

Mock Wedding of Jane & Miriam

Sunday, September 15, 2019

(Note: Page numbers refer to the life-cycle manual *L'chol Z'man V'eit*

Musical selections are highlighted in pink)

Set-up: The wedding takes place in the backyard. There are two angled aisles which converge in front of the *chuppah*. The *ketubah* is not yet signed and displayed next to the *chuppah*. The daughters, Emma & Rebecca are holding two poles of the *chuppah*, along with two of their cousins.

Page		
	Processional	<i>Ratzo VaShov</i> underscore - guitar & humming starts before they begin processing from opposite sides of the yard.
	<i>Ratzo VaShov</i> with words, finishing as they meet in front of the chuppah	<i>Ratzo vashov</i> , ebb and flow, <i>Ratzo vashov</i> , ebb and flow. Here I am for the very first time, <i>Ratzo vashov</i> , ebb and flow. Here I am, again and again, <i>Ratzo vashov</i> , ebb and flow. Where have I been? Where am I going to? Counting the days to the ebb and flow. - Cantor Lisa B. Segal
	Wedding Charge	<p>Today is a very ordinary day. This morning, just as she has for two thousand mornings, Jane woke up, knowing that she loves and is loved by Miriam. This morning, just as she has for two thousand mornings, Miriam woke up, knowing that she loves and is loved by Jane. By the time you have been together for thirty years, you will have had more than ten thousand mornings together, where Miriam will make twenty thousand cups of coffee, and Jane will scramble forty thousand eggs. As you told me, with your busy lives, that morning routine is so important to start each day together with a moment of <i>shalom</i> - of peace or wholeness.</p> <p>But today is also a very special day. Today is the day on which those who love and support you gather together as you sanctify your relationship. The Hebrew word for the wedding ceremony, <i>kiddushin</i>, means holy, sanctified, or set apart. Today is a day which stands out as different from all the other days of</p>

		<p>your relationship, whose date is inscribed on your <i>ketubah</i> and on your hearts.</p> <p>It has not been an easy path to this marriage, but you found each other. Miriam, Jane caught your eye at that conference at a time when you both needed each other. You grew to support each other, to be amazing parents for Emma and Rebecca, who are here with you today. You model for them loving, compassionate partnership. You show your daughters what it is to forge your own path in this world. You studied seriously in preparation for this day, crafting ritual that was personally meaningful to you, Jane, and you, Miriam. You approach everything with seriousness and integrity, and most importantly, communication. You show your love for each other when you make sure that your decisions are equitable; that you've each had a voice and taken responsibility. You are a true example of <i>shutafut</i>, partnership.</p> <p>Last night, I accompanied each of you to the <i>Mikveh</i>, ritual bath, so that you could immerse in preparation for this sacred day. We use the ebb and flow of <i>mayyim chayim</i>, living waters, to mark transitions in our lives. But it is also a good metaphor for life in relationship. All relationships consist of ebbs and flows. There will be days when it is easy to love each other. And there will be days when it is harder. This season is one of <i>t'shuvah</i>, which means return, with an emphasis on introspection and self-reflection. My prayer for you this day is that you will always return to each other, through any struggle or challenge.</p> <p>Here I am, again and again. May you have this moment to return to again and again. May you wake up each morning with new eyes, to see your wife as if for the first time. May you count each day as being more beautiful for having your wife in it.</p>
10 & 11	<i>Ketubah</i> Signing	<p>Jane and Miriam have chosen to begin their wedding here with the signing of the <i>Ketubah</i>.</p> <p>Some think that the ceremony starts under the canopy of the <i>chuppah</i>, but it truly began when Miriam and Jane agreed not only to a wedding but also to a marriage — a partnership based on a covenant that they have made to one another.</p> <p>That agreement is written down in their <i>Ketubah</i>, their marriage contract, which they will sign in front of all of us here as witnesses to their love for one another.</p>

