



Farmers' Almanac Bids 'A Fond Farewell'

The Wired Word for the Week of November 16, 2025

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In the News

The *Farmers' Almanac* (FA), based in Lewiston, Maine, recently announced that after 208 years in business, it will cease publication with the 2026 edition, which is now available.

"The season we hoped would never come is here," wrote editor Sandi Duncan and editor emeritus Peter Geiger in "A Fond Farewell."

"It is with a heavy heart that we share the end of what has not only been an annual tradition in millions of homes and hearths for hundreds of years, but also a way of life, an inspiration for many who realize the wisdom of generations past is the key to the generations of the future," they said, adding, "Though the Almanac will no longer be available in print or online, it lives on within you. ... its spirit will live on in the values it championed: simplicity, sustainability, and connection to nature."

The editors cited "the growing financial challenges of producing and distributing the Almanac in today's chaotic media environment" to explain their decision to close up shop.

David Geiger, the fifth-generation family owner of the FA, stated, "Readers now access information and answers differently, and the trajectory of newsstand sales made this decision necessary."

First printed in 1818, the FA provided readers with natural home remedies such as using catnip as a pain reliever; articles on hunting and fishing, gardening, gathering, preparing and preserving food; trivia, jokes, aphorisms and folklore; and "best days" for baking, brewing, quitting smoking, potty training and weaning breastfeeding children, viewing meteor showers and other activities.

The periodical is perhaps best known for its long-range weather forecasts that were based on a secret formula combining sunspots, planetary positions and lunar cycles with signs in nature some believe hint at how severe the coming winter will be (signs such as the number of nuts squirrels gather and how early in the season they do so, the thickness of corn husks or the width of orange bands on woolly bear caterpillars). While most people today access information about the weather from online websites that utilize advanced forecasting tools, some loyal to the brand still swear by FA's old-school accuracy.

The news of the periodical's demise was met with wistful nostalgia, grief and some confusion. A fifth-generation farmer said, "The farmer's almanac was a staple for my family."

"I have had the FA in my home every year since I was 19 years old. I am now in my 70s," another reader wrote, adding, "The wit, wisdom, and weather have been like a wonderful old friend to me."

"Please don't go," begged another. "I've grown up with you and want to keep growing older together."

Another person admitted, "Did I ever use it? No. But I enjoyed knowing it was there."

Some people were initially upset at the news, thinking that the annual that was closing was the older New Hampshire-based *The Old Farmer's Almanac*

(OFA). The executive digital editor of that magazine, Catherine Boeckmann, dashed off a message to reassure friends and fans that "the OLD Farmer's Almanac" was NOT being discontinued, but would continue publishing annually, just as they have every year since 1792. Touting their use of "new digital tools and calculators, and more seasonal weather forecasts," Boeckmann promised readers that "in an ever-changing world," OFA would keep offering "practical, uplifting wisdom rooted in nature and time-tested experience."

"Rest assured, as sure as the Sun will rise, *The Old Farmer's Almanac* -- with our familiar yellow cover and 80 percent accurate weather forecasts -- will be around for generations to come," the statement read.

Fans of OFA breathed a collective sigh of relief. One responded, "Never have I been more grateful for the word 'Old'." For these loyalists, "old" didn't mean obsolete or useless, but something to be cherished, valued and preserved, lest one day it disappear without a trace, gone forever.

More on this story can be found at these links:

[A Fond Farewell. *Farmers' Almanac*](#)

[The Old Farmer's Almanac -- 234 Years and Still Going Strong. *Almanac*](#)

['Wit, Wisdom and Weather': Farmers' Almanac Is No More After 208-Year Run. *BBC*](#)

[The Cute Yellow Old Farmer's Almanac Isn't the One Shutting Down. *Nieman Lab*](#)

[TikTok Mourns Wrong Farmer's Almanac, Breathes Sigh of Relief. *BGL*](#)

Applying the News Story

Use the news to consider how our faith helps us cope with change and loss as we face an uncertain future and determine whose voices to heed when making choices that will shape the meaning of our lives.

