

## B'rit Milah and Naming Service

### 1. Basic Information

Parents:	english names	hebrew names
Children:	english name	hebrew name
Date:	english birthdate	hebrew birthdate
Place:	location	

### 2. Start with Singing and Welcome

HaMalach HaGoel Oti

The angel who hath redeemed me from all evil bless the lads; and let thy name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

הַמַּלְאָךְ הַגֹּאֵל אֶתִי מִכָּל רָע יְבָרֵךְ אֶת  
הַנְּעָרִים, וַיִּקְרָא בָהֶם שְׁמֵי וְשֵׁם אֲבוֹתַי  
אַבְרָהָם וַיִּצְחָק, וַיִּדְגּוּ לְרַב בְּקֶרֶב הָאָרֶץ.

*Upon the arrival of the Child who is to be initiated into the Covenant of Abraham, those present at the ceremony rise and say:—*

**בְּרוּךְ הַבֵּא.**

*The Father of the Child says:—*

I am here ready to perform the affirmative precept to circumcise my son, even as the Creator, blessed be he, hath commanded us, as it is written in the Torah, And he that is eight days old shall be circumcised among you, every male throughout your generations.

הַנְּנִי מוּכֵן לְקַיֵּם מִצְוַת עֲשֵׂה שְׂצֻוְנוּ  
הַבוֹרָא יִתְבָּרֵךְ לְמוֹל אֶת בְּנִי, כַּכְּתוּב  
בַּתּוֹרָה, וּבֶן שְׁמוֹנֶת יָמִים יִמּוֹל לָכֶם  
כָּל זָכָר לְדוֹרְתֵיכֶם.

[וַיְדַבֵּר יי אֵל מֹשֶׁה לְאָמֹר. פִּינְחָס בֶּן אֶלְעָזָר בֶּן אַהֲרֹן הַכֹּהֵן הַשֵּׁיב אֶת חֲמַתִּי מֵעַל בְּנֵי יִשְׂרָאֵל, בְּקִנְאוֹ  
אֶת קִנְאָתִי בְּתוֹכְכֶם, וְלֹא כְלִיתִי אֶת בְּנֵי יִשְׂרָאֵל בְּקִנְאָתִי. לָכֵן אָמַר, הַנְּנִי נֹתֵן לּוֹ אֶת בְּרִיתִי שְׁלוֹם.]

(from Parashat Pinchas)

*The Mohel takes the Child, and, placing it upon a seat, says:—*

This is the throne of Elijah:—may he be remembered for good!

זֶה הַכִּסֵּא שֶׁל אֵלִיָּהוּ הַנָּבִיא זְכוּר לְטוֹב.  
לִישׁוּעָתְךָ קִוִּיתִי יי. שִׁבְרַתִּי לִישׁוּעָתְךָ יי.

For thy salvation I have waited, O Lord, I have hoped, O Lord, for thy salvation; and have done thy commandments. I have hoped for thy salvation, O Lord. I rejoice at thy word, as one that findeth great spoil. Great peace have they who love thy Torah; and there is no stumbling for them. Happy is he whom thou choosest, and causest to approach that he may dwell in thy courts.

וּמִצְוֹתֶיךָ עָשִׂיתִי. אֱלֹהֵינוּ מֶלֶךְ הַבְּרִית,  
הִנֵּה שְׁלָךְ לְפָנֶיךָ, עֹמֵד עַל יְמִינֵי וְסִמְכֵנִי.  
שִׂבְרֵתִי לִישׁוּעָתְךָ יְיָ. שֵׁשׁ אֲנֹכִי עַל  
אִמְרָתְךָ, כְּמוֹצֵא שְׁלָל רָב. שְׁלוֹם רָב  
לְאַהֲבֵי תוֹרָתְךָ, וְאֵין לָמוּ מְכַשׁוֹל. אֲשֶׁר־י  
תִּבְחַר וּתְקַרֵּב יִשְׁכֵּן הַצִּדִּיק.

*Those present respond:—*

נִשְׂבְּעָה כְּמוֹב בֵּיתְךָ קֹדֶשׁ הַיְכָלְךָ.

