

Ritual of the Week: Kiddush

The first paragraph of the kiddush blessing for Shabbat comes straight from Breishit, from the story of God creating the world and resting on the seventh day. The word kiddush comes from the Hebrew “to sanctify.” Genesis 2:1-3 is the first time we see the word “Shabbat” and “Kodesh” in the Bible. Just as God created the world and made time sacred through speaking, we create the sanctity of Shabbat by reciting this blessing each Friday night over wine or grape juice.

Some people have the custom of standing and others sit while they recite kiddush. The custom of standing is connected to the “vayechulu” paragraph, because by reciting these verses we are affirming that God created the world and rested on Shabbat. This testimony is considered similar to being a witness in court. Another explanation is that we are greeting the Shabbat bride while saying kiddush, and just as we stand for a bride at a wedding, we stand as we welcome Shabbat. Others have the custom of sitting, because this joins everyone together in the fulfillment of a collective mitzvah. A second explanation for sitting comes from the idea that kiddush should be recited where a person will have their meal. Still others stand for the “vayechulu” paragraph and then sit for the rest in order to encompass both the idea of testimony and unity.

Questions for Conversation:

- What makes something sacred for you?
- Have there ever been moments in your life where you have experienced words making something sacred?
- How do you know when your work is done? What do you do to take a break?
- What is your family custom for standing or sitting during kiddush?

Kiddush

<p>And there was evening and there was morning, the sixth day. The heavens and the earth were finished, and all their array. On the seventh day God finished the work that God had been doing, and God ceased on the seventh day from all the work that God had done. And God blessed the seventh day and declared it holy, because on it God</p>	<p>Vay'hi erev vay'hi voker yom hashishi. Vay'chulu hashamayim v'haaretz v'chol tz'vaam. Vay'chal Elohim bayom hash'vi-i m'lachto asher asah. Vayishbot bayom hash'vi-i mikol m'lachto asher asah. Vay'varech Elohim et yom hash'vi-i vay'kadeish oto, ki vo shavat mikol m'lachto asher bara Elohim laasot.</p>	<p>וְיָהִי עֶרֶב וְיָהִי בֹקֶר יוֹם הַשִּׁשִּׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ. כִּי בּוֹ שָׁבַת מְכַל מְלַאכְתּוֹ אֲשֶׁר בְּרָא אֱלֹהִים לַעֲשׂוֹת</p> <p>סִבְרֵי מְרַנֵּן וְרַבְּנֵי וְרַבּוֹתֵי בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בוֹרֵא פְרֵי הַגֶּפֶן</p>
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<p>ceased from all the work of creation that God had done</p> <p>Blessed are You, Adonai our God, Sovereign of all, Creator of the fruit of the vine.</p> <p>Blessed are You, Adonai our God, Sovereign of all, who finding favor with us, sanctified us with mitzvot. In love and favor, You made the holy Shabbat our heritage as a reminder of the work of Creation. As first among our sacred days, it recalls the Exodus from Egypt. You chose us and set us apart from the peoples. In love and favor You have given us Your holy Shabbat as an inheritance.</p> <p>Blessed are You, Adonai, who sanctifies Shabbat.</p>	<p>Baruch atah, Adonai Eloheinu, Melech haolam, borei p'ri hagafen.</p> <p>Baruch atah, Adonai Eloheinu, Melech haolam, asher kid'shanu b'mitzvotav v'ratzah vanu, v'Shabbat kodsho b'ahavah uv'ratzon hinchilanu, zikaron l'maaseih v'reishit. Ki hu yom t'chilah l'mikra-ei kodesh, zecher litziat Mitzrayim. Ki vanu vacharta, v'otanu kidashta, mikol haamim. V'Shabbat kodsh'cha b'ahavah uv'ratzon hinchaltanu.</p> <p>Baruch atah, Adonai, m'kadeish haShabbat.</p>	<p>בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ. וְשַׁבַּת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָנוּ זְכוֹרֹן לְמַעֲשֵׂה בְּרֵאשִׁית. כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ זְכוֹר לְיִצְיַאת מִצְרַיִם. כִּי בָנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשַׁת מְכַל הָעַמִּים וְשַׁבַּת קִדְּשָׁךְ בְּאַהֲבָה וּבְרָצוֹן הַנְּחַלְתָּנוּ</p> <p>בְּרוּךְ אַתָּה ה' מְקַדֵּשׁ הַשַּׁבָּת</p>
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Genesis 2:1-3

<p>The heaven and the earth were finished, and all their array. On the seventh day God finished the work that God had been doing, and God ceased on the seventh day from all the work that God had done. And God blessed the seventh day and declared it holy, because on it God ceased from all the work of creation that God had done.</p>	<p>וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שַׁבַּת מְכַל-מְלַאכְתּוֹ אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת:</p>
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