The Big Questions

1. What do we do when something -- behavior, relationship, possession -- is no longer needed?
2. In [Jeremiah 31:31-34](#), God promises to establish a "new covenant" with his people. How would you respond to such an offer from God for a new beginning, and why?
3. The confusion over which of two Farmers Almanacs is ending publication might serve as a metaphor for how we select the voices to which we listen and the authorities we respect and obey. How should one decide which ethos, leader, philosophy, sacred text or course of action to follow?
4. How do we decide which beliefs and practices we should keep, and which we should throw away? What is the role of faith in that discernment process?
5. Concerning weather, does the FA have the "gift of prophecy"? What role does prediction have in matters of faith? What happens when our predictions and expectations fail us?

Confronting the News With Scripture and Hope

Here are some Bible verses to guide your discussion:

Ecclesiastes 3:1-2, 6-7

For everything there is a season and a time for every matter under heaven: a time to be born and a time to die; a time to plant and a time to pluck up what is planted; ... a time to seek and a time to lose; a time to keep and a

time to throw away; a time to tear and a time to sew; a time to keep silent and a time to speak. (For context, read [Ecclesiastes 3:1-8](#).)

Almanacs often have recommended seasons and best times for particular activities. Paul counsels the Corinthians that attitudes and behaviors that are tolerated in a child are often not fitting in an adult ([1 Corinthians 13:11](#)). He tells the Ephesians "to put away your former way of life, your old self, corrupt and deluded by its lusts, and to be renewed in the spirit of your minds, and to clothe yourselves with the new self " ([Ephesians 4:22-24](#)).

And to the church at Colossae, he specifies that they should get rid of the kind of behavior that characterized the way they lived before they began to walk in the way of Jesus ([Colossians 3:5, 8-9](#)), and clothe themselves with the new self "according to the image of its creator," characterized by compassion, kindness, humility, meekness, patience, forgiveness, love, harmony, peace, unity, and gratitude ([Colossians 3:10-15](#)).

Questions: What are some attitudes and behaviors one might tolerate and even find amusing in a child that would be unacceptable in an adult? What has to happen for an individual to adopt more mature attitudes and behaviors? When is the best time to make these changes?

Matthew 9:16-17

[Jesus answered,] "No one sews a piece of unshrunk cloth on an old cloak, for the patch pulls away from the cloak, and a worse tear is made. Neither is new wine put into old wineskins; otherwise, the skins burst, and the wine is spilled, and the skins are ruined, but new wine is put into fresh wineskins, and so both are preserved." (For context, read [Matthew 9:14-17](#).)

We need a little background to understand this parable. John the Baptist, whose ministry called people to repent and to prepare the way for Christ's coming, had led an ascetic lifestyle, denying himself the pleasure of fine

dining, alcohol and comfortable clothing. Because he called King Herod Antipas out for the sin of taking his brother's wife, John was thrown into prison.

Then he heard reports that Jesus was gathering with sinners, feasting and drinking, to the point that he was even accused of gluttony. Why was Jesus behaving so differently? It must have been confusing for the prophet. So he sent his disciples to ask Jesus why his (Jesus') disciples didn't fast the way John's disciples and the Pharisees did frequently.

Like the preacher in Ecclesiastes, Jesus responds that there is an appropriate time for everything. Members of a wedding party don't go into mourning at a wedding, as long as the bridegroom is present, he said. But when the bridegroom is taken away from them, then they would fast.

Then Jesus illustrates his point with two activities that would have been familiar to his listeners: mending an old garment and storing wine. Regarding the latter, in those days, people stored drinks in sacks made of animal skins. Fermented drinks like wine expanded, and if new wine was placed in an old wineskin that was already stretched to its limit, it would burst the wineskin at the seams, causing the loss of both the skin and the wine. Everyone knew that you only put new wine in new wineskins.

Jesus came to do something completely new. Old ways of thinking were insufficient to accommodate the new thing God was doing in and through him. We're all familiar with the Seven Last Words of the (Dying) Church: "We've never done it that way before!" But we can't capture the movement of the Spirit any more than we can confine wind in a bottle!

Questions: Why might we prefer old ways of thinking and acting to whatever new thing God is doing among us? What needs to happen to open our hearts to God's transformative new work?

Isaiah 43:18-19

Do not remember the former things or consider the things of old. I am about to do a new thing; now it springs forth; do you not perceive it? I will make a way in the wilderness and rivers in the desert. (No context needed.)

