

Brit Ot (Covenant of the Letter / Sign) ברית אות

	The Angel Song	
B'shem Hashem Elohei Yisrael Miy'mini Micha-el umis'moli Gavri-el Umil'fanai Uri-el Umei'achorai Refa-el V'al roshi Shechinat El	להי ישראל- בשם ה' א מימיני מיכאל ומשמאלי גבריאל ומלפני אוריאל ומאחורי רפאל ל- ועל ראשי שכנת א	In the name of God, God of Israel By my right, is Michael and by my left, Gabriel before me, Uriel and behind me, Raphael and above my head, Shechinat El

Parents: In Vayikra Raba, the midrash comments that the rule for animals is similar to the rule for people. Just as an animal is allowed a full seven days with its mother before becoming acceptable as a sacrifice on the eighth day, a human child is entered into the covenant only on the eighth day and not before. We have been blessed with a child and the honor of participating with God in the act of creation. We have had the last seven days to think of our daughter as our own, to begin to bond with her, and to revel in our great accomplishment. Today, on the eighth day, it is time to acknowledge God's role in our simcha and in our daughter's life. As she comes into relationship with God and the community, this will be one of many steps she will take toward becoming her own person separate from us. We take comfort in knowing that there are both heavenly and earthly angels protecting her as she travels through such transitional moments.

[*kvater/in*] brings in the baby as we sing the angel song again

Assembled Guests: [ברוכה הבאה Brucha Haba'a!](#)

An Honored guest: This is your chair, Elijah, who returns to children the heart of a parent, and to parents the heart of a child. This is your chair, Elijah. Send your guardian powers to protect this child as he strives throughout life to keep the covenant into which we are welcoming him today. This is your chair, Elijah. Help all of us to spread the message that the time is coming for the victory over oppression, and that the time is ripe for the arrival of a newborn world of joy.

Eliyahu hanavi Eliyahu hatishbi Eliyahu hagiladi Bim'heira b'yameinu Yavo eileinu Im Mashiach ben David	אליהו הנביא אליהו התשבתי אליהו הגלעדי במהרה בימינו יבוא אלינו עם משיח בן דוד	Elijah the prophet Elijah the Tishbite Elijah the Gileadite Soon in our days May he come to us With Messiah of Davidic line
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[*kvater/in*] places Baby on אליהו כסא Elijah's chair

Parent / MC / Honored Guest:

זֶה הַכֶּסֶּא שֶׁל אֱלֹהֵי הַנְּבִיא זְכוּר לְטוֹב.

עַמֵּד , לִישׁוּעַתְךָ קוֹיִתִּי ה'! שְׁבֵרְתִּי לִישׁוּעַתְךָ ה', וּמִצּוֹתֶיךָ עֲשִׂיתִי. אֱלֹהֵי מִלְאֲךָ הַבְּרִית, הִנֵּה שְׁלֶךְ לִפְנֵיךָ , כְּמוֹצֵא שְׁלָל רַב. שְׁלוֹם רַב לְאַהֲבֵי תוֹרֶתְךָ , עַל יְמִינִי וְסִמְכֵנִי. שְׁבֵרְתִּי לִישׁוּעַתְךָ ה'. שֶׁשׁ אֲנִכִּי עַל אִמְרֶתְךָ , וְאֵין לָמוּ מִכְשׁוֹל. אֲשֶׁרִי תִבְחַר וְתִקְרַב יִשְׁכֵּן חֲצָרֶיךָ ,

Everyone responds: הִיכְלֶךָ: קֹדֶשׁ בֵּיתְךָ בְּטוֹב נִשְׁבְּעָה Nis 'b'a b'tuv beitecha k'dosh heichalecha (May we be sated by the goodness of Your house, Your holy sanctuary)

[*kvater/in*] brings Baby to [*Sandek*]

Parents: If the baby we had just welcomed into the room were a boy, you would all know what to expect at this moment. While of course we can't physically remove a foreskin from a girl, the Bible refers to three metaphorical foreskins which seem to represent a spiritual blockage to the proper functioning of the organs to which they are attached. In Exodus 6:30 Moses protests his appointment as God's messenger saying "Behold I am of uncircumcised lips, and how will Pharaoh listen to me?" While some commentators hold that Moses was referring to a physical speech impediment, it seems that he has little trouble with speaking. In fact he speaks seemingly endlessly at times. What he is describing seems to be a problem of the spiritual fortitude to speak on God's behalf, or the confidence in his ability to speak so that people will listen. Jeremiah, generations later, describes the problem of listening too as one with a metaphorical foreskin: "To whom shall I speak, give warning that they may hear. Behold their ears are foreskinned and they can not listen (6:12)." In a later chapter (9:25) Jeremiah emphasizes that the metaphorical foreskins are as troubling to the covenantal relationship as the physical: "All these nations are foreskinned, but the house of Israel have foreskinned hearts." Similarly, in Deuteronomy chapter 30, in the midst of a passage renewing the covenant with all of the Jewish people, God promises "And Adonai your God will circumcise your hearts and the hearts of your offspring, to love Adonai your God with all your heart and with all your soul, that you may live."

