

**GUIDELINES  
FOR  
WEDDING,  
RE-NAMING  
CEREMONY  
AND FUNERAL**

**KAABKE  
TSHOGBKUG, TIS  
NPE LAUG HAB KEV  
PLUJTUAG**

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Hmong District  
of  
The Christian and Missionary Alliance

**Guidelines adopted by DEXCOM on: 06/23/2023**



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## ZAJ LUS QHIA (PREAMBLE)

Peb Hauvpaus Koomhaum Hmoob (HKM) ntshaw kom peb cov tswvcuab muaj kabke zoo thiab coj raws li Vajtswv Txojlus rau kev ua tshoob thiab kev plojtuag. Yog li ntawd, cov tsavxwm yav tag los thiaj tsa thawj pab kavxwm los sau thiab ua tiav phau Kabtshoob Kev Ko thiab kev plojtuag rau xyoo 1987 thiab rov tsa ib pab kavxwm tshiab los kho phau ntawv no tiav rau xyoo 1992. Cov kavxwm thiab tsavxwm thaum ntawd thiaj pom zoo tis phau ntawv no npe hu ua “*Kabtshoob Kev Ko thiab Kev Ploj Kev Tuag.*”

*The Hmong District (HD) desires for our members to have a good guideline and follow the word of God for conducting weddings and funerals. Therefore, the District Executive committee (DEXCOM) of the past appointed the first committee to write and finish a guideline for weddings and funerals in 1987 and appointed another committee to update the book in 1992. The committees and the DEXCOM of that time agreed to name this book “Wedding and Funeral Guideline.”*

Peb cov pawg ntseeg twb siv phau ntawv “Kabtshoob Kev Ko thiab Kev Ploj Kev Tuag” no los tau ntau lub xyoos. Peb cov tswvcuab uas yog cov laus tau dhau zuj zus lawm, thiab cov hluas tau coob zuj zus. Txoj kev ua tshoob thiab kev ua ntees ploj ntees tuag los tau hloov lawm thiab. Peb cov pawg ntseeg los yeej hloov kev ua tshoob thiab kev ua ntees ploj ntees tuag kom yoojyim lawm. Peb cov tswvcuab coob leej tau nqua hu kom peb HKM muab peb phau kabtshoob kev ko thiab kev ploj tuag kho dua tshiab kom phim tiam hluas tamsim no mus rau yav tom ntej. Yog li ntawd, nyob rau xyoo 2022, cov tsavxwm thiaj pom zoo kho thiab siv li nyob hauv phau ntawv no. Yog peb pawg ntseeg twg ho yuav siv ntau tshaj no los tsuas pub nej siv li phau qub uas peb tau ua ua-ntej phau no xwb.

*Our churches used this book “Wedding and Funeral Guideline” for many years. As the member demographic changes from older to younger, the way we conduct wedding and funeral services also must change. Many of our churches have adapted and created simpler ways to perform wedding and funeral services. Many of our members requested the Hmong District to revise our wedding and funeral guideline to fit the younger generations. Therefore, in the year 2022, the DEXCOM agreed to revise it thus we have this guideline. If any of our churches want to use a more complex method than this, we encourage them to use the older versions of our wedding and funeral guidelines.*

# The GUIDELINES FOR MARRIAGE ARRANGEMENT

## **Kev Pib Ua Ntej Ua Hais Tshoob/The Wedding Pre-arrangement**

Yog peb ib tug tub lossis niamtsev tog twg yuav mus ua tshoob, nej yuav tau xub xub hu thiab ntsib xibhwb lossis cov txwjlaug tso. Xibhwb lossis cov txwjlaug mam li nrog nej lig rooj tshoob kom tiav li nyob hauv phau ntawv no.

*If the bride or groom desires a wedding, first, one should call and meet with the pastor or elders of the church. The pastor or elders will work with you to accomplish the wedding according to the guidelines in the book.*

## **Kev Mus Hais Tshoob/Marriage arrangement agenda**

### **Togtxais**

(Welcome)

SAMPLE: Zoo sab togtxais ob tog namtxiv nrug rua cov kwvtij neejtsaa suavdlawg. Ua tsaug kws mej siv sijhawm tuaj koom peb kev has tshoob kws mej tuaj txhawb, hab tuaj ua povthawj.

