עמידה – ערבית לשבת 🎏

אַדנָי, שְׁפָתַי תִּפְתָּח וּפִּי יַגִּיד תְהַלְּתֶךְ:

בַּרוּך אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֶלהֵי יִצְחָק וֵאלהֵי יַעַקב, הָאֵל הַנָּדוֹל הַגִּבוֹר וְהַנּוֹרָא, אַל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכּּל, וְזוֹבֵר חַסְדֵי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On שבת שובה:

זַכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵּץ בַּחַיִּים,

וְכַתְבֵנוּ בְּסֵפֶּר הַחַיִּים, לְמַעַנְךּ אֱלֹהִים חַיִּים.

ָמֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגַן. בָּרוּךְ אַתָּה יהוה מָגַן אַבְרָהָם.

אַתָּה גָבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

*From שמיני עצרת until פסח:

מַשִּׁיב הָרְוּחַ וּמוֹרִיד הַגַּשֶׁם.

מְכַלְבֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפָלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמְוֹךְ בַּעַל גְּבוּרוֹת וּמִי דְּוֹמֶה לָּךְ, מֶלֶךְ מָמִית וּמְחַיֶּה וּמַצְמִיחַ יִשׁוּעָה.

On שבת שובה:

מִי כָמוֹךְ אָב הָרַחֲמִים, זוֹכֵר יִצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֵאֲמַן אַתַּה לְהַחֲיוֹת מֵתִים. בַּרוּךְ אַתַּה יהוה מְחַיֵּה הַמֵּתִים.

אַ**תָּה קָרוֹשׁ** וְשִׁמְךָּ קָרוֹשׁ, וּקְרוֹשִׁים בְּכַל־יוֹם יְהַלְלְוּךָ פֶּלָה. .*בָּרוּךְ אַתָּה יהוה הָאֵל הַקְּדוֹשׁ. **On שנת שונה:

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

Continue on page 36.

AMIDAH FOR SHABBAT MA'ARIV

Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

On Shabbat Shuvah:

Remember us that we may live, O Sovereign who delights in life. Inscribe us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and saves and shields. Praised are You Adonai, Shield of Abraham.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

*From Sh'mini Atzeret until Pesah:

You cause the wind to blow and the rain to fall.

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

On Shabbat Shuvah:

Whose mercy can compare with Yours, Source of compassion? In mercy You remember Your creatures with life.

Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

Holy are You and holy is Your name. Holy are those who praise You each day. **Praised are You Adonai, holy God.

**On Shabbat Shuvah:

Praised are You Adonai, holy Sovereign.

Continue on page 36.

^{*}From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall.

עמידה — ערבית לשבת (כולל אמהות) 💯

אֲדֹנָי, שְׂפָתֵי תִּפְתָּח וֹפִי יַגִּיד תְּהִלֶּתֶךְ:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׁרָה אֱלֹהֵי רִבְּקָה אֱלֹהֵי יִצְחָק וֵאלֹהֵי לֵאַלֹהִי לָאַלֹהִי לָאַלֹהִי לְחַלָּהִי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֻלְיוֹן, גוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכּּל, וְזוֹבֵר חַסְדֵי אֵל עָלְיוֹן, גוֹמֵל לְבָנִי בְנִיהֵם לְמַעַן שְׁמוֹ בִּאַהַבָּה.

On שבת שובה:

זָבְרֶנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים, וְבַתְבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַנְךְ אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגַן. בָּרוּךְ אַתָּה יהוה מָגַן אַבְרָהָם וּפֹקֵד שָׂרָה.

אַתָּה גָּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

*From שמיני עצרת until פסח:

מַשִּׁיב הָרְוּחַ וּמוֹרִיד הַגָּשֶׁם.

מְכַלְבֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישֵׁנִי עָפָר. מִי כָמְוֹךְ בְּעַל גְּבוּרוֹת וּמִי דְּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וֹמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

On שבת שובה:

מִי כָמְוֹךְ אָב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֶמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

אַ**תָּה קָדוֹשׁ** וְשִׁמְךָּ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְּלְוּךְ פֶּלָה. **בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

**On שבת שובה:

בַּרוּך אַתָּה יהוה הַמֶּלֶךְ הַקַּדוֹשׁ.



AMIDAH FOR SHABBAT MA'ARIV

(with Matriarchs)

Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors. God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

On Shabbat Shuvah:

Remember us that we may live, O Sovereign who delights in life. Inscribe us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai. Shield of Abraham and Guardian of Sarah.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

*From Sh'mini Atzeret until Pesah:

You cause the wind to blow and the rain to fall.

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

On Shabbat Shuvah

Whose mercy can compare with Yours, Source of compassion? In mercy You remember Your creatures with life.

Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

Holy are You and holy is Your name. Holy are those who praise You each day. **Praised are You Adonai, holy God.

**On Shabbat Shuvah:

Praised are You Adonai, holy Sovereign.

^{*}From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall.