In [Isaiah 65:17-25](#), the prophet describes the nature of the new heavens and new earth God promises to create, which will cause the former things to be forgotten. The new peaceable kingdom will be full of joy and delight, without the sound of weeping or the cry of distress over the unnecessary death of infants and shortened lifespans of elders. Workers will inhabit the houses they have built and eat food from the land they have tilled. What they have produced will not be stolen by the oppressor, but they will enjoy the fruit of their labor. "They shall not hurt or destroy on all my holy mountain, says the LORD." The last book of the Bible mirrors this prediction ([Revelation 21:1-5](#)).

Questions: When have you seen God "make a way in the wilderness and rivers in the desert" in the past? Where do you long for God to do a new thing today, and what might that new thing look like?

2 Corinthians 5:17-20

So if anyone is in Christ, there is a new creation: everything old has passed away; look, new things have come into being! All this is from God, who reconciled us to himself through Christ and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ: be reconciled to God. (For context, read [2 Corinthians 5:11-21](#).)

We might get the impression that the new heavens and new earth God promises to create will only be realized in the afterlife or at the end point of history when Jesus returns. But Paul writes in the present tense that God's new creation has already begun for the person who is in Christ!

Questions: For the person who is "in Christ," what old things have passed away? What new things have been born? To what present ministry are you called, and how are you engaged in that ministry?

For Further Discussion

1. In episode 1 of Season 3 of the fictional Netflix series *The Diplomat*, following the sudden death of the U.S. president, authorities rush to swear in the vice president, Grace Penn, at the U.S. Embassy in the UK, where she is visiting. Aides struggle to locate a suitable Bible for the ceremony. Initially, they present a King James pocket edition from a nearby hotel, and an impressive gilded copy of *The History of the Decline and Fall of the Roman Empire* by Edward Gibbons that "looks like a Bible." The ambassador to the UK rejects both options, demanding "a real Bible, adult-sized, written by Jesus."

The judge who has been called to administer the oath of office overhears this conversation and matter-of-factly states that "Jesus did not write the Bible." When the British prime minister arrives, he offers an incredibly rare and valuable 1455 Gutenberg Bible for the occasion, using the opportunity to place himself where he will be seen in the official photo of the ceremony, thus boosting his own image on the world stage.

When news broke about the cessation of publication of the Farmers' Almanac, one person remarked, "Did I ever use it? No. But I enjoyed knowing it was there."

What might the reaction of this individual to the announcement about the Farmers' Almanac and this scene from *The Diplomat* reveal about different ways people use scriptures they may call holy or sacred? What similarities or differences do you see in how people of Bible times and people in our day relate to the Bible?

2. TWW Team Member Mary Sells commented, "It is hard to predict weather where I live -- hills and valleys, and weather moves seemingly at will. We prepare for a big storm and it passes just north or just south, and we are spared; or we expect no bad weather and it arrives anyway." As educator George Leonard wrote, "Perhaps the safest prediction we can make about the future is that it will surprise us." Or as soccer player Ron Atkinson said, "I'm going to make a prediction: it could go either way. ... Well, either side could win it, or it could be a draw."

What do these remarks tell us about predicting the future?

3. Comment on this, from science fiction writer Arthur C. Clarke: "If an elderly but distinguished scientist says that something is possible, he is almost certainly right; but if he says that it is impossible, he is very probably wrong."

4. "The future is itself a story, and predictions are stories we tell to amaze ourselves, to give hope to the desperate, to jolt the complacent," wrote David Remnick, Pulitzer Prize-winning author.

How might predictions amaze us, give hope to the desperate, and jolt the complacent?

Responding to the News

Discuss how God is calling your group to something new, and how you are leaning into that new thing God is doing.

Prayer suggested by [Psalm 46:10](#); [Romans 8:35-39](#); [Romans 15:13](#);
[Matthew 6:25-33](#); [Isaiah 26:3 KJV](#); [Philippians 4:4-7](#); [Psalm 40:3](#)

God of hope, who is still God when we face change, uncertainty about the future, and the loss of things we hold dear: Remind us that nothing can separate us from your love in Christ Jesus our Lord. In this assurance we choose not to panic or fret, but to live with all joy and perfect peace that passes all understanding as we trust in you, abounding in hope by the power of the Holy Spirit. As we seek first your beloved community, fill our mouths with a new song of praise to you, inspiring many who see your love in action to put their trust in you as well. Amen!