



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

בס"ד

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



"וְהָיָה בְיָמֵי זֶרַח בְּזֶרְעוֹ, וּבְיָמֵי שַׁבָּת בְּשַׁבָּתוֹ"

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
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Nisan 5784

April 9, 2024 – May 7, 2024

The New Moon: Monday night (8.4.2024), at 10:57 p.m. and 7 *chalakim*

Kiddush Levana (Sanctification of the Moon):

From Saturday night, the eve of 6 *Nisan* (13.4.2024) to Sunday night, the eve of 14 *Nisan* (21.4.2024)

Those who forgot to do Kiddush Levana, they can bless on Pesach night (*Mishnah Berurah* 426:12)

Kiddush Levana (according to Oriental communities): from Monday night, the eve of 8 *Nisan* (15.4.2023)

Tekufat Nisan (springtime): Sunday, 28 *Adar II* (7.4.2024) at 12:00 p.m.

When one goes out during the month of Nisan and sees (fruit-) trees in bloom, recites:

"בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁלֵם חֶסֶד בְּעוֹלָמוֹ דָּבָר וּבְרָא בּוֹ בְרִיּוֹת טוֹבוֹת וְאֵילָנוֹת טוֹבִים לְהַנּוֹת בָּהֶם בְּנֵי אָדָם."

A custom of our Oriental communities: *Petihat Eliyahu*, *birkat ha-ilanot*, "Hallelu-yah, hallelu et Ha-Shem min ha-shamayim", "Shir ha-Ma'a lot, beshuv Ha-Shem" and finally *Kaddish "al Yisrael"*.

In the time of the Holy Temple the *Omer* was brought on the day, right after the first day of Pesach, which is the beginning of the harvest.

Tuesday, Rosh Chodesh Nisan, (9.4.2024): *Rosh Chodesh* Prayer.

Tachanun is not recited during the entire month of *Nisan*; 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 *Nisan*, 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 *Nisan* (9.4.2024) to 13 *Nisan* (21.4.2024), while on 13 *Nisan* (21.4.2024) 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*).

Shabbat Tazria, 5 Nisan (9.4.2024)

We call up seven men to the reading of the weekly *Parasha*. The *Haftara* is read from *Melachim* (Kings) II 4:42 *v'ish ba miba'al shalisha* to 5:19 *vayelech me'ito kivrat eretz*.

Mincha: three men are called up to read from *Parashat Metzora*. *Tsidkatecha tzedek* is not recited.

Shabbat, Parshat Metzora, 12 Nisan (20.4.2024) – Shabbat Hagadol

Yotzrot and *Piyutim* according to the Jewish *Minhagim*. The *Haftara* is read from *Malachi* 3:4 *ve'avrah la'hashem* until the end 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 read from *Parashat Acharei mot*. 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.

Monday, 14 Nisan (22.4.2024) – Erev Pesach – Taanit Bechorot

Bedikat Chametz (checking for *chametz*): No work, nor meals should be begun from about half-an-hour before nightfall. Immediately after the 'Arvit prayer, we search for *chametz* by the light of a candle. Before the search we recite the *beracha 'al bi'ur chametz* and have in mind that the search and the *bittul* will be done at night and the burning of the *chametz* will be done the next morning together with the *bittul* that's done when burning the *chametz*. After checking for *chametz*, we say: *Kol Chamira' Vachamina' D'ika Virshuti, (Dichaziteih Ud'la Chaziteih) Dachamiteih Ud'la' Chamiteih, D'viarteih Ud'la'Biarteih, Libateil Hefkeir, K'afra; D'ar'a* (All leaven and leavened things that are in my possession of which I have seen or have not seen, of which I have or have not removed, shall be nullified and shall be considered public, like the dust of the earth.)

Shacharit: It is customary to *daven* early in the morning. *Mizmor le-todah* is not recited; neither do we say *La-menatzeach... ya'anacha*. (In *Eizehu mekoman* we omit *yehi ratzon ke-illu hikravti todah*). According to the custom of our Oriental communities, *mizmor le-todah* is recited.

Chametz can be eaten until the end of the first third of the day. We then burn the *chametz* by the end of the fifth hour. After burning the *chametz* we recite: *Kol Chamira' Vachamina' D'ika Virshuti, (Dichaziteih Ud'la Chaziteih) Dachamiteih*

Ud'la' Chamiteih, D'viarteih Ud'la'Biarteih, Libateil Hefkeir, K'afra; D'ar'a (All leaven and leavened things that are in my possession of which I have seen or have not seen, of which I have or have not removed, shall be nullified and shall be considered public, like the dust of the earth.)

