



Dual Naming Ceremony for Children of Different Genders

In this case, one child was 4-5 years old and hadn't had a naming ceremony, so the ritual was for both the baby who was a boy and the older child who was a girl. One of the parents was a Kohenet and the other would become one soon after.

Welcoming the Family

KOHENET:

בְּרוּךְ הַבָּא בְּשֵׁם יי
Baruch haba b'shem adonai

Blessed are you who come in the name of the Holy One

PARENTS:

We give thanks for the opportunity to join together with our family and actively welcome our children, CHILD ONE AND CHILD 2, into the community of Israel. They would be Jews whether or not we take this action, but each generation much actively choose to *live* as Jews. It is our hope that this will set a good foundation for our children and our family to live an intentional, embodied and active Jewish life.

Creating Sacred Space/Casting the Circle

KOHENET:

Let us join hands and dedicate this place as a sacred space, as the sacred Mishkan, the temporal space our ancestors worshiped in on their journey to the Holy Land.

לְשֵׁמָה לְשֵׁמוֹ לְשֵׁם עֲלְמִיָּה
אַרְעָה יָמָא וְשֵׁמָיָא
אַנוֹ עֲשִׂין עִיגוּל נַפְשֵׁיָּה
*Lishma, Lishmo, Lshem Alamaya
Ar'ah, yama, v'shemaya
Anu osin igul nafshayah*

In Her name, in His name, in the Name of all the worlds



Earth, Sea, and Sky
We make a circle of our souls.ⁱ
From the earth a rising up blessing
From the water a seeping in blessing
From the air a diving down blessing
From the fire a breaking through blessingⁱⁱ

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ רוּחַ הָעוֹלָם יוֹצֵרֵת אֹר וּבֹרְאֵת
חֲשֵׁךְ, עֹשֶׂה שְׁלוֹם וּבֹרְאֵת, אֵת הַכֹּל

B'ruchah at Tehomot, eloteinu ruach ha'olam, yotzeret or uvreit hoshech, osah shalom uvoreit et hakol

Blessed are you, Deep and Formless One, Spirit of the World, who forms light and births darkness, who makes peace and brings all things into being.ⁱⁱⁱ

הַנוֹצֵר מֵעַגֵל וְאֵנַחְנוּ עֲטוּפִים כְּנֵפֵי שְׁכִינָה
Notzer magel shelanu v'anachnu otofim canfei shekhinah

The circle is formed and we are wrapped in the wings of Shekhinah

KOHENET:

The covenant between G!d and the Jewish people is dynamic. We received it, but we also accepted it. The covenant is G!d's promise to us, yet it requires our active participation in the practices that are integral to Jewish life. We are partners with G!d in every aspect of daily existence, the great and the commonplace. The active acceptance of our side of this partnership helps to elevate what is mundane to the realm of the holy.^{iv} This is why we are here today. These children would grow into wonderful adults without this ritual, but all of our lives are enriched are by participating and marking the creation of this family and their commitment to Jewish life.

We are born not with purpose, but with potential. It is potential that grows under the watchful eyes of parents, family, and friends. Our potential flourishes when we know others believe in us. Today begins the first of many times that you will have to offer your blessings to CHILD 1 AND CHILD 2 throughout their lives.



PARTICIPANT (MARK):

Here we are
Energy,
Mass,
Life
Shaping Life,
Mind,
Shaping Mind,
God,
Shaping God.
Consider -
We are born
Not with purpose,
But with potential.^v

WOMEN'S PRAYERS FOR CHILD 1 (DAUGHTER)

You are a prayer the earth sings to itself
May the sun bless you with protection
May the moon bless you with understanding
May stars bless you with music
May rocks bless you with songs
May trees bless you with strength
May flowers bless you with sweetness
May rivers bless you with beauty
May the ocean bless you with abundance
May your ancestors bless you with skill
May the birds give flight to your dreams
May the butterflies bless you with kind words, right action and deep peace^{vi}



MEN'S PRAYERS FOR CHILD 2 (SON)

May the Shekhinah spread her wings over you and protect you.

May you know great joy, happiness, and fulfillment in your life.

May you walk with your people Israel in pride, and may you understand that to be a Jew is a source of joy and meaning, and an important responsibility.

