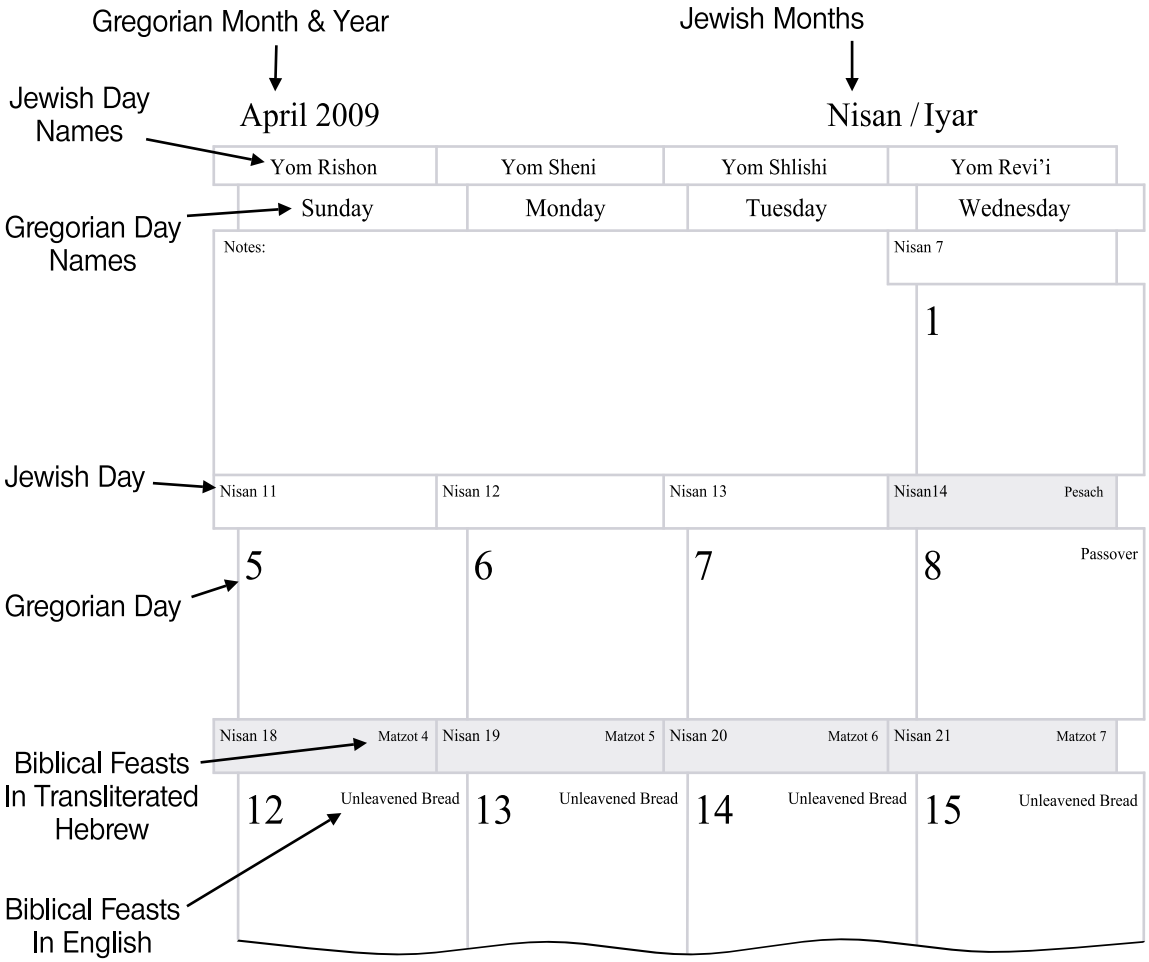
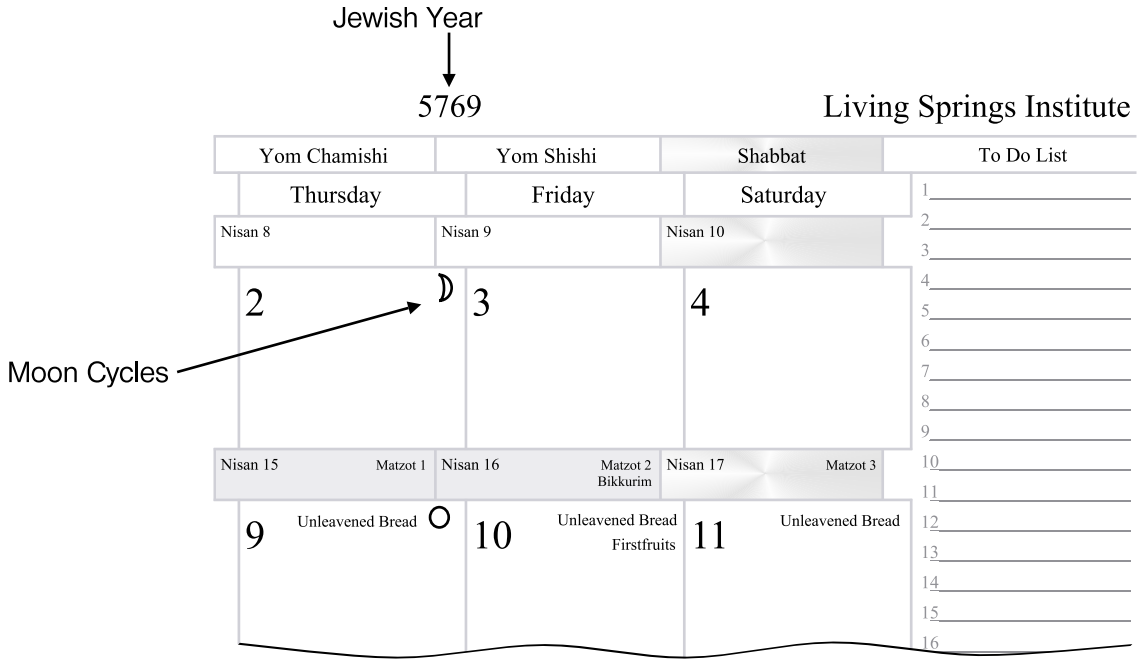
Calendar Usage Guide