While we rely on God to remove the spiritual barriers of these metaphoric foreskins, just as we rely on God to imbue the physical circumcision of a boy with meaning, we can create a physical marking of our spiritual intentions, and with God's help initiate our daughter into the covenant. In the Sephardic tradition, women have used henna to mark lifecycle events with a semipermanent physical reminder. The mark of henna on a bride's hands indicates the change in status she is undergoing and protects her in this liminal state. Because there are some concerns about the safety of henna for infants, we have chosen to mark our daughter with Jagua, a temporary dye made from an Amazonian fruit which is safe for people of all ages.

The male circumcision site is sometimes understood as God's name signed in the flesh, taking the form of a "י" on the crown of the reproductive organ. Our daughter, too will have God's name signed in her flesh, in the form a "ש" marked over her heart in jagua and a "ד" and "י" marked on her ears with oil, reminiscent of the anointing oil of the holy Temple. Marking her with the name Shadai invokes the protective and nurturing aspects of God that we hope will be with her throughout her life. Just as the mark of circumcision has bolstered Jewish men's sense of the holiness of their physical bodies, we hope that our daughter will internalize the mark of Shadai which we place on our her chest today, helping her to know always that there is holiness to be found within her physical being.

The ritual will be concluded by marking her lips with wine, opening them as well to the world of spiritual opportunity.

Mother:

ה בריתה תמים: ואתני והיך לפני התהלך: ד-ל ש-אניא", אמר הקדוש ברוך הוא לאברהם אבינו
ד מאד: ". [בר' יז:א-ב] הנני מוכנה ומזמנת להכניס בתי לבריתם של במא ה אותך ו ארבי וביני בין
אברהם אבינו ושרה אמנו

“We mark her heart in hope that her heart will be open to the world and the God behind it.”

[Hum - Mark heart with jagua ש - then cover with medical tape to protect from smudging]

“We mark her ears in hope that she will hear the still small voice of God.”

[Hum - Mark ears with oil ד – י]

“We mark her lips in hope that they will give voice to God's presence.” –

[Hum - Mark lips with wine]

Parents (between marking and taping): להינו מלך העולם, אשר קדשנו במצותיו, - ברוך אתה ה' א

וצננו להכניסה בבריתם של אברהם אבינו ושרה אמנו

Everyone responds: Amen. כשם שנכנסה לברית, כן תכנס לתורה ולחפה ולמעשים טובים. Amen.

K'sheim shenichnesa labrit, kein tikaneis l'Torah ulchupa ulma'asim tovim! (As she has entered into the covenant, so may she engage in Torah, the wedding canopy, and good deeds.)

[*Another honored guest*] takes baby from [*sandek*]

MC / honored guest:

להינו מלך העולם, בורא פרי הגפן- ברוך אתה ה' א

להינו מלך העולם, אשר קדש ידיו מבטן, וחק בשארו שם, וצאצאיו חתם באות - ברוך אתה ה' א
צנה להציל ידידות שארנו משחת, למען בריתו, צורנו, על כן בשכר זאת, אל חי, חלקנו. ברית קדש
ברוך אתה ה', כורת הברית. אשר שם בבשרנו

Praised are You, Adonai our God, Ruler of the universe, who creates the fruit of the vine.

Praised are You, Adonai our God, Ruler of the universe, who sanctified our beloved patriarch from the womb, and imprinted God's law in his flesh, and sealed his descendants with the sign of the holy covenant. Therefore, in recognition of this, Living God, our Portion, our Rock, ordain that this beloved child's flesh and spirit be protected from all harm, for the sake of the covenant which God placed in our flesh. Praised are You, Adonai who establishes the covenant

MC / Honored Guest:

פלונית בת) ויקרא שמה בישראל, קים את הילדה הזאת לאביה ולאמה, להינו וא-להי אבותינו- א
ותגל, ככתוב: ישמח אביך ואמך, פלוני ופלונית). ישמח האב ביוצא חלציו ותגל אמה בפרי בטנה
את אות-הבריתם" ונאמר: "זו לעל ל אות ה' ישראל בני ובין ית עולם בין ונאמר: "בר. יולדתך
הודו לה' כי טוב, כי לעולם "י וביניכם ית בין לאות ברם" ונאמר: "והיה יניכ וב ן ביני י נת אשר-אנ
חסדו

Everyone repeats:

Hodu Ladonai ki tov, ki l'olam chasdo. הודו לה' כי טוב, כי לעולם חסדו

MC / Honored Guest:

הודו לה' כי טוב, כי לעולם חסדו

Everyone repeats:

