

The Wedding Party

Parents of the Bride: Michael and Esther Coben

Parents of the Groom: Aaron and Judith Finegold

Officiant : Rabbi Kenneth Gibbs

Maid of Honor : Diana Levin

Best Man: Isaac Rosen

Music: Cynthia Goldstein

Shofar Blower: Ariel Berkman

Breaking of the Glass

A traditional end to a Jewish wedding that serves as a reminder of the fragility of life even during the most joyous celebrations and also reminds us of the destruction of the Temple in Jerusalem.

Please stand.

Siman Tov v' Mazel Tov

A song of joy and a good future together!

The Priestly Blessing—Numbers 24:6

*May the Lord bless you, and keep you;
May the Lord make His face to shine upon you, and be gracious unto you;
May the Lord lift up His countenance upon you, and give you peace.*

Declaration and Presentation of the Bride and Groom

Mr. And Mrs. Joseph Finegold

Recessional: Wedding March *by Felix Mendelssohn*

Cheder Yichud—The Bridal Chamber

A brief period of "Private Seclusion" in the Bridal Chamber for the bride and groom to absorb the events of the ceremony where they spend their first moments alone together as husband and wife.

Havdalah—Distinction

Havdalah, literally means 'separation' – a ceremony involving a special multi-wicked candle, wine and spices that marks the ending of Shabbat.

The Blessing of the Cup once again reminds of the creative power of the Master's hands. Because of the Joy of this wedding and the joy of Shabbat we allow our cup to overflow as a symbol of the abundant life and the fruit of the Spirit given to us as gifts.

Baruch atab Adonai Elobaynu melech ha-olam, borei p'riy ha-gafen.

Blessed are You, Lord, our God, King of the Universe, who creates the fruit of the vine.

Spices

The second blessing is recited over fragrant spices. These spices represent the spices used for the altar of incense in the Holy Temple in Jerusalem. It was spices that were offered as gifts to the Messiah King. In ancient times spices are used to prepare the body for burial.

This is God's version of "aromatherapy".

Baruch atab Adonai Elobaynu melech ha-olam, borei minei b'samim.

Blessed are You, Lord, our God, King of the Universe, who creates varieties of spices.

Fire

The third blessing is recited over the special, multi-wicked Havdalah candle.

Baruch atab Adonai Elobaynu melech ha-olam, borei m'orei ha-aisb

Blessed are You, Lord, our God, King of the Universe, who creates the light of the fire.

Havdalah

Baruch atab Adonai Elobaynu melech ha-olam, ha-mavdil bayn kodesh l'chol.

Blessed are You, Lord, our God, King of the Universe, who distinguishes between the sacred and the secular, between light and darkness, between Israel and the nations, between the seventh day and the six days of labor.

Blessed are You, Lord, who distinguishes between the sacred and the secular.

The Wedding Ceremony

Blowing the Shofar—The Ram's Horn Trumpet

In Biblical times the shofar was blown to announce important events, such as a call to worship, a wedding, the alarm of war or the coming of peace.

The shofar was sounded during the greatest event in all Jewish history, the giving of the Torah to Moses at Mount Sinai.

The blowing of the Shofar will also be used to proclaim the coronation of the King Messiah the Son of David.

Today, Michal, the bride is a queen, and the groom, Terry is a king.

Please stand

Hatikvah

The Hope—Israel's National Anthem

As long as the Jewish spirit is yearning deep in the heart,

With eyes turned toward the East, looking toward Zion,

Then our hope – the two-thousand-year-old hope – will not be lost:

To be a free people in our land, the land of Zion and Jerusalem.

The Procession of the Torah—The Word of G-d

This unique feature of this very special day is a statement that the Torah, the Word of G-d should lead the way in any marriage.

We find in the words of this holy book the instructions for life.

The Torah is G-d's Covenant or Marriage Contract to the people of Israel.

Please be seated.

The Procession of the Wedding Party

Sabbath Prayer

The position of the bride on the right side of the groom is based on an interpretation of verse in Psalms 45:10:

"The queen stands on your right hand in fine gold of Ophir."

