

SHABBAT EREV PESACH

by Rabbi Norman Lamm

The observance of Passover this year is complicated by the fact that the festival begins on Saturday night, April 6. The proper observance of Shabbat and the preparations for the Seder, as well as the ~~xxxxxxxxxxxx~~ mitzvot usually performed the day before the holiday, tend to conflict. Special care must therefore be taken to observe both Shabbat and Pesach properly.

The coincidence of Shabbat and Erev Pesach is unusual; the last time it occurred was twenty years ago. I am therefore offering this article of guidance in ^{advance} of the annual Passover Bulletin. Our next issue will carry the usual instructions about permissible foods, kashering, etc. Please make sure to consult the following carefully ~~xxxxxx~~ in preparing for this year's festival observance.

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THURSDAY, APRIL 4

The Taanit Bekhorim (Fast of the First-Born) will be observed on Thursday this year. Our morning services will begin at ____ AM. All first-born -- and fathers of minor boys who are first-born -- should attend services. Those who are planning to fast should of course do so. All others are invited to stay for the conclusion of study of a Talmudic tractate and the refreshments that follow -- in which case they are permitted to eat during the day.

All kashering should preferably be done on this day and concluded ~~xx~~ before Friday.

The bedikat chametz (search for the chametz) takes place Thursday evening, as soon as possible after 7:57 PM. Consult your Siddur or Haggadah for the blessing and for the kol chamira ~~xx~~

formula that should be recited as usual.

All chametz foods which you plan to use on Friday and Saturday ~~(see below)~~ (see below) should be kept in one place -- preferably in the room the chametz meals will be served. It is advisable that this not be the kitchen, which ^{must} ~~will~~ be readied for Pesach foods.

FRIDAY, APRIL 5

The Bi'ur Chametz (burning of the ~~the~~ chametz) should be performed today, before 11:30 AM, DST. However, do not recite the usual (~~sewna~~) kol chamira formula normally said at the burning of the chametz.

^{As}
~~we~~/city-dwellers we will probably find it ~~of~~ most convenient to deposit the bag of chametz (left over from the Thursday night search for chametz) in the furnace of our buildings. You may also bring it to The Center and have it burned in our furnace. If, for some reason, you failed to burn the chametz by the time mentioned above, you may do so during the rest of the day until candle-lighting time.

Mekhirat Chametz -- the authorization of Rabbi Wermuth, our Synagogue Director, to sell your chametz to a non-Jew ⁻⁻⁻ should be done at any time until today (Friday, April 5) at 11:30 AM. Here too, late-comers should immediately contact Rabbi Wermuth no later than about 10 minutes before candle-lighting time. ~~(to allow him time to make the sale to a non-Jew)~~ ^{before}.

The kitchen should be ~~completely~~ ready for Passover, as on any normal Passover eve. Food not containing chametz, and which is planned for Friday night and Saturday morning meals, may be cooked in the Passover vessels.

The Seder preparations should all be completed before candle-lighting. Salt water, roasted egg, shank bone, charoset -- all should be finished before the onset of Shabbat.

Matzah may not be eaten Friday night or Saturday morning.

Now, before continuing, it is important to understand the
following in order to avoid ~~the~~ confusion. From this point on there
are ^{alternative} two procedures. The first is preferable, but more difficult; the
second, ~~xxxxxxx~~ however, is not only easier but leaves less room
for possible contamination of Passover vessels with chametz. ^{According to this}
first procedure, ~~recommends that~~ ^{should} a special place ^{for the chametz that will be} be set aside ^{and}
~~Rolls or challot~~ ^{are eaten} ~~be used~~ for the Motzi, both on Friday night and
Saturday morning. If you follow this procedure, I suggest using
(If you are using regular plates, ~~xxx~~ take care not
paper plates and plastic utensils. / ~~Do xxx~~ pour hot foods or liquids ^{from}
into chametz vessels; the food must be lukewarm or cold.) Leftover
chametz food should removed from plates etc. with a paper towel.
The chametz should then be flushed down the drain or placed in
the refuse can outside your apartment. The chametz vessels are then
stored with the ^{other} chametz vessels you previously pit away in order
to be sold.

My own advice is to follow the second procedure ^{which}, although
frowned upon by some halakhic authorities, is the safer and easier
method. According to this way, the entire home should be free ^{of}
chametz by Friday afternoon. The Friday evening and Saturday morning
meals will contain no chametz; instead, the motzi for these two
meals will be recited over egg-matzohs. ~~xxxxxxx~~
(Three things must be emphasized about the use of egg-matzah: ^a
care must be taken to purchase only ~~xxx~~ that product which bears a
completely reliable ^k heksher; egg-matzah should not normally be
used during Passover except for the aged, the very young, and
the sick; and that ^{is} indeed egg-matzah is to be used for the motzi
on Friday evening and Saturday morning, the minimum amount on
which it is proper to recite the blessing is 7 ounces!)

If, now, we follow this second procedure, there is no
problem concerning the disposal of chametz or the treatment of

chametz utensils on Friday night and Saturday morning.

SATURDAY, APRIL 6

This is Erev Pesach. Hence, the regular Shabbat meal must be eaten before the end of the fourth hour of the day. This holds true whether we follow the first or the second procedure mentioned above. Therefore, our services at The Center this special Shabbat Hagadol will begin at 7:30 AM ^{and not be as leisurely as usual} so that we may return home and eat the Shabbat meal in time. This meal should be finished by 10:15 AM (or, according to others, by 10:07 AM).

The Seudah Shelishit on this Shabbat cannot be ~~amixx~~ chametz, and also cannot be matzah, even egg-matzah. Hence, it should consist of a light meal of fruits, meat, or fish. Kneidlach (matzoh-balls) may also be eaten for this meal. Again, it should not be a heavy meal, and it must be concluded by 4:12 PM.

(The Seudah)
The recitation of kol chamira -- the final nullification of all chametz -- should take place no later than 11:30 AM (or preferably by 11:09 AM).

The Halakhic discourse will take place in the afternoon; the time will be ^{announced} ~~announced~~ in the next issue of this Bulletin.

The Yom Tov candles should be kindled after the end of Shabbat, which comes at 8:02 PM. The Seder table should not be set until after this hour.

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probably
The above regulations ~~may~~/sound more complicated than they really are. Just reread the above, and do not hesitate to call ~~me~~ me for any question which may arise.