Introduction

In Romans chapter 3, Paul says there is one big difference or "advantage" if you are born into the Jewish nation, and that's the fact that to the Jews were committed the oracles of God! God had made a promise to Abraham that through Abraham's seed the world would be blessed. (Gen. 12:3) This blessing would ultimately be The Messiah; but long before Jesus was born in Bethlehem, God would give the Scriptures - which we should understand really are one and the same. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1-2

All this means we must look to Jerusalem and the Jewish people if we are going to see the most important events of our lives unfold! This is why God established a chosen nation and promised that in the last days He would physically gather the Jewish nation again. However, as we wait for the events God will bring through His people, we must understand our lives are not just about the things God will bring, but also about the things God has already given.

Even if we are not Jewish, we should be good students of the Scripture. That means we should study the Laws which were given to the Jews, and seek the lessons they teach. Jews and Gentiles alike should be forming their thinking by looking at the Laws God gave, and not the things of this world. We must never be conformed to this world; we must be transformed by the renewing of our minds through God's Word! (Rom. 12:1-2)

Man chooses to observe each passing season, as well as mark what we see as significant events in our history. So God, through the Jewish nation, established a calendar to show us just how a people might look if they were to give God all the glory for their lives. This calendar is described for us in the Bible, and it is still seen in the Jewish nation today. The monthly planner you hold in your hand is an attempt to help you learn, understand, and observe the events of God's calendar as you plan your days. To understand what you will see in this planner there are some basic elements about God's calendar which, if you do not already know, you will need to.

First, God laid out the seven day cycle we call a "week" in creation; thus, it predates any calendar. This seven day cycle operates without guidance from the sun, moon, or stars. Six days were created for labor, and the seventh was sanctified by God as a day to rest and commune with Him. This is called the Sabbath, or to be more appropriately Hebrew in our terminology, "Shabbat" which means "to cease." In the Law, God also created many other Sabbath days for the nation of Israel to enjoy.

Second, the creation account states, "And the evening and the morning were the first day." Genesis 1:5 and so on through all the days of creation. In following what God's Word tells us, Jews do not see the beginning of the day as the stroke of midnight on a clock. Jews see the beginning of a day as sundown or what many of us would call the beginning of evening.

Third, the Jewish calendar is lunar. This means, unlike the Gregorian calendar most of us are used to, God's calendar is based on the moon instead of the sun. The months follow the moon's cycle. Each month starts with the new moon, and the first day of every month is a solemn day unto The Lord. (Num. 10:10, II Chron. 2:4) In Hebrew, this first day is called "Rosh Chodesh," which means "Head of the Month."A lunar calendar also means the start of the year was originally based on the seasons, not some predetermined number of days it takes the earth to travel around the sun.

It's also helpful to note that today there are some slight differences between the technical way in which the Law laid out the calendar and the way the Jews observe it now. In the Law, the start of the year was the month of the earliest harvest in Israel. The modern Jewish nation observes the fifth Biblical feast as the start of the new year. This creates a Biblical new year and a Jewish new year of sorts. Originally, the months did not have a set number of days. Instead, the month began when a new moon was observed. Today, the months are given a set number of either 29 or 30 days. Because a moon cycle averages about 29½ days, the first day of the month still falls close to, if not on, the "official" new moon. So, the calendar is just more rigid in its layout. Also, there is a known cycle of adding a month to certain years in order to keep the

modern calendar in line with the solar cycle. This, again, is more an issue of predictability and knowability than it is anything else. The big difference we see in all this is simply the fact that the early way of doing things was a more natural observance of God's creation. Not for the purpose of worshiping the creation but for what Paul was talking about in Romans 1:20, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:"

Now that we've taken a quick look at the structure of the calendar, we want to look at what was placed on it. God laid within this calendar a series of feast days which would remind God's people of what God had done for them, celebrate what God was doing, and prophesy of what was yet to come. Of these there are seven, and they all take place in the first seven months of the Biblical year! (Lev. 23)

Biblical New Year - To understand how the feast days are calculated you must first know when the Biblical year starts. God told Israel that the month they came out of Egypt would be the first month of the year to them. (Ex. 12) This put the first month in a specific time of year; but if you make your year consist of twelve or even thirteen moon cycles, the first of the year will move through the seasons all the way around the calendar. So, how do you know when to start a new year? In ancient times, it was determined by the priest observing the maturity of the earliest grain harvest. This comes at the same time as the month they left Egypt. So, when it was known in what moon cycle the harvest would start, that new moon would be the start of the year.

