

Chodesh Report

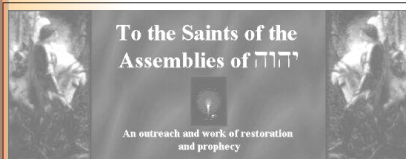
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The Original Chodesh Newsletter

Issue 52

Vital Topics: About Life and Death



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The *Chodesh Report* is an open dialog of topical research and studies based upon the years of experience of TTSAOY, like-minded associates, and contributors.

This is a free monthly newsletter published by *To the Saints of the Assemblies of YHWH*.

Contact us at:
dwlaceyusa7@gmail.com

Scriptural Allusions I

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. (John 5:24, KJV)

Part I - About Life and Death

(A Clinical View)

Most can name a person in their lives that can hip-shoot a bible verse quicker than [John Wesley Hardin](#). Or, perhaps you've overheard a conversation that sounded like a game-show competition naming some biblical personality's genealogy or listing Yah'shua's miracles. Such topics can have an appropriate application, as in a children's sabbath-school. But is there a place in the minds of the saint's conversations in times about such matters? Do these conversations really have anything to do with vital information necessary toward the saint's personal salvation? Like the unprepared virgins, much to their great sorrow, will those who believe they have a place in the kingdom be rejected at the last hour? Will they find themselves clinging to the corners of a Hebrew garment on the Day of Judgment ([Zec 8:23](#)) - salvation at the coat-tails of another such as a minister's or spouse's faith? Are you living a life by a misdirected sense of righteousness?

A Western view suggests that upon one's death-bed many find religion. Albeit may be considered too little too late, none-the-less, it seems that most put off this

important part of life for the temporary pleasures and rewards of this world, at least until when that moment is near.

Among the many *vital topics* that could be discussed, none impresses the importance of reaching out to the Creator as when a loved one, or ones-self, comes face to face with the *end of life*. We at *TTSAOY* were given news recently regarding a lady receiving a diagnosis of terminal cancer. She shares her story with all through a dialog in an open diary from which we draw much of this month's topic. This issue addresses the topic of death from the psychological views of childhood through old age and sub-topics that few may consider before they come near to the experience of loss. This is a topic long overdue and never discussed comprehensively by any minister we know of. Subsequently, we then attempt to discuss the scriptural view in matters of life and death from the perspective of the scriptures.

We hope this issue offers some usable information, and that the readers will consider when helping others through this stage of life.

Defining Vital Topics

From a scriptural view, vital topics are ... "critical issue[s] which

relate to a divine commandment or some underlying sacred principle; ignorance of which could lead to sin” (Loughran, 1999). For example, while speaking to the Hellenists at Mars Hill in Greece, Paul advised them of the fallacy and dangers of idol worship.

Forasmuch then as we are the offspring of YHVH, we ought not to think that the Most High is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance YHVH winked at; but now commandeth all men every where to repent:
(Acts 17:29-30, RNKJV)

Note that Paul says that ignorance is no longer tolerated. Even though Paul was speaking to the repentant among them, all will eventually be held accountable according to Yahweh's righteous judgment (Rev 11:18; 20:12). We can add little to that except for the following scripture.

Therefore to him that knoweth to do good, and doeth [it] not, to him it is sin. (Jas 4:17)

Jane's Story

Jane Doe is a middle age lady with a long history of good health. Like many of today's working women, her life has been one with focus upon career and enjoying life's pleasures when time and resources allow. A significant interest has been gourmet and healthy foods - which has helped to maintain her health as she has aged. Her lifestyle has denied her what many would consider a typical lifestyle; but, she has maintained a circle of friends and relationships that offer her a level of social support that others envy. Jane is now about 55 years old.

Recently, Jane has experienced some slight dizziness and episodes of struggling for words. These episodes seemed to have robbed her of the ability to make a sentence and then to vocalize her thoughts. Fortunately, these moments have passed quickly. About 2 months ago Jane passed out in the bathroom and struck her head on the lavatory as she fell. After awakening she found a deep cut above her eye. She left promptly to a nearby Ready-Care for medical attention. During that visit, the doctor took an x-ray which revealed a brain mass. Alarmed by this, she was referred to a specialist for further examination.

