

## **A Non-Binary Approach to Brit Milah and Baby Naming**

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### **Brit Ceremony to Affirm the Little One's Identity as Being Part of the Jewish People**

#### **Pre- Brit Ceremony Customs:**

##### *Shalom Tinokheh (Sephardi)*

A *Shalom Tinokheh* is a celebration of the baby's first *Shabbat*, it is held on the first Friday night after a baby is born, even if the Brit Ceremony will be postponed. It is customary to serve chickpeas, wine, and cake. Guests offer blessings to the baby and the baby's parents.

##### *Vach Nacht, "Wake Night", (Ashkenazi)*

*Vach Nacht* refers to a custom observed by one or all of the baby's caregivers, in which they stay awake the entire night before the *Brit*, saying special passages from the *Kabbalah* and *Tehillim*. The father stays up all night to ward off any forces that may wish to disrupt the observance of this *mitzvah*. This is also a Moroccan Sephardi tradition, but may be framed differently

During this night, small children are invited to come to the family's home and recite the *Shema* at the baby's bedside, as well as *HaMalach HaGoel* for additional protection. In Ashkenazi communities it was customary to place the mohel's knife under the parent's pillow until the following morning. In some places the kabbalistic Book of Razi'el, which is an amulet manual, was placed under the pillow next to the knife.

##### *Lel Ikhd ill Yas*

In Persia and Kurdistan, this ceremony was celebrated by adorning the Throne of Elijah with silver crowns and various plants.

#### *Customs following Brit Ceremony*

The embroidered swaddle which wrapped the child at the Brit Ceremony would be donated to the synagogue, and would be used as a band (wimpl) for the Torah Scroll. In Salonika, foreskin would be buried in the cemetery.

## Roles:

### **The Baby**

This baby has been slowly getting used to life outside of the warm womb, where everything was instantly provided, for the last 8 days. Life outside of the womb has probably been quite shocking, all new, overwhelming, with the newness of the outside world touching new skin and new boundaries. This baby is about to receive a name, identity, and welcome into the Jewish people!

### **The Rabbi**

This officiating rabbi has been working closely with the parents to develop the Brit Ceremony according to their wishes. They will also be sharing kavanot as needed throughout the ceremony.

### **The Moheleh**

This role will be designated for someone who is trained in ritual circumcision, OR for someone who is trained in craniosacral therapy or massage for babies if the family is choosing not to have a circumcision.

### ***Kvatterin and/or Kvatter and/or Kvattereh couple***

This word is broken down in Yiddish as meaning kavod-tir, honor of the door, because these roles are a great honor, and also the individuals help with both grounding and transitions during the ceremony. The *Kvatterin* (Godmother), and/or the *Kvatter* (Godfather), and/or the *Kvattereh* (Godparent) will receive the baby from one parent before the Brit Ceremony and return the baby to that parent after the Brit Ceremony is complete. This special couple can be one that is wanting to adopt, or is trying to become pregnant, since this role is a *segule* (good luck action) for having children. The *Kvatterin / Kvatter / Kvattereh* hands the baby to the other *Kvatterin / Kvatter / Kvattereh*, who carries the baby to the Brit Ceremony area and back to the *Kvatterin / Kvatter / Kvattereh* after the Brit Ceremony is done.

### **Transportation of the child to and from the Throne of Eliyahu**

The *Kvatterin / Kvatter / Kvattereh* hands the baby to Person 1 (friend or relative) honored with laying the child on the chair designated as the Throne of Eliyahu. Person 2 (friend or relative) is honored with removing the baby from the Throne of Eliyahu and giving the child to one parent, who places the child on the lap of the *Sandak / Sandeket/ Sandekkeh*.

### ***Sandak/ Sandeket / Sandakeh Rishon***

The *Sandak / Sandeket/ Sandekkeh Rishon* holds the baby during the Brit Ceremony. Many choose a Grandparent of the baby, or a revered individual to be the *Sandak / Sandeket/ Sandekkeh*, since it is the highest honor.

