

Following a Chasidic custom, some people begin:

Va-yar E-lo-him et kol a-she'r a-sah
v'hi-neih tov m'od.

וַיַּרְא אֱלֹהִים אֵת כָּל אֲשֶׁר עָשָׂה
וְהִנֵּה טוֹב מְאֹד.

Genesis 1:31

Many begin here:

Va-y'hi e-rev. Va-y'hi vo-ker

וַיְהִי עֶרֶב וַיְהִי בֹקֶר

Yom Ha-shi-shi. Va-y'chu-lu Ha-sha-ma-yim
v'ha-a-retz v'chol tz'va-am.

יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם

Va-y'chal E-lo-him ba-yom ha-sh'vi-i
m'lach-to a-she'r a-sah,
va-yish-bot ba-yom ha-sh'vi-i,
mi-kol m'lach-to a-she'r a-sah.

וְהָאָרֶץ וְכָל צְבָאָם :
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי,
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,
וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי,
מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה :

Va-y'va-rech E-lo-him et yom ha-sh'vi-i
va-y'ka-deish o-to,
ki vo sha-vat mi-kol m'lach-to
a-she'r ba-ra E-lo-him la-a-sot.

וַיְבָרֶךְ אֱלֹהִים אֵת יוֹם הַשְּׁבִיעִי
וַיְקַדְּשׁ אֹתוֹ,
כִּי בּו שָׁבַת מְכַל מְלַאכְתּוֹ,
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת :

Genesis 1:31, 2:1-3

The leader raises the cup of wine.

Sav-rei cha-vei-rai: ←

סָבְרֵי חַבְרֵי : ←

Following a Chasidic custom, some people begin:

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

Genesis 1:31

Many begin here:

And there was evening, and there was morning.

The sixth day. The heavens and the earth were
completed and all their forces.

On the seventh day God completed
the work that God had been doing,
and God ceased on the seventh day,
from all the work that God had been doing.

God blessed the seventh day
and made it holy,
for on it God ceased from all The Work
in creation, that God had done.

Genesis 1:31, 2:1-3

The leader raises the cup of wine.

With the approval of my friends: ←

We recite the Kiddush while standing, holding a full cup of wine or grape juice. Before the Shabbat evening meal, we begin with the words "And it was evening, and it was morning, the sixth day." Adding these words allows us to recognize God the Creator of the World by including an acrostic for God's Name as indicated by the bold Hebrew letters.

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 *Sav-rei*. 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 *L'cha-yei*, which indicates agreement.

According to Midrash Tanchuma (P'kudei 2) these were the words a judge would use to question the witnesses in a capital case. "What do you think, gentlemen (*Sav-rei, ma-ra-nan*). Is the accused guilty as charged?" They would reply either: "To life!" or "To death!" If found guilty and had to be stoned, 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'cha-yim!" This wine is for life.

Ba-ruch A-tah A-do-nai E-lo-hei-nu
Me-lech ha-O-lam, bo-rei p'ri ha-ga-fen.

Ba-ruch A-tah A-do-nai, E-lo-hei-nu
Me-lech ha-O-lam,
a-sher ki-d'sha-nu b'mitz-vo-tav
v'ra-tzah va-nu, v'Shab-bat kod-sho
b'a-ha-vah u-v'ra-tzon hin-chi-la-nu,
zi-karon l'ma-a-seih v'rei-shit.
Ki hu yom t'chi-lah l'mik-ra-ei ko-desh,
zei-cher li-tzi-at Mitz-ra-yim.
Ki va-nu va-char-ta v'o-ta-nu ki-dash-ta
[mi-kol ha-a-mim | la-a-vo-da-te-cha]
v'Shab-bat kod-sh'cha b'a-ha-vah u-v'ra-tzon,
hin-chal-ta-nu.

Ba-ruch A-tah A-do-nai, m'ka-deish ha-Shab-bat.

ברוך אתה יי אלהינו
מלך העולם, בורא פרי הגפן.

ברוך אתה יי 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
[מכל העמים | לעבודתך]
ושבת קדשך באהבה וברצון,
הנחלתנו.

ברוך אתה יי, מקדש השבת.

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

Blessed are You, Adonai Our God,
Ruler of the Universe,
who made us holy with Your commandments
and favored us. Your holy Sabbath
in love and favor You gave us as our heritage,
a reminder of the work of Creation.
For it is first among the days called holy,
a reminder of the Exodus from Egypt.
For You have chosen us and set us apart
[from all other peoples | to serve You]¹
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

¹ *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.