



הארגון העולמי של בתי הכנסת  
והקהילות האורתודוקסיות  
World Organization of Orthodox  
Communities and Synagogues

איחוד בתי הכנסת  
והקהילות בישראל  
Union of Synagogues and  
Communities in Israel



"וְהָיָה בְּיָמֵי זֶדְדָּה בְּזֶדְדָּהּ, וּבְיָמֵי שֶׁבַת בְּשֶׁבַתוֹ"

*And it shall come to pass that from one New Moon to another, and from one Sabbath to another*

(ישעיהו פרק סו פסוק כג)

**Table of Laws and Customs for Jewish Communities**, edited by Prof. Yehuda Eisenberg  
Based on the Luach published by **The World Organization of Orthodox Synagogues and Hechal Shlomo**

## Nissan 5783

**March 23 – April 20, 2023**

**The New Moon:** Tuesday night, 29 Adar (22.3.2023), at 1:24 a.m. + 12 *chalakim*

**Kiddush Levana (Sanctification of the Moon):**

From Saturday night, the eve of 4 *Nissan* (25.3.2023) to Tuesday night, the eve of 14 *Nissan* (5.4.2023) the entire night  
In retrospect, if he forgot, he can bless on the Pesach night until 7:45 p.m.

**Kiddush Levana** (according to Oriental communities): from Wednesday night, the eve of 8 *Nissan* (30.3.2022).

**Tekufat Nissan** (Spring equinox): Saturday, 17 *Nissan* (8.4.2023) at 6:00 a.m.

**Rosh Chodesh Nissan, Thursday, 1 Nissan (23.3.2022).** Rosh Chodesh prayers

*Tachanun* is not recited during the entire month of *Nissan*; nor is *Yehi Ratzon* following *Keri'at Ha-Torah* on Mondays and Thursdays recited. The souls of the departed are not recalled either on *Shabbat* or on weekdays, nor is *Av ha-rachamim* recited on *Shabbat*, though some do say it on the *Shabbatot* after *Pesach*. *Tsidkatecha tzedek* is not recited at *Mincha*, but we do recite *E-I erekh apayim* and *la-menatzeah*. We do not fast in the month of *Nissan*, except for a bridegroom on his wedding day and the firstborn on *Erev Pesach*. It is customary to recite a section from *parashat ha-nesi'im*, one *nasi* each day from 1 *Nissan* (23.3.2023) to 13 *Nissan* (4.4.2023), while on 13 *Nissan* (4.4.2023) we read up until *ken 'asa et ha-menora* in *Parashat Be-ha'alotecha* (some read the relevant section from a *Sefer Torah*, without reciting the *berachot*).

**Daylight savings time starts on Friday, 2 Nissan (24.3.2023)**

**Shabbat Parashat Vayikra, 3 Nissan (25.3.2023)**

The *Haftara* is read from Isaiah (*Yesha'yah*) 43:21 to 44:23, 'am zu yatzarti until 44:23 *u'vyisrael yitpaar*.

**Mincha:** three men are called up to the Torah reading from *Parashat Tzav*. *Tzidkatcha tzedek* is not said

**Shabbat HaGadol, Parashat Tzav, 10 Nissan (1.4.2023)**

*Yotzrot* and *Piyutim* according to the Jewish *Minhagim*. The *Haftara* is read from *Malachi* 3:4 *ve'arvah la'hashem* until the of the book. The phrase "*hineh anochi sholeach lachem*" is repeated twice. The rabbi speaks about the *Pesach* laws and rituals.

**Mincha:** three men are called up to the Torah reading from *Parashat Shmini*. We stop reciting *Barchi Nafshi*. There is a custom to read from the *Pesach Haggada* from 'Avadim hayinu to *lechapper 'al kol 'avonoteinu*. *Tsidkatecha tzedek* is not recited.

**On Motza'ei Shabbat** after the 'Arvit prayer, *vihy no'am* and *ve-atta kadosh* are not recited.

**Erev Pesach, Wednesday, 14 Nissan (5.4.2023)**

First born sons fast. It is customary to be lenient and to eat a *seudat mitzvah*, thus the custom is to complete a *masechet* and make a *seudat mitzvah*. One who fasts should say *Aneinu* during the silent *amidah* at *mincha*, the customs of a communal fast are not practiced.