אַ**תָּה קַדַּשִׁתָּ** אֶת־יוֹם הַשְּׁבִיעִי לִשְׁמֶךָּ, תַּכְלִּית מַצֵשֵׂה שָׁמַיִם וָאָרֶץ. וּבַרַכְתוֹ מִכֶּל־הַיָּמִים וְקְדַּשְׁתוֹ מִכֶּל־הַוְּמַנִּים, וְכֵן כָּתוּב בְּתוֹרָתֶךְ.

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָבֶץ וְכָל־צְבָאָם. וַיְכַל אֱלהים בַּיּוֹם הַשְּׁבִיעִי מְלַאַכְתוּ אֲשֶׁר עָשָה, וַיִּשְׁבּת בַּיּוֹם הַשְּׁבִיעִי מָבֶּל־מְלַאְרָתוֹ אֲשֶׁר עָשָׂה. וַיְבָּרֶךְ אֶּלהִים אָת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתוֹ אֲשֶׁר בָּרָא אֵלהִים לַעשות.

אֶלהֵינוּ וֵאלהֵי אֲבוֹתֵינוּ, רְצֵה בִמְנוּחָתֵנוּ. קַדְשֵׁנוּ בְּמִצְוֹתֶיךְּ ּוְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךּ, שַּבְּעֵנוּ מִטּוּבֶךְ וְשַׂמְחֵנוּ בִּישׁוּעָתֶךּ, וְטַהֵר לִבֵּנוּ לְעַבְרָּךָ בֶּאֱמֶת. וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךּ, וְיָנְיּחוּ בָה יִשְׂרָאֵל מְקַדְּשׁׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ הַשַּׁבָּת.

ַרָּצָ**ה** יהוה אֵלהֵינוּ בִּעַמְּךְ יִשְׂרָאֵל וּבִתִפְּלֶּתָם, וְהָשֵׁב אֵת־ ָהָעֵבוֹדָה לִדְבִיר בֵּיתֶךְ, וּתְפִּלֶּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תַּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךְ.

On ראש חודש and שבת חול המועד:

ּ <mark>אֶלֹהֵינוּ</mark> וַאלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבוֹא וְיַגִּיעַ, וְיֵרָאֶה וְיֵרָצֶה ּוְיִשֶּׁמַע, וְיִפָּקֵד וְיִזָּבֵר זִכְרוֹגֵנוּ וּפִקְדוֹגֵנוּ, וְזִכְרוֹן אֲבוֹתְינוּ, ּוְזִכְרוֹן מָשִׁים בֶּן־דָּוִד עַבְדֶּךָּ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קַּדְשֶׁךְּ, וְזִכְרוֹן בָּל־עַמְךָ בִּית יִשְׂרָאֵל לְפָנֶיךָ, לִפְלֵיטָה לְטוֹבָה, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

ראש הַחְבֶש הַוֶּה. :ראש חודש

חַג הַסָּבוֹת הַוֶּה. :סוכות On חַג הַמַּצוֹת הַוֶּה. זַכְרֵנוּ יהוה אֶלהֵינוּ בּוֹ לְטוֹבָה, וּפַקְרֵנוּ בוֹ לִבְרָכָה, וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחַגֵּנוּ וְרַחֵם עָלֵינוּ

ְוְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אֶתָה.

ָוְתֶחֶזֶינָה עֵינֵינוּ בְּשׁוּבְךָּ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יהוה הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן. You sanctified the seventh day, the pinnacle of the creation of heaven and earth, to enhance Your name. You blessed it above all other days, sanctifying it above all other times. Thus it is written in Your Torah:

The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work He had been doing, and ceased on the seventh day from all the work that He had done. Then God blessed the seventh day and called it holy, because on it God ceased from all the work of creation.

Our God and God of our ancestors, find favor in our Shabbat rest. Instill in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. Lovingly and willingly, Adonai our God, grant that we inherit Your holy Shabbat, so that the people Israel, who hallow Your name, will always find rest on this day. Praised are You Adonai, who hallows Shabbat.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

On Rosh Hodesh and Hol Ha-mo'ed:

Our God and God of our ancestors, show us Your care and concern. Remember our ancestors; recall Your anointed, descended from David Your servant. Protect Jerusalem, Your holy city, and exalt all Your people, Israel, with life and well-being, contentment and peace on this

Rosh Hodesh. Festival of Sukkot. Festival of Matzot.

Grant us life and blessing, and remember us for good. Recall Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, loving and merciful God.