*(I want to welcome both party of the families and everyone for being here. Thank you for taking your time, your presence is both a support and a witness to this marriage arrangement.)*

#### **1. Thov Vaajtswv (Opening prayer)**

SAMPLE: Vaajtswv ua tsaug kws koj coj peb tuaj sis koom uake. Ua tsaug kws koj yog tug tsim txujkev sib yuav. Peb yuav lug sis thaam txug (Groom) hab (Bride) ob tug roojtshoob, peb thov koj ua tug coj peb txuj hauvkev, pub ncauj lug zoo rua peb, hab txujkev sib totaub rua peb. Thov foom koob moov rua peb kev sis thaam mo nuav kuas hum koj lub sab hab ua rua koj ib leeg tau ntsejmuag.

*(Dear God, thank you for bringing all of us here. Thank you for creating marriage. As we are here to arrange the marriage of (Groom) and (Bride), we ask for words of wisdom and a unity of the hearts for us. We ask for your blessing that all we do and say tonight will go according to your will and bring glory to your name.)*

2. Nug tub ntxhais saib puas sib yuav tag tag  
(Ask the bride and groom about their decision for marriage)

SAMPLE: Peb paub has tas meb yeej sib nyam es peb txhaj le tuaj mo nua. Kuv yuav nug meb tim ntsej tim muag ntawm Vaajtswv hab peb suavdlawg has tas meb puas yuav sis yuav tag tag. Tsi muaj leejtwg yuam meb hab dlua le meb yeej txaus sab yuav sib yuav moog taag simneej.

*(We know that you love each other that's the reason why we are here. Before God and all of us here, I want to ask ~~you~~ the both of you, do you willingly enter this covenant of marriage? Can you clarify that no one is forcing or coercing you, but you voluntarily enter this covenant of marriage and commit to it for the rest of your life?)*

(Groom) koj yeej txaus sab yuav yuav (Bride) moog ua koj tug quaspuij hab koj yuav hlub nwg moog taag koj lub neej? (Bride) koj yeej txaus sab yuav yuav (Groom) moog ua koj tug quasyawg hab koj yuav fwm nwg moog tag koj lub neej?

*(Groom) Do you consent to take (Bride) to be your wife and you commit to love her for the rest of your life?) (Bride) do you truly consent to take (Groom) be your husband and commit to love him for the rest of your life.)*

Ua tsaug ntau kws meb teb rua peb has tas meb yeej txaus sab lug sib yuav, tsi muaj leejtwg yuam meb hab mej yeej txaus sab yuav sib yuav moog taag mej lub neej.

*(Thank you for your consent that both of you willingly enter this covenant of marriage without any coercion and are committing to each other for the rest of your life.)*

Ntxiv moog, kuv yuav nug ob tog namtxiv. *(Now I will ask both side of the parents)*

3. Nug namtxiv ob tog kev pum zoo rua tub ntxhais sis yuav  
(Ask the parents for their blessings for their son or daughter to get married)

SAMPLE: Peb tub nov lawm has tas obtug mivnyuas yeej sis nyam hab xaav sis yuav. Kuv yuav nug meb tog namtxiv saib meb puas pum zoo rua ob tug mivnyuas sib yuav.

*(We have heard the couple's commitment to love and marriage. Therefore, I want to ask both parents to see if you agree and bless them to get married too.)*

(The Bride's parents) Meb kws yog nam hab txiv rua (Bride's name), meb puas zoo rua (Bride's name) yuav (Groom) ua nwg tug quasyawg.

*(Bride's parents) As parents of (Bride's name) Do you allow or bless (Bride's name) to marry (Groom's name)?*

(The Groom's parents) Meb kws yog nam hab txiv rua (Groom's name), meb puas zoo rua (Groom's name) yuav (Groom) ua nwg tug quaspuj.