O let us be satisfied with the goodness of thy house, thy holy temple.

*Mohel recites the following*

הַמּוֹהֵל אוֹמֵר: אָמֵר הַקְּדוֹשׁ בְּרוּךְ הוּא לְאַבְרָהָם אָבִינוּ, הַתְּהִלָּךְ לְפָנֵינוּ וְהִיא  
תָּמִים. הִנְנִי מוֹכֵן וּמוֹמֵן לְקִיָּם מִצְוֹת עֲשֵׂה שְׂצוֹנֵנוּ הַבוֹרֵא יִתְבָּרַךְ, לְמוֹל.

### 3. The B'rit Blessing by Mohel

*The Mohel places the Child upon the knees of the Godfather, and before performing the Circumcision says the following Blessing:—*

Blessed art thou, O Lord our God, King of the universe, who hast hallowed us by thy commandments, and hast given us command concerning the Circumcision.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוֵּנוּ עַל  
הַמִּלָּה.

### 4. The Father's Blessing

Praised are you, Lord our God, King of the Universe, who sanctified us with your commandments and commanded us to bring our son into the covenant of Abraham our father.

*Father says:*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו, וְצִוֵּנוּ לְהַכְנִיסוֹ  
בְּבְרִיתוֹ שֶׁל אַבְרָהָם אָבִינוּ.

Baruch atah Adonai, Eloheinu Melech haOlam, asher kideshanu b'mitzvotav v'tzivanu l'hachniso bivrito shel Avraham Avinu.

**ALL say:**

As he has entered the covenant, so may he attain the blessings of Torah, marriage, and a life of good deeds.

אָמֵן. בְּשֵׁם שְׁנִיחָנָם לְבְרִית,  
בֵּן יִבְנֶם לְתוֹרָה וּלְחַפָּה  
וּלְמַעֲשֵׂים טוֹבִים.

Amen. K'shem shenichnas labrit, kein yikaneis l'Torah ul'chupah ul'ma'asim tovim.

## 5. Kiddush

**Leader (wine and covenant):**

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the universe, who didst sanctify Isaac the well-beloved from birth setting thy statute in his flesh and sealing his offspring with the sign of the holy covenant. On this account, O living God, our Portion and our Rock, Give command to deliver from destruction thy dearly beloved People, for the sake of the covenant thou hast set in our bodies. Blessed art thou, O Lord, who dost establish thy covenant.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא פְּרֵי הַגֶּפֶן.  
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשׁ יְדִיד מִבְּטָן, וְחַק  
בְּשִׂארוֹ שָׁם, וְצִוָּנוּ חֶתֶם בְּאוֹת  
בְּרִית קֹדֶשׁ. עַל כֵּן בְּשִׁבְרֵךְ זֹאת,  
אֵל חַי, חֲלַקְנוּ, צוּרְנוּ, צִוֵּה לְהַצִּיל  
יְדִידוֹת שְׂאֲרֵנוּ מִשַּׁחַת, לְמַעַן  
בְּרִיתוֹ אֲשֶׁר שָׁם בְּבִשְׂרָנוּ. בְּרוּךְ  
אַתָּה יְיָ, בּוֹרֵא תְּבִירֵת.