The eldest son fasts. It is customary to do a *siyum* and eat at a *Seudat Mitzvah*. Those who do fast, should recite *annenu* in *Mincha*. Regular *Matza* like we eat in the Seder night is forbidden to eat the whole day, but rich or cooked *Matza* can be eaten. After *Chatzot* (midday) it is forbidden to do *Melacha* (intense work).

Mincha Gedola is recited early, and after it we are accustomed to reciting *Seder Korban Pesach*. In Jerusalem it is customary to recite it at the Western Wall – *Ha-Kotel*.

Some have a custom to bake *Matzot Mitzva* on Pesach eve while reciting *Hallel*. Preparations for the Seder are done early since it is Shabbat eve. It is preferable to use romaine lettuce for *maror*. The lettuce should be checked for insects, or to use lettuce and leaves that were grown by an insect free method. A vegetable which has the blessing of *Bore Pri Haadama* is used for *karpas*. Some prefer to use celery. *Charoset* is prepared for dipping the *maror*, and salt water for the dipping of the *karpas*. The *zroa* is roasted (cannot be eaten at the Pesach Seder), and the egg has to be cooked, and one should prepare a candle for lighting fire on Yom Tov.

First day of Pesach, Tuesday, 15 Nisan (23.4.2024)

Before lighting candles two *berachot* are recited: *Ihadlik ner shel yom tov* and *she-hecheyanu*.

Arvit: the prayer for *Yom Tov* is recited. Before *kaddish titkabbal*, it is usual in most synagogues to recite *hallel shalem*. *Kiddush* is not made in the synagogue. We begin the *Seder* when it is dark, but not too late. Women are obligated to fulfill all the *mitzvot* of the *Seder* night. It is obligatory from the Torah to eat a *kezayit shmura matza* on the first night of Pesach. Some prefer a hand *matza* for *mazat mitzva*. Each of the participants must eat at least one *kezayit matza*, and *matza* must be prepared sufficiently for all the participants. It is customary to eat about two *kezaitim* in the beginning, one from the upper *matza* and one from the middle *matza*, and another *kezayit* for the *Korech*. The *afikomen* is eaten after the end of the meal when he is full, before midnight (12:37 p.m. in Israel). It is forbidden to eat after the *afikomen*, but drinking is allowed. One does not read a *Kriat Shma* on Pesach night (abroad on both nights), only the first *parsha* of *shma* and the blessing of the *Hamapil*, to show that the night is *Lel Shimurim*.

Shacharit of Yom Tov: *Hallel shalem, kaddish titkabbal. Ein kamocho, Av ha-Rachamim, We* recite the 13 *Middot* and *Ribbono shel 'Olam* – all parts of the *Yom Tov* prayer. We take out two *Sifrei Torah*; in the one we read from *Parashat Bo* (*Shmot* 12:21-51), from *mishchu* to *tsiv'otam*, and five men are called up to this Torah reading. *Chatzi Kaddish* is recited, and then from the second *Sefer Torah* we read from *Parashat Pinchas* for *maftir: uva-hodesh ha-rishon*. The *Haftara* is read from the Book of Joshua, from 5:2, *ba'et ha-hi* to 6:1, *ein yotse ve'ein ba*. This is then followed by *Yah eli, ashrei, yehallelu, le-david mizmor*. After the *Sifrei Torah* are replaced in the *heichal*, the Ark is opened for the prayer for *tal*, "dew", in the repetition of the *'Amidah* prayer by the *hazan*. Before the *mussaf* prayer *morid ha-tal* is announced, a sign that we cease reciting *mashiv ha-ruach* and start reciting *morid ha-tal*. *Mussaf* is followed by *shir shel yom: be-tzet yisrael mi-mitzrayim*.

Mincha: The *yom tov* prayer is recited. *Ya'aleh ve-yavo* is added both on *yom tov* and on *chol ha-mo'ed*, both in prayer and in *birkat ha-mazon*.

Arvit: The counting of the *Omer*. It is best to count standing, at the onset of the night after the stars become visible, but one makes the *beracha* when counting anytime at night. If one forgets to count at night, he must count the next day without reciting the *beracha*, but if he forgets to count during the day as well, then he must continue counting each night without reciting the *beracha*. It is best in such a case to listen to the *beracha* recited by someone else and have in mind that by doing so he is fulfilling his Torah obligation; the person reciting the *beracha* must have in mind that he is the instrument whereby others are fulfilling their obligation.

The First Day of Chol Ha-Mo'd, Friday, 16 Nisan (24.4.2024) (outside Israel – the second day of Yom Tov).