*(Bride's parents) As parents of (Groom's name) Do you allow or bless (Groom's name) to marry (Bride's name)?*

Zoo sab kws meb tog namtxiv pum zoo rua ob tug mivnyuas sis yuav.

*(We rejoice to hear that both parents agree for the son and daughter to get married.)*

4. Nug txug nqe mig nqe no  
(Ask for dowry)

SAMPLE: (Has rua namtxiv tog ntxhais) Rua peb Moob txujkev coj noj coj ua tes namtxiv yeej sau nqe mig nqe no. Mivnyuas yog meb ua nam ua txiv yug hab meb tu es txhaj le lujhlab. Nub nua meb yuav muab qua moog mej puas sau nqe mig nqe no? Yog mej sau, mej yuav yuav npaum le caag?

*(Parents of the bride) According to Hmong tradition, the parents of the bride will collect a dowry. As you are the parents who have borne her and raised her, will you collect a dowry? If you are, how much?*

(Has rua namtxiv tog tub) peb tub nov namtxiv tog ntxhais has tas obtug ua nam ua txiv obtug xaav sau nqe mig nqe no le \$\_\_\_\_\_, meb puas txaus sab le ntawd? Meb puas npaaj tau nyajtxag taamsim nuav lossis meb xaav tau sijhawm moog npaaj?

*(The groom's parents) We have heard that the parents of (Bride's name) would like to collect a dowry of \$\_\_\_\_\_. Do you agree with the amount? Do you have the funds ready now or do you need time to prepare it?)*

NOTE: Thaus muab nyaj lug lawm kuas ib tug txwjlaug suav kuas meej. *(One of the elders needs to verify the amount of fund.)*

5. Nug txug kev noj haus  
(Ask about the reception)

SAMPLE: (Nug ob tog namtxiv) mej suavdlawg yuav npaaj noj npaaj haus le caag? Namtxiv tog ntxhais puas xaav kuas namtxiv tog tub paab nyaj le caag?

*(Ask both parents) Who will prepare the food for the reception? Will the parents of the bride want to collect any money to help out with the preparation of the food?*

6. Nug txug nub ua tshoob  
(Ask about the wedding date)

SAMPLE: Nub ua tshoob yog yuav muab tso rua lub sijhawm twg? Leejtwg yog tug yuav muab ob tug sibtxis? *(What is the wedding date? Who will officiate the wedding?)*

7. Lwm yaam  
(Other items)

Tso rua namtxiv has lug rua ob tug mivnyuas. *Allow time for the parents to speak to the children.*

8. Thov Vaajtswv xaus  
Closing prayer

SAMPLE: Vaajtswv peb ua koj tsaug kws Koj coj peb kev sis thaam moog tau rua qhov zoo. Peb ua Koj tsaug rua tej ncauj lug zoo hab txujkev txhawb zug. Koj tau paab peb has dlejnum taag yaam tsi muaj kev nyuaj sab dlaabtsi. Thov kuas Koj lb leeg tau koobmeej.

Peb thov koj foom koobmoov rua ob tug mivnyuas. Thov Koj nrug obtug ua neej, thov koj coj obtug txujkev, hab thov koj tivthaiv obtug ntawm tej kev sis sab. Foom koobmoov rua obtug lub neej kuas muaj tub muaj kis, foom koobmoov rua ob tug dlhau lug ua nam ua txiv, hab kuas ob tug muaj noj muaj haus. Thov qha ob tug ua neej kuas ob tug ua tau ib khub txwjkawm kws ua tau lub neej hum Koj lub sab nyam.

