



ברית שמות

לבנם של הרב אסתר ובנימין צבי
ראש חדש אדר – ל' שבט תשע"ב

Naming Covenant

For the child of Rabbi Emma Kippley-Ogman
and Benjamin Kamm

Born 23 Shvat 5772 ~ 15 February 2012

*23 February 2012
Rosh Chodesh Adar ~ 30 Shvat 5772
Congregation Kehillath Israel
Brookline, MA*

Welcome

Thank you for joining us to welcome our child into covenant. We're grateful that he is already surrounded by so many family and friends full of love and curiosity. We also acknowledge those who could not travel here today, including the baby's great-grandma Lila Ogman, great-grandfather Hans Hirsch, step-grandma Cheryl Kamm and step-great-grandpa Irwin Pearl.

Please sing as Oma Marga Hirsch (Benj's mom) carries the baby in (on a quilt matching Emma & Benj's wedding chuppah):

בְּשֵׁם יְיָ אֱלֹהֵי יִשְׂרָאֵל,	B'shem Ha-shem Elohei Yisrael
מִיְמִינִי מִיְכָאֵל,	Mi-mini Micha'el
וּמִשְׂמָאלֵי גַבְרִיאֵל,	U-mi-s'moli Gavri'el
וּמִלְפָנָי אֱוִרִיאֵל,	U-mi-l'fanai Uri'el
וּמֵאַחֲרָי רִפְאֵל,	U-me-achorai Refa'el
וְעַל רֹאשִׁי שְׁכִינַת אֵל.	Ve'al roshi (x2) Shechinat El

In the name of the Divine,
On my right is Micha'el [Angel of mercy]
And on my left Gavri'el [Angel of strength]
Before me Uri'el [Angel of light]
And behind me Refa'el [Angel of healing]
And upon my head, the Divine presence.

We say together:

בְּרוּךְ הַבָּא Baruch haba Welcome!

Nana Ellen Ogman (Emma's mom) places the baby on Elijah's chair & Sara says:

זֶה הַכִּסֵּא שֶׁל אֱלִיָּהוּ הַנְּבִיא זְכוּר לְטוֹב.
לִישׁוּעָתְךָ קוֹיָתִי יְיָ.

This is the chair of Elijah the prophet, whom we remember well.
We pray that this child be an instrument of Divine salvation.

May there be peace among us and tranquility in Israel:
With great fortune, a son has come to us,
May the redeemer come in his time.

May this boy be refreshed,
May he dwell in the shade of the Divine.
May he contemplate Torah, learning with all who approach.

May his essence be blessed, the days of his life long,
His table always set and his offerings accepted.

May his good name precede him everywhere.
May he grow to be a *mensch*.
May he be a friend to those who know awe,
And may he be like Samuel for his generation.

May he attain old age and satisfaction,
And be rich in all that is good,
Peace to him and much love, and may God say, "amen."

May this one, covenanted into his people,
Live for his father and his mother,
And may his God be with him and with all the house of Israel.

Sharing our Blessings

We are grateful for the care of family and community and the excellence of medical care we have received. Please consider a contribution to one of these organizations working to improve maternal and infant care in Boston, the USA, the Jewish community, Israel, and throughout the world: Yad Chessed, Health Leads, American Jewish World Service, Project Muso Ladamunen, Hadassah, and the Palestinian Medical Education Initiative.

What about the circumcision?

With the blessing of warm community, we sought to welcome our child into covenant with both intimate and public dimensions. We are also dedicated to celebrating our child's arrival in a way that doesn't over-emphasize a baby's apparent sex. We developed this communal ritual for any child. As our child is a boy, we held a private circumcision with only parents, grandparents, uncles and aunts. Had our baby been a girl, the private ritual would have been immersion in a mikvah.

Celebratory Piyut

We'll start the blessing after the meal with this 15th-century liturgical poem sung at covenanting ceremonies among Jewish communities of the Middle East and North Africa. This melody closely resembles that of the piyut sung at our wedding.