Encircling of the Groom

Sunrise Sunset

The bride circles her beloved seven times, taken from Jeremiah 31:22,

"a woman shall compass (revolve around, surround) a man."

*Seven is significant because of its scriptural
reference of perfection and completion.*

Badecken—Unveiling

The custom of unveiling the bride is traditionally explained by the reference in Genesis 24:65,

"Rebecca took her veil and covered herself" upon her first meeting Isaac.

The purpose of the unveiling is the Biblical story of Jacob and his wives, Leah and Rachel.

*After working seven years for permission to marry Rachel, Jacob was
unaware he was marrying the older sister Leah, instead of Rachel
(Genesis 29:25).*

*To avoid such a mishap, the groom "checks" to be sure that it is,
indeed, his bride, before her veil is again lowered over her face.*

Entrance under the Chuppah

"How beautiful are your tents, O Jacob!

Your dwelling places, O Israel!"

- Numbers 24:5

The wedding canopy is symbolic of the marriage coming under the holy covering of G-d.

The chuppah also represents the home the bride and groom will build together.

*The "chuppah" may also represent the home of Abraham and serve as a reminder that
he was a foreigner in a strange land, looking for the place God had promised to him.*

The sides are open to show that friends and family are always welcome.

In Biblical times, Jewish weddings were comprised of two separate components;

the betrothal ceremony and the actual wedding ceremony.

These two ceremonies usually took place about a year apart.

*The bride lived apart from the groom until the actual marriage ceremony, which would take
place in a tent or a bridal chamber that the groom had set up for her.*

*Later in history, the two ceremonies were combined and the marriage ceremony started to be
performed publicly. At this new ceremony, the chuppah, or the portable marriage canopy, was
included as a symbol of the chamber within which marriages originally took place.*

The Exchanging of the Rings

In Biblical times the groom would provide the bride's family a "Bride Price".

*This indicated that the woman had value and that the groom was able to provide for her.
Today the wedding ring serves the same purpose and is a token of the marriage covenant.*

Throughout the Bible various tokens are mentioned when covenants were made.

The Lord made a covenant with Noah and provided a rainbow as a token.

Circumcision is a token of the covenant that G-d made with Abraham.

The groom states:

Harey at

Me-ku-de-sbet li

B'taba'at Zo

K'dat Mosbe,

v'K'dat Mosbiach

*"Behold, you are consecrated unto me with this ring,
according to the law of Moses, and the law of Messiah,
and with this ring I do thee wed."*

The bride states:

Harey ata

Me-kudesh li

B'taba'at Zo

K'dat Mosbe

v'K'dat Mosbiach

*"Behold, you are consecrated unto me with this ring,
according to the law of Moses, and the law of Messiah,
and with this ring I do thee wed."*

The Wedding Vows

My Dearest Terry,

Today not only do I pledge my love to you, to honor and to cherish you' but I pledge before our G-d and family and friends, to walk with you, beside you, holding you close every step of the way. I have waited for 22 yrs for this moment knowing in my heart that you were the one. I promise to be your true companion and best friend, always there to share your hopes and dreams. Spending each and every day with you to share our laughter and our tears, and today in the presence of these witnesses I promise to be there; for better or worse, in sickness and in health, to love you with all my heart, standing with you in good times and bad every step of the way. I invite G-d to be in the center of this union, and I thank Him from the bottom of my heart that He has blessed us with the rest of our lives together. It is an honor to take you as my husband.

- Michal

My Dearest Michal,

From the first time I saw you, the fond memories have never left my heart. God has brought us back together and I feel truly blessed. I have the deepest respect and admiration for your beautiful heart, that is filled with the fruitfulness of a loving spirit. I am so proud to have you as my wife, and my life companion, to explore this world till the end of our lives. I will cherish each day that we awaken next to each other. I dedicate my love to you with all the joys, sorrows, and challenges ahead that our journey together brings. I have this feeling we will have the time of our lives. I love you.

