



GECHTER BRIS

THURSDAY, DECEMBER 1

ROSH CHODESH KISLEV

GECHTER BRIS 2016

Thank you for being here to welcome our son into the Jewish people on the eighth day of his life. We will mark this celebration with singing, blessings, ritual circumcision, naming, and food. Brit Milah (or bris, aka ritual circumcision) is a practice we first learn of from God's instructions to Avraham in the Torah, and ever since has been carried on continuously by our people, including the time when Moshe's wife Tzipora circumcised their son. While it has not always been easy to maintain this ritual over the course of history, in continuing to do so, it ties each community member to our ancient covenant. Today we declare the modern relevance of our practices and affirm that we value connection to God and to community. We hope our son will walk through life exploring the balance between ancient and modern elements of Judaism - striving for meaning, purpose, sensitivity, and commitment in his expression of Judaism.

Key = everything in bold is what we invite you to say along with us - we have translated and transliterated (in italics) all the Hebrew.

WELCOMING THE BABY

We stand to greet the littlest guest of honor as well as the omnipresent guest. Family members serve as kvaters (a Yiddish term that loosely translates as God-parent), escorting our baby into the room as we sing together:

**בְּשֵׁם הַשֵּׁם אֱלֹהֵי יִשְׂרָאֵל, מִיְמִינִי מִיכָאֵל, וּמִשְׂמָאלֵי גַבְרִיאֵל,
וּמִלְפָנֵי אוּרִיאֵל, וּמֵאַחֲרוֹי רַפָּאֵל, וְעַל רֹאשֵׁי שְׂכִינַת אֵל**

***B'shem hashem elohei yisrael miyemini michael umismoli gavriel
umilfanai uriel ume'acharoi refael ve'al roshi, ve'al roshi shekhinat el***

In the name of God, the Lord of Israel, on my right is the angel Michael, on my left the angel Gabriel, in front of me the angel Uriel and behind me the angel Rafael, and above me the presence of God.

ORDER OF BABY GECHTER ESCORTS

Ronit and Brian Barrett
Sam's sister and brother-in-law
parents to Ben, Zack and Max

Ben Horen
Elisha's brother

Danny and Amy Stolarsky
Sam's close cousins, parents to Maya and Eden

Marilyn and Michael Horen
Elisha's parents

Ruben and Judy Gechter
Sam's parents

בְּרוּךְ הַבָּא

Baruch Habah

Blessed is the one we welcome

TALLIS SWADDLE

Wrapping and covering is a symbol of honoring, protecting, and caring - the Torah is covered; the Shabbat table is covered; indeed, covering someone you love is an intimate expression of caring. Elisha covered Sam with this Tallit (prayer shawl) at their wedding nine years ago when they embarked on building a Jewish home, and together they wrapped Zoe in it four years ago as they welcomed her to the Jewish people and gave her a name. As they prepare to enter the newest member into their family, into our people, and into our covenant with God, Torah, and the land of Israel we wrap them together and sing this verse from Genesis that Jacob used to bless his grandchildren.

**הַמַּלְאֵךְ הַגָּאֵל אֶתִּי מִכָּל רָע, יְבָרֵךְ אֶת הַנְּעָרִים, וַיִּקְרָא בָהֶם שְׁמִי
וְשֵׁם אֲבֹתַי אַבְרָהָם וַיִּצְחָק, וַיְדַגּוּ לְרֵב בְּקֶרֶב הָאָרֶץ**

Hamalach hagoel oti mikol ra

yevarech et ha-n'arim vikareh bahem sh'mi

V'shem avotai Avraham v'Yizchak v'yidgu larov b'kerev ha'aretz.

May the angel who delivered me from all harm bless these children, may they carry on my name and the names of my fathers, Abraham and Isaac, and may they grow into a multitude on earth.

Zoe requested to sing Shema and Twinkle Twinkle Little Star to her baby brother together with all of you. The Shema reminds us of the covenant that every member of the Jewish people enter into with God, a relationship built on listening, hearing and love. Stars remind us of the promise that God made to Avraham just before God shared the mitzvah of brit milah - that this nation would grow to equal the number of stars in the sky.

