



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

ד"ר

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



"וְהָיָה בְּיָמֵי זֶדְדִּים בְּזֶדְדָם, וּבְיָמֵי שָׁבָת בְּשָׁבָתוֹ"

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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Adar II 5782

March 3, 2022 – April 1, 2022

Molad: Thursday early morning, 3:51 (and 17 chalakim)

Kiddush levana: From Monday night 4 Adar II ((6.3.2022) until Friday night the 15th at 10:13 pm (17.3.2022)

Kiddush levana for Sephardim and Edot Hamizrach: From Tuesday night 8 Adar II (10.3.2022) until Friday night the 15th at 10:13 pm (17.3.2022)

Thursday, 30 Adar I (3.3.2022), first day of *Rosh Chodesh Adar II*. Davening for *Rosh Chodesh*.
Second day of *Rosh Chodesh Adar II*, Friday, 1 Adar II (4.3.2022). *Rosh Chodesh* davening.

Candle Lighting Times For Shabbat - Friday, 1 Adar II, March 4, 2022

| Shabbat begins | | Shabbat ends | | Shabbat begins | | Shabbat begins | | | |
|----------------|-------|--------------|-------|----------------|-------|----------------|-------|----------|-------|
| Jerusalem | 17:03 | Jerusalem | 18:16 | New York | 17:30 | Melbourne | 19:26 | Madrid | 18:39 |
| Tel Aviv | 17:20 | Tel Aviv | 18:17 | Los Angeles | 17:23 | Johannesburg | 18:11 | Marbella | 18:54 |
| Beer Sheba | 17:21 | Beer Sheba | 18:17 | Paris | 18:09 | Buenos Aires | 18:57 | Toronto | 17:42 |
| Haifa | 17:12 | Haifa | 18:16 | London | 17:17 | Moscow | 17:42 | Warsaw | 16:49 |
| Eilat | 17:11 | Eilat | 18:17 | Amsterdam | 17:54 | Rome | 17:33 | | |

Shabbat Parashat Pekudei, 2 Adar II (5.3.2022)

Seven *aliyot* from *parashat hashavua*. *Haftorah* is read from *Melachim I perek 7: Ashkenazim* begin from *pasuk 51 Vatishlam hamelacha* until *perek 8 pasuk 21 b'hotzi'o otam me'erezt mitzra'im*; *Sephardim* begin from *pasuk 40 Vaya'as Chirom* until *pasuk 50 l'delet beiti l'heichal zahav*.

Mincha. Three *aliyot* from *parashat Vayikra*.

Thursday, 7 Adar II (10.3.2022).

Yahrtzeit of *Moshe Rabbeinu A"H*. Members of the *chevra kedisha* have the custom to fast as on a communal fast day and have a *seudah* after the fast, to say *slichot* at *shachrit*, and to read *Vayichal* during *shachrit* and *mincha*. This day has been designated as the memorial day for fallen soldiers of the IDF whose place of burial is unknown.

Candle Lighting Times For Shabbat - Friday, 8 Adar II, March 11, 2022

| Shabbat begins | | Shabbat ends | | Shabbat begins | | Shabbat begins | | | |
|----------------|-------|--------------|-------|----------------|-------|----------------|--------|----------|-------|
| Jerusalem | 17:08 | Jerusalem | 18:20 | New York | 17:38 | Melbourne | :19:16 | Madrid | 18:47 |
| Tel Aviv | 17:25 | Tel Aviv | 18:22 | Los Angeles | 17:29 | Johannesburg | 18:04 | Marbella | 19:05 |
| Beer Sheba | 17:26 | Beer Sheba | 18:22 | Paris | 18:20 | Buenos Aires | 18:47 | Toronto | 17:51 |
| Haifa | 17:17 | Haifa | 18:22 | London | 17:29 | Moscow | 17:57 | Warsaw | 17:02 |
| Eilat | 17:15 | Eilat | 18:21 | Amsterdam | 18:07 | Rome | 17:41 | | |

Shabbat Parashat Vayikra, 9 Adar II. Shabbat Zachor (12.3.2022)

