בס"ד

הארגון העולמי של בתי הכנסת והקהילות האורתודוקסיות
World Organization of Orthodox Communities and Synagogues
World Zionist Organisation ההסתדרות הציונית העולמית

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

"וְהָיָה מִדֵּי חׇדֶשׁ בְּחׇדְשׁוֹ, וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ"

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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Nissan 5786

March 19 – April 16, 2026

The New Moon: Wednesday (21.03.2026) at 4:34 p.m. and 13 *chalakim*
***Kiddush Levana* (Sanctification of the Moon):**
from Saturday night, 4 *Nissan* (21.03.2026) to Tuesday night, 14 *Nissan* (31.03.2026)
If one had forgotten to do kiddush Levan, he can say it on the Seder night.
***Kiddush Levana* (according to Oriental communities):** from Tuesday midnight, 8 *Nissan* (24.02.2026) to Tuesday night, 14 *Nissan* (31.03.2026)
Tekufat Nissan (springtime): Tuesday midnight, 21 *Nissan* (8.4.2026) at 12:00 p.m.

Thursday, Rosh Chodesh Nissan, (19.3.2026): *Rosh Chodesh* Prayer.
Tachanun is not recited during the entire month of *Nissan*; nor is *Yehi Ratzon* recited following the Torah reading on Mondays and Thursdays. *Hazkarat neshamot* is not recited 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 tsedek* is not recited at *Mincha*, but we do recite *E-l 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* (19.3.2026) to 13 *Nissan* (31.3.2026), while on 13 *Nissan* (31.3.2026) 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 Parashat Vayikra, 3 Nissan (21.3.2026)
We call up seven men to the reading of the weekly *Parasha*. 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 read from *Parashat **Tzav**. Tsidkatecha tsedek* is not recited.

Friday, 9 Nissan (27.3.2026): Switching to daylight saving time

Shabbat, Parshat Tzav, 10 Nissan (28.3.2026) – *Shabbat Hagadol*
Yotzrot and *Piyutim* according to the Jewish *Minhagim*. The *Haftara* is read from *Malachi* 3:4 *ve'arvah 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 me are called up to read 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 tsedek* is not recited.
On Motza'ei Shabbat after the *'Arvit* prayer, *vihi no'am* and *ve-atta kadosh* are not recited.

Wednesday, 14 Nissan (1.4.2026) – *Erev Pesach*
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*.
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 the search and the *bittul* we do at night, the burning of the *chametz* we do the next morning and the *bittul* that follows the burning. 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'ancha*. (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'viarteihUd'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.)
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. 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.
Abroad, one must prepare a *Eruv Tavshilin* on this day so that one can cook on Friday (which is the second Yom Tov) for Shabbat.

First day of Pesach, Thursday, 15 Nissan (2.4.2026)

Before lighting candles two *berachot* are recited: *lhadlik 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. One who uses wine that has *kedushat shvi'it*, should refrain from preaching wine in the Ten *Makot*, since it is forbidden to waste wine which is holy. It is obligatory according to the Torah to eat a *k'zayit* of *shmura matzah* on the first night of Pesach. It is customary to eat about two *k'zaitim* at the beginning, one from the upper matzah and one from the middle matzah, and another *k'zayit* for the *korech matzah*. The *afikoman* is eaten after the meal is over when one is full, before midnight, at 12:43 p.m. One should not eat after the *afikoman*, but it is permissible to drink. The *Shema* is not recited on the night of Pesach (abroad on both nights), only the first *parasha* and the blessing "*Hamapil*", to show that the night is *Lel Shimurim*.
Shacharit of Yom Tov: *Hallel shalem*, *kaddish titkabbal*. *Ein kamocha*, *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 one five men are called up to read from *Parashat Bo*, from *mishchu* to *tsiv'otam*. *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 Nissan (3.4.2026) (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". The prayer was one of a weekday, 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 two *Sifrei Torah* out; from the first three men are called up to read from *Parashat Emor*: from *shor o khesev* to *va-yedabber moshe et mo'adei HaShem el benei Yisrael*. From the second four men are called to read from *Parashat Pinchas*: 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 five men are called up to read: *shor va-khesev* section, 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*. On this day, you need to perform *Eruv Tavshilin* so that one can cook on Friday (which is the Yom Tov Sheini) for Shabbat.**]**

