

# KIDDUSH FOR SHABBAT DAY

EXODUS 31:16-17

The people Israel shall observe Shabbat, to maintain it as an everlasting covenant through all generations. It is a sign between Me and the people Israel for all time, that in six days Adonai made the heavens and the earth, and on the seventh day, ceased from work and rested.

EXODUS 20:8-11

Remember to make the day of Shabbat holy. Six days shall you labor and do all your work, but the seventh day is a Sabbath of Adonai your God; on it you shall not do any work — you, your son or your daughter, your male or female servant, your cattle, or the stranger who is among you — for in six days Adonai made the heavens, the earth and the sea, and all they contain, and rested on the seventh day.

Al ken berakh Adonai et yom ha-shabbat va-y'kadshehu.  
Barukh atah Adonai, Eloheinu melekh ha-olam, borei p'ri ha-gafen.

Therefore Adonai blessed Shabbat and made it holy.

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

On the intermediate Shabbat of Sukkot, if Kiddush is recited in the sukkah, conclude with this b'rakhah:

Barukh atah Adonai, Eloheinu melekh ha-olam,  
asher kid'shanu b'mitzvotav, v'tzivanu leishev ba-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.

After the ritual washing of hands:

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

Two hallot are used for the b'rakhah over bread on Shabbat and Festivals.

Praised are You Adonai our God, who rules the universe, bringing forth bread from the earth.

# קידוש — יום שבת (קידושא רבא)

שמות ל"א: ט"ז-י"ז

וּשְׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת, לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרוֹתֵם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעָלָם. כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ.

שמות כ"ח: י"א

זְכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְשׁוֹ. שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלֶאכֶתְךָ. וַיּוֹם הַשְּׁבִיעִי שַׁבַּת לַיהוָה אֱלֹהֶיךָ, לֹא־תַעֲשֶׂה כָל־מְלֶאכֶה, אֹתָהּ וּבִנְךָ וּבִתְךָ עִבְדְּךָ וְאִמְתְּךָ וּבְהֵמָתְךָ, וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ. כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם, וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי — עַל כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.

סְבִיר מְרֵנָה (וּרְבִנָּה וְרַבּוּתִי) / חֲבֵרִי

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

On the intermediate Shabbat of Sukkot, if Kiddush is recited in the sukkah, conclude with this ברכה:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לֵישֵׁב בַּסֻּכָּה.

After the ritual washing of hands:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Barukh atah Adonai, Eloheinu melekh ha-olam,  
asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.

The *bracha* for bread, which begins the *shema* or *shema* meal, is recited over two hallot:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Barukh atah Adonai, Eloheinu melekh ha-olam,  
ha-motzi lehem min ha-aretz.