## 6. Naming:

Leader -

Our God and God of our fathers, preserve this child to his father and to his mother, and let his name be called in Israel ... the son of.... Let the father rejoice in his offspring, and the mother be glad with the fruit of her body: as it is written, Let thy father and thy mother rejoice, and let her that bare thee be glad: and it is said, And I passed by thee, and I saw thee weltering in thy blood, and I said unto thee, In thy blood live. Yea, I said unto thee, In thy blood live. And it is said, He hath remembered his covenant for ever, the word which he commanded to a thousand generations; (the covenant) which he made with Abraham, and his oath unto Isaac, and established it unto Jacob for a statute to Israel for an everlasting covenant. And it is said, And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. O give thanks unto the Lord; for he is good; for his lovingkindness endureth for ever.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, קַיִם אֶת  
הַיְלֵד הַזֶּה לְאָבִיו וּלְאִמּוֹ, וַיִּקְרָא שְׁמוֹ  
בְּיִשְׂרָאֵל (פְּלוֹנִי בֶן פְּלוֹנִי). יִשְׂמַח  
הָאָב בְּפִיּוּצֵהּ הַלְּצִיּוֹ וְתִגַּל אִמּוֹ בְּפִרְיָהּ  
בַּטְּנָהּ, כַּכְּתוּב: יִשְׂמַח אָבִיךָ וְאִמְךָ,  
וְתִגַּל יוֹלְדֶתְךָ. וְנֹאמַר: וְאֶעֱבֹר עָלֶיךָ  
וְאֶרְאֶה מִתְבוֹסֶסֶת בְּדַמֶּיךָ, וְאֹמַר  
לְךָ בְּדַמֶּיךָ חַיִּי, וְאֹמַר לְךָ בְּדַמֶּיךָ  
חַיִּי. וְנֹאמַר: זָכַר לְעוֹלָם בְּרִיתוֹ,  
דְּבַר צְוֵה לְאַלְפֵי דוֹר. אֲשֶׁר פָּרַת  
אֶת אֲבֵרָהּם, וּשְׁבוּעָתוֹ לְיִשְׁחָק.  
וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֵק, לְיִשְׂרָאֵל  
בְּרִית עוֹלָם. וְנֹאמַר: וַיִּמַּל אֲבֵרָהּם  
אֶת יִצְחָק בְּנֹו בֶן שְׁמוֹנֶת יָמִים,  
כַּאֲשֶׁר צִוָּה אֱתוֹ אֱלֹהִים. הוֹדוּ לַיְיָ  
כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ.

### ALL say with leader:

O give thanks unto the Lord; for he is good; for his lovingkindness endureth for ever. This little child ..., may he become great. Even as he has entered into the covenant, so may he enter into the Torah, the nuptial canopy, and into good deeds.

הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ.  
(פְּלוֹנִי בֶן פְּלוֹנִי) זֶה הַקָּטָן גְּדוֹל  
יְהִי, כְּשֵׁם שְׁנַכְנַם לְבְרִית, בֶּן יַפְנִים  
לְתוֹרָה וּלְחַפָּה וּלְמַעֲשֵׂים טוֹבִים.

*The Godfather drinks of the Wine; a few drops are given to the Infant, and the Cup of Blessing being sent to the Mother, she also partakes thereof.*

## 7. Mi shebeirach for the health of the child:

*Mi Shebeirach for healing in B'rit Milah ceremony:*

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ, אַבְרָהָם, יִצְחָק וְיַעֲקֹב,  
וְאִמּוֹתֵינוּ, שָׂרָה, רִבְקָה, רָחֵל וְלֵאָה, הוּא יְבָרֶךְ  
אֶת־הַיֶּלֶד הַזֶּה הַנִּמּוּל וְיִרְפָּא אוֹתוֹ רְפוּאָה  
שְׁלֵמָה. וְיִזְכּוּ אָבִיו וְאִמּוֹ לְגִדּוּלוֹ, לְחַנּוּכּוֹ וּלְחַכְמּוֹ.  
וְיִהְיוּ יָדָיו וְלִבּוֹ לְאֵל אֲמוּנָה, וְנֹאמַר: אָמֵן.

May the One who blessed our fathers, Abraham, Isaac and Jacob, and our mothers, Sarah, Rebecca, Rachel and Leah, bless this child and keep him from all harm. May his parents help him to dedicate his life in faithfulness to God, his heart receptive always to *Torah* and *Mitzvot*. The shall he bring blessing to his parents, his people, and all the world, and let us say: Amen.

## 8. Parents' Blessing

The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

יְבָרֶכְךָ יי וְיִשְׁמְרֶךָ. יָאֵר יי פָּנָיו  
אֵלֶיךָ וְיַחַנּוּךָ. יִשָּׂא יי פָּנָיו אֵלֶיךָ  
וְיִשֶׂם לְךָ שְׁלוֹם.

## 9. Shehecheyanu

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְן  
הַזֶּה.