May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

מוֹדִים אֲנַחְנוּ לֶךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ לְעוֹלֶם וַעֶּד, צוּר חַיִּינוּ מָגֹּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדֶה לְּךְ וּנְסַפֵּר תְּהִלֶּתֶךְ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךְ וְעַל
נִשְׁמוֹתִינוּ הַפְּקוּדוֹת לֶךְ, וְעַל נִפֶּיךְ שֶׁבְּכָל־יוֹם עִמְנוּ וְעַל
נִפְלְאוֹתֶינוּ הַפְּקוּדוֹת לֶךְ, וְעַל נִפֶּיךְ שֶׁבְּכָל־יִם עִבְּקנוּ וְעַל
נִפְלְאוֹתֶיךְ וְטוֹבוֹתֶיךְ שֶׁבְּכָל־עֵת, עֶרֶב וְלְכֶּך וְצְלָה וְחַסֶּדִיךְ,
הַטּוֹב כִּי לֹא תְמוּ חֲסָדֶיךְ,
מֵעוֹלֶם קִּוִּינוּ לֶךְ.

On חנוכה:

על הַנְּפִּים וְעַל הַפָּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמְּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָמִים הָהֵם וּבַוְמַן הַזֶּה.

בִּימֵי מַתִּתְיֶהוּ בֶּן־יוֹחָנָן כֹּחֵן גָּדוֹל חַשְׁמוֹנַאי וּבָנָיו, כְּשֶׁעָמְדָּה מַלְכוּת יָנֵן הָרְשָׁעָה עַל עַמְּך יִשְׂרָאֵל לְהַשְׁכּיחָם תּוֹרָתֶךְ בְּיַבְירָם מַחֻפֵּי רְצוֹנֶךְ, וְאַתָּה בְּרַחְמֶיךְ הָרַבִּים עַמַּרְתָּ הִּלְּבְּעִרִם בְּיַד חַלְּשִׁים, וְרַבִּים בְּיַד מְעַטִּים, וּלְהָשְׁים, וּלְבָּים בְּיַד מְעַטִּים, וּלְתָּךְ הִנִּים בְּיַד מְעַטִּים, וּלְתָּךְ. וּלְבָּים בְּיַד מְעַטִּים, וּלְתָּרְ הִּנִּים בְּיַד מִשְׁיִם, וְוִדִּים בְּיַד מְשִׁיִם, וּלְבָּים בְּיַד מִשְׁיִם, וּלְבָּים בְּיַד מִשְׁיִם, וּלְבִיר בִּיתֶךְ וּפְנּיּ עִשְׁיִם, וְנִבִּים בְּיַד מְעַטִּים, וּלְבָית בְּיִלְּהְ וּלְבִיר בִּילִם בְּיֵד מִלְּשְׁרָּ וּשִּׁים בְּיֵד מְשִׁמְּר יִשְׁיִבְּים בְּיִד מִלְּבְיוֹם בְּיִד חַלְּשִׁרְ בְּעוֹלְמֶךְ, וְהִדְּלִיקוּ בָּוֹית בְּחַלְּתְרְ הְשִּיתוּ בְּיִבְּי בְּיִבְּיוֹם בְּיִד חַלְּשִׁרְ, וְהִדְּלִיקוּ בִּוֹן בְּאוֹ בְנִוֹן בְּבִיל בְּיִבְּיוֹ בְּיִבְיוֹם בְּיִיוֹם בְּיִד חַלְּשִׁרְ, וְהִדְּלִיקוּ בְּוֹלְיִם בְּיִים בְּיִלְם בְּיוֹם בְּיִילִם בְּתִּיְם בְּיוֹם בְּיִוֹן בְּחִוּשׁבְּי, וְמִבְּר בִּיְבְּיִים בְּעָבְרוּ לִּבְיִים בְּבְּיוֹם בְּשְׁבְרוּ בְּתְּבְּיִם בְּעַבְּיוֹם בְּיִיוֹם בְּיִבְּים הְעַבְּה בְּוֹבְיוֹם בְּיִבְּים בְּתְּבְּיִם בְּיִבְּים בְּבִיוֹם בְּיִבְּים בְּבִייוֹם בְּיִילְם בְּעִיּים, וְבִבְּיוֹ בְּבִיוֹם בְּבִייוֹם בְּיִילְם בְּיוֹם בְּנִייִם בְּיִבְּיוֹם בְּיִילִם בְּיִילִּם בְּיִילִם בְּיִים בְּבִּבְיוֹים בְּבִּיוֹם בְּבִּיוֹם בְּוּבְבְּיוֹם בְּבִּיוֹם בְּבִּיוֹם בְּבִּיוֹם בְּבִיוֹם בְּבְּיִים בְּבְּיוֹם בְּבִּיוֹם בְּבִּיוֹם בְּבִיוֹם בְּבִּיוֹם בְּבִּיוֹם בְּיִים בְּבִּיוֹם בְּיוֹים בְּבִּיוֹם בְּבִּיוֹם בְּבִּיוֹם בְּבְיוֹים בְּבִּיוֹם בְּבִּיוֹם בְּיוֹם בְּעִבְּיוֹם בְּבְּיוֹם בְּבְּיוֹם בְּבּיוֹם בְּבְּיוֹבְיוֹים בְּבִּיוֹם בְּבְּיוֹם בְּבְּים בְּיוּבְיוֹים בְּבִּיים בְּבְּבְּיוֹם בְּבְּיוֹים בְּיוֹים בְּבְּיוֹים בְּיוֹבְיוֹים בְּיִים בְּבְּיוֹים בְּבִּיוֹם בְּבִּים בְּיוֹבְיוֹים בְּיוֹבְיוֹים בְּיוֹם בְּיוֹבְיוֹים בְּבִּיוֹם בְּים בְּבִּיוֹם בְּבּוּים בְּיוֹם בְּבּיוֹים בְּבְּיוֹים בְּבּוּים בְּבִּים בְּבּוּים בְּבְּיוֹם בְּבִּיוֹם בְּבְּיוֹם בְּבִּיוֹם ב