**Bedikat chametz:** One should not begin *melacha* or a *seudah* for half an hour before night. Immediately after *maariv* the search for chametz begins by the light of a candle or flashlight. Before searching one says the *bracha al bi'ur chametz* and has in mind the search and *bitul* of the night and the burning of the chametz the following day. One should not speak between the *bracha* and the search unless required for the search. One who spoke must go back and say the *bracha* again. (It is proper not to speak until the end of the search). One should check every place where chametz is put throughout the year. One's car should be searched by flashlight. One may search via a messenger (*shali'ach*). A messenger who performs the entire search – says the *bracha*. One who takes over, or completes the search that someone else began, does not say the *bracha*. Following the search, one says the following in a language he understands:

Aramaic: *Kol chamira v'chamiya d'ika birshuti d'lo chamitey ud'lo be'artei, libatel v'lehavei hefker k'afra d'ara*.

Hebrew: *Kol chametz v'se'or sheyesh b'reshuti, sheko ra'itiv v'shelo bi'artiv, yibatel v'yihya k'afar ha'aretz*.

English: Any leavened or fermented item which is in my jurisdiction, which I have not seen, and not destroyed, should be nullified and void like the dust of the Earth.

**Shachrit.** Rise early to daven, *Mizmor l'todah* is not said, nor *Lamenatzech*. (In *Eizehu mekoman* one does not say *Yehi ratzon k'ilu hekravti todah*).

End of the time to eat chametz – end of the 4th hour, one third of the day at 10:06 a.m.

End of the time to burn chametz – end of the 5th hour – one halachic hour after *chatzot*, before 11:24 a.m.

After burning the chametz, nullify the chametz. One should say the following in a language he understands.

Aramaic: *Kol chamira v'chamiya d'ika birshuti d'lo chamitey ud'lo be'artei, libatel v'lehavei hefker k'afra d'ara*

Hebrew: *Kol chametz v'se'or sheyesh b'reshuti, sheko ra'itiv v'shelo bi'artiv, yibatel v'yihya k'afar ha'aretz*

English: Any leavened or fermented item that is in my jurisdiction, which I have not seen, and not destroyed, should be nullified and void like the dust of the Earth.

Throughout the day it is forbidden to eat matza which is qualified to be used for the mitzva of eating matza at night, but it is permissible to eat, until the end of the 9th hour, *matza ashira* or cooked matza since one cannot be *yotzei* with them for the mitzva. Some permit eating *matza ashira* only during the time one is permitted to eat chametz – one third of the day.

The *Noda B'yehuda* permits until *chatzot*, but this was not practiced.

After *chatzot* one may not do regular *melacha*.

It is proper to daven *mincha gedola* (early), and it is customary to recite the korban Pesach service after *mincha*. In Jerusalem the custom is to say it by the *kotel*.

This year is *shmita*: This year on *erev Yom Tov rishon* of Pesach in Israel, there is the mitzvah of *bi'ur ma'asrot*. On *erev Yom Tov acharon* of Pesach there is an obligation to perform this mitzvah a second time.

**Matzot mitzvah.** *Minhag yere'im* is to bake matzot in the late afternoon while reciting *hallel*.

The things needed for the seder should be prepared during the day, since the seder is Friday night. It is preferable to use lettuce for *marror*. The lettuce should be checked for bugs or grown by a method which prevents infestation. For karpas one should take a vegetable whose *bracha* is *borei pri ha'adamah*, and some prefer celery. Charoset is made for the dipping of the *marror*, and salt water for the dipping of the karpas. A shank bone is roasted (and it is forbidden to eat it at the seder), and the egg is cooked. It is proper to prepare and set the table during the day.

[Abroad: On this day, you need to perform *Eruv Tavshilin* so that you can cook on Friday (which is the Yom Tov Sheini) for Shabbat.]