*(God, thank you for this meeting that everything went well. Thank you for all the great and positive conversations between both parties. We pray that all that has been said and done in this meeting bring glory to your name.)*

*(We ask that you bless this couple. We ask that You be with them, lead their marriage, and protect them from temptations. Would You bless them with children, bless them to be great parents for their children, and bless them with the physical things of life. We ask you to help them to become a couple that will bring honor and glory to you.)*



# KEV COJ RAU LUB NTEES NTAWM KEV PLOJ KEV TUAG (Guidelines for the Funeral/Life Celebration)

## A. Kev Qhia Paub (*Notification*)

Thaum ib yim tswvcuab twg ntawm pawg ntseeg muaj tus tag simneej, ib tug ntawm tsevneeg ntawd yuav tau hu xibhwb thiab txwjlaug tuaj nrog lawv sablaj txog cov haujlwm nram no:

*When a family member of the church has an individual who has passed away, one person of that family should call the pastor and elders of the church to meet with them for the following duties:*

1. Lub ntees (*The funeral services*)
2. Kev txhawbzog thiab kev thov Vajtswv (*The encouragement and prayer*)

## B. Cov Tibneeg Pab Haujlwm (*Delegation for service*)

1. Xibhwb – Nws yog tus muab kev nplig siab lossis nrog tsev tsevneeg thov lwm tus xibhwb tuaj muab kev nplig siab rau hauv tsev txias.

*Pastor – He is the one who will console the family. He will work with the family to ask other pastor to give a word of consolation at the funeral.*

2. Tus Sawvcev Tsevneeg – Nws yog tus cev lus thiab saib tej phajtshab (kev siv) nruabnrab ntawm tsevneeg nrog rau tus kavxwm.

*The Family Representative – He is the one who will communicate and oversee the finance (use) between the family with the Head of the Funeral Services.*

3. Kavxwm (2 leeg) – Obtug no yog obtug uas ua haujlwm xwsli saib kev noj haus, hu qhua, saib cov qhua uas tuaj thiab txais tshavntuj.

*Funeral Overseers (2 persons) – They are the ones who oversees food services, calling special guests, welcome the guests, and receive donations.*

4. Kev npaj noj haus / Food preparation

*Pawg ntseeg yog cov uas yuav los sib pab npaj kev noj haus lawv li tsevneeg tau npaj lawm*

*The family representative will coordinate with the Board to plan a menu. The members of the church will assist with food preparation.*

**C. Kev Tshajmoo (Notification of family members)**

The family can notify family members of the deceased, or the family can request the Elders of the church to make the notification.

**D. Kev Cob Haujlwm (Delegation)**

Thaum hu tau cov hauv-dej hauv-num tuaj txhij lawd, tus sawvcev tsevneeg lossis tug kavxwm yuav tau cob thiab qhia haujlwm rau lawv saib yuav npaj licas rau kev noj haus.

*When everyone who has part in the funeral arrives, the family representative or a funeral overseer will need to delegate duties and responsibilities to all. He will set the expectations of how they shall prepare for the food services.*

**E. Lwm Tus Uas Yuav Tau Hu (Others to notify)**

Yuav tau hu mus qhia rau HKM thiab tej pawgntseeg uas nyob ze paub txog pawg ntseeg muaj tswvcuab tso ntiajteb tseg.

*The pastor should inform the Hmong District and the nearby churches that a has a member passed away.*

## KEV UATSAUG RAU HMO XAUS (THE APPRECIATION ON CLOSING NIGHT)

Peb cov ntseeg tsis muaj rub lub rooj lawm, tiamsis muaj uatsaug rau hmo xaus li no.

*We, as believers, will not call a meeting at the conclusion of the funeral, but will give a formal appreciation at the closing night as follows:*

### A. **Kev Uatsaug (Appreciation)**

Kev uatsaug no tsuas yog ua hauv lub samthiaj tsev txias uas yog hmo xaus ua ntej lossis tom qab xibhwb qhuabqhia. Cov uas yuav los ua tsaug muaj li no:

*The Appreciation will only take place in the podium inside the funeral home at the closing night before or after the pastor's sermon. The Appreciation will occur as follows:*

1. Sawvcev Tsevneeg / Tsev Tswvcuab – Hais lus uatsaug rau obtug kavxwm. (*Family Representative – Say thank you to the two Funeral Overseers*).
2. Thawj Txwjlaug – Hais lus sawvcev pawg ntseeg ua tsaug rau sawvdaws thaum xaus. (*The Head Elder – Represent the church to make verbal appreciation at the conclusion of the funeral.*)

### B. **Cob Tsev Ntsojntsuag (The Committing of the Deceased Family)**

Kavxwm yuav tau nrog tug sawvcev tsevneeg thiab tsev tibneeg tham saib leejtwg yuav ua tus tso mkwm tsev tibneeg ntsuag ua ntej los hais qhia rau kwvtij neejtsa sawvdaws.

