

6. Prayers on Shabbat and Yom Tov

דִּינֵי תְּפִלָּה בְּשַׁבָּת וּבְיוֹם טוֹב

1. It is customary in many places to recite *Maariv* on *Erev Shabbat* earlier than on weekdays, provided it is after *Pelag HaMinchah*.¹ We do this in order to welcome Shabbat as early as possible. Even those who customarily wait to recite *Maariv* after nightfall on weekdays can pray *Maariv* earlier² on the eve of Shabbat.³ It does not matter that these individuals

1. **Time of *Pelag HaMinchah*** *Pelag HaMinchah*, literally, half of the period for *Minchah*, is, according to the authorities cited by the *Magen Avraham* (*Orach Chaim* 233:3), one and a quarter *halachic* hours before nightfall. In the view of the *Gra* (Gaon of Vilna, *Biur HaGra* to *Orach Chaim* 459:5), it is one and a quarter hours before sunset. *Halachic* hours, or *sha'ot zemaniyot*, are relative to the length of the day, which is divided into twelve parts. According to the *Magen Avraham*, the day is calculated from dawn (*alot hashachar*) until nightfall (*tzeit hakochavim*), and according to the *Gra* from sunrise (*hanetz hachamah*) to sunset (*shekiyat hachamah*). See Chapter 5, note 3, for a discussion of the above views as they relate to determining the twilight period, *bein hashemashot*.
2. **Reciting *Maariv* Early on Shabbat Eve** If you recite *Maariv* early on *Erev Shabbat* you must repeat the *Shema* at night after dark. It is also preferable that you recite *Minchah* before *Pelag HaMinchah*, so as to avoid the apparent contradiction of reciting both *Minchah* and *Maariv* during the same time period. In the opinion of some *poskim*, this is not necessary when praying with the congregation, or if you do not ordinarily restrict yourself in this regard on weekdays; see next note.
3. **The Early Friday Minyan** Many congregations have the practice of setting a fixed time for *Erev Shabbat* services during the summer, when it does not get dark until

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may often recite the *Minchah* prayer on weekdays at the very time that they are now reciting *Maariv*, since it is a *mitzvah* to begin Shabbat a bit early, adding from the weekday to the holiness of Shabbat.⁴

2. The *berachah* of *Hashkiveinu*, following the *Shema*, is not concluded as on weekdays with “*Shomer amo Yisrael la’ad*, Who guards His people Israel forever,” as this particular blessing for the protection of Israel is not needed on Shabbat, because Shabbat is itself the guardian, as it were, of Israel. Instead you should add the words “*ufros aleinu sukkat shelomecha*” just before the end of the *berachah*, and conclude with “*haporeis sukkat shalom aleinu, ve’al kol amo beit Yisrael, ve’al Yerushalayim*, Who spreads the shelter of peace over us and over all His people Israel

quite late. For example, some set it at 7:00 PM every week, in order to accommodate families who do not want to begin their Shabbat meals at a later hour. This practice has come under scrutiny; in order to understand the issue, a brief introduction is necessary. The Mishnah (*Berachot* 26a) records a debate between Rabbi Yehudah and the *Chachamim* regarding the daily times of prayer. According to *Chachamim*, the time for *Minchah* ends at sunset, and the time for *Maariv* then begins. According to Rabbi Yehudah, the time for *Minchah* ends at *Pelag HaMinchah*, and the time for *Maariv* then begins. The Gemara (27a) concludes that there is no absolute consensus in this matter, and that people may in fact choose either position; the *Shulchan Aruch* (*Orach Chaim* 233:1) rules accordingly, adding, though, that you must remain consistent, other than in extenuating circumstances. That would seem to mean you may not *daven Minchah* after *Pelag HaMinchah* in accordance with the *Chachamim*, and then *daven Maariv* before sunset in accordance with Rabbi Yehudah, since doing so would be utilizing two mutually exclusive positions. Yet, when a congregation fixes Friday *Minchah* at 7:00 PM, it often will end up *davening* both *Minchah* and *Maariv* after *Pelag* but before sunset. It is because of this inconsistency that the practice is looked at askance by most *poskim*. However, many communities outside of *Eretz Yisrael* have this practice nonetheless. For a discussion of the issue, see *Aruch HaShulchan* 267:3, and *Mishnah Berurah* 267:3, with *Biur Halachah* s.v. *uvepelag*.