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

וְאֶהְבֵּת אֶת ה' אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ: וְהָיוּ הַדְּבָרִים

הָאֵלֹהִים אֲשֶׁר אֲנִי מְצוּר הַיּוֹם עַל לִבְבְּךָ: וְשָׁנַנְתָּם לְבְנֵיךָ וּדְבַרְתָּ בָּם

בְּשַׁבְּתְךָ בְּבֵיתְךָ וּבְלַחְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְקִשְׁרְתָם לְאוֹת עַל יָדְךָ

וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ: וְכִתְבְּתָם עַל מְזֻזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Shema Yisrael, Ado-nai Elo-heinu, Ado-nai Echad

Baruch sheim kavod mal-chuto li-olam va-ed

Viahavta Et Adonai Elohecha, Bi-chol livavcha

Uvichol nafshecha Uvichol miodecha Vhayoo hadvarim ha-ele

asher anochi mi-tzvaecha hayomal al-livavecha

Vsheenamtam livanecha videebarta bam. Bsheelvtecha

biveytechta uvilechtecha vaderech Uvi-shachbicha

uvikumecha Ukshartam liote al yadecha

Vihayu litotafot beyn ainecha uchtavtam al

mizuzot baitecha uveesharecha

Hear, O Israel, the Lord is our God, the Lord is One.
Blessed be the name of the glory of God's kingdom forever and ever.

You shall love the Lord your God with all your heart, with all your soul, and with all your might. And these words which I command you today shall be upon your heart. You shall teach them to your children, and you shall speak of them when you sit in your house and when you walk on the road, when you lie down and when you get up. You shall bind them as a sign upon your hand, and they shall be for a reminder between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

Twinkle, twinkle, little star, how I wonder what you are. Up above the world so high, like a diamond in the sky. Twinkle, twinkle little star, how I wonder what you are.

ELIYAHU'S CHAIR

In Jewish tradition Eliyahu, the prophet Elijah, is said to be present at every single bris, as a result of having criticised the Jewish people's lack of adherence to this mitzvah (commandment) at one time. Now Elijah not only witnesses our commitment to tradition, but as the herald of the messianic era, we recall him and rekindle our faith that every human life carries the potential to bring about the era of harmony and peace for all people.

זֶה הַכִּסֵּא שֶׁל אֱלִיָּהוּ הַנָּבִיא זְכוּר לְטוֹב
Ze hakise shel eliyahu hanavi Zachur latov

This is the throne of Elijah the Prophet, may he be remembered for good.

The baby is placed on Eliyahu's Chair and then the lap of Elisha's father, Michael Horen, who sits on Elijah's Chair and serves as Sandek, designated companion of the child.

SEVEN BLESSINGS AND CIRCUMCISION

The Jewish ritual of circumcision is a physical representation of the covenant between God and all the Jewish people. Baby boys are given the mark of a removed foreskin, an ancient sign of a pact that spoke for the whole community. By entering into this unique covenant God, men, and women pledge to "walk together" (Genesis 17) and to work together towards a better world for generations. We ask God in Deuteronomy (Chapter 30 versus 5-6) to open, or circumcise, our hearts to love - these words are recited each Shabbat in the prayer for the State of Israel.

**וְהֵבִיאךָ יְהוָה אֱלֹהֶיךָ אֶל הָאָרֶץ אֲשֶׁר יְרָשׁוּ אֲבוֹתֶיךָ וִירְשָׁתָהּ וְהִיטְבֶּךָ
וְהִרְבֶּךָ מֵאֲבוֹתֶיךָ: וּמִלִּי יְהוָה אֱלֹהֶיךָ אֶת לִבְבְּךָ וְאֶת לִבֵּב זַרְעֶךָ לְאַהֲבָה אֶת
יְהוָה אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ לְמַעַן חֲיֶיךָ:**

*Vhaviacha Adonay Elohecha El Haaretz Asher Yershu
Avotecha Veyehrishta Vhetivcha Vhirbicha Mehavotchea.
Umal Adonay Elohecha At Levavcha Vet Levav Zarecha
Lahava Et Adonay Elohecha Bchol Lvavcha
Uvchol Nafshecha Lmaan Chayecha*

And the Lord your God will bring you to the land that your ancestors possessed, and you shall possess it; and He will make you more prosperous and more numerous than your ancestors. Then the Lord your God will open up your heart and the hearts of your offspring to love the Lord your God with all your heart and soul, in order that you may live.