Hodu Ladonai ki tov, ki l'olam chasdo. הודו לה' כי טוב, כי לעולם חסדו

MC / Honored Guest:

פלוני בת פלוני ופלונית) זו הקטנה גדולה תהיה, כשם שנכנסה לברית, כן תכנס לתורה ולחפה
ולמעשים טובים

[MC / Honored Guests, Parents and Baby] drink wine

Zo hak'tana g'dola tihye - תהיה גדולה הקטנה - May this little one become great

MC / Honored Guest: Our God and God of our ancestors, sustain this child with the help of her parents, and let her be known among the people of Israel as (plonit daughter of ploni and plonit, or plonit plonit ploni-ploni). May the father rejoice in the product of his loins and the mother delight in the fruit of her womb as it is written, "May your father and mother rejoice and she who gave birth to you exult" (Proverbs 23:25). And it is written: "An eternal covenant between Me and the people of Israel, an everlasting symbol." (Exodus, 31: 16-17) And it is written: "This is the mark of the covenant that I place between Me and you." (Genesis 9:12) And it is written: "And it shall be a sign of the covenant between Me and you." (Genesis 17:11) Praise Adonai, for God is good, God's love is everlasting. Praise Adonai, for God is good, God's love is everlasting. (Psalms 118) May Plonit daughter of Ploni and Plonit, this little one, become great, As she has entered into the covenant, so may she engage in Torah, the wedding canopy, and good deeds.

[Parents]: Give naming speech

MC / Honored Guest:

מי שבברך אמותינו שרה רבקה רחל ולאה ומרים הנביאה ואביגיל ואסתר המלכה בת אביחיל היא יברך את הנערה הנעימה הזאת במזל טוב ובשעת ברכה. ויגדלה בבריאות שלום ומנוחה לתורה ולחפה ולמעשים טובים. ויזכה את אביה ואת אמה לראות בשמחתה בבנים ובנות עשר וכבוד דשנים ורעננים ינובון בשיבה וכן יהי רצון ונאמר אמן

May God who blessed our mothers Sarah, Rivkah, Rachel, and Leah, Miriam the prophet, Avigail, and Queen Esther, bless this lovely girl at this favorable and blessed hour. May she grow in health, peace, and tranquility and be raised to a life of Torah, the wedding canopy, and good deeds. May her parents merit to see her joyful, blessed with children, prosperity, and honor, bringing fulfillment and refreshment to their old age. May this be God's will. Amen.

Parents:

כאלו הקרבנוה לפני כסא, שתהא חשובה ומרצה ומקבלת לפניך, רבונו של עולם, יהי רצון מלפניך ואתה, ברחמיך הרבים, שלח על ידי מלאכך הקדושים נשמה קדושה וטהורה לבתינו. כבודך ושיהיה לבה פתוח כפתחו של אולם, בתורתך הקדושה, ללמד, הנחתמה עתה בשמך הגדול והקדוש וללמד, לשמר ולעשות. ותן לה אריכות ימים ושנים, חיים של יראת חטא, חיים של עשר וכבוד, חיים שתמלא משאלות לבה לטובה. אמן, וכן יהי רצון

Master of the Universe, may it be Your will that she be worthy, favored, and acceptable before You, as if we had offered her before the throne of Your glory. May You, in Your abundant mercy, send through your holy angels a holy and pure soul to our daughter who has just been inscribed with Your great name, and may her heart be as open to Your holy Torah as the entrance to the Sanctuary, to learn and to teach, to observe and to fulfill. Bestow upon her length of days and years, a sin-fearing life, a life of abundance and honor, a life in which her heartfelt wishes are filled for the good. Amen, and so may it be Your will.

MC / Honored Guest:

ישא ה' פניו אליך וישם לך שלום. יאר ה' פניו אליך ויחנך. ויברכך ה' וישמרך.

May God bless you and protect you. May God's face shine on you and be gracious to you. May God lift the divine presence to you and bring you wholeness and peace

<p>Hamal'ach hagoel oti mikol ra Y'varech et han'arim V'yikarei vahem sh'mi V'shem avotai Avraham v'Yitzchak V'yidgu larov B'kerev ha'aretz</p>	<p>הַמַּלְאֲךְ הַגֹּאֵל אֹתִי מִכָּל-רָע יְבָרֵךְ אֶת-הַנְּעָרִים וַיְקַרְא בְּהֵם שְׁמִי וְשֵׁם אֲבֹתַי אֲבְרָהָם וַיִּצְחָק וַיִּדְגּוּ לְרֹב בְּקִרְבֵי הָאָרֶץ</p>	<p>May the angel who has redeemed me From all harm Bless the children may they be called by my name And the names of my fathers Abraham and Isaac And may they multiply like fish Upon the earth</p>
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[**Parents / MC**] invite guests to festive meal