		They & the witnesses sign the ketubah
	<i>Ketubah</i> (Modified from Ketubah.com)	<p>Lianna reads a sentence of Hebrew at a time, alternating with Jane & Miriam reading the English</p> <p style="text-align: center;">Ketubah Text:</p> <p style="text-align: center;">ב א" בשבת בט"ו לחודש אלול שנת חמשת אלפים שבע מאות שבעים ותשע למין כאן, בנוכחות משפחה וחברים, נכנסו חנה בת בינה ופלוני ומרים בת פלונית ומשה, האהובות תחת ברית הנישואין.</p> <p style="text-align: center;">"וארשתיך לי לעולם, וארשתיך לי בצדק ובמשפט ובחסד וברחמים." (הושע ב' כ"א)</p> <p>עם צאתנו לדרכינו המשותפת אנו מבטיחות לאהוב, להוקיר, לכבד ולהעשיר זו את זו. לבבותינו חוברים יחדיו לברית עולם ייחודית שביסודה חברות, הבנה והזדהות. באיחודנו זה אנו מתחייבות להעריך ולתמוך אישה ברעה לגלות רגישות לצרכיה. נטפח זו את זו ברגש, רוחניות ותבונה, מודעים תמיד לתכונותינו ומעלותינו השונות. מי ייתן ונצמח יחדיו תוך שמירה וטיפול האומץ הדרוש לכך ותוך נחישות לשקוד להתמיד שאיפותינו. אנו מבטיחות לחגוג את השמחות בחיינו בחן ולהתגבר על הקשיים בנחישות והחלטיות. מי ייתן ונשכיל לשמר את החיבה והחום המעודדים אמון, יושר ותקשורת הדדיים. כשותפים לחיים, נחתור לבניית בית המקרין אהבה, שלום, סובלנות וצדקה. בהביטנו זו בעיניו של זו, נגלה עולם חדש ויתקיים בנו האומר: "טובים השניים מן האחד."</p> <p style="text-align: center;">והכל שריר וקיים.</p> <p>On the first day of the week, the 15th day of the month of Elul in the year 5779, corresponding to the 15th day of September in the year 2019 here, in the presence of family and friends, the beloveds Jane, daughter of Bina & Ploni, and Miriam, daughter of Plonit & Moshe, entered into the covenant of marriage.</p> <p style="text-align: center;">"And I will betroth you to me forever. I will betroth you to me in righteousness and justice, in lovingkindness and mercy." (Hosea 2:21)</p> <p style="text-align: center;">As we embark on life's journey, we promise to love, cherish, encourage and inspire one another. Our hearts bind together, creating an everlasting covenant with friendship and compassion at its core. Through this union, we vow to value</p>

		<p>and support each other, always striving to show sensitivity to each other's needs. We shall nurture one another emotionally, spiritually and intellectually, always mindful of our respective qualities and strengths. May we continue to grow together, maintaining the courage and determination to pursue our desired paths. We promise to celebrate life's joys with grace and overcome life's adversities with tenacity. May we maintain the intimacy that fosters trust, honesty and communication. As life partners, we shall strive to build a home emanating love, peace, tolerance and charity. Through each other's eyes, we see the world anew: may we be better together. All this is valid and binding.</p>
11	<i>Shehecheyanu</i>	Music: Tzvika Pik
16	Entering the Chuppah	<p>We are taught: פֶּלֶס מֵעַגַל רֶגֶלְךָ, וְכָל-דֶּרֶכֶיךָ יִכְנוּ "Consider the circular path you will take, and all your ways will prosper." (Proverbs 4:26)</p> <p>As they prepare to come beneath the <i>chuppah</i> Miriam and Jane will engage in the ancient custom of circling. As the form of the circle is perfect and unbroken, so too do we pray that Jane and Miriam's marriage will remain strong and unbroken, resistant to challenges that may face them from without and from within.</p> <p>As the shape of a circle encompasses all that it surrounds, so do we hope that Miriam and Jane will strive to continually be there for one another, sharing in life's blessings and consoling one another in times of trouble, as they now commit themselves to one another, and begin to build a united family.</p> <p>*Jane and Miriam enter the chuppah and circle each other seven times*</p>
18 (modified)		<p>O most awesome, glorious, and blessed God, grant Your blessings to these two brides.</p> <p>Surrounded by loved ones whose joy and prayers are with you here,</p>