4. **Reciting *Minchah* After Saying *Mizmor Shir*** If you began the Shabbat prayers early and said *Mizmor Shir*, thereby accepting Shabbat, and then remembered that you had not yet recited *Minchah*, you may still do so as long as you have not responded to *Barechu*, which begins *Maariv*, and it is still daytime. As a rule, if you have not yet recited *Minchah*, you should not join the congregation in accepting Shabbat by saying *Barechu*, for then you cannot in fact recite *Minchah*. You should, rather, recite *Minchah* even though the congregation is proceeding to accept the sanctity of Shabbat. If you already answered *Barechu*, and then realize you have not recited *Minchah*, you must say the *Maariv Amidah* twice, the first for *Shabbat*, and the second to compensate for the missed *Minchah*.

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and over Jerusalem.” This is also the conclusion of the blessing on Yom Tov. If you mistakenly ended the *berachah* with the weekday ending, and realized your error right after saying the word “*la’ad*,” you should immediately say “*haporeis sukkat shalom ...*” However, if you became aware of the error only after a lapse of time, you do not need to repeat anything.

3. In the *Amidah* (in the paragraph which includes “*retzei vinnuchateinu*”), it is customary at the *Maariv* service to say “*veyanuchu vah Yisrael*,” at *Shacharit* and *Musaf* to say “*veyanuchu vo Yisrael*” and at *Minchah* to say “*v’yanuchu vam Yisrael*.”

4. Following the silent *Amidah* in *Maariv*, the entire congregation recites the paragraph of *Vayechulu* together. This should be said while standing because it bears witness to *Hashem*’s creation of the world, and witnesses are obliged by the Torah to give their testimony while standing.⁵

5. After this, the *chazan* says the “*berachah achat mei’ein sheva*,” which is the Friday night abridgement of the seven *berachot* of the *Amidah*. He begins with “*Baruch atah Hashem*,”⁶ *Elokeinu ...*” and concludes with “*Baruch atah Hashem mekadesh haShabbat*.” The congregation⁷

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5. **Saying *Vayechulu* with the Congregation** The verses of *Vayechulu* are said three times: in the *Amidah*, after the *Amidah*, and in *Kiddush*. If your personal *Amidah* extends beyond the time when the congregation has finished and has moved on to *Vayechulu*, you should say that paragraph on your own when you have finished. There is no need to say it with another person if you are not saying it with the congregation. If during your silent *Amidah*, your private recitation of *Vayechulu* happens to coincide with the time that the congregation is saying it, you can say it aloud with the congregation, but you should then still repeat it after the *Amidah* on your own.
 6. **Bowing for the *Berachah Achat Mei’ein Sheva*** Some have the custom that the *chazan* bows down when saying *Baruch atah* in the *berachah achat mei’ein sheva*, as at the beginning of the regular *Amidah*. Although the *Halachah* stipulates in general that you should bow down only in those places expressly ordained by *Chazal*, and that you should not bow down indiscriminately (for example, the *Shulchan Aruch* [*Orach Chaim* 113:3] explicitly forbids bowing down in the prayer *Nishmat kol chai* when saying the words “*lechah levadecha anachnu modim*”), there is no objection to the practice here. On the contrary, it is a time-honored custom, similar to bowing down when saying *Barechu*. The custom evidently stems from the notion that the *berachah achat mei’ein sheva* is in effect the *chazan*’s repetition of the *Amidah*.
 7. ***Berachah Achat Mei’ein Sheva* at a Non-Permanent *Minyan*** If a Friday night *minyan* was held on an ad hoc basis, for example, at a catering hall during *sheva berachot*, the

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should stand and listen attentively to the *chazan* as he recites this *berachah*. It is customary for everyone to say the paragraph of *Magen Avot*, until *zecher lema'aseh bereshit*, out loud, but the *chazan* must then repeat it out loud.⁸ If you are praying alone, you may also say *Magen Avot* until *zecher lema'aseh bereshit*, but no further.

