כדוש ישות

We rise.

Scott Harris-Herrie:

ברוך אתה יהוה אלהינו מלך העולמים, וארあなたの שמח.

ברוך אתה יהוה אלהינו מלך העולמים, אשר קרשנו כן הלאוה נרלה בפרอาศא

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פי בברך עמתה קרשא משל תשמישים.

שאלו קרשא אתא ברברע האברגנ נ träעה.

ברוך אתה יהוה, מקדש ישות.

Between Pesah and Shavuot, we turn to page 63 for the Counting of the Omer.

KIDDUSH. Just as one might recognize the hosts and acknowledge the occasion before partaking of a celebratory meal, Kiddush acknowledges the day of Shabbat as a celebration of creation and of freedom, and recognizes the Divine as the bestower of the remarkable gifts of which we partake. Kiddush is recited at the dinner table at home and marks the beginning of the meal. Wine was one of the elements offered on the altar in the Temple along with sacrifices, and the Shabbat and festival tables are considered as an altar. Also, in the ancient world, festive meals began with wine and so this blessing, recited at the beginning of the meal, is said over wine. At a later time, Kiddush came to be recited in the synagogue, since some of those present might not have had the opportunity to properly celebrate Shabbat at home. As we have just recited the biblical passage about God resting on Shabbat (Genesis 2:1–3, Va’ykhulu), the synagogue Kiddush does not include it, although the home ritual does (see page 76). If everyone is participating in a home or synagogue meal, then Kiddush is not recited at the service, but only at the dinner table.

LOVINGLY... LOVINGLY אמה... אמה. The words of Kiddush emphasize that Shabbat represents a loving relationship between God and Israel.

FIRST OF SACRED TIMES גharma למקראיכי קדוש. In the enumeration of holidays in Leviticus, Shabbat is listed first and then the festivals follow. Also, Shabbat was the first ritual to be ordained after the exodus from Egypt. In fact, instructions and exhortations regarding the observance of Shabbat preceded the revelation at Sinai. When Israel was told about the manna that was to feed them in the desert, they were instructed to collect a double share on Friday so that they would not go out and collect food on Shabbat.

A SYMBOL OF THE EXODUS FROM EGYPT יבר לייאוה מברעם. In the version of the Decalogue in Exodus (20:8), Shabbat is said to be a commemoration of the creation of the world, but in the version in Deuteronomy (5:12), Shabbat is said to symbolize the exodus from Egypt. The liturgy combines both thoughts.