## 10. Notes (from Hertz siddur)

### THE COVENANT OF ABRAHAM

Circumcision is the abiding symbol of the consecration of the Children of Abraham to the God of Abraham. As the sacred rite of the Covenant, it is of fundamental importance for the religious existence of Israel. Unbounded has been the devotion with which it has been kept. Jewish men and women have in all ages been ready to lay down their lives in its observance. The Maccabean martyrs died for it. The officers of King Antiochus, the chronicler tells us, put to death the mothers who initiated their children into the Covenant—"and they hanged their babes about their necks" (I Maccabees 1. 61). We find the same readiness for self-immolation in its defence when the Roman Emperor Hadrian aimed, by prohibiting it, at the destruction of Judaism; when in the dread days of the Inquisition, obedience to this command meant certain death; yea, whenever and wherever tyrants undertook to uproot the Jewish Faith. So vitally significant has loyalty to this rite proved itself, that even an excommunicated semi-apostate like Benedict Spinoza (1632-1677) declared: "Such great importance do I attach to the sign of the Covenant, that I am persuaded it is sufficient by itself to maintain the separate existence of the nation forever".

*blessed...cometh.* Is the usual Hebrew formula of welcome. The custom is mentioned by Abudarham.

*I am here ready.* This introduction to the Service is a simplified version of the prefatory meditation provided by the Cabalists to the performance of this precept, as well as to that of other precepts, like Tefillin, Lulav, and Succah.

*affirmative.* Of the 613 commandments, 248 are affirmative (Thou shalt's) and 365 negative (Thou shalt not's).

*throne of Elijah.* Many and various are the legends, traditions, and folk-ways that cluster round the ceremony of Initiation. Among the most poetical is the idea that Elijah, Israel's zealous Prophet of Righteousness and Redemption, is in spirit present at every Covenant of circumcision, and is the guardian of the child that is entering the Covenant.

*remembered for good.* The usual phrase is "may his memory be for a blessing".

The occasion is one of great religious joy; hence the nature of the Scriptural verses selected.

*godfather.* Known as *sandek*—probably a Greek word meaning, "companion to the child".

*commanded us.* The Benedictions, both of the mohel and of the father, as well as the Response for the welfare of the child, are of Talmudic origin. Those present express the wish that the child may enter upon his heritage of Torah, of (Chuppah) a Jewish home, and of good deeds (*i.e.* human service). It is a noteworthy wish. By entrance into the heritage of

(1) *Torah*, his will be a real, as opposed to a nominal, membership in the House of Israel. The sacred symbols and observances of his Faith will then dominate his earliest years; so that the foundation of his character-training will be a firm grasp of the teachings and institutions of his Faith, and of the broad facts of Israel's story and achievement, together with acquaintance with the Sacred Language and the ideals of Jewish worship. In that way alone will he be endowed with the Jewish outlook and the Jewish consciousness; see p. 120.

(2) *nuptial canopy.* It should be made the aim of every Jewish child to remain part of Israel, to continue the work of Israel, and build a home *in* Israel. Judaism expects that its sons and daughters should feel themselves bound, even though the duty might involve the sacrifice of precious affections, to refrain from courses of conduct—such as marrying out of the Faith—that undermine the stability of Israel. "It is true that occasional unions between Jew and Gentile do no appreciable harm to the Jewish cause, however much mischief they may lay up, in the shape

of jealousy and dissension, for those who contract them, and of religious confusion for the children. But a general practice begins as a rule by being occasional. Every Jew who contemplates marriage outside the pale must regard himself as paving the way to a disruption which would be the final, as it would be the culminating, disaster in the history of his People” (M. Joseph).

(3) *good deeds*. Education is not a process that shall train the child more adroitly to snatch at place or power in a world where men strive and struggle for mean prizes, where each is seeking his own profit and pleasure, and every man’s hand is against his neighbour. Quite the contrary. The most sacred aim of education is to plant within the heart practical sympathy with those in suffering. A child should be trained to look for opportunities to “do a mitzvah”, *i.e.* show lovingkindness to anyone in distress, so as to make his life a blessing to his fellow men.

*rejoice...be glad*. In case one of the parents is no longer alive, the words, בגן עדן “in Paradise”, are here added.

*in thy blood, live*. Cf. Ezekiel 16. 6.