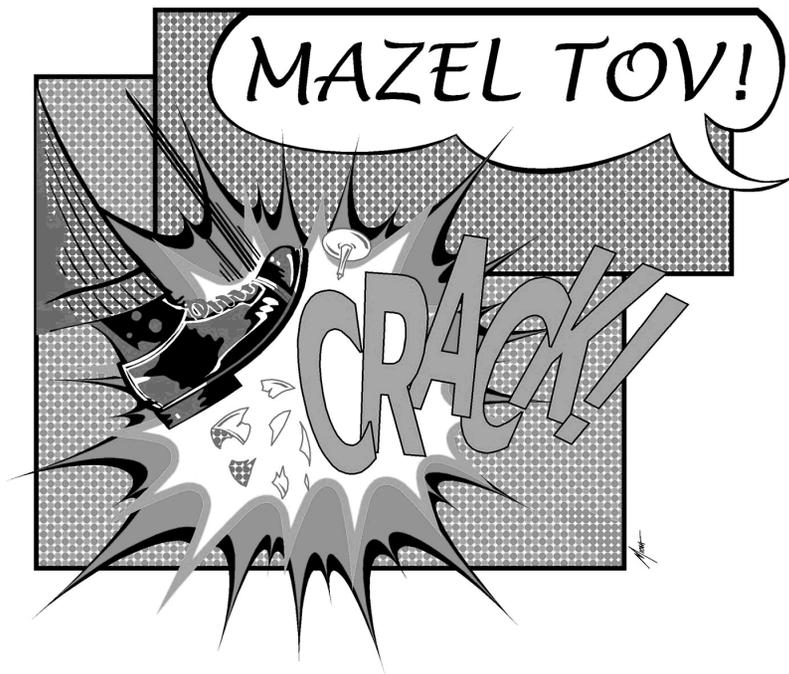


THE WEDDING OF  
EDWIN JONES  
&  
EDWARD REYNOLDS



JUNE 19, 2005  
12 SIVAN, 5765  
CONGREGATION BETH AM

## THE SPRING OF US

WITH WINGED ALACRITY,  
SPRING IN THE YEAR OF US  
FLIES PAST IN A WHIR,  
SPREADING HER SEEDS WITH SINGULAR PURPOSE  
OF MAKING OUR TWO WORLDS AS ONE.  
FOR THESE ARE THE SEEDS  
WHOSE BLOSSOMS ALREADY COVER  
THE FIELDS OF OUR BEINGS.  
BLOSSOMS  
WHOSE COLORS AND FRAGRANCE  
WILL BE THE LYRICS OF POETS TO COME,  
AND YET WHOSE ROOTS ARE ALREADY SO DEEP  
THAT TOMORROW'S POETS WILL RAPTURE  
ABOUT THE MIRACLE WHICH DID OCCUR  
WHEN THESE PLANTS OF OUR LOVE WERE BORN.  
AND SO, SPRING, ARE YOU ALREADY GONE?  
THOUGH YOU BOW TODAY TO SUMMER'S RAYS –  
HOPE, PROMISE, A LIFE TOGETHER—  
YOUR SINGULAR MOMENTS OF OUR COURTING  
ARE MONUMENTS FOREVER EMBEDDED  
ALONG THE AVENUES OF OUR MINDS—  
NEVER TO BE FORGOTTEN,  
ALWAYS TO BE CHERISHED.

EDDIE REYNOLDS, 2005

**SHALOM!**  
**WELCOME TO YOU ALL!**

We are overjoyed that each of you is here today to share in this celebration and consecration of our love and our lives together. Our wedding is not just a private affair. In Judaism, it is so important to affirm our commitment in the context of a history and a community - both of which give real meaning and direction to our lives. What you will witness today is a combination of many traditions which generations before us have used to assert their love before God, family, and friends. You will also hear and see some modern additions that we believe are in keeping with our tradition while also defining our own unique relationship in 2005.

While we follow the footsteps of many Jewish couples before us, we also know that ours is a less-trodden path as a same-sex couple. Today we want to commit publicly our bond and love in the company of you, our friends and family, who have supported us in so many ways these past three years. We also want to affirm the ground-breaking stand Reform Judaism has taken that same sex unions are holy and valid. Finally, we want to proclaim by our and your presence that we all stand together in the belief that loving couples and families are of many sorts in America. Further, we today defy any so-called morality group to define for us what they see as the 'only' way for marriage to occur. May the time be not too distant that our state and federal governments understand and act to assure the fundamental right to marry for all Americans.

## **OUR TRADITION**

Understanding the roots and steps of the Jewish wedding will help you as honored guests to be also informed participants. The following outlines some of the traditions and symbols of our ceremony.