### **First day of Pesach, Shabbat, 15 Nissan (6.4.2023)**

Before lighting candles, we recite the *brachot*: *l'hadlik ner shel Yom Tov* and *shehecheyanu*.

**Maariv.** Yom tov davening. Full *hallel* followed by *kaddish titkabel*.

The seder begins when night has fallen. Men and women are both obligated in all mitzvot of the night. One must eat a *k'zayit* of *shmura matza* on seder night, and the custom *l'chatchila* is to eat 2 *k'zeitim*, one from the top matza on the seder plate, and one from the middle. The second *k'zayit* is eaten with *korech*. The *afikoman* is eaten at the end of the meal, before *chatzot*. After eating the *afikoman* one should not eat, but it is permitted to drink. In *birkat hamazon*, *retze* and *ya'aleh v'yavo*. In *kriyat shema al hamita* only *shema* and *hamapil* are recited to indicate that it is *leil shimurim*.

**Shachrit.** Davening for Yom Tov. Full *hallel*. *Kaddish titkabel*. *Shir hashirim*, and if there is a kosher *megillah*, according to the *Vilna Gaon* the *brachot al mikra megillah* and *shehecheyanu* are said. We recite the 13 *Middot* and *Ribbono shel 'Olam* – all parts of the *Yom Tov* prayer.

Two *sifrei Torah* are taken out: seven *aliyot* from *parashat Bo* are read from the first *sefer*: *Mashchu* until *tzivotam*. Half *kaddish*. *Maftir* is read from the second *sefer* from *parashat Pinchas* *Uv'chodesh harishon* (*Bamidbar perek 28 psukim 16-25*), *Haftorah* is read from *Yehoshua perek 5 pasuk 2 Ba'et hahi* until *ein yotze v'ein ba*.

*Ashrei*, *Yehallelu*, *Mizmor l'David*. After returning the *sifrei Torah* to the ark, the ark is opened for *tefillat tal*. It begins *Tal ten l'ratzot artzecha* until *lasova v'lo l'razon*. Half *kaddish*. Some say *tefillat tal* in the *chazzan's* repetition, and they announce before *mussaf* that *morid hatal* should be said instead of *mashiv haruach u'morid hageshem*.

One who did not say *morid hatal*, does not go back. One who mistakenly said *morid hageshem*, if he completed the *bracha* – he goes back to the beginning of the *amidah*. One who is unsure if he said *morid hatal* – until 30 days have passed, he goes back because he is not accustomed to saying to *tefillat tal*, and one should assume he did not say it. *Shir shel yom: Mizmor shir l'yom hashabbat*.

**Mincha.** Davening for Yom Tov.

### **Friday, 16 Nissan (7.4.2023), First day of Chol Hamoed (In the diaspora: Second day of Yom Tov)**

**Maariv.** Do not delay davening, so as to say *sfirat ha'omer* as soon as possible. Weekday davening, *Ata chonantanu*, *V'ten bracha* (instead of *tal umatar*), *ya'aleh v'yavo*.

One who mistakenly said *v'ten tal umatar* and completed the *bracha*, should return to the beginning of the *bracha*, (if he said *Baruch ata Hashem*, he should continue *lamdeini chukecha*). If he already moved his feet, he should return to the beginning of the *amidah*.

One who is unsure, until 30 days the rule is the same as for *mashiv haruach umorid hageshem*.

Following the *amidah*, *kaddish titkabel*, *sfirat ha'omer*, *Aleinu*, *havdala* as on every *Motzei Yom Tov*.

**Sfirat ha'omer.** *L'chatchila* one should count standing, at the beginning of the night, after *tzeit hakochavim*. Every night one counts with a *bracha*. One who forgot to count one night, should count without a *bracha*. If he forgot during the day as well, he counts the remaining days without a *bracha* as well. One who cannot say a *bracha*, should request to be *yotzei* by someone who is saying a *bracha*. (One who is unsure whether or not he counted, should continue saying a *bracha* in the coming days). One who counted *bein hashmashot*, before 18 minutes have elapsed from *shkiya*, needs to count again without a *bracha*.

