

If a non-Jew brings over a gift on יום טוב, something that did not have a מלאכה performed on that day (for example, dried fruits which were obviously not picked on that day of יום טוב) if it is from within the תחום then it may be used by everyone. If it was brought from outside the תחום, then while it may not be used by any member of the house to which it is brought, it is not מוקצה for them, and others (those who do not live in the house) may use it. The members of the house may use it after the first day of יום טוב plus the amount of time it would have taken to get there. The רמ"א writes that even for אשכנזים it is מותר on the second day of יום טוב (for members of the house to benefit from the gift).

When ראש השנה falls out on שבת, we say nine ברכות in מוסף (the three in the beginning, the three in the end, and זכרונות, מלכיות, and שופרות [שבת is added to מלכיות]).

When ראש חודש falls out on שבת, there are seven ברכות, and the ברכה for ראש חודש is included in the ברכה of שבת (מקדש השבת) (וישראל וראשי חדשים).

שבת that is ראש חודש or חול המועד, for ערבית, שחרית, and מנחה the regular עשרה is said (with seven ברכות) and יעלה ויבוא is added.

On ראש השנה we only mention יום הזכרון which suffices for ראש

חדש, and we do not mention ראש חדש by name.

A שהחינו is made on a fruit that is harvested anew every year (as opposed to a fruit that is present throughout the year; the משנה ברורה notes that this ברכה is optional though one should try to say it).

ברכת שהחינו is said on יום כיפור even though it is not said on a כוס (it is said by everyone in shul, with the exception of married women, who say it when they light candles [or anyone else who needs to light candles]).

If ט' באב falls out on שבת, it is pushed off until Sunday, and regular שבת food is eaten until שקיעה.