ּוְעַל כָּלָם יִתְבָּרַך וְיִתְרוֹמֵם שִׁמְךְ מַלְבֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

On שבת שובה:

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךְ.

ְוֹכֹל הַחַיִּים יוֹדְוּךְ פֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךְ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יהוה הַטּוֹב שִׁמְךְ וּלְךְ נָאָה לְהוֹדוֹת. We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness neverending. We have always placed our hope in You.

On Hanukkah:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

In the days of Mattathias son of Yohanan, the heroic Hasmonean Kohen, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their wrongs. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day. Then Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praises to You.

For all these blessings we shall ever praise and exalt You.

On Shabbat Shuvah:

Inscribe all the people of Your covenant for a good life.

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim. שָׁלוֹם רָבַּ עַל יִשְׂרָאֵל עַמְּךְּ וְעַל כְּל־יוֹשְׁבֵי ׁ תֵבֵל תָּשִּׁים לְעוֹלְם, כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב בְּעִוֹלֶם, כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךְ לְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּעָלוֹמֶךְ. *בָּרוּךְ אַתָּה יהוֹה הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשְׁלוֹם.

*On שבת שובה, substitute the following:

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם, וּפַּרְנָסָה טוֹבָה, נִזָּבֵר וְנִכָּתֵב לְפָנֶיךּ, אֲנַחְנוּ וְכָל־עַמְּךָ בִּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יהוה עֹשֵׂה הַשָּׁלוֹם.

The silent recitation of the עמידה concludes with a personal prayer.

אָלֹהֵי, נְצוֹר לְשׁוֹנִי מֵרֶע וּשְּׂפָתֵי מִדַּבֵּר מִרְמָה, וְלִמְקַלְּלֵי נֵבְשִׁי תִּדֹם, וְנַפְשִׁי כֵּבֶל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרֶתֶךְּ וּבְּשִׁי תִּדְם עָלֵי רָעָה, מְהַרָּה וְבְּשִׁי תִּדְּם וְלַלְּלֵל מַחֲשַׁבְּתָם. עֲשֵׁה לְמַעַן שְׁמֶךְ, עֲשֵׂה לְמַעַן יְמִינֶךְ, עֲשֵׂה לְמַעַן יְמִינֶךְ, עֲשֵׂה לְמַעַן יְמִינֶךְ, עֲשֵׂה לְמַעַן תִּוֹרְתֶךְ, עֲשֵׂה לְמַעַן יִּהִיּוֹ לְרָצוֹן לְבִּיּוֹן לִבִּין הְוֹשְׁיעָה יְמִינְךְ וַעֲנֵנִי. יִהְיוֹּ לְרָצוֹן אִמְיַן לִבְּיִן לְבָּנִין יְהוֹּא יַעֲשֶׂה שָׁלוֹם עָלִינוּ וְעַל בָּל־יִשְׂרָאל, שְׁלוֹם בִּמְרוֹמִיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל בְּל־יִשְׂרָאל, וְאַלְיוֹ

An alternative concluding prayer

זַבְּנִי לְשִׂמְחָה וְחֵרוּת שֶׁל שַׁבָּת, לִּטְעֹם טַעַם לְנָג שַׁבָּת בּאֱמֶת. זַבְּנִי שֶׁלֹא יַעֲלֶה עַל לִבִּי עַצְבוּת בְּיוֹם שַׁבָּת קְדֶשׁ. שַׁמֵּחַ נֶפֶשׁ מְשָׁרְתֶךּ, כִּי אֵלֶיךּ אֲדֹנֵי נַפְשִׁי אֶשָׁא. עַזְרֵנִי לְחַרְבּוֹת בְּתַעֵנוּגִי שַׁבָּת, וּלְחַמְשִׁיךְ הַשִּׁמְחָה שֶׁל שַבָּת לְשֵׁשֶׁת יְמֵי הַחוֹל. תּוֹדִיעֵנִי אְרַח חַיִּים. שְׁבַע שְׂמָחוֹת אֶת־פָּנֶיךְ, נְעִימוֹת בִּימִינְךְ נָצַח. יִהְיוּ לְרָצוֹן אִמְרֵי־כִּי וְהָגְיוֹן לִבִּי לְפָנֶיךְ יהוה צוּרִי וְגוֹאֲלִי. עשָׁה שָׁלוֹם בִּמְרוֹמִיו, הוּא יַצְשֶׂה שָׁלוֹם עֲלֵינוּ וְעַל כַּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

Continue on page 47.