Jane was examined using an MRI which revealed a large, and cancerous, tumor centered in the frontal lobe of the brain. This revelation was shocking, so much so that Jane initially struggled to accept it. However, she was soon to realize that this was not something to ignore; but required immediate attention. A biopsy was performed and the prognosis

looked bad. Her options were to have brain surgery to remove the mass as much as possible, then receive chemo-therapy and radiation treatments; but that approach would likely leave her an invalid - fully dependent upon others and likely institutional palliative care for the rest of her life. Her other option was to receive the treatments alone and extend her life span from the original prognosis of 6-18 months to possibly 3-5 years. Either way, her demise was set.

Today, Jane opted for the treatment alone and, as most do when receiving such prognosis, for the purpose of having as much time with family and friends as long as is possible. Jane's spiritual resolve seems sufficient for the moment. As is common among those of faith, she finds comfort and strength in her belief of God. Social psychologist D. Myers speaks of the value of such faith as follows.

An eternal perspective. Writing from a college whose symbol is the anchor of hope, it is fitting that I conclude with Samuel Johnson's reminder that "hope is itself a species of happiness, and, perhaps, the chief happiness which this world affords." Biblical hope confronts evil and suffering and sees beyond them to a new heaven and new earth. Viewing life with this eternal perspective reminds us that human life is worth preserving. It provides our back-to-the-present vision for human peace, justice, and love, and it puts our current aggravations and anxieties in perspective. If I can believe that my long-term destiny is in God's loving hands, then I can cope with whatever awaits me from now until death. The surface waters may be churning, but the deep waters are at peace.

... (Myers, 2009).

While speaking of the frailty of the human psyche and matters of faith, Myers here suggests the potential for something beyond carnal existence. Although lacking any deeper spiritual insight than is expressed, Myers explains well the value of faith as from a scientific and humanistic view. From a Hebrew perspective, this dialog alludes to the revelation of the two faces of man: the *spirit of man* and, presumed by many, their *spirituality*. For a world view, *spirituality* refers to something quite different than from the ancient Hebrew's understanding.

The Experience of Life

(... as understood by the *spirit of man*)

Life is often romanticized in poetry and songs about some emotional event, or personal journey in place-in-time. Many express these events as from a different era. Of course these thoughts are generally the product of one's personal perception of successes or failures and speculations that perhaps they could have accomplished more, if only in some other place-in-time. The reality is that being born into a society

determines much of our development: perceptions, values, and beliefs. Supposing you, the reader, were born into an aboriginal village where from youth all are assigned certain tasks that contribute to the benefit of the village. How would a Western capitalist feel in such an environment where success is defined by individual accomplishment and personal wealth ... a "whoever dies with the most wins" attitude? Likewise, so too is the source from where one's political and religious beliefs become established.

In many cultures, it is not until one matures that they begin to search for greater meaning to life. One's social environment plays a very important role at this stage of development. And, it is from their cultural traditions to which one is limited in their pursuit for answers. Whether of European descent, or otherwise, faiths of the world stem from one form of philosophical belief to another. For those who call themselves Christians, it is by traditional teachings generally derived from poorly written English interpretations. For Muslims, it is the corruption of the original Hebrew/Aramaic scriptures with interjections of man's thoughts that have been received as their traditional teaching. For the Orient, Greek Hellenist, or pagan Romans, traditional teachings are based upon a host of polytheistic myths. Much in every way like the ancient mystery Babylonian religions, faith today has many colors and shapes swimming in blind obedience to belief systems because ... well, "That's what my family believes"; or, "That's the accepted faith in our country."

