

Kiddush Shabbat

Kiddush on Shabbat is an important Jewish ritual, practiced weekly in Jewish homes.

Aleph Institute - Kiddush Program, will provide the institution with the grape juice and matzoh needed.

Institutions should contact our office to receive the supplies



Kiddush program on Shabbat

Mission Statement

Aleph Institute is a not-for-profit Jewish religious, educational, humanitarian organization serving the Jewish community. We offer a multitude of services to those in Prisons, the Armed Forces, Long term Medical Facilities, and anywhere Jews are isolated from a Jewish community. Emphasizing "no Jew is forgotten" and "no Jew is alone."

Programs

- Rabbinical Visitations
- Collect Telephone Hotline
- Re-entry Programs
- Family Support
- Financial Assistance
- Counseling
- Support Groups
- Educational Materials
- Holiday Programs
- Alternative to prison programs
- Advocacy

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**ALEPH
INSTITUTE**
No One Alone,
No One Forgotten.

Kiddush Grape Juice & Matzah Program



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Kiddush Shabbos



Sanctifying the day
with a blessing
over grape juice

Kiddush

The Talmud links the idea of "Zachor at Yom HaShabbat LeKadesh," "Remember the Day of Shabbat to keep it Holy" to Kiddush and Havdalah. For these two ceremonies mark the recognition and appreciation by the People of Israel of the special holiness which separates the Shabbat from the other days of the week. And their feeling of the acquisition of a "Neshama Yetera," "an "Extra" or an "Enhanced" Soul which is needed to experience this Day, which is considered "me'ayn Olam Haba," "analogous to, or having aspects of, the World-to-Come," when the Day begins and the feeling of sadness, when the Day, and the enhanced sensitivity, depart. The Shabbat "Kiddush," or Sanctification Prayer, is then recited "over grape juice. It is customary to use a beautiful cup or silver goblet which holds at least four and a half ounces of liquid."

"Kiddush Transliteration and Translation:"

"Yom ha'shishi

*Va'yechulu ha'shamayim ve'ha'aretz v'chol tzevaam.
Va'yechal Elo-him ba'yom ha'sheviyy melachto asher asa,
va'yishbot ba'yom ha'sheviyy mikol melachto asher asa.*

Of the sixth day

And creation of heaven and earth were completed with
all of their array.

On the seventh day G-d completed all of His creative
activity,

And He withdrew on the seventh day

from the creative activity which He had done.

*Va'yevarech Elo-him et yom ha'sheviyy va'yekadesh oto,
ki vo shavat mikol melachto asher bara Elo-him laasot."*

G-d blessed the seventh day and made it holy,
for on it He abstained from all the creative activity
which G-d had created, to be developed (*Bereshit 2:1-3*)"

"Then recite the blessing over the wine or grape juice:"

*"Baruch Ata Ado-nai Elo-heinu Melech Ha'Olam,
Borei peri ha'gafen"*

"Blessed are You, Holy Master, our G-d, King of the
Universe,

Who creates the fruit of the vine"

"This is the final part of Kiddush:"

*"Baruch Ata Ado-nai Elo-heinu Melech Ha'Olam,
asher kideshanu b'mitzvotav v'ratzah vanu,
v'Shabbat kodsho b'ahavah u'v'ratzon hinchilanu
zikaron l'maaseh bereshit;*

"Blessed are You, Holy Master, our G-d, King of the
Universe,

Who sanctified us with His commandments and desired us,

And His holy Shabbat with love and pleasure

He gave to us as an inheritance,

as a remembrance of the Act of Creation.

yom techilah le'mikraei kodesh,

zeicher li'yetziat Mitzrayim;

*Ki vanu vacharta v'otanu kidashta mi'kol ha'amim,
V'Shabbat kodshecha be'ahavah u've'ratzon hinchaltanu;
Baruch ata Ado-nai Mekadesh Ha'Shabbat"*

Shabbat is the first of the holidays,

which are remembrances of the Exodus from Egypt.

For You have chosen us, and made us holy

from all the nations,

and You gave us Your holy Shabbat

with love and pleasure;

Blessed are You, Holy Master, Who sanctifies the Shabbat"

The Matzoh

During the recitation of the Kiddush, the Matzoh
should be covered.

"Hand-Washing"

Before eating bread, we wash our hands in a ritual
manner.

"How to do it"

Take a cup that holds at least four and a half ounces.
Special washing cups with two handles are available
for this purpose.

Fill the cup with water and hold it in your left hand.
Pour the water smoothly over your right hand until
the wrist. Then pour a second time on the same
hand. Switch the cup to the right hand and repeat
the same two pourings on the left hand.

Before drying your hands, recite the blessing:"

"Baruch Atah Ado-noy Elo-heinu Melech haolam,
asher kidishanu bemitzvosov vitzivanu al netilas
yodayim."

(Blessed are You, G-d, King of the Universe Who
sanctified us with His commandments and com-
manded us regarding the Washing of the Hands")
"Remember, no talking till after the blessing on the
bread is made and you have eaten from it.

"Blessing on the Bread"

After hand-washing, we return to the table to begin
the meal. We lift the two Matzos and say the bless-
ing over bread.

"Baruch Atah Ado-noy Elo-heinu Melech haolam,
hamotzi lechem min haoretz"

(Blessed are You, G-d, King of the Universe Who
brings forth bread from the earth.)

We use two Matzos for a particular reason. In the
desert, after the Exodus from Egypt, the manna did
not fall on Shabbos. Instead, a double portion fell on
Friday (Exodus 16:4-30). By using two loaves at our
Shabbos meal, we remind ourselves of the sanctity
of Shabbos and that G-d will provide for our mater-
ial needs. The double portion that fell for our an-
cestors in the desert is the symbol that the Shabbos
observer will not lose out because of his obser-
vance."

It is customary to dip the slices (matzo) into salt just
as the Sacrifices in the Temple were salted before
being consumed (Leviticus 2:13)."