6. This *berachah* is said every Shabbat evening throughout the whole year, even if it falls on a Yom Tov or after the conclusion of one. It is, however, omitted if Shabbat occurs on the first day of Pesach.⁹

7. It is customary in many places to recite *Kiddush* in the synagogue after *Maariv* on Shabbat and on Yom Tov, except for the first two nights of Pesach.¹⁰ However, since not even the person who recites *Kiddush* fulfills his obligation with the *Kiddush* made in *shul*, and since one may not eat or drink anything before fulfilling the obligation of

berachah achat mei'ein sheva is not recited. The *berachah* was enacted in order to delay the congregation from going home, so that even the latecomers could finish their *tefillah* and walk home safely with the crowd. This reason does not apply, however, to an ad hoc *minyan*, and therefore it is omitted in that circumstance. Where a *minyan* assembled for regular services at an appointed place with a *Sefer Torah*, even if only for several days, such as at a camp site, it is considered an established *minyan* in this regard and the *berachah achat mei'ein sheva* is said.

8. **Reciting *Magen Avot* Out Loud** The procedure generally followed in synagogues is that the congregation recites *Magen Avot* together. After the congregation has concluded, though, the *chazan* must say it aloud, as it is an integral part of the *berachah achat mei'ein sheva* which he is required to recite aloud in its entirety.
9. **Omitting *Berachah Achat Mei'ein Sheva* on Pesach Night** Pesach is called *Leil Shimurim* (*Shemot* 12:42), explained as a night when we are accorded special Divine protection (see *Rosh Hashanah* 11b). Since the *berachah* was enacted as a measure of protection for the latecomers (see above, note 7), it does not need to be said on Pesach. However, *Vayechulu* is recited out loud even then.
10. **Reciting *Kiddush* in the Synagogue** *Kiddush* is not recited in the synagogue on the first two nights of Pesach because everyone has their own wine for *Kiddush* at the *Seder*. Reciting *Kiddush* in the synagogue after *Maariv* is a long-standing custom, originally instituted for guests and wayfarers who were served meals following the services in the *Beit HaKenesset* (see *Pesachim* 101a). Those who maintain the custom even today do so as a public sanctification of Shabbat, serving to enhance the spirit of Shabbat. It is also intended for those people in the synagogue who may not make *Kiddush* at home. *Kiddush* is generally not recited in synagogues in *Eretz Yisrael*; in synagogues outside of Israel, where the custom prevails, it should not be abolished.

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Kiddush, a child who has not reached the age of training in the observance of *mitzvot* drinks the wine in order that the *berachah* not be in vain. If there is no child in the synagogue, then the one who recites the *Kiddush*, or someone else, should have in mind to fulfill his obligation by means of this *Kiddush* and drink an amount of wine equal to a *revi'it* (slightly more than three ounces), so that he will be able to say the *berachah acharonah*. The standard *halachah* is that *Kiddush* must be recited in conjunction with the meal, or *bemakom seudah*. The normative ruling is that the place of the meal – the *makom seudah* – is the place where you will eat bread. In cases of necessity, however, we rely upon those authorities who maintain that drinking a *revi'it* of wine also constitutes a form of *makom seudah*. It is therefore best that this person drink a *revi'it* in addition to the first mouthful of wine; the first mouthful is then for the *Kiddush* and the *revi'it* is to create the *makom seudah*. Even in such a case, the person recites the *Kiddush* again at home for his family.¹¹

8. It is customary to recite *BaMeh Madlikin* (the *Mishnayot of Massechet Shabbat*, Chapter 2). This chapter is not said, however, when a Yom Tov occurs on Shabbat or on the Shabbat of Chol HaMoed.¹²

9. It is customary on Shabbat morning not to wake up for synagogue¹³ as early as you do on weekdays since sleep is considered a form

11. **Reciting *Kiddush* for Those Unable to Say it Themselves** You may recite *Kiddush* for others who are unable to make *Kiddush* themselves, or for young children in order to teach them to perform *mitzvot*, even if they are not your children and are not eating in the same place. See also Chapter 7, note 12.
12. **Reciting *BaMeh Madlikin*** While some are of the opinion that *BaMeh Madlikin* should be said in the synagogue after *Kiddush*, the prevailing practice is to say it before *Kiddush*. In many congregations it is said after *Kabbalat Shabbat*, even before *Maariv*. Some congregations recite “*Kegavna*” and “*Raza D’Shabbat*,” two paragraphs from the *Zohar* (*Parashat Terumah*) immediately prior to *Barechu*, instead of *BaMeh Madlikin*. It is also customary not to say *BaMeh Madlikin* when Yom Kippur occurs on Shabbat. In Sefardic congregations it is likewise not said on the Shabbat of Chanukah.
13. **Time of Prayer on Shabbat Morning** The custom to begin the morning service on *Shabbat* later than on a weekday is inferred from the verses in the Torah concerning the daily sacrifices. Regarding weekdays, the Torah states that they were to be offered “in the morning” (*Bamidbar* 28:4), while regarding *Shabbat* it says to offer them “on *Shabbat* day” (*ibid.* 28:9), which implies a later hour for the *Shabbat* morning sacrifice. Hence, a later hour is indicated for *Shabbat* morning prayers as well, since the prayers