### **Movement from Lap to Standing**

After the Brit Ceremony is done, Person 3 is honored with taking the baby from the *Sandak / Sandeket/ Sandekkeh rishon's* lap and giving the baby to the standing *Sandak / Sandeket/ Sandekkeh sheni*, who holds the baby while the blessings and prayers are recited.

### **Blessings and the Naming**

The Moheleh, Rabbi, or Sandak recites two blessings that are said following the *Brit Ceremony*. Following this, there is an honor which can be given to Person 4 or to the same individual who recited the blessings, which is that a prayer is recited and the baby is given their Hebrew name.

### **Leader of *Birkat Hamazon***

Person 5 or the Moheleh is designated to recite *zimun* for the *Birkat Hamazon*, which is said following the festive meal after the Brit Ceremony. In some communities, a different person recites each *Harachamon* prayer at the end of *Birkat Hamazon*

### **Materials needed for child's Brit Ceremony:**

- Two chairs: one for Elijah the Prophet and one for the *Sandak*, who will hold the child in their lap
- Two *tallitot* - Traditionally, the baby's parents, the Mohel, and the Sandak, all wear a *Tallit* during the Brit Ceremony.
- Disposable drinking cups
- Sweet, kosher red wine
- Spices, for Sephardic Jews
- The Moheleh will bring materials as needed, for either massage or craniosacral therapy, or for the circumcision ritual.

**The Brit Ceremony begins with the *kvatterins* bringing the newborn into the room. When the *kvatterins* pass the baby to the *sandek/ak/eh rishon*, all present say:**

Blessed is the one who has come!	Brukheh HaBa'eh	!ברוך הבא
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**The Mohel/eh and everyone present reads this optional passage from the Torah, which discusses G-d's covenant of peace with our ancestors.**

'I grant them My covenant of peaceful wholeness <sup>1</sup>	Hin'ni noten lo et briti shalom	הנני נתן לו את-בריתי שלום:
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**The baby is placed on the Throne of Eliyahu while the Mohel/eh/ah recites the following passage:**

This is the chair of Elijah the prophet. I long for your salvation <sup>2</sup> , G-d, and I have done what is commanded <sup>3</sup> . Elijah, messenger of the covenant, stand by my side and assist me. I rejoice in your words as in treasure <sup>4</sup> . May we abound in peace and stumble not <sup>5</sup> . Happy is the one drawn near to dwell in your courts	זֶה הַכֵּסֵּא שֶׁל אֱלִיָּהוּ הַנָּבִיא, זְכוּר לְטוֹב לִישׁוּעָתְךָ קוּיָתִי יי, שְׁבִרְתִּי לִישׁוּעָתְךָ יי וּמְצוֹתֶיךָ עֲשִׂיתִי. אֱלִיָּהוּ מֵלֶאךְ הַבְּרִית הַנִּה שְׁלַךְ לִפְנֵיךָ, עֲמֹד עַל יְמִינִי וְסִמְכֵנִי. שֵׁשׁ אֲנִי עַל אִמְרָתְךָ כְּמוֹצֵא שְׁלָל רַב. שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ וְאִין לְמוֹ מְכֻשׁוֹל. אֲשֶׁרִי תִבְחַר וּתִקְרַב יִשְׁכֵּן חֲצֵרֶיךָ,
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<sup>1</sup> Bemidbar 25:12

<sup>2</sup> Breishit 49:18

<sup>3</sup> Psalms 119:166

<sup>4</sup> Psalms 119:162

<sup>5</sup> Psalms 119:165

**All People Respond:**

May we be satisfied by the goodness of Your House, Your Holy Sanctuary <sup>6</sup>	Nisb'ah b'tuv beytekha k'dosh heykhalekha	נִשְׁבָּעָה בְּטוֹב בֵּיתְךָ קֹדֶשׁ הַיְכָלְךָ
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The Sandak/et/eh is handed the child to hold on their knees or on the table.

