

Question: This year erev *Pesach* falls out on Shabbat and we can't do many of the things we would normally do on erev *Pesach*. What do I need to know for this year? How often does this occur? Is there anything else special in our calendar this year?

Answer: Erev *Pesach* falls out on Shabbat on the average of once every 9 years, although the interval between times can be as short as three years and as long as 20 years. The next time this will occur is in 2025, but it will not occur after that until 2045. In such a year Purim and Lag Baomer are both on Friday, and *selichot* before Rosh HaShana are recited the most times possible (eight).

The fast of the first born usually occurs on erev *Pesach*. This year the fast is pushed back to Thursday, since we generally don't fast on either Friday or Shabbat. Thursday night after *tzait hakochavim* (when it gets dark), we do *bedikat chometz*, with a *bracha* and *kol chamira* as usual. Any chometz food which is going to be eaten on Friday and/or Shabbat morning should be placed in a disposable container away from all *Pesach* food.

Although *chometz* may be purchased and eaten all day Friday, the custom is to sell and burn the *chometz* before the *sof zman biur chometz*, had this day been Erev *Pesach* (Magen Avraham by 11:43 am, and Vilna Gaon by 11:57). The reason for this is that burning it later could lead to confusion the following year. *Kol Chamira* is not recited at the time of burning. Any utensils should optimally be *kashered* by this time, if that didn't happen, they can be kashered until candle lighting on Friday.

Certain preparations for the Seder which would normally take place on erev *Pesach* should be taken care of on Friday. The egg and the shank bone should be roasted, the lettuce used for *marror* should be checked and the nuts (for *charoset*) should be chopped, and the horseradish grated.

The food that will be eaten on Shabbat should be kosher for *Pesach* and cooked in *Pesach* pots.

All dishes and silverware used on Shabbat should be *Pesachdik* (disposable dishes and utensils might even be better). If using *Pesachdik* utensils they should not be brought to the table until *hamotzi* has been made, some challah carefully eaten, and then all of the crumbs cleared from the table. The rest of the meal should be kosher L'*Pesach*. Children who make crumbs may be given egg matzah, but adults should use bread for *hamotzi*. Egg matzah may be eaten by adults only until the latest time for eating chometz (10:28 am or 10:55 am). On *Shabbat Erev Pesach*, regular *matzoh* may not be eaten by anyone except young children (under six).

If you are concerned with eating any bread at all inside your cleaned for *Pesach* home, you can eat outside on the deck or the backyard. Say *hamotzi*, eat the rolls then sweep the crumbs off the table and onto the ground. The meal can be eaten inside but *bentching* should be where the bread was eaten.

Shabbat morning davenning is earlier than usual because we need to say *hamotzi* on *lechem mishneh* and finish all bread before either 10:28 am or 10:55 am. All

remaining chometz must be disposed of by 11:44 am or 11:58 am, after which we say the same *kol chamira* that is usually said when burning the *chometz* (this is said even if was mistakenly said on Friday. The meal can then continue and *bentching* can be said after these times.

What about *seudah shlishit*? Normally we are obligated to eat *lechem Mishna* at *seudah shlishit*, which should take place after the time of *mincha gedolah* (1/2 halachic hour after *chatzot*/midday). Obviously, that cannot be done this Shabbat since by then it is already prohibited to possess chometz.

Some have the custom to eat bread at “*seudah shlishit*” by splitting the morning meal. This is done by saying *hamotzi* and eating bread, then *bentching* and taking a break (like a short walk), then washing for “*seudah shlishit*”, saying *hamotzi* and eating bread. It’s important to make sure that the bread is finished, and the crumbs are disposed of according to the above times. Even if this works out, something (fish, fruit, hard boiled eggs, cake made from potato starch) should still be eaten after *mincha gedolah* to fulfill the mitzva of *seudah shlishit*.

All preparation for *Yom Tov* and the *seder* may not begin until *Shabbat* is over. In order to get to the Seder more quickly you might want to set the table on Friday and eat the Shabbat meals in the kitchen.

*Kiddush* and *havdalah* (*yaknahaz*) are recited together at the *seder* as printed in the *Hagaddah*. One should say *borei meorei ha’aish* using the *Yom Tov* candles, putting them together side by side while upright. They should not be tilted to touch each other because they might inadvertently be extinguished.