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of *Oneg Shabbat*. However, you should take care not to delay reciting the *Shema* and the *Amidah* past their prescribed times.

10. The earliest time for reciting *Musaf*¹⁴ is immediately after *Shacharit*.¹⁵ You should not delay saying it¹⁶ past seven *sha'ot zemaniyot* (*halachic* hours) into the day (which is approximately an hour past midday). If you recite it after the seventh hour but before the end of the day, you fulfill your obligation, though in the less optimal fashion.

11. If you were delayed in reciting *Musaf* until past six and a half *sha'ot zemaniyot* into the day (approximately a half-hour after midday), and you are then consequently obligated to pray both *Minchah* and *Musaf* (the time for *Minchah* having arrived at that point), you should first recite *Minchah* and then *Musaf*, because *Minchah* is recited daily, and the rule is that what occurs regularly takes precedence over that which is occasional (תְּדוּרָה וְשֶׁאֵינָהּ תְּדוּרָה קוֹדֵם). This procedure, however, is to be followed only if you are praying privately, but not by the congregation.¹⁷ Even a congregation, though, should make every effort to work out the timing so as to avoid the entire situation. This can be relevant on a day like Yom Kippur or Simchat Torah, when much takes place before *Musaf*.

were instituted to correspond to the sacrifices offered in the *Beit HaMikdash*. Those who pray *kevatikin*, that is, at sunrise, do so even on Shabbat.

14. **Someone Who Arrives for Prayer Before *Musaf*** If you come late to synagogue, when the congregation is about to start *Musaf*, you should not join the congregation, but rather should proceed to say the prayers in their proper order, first reciting *Shacharit* and then *Musaf*.
15. **Prescribed Order of the Shabbat Morning Service** The prescribed order for the Shabbat morning service is *Shacharit* and Torah reading, followed by *Musaf*. This order should, as a rule, not be changed. However, when it is deemed necessary in an exceptional circumstance, it is permitted to have *Musaf* precede the Torah reading.
16. **Delivering the *Derashah* Before *Musaf*** The practice in many synagogues of delivering the *derashah* (sermon) during the Shabbat morning service before *Musaf* has support in Jewish tradition, and it is not considered an interruption or a delay in the service.
17. **Reciting *Musaf* and *Minchah*** The procedure of reciting *Minchah* before *Musaf*, according to some *poskim*, applies only when it is already time for *Minchah Ketanah* (from nine and a half *halachic* hours of the day and on). In the event that there is not enough time to say both prayers, you should recite *Musaf*, since *Minchah*, if omitted, can be made up later by saying the *Amidah* of *Maariv* twice, while *Musaf*, if omitted, cannot be made up once the appropriate time has passed.

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12. In the *Kedushah* of *Musaf*, when reciting “*Shema Yisrael*,” it is improper for the congregation to repeat the word *echad* before the phrase beginning *hu Elokeinu*, because it is forbidden to say the word *echad* here twice in succession.¹⁸ The *chazan*, however, can begin the response by repeating the word *echad* since he has paused while waiting for the congregation to respond.¹⁹

13. At *Minchah*, before the reading of the Torah, the verse “*Va’ani tefillati... , But as for me, I offer my prayer unto You, O Lord, in an acceptable time. O God, in the abundance of Your mercy answer me with the truth of Your salvation*” (*Tehillim* 69:14) is recited. This practice is based on a *Midrash* on the preceding verse, “They that sit in the gate talk of me; and of me are the songs of the drunkards” (*Tehillim* 69:13). *Chazal* comment as follows: “David addressed the Holy One, Blessed is He, saying, ‘Master of the world. Our nation is not like the other nations. They drink and become wantonly drunk, but we are not so. Although we drank, I offer my prayer unto you, O Lord’” (see *Tur, Orach Chaim* 292). This verse is therefore said before reading the Torah to give thanks to our Creator who did not let our portion be like that of other nations, for even the lowest among us come to hear the Torah read. This verse is therefore not said on a Yom Tov which falls on a weekday, when the Torah is not read. It is, however, said on Shabbat even where there is no *Sefer Torah* from which to read. In this case, it is said before the *Chatzi Kaddish* is recited, so as not to interrupt between that *Kaddish* and the *Shemoneh Esreh*.