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Insert poems, prayers, blessings, songs by parents and those who are present, who will prepare ahead of time.

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**Yichud: Community members leave the room so only people who hold ritual roles and immediate family are present.**

Circumcision can refer to the one-time process of removing the foreskin, as well as the continual process of uncovering our lips and our hearts. Moshe questions his ability to speak to Phar'oh because he says that his lips are uncircumcised<sup>7</sup>. We learn that teshuva requires us to look at our uncircumcised hearts, and to strive towards humility<sup>8</sup>. This tells us that we must be constantly opening our hearts and not closing them.

**The parents say:**

Behold! I am prepared and ready to perform the positive commandment to circumcise my child.	Hin'ni mukhan/ eh / ah um'zuman/ eh / et l'kayeym mitzvat asey shetzivanu haBorey yitbarakh lamul et yaldeh sheli	הִנְנִי מוֹכֵן/נֶה/נָה וּמְזַמֵּן/נֶה/נָה לְקַיֵּם מִצְוַת עֲשֵׂה שְׁצִינֵנוּ הַבּוֹרֵא יִתְבָּרַךְ לְמֹל אֶת יְלִדָּה שְׁלִי
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The parents tell the Moheleh to carry out *shlichut* for them, and will perform the ritual on their behalf. The Moheleh says:

<sup>6</sup> Psalms 65:5

<sup>7</sup> Shemot 6:12

<sup>8</sup> Vayikra 26:40-42

Blessed are you, Creator, Majestic One of the universe, who sanctifies and instructed us regarding circumcision	Barukh atah Adonay Eloheynu melek haOlam asher kidshanu b'mitzvotav v'tzivanu al haMilah	בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל הַמִּילָה
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Blood is the life-force that runs through our veins. Throughout this child's life, they will produce and lose blood. They will nourish their body to produce more blood, and lose blood by scratching their knee or getting a nose bleed, or donating blood.

Some of our ancestors<sup>9</sup> believed that the Brit Ceremony involved two mitzvot, which was the removal of the foreskin and the drawing of blood. For a conversion, Rambam shares that “we are obligated to draw blood of the covenant as a person enters under the wings of the Divine Presence.”<sup>10</sup> Since showing drops of blood is traditionally an important aspect of this ancestral ritual, what do we do when the child is not born with foreskin? What do we do when the parents are choosing an alternative covenantal ceremony?

If this child is not born with foreskin, then we count the small amount of period blood that is shed after birth, when after the child is exposed to a heightened amount of estrogen in the womb, they shed some blood within the first week.<sup>11</sup>

If the child is born with a foreskin, and the family wishes not to remove it, the option of hatafat dam brit is offered as an alternative. In this way, a small amount of blood is still being ritually drawn to mark this transition into Jewish identity.

<sup>9</sup> The Rema, R. Yechezkel Abramsky, R. Chayim Soloveitchik

<sup>10</sup> The Rambam (*Shabbat* 135a, s.v. *Ve-nireh li*)

<sup>11</sup> <https://www.romper.com/p/newborn-baby-girls-can-get-mini-periods-heres-when-you-should-worry-7783275>

**All Present say:**

Hear O G-dwrestlers, the Creator is our G-d, the Creator is one	Shma yisroel Adonay Eloheynu Adonay ekhad	שְׁמַע יִשְׂרָאֵל, " אֱלֹהֵינוּ " אֶחָד
G-d is majesty, G-d tends, G-d will always be in control	Adonay melekh, Adonay malakh, Adonay yimlokh l'Olam vaEd (X2)	" מֶלֶךְ " מֶלֶךְ " מֶלֶךְ לְעֵלָם וָעַד (X2)
Please, G-d, bring us ease	Ana Adonay hoshea na (X2)	אָנָּה " הוֹשִׁיעָה נָּא (X2)
Please, G-d, save us	Ana Adonay hatzlikha na (X2)	אָנָּה " הַצְלִיחָה נָּא (X2)