Though it is the child who is marked in the flesh, the obligation for the ritual falls on the baby's parents. Typically, the family designates a Mohel who has been carefully trained to perform the ritual on their behalf. Once the Mohel has completed his work we will all recite a formula that expresses the hope that just as the family chose to enter this boy into the covenant, he will grow to make choices for himself that align with community, and keep the connection to generations past while moving things ahead for the generations of the future.

We've chosen to weave seven blessings into the circumcision ritual, reminiscent of the number of blessings uttered under a chuppah on a wedding day, and recalling that the number seven signifies a complete unit in Judaism. Family members will help recite them - everyone is encouraged to answer "amen."

1) Judy Gechter, Sam's mom, will share this hopeful passage adapted from Martin Buber's *The Way of Man According to the Teaching of Chassidism*, which Sam reads each year on Yom Kippur

Every person born into this world represents something new, something that never existed before, something original and unique. It is the duty of every person in Israel to know and consider that he is unique in the world in his particular character, and that there has never been anyone like him in the world... Every single person is a new thing in the world, and is called upon to fulfill his particularity in the world... that this is not done, is the reason why the coming of the Messiah is delayed. We bless this new child, and this new moment in the world as we call upon him, and ourselves, to take a path that will allow him to fulfill and share his individual gifts in the world. **Amen.**

2) Marilyn Horen, Elisha's mom, will share the words of this song by Debbie Friedman z"l, which is based on the text of the Talmud in Berachot (17a)

May your eyes shine with the light of Torah
And your face be radiant as the brightness of the sky.
May your lips speak words of wisdom,
And may the world you live in be the world of your dreams.

May you be blessed with understanding,
With wisdom and compassion in your heart.
May your tongue be filled with song.
And your lips sing out for justice.
These are the prayers we have for you. **Amen.**

3) Ruben Gechter, Sam's father, whose entire family has been waiting for someone to carry on the Gechter name, will recite the Blessing over the Children which this baby's parents and grandparents will continue to bestow on him each Shabbat

יְשִׁימְךָ אֱלֹהִים כְּאַפְרַיִם וְכִמְנַשֶּׁה
יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ
יְאֵר יְהוָה פְּנֵי יוֹ אֱלֹהֶיךָ וַיַּחַנְךָ
יֵשָׂא יְהוָה פְּנֵי יוֹ אֱלֹהֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם אָמֵן

Ysimcha Elohim KeFraim V-Kiminasheh

Y'varech'cha Adonai v-yishm'recha.

Ya-er Adonai panav ei-lecha vi-chun-eka.

Yisa Adonai panav ei-lecha v-yasem lecha Shalom. Amen.

May God make you like Efraim and Menashe.

May God bless you and guard you.

May God's face shine on you and be gracious to you.

May God's face smile at you and grant you peace. Amen.

4) As he prepares for blessing number four Rabbi Nechemya, who Sam will appoint to be the baby's Mohel, recites the following meditation, followed by a response from us and then the baby is circumcised.