Feast #1

Pesach (Passover) is the first feast of the year. It is to be held on the fourteenth day of the first month. It remembers Israel's deliverance from Egypt which happened after the last plague. That plague was the death angel who struck the first born of every house in Egypt which did not have the blood of the Passover sacrifice on the doorposts. The Passover lamb was to be sacrificed the afternoon of the fourteenth and eaten with bitter herbs through that night. No bone of the lamb's body was to be broken. Nothing of the Passover lamb was to be left until the morning of the fifteenth, or it was to be destroyed by fire. (Ex. 12) This feast foreshadowed the sacrifice of The Messiah. Jesus was crucified the same afternoon the Passover lamb was being sacrificed at the temple, (John 19:14-30) and His body was quickly buried because the Sabbath would start at sunset. (John 19:31-42)

Feast #2

Hag HaMatzot (The Feast of Unleavened Bread) is a seven day feast. It starts on the fifteenth and ends on the twenty-first of the first month. It remembers the hasty exodus the children of Israel took out of Egypt. They would have no time to allow their bread to rise and be kneaded in the normal way. They would have to eat unleavened bread (Matzot) as they left Egypt for a path which would lead to the promised land. The first day and the seventh day of this feast is a Sabbath. (Ex. 12:15-20) The purging of the house and refraining from eating anything with leaven for the duration of this feast represents the purity of Christ, (I Cor. 5:6-8) and the fact we too must turn aside from the pleasures of this world if we are going to walk the path which leads to the promise of eternal life. (Matt. 7:13-14)

Feast #3

Bikkurim (Firstfruits) The Law says this feast shall be the day following the Sabbath, referring to the first day of Unleavened Bread. (Lev. 23:11) This means Firstfruits coincides with the second day of Unleavened Bread which is the sixteenth of the first month. This feast is also tied to the commandment that all first born belong to God, and shows us this applies even to plants. (Ex. 13:1-12) On this day, Israel was to bring the very first sheaths of the harvest to the temple and present them to God. Nothing of the new harvest was to be eaten until this was done. (Lev. 23:9-14) Its historical significance is that the children of Israel began to live off the land of Canaan the day before this feast, and it was on the Feast of Firstfruits that the manna God had fed Israel all the days they spent in the wilderness, ceased! (Josh. 5:10-12) Sadly, many Christians do not know this; but this

feast is the true celebration of The Messiah's resurrection. Jesus died on Passover, and rose on the third day to become the Firstfruits among many! (I Cor. 15:19-23)

Feast #4

Shavuot (Feast of Weeks) This feast is not given a date. Instead, it is directly connected to Firstfruits. Starting from the day of Firstfruits, you must count seven representative Sabbaths. In other words, seven sets of seven days. This makes up forty-nine days. The day after that is Shavuot. "Shavuot" is a Hebrew word which means "weeks," and the days counting up to Shavuot are called "The Counting of the Omer." The way you count up to Shavuot is also why so many know this feast as Pentecost. "Pentecost" is the Greek word for fifty, and Shavuot is fifty days from Firstfruits. Shavuot is in recognition of the giving of the Law to the nation of Israel; (Ex. 19-20) and in Israel, this was a time of bringing in and celebrating the harvest God had provided. However, God promised that some day He would write the Law upon their hearts! (Jer. 31:31-34) The fulfillment of Shavuot would come with the pouring out of The Holy Ghost; and many souls were added to the church on that day. (John 14:16-17, Acts 2) The reason it is connected to Firstfruits so directly is that The Holy Ghost did not come to speak of Himself, but to remind us of all Jesus had taught. (John 14:25-26, 16:12-15)

Feast #5

Rosh Ha-Shana (Feast of Trumpets) is held on the first day of the seventh month. It is a day of blowing trumpets. Moses was ordered to make two silver trumpets which would be used to assemble the congregation of Israel to the door of the tabernacle. (Num. 10:1-10) In ancient times, trumpets were sounded for many reasons. Sometimes it was to celebrate a joyous occasion - such as a wedding. Sometimes, it was to warn of a coming invasion; and sometimes, it was to announce the coming of a great king! Today, this feast is called Rosh Ha-Shana which means "Head of the Year," because this day is the modern Jewish new year. In many ways, this is very appropriate, because this feast foreshadows the Second Coming of The Messiah to this earth, which will truly be a new beginning for Israel and all the world. When this feast is fulfilled, all will realize Jesus is truly The Messiah and King! The Bible records Jesus will return with a shout, with the voice of the archangel, and with the trumpet of God. (I Thes. 4:16-18) This event will mean different things to different people around the world, depending on how they feel about The Messiah. For those who are against Him, these trumpets will be an alarm; but for those who have believed on Him, these trumpets are a sound of joy. However, no matter how you feel, to all it will be the announcement of the returning King, Who is King of Kings and Lord of all, and He will gather His own unto Himself!