### **Ketubah Signing**

The *ketuba* ("that which is written") is the traditional marriage contract that has joined Jewish spouses for more than 2000 years. Written in both Hebrew and English, ours documents the date and place of our wedding, bridges our ceremony to the beginnings of Jewish traditions with Abraham and Sarah, and underscores the promises of caring and provision we are today making for one another. Our *ketuba* was read and witnessed in a brief, private ceremony just before the processional. It is a brightly colored, fun depiction of the breaking of the glass by Michal Parker in the style of the Jewish pop artist, Roy Lichtenstein, and it will soon hang prominently in our home. The *Ketubah* will also be read in the ceremony you will witness.

## **OUR CEREMONY**

### **Chuppah**

Our ceremony takes place under a *chuppah*, the marriage canopy, which represents the single roof of our home and of our joined lives. With no walls, all of you, our family and friends, are welcome to enter - today and always. Our *chuppah* is today populated by our six children and by those friends who have supported in special ways our relationship and whom we know we can count to support us in the future.

### **Circling One Another**

We will circle one another seven times as a physical gesture of becoming 'one.' This circling symbolizes the unity of our marriage.

### **Erusin (Bethrothal) and Kiddushin (Ring Ceremony)**

During *Erusin*, we will share the first cup of wine. Wine is associated with celebration in Judaism, and the sharing of the first cup symbolizes the great joy we share together today. Our first cup of wine will be drunk from the *kiddush* cup of our dearly departed friend, Bob Lewis, of blessed memory, whom we know will be here with us today.

We will then exchange rings as an acknowledgement of the mutuality of our bonding. In Jewish law, a verbal declaration is not legally binding for a marriage; there must be an exchange of some object of known value.

### **The Reading of the Ketubah**

The two parts of the wedding ceremony, the BETROTHAL and the NUPTUALS, are separated by a public reading of the *ketubah*. Before the eleventh century, these two sections were often separated in time by as much as one year; today, both parts occur under the *chuppah*.

### **Nissuin (The NUPTUALS)**

The ceremony now moves from BETROTHAL to marriage. A second *Kiddush* is recited over wine with a first-time used *Kiddush* cup we will hereafter use on Shabbat in our home as a constant reminder of the vows we have taken.

The *Sheva B'rachot* (Seven Blessings) move us from the beginning of time to the end of time, weaving the joy of this moment into the continuum of history. They celebrate the blessing of a loving companionship, and they imagine a time when joy and singing will be heard in the streets of Jerusalem and around the world. The Cantor will chant each in Hebrew, and those on the bima will recite the English.

### **Breaking of the Glass**

When we break the glass at the end of the ceremony, we once again call upon Jewish tradition which informs us that even in times of greatest joy, we must remember that the world is still broken and in need of healing and repair. Our hope is that our marriage will last as long as it would take to piece together the broken bits of this glass.

At the sound of the glass breaking, it is customary for everyone witnessing to shout "*Mazel tov*" ("Good luck") and for there to be joyous music and clapping.

### **Yichud**

After the recessional, we will have a few minutes of privacy to reflect on the significance of this day and of our joining. We will re-enter the world as a couple united in love and commitment, joining all of you in the outdoor patio.

### **Seudat Mitzvah (Celebration)**

Jewish law considers it a religious imperative to rejoice with the married couple. Everyone will be invited to join hands, dance, and have loads of fun. And please, eat, eat, eat!

# **PARTICIPANTS IN OUR WEDDING**

## **Officiants**

*Cantor Kay Greenwald*  
*Rabbi Janet Marder*

## **Ketubah Presenters and Witnesses**

*Scott Jaffe*

Cousin of Joyce, Joshua, Eli and Jon  
Friend of Eddie and Ed

*Larry Mehl*

Long-time Family Friend of Eddie and Now Ed  
(who is at every sedar, at each birthday, and at  
beckoned call any time as a trusted friend when needed)

## **Greeters**

Marlene Levinson & Marshall Greene

Long-time Friends  
(and a couple who inspires us in their joy for each  
other)

Kaila Schwartz & Lisa Rauchwerger

New Friends  
(who will soon celebrate their first anniversary as a  
wedded couple)

**Musicians**

*Russell Norman*

Pianist and Friend

*Joel Ginsberg*

Soloist and Friend

**Wedding Coordinator**

*Rosyland Bauer*

Long-time Friend

(and the most dedicated of parents and spouses)

**People of Honor, Ushered to Seats**

*Kathy & Tom Magann*

Aunt and Uncle of Eddie

Best Friends of Eddie & Ed

*Pat & Bob Jones*

Loving Parents of Ed

Already "As-If" Parents of Eddie

**Tallis Wrapper (during service)**

*Loren Saxe*

Friend; Fellow Biker and Giants Fanatic

**Leading Motzi (before meal)**

*Mike Bromberg and Ken Repp*

Friends, Spouses, and Founders, South Bay LGBT

Havurah

**The Wedding Party**  
**(In Order of the Processional)**

The Chuppah Supporters

All Dear Friends of Us Both  
and  
Active Supporters of this Union

*Mel & Karen Kronick*  
*Bill Sywak*  
*Michael Sarid*  
*Marion Weinrob & Paula Pilecki*  
*Sheila Lewis*  
*Joyce Reynolds*