לִישׁוּעַתְךָ קִיּוּתִי יְהוָה	<i>Li-yishuaticha kiviti Adonai.</i>
שְׁבָרְתִי לִישׁוּעַתְךָ יְהוָה	<i>Sibarti li-yishuaticha Adonai,</i>
וּמִצְוֹתֶיךָ עֲשִׂיתִי	<i>U'mitzvotcha ahsiti.</i>
אֵלֶיךָ מִלֶּאךְ הַבְּרִית	<i>Eliyahu malach ha-brit,</i>
הִנֵּה שְׁלֹךְ לְפָנֶיךָ	<i>Hinei shehlach lifanecha,</i>
עֲמוּד עַל יְמִינִי וְסִמְכֵנִי	<i>Amood al yimini v'samcheini.</i>
שְׁבָרְתִי לִישׁוּעַתְךָ יְהוָה	<i>Sibarti li-yishuaticha Adonai,</i>
שֵׁשׁ אֲנֹכִי עַל אֲמַרְתְּךָ	<i>Sas anochi al eemratecha,</i>
כְּמוֹצֵא שְׁלָל רַב	<i>Ki-motzei shalal rav.</i>
שְׁלוֹם רַב לְאַהֲבֵי תוֹרַתְךָ	<i>Shalom rav li-ohavei toratecha,</i>
וְאֵין לָמוֹ מִכְשׁוֹל	<i>V'ein lamo michshol.</i>
אֲשֶׁרֶי, תִּבְחָר וּתִקְרֶב	<i>Ashrei, tivchar u'tikarev,</i>
יִשְׁכֵּן חֲצֵרְךָ	<i>Yishkon chatz-recha</i>

For Your salvation I wait God, I await your deliverance, God, and I observe your commandments. Elijah, angel of the covenant, here is yours before you. Stand at my right hand and be close to me, I await your deliverance God. I rejoice in Your word like one who finds great treasure. Those who love Your Torah have great peace and there is no stumbling block before them. Happy are those You choose and bring near to dwell in Your courts.

נִשְׁבְּעָה, בְּטוֹב בֵּיתְךָ *Nishb'ah, b'tuv beitecha*
May we be satisfied by the goodness of Your house [Your holy temple].

בְּרוּךְ אַתָּה יְהוָה
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
 וְצִוָּנוּ עַל הַמִּילָה **אָמֵן**
*Baruch ata Adonai,
 Ehloheinu mehlech haolam,
 asher kid'shanu b'mitzvotav,
 v'tziva-nu al hamilah. Amen.*

Blessed are You God, Ruler of the Universe, who has made us holy through Your commandments and commanded us concerning circumcision. Amen.

5) Sam and Elisha recite this blessing immediately after the circumcision referring not to the circumcision itself but to its signaling entry into the life of the covenant

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
 בְּמִצְוֹתָיו וְצִוָּנוּ לְהַכְנִיסוֹ בְּבְרִיתוֹ שֶׁל אַבְרָהָם אֲבִינוּ.
*Baruch ata Adonai, Ehloheinu mehlech haolam, asher kid'shanu
 b'mitzvotav, v'tziva-nu lhachniso Bivrito shel Avraham Avinu.*

Blessed are You God, Ruler of the Universe, who has made us holy through Your commandments and commanded us to enter into the covenant of Abraham our forefather.

אָמֵן *Amen*
כְּשֵׁם שֶׁנִּכְנַס לְבְרִית *K'shem sheh-nichnas lab'rit,*
כֵּן יִכְנַס לְתוֹרָה *Kein yika-nes l'Torah*
וְלַחֲפָה וְלִמְעֵשִׂים טוֹבִים *Ul-chupah ul-ma'asim tovim!*

Amen. Just as he has entered into the covenant, so may he enter into engagement with Torah, a loving relationship and performing good deeds.

6+7) These two blessings are said over a cup of wine.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן. **אָמֵן**
*Baruch ata Adonai, Ehloheinu mehlech haolam,
 Boreh pri hagafen. Amen.*

Blessed are You God, Ruler of the universe, who created the fruit of the vine. Amen.

בְּרוּךְ אַתָּה יְהוָה
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר קִדְּשׁ יְדִיד מִבֶּטֶן
 וְחַק בְּשֵׂארוֹ שָׁם
 וְצִאֲצֵאוֹ חֲתָם בְּאוֹת בְּרִית קִדְּשׁ
 עַל כֵּן בְּשֵׁכַר זֹאת
 אֵל חַי, חֶלְקֵנוּ צוּרֵנוּ
 צִוָּה לְהַצִּיל יְדִידוֹת שְׂאֲרֵנוּ מִשְׁחַת
 לְמַעַן בְּרִיתוֹ אֲשֶׁר שָׁם בְּבִשְׂרָנוּ
 בְּרוּךְ אַתָּה יְהוָה
 כּוֹרֵת הַבְּרִית. **אָמֵן**
*Baruch ata Adonai,
 Ehloheinu mehlech haolam,
 asher kidash yidid mibeten,
 V'chok bish'ero sam,
 V'tzeeh-tza'av chatam
 b'ot brit kodesh.
 Al kein bischar zot,
 El chai, chelkeinu tzureinu,
 Tzava l'hatzil yididut sh'aireinu
 mishachat.
 L'maan brito asher sam
 bivsareinu.
 Baruch ata Adonai
 koreit habrit. Amen.*