		<p>you stand at this <i>chuppah</i>, symbol of the Jewish home.</p> <p>As you raise your daughters, Emma and Rebecca, So too do they raise up this canopy of love over you.</p> <p>May your home be a shelter against the storm, a haven of peace, a stronghold of faith and love.</p>
	Introduction to <i>Birkat Erusin</i> :	<p>The structure of a wedding consists of two distinct parts: <i>Erusin</i>, which means betrothal, and <i>Kiddushin</i>, which is the finalization of the marriage. Traditionally, these two ceremonies could be separated by up to a year, with <i>Erusin</i> marking the first formal, public commitment of the couple to each other. Jane, Miriam, you have already been formally, publicly committed to one another for more than a year. Together, you picked out and purchased the house where we are gathered, and turned it into a home. You have supported each other in joy and pain. You have blended families and interwoven networks of friends. Each blessing that is given to you today is the acknowledgement and sanctification of commitments that have already manifested through your love for each other.</p> <p>We Jews mark moments of holiness with the sweet taste of wine. After we bless the wine of your betrothal, you will each drink from the same kiddush cup. Sharing the wine symbolizes sharing a life as we bless your holy union.</p>
20	<i>Kiddush</i>	<p>ברוך אתה יי אלהינו מלך העולם, בורא פרי הגפן.</p> <p>Blessed are You, Adonai our God, Sovereign of the universe, Creator of the fruit of the vine.</p>
21	Birkat Erusin	<p>ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו והתיר לנו את הנשואת לנו על ידי חופה וקדושין. ברוך אתה יי, מקדש עמו ישראל על ידי חופה וקדושין</p> <p>We praise You, Adonai our God, Sovereign of the universe, who hallows us with mitzvot and consecrates this marriage. We praise You, Adonai our God, who sanctifies our people Israel through <i>kiddushin</i>, the sacred rite of marriage at the <i>chuppah</i>.</p>
	Ceremony of <i>Shutafut</i> including exchange of rings	<p>Cantor: Traditionally, marriage required a financial transaction, and the exchange of rings marked an exchange of value.</p> <p>Today, in the spirit of egalitarianism and partnership, Jane and Miriam have crafted a ceremony of <i>shutafut</i>, an exchange of values.</p>

		<p>Jane: "From loving you, I have learned to value being true to my authentic self."</p> <p>Miriam: "From loving you, I have learned to value taking brave and bold risks ..." etc.</p> <p>הרי את מקודשת לי בטבעת זו כדת משה וישראל With this ring, you are sanctified to me as a partner in every aspect of my life. My relationship with you is marked as distinct and different from all the other relationships in my life. My love for you is both whole and holy.</p> <p>הרי את מקודשת לי בטבעת זו כדת משה וישראל With this ring, you are sanctified to me as a partner in every aspect of my life. My relationship with you is marked as distinct and different from all the other relationships in my life. My love for you is both whole and holy.</p> <p>*They simultaneously slide the rings onto each other's finger*</p>
26	<i>V'eirastich Li L'olam</i>	Benjie Ellen Schiller
	Introduce Sheva Brachot	<p>At the core of our wedding ceremony, we turn to blessing. We give thanks that Jane and Miriam were created in the image of God as Jane and Miriam, that they found each other in order to love each other. We bless the upcoming years of their marriage with joy and happiness, love and companionship. To join me in bestowing these blessings on the couple, I would like to invite up their daughters, Emma and Rebecca; Miriam's parents, Plonit and Moshe, and their family members, both by birth and by choice, Grumpy, Sneezy, and Doc.</p>
27	<p><i>Sheva Brachot for two women</i></p> <p>Ganchoff/Alter/Steinsnyder arrangement</p>	<p>Cantor chants Hebrew. After each bracha, a family member reads the English and offers Jane and Miriam a personal blessing.</p> <p>(1) ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן 1) We praise You, Adonai our God, Sovereign of the universe: Creator of the fruit of the vine.</p> <p>(2) ברוך אתה יי, אלהינו מלך העולם, שהכל ברא לכבודו 2) We praise You, Adonai our God, Sovereign of the universe, whose glory is revealed in all creation.</p>

