Kidush for Shabbat Evening

Following a Chasidic custom, some people begin:

Vay’cha Erev. Vay’hi v’oker

Yom Ha’shiriy. Vay’chulu Ha-Shama-yim
v’ha aretz v’dol tov’vame.

Vay’cha Erev. Ba-yom ha-shavu’ot
m’achto a-sher a-sah,

Vay’shiv e ha’amon ha-shavu’ot,
Vay’shiv e ba-yom ha-shavu’ot,
mi-kol m’lachto a-sher a-sah.

Vay’se-cher Erev. Erev ha-shavu’ot
vay’hada-deish o to,
ki vo shevat mi-kol m’lachto
a-sher ba- Erev ha’av-set.

Savrei chavre-ral: ↩

Following a Chasidic custom, some people begin:

God said all that God had made
and behold it was very good.

Genesis 1:31

May all those present agree.

According to Chasidic custom, some recite the entire verse (Genesis 1:31), for it is a reminder of the essential wonder and goodness of the Creation which we celebrate on Shabbat.

Attention, Friends

Opinions differ as to the meaning of the invocation beginning Savrei. According to one view, the person reciting Kiddush is calling those present to attention to remind them that they will not have to say Kiddush for themselves. Another view states that the leader is asking those present if they agree to fulfill their obligation through this recitation. The response is "Sha’ar yiro’shi," which indicates agreement.

According to Midrash Tanchuma (P’du’dei 2) these were the words a judge would use to question the witnesses in a capital case. “What do you think, gentlemen [Savrei, ma-ravenu]. Is the accused guilty as charged?” They would reply either: “To life!” or “To death!” If found guilty and had to be stored, the accused was given a cup of strong wine to numb the senses. This wine, then, was for death. When we say Kiddush and introduce it with these words, the proper response is "L’hach yiros hi.” This wine is for life.
Baruch Atah Adonai Eloheinu
Melech ha-Olam, bo-rei p'i ha-ga-fen.

Baruch Atah Adonai, Eloheinu,
Melech ha-Olam,
a-sher ki d'raham b'mitzvotav
v'yattah v'nenu, v'Shabbat kodsho
b'ela-vah v'v'ratzon hin-chi-lanu,
zi-ron lim'araseh v'yireishit.
K'hu yom Adli rahin mi-kra eil kodesh,
zeicher litz'at Mitzravim.
K'vnu v'martsa v'otu-nu k'dash ta
[mikol ha-amin | la avoda-te-scha]
Shabbat kodishcha b'ela-vah v'v'ratzon,
hin-chal-ta-nu.

Baruch Atah Adonai, m'kav-desh ha-Shabbat.

Blessed are You, Adonai, Our God,
Master of the Universe, Creator of the fruit of the vine.

Blessed are You, Adonai, Our God,
Master of the Universe,
who made us holy with Your commandments
and loved us. Your holy Sabbath
blessed and hallowed You gave us as our heritage,
a reminder of the work of Creation.
For it is first among the days called holy,
remembrance of the Exodus from Egypt.
For You have chosen us and set us apart
from all other peoples | to serve You | and Your holy Sabbath with love and favor
You have given us as a heritage.

Blessed are You, Adonai, who makes the Sabbath holy.

To Gladden The Heart

"[You cause] wine to gladden the human heart,
oil to make the face shine, and bread to sustain human life."
Psalm 104:15

You have chosen us. Traditional Jews believe
that God chose the Jewish people over all
other nations and entered into an eternal
covenant with them.

A modern interpretation suggests that our
distinction as a people reflects our task, to
live our lives guided by God’s Teachings.