**The parents or Sandak/et/eh say:**

Blessed are you, G-d, Majesty of the Universe, who has sanctified us with the G-dly commandments, and has commanded us to usher this child into our ancestors Avraham and Sarah's covenant.	Barukh ata Adonay Eloheynu melekh haOlam asher kidshanu b'mitzvotav v'tzivanu l'hakhnis b'vrit shel Avraham avinu v'Sarah imeynu	בָּרוּךְ אַתָּה " , אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַכְנִיס בְּבְרִית שֶׁל אַבְרָהָם אָבִינוּ וְסָרָה אִמֵּנוּ:
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Now, the moheleh would perform a physical circumcision, or would practice massage, craniosacral therapy, or energy work with the child. Special attention would be placed energetically on the lips and heart of the child. As this happens, the parents and the Sandak/et/eh would share words of advice to the child about being mindful of their heart and lips. About taking great care to learn the careful tension of opening one's mouth

and heart, and also protecting it. This section will end with blessings of healing and growth and mindfulness.

**All present respond loudly:**

Just as this child enters into the covenant, so too may this child be drawn to Torah, to Mitzvot, to building home and love, and to righteous deeds	K'shem sheHikh'n'seh labrit, kakh tizkeh l'hakhniseh laTorah, v'laMitzvot, v'laKhupah, u'l'ma'asim tovim	כָּשֶׁם שֶׁהִכְנִסָּה לְבְרִית, כֵּן תִּזְכֶּה לְהִכְנִיסָה לַתּוֹרָה וְלַמִּצְוֹת וְלַחֻפָּה וְלַמַּעֲשִׂים טוֹבִים:
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Now that the baby is part of the Jewish people, we will announce their new name to the world. This name has deep meaning to the parents and family, and is connected to their lineage, stories, and ancestors. Many of our ancestors have taken on new names throughout their lives to signify transitions and growth. When our ancestor Ya'acov wrestled an angel and succeeded, he took on the name Yisra'el. **So too, if this child someday chooses to change this name in any way, we will honor their choice.**

**The Rabbi comes forward to lead kiddush and announce the baby's name:**

<i>Person saying Kiddush:</i> With your permission  <i>All Respond:</i> <b>To life!</b>	Savri maranan  <i>All Respond:</i> <b>Lekhayim!</b>	<i>Person saying Kiddush:</i> סַבְרִי מָרְנָן  <i>All Respond:</i> לַחַיִּים
<i>Person saying Kiddush:</i> Blessed are you, Creator, our G-d, Majesty of the world, who creates fruit of the vine	<i>Person saying Kiddush:</i> Barukh ata Adonay Eloheynu melek HaOlam, borey pri haGefen	<i>Person saying Kiddush:</i> בָּרוּךְ אַתָּה " , אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן

