

The Wedding Ceremony
Uniting

Lisa Rebecca Milner

and

Jeremy Joseph Goldberg

Sunday, July 28, 2013



The Arcade

Cleveland, OH

In Remembrance



Tonight, we remember our loved ones who are not able to be here with us. Your memories are in our hearts today and always.

Barbra Friedman Milner
"Grannie" Annie Friedman
Leon Friedman (Grandfather)
Bruce Friedman (Uncle)
Sam Milner (Grandfather)
Mutz Milner (Great Uncle)
Evelyn Milner (Great Aunt)
Rabbi Daniel Lowy (Grandfather)
Zelda Lowy (Grandmother)
Nina Goldberg (Grandmother)

Ketubah

The Ketubah is a marriage contract, required by Jewish law, attesting to the commitments and obligations Lisa and Jeremy make to each other as a married couple. It is one of the oldest elements of Jewish weddings, dating back over two thousand years. Prior to the ceremony, the Ketubah was signed by Lisa and Jeremy, Rabbi Meredith Kahan and witnessed by Adam and Marissa Goldstein.

The Chuppah

Lisa and Jeremy will be married under a wedding canopy known as the Chuppah, which symbolizes the home they will build together. The Chuppah rests on four poles, yet has no walls reflecting the idea that family and friends will always be welcome in their home.

Blessings of Betrothal - Kiddushin

The Kiddushin begins with the recitation of opening blessings. The first is the blessing over the wine. Lisa and Jeremy will share a cup of wine, a Jewish symbol of joy and the sanctification of a celebratory time. The second blessing expresses the sacredness of the marital bond.

Exchanging of the Rings

Following these blessings, Lisa and Jeremy will exchange rings. According to Jewish law, the rings must be solid metal, devoid of any cuts or stones. As the rings are circles with no beginning and no end they symbolize that Lisa and Jeremy's love is never ending.

The Seven Blessings - Nisuin

The Sheva Brachot (Seven Blessings) comprises most of the wedding liturgy. These seven blessings symbolize the seven days of creation. The blessings represent the joy of creation both in the ancient times and the newest creation which occurs under the Chuppah. A second glass of wine is shared at this time.

The Breaking of the Glass

At the conclusion of the ceremony, Jeremy will break a glass by stepping on it. Tradition says that this represents the destruction of the temple in Jerusalem. Other modern interpretations say that the broken pieces of the glass remind us that life is fragile and even in times of great joy, we must not forget our people's journey throughout history. The sound of the glass breaking is greeted by shouts of "Mazel Tov" - a wish for good fortune to the newly married couple.

To Our Family and Friends



We would like to take this opportunity to thank you all for joining us as we celebrate this special moment. We feel very fortunate to be surrounded by so many of the loved ones who have helped shape our lives. Having you here to celebrate our love and commitment completes this amazing night.

To Our Parents (*Those Who Are Physically Here with Us Today and A Special Someone Smiling From Elsewhere*)



We would never have made it to this day without the incredible love, support, and guidance shown to us by our parents. Through their example, we are confident we will continue to have a happy life together as we have for the last decade and now as husband and wife. We thank them for everything they have done to make today (and our entire lives) so filled with happiness, support, and fun.

Love,
Lisa and Jeremy

Our Wedding Party

Rabbi

Rabbi Meredith Kahan Flowers

<p>Maid of Honor <i>Sarah Kadis Borish</i></p>	<p>Best Man <i>Aaron Schneider</i></p>
<p><i>Bridesmaids</i> <i>Sara Fortner</i> <i>Aliza Scheier</i> <i>Katie Sokolov</i> <i>Annie Sokolov</i> <i>Stephanie Gent</i> <i>Ilycia Kahn</i></p>	<p><i>Groomsmen</i> <i>Adam Goldstein</i> <i>Ben Scheier</i> <i>Josh Friedman</i> <i>Zach Friedman</i> <i>Zach Benkovitz</i> <i>Gene Dolgin</i></p>

