GIYUR SERVICE IN THE SYNAGOGUE

(A rabbinical beit din or a rabbi and two devoted synagogue members should be present.)

(Rabbi’s remarks.)

RABBI

Blessed are you who come here in God’s name.

We bless you in God’s name.

At this sacred and joyous moment, we renew the Covenant at Sinai between God and the people of Israel, recalling the words of the prophet Isaiah: “Strangers shall join them, and shall cleave to the House of Israel” (Isaiah 14:1).

O God, we thank You for Your many blessings. We thank You for the truth You have revealed to all humanity. Above all, we thank You for the gift of
1. Do you choose to enter the eternal covenant between God and the people Israel and to become a Jew of your own free will?
2. Do you accept Judaism to the exclusion of all other religious faiths and practices?
3. Do you pledge your loyalty to Judaism and to the Jewish people under all circumstances?
4. Do you promise to establish a Jewish home, and to participate actively in the life of the synagogue and of the Jewish community?
5. Do you commit yourself to the pursuit of Torah and Jewish knowledge?
6. If you should be blessed with children, do you promise to raise them as Jews?

(Or the following affirmation might be made by the ger/giyoret:)

Of my own free will, I choose to enter the eternal Covenant between God and the people of Israel and to become a Jew. I accept Judaism to the exclusion of all other religious faiths and practices. Under all circumstances I will be loyal to the Jewish people and to Judaism. I promise to establish a Jewish home.

Torah, which has ever been a light for our path. We recall with reverence and gratitude all those descendants of Abraham and Sarah who have been faithful to You, and those who, of their own choice, have sought to serve You through the faith and people of Israel.

O God, grant Your loving favor to _________ as in this holy place we welcome him/her into Jewish life. Knowing well the history of our martyrdom in years past, _________ has chosen to join himself/herself to our people's faith. We open our hearts to him/her. Strengthen _________ in his/her resolve. Help him/her to live in fidelity to the decision he/she has made, and to the promise he/she is about to utter. May he/she always find satisfaction and joy in the fulfillment of Your sacred mitzvot. Grant him/her many years of strength and happiness as a worthy member of our congregation. We praise You, O God, in whose presence is the fullness of joy. Amen.

(Questions are directed to ger/giyoret by rabbi [and members of beit din].)
Behold, I have given you a good doctrine—My Torah: do not forsake it. It is a tree of life to those who hold it fast, and all who cling to it find happiness. Its ways are ways of pleasantness, and all its paths are peace. (From Psalm 119)

I am a Jew because my faith demands of me no abdication of the mind.
I am a Jew because my faith requires of me all the devotion of my heart.
I am a Jew because in every place where suffering weeps, I weep.
I am a Jew because at every time when despair cries out, I hope.
I am a Jew because the word of the people Israel is the oldest and the newest.
I am a Jew because the promise of Israel is the universal promise.

and to participate actively in the life of the synagogue and of the Jewish community. I commit myself to the pursuit of Torah and Jewish knowledge. (If I should be blessed with children, I promise to raise them as Jews.)

(Reading by ger/gyoret.)

The Torah of God is perfect, reviving the soul; the teaching of God is sure, making wise the simple.

The precepts of God are right, delighting the mind; the mitzvah of God is clear, giving light to the eyes.

The word of God is pure, enduring forever; the judgments of God are true, and altogether just.

(Psalms 19)
RABBI

__________, you stand before the open Ark and before the commanding presence of the Torah, the Jewish people’s most cherished treasure. It has led us on the way and guided us ever since we received it at Sinai. It has been carried during the times of our greatest rejoicing, and when we fled from burning synagogues and villages.

I place the Torah in your arms. Take it to your heart as you now recite the Shema, the words on the lips of the Jew until the moment of death, the affirmation that has sustained the Jewish people in life since our beginnings.

(The candidate recites Shema and Ve-ahavta:)

Hear, O Israel: Adonai is our God, Adonai is one.

Shema Yisra-eil: Adonai Eloheinu, Adonai Echad!

I am a Jew because, for Israel, the world is not completed; we are completing it.

I am a Jew because, for Israel, humanity is not created; we are creating it.

I am a Jew because Israel places humanity and its unity above the nations and above Israel itself.

I am a Jew because, above humanity, image of the divine Unity, Israel places the unity which is divine.

(After Edmond Fleg)

Ruth said: “Entreat me not to leave you, or to return from following after you. For wherever you go, I will go. Wherever you lodge, I will lodge. Your people shall be my people, and your God my God. Where you die, I will die, and there will I be buried.”