וְשָׁלוֹה בְּיִשְׂרָאֵל	יְהִי שְׁלוֹם בְּחֵילָנוּ
בְּיָמָיו יְבֹא הַגּוֹאֵל:	בְּסִימָן טוֹב בֶּן בָּא לָנוּ
בְּצֵל שְׂדֵי יִתְלוֹן	הַיְלֵד יְהִי רַעֲוֹן
יֵאֱלֶף דָּת לְכָל שׂוֹאֵל:	וּבִתּוֹרָה אִזּוּ יִתְבוֹן
זְמַן חַיָּיו יְהִי אַרְוֵךְ	וּמְקוֹרוֹ יְהִי בְרוּךְ
וְזָבַחוּ לֹא יִתְנַאֵל:	וְשִׁלְחָנוּ יְהִי עָרוּךְ
אֲשֶׁר יִגְדֵל יְהִי גִבֹּר	שְׁמוֹ יֵצֵא בְּכָל עֶבֶר
יְהִי בְדוֹרוֹ כְּשִׁמוֹאֵל:	וּלְיִרְאֵי אֵל יְהִי חֶבֶר
יְהִי דָשׁוֹן בְּכָל טוֹבָה	עֲדֵי זְקִנָה וְגַם שִׁיבָה
אָמֵן כֵּן יֵאמֶר הָאֵל:	וְשְׁלוֹם לוֹ וְרַב אַהֲבָה
יַחֲיֶה לְאֲבָיו וּלְאִמּוֹ	הַנְּמוּל בְּתוֹךְ עַמּוֹ
וְעַם כָּל בֵּית יִשְׂרָאֵל:	וְיַהֲיֶה אֶלְהֵיו עַמּוֹ

*Yehi shalom becheyleynu
Besiman tov ben ba lanu*

*Veshalva beyisrael
Beyamav yavo hagoel*

*Hayeled yehi ra'anan
Uvitorah az yitbonan*

*Betzel shaddai yitlonan
Yealef dat lechol shoel*

*Umkoro yehi varuch
Veshulchano yehi 'aruch*

*Zeman chayav yehi aruch
Veziwocho lo yitgael*

*Shemo yeitzei bechol eiver
Ulyir'ei eil yehi chaveir*

*Asher yigdal yehi geveir
Yehi bedoro kishmuel*

*Adei zikna vegam seiva
Veshalom lo verov ahava*

*Yehi dashen bechol tova
Amen ken yomar haeil*

*Hanimol betoch amo
Veyihe elohav imo*

*Yichyeh leaviv ul'imo
Ve'im kol beit yisrael*

This little one has come to us from a long journey. We greet him with love and welcome by washing his hands and feet, as it is written:

יִקַּח נָא מַעַט מֵיִם וְרַחְצוּ רַגְלֵיכֶם
נִשְׂאֲבוּ מֵיִם מִבְּאֵר מִרְיָם הַנְּבִיאָה.

*Let some water be brought so you may wash your feet. (Genesis 18:4)
We draw up the waters of Miriam's well.*

*Grandpa Ken Kamm (Benj's dad) holds the baby as Papa Kip Kippley
(Emma's dad) washes his hands and feet.*