Feast #6

Yom Kippur (Day of Atonement) is held on the tenth day of the seventh month. For Israel, this is the most solemn day of all the year. It was on this day - and only on this day - that the High Priest entered the Holy of Holies with the blood of the sacrifice, before the Mercy Seat, to make an atonement for himself as the High Priest and for the children of Israel as a nation. (Lev. 16) This day is a foreshadowing of the Day of Judgment when both small and great, rich and poor will stand before God and be judged according to their works. On this day, God will separate all those who have desired Him from those who have turned away. Only those whose names have not been blotted out of The Lamb's Book Of Life will be welcomed into the Kingdom. Which means, only those Jesus has chosen to present to His Father, and make an atonement for, will enter into eternal life! (Matt. 25:31-34, Rev. 3:5, 20:7-15)

Feast #7

Sukkot (Feast of Tabernacles) is a seven day feast plus one, which technically makes it an eight day feast. However, it is good to understand the last day is a bit separate in its meaning. This feast starts on the fifteenth day of the seventh month and ends on the twenty-first, but there is a call for a solemn assembly on the twenty-second. During this feast, Israel was commanded to leave their dwellings and live for seven days in three sided booths made of tree branches. The first day of this feast is a Sabbath unto The Lord, and the day after it ends (the eighth day) there is to be a solemn

assembly. This day is also a Sabbath. (Lev. 23:36) This feast remembers the life Israel lived for many years as they traveled through the wilderness to the promised land. This is the only feast in which Israel is commanded to rejoice! (Lev. 23:40) It celebrates the reality of the promise that those who have trusted in God will someday, "...ever be with the Lord." I Thessalonians 4:17 We will finally tabernacle with The God Who created us. This is why Jesus said He went to prepare a place for us, that where He is there we may be also! (John 14:1-3) When Jesus returns to this earth, He will reign for more than a thousand years; and during that time, the Bible tells us all the nations of the earth will come up to Jerusalem to hold the Feast of Tabernacles. Those nations which do not come up will not receive the blessings of God. (Zech. 14:16-19)

The solemn assembly held the day after the seventh day of the Feast of Tabernacles is the end of the God commanded feast days for the year. However, we should consider two other Jewish feasts which, due to history, appear on their calendar. These two feasts may not have been given directly in the Law, but they too mark prophesied historic events and/or truths.

Hanukkah (Feast of Dedication) is an eight day feast beginning on the twenty-fifth of the month Kislev. This feast recalls a great Jewish victory during the Greek era, which was prophesied in the Book of Daniel. (Dan. 11:29-45) The Greek ruler attempted to make it illegal for anyone to follow God's Law. The temple of God in Jerusalem was desecrated. Swine flesh was burned on the altar, and a statue of Zeus was set up. Even some Jews agreed the Laws of God should be a thing of the past, but those who loved God stood up and chose to fight rather than disobey God's Law. Eventually, they retook Jerusalem and the temple. They cleansed the temple, and rededicated it to God. The problem was that as they relit the temple lamp (called a Menorah), they only had enough oil for one day, and it would take several days to make more of this special oil. However, the sign that God was truly with them came as that one day's supply of oil lasted the eight days it took to make more! Hanukkah remembers the Jewish victory, but it is a celebration of the miracle of the oil. As Jesus walked this earth, John records He came to the temple on "...the feast of dedication," (John 10:22-28) and Jesus even prophesies that the temple and the Jewish nation would once again suffer in the latter days - referring to Daniel's prophecy again. (Matt. 24:1-22, Dan. 12) Sadly, the temple was destroyed not many years after Christ by the Romans in 70 A.D., and many Jewish people were removed to other lands. Today, Hanukkah can be celebrated with a little more expectation, as we have witnessed the rebirth of the nation of Israel and the continual return of her people. We now await the day the temple will once again be rebuilt and the Temple Mount rededicated to God! (Jer. 33:14-18, Zech. 14:20-21)

Purim is a two day feast held on the fourteenth and fifteenth of the Jewish month preceding Biblical New Year. Purim means "lots," as in casting lots. It remembers the story told in the book of Esther, which took place during the reign of the Medes and Persians, where an evil man named Haman had received permission from the king to kill all the Jews in the kingdom. (Esth. 3:1-11) However, God had already placed Esther in the queen's position. Esther risked her life by revealing to the king she was a Jew and asking for the life of her people to be spared. The king not only spared the lives of the Jews, but in doing so, gave them the chance to destroy those who hated them! This incident proved God was still with His people, and would not allow them to be destroyed.

In modern times, an attempt to destroy God's people not only failed, but saw the birth of the modern nation of Israel! Thus, this planner lists Holocaust Remembrance Day (Yom Ha-Shoah), Israel's Independence Day (Yom Ha-Atzma'ut), and Jerusalem Day (Yom Yerushalayim). All through the ages there have been those who wish to destroy the knowledge of God and His people, whether Jew or non-Jew; but in spite of this, if you read the back of the Bible it tells us God's people win!

To help you learn more about the Biblical calendar, feasts, and events listed in this planner, a free book titled "Counting The Days" is available. For information about this book and the entire calendar project, write to us at Living Springs Institute, P.O. Box 271, Loveland, CO 80539, or you can visit us online at www.livingspringsinstitute.org, click on "Learning Center" then on "Calendar Project."