Grant true and lasting peace to Your people Israel and to all who dwell on earth, for You are the supreme Sovereign of peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. *Praised are You Adonai, who blesses the people Israel with peace.

*On Shabbat Shuvah, substitute the following:

May we and the entire House of Israel be remembered and recorded in the Book of life, blessing, sustenance, and peace. Praised are You Adonai, Source of peace.

The silent recitation of the Amidah concludes with a personal prayer.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

An alternative concluding prayer

Grant me the privilege of the liberating joy of Shabbat, of truly tasting its delights. May I be undisturbed by sorrow during these holy Shabbat hours. Fill my heart with gladness, for to You, Adonai, I offer my entire being. Help me to expand the dimensions of all Shabbat's pleasures, to extend its spirit to the other days of the week. Show me the path of life, the fullness of Your presence, the bliss of being close to You forever. May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

Continue on page 47.

Siddur Sim Shalom for Shabbat and Festivals Copyright © 1998 by the Rabbinical Assembly

A MEDITATION ON THE AMIDAH FOR SHABBAT

Help me, O God, to pray.

Our ancestors worshiped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah stood in awe before You. We, too, reach for You, infinite, awesome, transcendent God, source of all being whose truth shines through our ancestors' lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death; Your presence brings our souls to blossom. We praise You, God who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

Culminating the birth of the cosmos You consecrated to Your own glory the day of Shabbat — blessed above all days, holiest of times, as it is written in Your Torah:

"Heaven and earth and all they contain were complete. In the seventh phase God brought to a halt His creative work and rested from all endeavor. And God blessed the seventh day because on it God desisted from all effort and striving and creation."

O our God, our ancestors' God, find pleasure in our Shabbat, consecrate us with Your mitzvot, give us a share in Your truth. Sate us with Your goodness, delight us with Your help. Make our hearts worthy to serve You truly. May we possess Your holy Shabbat with love and eagerness. May the people Israel, bearer of Your holy name, be blessed with tranquility. We praise You O God, whose Shabbat is sacred.

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable, and forever cherished Your people. If only our eyes could see Your glory perennially renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness. To pray to You is joy.

O God, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God whose blessing is peace.

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May you find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

On שבת (including יום טוב and שבת):

It is customary to remain standing for this passage.

בראשית ב': א'-ב'

וַיְכַל אֵלהִים בִּיּוֹם נַיְבָל־צְבָאָם: וַיִּכַל אֵלהִים בַּיּוֹם <u>נַ</u>יְּבָלוּ הַשָּׁמֵיִם וְהָאָרֶץ הַשָּבִיעִי מִלֶּאכָתוֹ אֲשֶׁר עֲשֶׁה וַיִּשְׁבֹּת בַּיוֹם הַשְּבִיעִי מַכַּל־מִלַאכָתוֹ אַשֶּׁר עַשַּה: וַיַבַרֶךְ אַלֹהִים אַת־יוֹם ָדַשְּׁבִיעִי וַיִּקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכַּל־מִלַאַכְתּוֹ אֲשֵׁר־ ברא אַלהַים לעשות:

> The following passages are recited only with a minyan. (On the first night of פסח they are omitted.)

Hazzan: (with אמהות)

Hazzan:

אַתַה יהוה אָלהֵינוּ בַּרוּךְ אַתַה יהוה אַלהֵינוּ וָאלהֵי אבותינו, אלהי אַבוֹתִינוּ, אַלהי אַבַרָהַם אַלהִי אַלהֵי יִצְחָק יִצְחָק וֵאלהֵי יַעַקֹב, אַלהֵי שׁרה ואלהי יעקב, האל הגדול אלהי רבקה אלהי רחל ואלהי הַגָּבּוֹר וְהַנּוֹרָא, אֵל עֵלִיוֹן, לֵאָה, הַאֵל הַגַּרוֹל הַגָּבּוֹר וְהַנּוֹרַא, אל עליון, קונה שמים וארץ,

zekher l'ma'asei v'reshit.

אַבְרָהַם קוֹנָה שַׁמַיִם וַאַרֵץ,

Hazzan and congregation:

מַגַן אַבוֹת בִּדְבַרוֹ, מִחַיֶּה מֵתִים בִּמַאַמֵרוֹ, הַאֵּל (הַמֵּלֶךְ) הַקָּרוֹשׁ שָׁאֵין כַּמְוֹהוּ, הַמֶּנֵיחַ לְעַמוֹ בִּיוֹם שַׁבַּת קַרְשׁוֹ, כִּי בם רצה להניח להם. לפניו נעבד ביראה ופחד, ונודה לשמו בכל יום תַמִיד*. מעון הַבְּרַכוֹת, אֵל הַהוֹדַאוֹת, אַדוֹן הַשַּׁלוֹם, מִקַדֵּשׁ הַשַּׁבָּת וּמִבָּרֵךְ שִׁבִיעִי, וּמֵנִיחַ בִּקְדְשַׁה ּלַעַם מִדשָׁנִי־עָנֵג, זֵבֵר לִמַעֲשָה בַרָאשִׁית.