- Terry

The Ketubah

The Written Torah is G-d's Ketubah (Covenant Contract) to the People of Israel. The Ketubah is a pre-nuptial marriage covenant that has replaced the ancient Bride Price. This covenant and marriage is only valid when signed by the presence of two witnesses. The rabbis in ancient times insisted that the marriage couple entered into the Ketubah as an assurance for the wife's well being during the first stage of the engagement. Michal and Joseph have written their Ketubah based on love and spiritual commitment instead of material things. A relationship centered on G-d, love and mutual respect for each other will last longer than any man-made contract.

The same God who made the heavens and the earth, the sun, the moon and the stars, the creatures of the earth, the sea and the air; made us and brought us together to be joined as one.

And each said to the other, "You are the one who completes me; the one who God created to be my soul mate. We are joining our lives and our hearts together on this day and vowing to be faithful and love one another, until death parts us for a time."

And each said to the other, "I promise to respect and honor you, to listen when you speak and value what you say. I promise to cherish and support you in every circumstance of life and be true to the vows we make."

On this 5th day of the Month of Tyar, in the year 5768, corresponding to the 10th day of the month of May, in the year 2008, in the City of Franklin, in the State of Tennessee, the Bride Michal Beth Kern, and the Groom, Joseph Lee Losawyer, have been joined together in the Holy Covenant of Marriage according to the Law of God and the Laws of Man. They are now declared to be "One Flesh" and husband and wife in the eyes of God and Man.

The Seven Betrothal Blessings

1. *Blessed are You, Lord our G-d, the sovereign of the world, who created everything for his glory.*
2. *Blessed are You, Lord our G-d, the sovereign of the world, the creator of mankind.*
3. *Blessed are You, Lord our G-d, the sovereign of the world, who created man in His image, in the pattern of His own likeness, and provided for the perpetuation of His kind. Blessed are You, Lord, the creator of mankind.*
4. *Let the barren city be jubilantly happy and joyful at her joyous reunion with her children. Blessed are You, Lord, who makes Zion rejoice with her children.*
5. *Let the loving couple be very happy, just as You made Your creation happy in the garden of Eden, so long ago. Blessed are You, Lord, who makes the bridegroom and the bride happy.*
6. *Blessed are You, Lord our G-d, the sovereign of the world, who created joy and celebration, bridegroom and bride, rejoicing, jubilation, pleasure and delight, love and brotherhood, peace and friendship.*

May there soon be heard, Lord our G-d, in the cities of Judea and in the streets of Jerusalem, the sound of joy and the sound of celebration, the voice of a bridegroom and the voice of a bride, the happy shouting of bridegrooms from their weddings and of young men from their feasts of song. Blessed are You, Lord, who makes the bridegroom and the bride rejoice together.

7. *Blessed are You, Lord our G-d, the sovereign of the universe, Creator of the fruit of the vine.*

Kiddush—Sanctification The Blessing of the Cup

It is the "Fruit of the Vine" that is a symbol of G-d's creation. God created mankind from the dust of the earth by his creative power. The first miracle of the Master's hands occurred at a Jewish wedding when the Holy One, Blessed be He, transformed water into wine.

Lighting of the Seven Branch Menorah

The menorah is a seven branched candelabrum and has been a symbol of Judaism for over 3000 years. It is also a symbol of the burning bush as seen by Moses on Mount Horeb (Exodus 3:2). Great care was taken to replenish the oil, trim the wicks and keep it lit by the priests in the Tabernacle and in the Temple in Jerusalem. It also reminds us of an ancient story of the ten virgins waiting for their groom. When the groom came for his bride, some were ready and some were not. According to Zechariah, two "anointed ones" continuously replenished the holy menorah with the fresh oil from the two olive trees. The central light is known to represent the Shamash or Servant. By lighting the menorah, Lauren and Terry are prepared and willing to serve one another in order to keep the fire of their relationship burning. Marriage is like a fire, it goes out if left unattended. May their light always shine just as the eternal light shines in the heavens.

The Drashah—The Message

Exchanging of the Vows

*"I will betroth you to me forever, in righteousness, in love and compassion. I betroth you in faithfulness."
- Hosea 2:19-20*

Wedding vows are a personal commitment and covenant of one person to the other. Lauren and Terry have written their own covenant of commitment.