One lives by the accepted social standards of the society in which they are born and dies by the tradition of their fathers. Regarding the notion of an afterlife is a common belief by many. However, in today's more secular and atheistic societies, most have reasoned that when you die life itself is final and without any further form of it. The sum of it all? Life is tough, then you die; and hopefully, one may be able to leave a little something behind as a reminder of their one-time existence. For a far less dismal explanation, please jump ahead to *A Scriptural Perspective of Life and Death*.

The Experience of Death

(... as understood by the *spirit of man*)

Death is often considered a little understood phenomenon of which all ultimately share. Philosophers have often discussed death in terms of Grecian and Roman myths. Modern religion has subsequently adapted many of these views due to lack of understanding, or with indifference, to scriptural explanation. Doctors today describe it in several

ways.

Death Itself

The medical sciences have defined death in 3 ways:

Clinical death - refers to the few minutes after the heart has stopped pumping, breathing has stopped and there is no evident brain function, but during which resuscitation is still possible.

Brain death - describes a state in which the person no longer has reflexes or any response to vigorous external stimuli and no electrical activity in the brain.

Social death - occurs at the point when the deceased person is treated like a corpse by others; for instance, someone may close the eyes or sign a death certificate upon which time family and friends begin to deal with the loss (Boyd & Bee, 2006).

Where Death Occurs

In the USA, and industrialized nations, about 50% of persons die in hospitals and others while under hospice care. Many health-care providers claim a "good death", or "death with dignity," in which the patients family or friends have more control over the entire process as the better of the options.

The three primary hospice environments are:

Home based programs - Family supported with specially trained care workers.

Hospice Centers - A small number of patients cared for by specially trained care workers in a home-like setting.

Hospital-based programs - Palliative care provided by hospital personnel, with daily involvement of family members.

The choice of care is most often based upon philosophical, religious, or medical based premises.

The Meaning of Death Across a Lifespan

Adults understand that death is irreversible, that everyone experiences it, and that it means a cessation of all function. Here we list the views of death at varying stages.

Children's and Adolescents' Understanding of Death

While pre-school children have no concept of what death entails, by the time they begin school most do seem to understand the permanence and universality of it. Here are a few examples.

A 5-year old: "Someone came into

FYI

When should end-of-life care begin?

Palliative care is necessary for end-of-life care. But when should it begin? Many family member are dismissive of the notion that a loved one is dying, others tentatively express remorse alone, and still others busy themselves by presuming to prepare the loved one for their death. But none of these approaches place the loved ones interests first in their lives. One of Jane Doe's lead-in comments was how liberating knowing you have a brain tumor is. If others were to listen, not just hearing, this expression acknowledges to others her acceptance of the diagnosis - a great first step in matters of dying.

Jane also said that many of those seeming *problems with life* were no longer important at all, and that she feels much more at peace with herself and eager to be around those who are important in her life. Jane has been given ample opportunity to express her beliefs without the presumptuous statements from others of her being right or wrong in her beliefs.

I was reminded of the anecdote of the rich man and Yeshua. A young rich man wanted to know how to acquire eternal life. Yeshua instructed him to sell all his stuff then follow Him. The young man regretted ridding himself of his worldly comforts was overwhelmed to do so, he left and did not return.

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? (Matt 19:16)

Yeshuw`a said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions. (Matt 19:21-22)

Relevant to this FYI, a secondary message of this example is that Yeshua did not go chasing after him telling him how wrong he was; but, simply let him go on with his life. Those who would judge, get preachy, express indifference, or try to lead a dying one in their end-of-life decisions are not only guilty judgment, they have denied the loved one any chance of resolving any inner conflicts - a process as unique to that person as there are people on the earth.

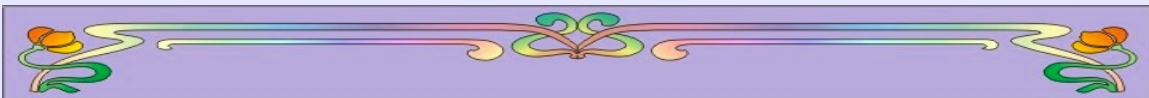
When does end-of-life care begin?

