

Wedding Ceremony for Miller-Brown Wedding

J

H

Erusin

| Section | Text | Notes |
|--|---|--------------|
| <i>Circling</i> | <i>First H circles three times, then J circles three times, then the bride and groom circle each other. Once the circling is complete:</i> | |
| <i>B'ruchim Habaim</i> <i>Habaim</i> | B'ruchim Habaim b'shem Adonai, Blessed are you who have come here in the name of God. We come together today to celebrate the wedding of J and H. J and H have already made their commitment to each other clear, both through years of love, and now through Jewish ritual. This began earlier with the signing of the Ketubah, the Jewish marriage contract, and just now as H and J circled each other expressing a metaphoric commitment to protect each other and to make a loving and stable home. | |
| <i>We welcome you...</i> <i>(Chuppah)</i> | Now H and J are gathered here, under the <i>chuppah</i> , the wedding canopy. This <i>chuppah</i> represents a holy space, a symbol of a Jewish home. You, H and J, are surrounded by your family and friends, your loving community, who all pledge to support you now and always. Your <i>chuppah</i> is open on four sides just as your relationship, too, is open to all possibilities that the world might offer. As you have been blessed in finding each other, you, in turn, will return blessing to the world by your actions. And thank you to everyone who comes to help celebrate J and H both here in person as well as | |

those joining virtually. My name is Rabbi Jason Cook and I am humbled by the opportunity to help play a role in joining these two families, these two people, and creating one community here through joy and love. A wedding is a communal affair and so it is always appropriate to participate, particularly by sharing the word “amen” at the end of any blessing in either English or Hebrew.

Kiddush 1

We share together a first blessing, of many, the sanctification of this day and time through drinking wine:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא
פְּרֵי הַגֶּפֶן

Blessed are You, Adonai our God, Sovereign of the universe, who creates the fruit of the vine.

*Birchat
Kiddushin*

J and H, with our day sanctified, we now bless this particular moment, the moment where you make your commitment to each other binding both through the exchanging of words with each other as well as physically through the exchanging of rings. We begin with a blessing for this moment and continue with vows, shared in Hebrew and English, followed by the exchange of those rings.

We praise You, Adonai our God, Sovereign of the universe, who hallows us with mitzvot and consecrates this marriage. *Baruch atah Adonai, eloheinu Melech ha'olam, mikadesh amo yisrael al yadai chuppah v'kiddushin.* We praise You, Adonai our God, who sanctifies our people Israel

through *kiddushin*, sanctification, and the sacred rite of marriage at the *chuppah*.

Vows

As a token of these vows of commitment you have made, you each give and receive a ring. In Jewish tradition, the ring is made of a single, unbroken piece of something precious representing, in the infinite circle, your infinite and abounding love. I ask you, J, to take this ring and place it on your beloved's index finger and say these traditional words of commitment...

J to H

(Place the ring on H's index finger and repeat after me):

Haray at...mikudeshet li...b'taba'at zo...c'dat moshe v'yisrael.

Be consecrated to me...with this ring...as my wife...in keeping with heritage...of Moses and Israel

H to J

(Place the ring on J's index finger and repeat after me):

Haray ata... mikudesh li...b'taba'at zo...c'dat moshe v'yisrael.

Be consecrated to me...with this ring...as my husband...in keeping with the heritage of Moses and Israel.

Reading of the
Ketubah

With J and H having made their commitment clear to each other, it is now customary that we read a selection from their Ketubah, the wedding contract that spells out the obligations that H and J have committed to uphold for each other. J and H have committed to these blessings:

May God be with us and bless us. May the laughter of children grace the halls of our home. May we be poor in misfortune and rich in blessings. May the light of friendship guide our path together. May we know nothing but happiness from this day forward. All of this we accept as valid and binding.