Some have the custom of only *Yom Tov l'chumra*: They eat a *k'zayit matza* and *marror* with no *bracha* on *achilat matza u'maror*, drink 4 cups of wine and say the *bracha* of *hagefen* only on the first cup and the cup for *birkat hamazon*, and recite the Haggadah without the concluding *bracha*, or at least recite the section "*Rabban Gamliel* said: One who did not say these three things on Pesach..." Some have the custom to perform a seder as on the first day.

**Shachrit.** On all days of *Chol Hamoed*, no *tefillin* and *Mizmor l'todah* is not said. Weekday davening, *ya'aleh v'yavo*, half *hallel*.

**Torah reading:** Two *sifrei Torah* are taken out: three *aliyot* from *parashat Emor* are read from the first *sefer*. *Shor o kesev* until *Vayidaber moshe et mo'adei hashem* (*Vayikra perek 22 pasuk 26* until the end of *perek 23*). The fourth *aliya* from *parashat Pinchas* is read from the second *sefer*: *V'hikravtem* until *lo ta'asu* (*Bamidbar perek 28 psukim 19-25*). Half *kaddish*, *Ashrei*, *Uva l'tzion*, *mussaf* for Yom Tov, *V'hikravtem*, *kaddish titkabel*, *Aleinu*, *shir shel yom: Tehillim 74 – Maskil l'Asaf. Ein K'elokein*.

**In the diaspora:** Second day of Yom Tov. Yom Tov davening. In *shachrit* full *hallel*, two *sifrei Torah*. Five *aliyot* are read from the first *sefer* from the *parasaha Shor o kesev* (*Vayikra perek 22 pasuk 26* until the end of *perek 23*). In the second *sefer*, *V'hikravtem* until *lo ta'asu* (*Bamidbar perek 28 psukim 19-25*). *Haftarah* is read from *Melachim II perek 23 psukim 1-25* from the beginning *Vayishlach hamelech* until *lo kam kamohu*.

This day is called the "*Yom Hanef*" when they would raise the *Omer* in the time of the temple. Only the next day is it allowed to eat the new wheat. Travelers who tour the country should beware of eating wheat growing in the fields.

### **Shabbat Chol Ha-Moed, the Second Day of Chol Ha-Moed, 17 Nissan (8.4.2023)**

The psalms of *lechu nerannena* and also *ba-meh madlikin* are not recited, only *Mizmor Shir le-Yom Ha-Shabbat* is said. Some begin with *Mizmor le-David* and recite the two first stanzas and the two last stanzas of *lecha dodi*, as on *Chol Ha-Moed Sukkot*.

**The Custom of our Oriental communities** is as follows: They begin with *Mizmor le-David*, *havu la-HaShem* followed by *lecha dodi*. They do not recite *ba-meh madlikin*, but do say *kol yisrael*, *amar Rabbi Eleazar*, *kaddish 'al Yisrael*, *Mizmor Shir le-Yom Ha-Shabbat*, *HaShem Melech*. They do not recite the *mizmor* of the *regel*. In the *'Amida: atta kiddashta*, *ya'aleh ve-yavo*, *birkat me'ein sheva*, *kaddish titkabbal*, *Mizmor le-David*, *HaShem Ro'i*, *kaddish yehe shelama*, *barechu*, *'Aleinu leshabbeah*, *Sefirat ha'Omer*, *yigdal*.

**Shacharit:** *Shabbat* prayer, *Chatzi hallel*, *kaddish titkabbal*. We read *Shir Ha-Shirim*. If it is read from a *kosher* scroll, the *berachot 'al mikra megilla* and *she-hecheyanu* are recited. *Kaddish yatom* (some do not read *Shir Ha-Shirim* from a scroll in public). *Ein kamocha*. We take out two *Sifrei Torah*. From the first we read from *Parashat Ki Tissa: re'e atta omer elai* until *ba-chalev immo*, and seven men are called to this reading. *Chatsi kaddish*. From the second *Torah* scroll we read the *maftir: ve-hikravtem*. The *Haftara* is read from *Ezekiel 37: hayeta 'alai yad HaShem* until *ne'um HaShem* (verse 14). In the *berachot* of the *haftara* we end with *Shabbat* only. *Yekum purkan*, *ashrei*, *yehallelu*, *uve-nuho*, *Chatzi kaddish*.