Shabbat Chol Ha-Moed, the Second Day of Hol Ha-Moed, 17 Nissan (4.4.2026)

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 seven men are called up to read from *Parashat Ki Tissa*: *re'e atta omer elai* until *ba-chalev immo*. *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 for 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 Third Day of Chol Ha-Moed, Sunday, 18th of Nissan (6.4.2026)
Shacharit: prayer and Hallel as the first day of Cho Ha-Moed. We take out two *Sifrei Torah*; from the first three men are called up to read *Parashat Bo (Shmot 13:8)*: *Kadesh li kol bechor*, until the end of the *parasha*. From the second *sefer Torah*, four men are called up to read from *Parashat Pinchas*: *ve-hikravtem*. *Shir shel Yom*: *Tehillim* 80 *la-menatzeah 'al shoshanim*

The Fourth Day of Chol Ha-Mo'd, Monday, 19th of Nissan (7.4.2026)
Shacharit: prayer and *hallel* as on the previous day. We take out two *Sifrei Torah*; from the first, three men are called up to read in *Parashat Mishpatim (22:24)*: *im kesef talveh et 'ammi* until *lo tevashel gedi ba-chalev immo*. From the second *sefer Torah* four men are called up to read from *Parashat Pinhas*: *ve-hikravtem*. *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 Hol Ha-Mo'ed, Tuesday, 20 Nissan (8.4.2026)
Shacharit: as on the previous day. Torah reading, from the first scroll three men are called up to read from *Parashat Beha'alotcha*: *bemidbar sinai* until *v'laezrach Haaretz*. From the second *sefer Torah* four men are called up to read from *Parashat Pinchas*: *ve-hikravtem*. *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 (8.4.2026)

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 five men are called up to read in *Parashat Be-Shalach* from the beginning of the *Parasha* until *Ani HaShem rofe'ekha*. 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 chapter 22, from *va-yedabber David* until the end the chapter. *Hazkarat neshamot*, *Av ha-Rachamim*, *Mussaf of 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 Chag, Thursday, 22 of Nissan (9.4.2026): 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 first one five men are called up to read from *Parashat Re'e*, from *kol ha-bechor* to the end of the *Parasha*. In the second Sefer Torah, we read from *Parashat Pinchas – ve-hikravtem* 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, *vete'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.

Weddings and haircuts are not done between Pesach and Lag Ba'omer. Some have a customary not to perform weddings and cut hair from Roch Chodes Iyar until Shavuot and they stop on Lag Ba'omer and some have a customary not to perform weddings and cut hair from Pesach until Rosh Chodesh Sivan.

Some women do not any housework, from sunset until after the counting of the *omer*. The counting of the *omer* is recited 17 minutes after sunset.

Shabbat Parashat Shmini – 24 Nissan (11.4.2026) – 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 (16-17.4.2026).

The Molad: Friday morning (17.4.2026) at 5:18 a.m. and 14 *chalakim*

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

Tuesday, 27 of Nissan (14.4.2026) – *Yom Ha-Zikaron La-Sho'ah ve-La-Gevura* (Holocaust Memorial Day).
Thursday, 29th of Nissan (16.4.2026) – ***Erev Rosh Chodesh.*** We do not recite *Yom Kippur Katan*.
The First Day of *Rosh Chodesh Iyar*, Friday, 30th of Nissan (17.4.2026) –*Rosh Chodesh* prayers.