We do not delay reciting the *Arvit* prayer so as to begin the counting of the *Omer*, so that the weeks we count be *Shabbatot temimot* "whole weeks". Weekday prayer with *atta chonantanu, ve-ten beracha* (in place of *tal u-matar*), *ya'aleh ve-yavo, kaddish titkabbal, sefirat ha-'Omer, 'Aleinu*. Finally, *havdala* as on every *Motza'ei Yom Tov*.

Shacharit: We do not put on *tefillin*, nor do we recite *Mizmor le-Todah* (the custom of our Oriental communities is to recite *Mizmor le-Todah*). Weekday prayer, *ya'aleh ve-yavo, chatzi hallel*, Torah reading. We take out two *Sifrei Torah*; from the first we read from *Parashat Emor* and call up three men for the reading: from *shor o khesev* to *va-yedaber moshe et mo'adei HaShem el benei Yisrael*. From the second we read from *Parashat Pinchas* and call up four men for the reading: from *ve-hikravtem (Be-midbar 28:19)* to *lo ta'asu* (verse 25). *Chatzi kaddish, ashrei, uva le-tzion*. The *mussaf* prayer we recite is that of *Yom Tov, ve-hikravtem, kaddish titkabbal, 'aleinu, shir shel yom (Tehillim 78: maskil le-asaf), ein kei-loheinu*.

[Outside of Israel: Yom Tov Sheini shel Galuyot. All the prayers are *Yom Tov* prayers; in **Shacharit** *hallel shalem* is recited; two *Sifrei Torah* are taken out; from the first the *shor va-khesev* section is read and five men are called up for this reading, and from the second *ve-hikravtem* is read. The *Haftara* is from II Kings, from the beginning of chapter 23 *va-yishlach ha-melech* to verse 25: *lo kam kamohu*.]

The Second Day of Chol Ha-Moed, Thursday, 17th of Nisan (25.4.2024)

Shacharit: *Chol Ha-Moed* prayers. 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 Third Day of Chol Ha-Mo'ed, Friday, 18th of Nisan (26.4.2024)

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.*

Shabbat Chol Ha-Moed, the Fourth Day of Hol Ha-Moed, 19 Nisan (27.4.2024)

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 kamocho*. 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*: Three men are called up to read from *Parashat Shmini. 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 Fifth Day of Hol Ha-Mo'ed, Tuesday, 20 Nisan (28.4.2024)

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, Monday, 21st of Nisan (29.4.2024)

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 Samuel II 22, from *va-yedabber David* until the end of the chapter. *Hazkarat neshamot, Av ha-Rachamim, Mussaf shel Yom Tov. Shir shel Yom: Tehillim 18 – la-menatseach le'eved HaShem*.

Mincha: prayer of *Yom Tov*.

Motza'ei Yom Tov, Arvit: *atta chonantanu, sefirat ha'Omer*. One must be careful not to eat of the chametz of a Jew who did not sell it to a non-Jew before Pesach.

Isru Hag, Tuesday, 22 of Nisan (30.4.2024): It is customary to eat a little more than usual.

[Outside of Israel: the last day of Pesach. *Yom Tov* prayers. In *Shacharit chatsi hallel*. Two *Sifrei Torah* are taken out; in the one a section is read from *Parashat Re'e*, from *kol 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.

Shabbat Parashat Acharei Mot – 24 Nisan (4.5.2024) – Shabbat Mevarchin

We read from the weekly portion and call up seven men. The *Haftara* is read from Ezekiel (*Yechezkel*) 22:1 *yayehi d'var hashem* to 22:16 *v'yadata ki ani hashem*. We bless the month of Iyar which falls on Wednesday and Thursday (8-9.5.2024). (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 Mevarchin* 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 (8.5.2024) at 11:41 a.m. and 8 chalakim

Mincha: Three men are called up to read from *Parashat Kedoshim. Tsidkatecha tzedek* is not recited. We begin to read *Pirkei Avot* during all *shabbatot* in the summer. On this *Shabbat* – Chapter 1.

Monday, 28th of Nisan (6.5.2024): *Yom Ha-Zikaron La-Sho'ah ve-La-Gevura* (moved forward from Sunday) Holocaust Memorial Day.

Tuesday, 29th of Nisan (7.5.2024): Erev Rosh Chodesh. We do not recite *Yom Kippur Katan*.

The First Day of Rosh Chodesh Iyar, Wednesday, 30th of Nisan (8.5.2024): Rosh Chodesh prayers.