**Mussaf shel Yom Tov** with the additions for *Shabbat: uve-yom ha-Shabbat*, *yismechu*, etc. *Kaddish titkabbal*, *ein kei-loheinu*, *Shir shel Yom*, *Mizmor shir le-yom ha-Shabbat*, *adon 'olam*.

**Mincha shel Shabbat:** we read from *Parashat Shmini* and call three men for this reading. *Ya'aleh ve-yavo*.

**Arvit of Motza'ei Shabbat:** *atta chonantanu*, *ya'aleh ve-yavo*, *kaddish titkabbal*. *Vihi no'am* and *ve-atta kadosh* are not recited. *Sefirat ha'Omer*. *Havdala* of *Motza'ei Shabbat*, *'Aleinu*, *Kaddish yatom*.

### **The Third Day of Chol Ha-Moed, Sunday, 18th of Nissan (9.4.2023)**

**Shacharit:** prayer and *Hallel* as the first day of *Chol Ha-Moed*. We take out two *Sifrei Torah*; from the first we read in *Parashat Bo* (*Shmot 13:8*): *Kadesh li kol bechor*, until the end of the *parasha*, and we call up three men to this reading; from the second *sefer Torah* we read from *Parashat Pinchas: ve-hikravtem* and call up four men to this reading. *Shir shel Yom: Tehillim 80 la-menatzeah 'al shoshanim*

### **The Fourth Day of Chol Ha-Mo'ed, Monday, 19th of Nissan (10.4.2023)**

**Shacharit:** prayer and *hallel* as on the previous day. We take out two *Sifrei Torah*; from the first we read in *Parashat Mishpatim* (*22:24*): *im kesef talveh et 'ammi* until *lo tevashel gedi ba-chalev immo*, and we call up three men to this reading; from the second *sefer Torah* we read from *Parashat Pinchas: ve-hikravtem* and call up four men to this reading. *Chatzi kaddish* – and the rest of the prayer as on the previous day. *Shir shel Yom: Tehillim 105 hodo lahashem kiru bishmo*.

### **The Fifth Day of Chol Ha-Mo'ed, Tuesday, 20 Nissan (11.4.2023)**

**Shacharit:** as on the previous day. *Torah* reading, from the first scroll We read *Parashat Beha'alotcha* from the first: *bemidbar sinai* until *v'laezrach haaretz*, and we call up three men to this reading; from the second *sefer Torah* we read from *Parashat Pinchas: ve-hikravtem* and call up four men to this reading. *Chatzi kaddish* – and the rest of the prayer as on the previous day. *Shir shel Yom: Tehillim 135 halleluya*.

### **The Seventh Day of Pesach, Wednesday, 21st of Nissan (12.4.2023)**

**Arvit:** prayer of *Yom Tov*, *kaddish titkabbal*, *sefirat ha'Omer*, *'aleinu*. In the *kiddush* recited at home we do not say *she-hecheyanu*. It is customary to recite the Song of the Sea (*Shirat Ha-Yam*) accompanied by song and dance. In places adjoining the sea, it is recited on the seashore.

**Shacharit:** Some recite *Shir Ha-Yichud* and *Shir Ha-Kavod* before the prayer. *Shirat Ha-Yam* is recited verse by verse together with the *hazan*. *Chatzi kaddish*. *Kaddish titkabbal*. *13 Middot* and the *Ribbono shel 'Olam* prayer. We take out two *Sifrei Torah*; from the first we read in *Parashat Be-Shalach* from the beginning of the *Parasha* until *Ani HaShem rofe'ekha*, and five men are called to the reading. It is customary to stand during the reading of *Shirat Ha-Yam*. *Chatzi kaddish*. From the second scroll we read the *maftir: ve-hikravtem*. The *Haftara* is read from *II Samuel 22*, from *va-yedabber David* until the end of the chapter. *Hazkarat neshamot*, *Av ha-Rachamim*, *Mussaf of Yom Tov*. *Shir shel Yom: Tehillim 18 – la-menatseach le'aved HaShem*.