Two *sifrei Torah* are taken out. Seven *aliyot* from *parashat hashavua* are read in the first. Half *kaddish*. *Maftir* is read from the second sefer from the end of *parashat Ki Teitzei, Zachor*. This reading is obligatory *d'oraita*, and some say this is true for women as well. The *ba'al koreh* should intend to be *yotzei* the congregation, and those listening should intend to be *yotzei*. Women who could not come to the reading in the morning, should come to *mincha*, a Torah should be taken out, and *parashat zachor* read for them without a bracha. One who was didn't hear *parashat Zachor* on Shabbat for reasons beyond his control, should intend to be *yotzei* during the reading on Purim. [Some have the custom to read the last *pasuk* twice, once '*zeicher*' (*tzeire*) and once '*zecher*' (*segol*), and some say there is no *safek* and no need to repeat]. Be *makpid* that the person reading *Zachor* is an adult whose beard has begun to grow – at least 17 years old..

Haftorah is read from *Shmuel I perek 15 psukim 2-34, Koh amar Hashem pakad'ti* until *givat Shaul*. Do not call a child to *maftir*. *Av harachamim* is not said.

Mincha. Three *aliyot* from *parashat Tzav* are read. *Tzidkatcha tzedek* is said.

Wednesday, 13 Adar II, Ta'anit Esther. The fast begins at *alot hashachar* (4:20 a.m. in Jerusalem). Communal fast: *Aneinu* in the *amidah*, *slichot*, *Avinu malkeinu*. *Vayichal* in *shachrit* and *mincha*.

Mincha. *Avinu malkeinu* is not said. It is customary to perform the *mitzvah* of *machatzt hashekel* as at the time of the *Beit Hamikdash*, and one gives *tzedakah* to a poor person, three silver coins of local currency which are called "half". (Since today not everyone can give 3 silver coins, shuls have the custom to place 3 silver coins in a *tzedakah* bowl, each donor buys the coins with his donation and then donates them to *machatzt hashekel*). The fast ends 20 minutes after *shkiya* (6:1 p.m. in Jerusalem). One who has difficulty fasting, may have a small amount of *mezonot* (less than *k'beitza*) before megillah reading, and drink as much as needed.

Purim, Thursday, 14 Adar II (17.3.2022).

Maariv. During the *amidah* *Al hanisim* is said (one who forgot and remembered after he said *Baruch ata Hashem* does not go back). After the *amidah* *kaddish titkabel*. Megillah reading. The reader spreads open the megillah like a letter (listeners are not required to do so) and says the *brachot*, *Al mikra megillah*, *she'asah nissim*, and *shehecheyanu*. One does not interrupt the *brachot* even to say *Baruch hu u'baruch shemo*. The reader should intend to be *yotzei* the listeners with the *brachot* and the reading, and the listeners should intend to be *yotzei*. One who did not hear a few words from the reader can fill them in himself from a printed book. *Perek 8 pasuk 11*, it is customary to read twice, first *l'hashmid laharog* and second *l'hashmid v'laharog*, so too in *perek 9 pasuk 2*, first *v'ish lo amad bifneihem* second *v'ish lo amad lifneihem*. *Aseret b'nei haman* should be read in one breath. Following the reading, roll up the megillah, and says the *bracha harav et riveinu*. One who reads alone does not say the *bracha harav et riveinu*. The congregation said *Asher hen* and *Shoshanat Ya'akov*. *V'ata kadosh*. Full *kaddish* without *titkabel*. *Aleinu*. *Kaddish yatom*. *Borchu*. A mourner in *shiva*, if he is unable to make a *minyan* at home, may go to megillah reading at shul at *maariv* and *shachrit*. Women are obligated in megillah reading, and it is proper from them to hear it at shul with the crowd. A woman can be *yotzei* her friend by reading.

One who heard megillah and wants to read for one who has not heard – the law is as follows:

If one is reading for a woman - one of the women should say the three *brachot*, and in the first *bracha* she should say *lishmo'a megillah*.

If there is no one who knows how to read the megillah with trop, one can read without the trop melody, and another person should stand next to him and follow the reading in a printed book and correct the mistakes.

