

## WHEN *EREV PESACH* FALLS ON SHABBOS -- SUMMARY OF LAWS

- I. **FAST OF THE FIRSTBORN** – is observed on the Thursday before Pesach.
- II. **SEARCH FOR *CHOMETZ*** – occurs on Thurs. night (after 7:55pm) using the standard procedure.
- III. **DESTROYING THE *CHOMETZ* ON FRIDAY MORNING** – should be completed by the end of the 5th *halachic* hour (11:58am), but without “*kol chamira*.” Separate all *chometz* to be used on Shabbos or use egg matzah and dispose of all *chometz* on Friday. *Chometz* and *chometz* utensils should preferably be put away in designated cabinets before 11:58am. However, if a *chometz* item is located after that time, it may be placed in the designated cabinets until Shabbos morning 11:57am.
- IV. ***KASHERING* UTENSILS** – should ideally be completed by Thurs. night, but is allowed on Friday.
- V. **SEDER PREPARATIONS** take place on Fri. (*karpas/maror/shankbone/egg/charoset/salt water/meal*)
- VI. **SHABBOS MORNING DAVENING:** If you are eating bread, you should davenat at one of the two earlier minyanim (7:00am & 8:30am). If you are eating egg matzah, you may daven at any of the three minyanim and rely on the opinion that *matzah ashira* is not prohibited until Shabbos afternoon.
- VII. ***BITUL* AND DISPOSAL OF LEFTOVER *CHOMETZ* ON SHABBOS MORNING:** All consumption of *chometz* must conclude before 10:55am. Before 11:57am, one should flush the leftover *chometz* down the toilet (or give it to a gentile to dispose of in their garbage). Tablecloths and clothing used with *chometz* must be thoroughly cleaned off, and one’s mouth should be rinsed and the floor swept. One should formally renounce ownership of all *chometz*, that which is known and that which is unknown, before 11:57am on Shabbos morning.
- VIII. **SHABBOS MEALS:** Eat kosher for Pesach food from Pesach pots. As for “*lechem mishneh*,” one must choose between two options:
  - A. Eat a minimum of one whole egg matzah at each meal so that the berakha of “*hamotzi*” can be recited. Some do not eat egg matzah after the time when *chometz* becomes forbidden (10:55am). Others allow it until 4:00pm (there is **no need** to separate egg matzah from Pesach dishes); or
  - B. Use *Chometz* (pita or challah rolls) for *lechem mishneh*. Be careful that no crumbs come into contact with Pesach utensils by eating a *k’zayis* of bread at the beginning of the meal and then immediately disposing of all leftover crumbs or *challah*. For the morning meal(s), one must finish eating the bread by 10:55am.
- IX. **SHALOSH SEUDOS:** On *Shabbos Erev Pesach*, one may choose from the following three options:
  - A. Those who do not eat egg matzah after 10:55am on Shabbos morning may divide the morning meal into two meals by *bentching* after the first course, taking a half-hour break, and then washing again and finishing eating bread or egg matzah by 10:55am followed by the main course.
  - B. Instead of dividing the morning meal into two, those who do not eat egg matzah after 10:55am may eat *shalosh seudos* at its proper time (after 1:30 pm) using meat, fish or fruit (as the *Rema* recommends). One may eat “*kneidlech*” (cooked matzah meal) at this meal until 4:00pm. Cakes and cookies made out of matzah meal are not allowed on *Erev Pesach*.
  - C. If you follow the opinion which allows eating egg matzah after 10:55am, you may eat *shalosh seudos* in the afternoon at its optimal time using egg matzah until 4:00pm. *Hamotzi* and *bentching* are recited if one eats one egg matzah accompanied by other food (e.g., chicken, fish, egg salad).
- X. **SEDER PREPARATIONS ON SHABBOS** – are not allowed.
- XI. **MOTZAEI SHABBOS:** “*Vatodieinu*” in *Maariv*. No “*Vihi Noam*” or “*V’ata Kadosh*.” Candles may only be lit after reciting *Maariv* with “*Vatodieinu*” or “*Barukh hamavdil bein kodesh le-kodesh*.” A woman lighting candles recites “*Shehecheyanu*.” *Kiddush* at the first *seder* follows “*yaknehaz*” - “*yayin*” (blessing over the wine), “*kiddush*” (the standard Yom Tov text, “*asher bachar banu mi-kol am...*”), “*ner*” (*havdala* candle), “*havdala*” (“*ha-mavdil bein kodesh le-chol...*”), and “*zman*” (“*shehecheyanu*”).