**Mincha:** prayer of *Yom Tov*.

**Isru Chag, Thursday, 22 of Nissan (13.4.2023):** It is customary to eat a little more than usual.

**[Outside of Israel: the last day of Pesach.** *Yom Tov* prayers. In **Shacharit** *chatzi hallel*. Two *Sifrei Torah* are taken out; in the one a section is read from *Parashat Re'e*, from *ke-chol ha-bechor* to the end of the *Parasha*, and five men are

called up to this reading. In the second *Sefer Torah*, a section from *Parashat Pinchas – ve-hikravtem* – is read for *Maftir*. The *Haftara* is read from the book of Isaiah, from 10:32 'od *ha-yom be-Nov* to the end of chapter 12: *kedosh yisrael. Hazkarat neshamot, Av ha-Rachamim, ashrei, yehallelu, Chatzi kaddish. Mussaf* as on the previous day, *ve-te'erav, birkat kohanim* – to the end as is usual. *Mincha* as is customary on *Yom Tov*.] Tourists from abroad who intend to return home must observe the second *Yom Tov*, as they do abroad, privately – and it is customary for them not to eat *chametz*.

**Customs of *sfirat ha'omer*:** Marriages and haircuts are not performed from Pesach until the 33rd day of the *omer*. Some have these customs from *Rosh Choesh Iyar* until *Shavuot*, and they are permitted on the 33rd of the *omer*. Some have these customs from Pesach until *Rosh Chodesh Sivan*, and this is *minhag Yerushalayim*. Women have the custom not to do *melacha* on between Pesach and Shavuot from *shkiya* until after *sfirat ha'omer*. The time for counting is 18 minutes after *shkiya*.

### **Shabbat Parashat Shmini – 24 Nissan (15.4.2023) – Shabbat Mevarchin**

We read from the weekly portion and call up seven men. The *Haftara* is read from Samuel II, chapter 6: *va-yosef 'od David* up to 7:17: *el David*. We bless the month of *Iyar* which falls on Friday and Shabbat (21-22.4.2023). (The custom of the Vilna Gaon is not to say *Av harachamim*, and some say it on all the *Shabbatot* between Pesach and Shavuot, even on *Shabbat Mevarchin*, specifically *Shabbat Mevarchim* of *Rosh Chodesh Sivan*, and even when there is a bris in shul because the destruction of the Ashkenazi congregations in the German crusade of 4856 were in the end of Nissan, Iyar, and the beginning of Sivan).

### **The Molad: Wednesday night (20.4.2023) at 2:08 p.m. and 13 *chalakim***

**Mincha:** We read from *Parashat Tazria* and call up three men. *Tsidkatecha tsedek* is not recited. We begin to read *Pirkei Avot* during all *shabbatot* in the summer. *Avot* chapter 1.

**Tuesday, 27 Nissan (18.4.2023), Yom Hazikaron Lasho'ah V'lagevurah** (Holocaust Remembrance Day).

**Thursday, 29<sup>th</sup> of Nissan (20.4.2023) – Erev Rosh Chodesh.** We do not recite *Yom Kippur Katan*.

**First day of Rosh Chodesh Iyar, Friday, 30 Nissan (21.4.2023).** *Davening* for Rosh Chodesh.

**חג פסח כשר ושמח!  
David Ben-Naeh – Chairman**

**Candle Lighting Times for Shabbat - Friday, 2 Nissan, March 23, 2023**

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	18:17	Jerusalem	19:29	New York	18:52	Melbourne	18:57	Madrid	19:00
Tel Aviv	18:34	Tel Aviv	19:31	Los Angeles	18:49	Johannesburg	17:50	Marbella	19:16
Beer Sheba	18:35	Beer Sheba	19:31	Paris	18:40	Buenos Aires	18:30	Toronto	19:07
Haifa	18:27	Haifa	19:31	London	17:51	Moscow	18:23	Warsaw	17:24
Eilat	18:23	Eilat	19:29	Amsterdam	18:30	Rome	17:56	Belmonte	18:27
								Lisbon	18:34

