

Kiddush

God makes Shabbat holy,
and in response Israel
acknowledges Shabbat
as holy.

—based on a
TALMUDIC TEACHING

I Lift My Cup

על אהבתך אשתה גביעי
שלום לך שלום יום
השבועי
מה נעמה לי עת בין
השמשות
לראות פני שבת פנים
החדשות
באו בתפוחים הרבו
אששות
זה יום מנוחי זה דודי
ירעי.

I lift my cup to celebrate
my love for you,
and say:
shalom to you,
shalom, seventh day.

How pleasing to me
this moment of twilight,
ushering in Shabbat,
the world's new face,
beginning tonight.
Come, enter this orchard,
eat of its fruit,
for this is my companion,
my friend,
my time of quietude.

Al ahavatekha eshteh g'vi-i
shalom l'kha shalom yom
ha-sh'vi-i
mah na-amah li eit bein
ha-sh'mashot
lirot p'nei shabbat panim
hadashot
bo-u v'tapuhim harbu ashishot
zeh yom m'nuhi zeh dodi v'rei-i.

—YEHUDAH HALEVI

On Festivals, Kiddush is recited on page 79.

Kiddush for Shabbat Evening

We rise.

With the assent of my friends:

Barukh atah ADONAI, our God, sovereign of time and space,
who creates the fruit of the vine.

Barukh atah Adonai eloheinu melekh ha-olam, borei pri ha-gafen.

Barukh atah ADONAI, our God, sovereign of time and space,
who has desired us and has provided us with a path to
holiness through the observance of mitzvot,
and who lovingly and willingly has bestowed on us Shabbat,
a measure of God's holiness, a symbol of the work of creation.

For it is the first of sacred times,
a symbol of the exodus from Egypt.

You have chosen us, and sanctified us among all peoples by
lovingly and willingly bestowing on us Your holy Shabbat.

Barukh atah ADONAI, who makes Shabbat holy.

Barukh atah adonai eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav v'ratzah vanu,
v'shabbat kodsho b'ahavah u-v'ratzon hinhilanu
zikaron l'ma-aseih v'reishit,
ki hu yom t'hilah l'mikra-ei kodesh,
zeikher litziat mitzrayim,
ki vanu vaharta v'otanu kidashta mikol ha-amim,
v'shabbat kodsh'kha b'ahavah u-v'ratzon hinhaltanu.
Barukh atah Adonai, m'kadeish ha-shabbat.

Between Pesah and Shavuot, we turn to page 63 for the Counting of the Omer.

On Festivals, Kiddush is recited on page 79.

קידוש ליל שבת

We rise.

סברי חברי\חברותי:

ברוך אתה יהוה אלהינו מלך העולם, בורא פרי הגפן.

ברוך אתה יהוה אלהינו מלך העולם,

אשר קדשנו במצותיו ורצה בנו,

ושבת קדשו באהבה וברצון הנחילנו

זכרון למעשה בראשית,

כי הוא יום תחלה למקראי קדש,

זכר ליציאת מצרים,

כי בנו בחרת ואותנו קדשת מפל העמים,

ושבת קדשך באהבה וברצון הנחלתנו.

ברוך אתה יהוה, מקדש השבת.

Between Pesah and Shavuot, we turn to page 63 for the Counting of the Omer.

synagogue, since some of those present might not have had the opportunity to properly celebrate Shabbat at home. As we have just recited the biblical passage about God resting on Shabbat (Genesis 2:1–3, *Va-y'khulu*), the synagogue Kiddush does not include it, although the home ritual does (see page 76). If everyone is participating in a home or synagogue meal, then Kiddush is not recited at the service, but only at the dinner table.

LOVINGLY . . . LOVINGLY באהבה . . . באהבה. The words of Kiddush emphasize that Shabbat represents a loving relationship between God and Israel.

FIRST OF SACRED TIMES קדש למקראי קדש. In the enumeration of holidays in Leviticus, Shabbat is listed first and then the festivals follow. Also, Shabbat was the first ritual to be ordained after the exodus from Egypt. In fact, instructions and exhortations regarding the observance of Shabbat preceded the revelation at Sinai. When Israel was told about the manna that was to feed them in the desert, they were instructed to collect a double share on Friday so that they would not go out and collect food on Shabbat.

A SYMBOL OF THE EXODUS FROM EGYPT זכר ליציאת מצרים. In the version of the Decalogue in Exodus (20:8), Shabbat is said to be a commemoration of the creation of the world, but in the version in Deuteronomy (5:12), Shabbat is said to symbolize the exodus from Egypt. The liturgy combines both thoughts.

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