בשבעה בשבת שנים לחודש אלול שנת חמשת אלפים ושבע מאות ושמונים לבריאת עולם למנין שאנו מונין כאן בקולומביה הבריטית במדינת קנדה איך החתן יﬣונתן יﬠקב תומאס בר תומאס המכונה ריילי ואן המכונה קייל אמר לה להדא בתולתא איריס בת גלטון שרה קינג המכונה ליו וקוני לאי ווה המכונה צ'וי

הוי לי לאנתו כדת משה וישראל ואנא אפלח ואוקיר ואיזון ואפרנס יתיכי ליכי כהלכות גוברין יהודאין דפלחין ומוקרין וזנין ומפרנסין לנשיהון בקושטא ויהבנא ליכי מהר בתוליכי כסף זוזי מאתן דחזי ליכי מאתיים ומזוניכי וכסותיכי וסיפוקיכי ומיעל לותיכי כאורח כל ארעא

וצביאת מרת איריס בתולתא דא והות ליה לאנתו ודין נדוניא דהנעלת ליה מבי אבוה ואמא בין בכסף בין בדהב בין בתכשיטין במאני דלבושא בשמושי דירה ובשמושי דערסא הכל קבל עליו יﬣונתן יﬠקב תומאס חתן דנן מאה זקוקים כסף צרוף וצבי יﬣונתן יﬠקב תומאס חתן דנן והוסיף לה מן דיליה עוד מאה זקוקים כסף צרוף אחרים כנגדן סך הכל מאתיים זקוקים כסף צרוף

וכך אמר יﬣונתן יﬠקב תומאס חתן דנן אחריות שטר כתובתא דא נדוניא דן ותוספתא דא קבלית עלי ועל ירתי בתראי להתפרע מכל שפר ארג נכסין וקנינין דאית לי תחות כל שמיא דקנאי ודעתיד אנא למקנא נכסין דאית להון אחריות ודלית להון אחריות כלהון יהון אחראין וערבאין לפרוע מנהון שטר כתובתא דא נדוניא דן ותוספתא דא מנאי ואפילו מן גלימא דעל כתפאי בחיי ובתר חיי מן יומא דנן ולעלם

ואחריות וחמר שטר כתובתא דא נדוניא דן ותוספתא דא קבל עליו יﬣונתן יﬠקב תומאס חתן דנן כחומר כל שטרי כתובות ותוספתות דנהגין בבנות ישראל העשוין כתיקון חכמינו זכרם לברכה

דלא כאסמכתא ודלא כטופסי דשטרי וקנינא מן יﬣונתן יﬠקב תומאס בר תומאס ואן חתן דנן למרת איריס בת גלטון שרה קינג המכונה ליו ווה בתולתא דא על כל מה דכתוב ומפורש לעיל במאנא דכשר למקניא ביה והכל שריר וקים.

**Modifications shown below in English are for the Hebrew portion of the Ketubah—Yellow Highlighting shows changes needed to be translated and incorporated into the Hebrew text, red shows personal data needed to be included in Hebrew text:**

***[Date equates to 22 August 2020]***

On the seventh day of the week, the second day of the month of Elul, in the year five thousand seven hundred eighty since the creation of the world, according to our count here in the city of Langley, British Columbia country of Canada, the groom Jonathan James Thomas son of Thomas Reilly and Ann Kyle, said to the bride Iris daughter of Galton King Sing Liu and Connie Lai Wah Choi:

"Be my wife according to the practice of Moses and Israel, interpreted through the teachings of Yeshua of Nazareth, and I will cherish, honour, support and maintain you according to the custom of Jewish husbands, who cherish, honour, support and maintain their wives faithfully. And I here present you with the marriage gift of brides, two hundred silver zuzim, which belong to you according to the law of Moses and Israel, interpreted through the teachings of Yeshua of Nazareth. And I will also give you your food, clothing, and necessities, and live with you as husband and wife according to the universal custom."

And Iris, the bride consented and became his wife. And the property which she brought with her from her parents' house - including all silver, gold, valuables, clothing, furnishings, and linen - Jonathan James Thomas the groom accepted this in the sum of one hundred silver zuzim and Jonathan James Thomas the groom consented to increase this amount from his own property with the sum of one hundred silver zuzim, making two hundred silver zuzim in total.

And thus said Jonathan James Thomas the groom: "I accept upon myself and upon my heirs after me the responsibility to pay this your price, this the value of your goods, and this my additional gift, such that they will be paid from the best part of my estate and acquisitions, all I have under the heavens, that which I own now and that which I will come to own in the future. All my property, land and chattels, even the shirt from my back, shall be held mortgaged to pay this price, this value of goods, and this additional gift, during my lifetime and after my life, from this day and forever. I also take upon myself all such further obligations for thy maintenance, during thy lifetime, as are prescribed by our religious statute, to be thy wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death do us part, according to Hashem’s holy ordinance."

Jonathan James Thomas the groom has taken upon himself the responsibility to pay this price, value of goods, and additional gift, according to all the restrictive usages of all marriage contracts and gifts therein which are customary for Jewish women, as enacted by our Sages of blessed memory. It should not be regarded as a matter unworthy of consideration, or as merely a formality.

And the said Bride has plighted her troth unto him, in affection and in sincerity, and has thus taken upon herself the fulfillment of all the duties incumbent upon Jewish wife to be his wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death do us part, according to Hashem’s holy ordinance.

And we have performed ritual acquisition from Jonathan James Thomas son of Thomas and Ann, the groom, on behalf of Iris daughter of Galton King Sing Liu and Connie Lai Wah Choi the bride, and we have used a garment legally fit for the purpose, to strengthen all that is stated above.

**To appear as the English portion of the Ketubah:**

On the seventh day of the week, the second day of the month of Elul, in the year five thousand seven hundred eighty since the creation of the world, according to our count here in the city of British Columbia country of Canada, the groom Jonathan James Thomas son of Thomas Reilly and Ann Kyle, said to the bride Iris daughter of Galton King Sing Liu and Connie Lai Wah Choi:

“Be my wife according to the practice of Moses and Israel, interpreted through the teachings of Yeshua of Nazareth, and I will cherish, honour, support and maintain you according to the custom of Hashem-fearing husbands, who cherish, honour, support and maintain their wives faithfully.”

And the bride and groom said to each other: “We promise to love, honour, cherish, encourage, and inspire one another. To cleave together, forsaking all others, to form a bond of friendship and intimacy, under Hashem, in unity of faith and purpose. Through this union, we vow to value and support one another, always striving to show sensitivity to each other’s needs, in obedience to Hashem; to nurture one another emotionally, spiritually, and intellectually, doing so with kindness and gentleness. We commit to continuing to grow together, to maintaining the courage and determination faithfully to pursue life together, until death parts us. We promise to celebrate life’s joys and blessings with grace, and to face life’s sorrows and adversities with patience and tenacity, comforting and supporting one another. We promise to maintain the intimacy that fosters love, trust, honesty, respect, faithfulness, and kindness in all. As husband and wife faithful to Hashem and each other, we dedicate the construction of our lives and our home by Hashem, that our home and our lives together will emanate love and justice, peace and compassion, faithfulness and charity, and our labour not be in vain. Even as a three-corded rope is not easily broken, together, with Hashem may we be stronger together, and together see the world anew. All this is valid and binding.”

This covenant of marriage was duly executed and witnessed this day, according to the usage of British Columbia, Canada.