Blessed are you You God, Ruler of the universe, who made the beloved one [Isaac] holy from the womb, marked the decree of circumcision in his flesh, and gave his descendents the seal and sign of the holy covenant. As a reward for this the Living God, our Portion, Our Rock, ordered deliverance from destruction for the beloved of our flesh, for the sake of God's covenant that He set in our flesh. Blessed are you God who establishes the covenant. **Amen.**

HIS NAME

God gave Adam the responsibility of naming the entire animal kingdom, inviting us into a relationship of creation and leadership. This act of naming sought to bring order to our chaotic and dynamic world, which we continue to do with creativity and care. In our holy texts naming a child often appears as a mother's prerogative - Eve, Sarah, Hagar, Rebekah, Rachel, Leah, and Tamar are inspired by hopes, values, dreams, or interpersonal dynamics in naming their children. To be sure, partnership and spreadsheets were used in the Gechter home to bring order to this chaotic process.

The baby's parents and sister will serve as the Sandeks for his naming.

אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ
קִיָּם אֶת הַיָּלֵד הַזֶּה לְאָבִיו וּלְאִמּוֹ
וַיִּקְרָא שְׁמוֹ בְּיִשְׂרָאֵל

*Eloheinu veilohei avoteinu,
Kayem et hayeled hazeh
la'aviv ule'imo,
V'yikra sh'mo B'yisrael*

בֶּן שְׁמוּאֵל דָּוִד וְעֵטֶל רָדֵל
יִשְׁמַח הָאָב בְּיוֹצֵא חֲלָצָיו
וְתִגַּל אִמּוֹ בְּפָרִי בְטָנָהּ
כְּכָתוּב: יִשְׁמַח אָבִיר וְאִמֶּךָ
וְתִגַּל יוֹלְדֶיךָ
וְנֹאֲמַר: וְאֶעֱבֹר עָלֶיךָ
וְאֶרְאֶךָ מִתְבוֹסֵסֶת בְּדַמֶּיךָ
וְאֹמַר לָךְ בְּדַמֶּיךָ חַיִּי
וְאֹמַר לָךְ בְּדַמֶּיךָ חַיִּי

*Ben Shmuel David V Etel Radel
Yismach haav b'yotzei chaltzav,
V'tegel imo b'pri bitna.
Kakatuv: yismach avicha v'imecha,
V'tagail yoladitecha.
V'ne-emar: vaehevod ahlayich
V'ereich mitboseset bi'damayich,
Vaomar lach bi'damayich chayay,
Vaomar lach bi'damayich chayay.*

God and God of our ancestors,
preserve this child to his father and mother,
and let his name be called in Israel _____,
son of Shmuel David
and Etel Radel.

May the father rejoice in the issue of his body and the mother be glad with the fruit of her womb, as it is written, "May your father and mother rejoice, and she who bore you be glad" (Proverbs 23).

And it is said "Then I passed by you and I saw you downtrodden in your blood, and I said to you 'in your blood you shall live, in your blood you shall live'" (Ezekiel 16).