		<p>3) ברוך אתה יי, אלהינו מלך העולם, יוצר האדם 3) We praise You, Adonai our God, Sovereign of the universe, Creator of humanity.</p> <p>4) ברוך אתה יי, אלהינו מלך העולם, אשר יצר את האדם בצלמו, בצלם דמות תבניתו, והתקין לו ממנו בנין עדי עד. ברוך אתה יי, יוצר האדם. 4) We praise You, Adonai our God, Sovereign of the universe, You formed us in Your image, and implanted in us the blessing of life's ongoing renewal. Blessed are You, Adonai, Creator of humanity.</p> <p>5) שוש תשיש ותגל העקרה, בקיבוץ בניה לתוכה בשמחה. ברוך אתה יי, משמח ציון בבניה. 5) Let Zion rejoice at her children's happy return. Blessed are You, Adonai; You allow those who have sown in tears to reap in joy.</p> <p>6) שמח תשמח רעות אהובות כשמחך יצירך בגן עדן מקדם. ברוך אתה יי, משמח כלה וכלה. 6) May these loving companions rejoice together with the joy You have set aside for them since the days of Creation. Blessed are You, Adonai, who grants joy to this couple.</p> <p>7) ברוך אתה יי, אלהינו מלך העולם, אשר ברא ששון ושמחה, כלה וכלה, גילה רינה, דיצה וחדווה, אהבה ואחוה, שלום ורעות. מהרה, יי אלהינו, ישמע בערי יהודה ובחוצות ירושלים קול ששון וקול שמחה קול כלה וקול כלה, קול מצהלות רעות מחופתן, ונערות ממשתה נגינתן. ברוך אתה יי, משמח כלה עם כלה. 7) We praise You, Adonai our God, Sovereign of the universe: Creator of joy and gladness, love and companionship, laughter and song, pleasure and delight, harmony and celebration, peace and friendship. O God, may there forever be heard in the cities of Judah and in the streets of Jerusalem: the voices of joy and gladness, the voices of loving companions joined together in marriage, the voices of celebration and song. Blessed are You Adonai, who causes the brides to rejoice together.</p>
31		<p>We declare now that in the sight of our Jewish community and before God, Miriam and Jane are united in קדושין The sacred bond of marriage. We recognize the home you create together as בית בישראל — a household amongst the people Israel.</p>

		Cantor wraps Miriam & Jane in a big tallit so they are shielded from the congregation and offers them a few words of private, personal blessing
32	Priestly Blessing	Music: Max Helfman
33	Breaking the Glass	<p>There are many explanations for the custom of breaking a glass. One interpretation is that this practice reminds us that anywhere there is oppression and pain, the Jew is asked to respond.</p> <p>Jane and Miriam, along with all who are present, you are called into partnership with God in the task of <i>tikkun olam</i>, the healing and repair of the world.</p> <p>May the shattering of these glasses be a reminder to you and to us all to work towards a time of wholeness for ourselves and our world.</p> <p>*They break the glasses*</p>
33	Siman Tov uMazal Tov	
		<p>The next step in this ceremony is <i>yichud</i>, which means togetherness or uniqueness. It is a unique moment, as it is Miriam and Jane's first time alone together as a married couple. Please allow them to recess back to the house before you leave your seat. The reception will continue on the patio and in the dining room, and Miriam and Jane will rejoin you in the festivities shortly. We end the ceremony as we began, with "<i>Ratzo VaShov</i>," found in your Order of Service booklets.</p>
	Recessional: Ratzo VaShov	