Introductory Blessing

This blessing appears in Sefer Ha-Chinuch, a 13th century text.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרִי הַגֶּפֶן
Blessed are you, Adonai, Who creates the fruit of the vine.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדַּשׁ עוֹבֵר בְּמַעֵי אִמּוֹ
וְלֹאֲרַבְעֵים יוֹם חִלַּק אֶת אֵיבְרָיו רַמִּיחַ אֵיבְרִים, וְאַחַר כֵּן נִפְחַ
נִשְׁמָה בּוֹ, כְּדַכְתִּיב וַיִּפַּח בְּאַפָּיו נְשִׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ
חַיָּה (בְּרֵאשִׁית ב ז), עוֹר וּבָשָׂר הִלְבִּישׁוּ וּבַעֲצָמוֹת וּגְיָדִים סִיכְכוּ
כְּדַכְתִּיב עוֹר וּבָשָׂר תִּלְבַּיֶשְׁנִי וּבַעֲצָמוֹת וּגְיָדִים תִּסְכְּכֵנִי (אִיּוֹב י
יא), וְצוּה לּוֹ מֵאֵכֶל וּמִשְׁתֵּה לְהַתְעַנֵּג בּוֹ וְזִימֵן לוֹ שְׁנֵי מַלְאכֵי
הַשְּׂרָת לְשׁוֹמְרוֹ בְּתוֹךְ מַעֵי אִמּוֹ כְּדַכְתִּיב חַיִּים וְחֹסֵד עֲשִׂיתָ
עִמָּדִי וּפְקַדְתָּךְ שְׁמֵרָה רוּחִי (אִיּוֹב פֶּרֶק י יב).

Blessed are you, Adonai, who sanctified the fetus in his mother's womb. For forty days you apportioned his limbs into 248 limbs, and afterwards breathed a soul into him, as it is written (Genesis 2:7) *And God breathed into Adam's nostrils the breath of life and Adam became a living being.* You have clothed him in skin and flesh, and covered him with bones and tendons, as it is written (Job 10:11) *You will clothe me with skin and flesh and cover me with bones and tendons.* And you gave him food and drink to enjoy, and invited two ministering angels to guard him in his mother's womb, as it is written (Job 10:12) *You have given me life and treated me with kindness and your commands guard my spirit.*

Covenant of Naming

Aunt Shira Kamm and Uncle Noah Kippley-Ogman hold the baby during his covenanting.

וַיֵּרָא יְהוָה אֶל אַבְרָם וַיֹּאמֶר אֵלָיו אֲנִי אֵל שְׁדֵי הַתְּהַלָּד
 לִפְנֵי וְהָיָה תְּמִים : וְאֶתְּנָה בְּרִיתִי בֵּינִי וּבֵינְךָ וְאַרְבָּה
 אֹתְךָ בְּמֵאד מְאֹד ... וְלֹא יִקְרָא עוֹד אֶת שְׁמֶךָ אַבְרָם
 וְהָיָה שְׁמֶךָ אַבְרָהָם ... שְׂרֵי אֲשַׁתְּךָ לֹא תִקְרָא אֶת שְׁמָהּ
 שְׂרֵי כִּי שָׂרָה שְׁמָהּ : וּבְרַכְתִּי אֹתָהּ

God appeared to Avram and said I am El-Shaddai – walk before me and be childlike, and I will make a covenant between me and you, and I will make you very great. Your name will no longer be called Avram; let your name be Avraham; and no longer call Sarai your partner by the name Sarai, for Sarah will be her name; and I will bless her. (Genesis 17)

God entered into covenant with Avraham and Sarah through naming, revealing the name *Shaddai* for the first time, and renaming each of them with a *heh*, a lasting piece of the Divine name. Today, we invite our son into covenant with the Divine, the Jewish people, and all humanity. We invite him into relationship by sharing all of our names, the Divine name, and by giving him the name by which he will be known.

The Bible describes four body parts as covered or closed, literally foreskinned. In a *brit milah* (covenant of circumcision), we uncover one of those. In this covenant of naming, we invite the Divine to open this child's heart, ears, and lips, three parts of our bodies which are too often closed off to the world around us.

Closing Blessings

יְשַׁמְד אֱלֹהִים כְּאַפְרַיִם וְכִמְנַשֶּׁה.	May the Divine make you like Ephraim and Menashe And your very own sacred self.
יְבָרֶכְךָ יי וַיִּשְׁמְרֶךָ. יָאֵר יי פְּנֵינוּ אֱלֹהֵיךָ וַיַּחֲנֵךְ. יִשָּׂא יי פְּנֵינוּ אֱלֹהֵיךָ וַיִּשֶׁם לְךָ שְׁלוֹם.	May the Divine bless you and guard you. May the Divine face you to light you up with grace. May the Divine face you, turning towards you to give you peace.