January 2027 Tevet / Shvat

Yom Rishon	Yom Sheni	Yom Shlishi	Yom Revi'i
Sunday	Monday	Tuesday	Wednesday
Notes:			
Tevet 24	Tevet 25	Tevet 26	Tevet 27
3	4	5	6
Shvat 2	Shvat 3	Shvat 4	Shvat 5
10	11	12	13
Shvat 9	Shvat 10	Shvat 11	Shvat 12
17	18 Martin Luther King Jr's Day (observed)	19	20
Shvat 16	Shvat 17	Shvat 18	Shvat 19
24	25	26	27
Shvat 23			
31			

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Yom Chamishi	Yom Shishi	Shabbat	To Do List
Thursday	Friday	Saturday	
	Tevet 22	Tevet 23	
	1 New Year's Day	2	
Tevet 28	Tevet 29	Shvat 1 Rosh Chodesh	
7 ●	8	9	
Shvat 6	Shvat 7	Shvat 8	
14	15 ☽	16	
Shvat 13	Shvat 14	Shvat 15	
21	22 ○	23	
Shvat 20	Shvat 21	Shvat 22	
28	29 ☾	30	

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DECEMBER 2026

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FEBRUARY

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21	22	23	24	25	26	27
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February 2027 Shvat / Adar I

Yom Rishon	Yom Sheni	Yom Shlishi	Yom Revi'i
Sunday	Monday	Tuesday	Wednesday
Notes:	Shvat 24	Shvat 25	Shvat 26
	1	2	3
Shvat 30	Adar I 1 Rosh Chodesh	Adar I 2	Adar I 3
7	8	9	10
Adar I 7	Adar I 8	Adar I 9	Adar I 10
14 ☽	15 Presidents' Day	16	17
Adar I 14	Adar I 15	Adar I 16	Adar I 17
21	22	23	24
Adar I 21	Notes:		
28 ☾			

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Yom Chamishi	Yom Shishi	Shabbat
Thursday	Friday	Saturday
Shvat 27	Shvat 28	Shvat 29
4	5	6 ●
Adar I 4	Adar I 5	Adar I 6
11	12	13
Adar I 11	Adar I 12	Adar I 13
18	19	20 ○
Adar I 18	Adar I 19	Adar I 20
25	26	27

To Do List

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JANUARY

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MARCH

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21	22	23	24	25	26	27
28	29	30	31			

March 2027 Adar I / Adar II

Yom Rishon	Yom Sheni	Yom Shlishi	Yom Revi'i
Sunday	Monday	Tuesday	Wednesday
Notes:	Adar I 22	Adar I 23	Adar I 24
	1	2	3
Adar I 28	Adar I 29	Adar I 30	Adar II 1 Rosh Chodesh
7	8 ●	9	10
Adar II 5	Adar II 6	Adar II 7	Adar II 8
14	15 ☽	16	17
Adar II 12	Adar II 13	Adar II 14 Purim	Adar II 15 Shushan Purim
21	22 ○	23	24
Adar II 19	Adar II 20	Adar II 21	Adar II 22
28	29 ☾	30	31

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Yom Chamishi	Yom Shishi	Shabbat
Thursday	Friday	Saturday
Adar I 25	Adar I 26	Adar I 27
4	5	6
Adar II 2	Adar II 3	Adar II 4
11	12	13
Adar II 9	Adar II 10	Adar II 11
18	19	20
Adar II 16	Adar II 17	Adar II 18
25	26	27

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Notes:

FEBRUARY

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APRIL

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25	26	27	28	29	30	

April 2027 Adar II / Nisan

Yom Rishon	Yom Sheni	Yom Shlishi	Yom Revi'i
Sunday	Monday	Tuesday	Wednesday

Notes:

Adar II 26	Adar II 27	Adar II 28	Adar II 29
4	5	6 ●	7
Nisan 4	Nisan 5	Nisan 6	Nisan 7
11	12	13 ☽	14
Nisan 11	Nisan 12	Nisan 13	Nisan 14 Pesach
18 Living Springs' Anniversary	19	20 ○	21 Passover
Nisan 18 Matzot 4	Nisan 19 Matzot 5	Nisan 20 Matzot 6	Nisan 21 Matzot 7
25 Unleavened Bread	26 Unleavened Bread	27 Unleavened Bread	28 Unleavened Bread ☾

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Yom Chamishi	Yom Shishi	Shabbat
Thursday	Friday	Saturday
Adar II 23	Adar II 24	Adar II 25
1	2	3
Nisan 1 Rosh Chodesh Biblical New Year	Nisan 2	Nisan 3
8	9	10
Nisan 8	Nisan 9	Nisan 10
15	16	17
Nisan 15 Matzot 1	Nisan 16 Matzot 2 Bikkurim	Nisan 17 Matzot 3
22 Unleavened Bread	23 Unleavened Bread Firstfruits	24 Unleavened Bread
Nisan 22	Nisan 23	Notes:
29	30	