וְנֹאֲמַר: זָכַר לְעוֹלָם בְּרִיתוֹ, דְּבַר צִנְהָ לְאֶלְפֵי דוֹר אֲשֶׁר כָּרַת אֶת אַבְרָהָם וּשְׁבוּעָתוֹ לְיִשְׁחָק וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֹק לְיִשְׂרָאֵל בְּרִית עוֹלָם וְנֹאֲמַר. וַיַּמַּל אַבְרָהָם אֶת יִצְחָק בְּנוֹ בֶּן שְׁמוֹנַת יָמִים	<i>V'ne'emar: zachar l'olam brito, Davar tzivah l'elef dor. Asher karat et Avraham, U'shvuah to l'yisachak. V'yaah-mideha l'ya'akov l'chok, L'yisrael brit olam. V'ne'emar. V'yamal Avraham et Yitzchak ban ben sh'monat yamim</i>
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And it is said, "God remembered His covenant forever, the word He ordained for a thousand generations, the covenant He made with Abraham and gave an oath to Isaac, confirming it as a statute for Jacob, an everlasting covenant for Israel" (Psalms 105).

And it is said "Abraham circumcised his son Isaac at the age of eight days as God had commanded him" (Genesis 23).

הוֹדוּ לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חַסְדּוֹ.	<i>Hodu l'Adonai ki tov, Ki l'olam chasdo.</i>
הוֹדוּ לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חַסְדּוֹ	<i>Hodu l'Adonai ki tov, Ki l'olam chasdo.</i>

זֶה הַקָּטָן גָּדוֹל יִהְיֶה
כְּשֵׁם שְׁנֹכְנֵס לְבְרִית
כֵּן יִכְנֵס לְתוֹרָה
וּלְחֻפָּה וּלְמַעֲשֵׂים טוֹבִים

*Ze ha'katan gadol yih'yeh.
K'shem shehnicknas lab'rit,
Kein yikanes l'Torah
Ul-chupah ul-ma'asim tovim.*

Thank God, for God is good, God's love endures forever.

May this child _____ grow to great things.

Just as he has entered into the covenant, so may he enter into Torah, a loving relationship and good deeds.

מִי שִׁבְרַךְ אֲבוֹתֵינוּ אֲבָרְכֶם
יִצְחָק וְיַעֲקֹב
וְאִמֵּינוּ שָׂרָה
רִבְקָה רַחֵל וְלֵאָה
הוּא יִבְרַךְ אֶת הַיֶּלֶד
כֵּךְ הַנְּמוּל
וְיִשְׁלַח לוֹ רְפוּאָה שְׁלֵמָה
רְבוֹנוֹ שֶׁל עוֹלָם
יְהִי רַצוֹן מִלְּפָנֶיךָ
שִׁיְהֵא חָשׁוּב וּמְרֻצָּה
וּמְקַבֵּל לְפָנֶיךָ
וְתֵן לוֹ אֲרִיכוֹת יָמִים וְשָׁנִים
חַיִּים שֶׁל יְרֵאת חֶטָּא
חַיִּים שֶׁל עֶשֶׂר וְכָבוֹד
חַיִּים שֶׁתְּמַלֵּא מִשְׁאֲלוֹת
לְבוֹ לְטוֹבָה
אָמֵן, וְכֵן יְהִי רַצוֹן

*Mi sh'beirach avoteinu Avraham,
Yitzchak, v'Ya'akov,
Vimoteynu Sarah,
Rivkah, Rachel, v'Leah
Hu yivareich et hayeled
rach hanimol
V'yishlach lo refu'ah sh'leima,
Ribono shel olam,
Y'yeh ratzon milfanecha,
Sh'yehei chashuv u'm'rutzeh
u'm'kubal l'fanecha,
V'tein lo arichut yamim v'shanim,
Chayim shel yirat chait,
Chayim shel osher v'kavod,
Chayim sh'timehle mish'alot
libo l'tova.
Amen, v'kein yehi ratzon.*

May God who blessed our ancestors Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless the tender circumcised child and send him a complete recovery. Master of the Universe, may it be Your will that this child be worthy, favored and acceptable before You. Give him long days and years, a life where sin is dreaded, a life of abundance and respect, a life in which You fulfill all the wishes of his heart for good.

Amen so may it be Your will.

CONCLUSION

Your participation today has been very meaningful to us - one source of the strength our son will need to not only recover from his brit, but to maintain resiliency in all the challenges of life, will be the family and community here today to support him from the very beginning.