We all join in singing:

הַמְלַאֲךָ הַגָּאֵל אֶתִּי מִכָּל רָע יְבָרֶךְ אֶת הַנְּעָרִים, וַיִּקְרָא בָהֶם שְׁמֵי וַיִּשֶׁם אָבוֹתַי אַבְרָהָם וַיִּצְחָק, וַיִּדְגּוּ לָרֹב בְּקִרְבֵּי הָאָרֶץ. וַיִּשֶׁם אִמּוֹתַי שָׂרָה וְרִבְקָה, וַיִּדְגּוּ לָרֹב בְּקִרְבֵּי הָאָרֶץ.	<i>Ha-malach ha-go'el oti mi-kol ra Yevarech et ha-ne'arim Vi-karei ba-hem sh'mi V'shem avotai Avraham ve-Yitzhak Ve-yidgu la-rov be-kerev ha-aretz V'shem imotai Sarah ve-Rivka Ve-yidgu la-rov be-kerev ha-aretz</i>
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Angel who redeems me from all ill,
 please bless the children
 and call them by my name,
 and the names of my fathers Avraham and Yitzhak,
 the names of my mothers Sarah and Rivka,
 and may they multiply like fish in the land. (Genesis 48:16)

Thank you for joining us!

Stay for a festive meal!

Before you leave, be sure to add your name to the document that our friends Jeff Klein and Rachel Shuler have prepared for the baby to recall this day. We also acknowledge Rabbi Shira Shazeer, founder of the Jewish Birth Network, whose child-welcoming ritual inspired this one.

All respond:

אָמֵן. כְּשֵׁם שְׁנִכְנַס לְבְרִית אָמֵן – K'shem she'nichnas la-b'rit
כִּן יִכְנַס לְתוֹרָה וּלְחֻפָּה ken yikanes l'torah ul'chuppah
וּלְמַעֲשִׂים טוֹבִים. ul'ma'asim tovim.

Amen! As he enters the covenant, so may he come into a life of Torah, loving partnership, and acts of kindness.

Please repeat this verse after us, three times:

הוֹדוּ לַיהוָה כִּי טוֹב, Hodu l'Adonai ki tov
כִּי לְעוֹלָם חַסְדּוֹ. Ki le'olam hasdo.

Praise the Holy One for God is good;
For Divine kindness is boundless.

Sara says:

זֶה הַקָּטָן _____ גָּדוֹל יִהְיֶה. כְּשֵׁם שְׁנִכְנַס לְבְרִית,
כִּן יִכְנַס לְתוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים.

This little one _____ will yet grow big.

Just as he has entered the covenant, so too may he come into a life of Torah, loving partnership and acts of kindness.

Join with us in blessing:

בָּרוּךְ אַתָּה יְיָ Baruch ata Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם Eloheinu melech ha-olam,
שֶׁחַיָּנוּ וְקִיְמָנוּ she-hechyanu ve-kiyemanu,
וְהִגִּיעָנוּ לְזָמַן הַזֶּה ve-higiyanu la-z'man ha-zeh.

Blessed are you, Adonai, who has given us life and sustained us and brought us to this moment.

Benj speaks briefly about the name.



As is written in Your Torah:

וּמַל יְהוָה אֱלֹהֶיךָ אֶת לְבַבְךָ וְאֶת לִבְבִּי וְרָעִיךָ
לְאַהֲבָה אֶת יְהוָה אֱלֹהֶיךָ בְּכָל לְבַבְךָ וּבְכָל נַפְשְׁךָ
לְמַעַן חַיֶּיךָ

Adonai your God will circumcise your hearts and the hearts of your children to love Adonai your God with your whole heart and with your entire being so that you may live. (Deuteronomy 30:6)

May you live a wholehearted life, opening your heart to love deeply and to be loved, to feel the joy and recognize the suffering in our fragile world. The letter *shin* encompasses two chambers and three directions. May the *shin* of the Divine name open your heart to hold many dimensions.