To Do List

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MARCH

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28	29	30	31			

MAY

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23	24	25	26	27	28	29
30	31					

May 2027 Nisan / Iyar

Yom Rishon	Yom Sheni	Yom Shlishi	Yom Revi'i
Sunday	Monday	Tuesday	Wednesday
Notes:			
Nisan 25	Nisan 26	Nisan 27 Yom Ha-Shoah	Nisan 28
2	3	4 Holocaust Remembrance Day	5
Iyar 2	Iyar 3	Iyar 4	Iyar 5 Yom Ha-Atzma'ut
9 Mother's Day	10	11	12 Israel's Independence Day
Iyar 9	Iyar 10	Iyar 11	Iyar 12
16	17	18	19
Iyar 16	Iyar 17	Iyar 18	Iyar 19
23	24	25	26
Iyar 23	Iyar 24		
30	31 Memorial Day		

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Yom Chamishi	Yom Shishi	Shabbat	To Do List
Thursday	Friday	Saturday	
		Nisan 24 1	
Nisan 29 6 National Day of Prayer	Nisan 30 ● 7	Iyar 1 Rosh Chodesh 8	
Iyar 6 13	Iyar 7 ☽ 14	Iyar 8 15	
Iyar 13 20	Iyar 14 ○ 21	Iyar 15 22	
Iyar 20 27	Iyar 21 28	Iyar 22 ☾ 29	

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APRIL

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JUNE

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June 2027 Iyar / Sivan

Yom Rishon	Yom Sheni	Yom Shlishi	Yom Revi'i
Sunday	Monday	Tuesday	Wednesday
Notes:		Iyar 25	Iyar 26
		1	2
Sivan 1 Rosh Chodesh	Sivan 2	Sivan 3	Sivan 4
6	7	8	9
Sivan 8	Sivan 9	Sivan 10	Sivan 11
13	14 Flag Day	15	16
Sivan 15	Sivan 16	Sivan 17	Sivan 18
20 Father's Day	21	22	23
Sivan 22	Sivan 23	Sivan 24	Sivan 25
27	☾ 28	29	30

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Yom Chamishi	Yom Shishi	Shabbat
Thursday	Friday	Saturday
Iyar 27	Iyar 28 Yom Yerushalayim	Iyar 29
3	4 Jerusalem Day	5
Sivan 5	Sivan 6 Shavuot	Sivan 7
10	11 Feast of Weeks (Pentecost)	12
Sivan 12	Sivan 13	Sivan 14
17	18	19
Sivan 19	Sivan 20	Sivan 21
24	25	26

To Do List

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Notes:

MAY

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JULY

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18	19	20	21	22	23	24
25	26	27	28	29	30	31

July 2027 Sivan / Tamuz

Yom Rishon	Yom Sheni	Yom Shlishi	Yom Revi'i
Sunday	Monday	Tuesday	Wednesday
Note:			
Sivan 29	Sivan 30	Tamuz 1 Rosh Chodesh	Tamuz 2
4 Independence Day	5	6	7
Tamuz 6	Tamuz 7	Tamuz 8	Tamuz 9
11	12	13	14
Tamuz 13	Tamuz 14	Tamuz 15	Tamuz 16
18 ○	19	20	21
Tamuz 20	Tamuz 21	Tamuz 22	Tamuz 23
25	26 ☾	27	28

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Yom Chamishi	Yom Shishi	Shabbat	To Do List
Thursday	Friday	Saturday	
Sivan 26	Sivan 27	Sivan 28	
1	2	3 ●	
Tamuz 3	Tamuz 4	Tamuz 5	
8	9	10 ☽	
Tamuz 10	Tamuz 11	Tamuz 12	
15	16	17	
Tamuz 17	Tamuz 18	Tamuz 19	
22	23	24	
Tamuz 24	Tamuz 25	Tamuz 26	
29	30	31	

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JUNE

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AUGUST

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22	23	24	25	26	27	28
29	30	31				

August 2027 Tamuz / Av

Yom Rishon	Yom Sheni	Yom Shlishi	Yom Revi'i
Sunday	Monday	Tuesday	Wednesday
Tamuz 27	Tamuz 28	Tamuz 29	Av 1 Rosh Chodesh
1	2 ●	3	4
Av 5	Av 6	Av 7	Av 8
8	9 ☽	10	11
Av 12	Av 13	Av 14	Av 15
15	16	17 ○	18
Av 19	Av 20	Av 21	Av 22
22	23	24 ☾	25
Av 26	Av 27	Av 28	Notes:
29	30	31 ●	

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Yom Chamishi	Yom Shishi	Shabbat	To Do List
Thursday	Friday	Saturday	
Av 2	Av 3	Av 4	
5	6	7	
Av 9	Av 10	Av 11	
12	13	14	
Av 16	Av 17	Av 18	
19	20	21	
Av 23	Av 24	Av 25	
26	27	28	

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JULY

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SEPTEMBER

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19	20	21	22	23	24	25
26	27	28	29	30		

September 2027 Av / Elul

Yom Rishon	Yom Sheni	Yom Shlishi	Yom Revi'i
Sunday	Monday	Tuesday	Wednesday
Notes:			Av 29 1
Elul 3 5	Elul 4 6 Labor Day	Elul 5 7 ☽	Elul 6 8
Elul 10 12	Elul 11 13	Elul 12 14	Elul 13 15 ○
Elul 17 19	Elul 18 20	Elul 19 21	Elul 20 22
Elul 24 26	Elul 25 27	Elul 26 28	Elul 27 29 ●

