

KIDDUSH for FRIDAY EVENING

The word “Kiddush” is derived from the Hebrew root that means “holiness.” The way we sanctify time in Judaism is over a cup of the fruit of the vine, a symbol of joy. There are two versions of the Kiddush, one for Friday night and another for Saturday morning. The Friday night Kiddush reminds us of the two reasons we keep Shabbat: 1) to represent how God rested on the seventh day from the work of creation and 2) to celebrate our freedom from slavery in Egypt. On Shabbat, ideally, we both rest and are free from the tasks that bind us.

CHANTED:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

Baruch Atah, Adonai Eloheinu, Melech haolam, borei p'ri hagafen.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה
בְּנוֹ וְשִׁבַּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ זְכוֹרוֹן לְמַעֲשֵׂה
בְּרֵאשִׁית. כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ זֵכֶר לְיִצְיַאת
מִצְרַיִם. כִּי בְנוֹ בְּחֵרַת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים וְשִׁבַּת
קִדְּשָׁךְ בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.
בְּרוּךְ אַתָּה יי, מְקִדְּשׁ הַשִּׁבַּת.

*Baruch Atah Adonai Eloheinu, Melech haolam, asher kidishanu bimitzvotav v'ratza vanu
v'Shabbat kod'sho b'ahava u'vratzon hinchilanu zikaron lima'aseh v'reishit ki hu yom t'chilah
l'mikraei kodesh zecher litziyat mitzraim ki vanu vacharta v'otanu kidashta mikol ha'amim
v'shabbat kodsh'cha b'ahava u'vratzon hinchaltanu.
Baruch atah Adonai mikadesh haShabbat.*

Praise to You, Adonai our God, Sovereign of the universe, Creator of the fruit of the vine.

Praised are You, Adonai our God, Sovereign of the universe, who sanctifies us with the commandment of Shabbat: the sign of Your love, a reminder of Your creative work and of our liberation from Egyptian bondage, our day of days. On Shabbat especially, we hear Your call to serve You as a holy people. Praised are You, Adonai, for the holiness of Shabbat.

KIDDUSH for SATURDAY MORNING

The Saturday morning Kiddush begins with a song taken from Exodus 31:16-17. It commands us to keep Shabbat as a covenant, a mutual and holy agreement, between God and the People of Israel. Just as God rested on the seventh day, so should we strive to imitate God in all that we do: by engaging in holy work for six days healing the world and then spending time with family, in prayer, and engaged in study on the seventh.

CHANT or READ:

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,
לְעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹתָהּ הִיא לְעֹלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹשׁ.

*V'shamru v'nei Yisrael et haShabbat, laasot et haShabbat l'dorotam
b'rit olam. Beini u'vein b'nei Yisrael ot hi l'olam, ki sheishet yamim asah Adonai
et hashamayim v'et haaretz, u'vayom hashvi-i shavat vayinafash.*

עַל כֵּן בֵּרַךְ יְיָ אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהָ.

Al kein beirach Adonai et Yom haShabat vay'kadsheihu.

CHANTED:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

Baruch Atah, Adonai Eloheinu, Melech haolam, borei p'ri hagafen.

The People of Israel shall keep Shabbat, observing Shabbat throughout the ages as a covenant for all time. It is a sign for all time between Me and the people of Israel. For in six days Adonai made heaven and earth, and on the seventh day God ceased from work and was refreshed.

Therefore Adonai blessed the day of Shabbat and hallowed it.

Praise to You, Adonai our God, Sovereign of the universe, Creator of the fruit of the vine.