18. **Repeating the Word *Echad* in the *Kedushah*** A repetition of the word “*echad*” in this context would appear to be an acknowledgment of two Divine powers, God forbid. The *chazan* may repeat it, after pausing for the congregation’s response, as it is then not recited twice in succession.

19. **Repetition of Words by the *Chazan*** The practice of some *chazanim* to repeat words in the prayer for emphasis, or in order to achieve a desired musical effect, is generally inappropriate because it alters the traditional form of the *tefillot* as instituted by *Chazal*. It is not considered an interruption, however, and it does not invalidate the prayer, provided it does not distort its meaning. However, the *chazan* should not repeat words in the *Amidah*, in the *berachot* related to the *Shema*, in *Hallel*, or in Scriptural verses. There is greater latitude for such repetition in *piyutim* and other prayers which do not constitute the main body of the *tefillot*. In general, however, the *chazan* should be faithful to the traditional form of the prayers, enunciating the words clearly, accenting them properly and choosing tunes which are appropriate for the *tefillot*.

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14. After the repetition of the *Shemoneh Esreh* by the *chazan*, three verses, the first of which begins “*Tzidkatecha tzedek*, Your righteousness is an everlasting righteousness ...” are said.²⁰ This is considered a form of *tziduk hadin* (the prayer recited by mourners upon the interment of the deceased, in validation of *Hashem’s* decree) for Yosef, Moshe and David, the three righteous men who died on Shabbat at this hour. However, *Tzidkatecha* is not said on any day when, if it were a weekday, *tachanun* would not be said.²¹ When praying with a *minyán* in the house of a mourner, though, it should be said, even though *tachanun* is not said during the week in a *beit aveil*. This is an exception since its omission would indicate a public display of mourning, and mourning is not observed publicly on Shabbat.

15. If you erred on Shabbat or Yom Tov and began to say the weekday *Shemoneh Esreh*, and became aware of the error in the middle of a *berachah*, you should conclude that *berachah* and then proceed with the proper text for Shabbat or Yom Tov. (This is not the case for *Musaf*; see below, No. 18.) The reason for this is that the weekday benedictions should in fact have been instituted for Shabbat and Yom Tov as well, and the appropriate reference to Shabbat or Yom Tov should have been reserved for an insertion in *Retzei* like *Ya’aleh veyavo*, as on Rosh Chodesh and Chol HaMoed. However, in honor of Shabbat and Yom Tov, and so as not to burden people, *Chazal* reduced the total number of benedictions and instituted one intermediate *berachah* relating to the holiness of the day. Therefore, if you began a weekday *berachah* on Shabbat or Yom Tov, you should complete it, since it is in fact not improper to say it.

20. **Reciting the Verses of *Tzidkatecha*** In the Sefardic *nusach*, the three verses of *Tzidkatecha* are recited in the order in which they appear in *Tehillim* (36:7, 71:19, 119:142). However, in the Ashkenazic *nusach* they are recited in reverse order. One reason given is so that the name of *Hashem*, which concludes the last verse recited in the Ashkenazic *nusach*, would then immediately precede the *Kaddish*.

21. **When *Tzidkatecha* Is Not Said** *Tzidkatecha* is not said if Shabbat falls on Rosh Chodesh or on the day before Rosh Chodesh, on Yom Tov or on the day prior to or following a Yom Tov, on Chol HaMoed, on Chanukah, on the day before Purim, during the month of *Nisan*, or in the presence of a groom, etc. since *tachanun* would not be said on any of those occasions if it were a weekday. *Tzidkatecha* is said on the four Shabbatot of *Shekalim*, *Zachor*, *Parah*, and *HaChodesh*.