**Another person blesses a fragrance for all present (Sephardi custom)**

Blessed are you, Creator, our G-d, Majesty of the world, who creates fragrance from trees	בָּרוּךְ אַתָּה " , אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא עֵצִי בְשָׂמִים
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<p>Blessed are you, Creator, our G-d, Majesty of the world, who sanctified our beloved one from the womb, who brings law and flesh together, sealing our offspring with the sign of the holy covenant. Therefore, Living Creator, our Rock and our Portion, command good health for this child by virtue of Your covenant placed in their flesh and in our hearts and in our mouths, and for the blood that was spilled, which is so integral to our lives. Blessed are you, G-d, who establishes the covenant.</p>	<p>Barukh ata Adonay Eloheynu melek haOlam, asher kideysh yedideh mibeten v'khok bish'eyreh sam v'tze'eh'tzayeh khatan b'ot brit kodesh. Al keyn biskhar zot, El Khai, khelkeynu tzureynu, tzavey l'hatzil yididut shieyreynu mishakhat. L'ma'an brit asher sam bivsareynu, b'libeynu, u'v'finu, v'et hadam shenifshakh. Barukh ata Adonay, koreyt haBrit</p>	<p>בָּרוּךְ אַתָּה יי , אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשׁ יְדִידָהּ מִבֶּטֶן וְחוּק בְּשֶׁאֶר שֵׁם וְצִאצָּאִיהָ חַתָּם בְּאוֹת בְּרִית קִדְּשׁ. עַל כֵּן בְּשֹׁכֵר זֹאת, אֵל חַי, חֲלָקֵנוּ צוּרֵנוּ, צִוֵּה לְהַצִּיל יְדִידוֹת שְׂאֵרֵנוּ מִשַּׁחַת. לְמַעַן בְּרִית אֲשֶׁר שֵׁם בְּבִשְׂרֵנוּ בְּלִבֵּינוּ וּבְפִינוּ, וְאֵת הַדָּם שֶׁנִּפְשָׁךְ. בָּרוּךְ אַתָּה יי , כּוֹרֵת הַבְּרִית:</p>
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**Add b'gan eden if a parent has died:**

<p>Our G-d and the G-d of our ancestors, sustain this child. Let them be called among the people of Israel as _____ child of _____. <i>(if child not adopted)</i></p> <p>May the parent rejoice in their offspring, and May the birthing parent be blessed with regained strength, and _____.</p> <p>May both parents find joy in their child, as it says, "May your father and mother rejoice and may she who give birth to you exalt!"<sup>12</sup></p> <p>And I said to you: in your blood, live! And I said to you: in your blood, live!"<sup>13</sup> And it is said: "G-d remembered G-d's covenant forever; the word of G-d's command for a thousand generations-- that G-d made with Avraham and G-d's vow with Yitzchak. Then G-d established it for Yaacov as a statute, for the people Israel as an everlasting statute."<sup>14</sup> And it said, "Avraham circumcised his child Yitzchak at the age of eight days as G-d had commanded him"<sup>15</sup></p>	<p>אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵנוּ, קַיִּים אֶת־הַיְלָדָה הַזֶּת לְמִקְוֵי־מֹת, וְיִקְרָאָה שְׁמָהּ בְּיִשְׂרָאֵל _____ מִבֵּית _____. יִשְׁמַחַהּ הַמְּקוֹרָה (בְּגֵן עֵדוֹ) בְּיוֹצֵא חֲלָצִיו, וְיִגְלָה הַמְּקוֹרָה (בְּגֵן עֵדוֹ) בְּפָרִי בִטְנָהּ, _____ כְּכַתוּב: יִשְׁמַחוּ מִקְוֵי־מֹת, וְתִגַּל יוֹלְדֶתָּהּ: וְנֶאֱמַר: וְאֶעֱבֹר עָלֶיךָ וְאֶרְאֶךָ מִתְּבוֹסֶסֶת בְּדַמֶּיךָ וְאֹמַר לָךְ בְּדַמֶּיךָ חַיִּי וְאֹמַר לָךְ בְּדַמֶּיךָ חַיִּי: וְנֶאֱמַר: זָכַר לְעוֹלָם בְּרִיתוֹ, דָּבָר צִוָּה לְאַלְפֵי דוֹר: אֲשֶׁר כָּרַת אֶת־אַבְרָהָם, וְשָׁבוּעָתוֹ לְיִשְׁחָק: וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֹק, לְיִשְׂרָאֵל בְּרִית עוֹלָם וְנֶאֱמַר וַיִּמַּל אֲבְרָהָם אֶת יִצְחָק בְּנוֹ בֶּן שְׁמֹנֶת יָמִים כְּאֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים</p>
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The rabbi asks the ones who are present to repeat these words:

Give thanks to Hashem, G-d is Good!, G-d's lovingkindness endures Forever!	Hodu LaAdonay ki tov, ki L'Olam Khasdo	הוֹדוּ לַיְי כִּי־טוֹב, כִּי לְעוֹלָם חֲסִדּוֹ:
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<sup>12</sup> Proverbs 23:25

<sup>13</sup> Ezekiel 16:6

<sup>14</sup> Psalms 105:8-10

<sup>15</sup> Breishit 21:4

<p>May Hashem help this small child _____ from the house of _____, grow. Just as they entered the covenant, so too they will enter in Torah study, Mitzvot, building home and love, and practicing good deeds! May it be so, amen!</p>	<p>_____ mibeit _____ zet hakataneh Elohim y'gadleh oteh, k'shem shenikhnaseh LaBrit kakh yikaneh laTorah v'laMitzvot v'laKhupah u'l'ma'asim tovim. V'ken yehi ratzon v'nomar Amen</p>	<p>_____ מבית _____ זֶת הַקָּטָנָה אֱלֹהִים יַגְדֵּל אוֹתָהּ, כְּשֶׁם שֶׁנִּכְנְסָה לְבְרִית כָּךְ יִכְנֹסָה לַתּוֹרָה וּלְמִצְוֹת וּלְחֶפֶז וּלְמַעֲשִׂים טוֹבִים. וְכֵן יְהִי רָצוֹן וְנֹאמַר אָמֵן</p>
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**The parents and sandak/et/eh drink wine**

#### **Tehillim 8:**

<p>For the leader; on the gittith. A psalm of David. O LORD, our Lord, How majestic is Your name throughout the earth, You who have covered the heavens with Your splendor! From the mouths of infants and sucklings You have founded strength on account of Your foes, to put an end to enemy and avenger. When I behold Your heavens, the work of Your fingers, the moon and stars that You set in place, what is man that You have been mindful of him, mortal man that You have taken note of him,</p>	<p>לְמַנצֵחַ עַל־הַגִּתִּית מִזְמוֹר לְדָוִד: יְהוָה אֲדֹנָינוּ מֶה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ אֲשֶׁר תִּגְּה הוֹדֶךָ עַל־הַשָּׁמַיִם: מִפִּי עוֹלָלִים וְיִנְקִים יִסְדֹּתַי עַד לְמַעַן צוּרְרָי לְהַשְׁבִּית אוֹיֵב וּמִתְנַקֵּם: כִּי־אֲרָאָה שְׁמִיךָ מַעֲשֵׂי אֶצְבְּעֹתֶיךָ יָרֵחַ וְכּוֹכָבִים אֲשֶׁר כּוֹנְנֹתָהּ: מֶה־אֶנּוֹשׁ כִּי־תִזְכְּרֶנּוּ וּבִן־אָדָם כִּי תִפְקְדֶנּוּ: וּתְחַסְּרֶהוּ מַעַט מַאֲלֵהִים וְכִבְדּוֹ וְהָדָר תַּעֲטֶרְהוּ: תִּמְשִׁילֶהוּ בְּמַעֲשֵׂי יָדֶיךָ כָּל־שֵׁתָה תַּחַת־רַגְלָיו: צִנָּה וְאַלְפִים כָּלָם וְגַם בַּהֲמוֹת שָׂדֵי: צִפּוֹר שָׁמַיִם וְדֹגֵי הַיָּם לְעִבְר אֲרָחוֹת יָמִים:</p>
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<p>that You have made him little less than divine, and adorned him with glory and majesty;  You have made him master over Your handiwork, laying the world at his feet, sheep and oxen, all of them, and wild beasts, too;  the birds of the heavens, the fish of the sea, whatever travels the paths of the seas.  O LORD, our Lord, how majestic is Your name throughout the earth!</p>	<p>יְהוָה אֲדֹנֵינוּ מִה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ:</p>
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### Priestly blessing recited by parents