Candle Lighting Times For Shabbat - Friday, 4 Nisan, April 12, 2024

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	18:31	Jerusalem	19:45	New York	19:13	Melbourne	17:28	Madrid	20:01
Tel Aviv	18:47	Tel Aviv	19:47	Los Angeles	19:04	Johannesburg	17:30	Marbella	20:33
Beer Sheba	18:48	Beer Sheba	19:46	Paris	20:10	Buenos Aires	18:03	Toronto	19:31
Haifa	18:41	Haifa	19:47	London	19:24	Moscow	19:03	Warsaw	18:59
Eilat	18:35	Eilat	19:43	Amsterdam	20:04	Rome	19:18	Belmonte	19:48
								Lisbon	19:53

Candle Lighting Times For Shabbat - Friday, 11 Nisan, April 19, 2024

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	18:55	Jerusalem	19:50	New York	19:20	Melbourne	17:18	Madrid	20:28
Tel Aviv	18:52	Tel Aviv	19:52	Los Angeles	19:09	Johannesburg	17:23	Marbella	20:40
Beer Sheba	18:53	Beer Sheba	19:51	Paris	20:20	Buenos Aires	17:55	Toronto	19:39
Haifa	18:46	Haifa	19:53	London	19:36	Moscow	19:17	Warsaw	19:11
Eilat	18:39	Eilat	19:48	Amsterdam	20:16	Rome	19:25	Belmonte	19:55
								Lisbon	20:00

Candle Lighting Times for Pesach, Erev Pesach, 14 Nisan, April 22, 2024

The Chag begins		The Chag ends		The Chag begins		The Chag begins			
Jerusalem	18:38	Jerusalem	19:52	New York	19:23	Melbourne	17:14	Madrid	20:31
Tel Aviv	18:54	Tel Aviv	19:55	Los Angeles	19:12	Johannesburg	17:20	Marbella	20:42
Beer Sheba	18:55	Beer Sheba	19:53	Paris	20:25	Buenos Aires	17:51	Toronto	19:43
Haifa	18:48	Haifa	19:55	London	19:41	Moscow	19:24	Warsaw	19:16
Eilat	18:41	Eilat	19:50	Amsterdam	20:22	Rome	19:29	Belmonte	19:58
								Lisbon	20:03

Candle Lighting Times For Shabbat - Friday, 18 Nisan, April 26, 2024

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	18:40	Jerusalem	19:56	New York	19:28	Melbourne	17:09	Madrid	20:35
Tel Aviv	18:57	Tel Aviv	19:58	Los Angeles	19:15	Johannesburg	17:17	Marbella	20:46
Beer Sheba	18:57	Beer Sheba	19:56	Paris	20:31	Buenos Aires	17:47	Toronto	19:47
Haifa	18:51	Haifa	19:59	London	19:47	Moscow	19:32	Warsaw	19:23
Eilat	18:44	Eilat	19:52	Amsterdam	20:29	Rome	19:33	Belmonte	20:02
								Lisbon	20:06

Candle Lighting Times for the Seventh Day of Pesach, Sunday, 20 Nisan, April 28, 2024

The Chag begins		The Chag ends		The Chag begins		The Chag begins			
Jerusalem	18:42	Jerusalem	19:57	New York	19:30	Melbourne	17:07	Madrid	20:37
Tel Aviv	18:59	Tel Aviv	20:00	Los Angeles	19:16	Johannesburg	17:15	Marbella	20:47
Beer Sheba	18:59	Beer Sheba	19:58	Paris	20:34	Buenos Aires	17:45	Toronto	19:50
Haifa	18:52	Haifa	20:00	London	19:51	Moscow	19:36	Warsaw	20:26
Eilat	18:45	Eilat	19:54	Amsterdam	20:32	Rome	19:35	Belmonte	20:03
								Lisbon	20:08

Candle Lighting Times For Shabbat - Friday, 25 Nisan, May 3, 2024

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	18:45	Jerusalem	20:01	New York	19:35	Melbourne	17:01	Madrid	20:43
Tel Aviv	19:02	Tel Aviv	20:04	Los Angeles	19:20	Johannesburg	17:12	Marbella	20:52
Beer Sheba	19:02	Beer Sheba	20:02	Paris	20:41	Buenos Aires	17:40	Toronto	19:56
Haifa	18:56	Haifa	20:04	London	19:59	Moscow	19:46	Warsaw	19:35
Eilat	18:48	Eilat	19:57	Amsterdam	20:40	Rome	19:41	Belmonte	20:09
								Lisbon	20:13



קרן קיימת לישראל
K K L - J N F



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