Our Groomsmen

*David Weir & Shawn Sei*  
*Friends Extraordinaire*  
(9 Loving Years Together this Month)

Our Best Men

*David Horwitz & John McGrath*  
Like Our Brothers, Like Our Family  
(Celebrating 3 Years Together)

## ***Edwin Jones***

*Groom*

Escorted by His Children  
*Shannon, Brenton, Lindsay*

## ***Edward Reynolds***

*Groom*

Escorted by His Children  
*Joshua, Eli, Jonathan*

## LOVE STORIES

As we join together our lives, we feel especially connected to and strengthened by two stories of our tradition, those of David and Jonathan and of Ruth and Naomi. We are inspired by the unparalleled commitment, sacrifice, and love that they recount. During our ceremony, we will offer this reading with gratitude that the stories are a part of our tradition.

And the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

*Noomi said to Ruth: Behold, your sister-in-law has gone back to her people and her gods. Return after your sister-in-law.*

Then Jonathan and David made a covenant, because he loved him as his own soul.

*But Ruth said: Do not urge me to leave you or turn back from following you; for where you go, I will go, and where you lodge, I will lodge.*

And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, and even his sword, and his bow, and his girdle.

*Your people shall be my people, and your God, my God. Where you die, I will die, and there I will be buried.*

And Jonathan, the son of Saul, delighted much in David.

*Thus may God do to me, and worse, for death alone shall part us.*

Then Jonathan said to David, Whatever your soul desires, I will do for you.

*When Naomi realized that Ruth was determined to go with her, she stopped trying to dissuade her. So the two of them journeyed together until they arrived in Bethlehem.*

And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

*So Boaz married Ruth and God enabled her to conceive and she gave birth to a son. Naomi took the child and placed him on her lap; she became his caregiver.*

And they kissed one another, and wept one with another, until David exceeded.

*The neighbor women named him, saying, "A son has been born to Naomi." They named him Obed. Obed was the father of Jesse, and Jesse was the father of David.*

And the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

Sources: I Samuel 18: 1, 3-4; 19:1; 10:4; 20:17; 20:41. Alternating with Ruth 1:15-18 and 4: 13-22. First heard by us at the tenth anniversary of the commitment of our friends, Arthur Slepian and Gerald Llamado. Inspired by a reading created by Joe Hample, member of Congregation Sha'ar Zahav.

## WITH MUCH GRATITUDE

We are first most thankful today for each of you who are here. Your friendship and love means so much to us.

We are also especially grateful to all family members who have grown up with us, nurtured us, laughed and cried with us through those many years before we met. Their ongoing, unconditional love - no matter what twists and turns our lives have taken - has been wonderful.

In addition to those already recognized for being a part of the wedding today, we want to acknowledge and thank the following contributors, each of whom played such an important part in orchestrating the day:

*Jeffrey Adair*, florist and designer of Broadway musical tables, JFloral Art.

*Gwen Crawford*, dear friend and advisor on invitations, owner of Letter Perfect.

*Frank Goldstein*, leader of Manhattan Towers, band for tonight's party.

*Wendy Kleckner*, caterer and owner, Continental Caterers.

*Scott Lasky*, photographer, Scott Lasky Photographers.

*Prolific Oven*, for baking the best chocolate cakes ever.

*Monique Seibel*, calligrapher for invitations.

*TheatreWorks*, for contributing props for our table decorations.

## **ORGANIZATIONS WE CARE ABOUT**

We request no gifts please; your presence today is all we desire. If, however, you should desire to honor our union with a contribution, may we suggest one of the following:

- Congregation Beth Am, Kulanu Fund: 26790 Arastradero Road, Los Altos Hills, CA 94022; [www.betham.org](http://www.betham.org)
- Facing History and Ourselves, Summer Institute Scholarships: 24301 Southland Dr., Suite 318, Hayward, CA 94545; [www.facinghistory.org](http://www.facinghistory.org)
- Jewish Family and Children Services, LGBT Project: 2150 Post Street, San Francisco 94115; [www.jfcs.org](http://www.jfcs.org)
- TheatreWorks, New Works Initiative: PO Box 50458, Palo Alto, CA 94303; [www.theatreworks.org](http://www.theatreworks.org)

Additionally, may we encourage you to offer your support in the form of membership to the Human Rights Campaign, a national, nonprofit organization of 500,000 members dedicated to protecting the rights of GLBT individuals and families: [www.hrc.org](http://www.hrc.org). Check out the web site for ongoing updates about critical state and national legislative matters relating to equality.