*The Funeral Overseers will need to discuss with the Family Representative and the family to see who will oversee and care for the widow, orphans, and remaining members of the deceased one before sharing with everyone publicly.*

## LWMYAM (Other)

### **Kev Tua Tsiaj (The Butchering of Animal)**

Kev tua tsiaj tua txhuv yuavtsum tua kom txaus noj txaus haus xwb. Yog tus tuag tsis muaj kwvtij neejtsa los yog tubki, pawg ntseeg yuav tau npaj kom txaus noj txaus haus rau sawvdaws (Kalatias 6:10).

*The butchering of animals should only be enough for food to serve the guests, If the deceased individual does not have any relative or children, the church ought to prepare enough foods for the guests (Galatians 6:10).*

## Kaabke Tis Npe Laug

*“Koj lub npe yuav tsi hu ua Anplaas ntxiv lawm, tabsis yuav hu ua Anplahaas, ruaqhov Kuv tsaa koj ua ntau tsaav tuabneeg tug yawmkoob.”*  
— Chivkeeb 17:5

### KEV TIS NPE LAUG

Kev tis npe laug yog Vaajtswv rhawv rua tuabneeg. Thaus Vaajtswv hu Anplaas tawm ntawm tebchaws Mexaupautamias lug rua tebchaws Kana-aas, Anplaas noobnyoog muaj xyaa caum tsib xyoos (Chivkeeb 12:4.) Thaus Anplaas noobnyoog muaj cuaj-caum cuaj xyoos (17:1), Vaajtswv lug tis npe laug rua Anplaas, hu ua Anplahaas (17:5). Lub npe laug yog ib lub kws yuav nyob muaj koobmoov nto npe rua nplajtog qaumpeg hu hab fwm.

Lawvle peb paub ces peb Moob yeej ibtxwm muaj tis npe lau. Peb tsi paub has tas leejtwg yog tu chiv lossis rhawv kev tis npe laug. Txawm le ntawd los peb Moob suav has tas, kev tis npe laug yog ib qhov tseemceeb.

Lawvle Vaajtswv Txujlug tau qha tseg, kev tis npe laug, kev hloov npe, yog kev ntxiv meejmom kuas tug tuabneeg ntawd lub neej zoo dluaqub. Dluale, lub npe laug yog qha has tas, peb muaj quaspuj mivnyuas hab peb yog ib leej txiv lawm. Lub npe laug yog lub kws zejzog tebchaws fwm hab saib taug, ruaqhov peb yog ib tug thawjcoj huv peb lub cuab lub yig.

Lub npe laug yog ib lub tseemceeb kws Vaajtswv foom koobmoov kuas muaj caaj muaj ceg zoo, fuamvaam hab dlhau moog ua num ua tswv, nyob luas hauv rooj has luas hauv lug lawvle Vaajtswv tau tis npe rau Anplahaas (17:5-6).

### Tis Npe Laug Uantej Muaj Tubki

Yog peb saib rua huv keebkwm mas Vaajtswv yog tug rhawv kev rua tuabneeg tis npe laug.

*Tej lug kws Kuv cogtseg rua koj muaj le nuav: Koj yuav tau ua ntau tsaav tuabneeg tug yawmkoob. Koj lub npe yuav tsi hu ua Anplaas ntxiv lawm, tabsis yuav hu ua Anplahaas, ruaqhov Kuv tsaa koj ua ntau tsaav tuabneeg tug yawmkoob (Chivkeeb 17:4-5).*

Lawvle peb paub Vaajtswv lug tis npe laug rua Anplahaas uantej kws nwg muaj tubki. Qhov kws Vaajtswv tis npe laug rua Anplahaas ntawd tsi yog Anplahaas dlhau lug ua yawmkoob rua tsaav tuabneeg Yixalayeas xwb, tabsis nwg yuav dlhau moog ua ntau tsaav tuabneeg tug yawmkoob. Vim Anplahaas yog leej txiv ntawm txujkev ntseeg (Loos 4:11).