May you honor your parents, recognizing that they have brought you into the world in love and in hope, and may you bring them great joy.

May you go from strength to strength, yet always be able to accept your own weaknesses and those of others.

May you allow yourself to dream your dreams and soar with flights of fancy and imagination.

May your ears be filled with music of every imaginable kind, and may the rhythms be of your own making, allowing yourself to march at your own pace.

May you live in a world blessed with peace and harmony, and may your future be as bright and as hopeful as the world's first rainbow.

And let us all say: Amen.^{vii}



PARENTS' PRAYER:

You are the Source of all. You know how to weigh the needs, demands, joys, fears of all Your children. To You it is known whose cry must be heeded now and who is best able to wait. I have only two children. Help me so that I too may know whose call to answer now-whose tears must be kissed away first-this time.

You are the Source of all. You know how and when to be patient, and how and when to lose patience so that Your children can be strong, independent, caring people. Teach me too, to be patient with my children and to know the moments when impatience will teach them strength, independence, caring. Let my impatience and anger come when they will best serve You and my children-not myself.

You are the Source of all. You watch Your children explore the world in its beauty and wonder-its horror and despair. They sing praises to You of its beauty, shed tears of pain and anger to You of its horror. With love and patience You help Your children use their unique wonder and joy, fear and anger to make the world a better place. Guide my hands and my soul to teach my children that each of us is responsible to You and to one another to make our contribution to Tikkun Olam, the repair of the world.

You are the Source of all. To You it is known how and when to encourage Your children to stretch their minds, their bodies, their souls. Help me to give my children the physical and spiritual tools they will need to face and learn from the challenges You will set before them in their lives.

You are the Source of all. Help us to share with our children the joy and pain of growth. Teach us to use and to trust the uniqueness of ourselves and others in raising our children. Guide our thoughts and our acts so that we, in turn, may guide our children more wisely.

Bless us always with the knowledge of the light of Your presence.^{viii}



PARTICIPANT:

When Israel Stood to Receive the Torah^{ix}
(*Song of Songs Rabah* 1:24)

When Israel stood to receive the Torah, the Holy One said to them:

I am giving you My Torah.

Bring Me good guarantors that you will guard it and I shall give it to you.

And the people replied: Our ancestors are our guarantors.

But the Holy One said to them: Your ancestors are unacceptable to me

Yet bring Me good guarantors and I shall give it to you.

Israel then answered: God, our prophets are our guarantors.

And again God said to them: The prophets are unacceptable to me

Yet bring Me good guarantors and I shall give it to you.

The people then responded: Behold, our children are our guarantors,

And God then gently, and with great hope and love, replied:

They are certainly good guarantors. For their sake I give the Torah to you.

Entering Children into the Covenant through Awakening Senses (Havdalah)^x

KOHENET:

For thousands of years the Sabbath has been a sign of covenantal commitment that has inspired generations of our people with the drive to creativity and the values of human dignity. Creativity and human dignity are not achieved in the moments of high anxiety, but in the quiet, the relaxation, the peace and the love that are fostered by the Sabbath. The time during which we permit ourselves the luxury of leaving our daily labors and concerns is vital to our own well-being and to the well-being of our family. We hope that these children may learn this most important concept of Shabbat and understand how to relax from her toils to appreciate and enjoy the beauty of life around her. It is appropriate, therefore, that on this Saturday night, remembering the Sabbath that is ending, that we bring these children before this community that they may be linked to the covenant of the people of Israel.^{xi}

PARENTS:



According to our tradition, the entire Jewish people: women and men, children and infants, born and unborn, were included in the revelations of the Law and in its affirmation. It has always been the central endeavor of each Jew in every generation to understand this covenant and to live meaningfully by it.^{xii}

Blessed are you Holy One, your presence fills creation, forming the holy teachings that connect us through the generations and guide our lives, and lead us to bring our children into the tents of Israel. As our children enter the covenant, so may they attain a love of learning through the study of Torah, embodied Jewish practice, happiness in partnership with another human being, and the capacity to act toward others in honest, respectful, and ethical ways.^{xiii}

Awakening Sight

PARENT 1:

Jewish women have traditionally been guardians of the light, kindling the spiritual flames every Shabbat and holiday. Let the mesmerizing light of these candles remind us of our connection with the past and the obligations of the present.