<p>May G-d bless you and keep you  May G-d's face shine light on you and be gracious to you  May G-d lift up their face to you, and give you peace</p>	<p>Yivarekhekha Adonay  v'yishm'rekha  Ya'er Adonay panekha  eylekha v'yikhuneka  Yisa Adonay panav  eylekha v'yasem lekha  shalom</p>	<p>יְבָרְכֶךָ " וַיְשַׁמְרֶךָ  יָאֵר " א פָּנָיו אֵלֶיךָ וַיַּחֲנוּךָ:  יִשָּׂא " א פָּנָיו אֵלֶיךָ וַיִּשֶׁם לָךְ  שְׁלוֹם:</p>
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### Those present sing this song to close the ceremony

<p>May the angel who has delivered me from all harm  bless the young,  and may they carry on my name and the name of our ancestors Abraham and Isaac,  and may they multiply throughout the earth.</p>	<p>Ha'malach ha'goel oti,  ha'malach ha'goel oti  mi'kol rah  Yi'varech et ha'n'arim,  v'yikaray vahem sh'mi  V'shem avotai, v'shem  avotai, Avraham  v'Yitzchak,</p>	<p>הַמַּלְאָךְ הַגּוֹאֵל אוֹתִי, הַמַּלְאָךְ  הַגּוֹאֵל אוֹתִי מִכָּל רָע  יְבָרֵךְ אֶת הַנְּעָרִים, וַיִּקְרָא  בָּהֶם שְׁמִי  וְשֵׁם אֲבֹתִי, וְשֵׁם אֲבֹתִי,,  אֲבֹרָהִם וַיִּצְחָק  וַיִּדְּגוּ לָרֹב, וַיִּדְּגוּ לָרֹב, בְּקֶרֶב.  הָאָרֶץ</p>
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	V'yidgu la'rov, v'yidgu la'rov, b'kerev ha'aretz.	
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It felt very important to create a Brit Ceremony that used non-binary Hebrew for the baby, and also had the option to use non-binary language for the parents. I made a point to notice what roles are gendered in this ceremony, and to make them a bit more egalitarian. I wondered if it made sense to change the G-d language into the same form, or to adjust the Torah verses, though I refrained from doing this. I chose to instead preserve the G-d language as is, and to speak with the family about G-d language in our planning consultations, where much will be determined. I imagine that I would find readings and poetry to expand this ritual even more, to include more ancestral stories and connections. This was my first time using Lior Gross' and Eyal Rivlin's [non-binary Hebrew project](#) as a reference, so I may have made some mistakes, and am hoping that Lior will make sure this is correct. They said that this guide can be posted onto their website under ritual resources! If anything, I feel more prepared to facilitate a brit ceremony for a young child whose parents are choosing to use the pronoun 'they' for them. I would certainly change this ritual depending on the needs of the parents and family, but I feel this is a good jumping point!

For further reading:

<https://www.nonbinaryhebrew.com/grammar-systematics>

<https://www.ritualwell.org/ritual/jewish-feminist-ritual-and-brit-milah>

<http://www.jewishencyclopedia.com/articles/4391-circumcision>

<https://www.etzion.org.il/en/hatafat-dam-brit-role-drawing-blood-brit-mila>

[https://he.wikisource.org/wiki/%D7%A1%D7%93%D7%A8\\_%D7%91%D7%A8%D7%99%D7%AA\\_%D7%9E%D7%99%D7%9C%D7%94/%D7%A2%D7%93%D7%95%D7%AA\\_%D7%9E%D7%96%D7%A8%D7%97](https://he.wikisource.org/wiki/%D7%A1%D7%93%D7%A8_%D7%91%D7%A8%D7%99%D7%AA_%D7%9E%D7%99%D7%9C%D7%94/%D7%A2%D7%93%D7%95%D7%AA_%D7%9E%D7%96%D7%A8%D7%97)