Lub npe laug kws ntxiv rua tug txivneej yog ib lub kws tseemceeb heev. Yuav tau xyum ua lub neej kuas phim le lub npe laug, hab ncaajnceeg le Anplahaas kws yog leej txiv ntawm txujkev ntseeg, sub tuabneeg txhajle fwm hab saib taug.

*“Thaus Anplaas noobnyoog muaj cuaj-caum cuaj xyoos, tug Tswv tau rov lug tshwm rua nwg pum hab has tas, ‘Kuv yog Vaajtswv tug kws muaj fwjchim luj kawg nkaus. Koj cale noog Kuv lug hab ua lub neej ncaajnceeg moog kuas taag koj simneej.’” - Chivkeeb 17:1*

Txawm yog peb yuav tis npe laug thaum twg los tau, tabsis tis lub kws tsimnyog, zoo hu, phim, dlhos caajceg, yog tuabneeg muaj meejmom tej npe, hab muas qhovncauj hu.

### Tis Npe Laug Tomqaab Muaj Tubki

Nwgnuav peb cov Ntseeg kuj muab txujkev yoojyim rua suavdlawg tis npe laug lawm. Tej tug cale tis rua lub sijhawm kws muab mivnyuas fij rua huv tuamtsev xwb los tau.

Muaj tej tug npaaj ua ib rooj mov noj tis mivnyuas npe ces cale tis npe laug uake nrug rua thaus ntawd.

Muaj tej tug npaaj noj haus hab teem ib lub sijhawm tshwjxeeb lug tis npe laug.

Cov kws npaaj le nuav, feem ntau yog hu namtais yawmtxiv hab kev txwj quaslaug tuaj nrug koom.

Yog tis moog le txuj kaabke nuav ces yuav tau ca namtais yawmtxiv, lossis nampuj txivyawm nrug ntxhais vauv hab tub nyaab nrhav tau lub npe laug taag maamle qha rua suavdlawg paub.

Muaj tej tug thaus suavdlawg tuaj txhij ces nqug ib lub nyuas rooj, muaj ntxuag, laub dlej qaabzib, nqug namtais yawmtxiv, nampuj txivyawm, hab kev txwj quaslaug lug nyob sis thaam nrhav lub npe laug.

Muaj tej tug ces thaus kev txwj quaslaug tuaj txhij, cale qheb rua suavdlawg sis paab nrhav lub npe laug le xwb.

Txawm moog txuj kev twg los xij. Lawvle puj ua ca yawm ua tseg ces ibtxwm xijpheej tis npe laug moog lawvle tug vauv cov yawm lossis yawmkoob. Tej tug kuj tis lawvle yawmtxiv lub npe hab.

Tam tshab nuav, feem ntau yog obtug ob namtxiv sis thaam hum saib nyam lug twg ces maamle qha rua namtais yawmtxiv, nampuj txivyawm, hab kev txwjlaug nrug pumzoo lawm xwb.

Thaus muab tau lub npe laug meej lawm, xwbfbw nyeem Vaajtswv Txujlug, qha txug lub npe laug tseemceeb npaum Iecaag, hab nquahu kuas suavdlawg nrug hu lub npe ntawd. Caw obtug ob namtxiv lug txhuscaug, kuas cov kev txwjlaug tsaateg rua sau obtug, hab xwbfbw thov Vaajtswv foom koobmoov rua lub npe laug hab obtug ob namtxiv.