*Some texts read: מֵעִין הַבְּרָכוֹת. אֵל הַהוֹדָאוֹת,

Magen avot bid'varo, m'hayei metim b'ma'amaro, ha-El (on Shabbat Shuvah: ha-Melekh) ha-kadosh she-ein kamohu, ha-meniaḥ l'amo b'yom Shabbat kodsho, ki vam ratzah l'hani-aḥ lahem. L'fanav na'avod b'yir-ah va-fahad, v'nodeh li-sh'mo b'khol yom tamid*. Me-on ha-b'rakhot, El ha-hoda-ot, Adon ha-shalom, m'kadesh ha-Shabbat u-m'varekh sh'vi-i, u-meni-ah bi-k'dushah l'am m'dushnei oneg,

*Some texts read: me-ein ha-b'rakhot. El ha-hoda-ot,

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It is customary to remain standing for this passage.

GENESIS 2:1-3

The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work He had been doing, and ceased on the seventh day from all the work that He had done. Then God blessed the seventh day and called it holy, because on it God ceased from all the work of creation.

Va-y'khulu ha-shamayim v'ha-aretz v'khol tz'va-am. Va-y'khal Elohim ba-yom ha-sh'vi-i m'lakhto asher asah, va-yishbot ba-yom hash'vi-i mi-kol m'lakhto asher asah. Va-y'varekh Elohim et yom hash'vi-i va-y'kadesh oto, ki vo shavat mi-kol m'lakhto asher bara Elohim la'asot.

The following passages are recited only with a minyan. (On the first night of Pesaḥ they are omitted.)

Reader:

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God, Creator of heaven and earth.

Reader: (with Matriarchs)

Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, exalted God, Creator of heaven and earth,

Reader and congregation:

Shield of our ancestors by His promised word, Guarantor of life to the dead, Holy God (on Shabbat Shuvah: Holy Sovereign) beyond compare, who bestows rest to His people on the holy Shabbat, who takes pleasure in them, and invites them to rest. We will honor God with reverence and awe, and offer our thanks day after day*. The Source of blessings, God worthy of acclaim, the Master of peace, hallows Shabbat, the seventh day — granting Shabbat in holiness to a people overflowing with joy — this day that recalls the act of Creation.

*Some texts read:

with appropriate blessings. God worthy of acclaim,

Hazzan:

אָלֹהֵינוּ נֵאלֹהֵי אֲבוֹתֵינוּ, רְצֵה בִמְנוּחָתֵנוּ. קַדְּשֵׁנוּ בְּמִצְוֹתֶיךְּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךּ, שַּׁבְּעֵנוּ מִטוּבֶךְ וְשַׂמְחֵנוּ בִּישׁוּעֲתֶךּ, וְטַהֵר לִבֵּנוּ לְעָבְדְךְ בָּאֲמֶת. וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ בְּאַהְבָה וּבְרָצוֹן שַׁבַּת קָּדְשֶׁךְ, וְיָנְוּחוּ בָה יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךְ. בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ הַשַּׁבָּת.

קדיש שלם 🖔

Hazzan:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵה, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְּׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Ḥazzan:

יָהֵא שָׁמָה רַבָּא מָבָרַך לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Hazzan:

יִתְבָּרֵךְ וְיִשְׁתַּבֵּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדֵּר מְן בָּל־בִּרְכָתָא וְשִׁירָתָא הֻשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בְּעַלְמָא, וְאִמְרוּ אָמֵן.

*On לְעֵלָּא לְעֵלָּא מִכַּל־בִּרְכָתָא וְשִׁירָתָא ישבת שובה

תִּתְקַבֵּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קֶּדֶם אֲבוּהוֹן דִּי בִשְׁמַיֵּא וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמֶא רַבָּא מִן שְׁמֵיֶּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל בַּל־יִשִׂרָאֵל, וִאִמִרוּ אָמֵן.

On שמחת חורה, continue with הקפוח, page 213.
On שבת חול המוער, continue with קידוש לשבת, page 49.

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Reader:

Our God and God of our ancestors, find favor in our Shabbat rest. Instill in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. Lovingly and willingly, Adonai our God, grant that we inherit Your holy Shabbat, so that the people Israel, who hallow Your name, will always find rest on this day. Praised are You Adonai, who hallows Shabbat.

KADDISH SHALEM

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya. May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

May the prayers and pleas of all the people Israel be accepted by our Guardian in heaven. And let us say: Amen.

Let there be abundant peace from heaven, with life's goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

Oseh shalom bi-m'romav, hu ya'aseh shalom aleinu v'al kol Yisra-el, v'imru amen.