Signed on this day, the 27th day of Tishrei in the year 5782 which corresponds to the third day of October, 2021. Witnessed by JH, ML, MA and kl, and officiated by Rabbi Jason Cook

D'var

When preparing, J, you shared with me a Jewish text that has particularly resonated with you. Found in biblical book of Ruth, these words reflect Ruth's commitment to joining the Israelite tradition. In voicing that commitment, Ruth says: "Do not urge me to leave you or to return from following you. For where you go, I will go, and where you lodge, I will lodge. Your people shall be my people, and your God my God." Ruth makes a holistic and unending commitment to a people and community. Here now, you, H and J, are doing the same thing for each other.

Anyone who spends time around the two of you can plainly see how clearly you two fit together. Your relationship is, in so many ways, like the dancing that H has made such a big part of her life. Dancing requires attention to detail, strength, and stamina, but also openness and a commitment to knowing how to balance the creative expression of your partners with your own. The dance of your relationship does all that and more: it is a relationship built on trust, on joy, and above all, a promise to love each other exactly for who you are. Where one of you goes, the other will go, with unwavering love and support. You are the perfect dance partners.

At the end of the story of Ruth, she also is married, to a man named Boaz. Boaz and Ruth represent a couple of destiny as it is through their marriage that the disparate tribes of Israel come to establish themselves as a people on the world stage. Like Boaz and Ruth, your love for each other will be the driving force that moves your lives forward and it will help to sustain your community as well. When the power of love comes together in a union like yours, any destiny is possible and we all cannot wait to see what yours will bring.

Like Ruth, wherever you two dance, we will dance.

Nissuin

| Section | Text | Notes |
|---------------------------------------|--|-------|
| <i>Introduction to Sheva Berachot</i> | <p>We now turn to the core blessings of our ceremony. The sheva brachot, the seven blessings, that describe how your marriage and the joy and celebration that this union brings is an act of creation. In fact, your marriage is an inherent and vital part of creation; together you bring more holiness to the universe. Put differently, through this ceremony and your marriage, you help keep the world spinning. I will chant the blessings in Hebrew then recite them in English, after both the Hebrew and English, you may all respond “Amen.”</p> | |
| <i>Bracha 1 (Hebrew)</i> | <p>בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן</p> | |
| <i>Bracha 1 (English)</i> | <p>Blessed are You, Adonai our God, Sovereign of the universe, who creates the fruit of the vine.</p> | |
| <i>Bracha 2 (Hebrew)</i> | <p>בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַכֹּל בָּרָא לְכַבֹּדוֹ</p> | |
| <i>Bracha 2 (English)</i> | <p>Blessed are You, Adonai our God, Sovereign of the universe who creates all things in Splendor.</p> | |
| <i>Bracha 3 (Hebrew)</i> | <p>בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם יוֹצֵר הָאָדָם</p> | |

*Bracha 3
(English)*

Blessed are You, Adonai our God, Sovereign of the universe who creates humanity.

*Bracha 4
(Hebrew)*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר
יִצַר אֶת הָאָדָם בְּצַלְמוֹ בְּצַלְמֵ דְמוּת
תְּבִנִיתוֹ וְהִתְקִין לוֹ מְמֻנָּה בְּנִין עֲדֵי עַד.
בְּרוּךְ אַתָּה יי יוֹצֵר הָאָדָם

*Bracha 4
(English)*

Blessed are You, Adonai our God, Sovereign of the universe who formed humanity in their image and implanted in us the blessing of life's ongoing renewal. Blessed are you, God, who creates humanity.

*Bracha 5
(Hebrew)*

שׁוֹשׁ תְּשִׁישׁ וְתִגַּל הָעֵקֶרָה בְּקִבוּץ בְּנֵיהָ
לְתוֹכָהּ בְּשִׂמְחָה. בְּרוּךְ אַתָּה יי מְשַׂמֵּחַ
צִיּוֹן בְּבָנֶיהָ

*Bracha 5
(English)*

Let Zion rejoice at her children's happy return. Blessed are you, God, who gladdens Zion with her children.

