

ורבי יוחנן אמר אף ידי יין יצאו –

And Rabi Yochanon said they even fulfilled the obligation of wine

Overview

קידוש maintains that people who hear קידוש in shul (not only are they יוצא for קידוש, but in addition they) are not required to make a new הגפן בורא, when they drink wine at home. תוספות qualifies this ruling.

ומיירי ששתו בבית הכנסת אף על גב דלענין קידוש יצאו בשמיעה כדפירשת לעיל¹ -

And we are discussing a case where they drank wine in the ביהכ"נ, only then are they יין, and need not make a new בפה"ג. Even though that regarding קידוש, they are יוצא with just listening and they do not need to drink, as I explained earlier, nevertheless -

לענין יין לא פטר אלא אם כן שתה דהוי הפסק² –

Regarding the ברכה for wine they are not exempt, unless one drinks, for otherwise it would be considered an interruption -

כדאמרינן בפרק כיצד מברכין (ברכות דף מ, א) גבי המוציא שאם הפסיק³ שצריך לחזור ולברך:

As the גמרא states in המוציא לחם of ברכה regarding פרק כיצד מברכין, that if there was an interruption between the ברכה and eating the bread, he is required to go back and make a new ברכה.

Summary

One is יוצא with the הגפן in the shul קידוש, provided that he drank wine.

Thinking it over

What would be the ruling where someone is מוציא another with a ברכת הנהנין, and the מברך himself partakes of the food, but the one who was יוצא interrupted (by talking), before he ate. Is he required to make a new ברכה?

¹ תוס' ק, ב ד"ה ידי קידוש. תוס' צט, ב ד"ה לא וכו' כוסות refers us to הגהות הב"ח.

² Going home from shul is an interruption between the ברכה made in the shul to the drinking at home. A ברכה needs to be made before eating or drinking without an interruption. However once one made the ברכה and ate or drank, there can be minor interruptions during the eating or drinking.

³ The גמרא there (on the top of the עמוד) cites various opinions what type of talking is considered an interruption, which requires a new ברכה. Our תוספות compares a הפסק of talking to a הפסק of moving from place to place.