On Simhat Torah, continue with Hakafot, page 213. On Shabbat Ḥol Ha-mo'ed, continue with the Shabbat Kiddush, page 49.

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קירוש לשבת 🗯



סַבָּרִי מַרַנַן (וְרַבַּנַן וְרַבּוֹתִי)

ברור אַתַּה יהוה אֱלֹהֵינוּ מֵלֶךְ הַעוֹלַם, בּוֹרֵא פָּרִי הַגַּפֵּן.

ברוך אתה יהוה אלהינו מלך העולם, אָשֶׁר קִדְשָׁנוּ בִּמִצִוֹתַיו וְרַצָּה בָנוּ, וְשַׁבַּת קַרְשׁוֹ בִּאַהֲבַה וּבָרַצוֹן הָנִחִילֵנוּ, וַבַּרוֹן לִמַעֲשֵׂה בָרֵאשִׁית. פי הוא יום תחלה למקראי־קדש, וֵבֵר לִיצִיאַת מִצְרֵיִם. ָכִי בַנוּ בַחַרָתַ וְאוֹתֵנוּ קְדֵשְׁתַ מִכַּל־הַעַמִּים, וִשַּבַּת קַדִשָּׁךְ בִּאַהֲבַה וּבָרַצוֹן הִנְחַלְתַּנוּ.

ברוך אתה יהוה מקדש השבת.

On קירוש, if קירוש is recited in the סוכה,

ברוך אַתַּה יהוה אַלהינו מֵלֶךְ הַעוֹלֶם, אַשֶׁר קדִשַנוּ בִּמִצְוֹתֵיו וְצְוַנוּ לֵישָׁב בַּסְכַּה.

From the second night of שבועות until שבועות, the עומר is counted, page 55.

Continue with עלינו, page 51.

conclude with the following ברכה:

The twin Commandments in Exodus and Deuteronomy, to "remember" and "observe" Shabbat, were understood by our sages to mean that God revealed both texts simultaneously. Our observance of Shabbat, the rabbis concluded, commemorates both God's act of Creation and the Exodus from Egypt. Both themes are recalled side by side in the Kiddush.

It is believed that Kiddush was originally recited in the home. Since it was common in early Talmudic times for itinerant strangers to have their meal in the synagogue, the wine of the Kiddush became a prelude to their meal. Later the Kiddush was incorporated into the Shabbat evening service.

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KIDDUSH FOR SHABBAT

Barukh atah Adonai, Eloheinu melekh ha-olam, borei p'ri ha-gafen.

Barukh atah Adonai, Eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'ratzah vanu, v'Shabbat kodsho b'ahavah u-v'ratzon hin-hilanu, zikaron l'ma-asei v'reshit. Ki hu yom t'hilah l'mikra-ei kodesh, zekher li-y'tzi-at mitzrayim. Ki vanu vaharta v'otanu kidashta mi-kol ha-amim, v'Shabbat kod'sh'kha b'ahavah u-v'ratzon hin-hal-tanu. Barukh atah Adonai, m'kadesh ha-Shabbat,

Praised are You Adonai our God, who rules the universe. creating the fruit of the vine.

Praised are You Adonai our God, who rules the universe. instilling in us the holiness of mitzvot and cherishing us by granting us His holy Shabbat lovingly, gladly, a reminder of Creation. It is the first among our days of sacred assembly that recall the Exodus from Egypt. Thus You have chosen us — endowing us with holiness — from among all peoples, granting us Your holy Shabbat lovingly and gladly. Praised are You Adonai, who hallows Shabbat.

On Shabbat Hol Ha-mo'ed Sukkot, if Kiddush is recited in the sukkah, conclude with the following b'rakhah: Praised are You Adonai our God, who rules the universe. instilling in us the holiness of mitzvot by commanding us to dwell in the sukkah.

From the second night of Pesah until Shavuot, the Omer is counted, page 55.

Continue with Aleinu, page 51.

Since antiquity, wine has been associated with moments of sanctity and joy; it was used as an offering upon the altar in the Temple. The rabbis suggested that God looked upon our use of wine for Kiddush with satisfaction (B'rakhot 35a). They saw it as a symbol of profound spiritual significance. Wine represents the incorruptible — it does not deteriorate, but improves with age. Wine thus symbolizes all the idealized treasures of the Jewish people — the Torah, the Righteous, the Messiah, Jerusalem, and Eretz Yisrael. Since the primary goal of Shabbat is to impart holiness to our lives, the wine suggests that this holiness must not be permitted to dissipate, but must, rather, grow deeper with the passage of time.

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קידוש ליום טוב 🖔

On evenings of the פטח Seder, קידוש is not chanted in the synagogue.