We now conclude with Tefillah Lashalom, a prayer for peace composed in the 19th century by Rabbi Nathan Steinhartz inspired by the teachings of Rabbi Nahman of Breslov which Minyan Tehillah recites at the end of services. This prayer sums up so much of the hope that we have in building a better world for our children to grow up in and inherit.

יְהִי רַצוֹן מִלְּפָנֶיךָ, יי אלהינו ואלהי אבותינו שתבטל מלחמות
ושפיכות דמים מן העולם ותמשיך שלום גדול ונפלא בעולם
ולא־ישא גוי אל־גוי חרב, ולא־ילמדו עוד מלחמה רק יכירו
וידעו כל־ישבי תבל האמת לאמתו אשר לא באנו לזה
העולם בשביל ריב ומחלוקת ולא בשביל שנאה, וקנאה, וקנתור
ושפיכות דמים רק באנו לעולם כדי להפיר אותך תתברך לנצח
ובכן תרחם עלינו ויקים בנו מקרא שכתוב ונתתי שלום בארץ
ושכבתם ואין מחריד והשבתי חיה רעה מן־הארץ, וחרב
לא־תעבר בארצכם ויגל כמים משפט, וצדקה כנחל איתן
כי־מלאה הארץ דעה את־יי, כמים לים מכסים

***Yehi Ratzon Milfanecha Adonay Eloheynu Veelohay Avotaynu
Shetivatel Milchamot uSfichut Damim MIn Haolam Vtamshic
Shalom Gadol Vniflah Baolam Vlo Yisah Goy el Goy Cherev,
Vlo Yilmadu Od Milchama Rak Yakiru Vyeydu Kol Yoshvei
Tevel AHaemet Lehamito Asher Lo Banu Lahzeh Haolam
Bishvil Riv Umachloket Vlo Bishvil Sinah Vkinah Vkintur
Ushfichut Damim Rak Banu Lolam Kday Lhakir Otcha
Titbarach Lanetzach Ubichen Tirachem Aleynu Mikrah
Shekatuv Vnatatu Shalom Baaretz Ushchavtem Vein
Macharid Vhishbati Chaya Raah Min Haaretz, Vcherev Lo
Taavor Bartzechem Vyigal Camayim Mishpat Utzdakah
Canachal Eitan Ki Malah Haaretz Deah Et Adonay, Camayim
Lyam Michasim***

May it be Your will, O Lord our God and God of our ancestors, to banish wars and bloodshed from the world, and to establish great and wonderful peace in the world. Nation shall not lift up sword against nation, neither shall they learn war anymore. All the inhabitants of the earth will know the real truth, that we did not come into this world for quarrel and disagreement, and not for hatred, jealousy, taunting, and bloodshed. Rather, we have come into the world only to know You, Blessed One, forever. And so may You show us mercy and may these verses be fulfilled through us, as it is written: I shall set peace upon the land and you shall lie down and not be frightened; I shall bring an end to wild beasts from the land, and sword shall not pass through your land. May justice roll along like waters, righteousness like an ever-flowing stream. For the knowledge of the Lord has filled the land, like waters cover the sea.

FESTIVE MEAL

Join us as we mark this occasion with a festive meal. During the meal Sam and Elisha will share about the meaning behind their son's name - the occasion will conclude with a special grace after meals. As the room turns over for food set-up we will sing this song about Elijah the Prophet.

**אֱלֹהֵי הַנְּבִיאַ, אֱלֹהֵי הַתְּשֻׁבִי, אֱלֹהֵי הַגְּלֻעָדִי
בְּמַהְרָה יָבוֹא אֱלֵינוּ עִם מְשִׁיחַ בֶּן דָּוִד**

***Eliyahu Hanavie, Eliyahu Hatishbi, Elyahu Hagiladi, Bimherah
Yavo Elenu Im Mashiach Ben David.***

Elijah the Prophet, Elijah the Tishbite, Elijah the Giladite, May he soon come to us, with Mashiach the son of David.

THANK YOU FOR BEING WITH US TO CELEBRATE!

And thank you to our friends Tamara Charm and Jason Slavick
for leading this ceremony.