Blessing over the candles (all women together)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצּוֹתָיו
וְצִוָּנוּ בּוֹרֵא מְאוּרֵי הָאֵשׁ

Baruch Atah Adonia Eloheinu Melech Ha'olam borei m'orei ha'eish.

Holy One of Blessing, your Presence fills the Earth, forming the light of the fire

Havdalah candles are lit by both male and female relatives– one for Thea and one for Zev – so the children can see the light of the fire. The women show the light to Thea and the men show the light to Zev



Awakening Smell

PARENT 2:

The fragrance of the spices arouses our most astute sense, hinting at the sweetness in the world.

Blessing over the spicebox (all men together)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִיְי בְּשָׁמִים

Baruch Ata Adonai, Eloheynu Melekh Ha'olam, boreh minei b'samim.

Holy One of Blessing, your Presence fills the Earth, forming the scent of the fragrant spices.

A spice box is passed by both male and female relatives– one for Thea and one for Zev – so the children can smell the fragrant spices. The women share the scent with Thea and the men with Zevi.

Awakening Taste

GRANDPARENTS:

Take your first sip of wine, and taste the drink that is the holy link between people and God, used to sanctify all Jewish celebrations.

Blessing over the wine:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן

Baruch Atah Adonia Eloheinu Melech Ha'olam borei p'ri hagafen.

Holy One of Blessing, your Presence fills creation, forming the fruit of the vine.

Awakening Touch

GRAND PARENTS:

Be embraced by the tallit, the wings of Shekhinah, as your family and community embrace you.

Both children are wrapped in a tallit and embraced by their parents and family



KOHENET:

We now move from the liminal time of the Sabbath into the active time of the week. We give thanks for the Sabbath day that is now ending. We are grateful for its many blessings: for peace and joy, rest for the body, refreshment of the soul, and connection to our people everywhere. May we take the meaning and message with us into the week, and may these children take this message and meaning into their lives. May all that we do be lifted to a higher plane of holiness and may this inspire us to do to work with renewed purpose.^{xiv}

Blessed are you Holy One, your Presence fills creation, and separates sacred from profane, light with darkness, the awake from the asleep, and the seventh day of rest from the six days of labor.

Blessed are you Holy One, who separates sacred from profane.

Both candles are extinguished in single cup, showing unity of family.

KOHENET:

You separated the Sabbath from the week: separate these children now and let them receive the names by which they will be known in the House of Israel. Let those who love you be as many as the sands, and stars of the heavens. Let these children be counted among the myriads of the Children of Israel, as keeping with the promise made to our ancestors:

“and I will multiply thy seed as the stars of heaven” (Gen 26:4)



Naming the Children

KOHENET:

Naming CHILD 1

May the Holy One who blessed our ancestors, bless and protect this child. Let her be called in Israel: HEBREW NAME, daughter of PARENT 1 and PARENT 2. Let your parents be happy; let she who bore you rejoice. Give thanks to Shekhinah; Her mercy is constant. May this little one, HEBREW NAME, live a life of good fortune and prosperity, and may she be brought up in health, peace, and tranquility. As she has entered into the covenant, so may she enter into a life of Torah, loving relationships and good deeds^{xv}

Naming CHILD 2

May the Holy One who blessed our ancestors, bless and protect this child. Let her be called in Israel: HEBREW NAME, son of PARENT 1 and PARENT 2. Let your parents be happy; let she who bore you rejoice. Give thanks to Shekhinah; Her mercy is constant. May this little one, HEBREW NAME, live a life of good fortune and prosperity, and may he be brought up in health, peace, and tranquility. As he has entered into the covenant, so may he enter into a life of Torah, loving relationships and good deeds^{xvi}



Closing Prayers – Blessing the Family

KOHENET:

יְבָרַכְךָ יְהוָה, וַיְשַׁמְרֶךָ
Yivarechecha Adonai v'yismerecha

May the Holy One bless you and keep you that you may grow together and as individuals.