*Bracha 6
(Hebrew)*

שִׂמְחַת תְּשִׂמַח רְעִים הָאֲהוּבִים כְּשִׂמְחַת
יְצִירָהּ בְּגֵן עֵדֶן מִקְדָּם. בְּרוּךְ אַתָּה יי
מְשַׂמֵּחַ חֲתָן וְכֻלָּה

*Bracha 6
(English)*

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 brings joy to the bride and groom.

*Bracha 7
(Hebrew)*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר
בָּרָא שְׂשׂוֹן וְשִׂמְחָה חֵתָן וְכֵלָה גִילָה רִנָּה
דִּיצָה וְחֻדוּהָ אֶהְבָּה וְאַחֲוָה וְשָׁלוֹם
וְרַעוּת. מְהֵרָה יי אֱלֹהֵינוּ יִשְׁמַע בְּעָרֵי
יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַם קוֹל שְׂשׂוֹן וְקוֹל
שִׂמְחָה קוֹל חֵתָן וְקוֹל כֵּלָה קוֹל מְצַהֲלוֹת
חֲתָנִים מְחַפְּתִים וּנְעָרִים מְמַשְׁתֵּה
נְגִינָתָם. בְּרוּךְ אַתָּה יי מְשַׁמֵּחַ חֵתָן עִם
הַכֵּלָה

*Bracha 7
(English)*

Blessed are you, Adonai, our God, sovereign of the Universe, who creates joy and gladness, bride and groom, laughter and song, pleasure and delight, harmony and celebration, peace and friendship. 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 this bride and groom to rejoice.

J and H
drink
from the
kiddush
cup

Pronouncement

With our seven blessings sung, we now turn to two pronouncements of marriage, first in English and then using the Hebrew Priestly Benediction.

In the presence of these witness, and in keeping with Jewish tradition, you have spoken the words and performed the rights that unite your lives. J and H, in the sight of God, the

Jewish community, and all people, you are married.

*Introduction to
Priestly
Benediction*

With our pronouncement of marriage, I now wrap you in the tallit, the prayer shawl, shared by H's father NAME. With this tallit over your shoulders, shared through generations, you can feel the embrace of your tradition and community as we together bless you with ancient words, passed down from generation to generation. After each line of Hebrew, it is appropriate to respond with the words "Ken Y'hi Ratzon," which means, May it Be God's Will.

*Priestly
Benediction
(Hebrew/English)*

יְבָרֶכֶךָ יְהוָה וְיִשְׁמְרֶךָ:

May God bless you and keep you.

יְאֵר יְהוָה אִפְנֵי אֱלֹהֵי וְיִתְנַבֵּךְ:

May God shine brightly and graciously with you.

יִשְׂא יְהוָה אִפְנֵי אֱלֹהֵי וְיַשֵּׁם לָךְ שְׁלוֹם

May God bestow favor and grant you peace.

Announcements

The bulk of our ceremony is now completed which means that it is time for a moment of utmost importance: announcements. Following the ceremony, we will join together to say *l'chaim*, "to life" and toast the bride and groom. For a few families, the l'chaims will wait for a

few moments while they take some pictures. Will the immediate family of the bride and groom please stay here after the ceremony as well as Ruth Gutiérrez, The Cannon-Browns, The Ottens, the Goodmans and Martins, the Schaeffers, the Alzmans, The Alts, the Gottliebs and Barrys.

Breaking the Glass

Our ceremony concludes with a potentially discordant custom, the breaking of a glass. There are many, many interpretations for the this symbol. I will offer two. First, the shattered glass represents a reminder that our world is not perfect. By committing to each other, in the presence of God and your community, you, J and H, are committing to helping make the world better tomorrow than today. Your marriage is a force multiplier—together, you can do more good in this world than you ever could alone. Second, the glass is an acknowledgement that marriage is hard work. By stepping on this glass, you can say, together, that you are ready for whatever life has to offer and any difficulties can be overcome with the love that you share.

**First Kiss
Song Cue**

Once the couple has stepped on the glass, they will share their first kiss. At that point, we can share a loud MAZEL TOV in congratulations!

First Kiss!

The bride and groom may now share their first kiss as husband and wife!

MAZEL TOV!!!!