סַבְרִי מָרָנָן (וְרַבּּנָן וְרַבּוֹתַי)

בָּרוּךְ אַתָּה יהוה אֶלהֵינוּ מֶלֶךְ הָעוֹלֶם, בּוֹרֵא פְּרִי הַגֵּפֶּן. בָּרוּךְ אַתָּה יהוה אֶלהֵינוּ מֶלֶךְ הָעוֹלֶם, אֲשֶׁר בְּחַר בְּנוּ מִכְּל־ עָם וְרוֹמְמֶנוּ מִכְּל־לָשׁוֹן וְקִּדְשֶׁנוּ בְּמִצְוֹתָיוּ. וַתִּתֶּן־לֶנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה (שַׁבָּתוֹת לִמְנוּחָה וּ)מוֹעֲדִים לְשִׂמְחָה, חַגִּים וּוִמֵנִּים לְשָׁשׁוֹן, אֵת-יוֹם (הַשַּבָּת הַזֶּה וְאֶת-יוֹם)

On סוכות:

חַג הַסָּכּוֹת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

שמיני עצרת and שמיני שמחת תורה: הַשְּׁמִינִי, חַג הָעֵצֶרֶת הַזֶּה, וְמֵן שִׂמְחָתֵנוּ,

On שבועות:

On H

ָםג הַמַּצוֹת הַזֶּה, זְמֵן חֵרוּתֵנוּ, חַג הַשָּׁבֻעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתֵנוּ,

(בְּאַהֲבָה) מִקְּרָא לְּדָשׁ, זְבֶר לִיצִיאַת מִצְרָיִם. כִּי בְנוּ בְּחַרְתָּ וֹאוֹתְנוּ קִדְשְׁתָּ מִכָּל־הָעַמִּים, (וְשַׁבַּת) וּמוֹעֲדִי קָּדְשְׁךּ (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשָּׁשׁוֹן הִנְחַלְתֵּנוּ. בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ (הַשַּׁבָּת וְ)יִשְׂרָאֵל וְהַוְּמֵנִּים.

On Saturday night הבדלה is added:

בָּרוּךְ אַתָּה יהוה אֶלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ. בָּרוּךְ אַתָּה יהוה אֶלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, הַמַּבְדִּיל בִּין לְּדֶשׁ לְחֹל, בֵּין אוֹר לְחְשֶׁךְ, בֵּין יִשְׁרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׁה. בִּין קְדָשַׁת שַׁבָּת לִקְדָשַׁת יוֹם טוֹב הִבְּלְתָּ, וְאֶת־יוֹם הַשְּׁבִיעִי מִשְּשֶׁת יְמֵי הַמַּצְשֶׂה לְּדְשְׁת, הִבְּדְלְתָּ וְקִדְּשְׁתָּ אֶת־עַמְךְ יִשְׂרָאֵל בִּקְדָשֶׁתְךְּ. בָּרוּךְ אַתָּה יהוֹה הַמַּבְדִּיל בֵּין לְּדֶשׁ לְלְּדֶשׁ.

This ברכה is omitted on the last two nights of ברכה:

בָּרוּך אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֶחֶיָנוּ וְקִיְּמָנוּ וְהִגִּיעֵנוּ לַזְּמַן הַזֶּה.

On סוכוה, when קידוש is chanted in the סוכות, add the following ברכה (On the first night, before שהחינו; on the second night, after שהחינו)

בָּרוּךּ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֵיו וְצִנָּנוּ לֵישֵׁב בַּסֻּכָּה.

On פסח, starting with the second night, the אומר is counted, page 55.

Praised are You Adonai our God, who rules the universe, creating the fruit of the vine.

Praised are You Adonai our God, who rules the universe, choosing and distinguishing us from among all others by instilling in us the holiness of mitzvot. Lovingly have You given us (Shabbat for rest,) Festivals for joy and holidays for happiness, among them this (Shabbat and this) day of

Sukkot, season of our rejoicing,

Sh'mini Atzeret, season of our rejoicing,

Matzot, season of our liberation.

Shavuot, season of the giving of our Torah,

a day of sacred assembly recalling the Exodus from Egypt. Thus You have chosen us — endowing us with holiness — from among all peoples, granting us (Shabbat and) Your hallowed Festivals (lovingly and gladly,) in happiness and joy. Praised are You Adonai, who hallows (Shabbat,) the people Israel and the Festivals.

On Saturday night:

Praised are You Adonai our God, who rules the universe, creating the lights of fire.

Praised are You Adonai our God, who rules the universe. endowing all creation with distinctive qualities, distinguishing between the sacred and the secular, between light and darkness, between the people Israel and others, between the seventh day and the other days of the week. You have made a distinction between the sanctity of Shabbat and the sanctity of Festivals, and have hallowed Shabbat more than the other days of the week. You have set Your people Israel apart, making their lives holy through attachment to Your holiness. Praised are You Adonai, who distinguishes one sacred time from another.

Omit on the last two nights of Pesah:

Praised are You Adonai our God, who rules the universe, granting us life, sustaining us, and enabling us to reach this day.

On Sukkot, when Kiddush is chanted in the sukkah:

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to dwell in the sukkah.

On Pesah, starting with the second night, the Omer is counted, page 55.