Al hanisim is said in *birkat hamazon*, and one who forgot does not go back, but if he remembered before *Harachaman hu yizakeinu* (or after *al yechsereinu* – according to the *Adere"t*) he should say: *Harachaman hu ya'aseh lanu nissim*, etc. *B'yimei Mordechai v'Esther*. It is proper to expand the *seudah* at night as well.

Shachrit. *Al hanisim*. After the *chazzan's* repetition, half *kaddish*. Then, three *aliyot* are read from *parashat B'shalach*, *Vayavo Amalek*. Half *kaddish*, *Hallelu*. The *sefer Torah* is returned to the ark, (do not remove *Tefillin* before megillah reading). Megillah reading. One should remember that the *ikar* of the *mitzvah* of megillah reading is during the day, and one is not *yotzei* the *mitzvah* by the reading at night. Say three *brachot* as at night. During *shehecheyanu* one should have in mind the *mitzvot* of *mishloach manot* and *seudat purim* as well. After the reading of the megillah and it's rolling, the reader says the *bracha harav et riveinu*. The congregation says only *Shoshanat Ya'akov*. *Ashrei* (no *Lamenatzeach*) *Uva l'tzion*, *kaddish titkabel*. *Shir shel yom*: *Tehillim 22: Lamnatzeach* *ayelet hashachar*. *Ein k'Elokeinu*.

Mishloach manot, one is obligated to send two foods, which are ready to be eaten, to one person, and even a poor person whose *parnassa* is from *tzedakah* is obligated to send. A mourner is required to send *mishloach manot*, but one does not send to them. Women are obligated as well, and men should send to men, women to women.

Matanot l'evyonim. One is obligated to send two gifts to two poor people.

A *seudah* is made after *mincha gedola*, and some continue until the night so as to have some of the *seudah* on *Shushan Purim*. Since the meal began during the day, *Al hanisim* is said during *birkat hamazon*.

Residents of Jerusalem do not say *Al hanisim* in *birkat hamazon* on this day, and do not say *tachanun* nor *Lamenatzeach*.

Shushan Purim for walled cities [walled in the time of Yehushua], Friday 15, Adar II (18.3.2022)

Shushan Purim is the Purim celebrated on the 15th of *Adar*, as was celebrated in *Shushan Habirah*. In our days it is celebrated only in Jerusalem. All the laws of Purim are kept on *Shushan Purim*. (See above 14 Adar). *Purim seudah* should be eaten early because it is *erev Shabbat*.

Al hanisim is not said on the 15th, *tachanun* and *Lamenatzeach* ... *ya'anacha* are not said.

Candle Lighting Times For Shabbat - Friday, 15 Adar II, March 18, 2022

| Shabbat begins | | Shabbat ends | | Shabbat begins | | Shabbat begins | | | |
|----------------|-------|--------------|-------|----------------|-------|----------------|-------|----------|-------|
| Jerusalem | 17:13 | Jerusalem | 18:25 | New York | 18:41 | Melbourne | 19:06 | Madrid | 18:54 |
| Tel Aviv | 17:30 | Tel Aviv | 18:27 | Los Angeles | 18:34 | Johannesburg | 17:56 | Marbella | 19:11 |
| Beer Sheba | 17:31 | Beer Sheba | 18:27 | Paris | 18:31 | Buenos Aires | 18:38 | Toronto | 19:00 |
| Haifa | 17:22 | Haifa | 18:27 | London | 17:41 | Moscow | 18:11 | Warsaw | 17:14 |
| Eilat | 17:20 | Eilat | 18:26 | Amsterdam | 18:19 | Rome | 17:49 | | |

Shabbat Parashat Tzav, 16 Adar II (19.3.2022)

Shabbat *hafsa* (second). Seven *aliyot* from *parashat hashavua*, *haftorah* is read from *Yirmiyahu* from *perek 7 pasuk 21* until *perek 8 pasuk 3 Oloteichem safi al zivcheichem* and add *perek 9 psukim 22-23 Al yithallal*.

Mincha. Three *aliyot* from *parashat Shmini*.