**Candle Lighting Times for Shabbat - Friday, 9 Nissan, March 31, 2023**

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	18:22	Jerusalem	19:34	New York	19:00	Melbourne	18:46	Madrid	20:08
Tel Aviv	18:39	Tel Aviv	19:36	Los Angeles	18:54	Johannesburg	17:43	Marbella	20:22
Beer Sheba	18:39	Beer Sheba	19:36	Paris	19:51	Buenos Aires	18:20	Toronto	19:15
Haifa	18:32	Haifa	19:36	London	19:03	Moscow	18:37	Warsaw	18:36
Eilat	18:28	Eilat	19:34	Amsterdam	19:42	Rome	19:04	Belmonte	18:34
								Lisbon	19:41

**Candle Lighting Times for Pesach, 14 Nissan, April 4, 2023**

The Chag begins		The Chag ends		The Chag begins		The Chag begins			
Jerusalem	18:25	Jerusalem	19:38	New York	19:05	Melbourne	17:39	Madrid	20:13
Tel Aviv	18:42	Tel Aviv	19:40	Los Angeles	18:58	Johannesburg	17:37	Marbella	20:27
Beer Sheba	18:43	Beer Sheba	19:39	Paris	19:58	Buenos Aires	18:14	Toronto	19:21
Haifa	18:35	Haifa	19:40	London	19:11	Moscow	18:47	Warsaw	18:45
Eilat	18:30	Eilat	19:37	Amsterdam	19:51	Rome	19:09	Belmonte	19:42
								Lisbon	19:46

**Candle Lighting Times for Shabbat Chol Hamoed - Friday, 16 Nissan, April 7, 2023**

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	18:27	Jerusalem	19:39	New York	19:07	Melbourne	17:36	Madrid	20:15
Tel Aviv	18:43	Tel Aviv	19:42	Los Angeles	18:59	Johannesburg	17:35	Marbella	20:29
Beer Sheba	18:44	Beer Sheba	19:41	Paris	20:01	Buenos Aires	18:11	Toronto	19:24
Haifa	18:37	Haifa	19:42	London	19:14	Moscow	18:51	Warsaw	18:49
Eilat	18:32	Eilat	19:38	Amsterdam	19:54	Rome	19:11	Belmonte	19:40
								Lisbon	19:48

**Candle Lighting Times - the Seventh day of Pesach, 21 Nissan – April 12, 2023**

The Chag begins		The Chag ends		The Chag begins		The Chag begins			
Jerusalem	18:29	Jerusalem	19:42	New York	19:11	Melbourne	17:30	Madrid	20:19
Tel Aviv	18:46	Tel Aviv	19:45	Los Angeles	19:03	Johannesburg	17:31	Marbella	20:32
Beer Sheba	18:47	Beer Sheba	19:43	Paris	20:07	Buenos Aires	18:06	Toronto	19:28
Haifa	18:39	Haifa	19:45	London	19:21	Moscow	19:00	Warsaw	18:55
Eilat	18:34	Eilat	19:41	Amsterdam	20:01	Rome	19:16	Belmonte	19:42
								Lisbon	19:51

**Candle Lighting Times for Shabbat - Friday, 23 Nissan, April 14, 2023**

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	18:31	Jerusalem	19:45	New York	19:14	Melbourne	17:26	Madrid	20:22
Tel Aviv	18:48	Tel Aviv	19:47	Los Angeles	19:05	Johannesburg	17:28	Marbella	20:35
Beer Sheba	18:49	Beer Sheba	19:46	Paris	20:11	Buenos Aires	18:02	Toronto	19:32
Haifa	18:42	Haifa	19:47	London	19:26	Moscow	19:06	Warsaw	19:01
Eilat	18:36	Eilat	19:43	Amsterdam	20:06	Rome	19:19	Belmonte	19:49
								Lisbon	19:54