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Yom Chamishi	Yom Shishi	Shabbat
Thursday	Friday	Saturday
Av 30	Elul 1 Rosh Chodesh	Elul 2
2	3	4
Elul 7	Elul 8	Elul 9
9	10	11
Elul 14	Elul 15	Elul 16
16	17	18
Elul 21	Elul 22	Elul 23
23 ☾	24	25
Elul 28	Notes:	
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To Do List

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AUGUST

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OCTOBER

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October 2027 Elul / Tishrei

Yom Rishon	Yom Sheni	Yom Shlishi	Yom Revi'i
Sunday	Monday	Tuesday	Wednesday
Notes:			
Tishrei 2	Tishrei 3	Tishrei 4	Tishrei 5
3	4	5	6
Tishrei 9	Tishrei 10 Yom Kippur	Tishrei 11	Tishrei 12
10	11 Columbus Day (observed) Day of Atonement	12	13
Tishrei 16 Sukkot 2	Tishrei 17 Sukkot 3	Tishrei 18 Sukkot 4	Tishrei 19 Sukkot 5
17 Feast of Tabernacles	18 Feast of Tabernacles	19 Feast of Tabernacles	20 Feast of Tabernacles
Tishrei 23	Tishrei 24	Tishrei 25	Tishrei 26
24	25	26	27
Tishrei 30			
31			

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Yom Chamishi	Yom Shishi	Shabbat	To Do List
Thursday	Friday	Saturday	
	Elul 29	Tishrei 1 Rosh Chodesh Rosh Ha-Shana	
	1	2 Feast of Trumpets	
Tishrei 6	Tishrei 7	Tishrei 8	
7	8	9	
Tishrei 13	Tishrei 14	Tishrei 15 Sukkot 1	
14	15	16 Feast of Tabernacles	
Tishrei 20 Sukkot 6	Tishrei 21 Sukkot 7	Tishrei 22 Sukkot 8	
21 Feast of Tabernacles	22 Feast of Tabernacles	23 Feast of Tabernacles	
Tishrei 27	Tishrei 28	Tishrei 29	
28	29	30	

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SEPTEMBER

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NOVEMBER

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21	22	23	24	25	26	27
28	29	30				

November 2027 Cheshvan

Yom Rishon	Yom Sheni	Yom Shlishi	Yom Revi'i
Sunday	Monday	Tuesday	Wednesday
Notes:	Cheshvan 1 Rosh Chodesh	Cheshvan 2	Cheshvan 3
	1	2	3
Cheshvan 7	Cheshvan 8	Cheshvan 9	Cheshvan 10
7	8	9	10
Cheshvan 14	Cheshvan 15	Cheshvan 16	Cheshvan 17
14	15	16	17
Cheshvan 21	Cheshvan 22	Cheshvan 23	Cheshvan 24
21	22	23	24
Cheshvan 28	Cheshvan 29	Cheshvan 30	Notes:
28	29	30	

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Yom Chamishi	Yom Shishi	Shabbat
Thursday	Friday	Saturday
Cheshvan 4	Cheshvan 5	Cheshvan 6
4	5	6 ☽
Cheshvan 11	Cheshvan 12	Cheshvan 13
11 Veterans' Day	12	13 ○
Cheshvan 18	Cheshvan 19	Cheshvan 20
18	19	20 ☾
Cheshvan 25	Cheshvan 26	Cheshvan 27
25 Thanksgiving	26	27 ●

To Do List

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OCTOBER

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DECEMBER

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December 2027 Kislev / Tevet

Yom Rishon	Yom Sheni	Yom Shlishi	Yom Revi'i
Sunday	Monday	Tuesday	Wednesday
Notes:			Kislev 1 Rosh Chodesh 1
Kislev 5 5	Kislev 6 6 ☽	Kislev 7 7	Kislev 8 8
Kislev 12 12	Kislev 13 13 ○	Kislev 14 14	Kislev 15 15
Kislev 19 19	Kislev 20 20 ☾	Kislev 21 21	Kislev 22 22
Kislev 26 Hanukkah 26	Kislev 27 Hanukkah 27 ●	Kislev 28 Hanukkah 28	Kislev 29 Hanukkah 29

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Yom Chamishi	Yom Shishi	Shabbat	To Do List
Thursday	Friday	Saturday	
Kislev 2	Kislev 3	Kislev 4	
2	3	4	
Kislev 9	Kislev 10	Kislev 11	
9	10	11	
Kislev 16	Kislev 17	Kislev 18	
16	17	18	
Kislev 23	Kislev 24	Kislev 25 Hanukkah	
23	24 Christmas Eve	25 Christmas	
Kislev 30 Hanukkah	Tevet 1 Rosh Chodesh Hanukkah	Notes:	
30	31 New Year's Eve		

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NOVEMBER

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JANUARY 2028

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2028 Executive Planning Guide