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16. Even if you began only the very first word of the weekday *berachah*, and immediately became aware of the error, you must nonetheless conclude the entire *berachah*. An exception to this is the *berachah* of *Atah chonein*, since the *berachot* in the Shabbat *Amidah* for *Maariv* and *Minchah* also begin with the word *Atah*, namely *Atah kidashta* and *Atah echad*, respectively. In these prayers, if you forgot that it was Shabbat and said the word *Atah* with the intention of saying *Atah chonein*, but immediately remembered that it was Shabbat, you do not need to conclude the weekday *berachah* of *Atah chonein*, but should rather continue with the *berachah* for that Shabbat service. If this should occur in the *Amidah* of *Shacharit*, though, and you erred by thinking that it was a weekday, you must conclude the entire *berachah* of *Atah chonein*.

If, however, you were aware that it was Shabbat and that you should say *Yismach Moshe*, but by force of habit erred and said the word *Atah*, you need not conclude the *berachah*, but should rather continue immediately with *Yismach Moshe*. The reason is that since you were aware that it is Shabbat, and there are indeed other Shabbat *Amidot* which begin with *Atah*, and that is the only word you said, it is considered as though you simply confused one Shabbat prayer with another and may thus proceed with the correct Shabbat prayer.

17. If you did not become aware of the error until reaching the concluding *berachot*, that is, from *Retzei* and further, you must stop wherever you are and proceed immediately with the proper *berachot* for Shabbat or Yom Tov and then say the concluding *berachot* again in the regular order. If you did not become aware of the error until beginning to say *Yiheyu leratzon* (which is the last phrase said before you take three steps back at the conclusion of the *Amidah*), you must repeat the *Amidah* from the beginning.²²

18. If by error you began to say a weekday *berachah* during *Musaf*, you do not complete that *berachah*, but must rather stop wherever you

22. **Repeating the *Amidah* in Case of Error** According to some *poskim*, you must repeat the *Amidah* from the beginning—in a case where you failed to say the proper *Amidah*—only if you already concluded the verse of *Yiheyu leratzon*, or in the view of *Chayei Adam* (28:6), if you actually stepped backward, signifying completion of the *Amidah*. Otherwise, you only need to return to the place where you erred.

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remind yourself and continue with the proper *berachot* of *Musaf*, because there was never any consideration of including the weekday *berachot* in the *Musaf* service; they thus have no place in that *Amidah*.

19. It is considered a bad sign to be so unaware of Shabbat as to err in the *tefillot* and say the weekday *berachot*. Such an occurrence should be cause for introspection and *teshuvah*.

20. If you erred in the Shabbat *Amidah*, substituting one Shabbat prayer for another, and became aware of the error before saying *Hashem's* name at the conclusion of the *berachah*, you must go back and recite the proper *berachah* for that service. If, however, you became aware of the error after saying *Hashem's* name, you should conclude the *berachah* and say *Mekadesh haShabbat*. The explanation for this is that the essential ingredient in the various Shabbat *Amidot* is the *berachah* of *Retzei (na) vi'menuchateinu*, and that is uniform in all the prayer services on Shabbat.

21. The above is applicable only for the *Maariv*, *Shacharit* and *Minchah* services. If, however, you substituted another prayer in *Musaf*, you have not fulfilled your obligation because you will not have made mention of the *Korban Musaf* (the additional Shabbat offering) referred to in the *Musaf Amidah*. Likewise, if you substituted *Musaf* for *Maariv*, *Shacharit* or *Minchah*, you have not fulfilled your obligation since mentioning the *Korban Musaf* in those prayers is out of place.

22. If you erred in the Yom Tov prayer, and instead of concluding the *berachah* with "*Mekadesh Yisrael vehazemanim*, Who sanctifies Israel and the Festivals," you concluded with "*Mekadesh haShabbat*, Who sanctifies the Shabbat," then if you immediately corrected yourself and said the correct ending, you have fulfilled your obligation.²³ If not, you must repeat the *berachah* beginning with "*Atah vechartanu*."

23. **Failing to Say *Mekadesh Yisrael Vehazemanim* on Yom Tov** You can correct the error by immediately saying *Mekadesh Yisrael vehazemanim* provided you have not yet begun the next *berachah*, *Retzei*. If Yom Tov occurs on Shabbat, and you conclude either with *Mekadesh Yisrael vehazemanim* or with *Mekadesh haShabbat*, but not with the correct *Mekadesh haShabbat veYisrael vehazemanim*, you have fulfilled your obligation according to some *poskim*, provided that you made mention of both Shabbat and Yom Tov in the course of the rest of the *Amidah*.