



Wedding Order

Order of wedding: (Can be adapted and changed).

- Ketubah to be signed 30 minutes before ceremony or during the ceremony after the rings
- Welcome (if co-officiated, both clergy will welcome and say an opening prayer)

Explain the meaning of the chuppah

- Say sh'hech'ey'anu- Prayer of Gratitude
- Readings: Pick one reader from each side
 - 7 Blessings (first blessing over wine- bring a kiddush cup- each take a sip)
 - Vows
 - Rings
 - Short Homily (done by Christian clergy)
 - Unity Candle?
 - Lord's Prayer?
 - Moment in silence?
 - Priestly Blessing
 - Break glass
 - Pronounce
 - Kiss
 - Leave

Suggested Wedding Readings:

Ecclesiastes 3: 1-8

For everything there is a season, and a time for every matter under heaven:
a time to be born, and a time to die;
a time to plant, and a time to pluck up what is planted;
a time to break down, and a time to build up;
a time to weep, and a time to laugh;
a time to mourn, and a time to dance;
a time to throw away stones, and a time to gather stones together;
a time to embrace, and a time to refrain from embracing;
a time to seek, and a time to lose;
a time to keep, and a time to throw away;



a time to tear, and a time to sew;
a time to keep silence, and a time to speak;
and a time to love...

Song of Solomon or Song of Songs 8:6-7

Set me as a seal upon your heart, as a seal upon your arm; for love is strong as death, passion fierce as the grave. Its flashes are flashes of fire, a raging flame. Many waters cannot quench love, neither can floods drown it. If one offered for love all the wealth of his house, it would be utterly scorned.

The Gift of Love- I Corinthians 13

If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing.

Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things.

Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. For we know only in part, and we prophesy only in part; but when the complete comes, the partial will come to an end.

When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. And now faith, hope, and love abide, these three; and the greatest of these is love. (Copyright: NRSV)

Blessing of the Hands

These are the hands of your best friend, young and strong and full of love for you, that are holding yours on your wedding day, as you promise to love each other today, tomorrow, and forever.



These are the hands that will work alongside yours, as together you build your future.

These are the hands that will passionately love you and cherish you through the years, and with the slightest touch, will comfort you like no other.

These are the hands that will hold you when fear or grief fills your mind.

These are the hands that will countless times wipe the tears from your eyes; tears of sorrow, and tears of joy.

These are the hands that will tenderly hold your children.

These are the hands that will help you to hold your family as one.

These are the hands that will give you strength when you need it.

And lastly, these are the hands that even when wrinkled and aged, will still be reaching for yours, still giving you the same unspoken tenderness with just a touch.



Program Example

ELLEN SARAH FEIN & SCOTT MICHAEL PADLICK

LE CHAMBORD

HOPWELL JUNCTION, NEW YORK

SEPTEMBER 3, 2005

THE WEDDING PARTY

OFFICIANTS

Rabbi Arielle Moffic and Father Paul Brennan

PARENTS OF THE BRIDE

Michael and Bidy Fein

PARENTS OF THE GROOM

David and Ann Padlick

GRANDMOTHER OF THE BRIDE

Sue Zarchin

Maid of Honor

Timothy Padlick

Best Man

Julie Kamens

Bridesmaids

Katherine Duggan

Allison Entsminger

Caroline Shirzadi

Maria Colacurcio

Catherine Fein

Angela Ryan

Rabbi Ari Moffic

CoHere

rabbi@coherechicago.com



Groomsmen

Christopher Coleman

Dustin Highland

Matthew Obermueller

Gene Fein

John Fein

Samuel Fein

Flower Girls

Brigid Daly

Emery Fein

Ushers

Christopher Ehrens

Christopher Erwin

Corey Erwin

Ringbearer

Millie Grace

Processional

J.S. BACH "Air" from Orchestral Suite No. 3

PACHELBEL Canon in D

Opening prayers

Readings: List the readings and the readers

Seven Wedding Blessings- Blessing over the wine

Vows

Exchange of Rings

Homily

Rabbi Ari Moffic

CoHere

rabbi@coherechicago.com



Unity Candle

Our Father

Moment in silence

Priestly Benediction

Breaking of the Glass

Pronouncement

Recessional

HANDEL "La Rejouissance" from "Music for Royal Fireworks"

TRADITIONS

CHUPPAH

The wedding ceremony takes place under a chuppah—a canopy which symbolizes the new home that Ellen and Scott will create together.

The chuppah has been part of Jewish weddings since biblical times. It is open on all sides, representing an open invitation for family and friends to enter our home and be part of our new life together.

Ellen and Scott's chuppah incorporates the Tallit (prayer shawl) that belonged to Jules Zarchin, Ellen's grandfather.

UNITY CANDLE

This Catholic tradition, which takes place during the ceremony, symbolizes the pledge of unity between the bride and groom and the merging of two families. Traditionally there are three candles. The parents will each light one of the side candles. Ellen and Scott will then each take one of the side candles and together will light the center candle. The side candles will continue to burn, symbolizing that our individuality is not extinguished, even though we are united in marriage.

EXCHANGE OF VOWS AND RINGS

In the Catholic tradition the exchange of vows signifies the moment that a bride and groom are officially wed. In the Jewish tradition it is the bride's acceptance of the groom's ring that officially weds the couple.

SEVEN BLESSINGS

These traditional Talmudic Blessings speak of God, the Creator of the Universe, the Creator of humanity, then of man and woman, and of love and marriage as the fulfillment of life. Through these blessings, God, the creator of happiness and fulfillment, becomes our partner in the creation of marriage, and is present beneath the chuppah. Each of the seven blessings will be read by the wedding party.

BREAKING OF THE GLASS

At the end of the ceremony, Scott will step on and shatter a glass.

Rabbi Ari Moffic

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The breaking of the glass is an ancient custom with many interpretations. To us, the most meaningful interpretation is that the breaking of the glass serves as a reminder of the fragility of life and relationships. However, with this symbolic act, we demonstrate our commitment to each other despite the uncertainty that life may bring. After breaking the glass, it is traditional to shout "Mazel Tov!" wishing the couple "Good Luck" in their new life together.

At the end of the ceremony we are releasing live butterflies in memory of Pat Cirkus. In our family butterflies have come to represent the spiritual presence of those who have passed. Their beauty and freedom symbolizes the love and happiness we feel in their memory.

Each of you has played a very important role in our lives. Thank you for making our wedding so special by joining us today. We would also like to thank our parents who have enjoyed more than thirty years of marriage. We hope that we too will have such a long and loving relationship. We thank you all again for being here and hope you enjoy your evening!

Love,

Ellen and Scott