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְךָ
Ya-er Adonai panav aleilcha vichuneka

May the Holy One shine on you and show you grace that you may support the work of each others hearts and souls

יְשָׂא יְהוָה פָּנָיו אֵלֶיךָ, וַיַּשֵּׁם לְךָ שְׁלוֹם
Yisa Adonai panav aleichca v'yaseim l'cha shalom

May the Holy One, shine on you, and grant you wholeness and peace that your family may know a life of happiness and love

הַצְלַחַה לְאֲדָמָה
חַיִּים לְמַיִם
נוּחַ לְרוּחַ
יֵשׁ לְאֵשׁ

*Hatzlacha la'adamah
Chayim l'mayim
Nuach l'ruach
Yesh l'esh*

May the Earth prosper
May the Waters team with life
May the Winds be gentle
May the Fires of life always be.^{xvii}



ALL: (circle is opened here)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיִּינוּ וְקִיָּמָנוּ וְהִגַּעְנוּ לְזֶמֶן הַזֶּה

Baruch atah adonai, eloheinu melech haolam, shehechianu, v'kiamanu v'higianu lazem hazeh

Blessed are you Holy One, your Presence fills creation,
keeping us alive, sustaining us, and enabling us to reach this moment!



NOTES

Ceremony crafted from original materials and those drawn from sources below by Kohenet Ketzirah HaMa'agelet.

ⁱ Kohenet Siddur, page 5

ⁱⁱ Kohenet Siddur, page 52

ⁱⁱⁱ Kohenet Sidur, page 35

^{iv} *Celebrating your New Jewish Daughter: Creating Jewish Ways to Welcome Baby Girls into the Covenant-New and Traditional Ceremonies*, by Debra Nussbaum Cohen (Location 352, Kindle Edition)

^v *Parable of the Talents*. Octavia Butler. Seven Stories Press, 1998. Page 7

^{vi} Excerpt from a baby blessing by Kohenet D'vorah K'lilah (Deb Apple)

^{vii} Found at <http://www.ritualwell.org/lifecycles/babieschildren/babynamingsimchatbat/sitefolder.2005-06-07.5117027380/AwakeningTheSenses.xml> on October 10, 2009

^{viii} *Celebrating your New Jewish Daughter: Creating Jewish Ways to Welcome Baby Girls into the Covenant-New and Traditional Ceremonies*, by Debra Nussbaum Cohen (Location 1056, Kindle Edition)

^{ix} As found in *Celebrating your New Jewish Daughter: Creating Jewish Ways to Welcome Baby Girls into the Covenant-New and Traditional Ceremonies*, by Debra Nussbaum Cohen (Location 1130, Kindle Edition)

^x Parts of this section were taken from several sources including

<http://www.ritualwell.org/lifecycles/babieschildren/babynamingsimchatbat/sitefolder.2005-06-07.5117027380/AwakeningTheSenses.xml> and *The New Jewish Baby Book: A Guide for Today's Jewish Family* by Anita Diamant.

^{xi} *Celebrating your New Jewish Daughter: Creating Jewish Ways to Welcome Baby Girls into the Covenant-New and Traditional Ceremonies*, by Debra Nussbaum Cohen (Location 1464, Kindle Edition)

^{xii} *The New Jewish Baby Book: A Guide for Today's Jewish Family* by Anita Diamant.

^{xiii} Modified version of a prayer from *New Jewish Baby Book: A Guide for Today's Jewish Family* by Anita Diamant (Location 3394-3401 in Kindle Edition)

^{xiv} Based on traditional blessing found in *Gates of the House, The New Union Prayer Book*. Central Conference of American Rabbis, New York, and Union of Liberal and Progressive Synagogues, London. 1983. Page 63

^{xv} Naming formula crafted from two traditional sources:

<http://www.ritualwell.org/lifecycles/babieschildren/babynamingsimchatbat/sitefolder.2005-06-07.6236203311/primaryobject.2007-01-08.1069679421> and

<http://www.ritualwell.org/lifecycles/babieschildren/babynamingsimchatbat/sitefolder.2005-06-07.6236203311/TradnamingREV.xml>

^{xvi} Naming formula crafted from two traditional sources:

<http://www.ritualwell.org/lifecycles/babieschildren/babynamingsimchatbat/sitefolder.2005-06-07.6236203311/primaryobject.2007-01-08.1069679421> and

<http://www.ritualwell.org/lifecycles/babieschildren/babynamingsimchatbat/sitefolder.2005-06-07.6236203311/TradnamingREV.xml>

^{xvii} Kohenet Siddur pg 85