With best wishes for a good month,

Yitshak Mamo ***David Ben-Naeh***

Candle Lighting Times For Shabbat - Friday, 2 Nissan, March 20, 2026

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	17:15	Jerusalem	18:28	New York	18:48	Melbourne	19:03	Madrid	18:56
Tel Aviv	17:31	Tel Aviv	18:30	Los Angeles	18:46	Johannesburg	17:54	Marbella	19:13
Beer Sheba	17:32	Beer Sheba	18:29	Paris	18:34	Buenos Aires	18:35	Toronto	19:02
Haifa	17:24	Haifa	18:29	London	17:44	Moscow	18:16	Warsaw	17:18
Eilat	17:21	Eilat	18:28	Amsterdam	18:23	Rome	17:52	Belmonte	18:23
								Lisbon	18:31

Candle Lighting Times For Shabbat - Friday, 9 Nissan, March 27, 2026

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	18:19	Jerusalem	19:33	New York	18:56	Melbourne	18:52	Madrid	19:04
Tel Aviv	18:36	Tel Aviv	19:35	Los Angeles	18:51	Johannesburg	17:57	Marbella	19:19
Beer Sheba	18:37	Beer Sheba	19:34	Paris	18:45	Buenos Aires	18:26	Toronto	19:11
Haifa	18:29	Haifa	19:35	London	17:56	Moscow	18:30	Warsaw	17:13
Eilat	18:25	Eilat	19:32	Amsterdam	18:36	Rome	18:00	Belmonte	18:30
								Lisbon	18:37

Candle Lighting Times – Erev Pesach, 14 Nissan, April 1, 2026

The Chag begins		The Chag ends		The Chag begins		The Chag begins			
Jerusalem	18:23	Jerusalem	19:36	New York	19:01	Melbourne	18:45	Madrid	20:09
Tel Aviv	18:40	Tel Aviv	19:38	Los Angeles	18:55	Johannesburg	17:41	Marbella	20:24
Beer Sheba	18:40	Beer Sheba	19:38	Paris	19:52	Buenos Aires	18:19	Toronto	19:17
Haifa	18:32	Haifa	19:38	London	19:05	Moscow	18:40	Warsaw	18:39
Eilat	18:28	Eilat	19:35	Amsterdam	19:44	Rome	19:05	Belmonte	19:35
								Lisbon	19:42

Candle Lighting Times For Shabbat - Friday, 16 Nissan, April 3, 2026

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	18:24	Jerusalem	19:38	New York	19:03	Melbourne	18:42	Madrid	20:11
Tel Aviv	18:41	Tel Aviv	19:40	Los Angeles	18:57	Johannesburg	17:39	Marbella	20:25
Beer Sheba	18:42	Beer Sheba	19:39	Paris	19:55	Buenos Aires	18:16	Toronto	19:19
Haifa	18:34	Haifa	19:40	London	19:08	Moscow	18:44	Warsaw	18:42
Eilat	18:29	Eilat	19:37	Amsterdam	19:48	Rome	19:07	Belmonte	19:37
								Lisbon	19:44

Candle Lighting Times – seventh day of Pesach, Tuesday, 20 Nissan, April 7, 2026

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	18:27	Jerusalem	19:41	New York	19:07	Melbourne	17:36	Madrid	20:15
Tel Aviv	18:44	Tel Aviv	19:43	Los Angeles	19:00	Johannesburg	17:35	Marbella	20:29
Beer Sheba	18:44	Beer Sheba	19:42	Paris	20:01	Buenos Aires	18:11	Toronto	19:24
Haifa	18:37	Haifa	19:43	London	19:15	Moscow	18:52	Warsaw	18:49
Eilat	18:32	Eilat	19:39	Amsterdam	19:55	Rome	19:12	Belmonte	19:41
								Lisbon	19:48

Candle Lighting Times For Shabbat - Friday, 23 Nissan, April 10, 2026

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	18:29	Jerusalem	19:43	New York	19:10	Melbourne	17:31	Madrid	20:18
Tel Aviv	18:46	Tel Aviv	19:45	Los Angeles	19:02	Johannesburg	17:32	Marbella	20:31
Beer Sheba	18:46	Beer Sheba	19:44	Paris	20:06	Buenos Aires	18:07	Toronto	19:28
Haifa	18:39	Haifa	19:45	London	19:20	Moscow	18:58	Warsaw	18:54
Eilat	18:34	Eilat	19:41	Amsterdam	20:00	Rome	19:15	Belmonte	19:45
								Lisbon	19:51

קרן קימת לישראל
K K L - J N F

ההסתדרות הציונית העולמית
World Zionist Organization

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