### Thov Vaajtswv Foom Koobmoov Rua Lub Npe Laug

*“Vaajtswv, peb Leejtxiv tug kws nyob sau ntuj Ceebtsheej; thov kuas suavdlawg fwm Koj lub Npe; thov Koj lug kaav tuabneeg lub sab; thov Koj paab kuas peb ua tau lawvle Koj lub sab nyam ib yaamle cov Tubkhai kws nyob sau ntuj.*

*Peb thov Koj foom koobmoov rua lub npe laug kws tau muab rua \_\_\_\_\_ kuas nwg yuav saws taug hab ris lub npe nuav nyob rua huv nwg txujkev ua neej. Kuas tug hluv tug yau, lub zej lub zog nrug rua nplajtog qaumpeg fwm hab saib taug lub npe nuav.*

*Thov Koj paab kuas lub npe laug nuav yuav ua rua Koj tau koobmeej.*

*Thov Koj lub fwjchim lug pub rua lub npe nuav kuas yuav dlhau moog ua luas txwj luas laug, nyob luas hauv rooj has luas hauv lug.*

*Peb muab lub npe nuav fij rua ntawm Vaaj Leej Txiv, Vaaj Leej Tub Tswv Yexus, hab Vaaj Nlsujplig tug Dlawbhuv lub Npe. Anees.”*

## Renaming Ceremony

*<sup>5</sup>No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations.—Genesis 17:5 (NIV)*

Renaming ceremony was established by God. When God call Abram from the land of Mesopotamia into the promise land of Canaan, Abram was 95 years old (Gen. 12:4.) God rename him when Abram was 99 years old (Gen. 17:1), God renamed him Abraham (Gen. 17:5). God rename him with a purpose, He have made Abraham a father of many nations.

Even though we do not have an accurate historical account on the renaming ceremony, as Hmong people, we have a long history of renaming for many generations. The renaming ceremony is very important among our people.

As recorded in the Scripture, renaming ceremony, name change, is an event to add stature to someone. In addition, it also identifies the man as a husband and a father. The new name will be respect by the community because the man now is a leader for his family.

The new name is a name with blessings to better one life to be successful, to become a leader and a father for many generations. (Gen. 17:5-6)

### Renaming before having children

In Scripture, it was God who established the renaming of a person.

*<sup>5</sup>No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations.—Gensis 17:4-5 (NIV)*

As we understand the Word of the Lord, He renamed Abraham before he have children. God rename Abraham not just so that he became the Father of Israel, but he will become the Father of many nations. Because Abrham is the Father of faith. (Rom. 4:11)

The renaming of a man is a very important. A man must change his life to gain the respect from others who look up to him and faithful in his walk with God.

*<sup>5</sup>No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations.—Genesis 17:1 (NIV)*

When the renaming ceremony takes place, before or after having children, his new name should be a fitting one for him, his family, and his community.

## Renaming after having Children

The renaming ceremony has become less complex and simple. Some may choose to have the renaming ceremony when they dedicate their children to the Lord.

Some may just have the renaming ceremony when they hold a small celebration for their new children.

Some will set a schedule to hold a larger renaming ceremony. They will extend the call to the man's in-law to join the ceremony. In our Hmong culture, it is usually the bride's father that has the privilege to choose a new name. The ceremony will also include the man's parents and extended family.

For some, when all guests arrive at the ceremony, the family will call everyone to sit at a set table and collaborate to find a new name.

For some, the family will open for suggestion to find a new name.

No matter which name is to be the new name, it is a tradition to find a name that has a good and holds great honor in the man's family legacy or the bride's family legacy.

With the new generation, the husband and wife will find a new name for the renaming ceremony and announce it to the family.

When the new name is selected, the Pastor will officiate the ceremony and use the Scripture to encourage the family and community to use the new name. The Pastor will pray for blessing for the new name and the family.

## Prayer of blessing for the new name

"God, our Father in Heaven, hallow be your name; your Kingdom come and Your will be done on earth as it is in Heaven.

We asked for your blessings for the celebration of \_\_\_\_\_.

We pray for your love and grace to guide and lead \_\_\_\_\_ to live a life to glorify and honor you as Lord and God.

We pray that \_\_\_\_\_ will live a life to have love and respect from his family and the community.

We lift up \_\_\_\_\_ to you in the Name of the Father, the Name of the Son and the Holy Spirit, in Christ Jesus's name we pray, Amen.