Daylight savings time starts on Friday, 22 Adar II (25.3.2022)

Candle Lighting Times For Shabbat - Friday, 22 Adar II, March 25, 2022

| Shabbat begins | | Shabbat ends | | Shabbat begins | | Shabbat begins | | | |
|----------------|-------|--------------|-------|----------------|-------|----------------|-------|----------|-------|
| Jerusalem | 18:18 | Jerusalem | 19:30 | New York | 18:53 | Melbourne | 18:55 | Madrid | 19:01 |
| Tel Aviv | 18:35 | Tel Aviv | 19:32 | Los Angeles | 18:39 | Johannesburg | 17:49 | Marbella | 19:18 |
| Beer Sheba | 18:35 | Beer Sheba | 19:32 | Paris | 18:42 | Buenos Aires | 18:28 | Toronto | 19:08 |
| Haifa | 18:27 | Haifa | 19:32 | London | 17:54 | Moscow | 18:25 | Warsaw | 17:26 |
| Eilat | 18:24 | Eilat | 19:30 | Amsterdam | 18:32 | Rome | 17:57 | | |

Shabbat Parashat Shmini, 23 Adar II (26.3.2022), Shabbat Para.

Two *sifrei Torah* are taken out. Seven *aliyot* from *parashat hashavua* are read in the first *sefer*. Half *kaddish*. *Maftir* is read in the second *sefer* from *parashat Chukat* from the beginning of the *parsha* until *titameh ad ha'erev*. *Haftorah* is read from *Yechezkel perek 36 pasuk 16 Vayehi dvar Hashem elai laimor* until the end of the *perek*. Children are not called up for *maftir*. *Av harachamim* is not said. Bless the new month of Nissan which falls on Shabbat (2.4.2022).

The Molad: Friday afternoon (2.4.2022) at 4:36 p.m. (0 *chalakim*).

Mincha. Three *aliyot* from *parashat Tzria*. *Tzdukatcha tzedek* is said.

Thursday, 28 Adar II (31.3.2022). Those who fast on *erev Rosh Chodesh* say *Yom Kippur katan*, *tachanun* and *Avinu malkein*. Some have the custom to prostrate themselves on the graves of *tzaddikim*. One who has a *yahrtzeit* during Nissan visits the grave on *erev Rosh Chodesh* because we avoid visiting the cemetery during Nissan .

Friday, 29 Adar II (1.4.2022), *erev Rosh Chodesh Nissan*.

*With best wishes for a good month,
David Ben-Naeh
Chairman*

To our brothers in the diaspora, greetings and best wishes.

We are now well into the *shmita* year.

Since the *mitzva* of *shmita* depends upon being in the Land of Israel, those living abroad are missing out on the opportunity to fulfill it, and thus also forfeiting the Torah blessing:

“I will send you such a blessing in the sixth year that the land will yield enough for three years” (Vayikra 25:21).

The Jerusalem kabbalist, Rabbi Dovid Cohen *shlita*, who cares deeply about every Jew in Israel and abroad, came up with an idea which allows diaspora Jews to participate in this *mitzva*.

Many other important rabbis and educators – including Rabbi Yosef Zvi Rimon, the kabbalist Rabbi Yaakov Yosef Cohen, the kabbalist Rabbi Avraham Mordechai Gottlieb, and Rabbanit Yemima Mizrachi – like this idea and support it enthusiastically.

To enable this participation, agricultural land was bought from the Mikveh Yisrael agricultural school in Holon. The land is now lying fallow, and no forbidden agricultural labors are being performed during the *shmita* year. A video camera is dedicated to live streaming the land 24 hours a day.

The organizers became incorporated in the United States under the name Shmita 5782 Inc. This company manages the initiative for all the Jewish communities around the world.

They set up several [plans](#) appealing to any budget, including a plan in which shul members buy small lots of land through their shul.

Shmita 5782 has committed itself to donating *ma'aser* – one tenth of all its profits – to organizations that support the initiative.

The World Organization of Orthodox Communities and Synagogues happily joined the initiative. As the director of this organization, I am turning to you, to arrange for your members to participate in this initiative. The *ma'aser* from your purchases will be donated to our organization. So, the benefits for you and your members are twofold. You have both the privilege of fulfilling the *mitzva* and receiving its blessing, as well as the opportunity to support our important organization.

You are invited to look over the company's [website](#) (in four languages!) and find out all about the initiative. You can also contact their staff [directly](#) with any questions or requests.

With Torah Blessings from the Land of Israel