Early signs of one's aging often renders family members and friends clues regarding their physical and mental condition. Just as reoccurring ailments and decline of function generally indicate a time for medical and/or emotional care, considering end-of-life care begins earlier than usually thought.

For the saint, as part of their demonstration to Yahweh of their obedience rests in honoring their mother and father [5th Commandment] including general care for their welfare. This may require a different approach than one might first think to apply. One of the most significant helps that a family member and friend can offer a dying loved one is to let them express themselves.

Another consideration is that of seeking professional help. In matters of severe heart issues, respiratory, or loss of clarity of cognitive abilities, even delusional thoughts, paranoia, hallucinations, etc. [as is the case in forms of dementia and of Alzheimer's] a loved one may require professional help. Health-care professionals begin discussions of *palliative care* upon the first diagnosis of a terminal affliction. Palliative care program is designed to addresses matters of pain management and attempts to maintain the best quality of life for a patient for the remainder of their life. *End-of-life care* more closely addresses those final days of one's life.

Regardless of the progression of affliction, it is important to allow a dying loved one the opportunity and time to reason aloud their thoughts, beliefs, and desires. This is their living testimony, not yours, not a minister's, not anyone's but of themselves. Their salvation is between them and El Elohim alone. After all, we at our best, are only a help, not the cure.



the store and killed her. She'll see them again and she'll die again. She can try to get up."

A 7-year old: "They will never come alive again. You can't move because your heart has stopped. People wish you could come alive but you can't. Children can't die because they start at one and go to 100."

A 9-year old: "Their heart can't take it any longer and they die. Babies can die of cancer, kidney problems. Heaven is much nicer than down here." (Lansdown & Benjamin, 1985, p. 20).

Of course a child's view of death can be influenced by experience. Unrealistic views of death are considered a major contributor to adolescent suicide. The outcome of a child's experience with death depends largely upon the example and proper guidance of an adult.

The Meaning of Death for Adults

In our material world, a world of diverse cultures and affluence, many adults have not yet arrived at a clear understanding of death. It is only during middle age that adults seriously begin to acknowledge their mortality.

Early adulthood. In early adulthood, most have a *unique sense of invulnerability* - a belief that bad things, including death, happen to others but not to themselves. Many older adults we know still cling to this transparent belief.

Middle and late adulthood. In middle to late adulthood an understanding of death goes well beyond simple acceptance, finality, inevitability, and universality. Now, a death changes the roles and relationships of everyone else in a family. It also affects others beyond family into business and in social circles. Awareness of the finite is accepted by many in late adulthood. An expression in late adulthood may sound like,

"Before I was 35, the future just stretched forth. There would be time to do and see and carry out all the plans I had ... Now I keep thinking,

will I have time enough to finish off some of the things I wanted to do?" (Neugarten, 1970, p. 78).

Death as Loss. The most pervasive meaning of death for all adults of all ages is loss. While young adults are more concerned about loss of opportunity, older adults are worried about the loss of time to complete inner works.

If given the death sentence of Jane Doe, a younger adult would seek out new experiences whereas the older adult is more likely to turn inward - an important fact to remember when discussing faith later in this article.

Fear of Death

Do you fear death? Research suggests that 80% of older adults say they do not. However, over simplifying such a topic does not discover the impact of death.

Fear of death across adulthood. For young adults, the *sense of unique invulnerability* vents intense fears of death.

Middle age adults, however, experience the greatest fear of death. Older adults, on the other hand, experience anxiety over how they are going to die - whether they will experience pain, loss of control, and independence during their final months or years of life (Marshall & Levy, 1990).

Religious beliefs. Research typically finds that persons who are *religious* are less afraid of death than those who describe themselves as less religious (Ardeet, 2003; Kalish, 1985; Lin, 2003; Thorson & Powell, 1990). Further research shows that those who are uncertain of their faith and/or irreligious are the most fearful.