JANUARY

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23 30	24 31	25	26	27	28	29

FEBRUARY

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MAY

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JUNE

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SEPTEMBER

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OCTOBER

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MARCH

Sun.	Mon.	Tue.	Wed.	Thur.	Fri.	Sat.
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APRIL

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16	17	18	19	20	21	22
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JULY

Sun.	Mon.	Tue.	Wed.	Thur.	Fri.	Sat.
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23 30	24 31	25	26	27	28	29

AUGUST

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NOVEMBER

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DECEMBER

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24 31	25	26	27	28	29	30

IMPORTANT DATES		
Titles	2027	2028
New Year's Day	January 1	January 1
Martin Luther King Jr's Day (observed)	January 18	January 17
Presidents' Day	February 15	February 21
Purim	March 23 - 24	March 12 - 13
Biblical New Year	April 8	March 28
Living Springs' Anniversary	April 18	April 18
Pesach (Passover)	April 21	April 10
Matzot (Unleavened Bread)	April 22 - 28	April 11 - 17
Bikkurim (Firstfruits)	April 23	April 12
Holocaust Remembrance Day	May 4	April 24
National Day of Prayer	May 6	May 4
Mother's Day	May 9	May 14
Israel's Independence Day	May 12	May 2
Memorial Day	May 31	May 29
Jerusalem Day	June 4	May 24
Shavuot (Feast of Weeks) (Pentecost)	June 11	May 31
Flag Day	June 14	June 14
Father's Day	June 20	June 18
Independence Day	July 4	July 4
Labor Day	September 6	September 4
Rosh Ha-Shana (Feast of Trumpets)	October 2	September 21
Yom Kippur (Day of Atonement)	October 11	September 30
Columbus Day (observed)	October 11	October 9
Sukkot (Feast of Tabernacles)	October 16 - 23	October 5 - 12
Veterans' Day	November 11	November 11
Thanksgiving	November 25	November 23
Christmas	December 25	December 25
Hanukkah	Dec. 25 - Jan. 1	December 13 - 20

Living Springs has made every effort to ensure the accuracy of all calendar information.

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NOTES:

A Word About Transliteration

Transliteration is technically the process of converting the written words of one language into another by converting each letter from the original script into the corresponding letter of the other language. However, there is not always a corresponding letter to be used. Because of this, transliteration becomes more like transcription at times; in that, the conversion is done more on the basis of letters which produce similar sounds. Thus, some transliterated words will cause the reader to verbally pronounce a word much in the same way it sounds in the original language, but other transliterated words will not.

Further, one must understand that when sounds of letters become an issue, the transliteration also becomes subject to the ear of the transcriber; and there is not always an agreement on how a certain word, even in its original language, should verbally be pronounced. This is due to different dialects and what some may refer to as simple "accent." One Hebrew example is that a "w" may very well be pronounced as it is in the English word "well," or it may be as the "v" is pronounced in "very." The same kinds of problems exist when you look at the language you are transcribing into. Not all English speaking people agree on, nor are the rules always clear on what a letter or set of letters verbally produce. For example, in English the letter "c" can make a "k" sound as in "cup," or it can make an "s" sound as it does in "cinnamon." To top it all off, there is also the issue that English does not contain all the sounds which Hebrew does. Even when we say the name of the composer, "Johann Sebastian Bach," we tend to put a simple "k" sound at the end instead of the more appropriate hard "kh" sound which comes from deep in the back of the throat. In Hebrew to English Transliteration, "kh" as well as "ch" are often an attempt to represent that sound, but it is so unfamiliar to the English tongue that some transliterations do not attempt to represent it at all. Such is the case with "Hanukkah" instead of "Chanukkah."

Simply put, the transliteration of Hebrew words which are used in this calendar would no doubt be different if done by different people; but they are an attempt to help you see a Hebrew word in an English form you may understand better than if they had been presented in Hebrew font. It also may give you a chance to pronounce the word. To further this cause, the following pronunciation key is provided respectfully, with the understanding that those who speak Hebrew may disagree depending on what dialect they speak and other factors too numerous to cover here.

Yom Rishon yohm ree-SHOHN
Yom Sheni yohm shey-NEE
Yom Shlishi yohm shlee-SHEE
Yom Revi'i yohm rvee-EE
Yom Chamishi yohm khah-mee-SHEE
Yom Shishi yohm shee-SHEE
Shabbat shah-BAHT

Nisan nee-SAHN
Iyar ee-YAHR
Sivan see-VAHN
Tamuz tah-MOOZ
Av ahv
Elul eh-LOOL
Tishrei tish-REY
Cheshvan khesh-VAN
Kislev kis-LEV
Tevet tey-VET
Shvat shuh-VAT
Adar ah-DAR

Pesach PE-sach
Matzot MAHT-zuh
Bikkurim bee-koor-EEM
Shavuot sha-voo-OT
Rosh Ha-Shana rohsh hah shah-NAH
Yom Kippur yohm keh-POOR
Sukkot Sue-COAT

Rosh Chodesh rohsh KHO-desh
Purim Pooh-REEM
Yom Ha-Shoah yohm ha SHOah
Yom Ha-Atzma'ut yohm hah atzmaUT
Yom Yerushalayim yohm yer oo shaw LAH im
Hanukkah KHAN-u-kah

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®

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." *Colossians 2:8*