We inscribe the letter *shin* on the baby's heart with a temporary natural dye, leaving a visible sign of the covenant.

In the words of Your prophets:



עַל מִי אֶדְבָּרָה וְאֶעִידָה וְיִשְׁמְעוּ הִנֵּה עָרְלָה אָזְנוֹם
וְלֹא יוֹכְלוּ לְהִקְשִׁיב

To whom shall I speak and give testimony, that they may hear? Behold their ears are closed and they cannot listen. (Jeremiah 6:10)

May you be a true listener, opening your ears to seek out the Divine voice and the voices of your fellow beings with curiosity and compassion, subtle perception and focused attention. Just as the letter *dalet* defines a doorway, may the *dalet* of the Divine name open your ears to the harmonies of many voices.

We inscribe the letter *dalet* on the baby's ears with oil, recalling the anointing ritual of the High Priest.

And as is written in Your Torah:



וַיֹּאמֶר מֹשֶׁה לִפְנֵי יְהוָה הֵן אָנִי עָרַל שְׂפָתַיִם
וְאֵיךְ יִשְׁמַע אֵלַי פְּרָעָה :

Moses said before God, Behold I am of closed lips, how will Pharaoh listen to me? (Exodus 6:30)

May you be a confident and careful speaker, opening your lips in commitment and action to bring redemption to this world. Even the tiniest letter and the smallest actions can transform the world. May the *yud* of the Divine name open your lips to sing with joy and to speak the truth.

We inscribe the letter yud on the baby's lips with wine.

Naming

This new little one is now marked with the Divine name, but does not yet have a name of his own. Eight days ago, we welcomed him from the watery darkness of the womb onto the earth of the world with the first breath of his life, given by the Divine just as the first human spirit came into the first human being. And over the past week, we have started to know this little one as part of our family, watching in wonder as this new human being learns to eat and breathe, to see, hear, smell, touch and love.

But that is not enough. He has a greater obligation, beginning in these moments, to be not only for himself nor to be only a member of his family, but to take his rightful place in this community, the Jewish people, and all humanity. To become part of these covenanted communities, this new little one needs a name that calls him to covenant. With joy and trepidation, we realize our obligation to bring our son into covenant by giving him a name.

לשם יחוד קודשא בריך הוא ושכינתיה בדחילו ורחימו
בשם כל ישראל. הרינו מוכנים ומזומנים לקים מצות
בוראנו להכניס את בננו לברית שמות של אברהם
אבינו ושרה אמינו. ויהי נועם הויה אלהינו עלינו
ומעשה ידינו כוננה עלינו ומעשה ידינו כוננהו.

With the intention to serve the unification of the Holy Blessed One and the Divine Presence with awe and love, and in the name of all Israel. We are ready and prepared to fulfill the commandment of our Creator, to bring our child into the covenant of Avraham and Sarah. May the beauty of the Eternal One light our path so that all we do is inspired, and may all we do be for the Eternal.

Please repeat each line:

וְלֹא עוֹד תִּקְרָא בְּלֹא שֵׁם *Ve-lo od tikare b'lo shem,*
וְהָיָה שִׁמְחָה *ve-haya shimcha*
_____ [BABY'S JEWISH NAME]
בֶּן הָרַב אֶסְתֵּר וּבִנְיָמִין צְבִי *ben Harav Esther u'Binyamin Zvi*

You will no longer be known by no name, for your name will be _____ son of Rabbi Emma Alic and Benjamin Zvi

And your name will be [BABY'S SECULAR NAME]

We welcome you into the covenant of this community, the covenant of the Jewish people, and the covenant of humanity.

Emma and Benj say:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֻךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַכְנִיסוֹ בְּבְרִיתְךָ שֶׁל אֲבִרְהָם אָבִינוּ וְשָׂרָה אִמָּנוּ

Blessed are you, Adonai, who commands us to bring him into the covenant of Avraham our father and Sarah our mother.