Religion lends itself as a moderator of death for the religious and seen as transitional from one stage of life to another¹. (Klenow & Bolin,

Young old - 60-75 yrs old Old age - 75-85 Very old age - >85
--

1 The belief of death as a transitional step varies depending upon ethnic and cultural belief systems. For descendants of Japheth, The descendants of Japheth

1989/1990). Religious belief is more common among women than men. And those 20-years old as likely as those over 60 to hold to these beliefs.

Personal Worth. Feelings about death are also linked to one's sense of personal worth or competence. Those who feel they have accomplished what they set out to do are less anxious about death than those who are disappointed in themselves (Neimeyer & Chapman, 1980/1981). Those who have had a sense of purpose, have adequately fulfilled their role in life, and who feel they have improved over their lifetime are able to face death with greater calmness and integrity. In contrast, adults who have not been able to resolve various tasks and dilemmas of adulthood face late adulthood more anxiously, even disparity. Erikson's psychosocial developmental stages discusses these matters as a great weight upon the old aged. Fear of death implies a sense of despair for the dying.

Preparation for Death

At a practical age most adults agree that it is wise to plan for death. Considerations should include:

- Life insurance
- Making a will
- A Living Will - Directives for end of life care
 - An important part of the Living Will is the directive. Upon one's inability to communicate further, a trusted family or friend can make clear to the doctors the patient's desires by stating "Do not resuscitate", or "Total care" in matters of ongoing end of life care.

As the time approaches near, one may spend considerable time in introspect and reminiscing. Deeper still, it is believed that the thoughts of the subconscious may alter one's thoughts in the time

occupied the "isles of the Gentiles," (Genesis 10:2-5) --i.e. the coast lands of the Mediterranean Sea in Europe and Asia Minor-- whence they spread northward over the whole continent of Europe and a considerable portion of Asia, some believe in immediate after-life while others believe in reincarnation into a host of other life forms.

before death. Rapid decline of one's mental and physical functions occur. This is called terminal drop. During this time there is also a loss of learning and memory, there are less emotional and assertive responses. One becomes docile, non-responsive, and dependent. These traits are not associated with those who die quickly but became accentuated when near death. It was those who had a "giving up" disposition that died sooner.

No Easy Answer: Saying Goodbye. How do you say goodbye to a dying loved one when doctors are even reluctant to tell a patient they are going to die? The sufferer and his/her loved ones may avoid discussions of death because admitting that death is near may be seen as rejection of the possibility of recovery. Research has shown that the majority of those that do desire to say goodbye either do not, or delay until it is too late.

The opportunity of saying one's goodbye is a last chance to settle and balance relationships and relieves the grieving process. For the sufferer, it has been shown to help the person to disengage, making their death a more peaceful one.

The Process of Dying

Kübler-Ross's Stages of Dying

The stages of dying are widely known. Here's a list of those stages in their order.

1. *Denial* - People's first reaction to news of a terminal diagnosis is disbelief.
2. *Anger* - Once the diagnosis is accepted as real, individuals become angry.
3. *Bargaining* - Anger and stress are managed by thinking of the situation in terms of exchanges (If I take my medications I will live longer; if I pray hard enough, God will heal me).
4. *Depression* - Feelings of despair follow when the disease advances despite the individual's compliance with medical and other advise.
5. *Acceptance* - Grieving for the losses associated with one's death results in acceptance.

In order to reach acceptance, the final stage, the dying person must grieve for all that will be lost with death. Caring friends and/or family members should learn these stages and support the suffering throughout the process.

Responses to Impending Death

Responses to a diagnosis of imminent death may or may not all be the same nor follow by rote Kübler-Ross's stages listed above. Variations may

include:

Denial with positive avoidance - the patient may deny the evidence or insist that it was only precautionary.

Fighting spirit - A person may be optimistic and research more info or pursue alternative remedies. They simply plan on fighting the disease to its death.

Stoic acceptance - these persons acknowledge the diagnosis and make no effort to seek further information, ignores it, and carries on with their lives as much as possible.