(Ruth 1:16, :17)
Ve-ahavta

You shall love Adonai your God with all your mind, with all your strength, with all your being.

Set these words, which I command you this day, upon your heart. Teach them faithfully to your children; speak of them in your home and on your way, when you lie down and when you rise up.

Bind them as a sign upon your hand; let them be a symbol before your eyes; inscribe them on the doorposts of your house, and on your gates.
May God bless you and keep you;
May God's presence shine upon you and be gracious to you;
May God's presence be with you and give you peace:

RABBI AND ASSEMBLY

We praise You, Adonai our God, Ruler of the universe, who has kept us alive, sustained us, and brought us to this joyous time.

Baruch Ata, Adonai Eloheinu, Melech ha-olam, shehecheyanu vekiyemanu vehigi-anu lazeman hazeh.

(The presentation of a certificate might take place in the rabbi's study separately from the public ceremony.)


(The Torah is returned to the Ark.)

You are known by the name __________, which means that you are always linked in love to those who gave you life. And from this time forth, you shall also be known within the Jewish community as __________. Bar/Bat Avraham veSara. (Tell significance of name.) May this name bring respect to you and honor to the Jewish people. We rejoice to welcome into our midst one who willingly and devotedly helps replenish the ranks of our people.

As our people have done through the ages, I ask God's blessing on you in ancient words:
GIYORET OR GER

May this tevila strengthen my commitment to the Jewish people and to the Jewish way of life. Amen.

Ruth said, “Entreat me not to leave you, or to return from following after you. For wherever you go, I will go. Wherever you lodge, I will lodge. Your people shall be my people, and your God my God. Where you die, I will die; and there will I be buried.”

(If giyur has already taken place, begin here.)

RABBI

We praise You, Adonai our God, Ruler of the universe, who has hallowed us by mitzvot. God is the fountain of living waters. You are here to immerse yourself in the mikveh as a sign that you have immersed yourself in the fate and faith of the People of Israel.
RABBI

*Berit mila*, the Covenant of circumcision, has been enjoined upon us as a sign of the Covenant between God and the Jewish people, as it is written: “God said to Abraham, ‘You shall keep My Covenant, you and your children after you.’” We present (civil name, Hebrew name) ben Avraham veSarah, for the Covenant of circumcision.

We praise You, Adonai our God, Ruler of the universe, who has hallowed us by mitzvot and commanded us concerning the circumcision of gerim.

We praise you, Adonai our God, Ruler of the universe, who has hallowed us by mitzvot and commanded us concerning admission into the Covenant of Abraham, our father.

and commanded us concerning the immersion of gerim.

WITNESSES AND GER/GIYORET

We praise You, Adonai our God, Ruler of the universe, who has kept us alive, sustained us, and brought us to this joyous time.

*Baruch Ata, Adonai Eloheinu, Melech ha-olam, shehecheyanu vekiyemanu veigi-anu lazeman hazeh.*

*(Blessing by rabbi.)*

BERIT GERIM

*(The service of giyur precedes berit mila. Portions of that service might be omitted, except for the affirmation, naming, and blessing. After the service of giyur, continue as follows.)*
We praise You, Adonai our God, Ruler of the universe, who has kept us alive and sustained us, and brought us to this joyous occasion.

May God bless you and keep you. May God’s presence shine upon you and be gracious to you. May God’s presence be with you and give you peace.

Infant or Child at Mikveh

(After berit labat or berit mila, and after a suitable interval, the following might take place at the mikveh.)

Before entering the mikveh, a parent holds infant and says, “We bring you to these waters (even as I have entered them), and we pray, ‘May we together serve God and help strengthen our people through mitzvot and acts of compassion. May God be praised for bringing us to this moment.’”

We praise You, Adonai our God, Ruler of the universe, who has hallowed us with mitzvot and commanded us concerning the immersion of gerim.

(Child is immersed.)
May God who blessed our ancestors, Abraham, Isaac and Jacob; Sarah, Rebecca, Rachel, and Leah, bless ______, who has cast her lot with our people Israel. She is a true proselyte among the people of the God of Abraham and Sarah. May she prosper in all her worthy endeavors; may the work of her hands be blessed. And let us say: Amen.

(Rabbi reads from the Te-udat Geirut.)

PUBLIC PRAYER FOR A GIYORET OR GER

May God who blessed our ancestors, Abraham, Isaac and Jacob; Sarah, Rebecca, Rachel, and Leah, bless ______, who has cast his lot with our people Israel. He is a true proselyte among the people of the God of Abraham and Sarah. May he prosper in all his worthy endeavors; may the work of his hands be blessed. And let us say: Amen.