Helplessness/hopelessness - Person is overwhelmed by diagnosis and sees themselves as gravely ill and devoid of hope.

Anxious preoccupation - This category includes those whose response to diagnosis is strong and persistent anxiety. They interpret new information negatively, monitor every physical ache and pain, and think of it as a possible recurrence.

Interestingly, those of the first two categories above lived as much as 15 years longer than those in the negative categories. Above all things, an important ingredient in an individual's response to imminent death is support from friends and family. Research suggests that the sufferer experiences less pain, and depression during their final months of illness when given positive support (Carey 1974; Hinton, 1975). Such patients also live longer and happier than those without support.

Jane's Current Status

Based upon all the information above, Jane has made many good choices. First, she researched and counseled others regarding where to obtain the best possible medical services. Jane relocated to an established and accommodating temporary residence for the duration of her medical treatment near family, her doctors, and the treatment facility. Jane adapted and is maintaining a positive *fighting spirit* and has ample support from friends and family. Now three weeks into her treatments, the chemo and radiation therapies have left her physically weakened, at times nauseated, and she is beginning to lose her hair. Despite these symptoms, her attitude remains positive and intermittent test results are showing very good stats which furthers her confidence toward beating

this disease.

This is Jane's first round of treatment. She is aware that as time passes by this disease will eventually win the war. For now she is content to win a battle. Her comments express best her feelings and render insights into her future. We close this section with a couple of comments from her diary - oldest to newest in order.

10/16/2014 Cancer has never been in my wheelhouse or on my radar. My family has been blessed with good health. I don't ask why me or how did this happen. I don't think GOD decided to teach me a lesson. I do believe when it's your time to go, it's your time to go. I will fight as hard as I can. I will do everything the doctors tell me to do. I will keep smiling and laughing, joking and crying. I will go through pain and suffering. The suffering I'm OK with because Jesus suffered and I owe him one. I will be positive, uplifting, and soulful as I walk my journey. I can be no other way.

11/08/2014 I am starting to lose my hair, I can feel it getting thinner. My forehead is red and getting splotchy. In another week I won't be able to hide that I'm a cancer patient. I wonder how many people will stare. I wonder how many people will treat me different. These are all things I think about or at least would have thought about if I really cared what people thought. But I don't so I'm going to continue on.

Part I Summary

The Hebrew mind-set is decidedly different than today's world view in many ways. Anyone who has researched the topic of death has likely found differing opinions, even diverse scriptural interpretations on the topic. Whether Christian, Jew,

Scriptural Allusions II

These things have I written unto you that believe on the name of the Son of YHVH; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of YHVH. (1John 5:13, RNKJV)
*... and His name is **Yeshua**, meaning, salvation is by **Yahweh**.*

Muslim, or otherwise most are influenced by the doctrines and the traditions of the environment of their ethnic background. In the next Chodesh Report we discuss an alternative view: ***Part II - A Scriptural Perspective of Life and Death (From the Hebrew perspective).***

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Happy Thanksgiving Day from the Desert Southwest.

Nature's Winter Warnings

By Charlotte Ekker Wiggins, Rolla Daily News contributor

Posted Nov. 14, 2014 @ 6:56 pm

I have been keeping a close eye on my honeybees. Honeybees huddling early is supposedly one of the many signs in nature that we are going to have a “bad” winter.

My neighbor, Jim, who is no longer with us, had a few more. When I first moved into my house surrounded on three sides by woods, Jim told me to keep an eye on squirrels to see if they were “stocking up” on acorns early. Not knowing when squirrels normally put away nuts, I enjoyed watching them running across my driveway carrying their haul.

I was no closer to knowing what kind of winter we were going to have but I did start my tradition of saving several coffee cans full of nuts to feed squirrels mid-January.

Since then, I have collected a number of other “signs” that purportedly predict the severity of the upcoming winter:

- Thicker than normal corn husks.
- Woodpeckers sharing a tree.
- Early migration of Monarch butterflies,
- Thick hair on the back of a cow’s neck,
- Raccoons with thick tails and bright bands,
- Mice eating ravenously into the home,
- Early arrival of crickets on the hearth,
- Spiders spinning larger than usual webs and entering the house in great numbers,
- Insects marching in a “bee” line rather than meandering,
- “See how high the hornet’s nest, ‘twill tell how high the snow will rest,” and
- “If the goose bone turns black, purple or blue it will be a harsh winter for you. If the bone stays white, you will be all right.”

One of the more popular folklore weather forecasters has been woolly bear caterpillar worms, thanks to Dr. C. H. Curran, curator of insects at the American Museum of Natural History in New York City.

According to the Old Farmer’s Almanac, in 1948 Dr. Curran took his wife 40 miles north of the city to Bear Mountain State Park to look at woolly bear caterpillars.

Dr. Curran collected as many caterpillars as he could in a day, determined the average number of reddish-brown segments, and forecast the coming winter weather through a reporter friend at The New York Herald Tribune.

The resulting publicity made the woolly bear the most recognizable caterpillar in North America.

According to legend, if the orange band in the center was narrow, or if the black segments are wider than the orange band, the forecast is for a bad winter.

Beware the all black woolly bear caterpillars.

Biologists tell me there is some validity looking at woolly bear caterpillars and their brown bands. The number of brown hairs is connected to the age of the caterpillar, or when it got started in spring. Only those hairs are reflecting the previous year’s weather, not the upcoming one.

Another popular Ozark forecasting tradition involves cutting open persimmon seeds. A spoon shape means a lot of wet snow shoveling; a fork means a milder winter. I may have missed it but I don’t recall what finding a knife means.

My favorite forecasting folklore tradition is with onion skins.

“Onion skins very thin, mild winter coming in; onion skins thick and tough, coming winter cold and rough.”



These seeds (shown at bottom) show spoons, supposedly an indication of a lot of snow.

Read more: <http://www.therolladailynews.com/article/20141114/News/141119357#ixzz3J71ua4fy>

The Lighter Side

Ruach Chodesh 9, November 2014

The new moon should be visible within the realm of Israel on **November 23, 2014** Jerusalem Standard Time [JST] after sunset [1][2][3].

The Data:

Sunset 4:36 PM (JST)
Moonset 5:40 PM
Age 1.1d/29 since last
Illumination 1% [Marginal]

[1] Lunisolcal V4.5 (Voeking, 2013)

[2] Ephemeris V2.0 (Sachs, 2000-2001)

[3] SkyViewCafe V5.8.6 (Shetline, 2000-2013)

*In the end, it's not the years in your
life that count. It's the life in your
years.*

~ Abraham Lincoln

Yahweh's Feast Days of (2014)

-	Abib 1 (Starts @ sunset Mar 31)	Day 1 of the year	Apr 1
-	Yah'shua's Kiddush	Abib 13	Apr 13
-	Passover Memorial (at even)	Abib 14	Apr 14
I, II	Passover Feast (DUB)	Abib 15-21	Apr 15-21
-	Wave Sheaf	Abib 16	Apr 16
III	Feast of First Fruits (Pentecost)	Abib 16 + 49	Jun 4
IV	Feast of Trumpets	Day 1 of 7 th new moon	Sep 27
V	Atonement	Day 10	Oct 6
VI	Feast of Booths (FOT)	Day 15-21	Oct 11-17
VII	Last Great Day (8 th Day)	Day 22	Oct 18

The Lighter Side

*... Death leaves a heartache
no one can heal,,
but love leaves a memory
no one can steal.*

~ In remembrance of those
who are no longer with us

In-Famous Quotes

*"It ain't what you don't know that gets you into
trouble. It's what you know for sure that just ain't so."*

~ Mark Twain

*It's not denial. I'm just selective about the reality I
accept.*

~ Bill Watterson



Imagine the possibilities...

Notes

T TSAOY
c/o: D Lacey
6801 W Kings Ave.
Peoria, AZ 85382