Flower Girls

Grace and Gabrielle Borish

Wedding Party

Parents of the Bride

Leonard and Rhonda Kaplan

Grandmother of the Bride

Elinor Borodkin

Bridesmaids

Chrissie Kaplan

Naama Krauz

Nicole Yelich

Flower Girl

Ava Arnofskey

Parents of the Groom

Stephen and Dalia Schulman

Best Man

Michael Schulman

Groomsmen

Jay Kaplan

Eric Moraczewski

Daniel Whitney

Officiant

Rabbi Alex Greenbaum

Wedding Traditions

Bedeken and Ketubah Ceremony

The Ketubah is the Jewish marriage contract outlining the responsibilities and obligations of the Bride and the Groom to each other. The Ketubah confirms that Samara and Dan willingly accept one another and serves as a reminder of these promises. Prior to the ceremony, Samara and Dan signed their Ketubah in the presence of two witnesses and family.

After the Ketubah was signed, Dan lowered the veil over Samara's face to acknowledge that he is marrying his beloved, unlike the patriarch Jacob who married Leah rather than his true love Rachel.

Chuppah

The wedding ceremony takes place under the chuppah, a canopy supported by four posts. It represents the new home that Samara and Dan will share as husband and wife. The chuppah is a temporary structure to serve as a reminder that the most important aspect of a home is not the physical construct, but the people in the home. The chuppah is open on all four sides to remind us that family and friends are always welcome in their home.

Seven Circles

Upon arrival at the chuppah, the bride customarily circles the groom seven times before taking her place at his side. This circling symbolizes the idea of the seven heavens, seven wedding blessings, and the seven days of Creation. It also represents an act that will define a new family and the creation of a space for the couple to share together.

Kiddushin (Betrothal) and Rings

The wedding ceremony begins with the blessing over the wine as Samara and Dan share their first cup of wine together, representing the simchot (joys) they will share in their marriage.

Dan then places a ring on Samara's right index finger and recites in Hebrew the traditional proposal, "Behold, you are consecrated to me with this ring in accordance with the laws of Moses and Israel." Samara accepts the ring, thereby accepting Dan as her husband. Samara then gives Dan a wedding ring, reciting in Hebrew, "I am my beloved's and my beloved is mine."

Nissuin (Nuptials)

The second part of the ceremony consists of the recitation of the Sheva Brachot, seven matrimonial blessings. Among the blessings are prayers for the couple to be united in joy and gladness, laughter and song, and love and harmony.

Breaking of the Glass

The wedding ceremony concludes with Dan breaking a glass by stepping on it with his right foot. Breaking the glass is a reminder of the destruction of the Temple in Jerusalem and that even in joyous moments, we must be aware of the fragility of life and human relationships. This marriage should be as irreversible as the breaking of the glass. Upon breaking the glass, it is customary to shout "Mazel Tov!"

Nichud

After the Bride and Groom leave the chuppah, they spend a few minutes alone to reflect upon their new relationship as husband and wife before joining their guests.

Mazel Tov!

*I am my Beloved's
mine My Beloved's
mine My Beloved's*

Wedding of
Samara Ali Kaplan
and
Daniel Aaron Schulman

In Loving Memory

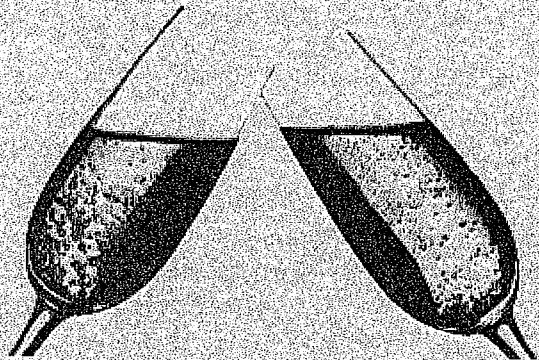
As we celebrate the beginning of our lives together, we remember the loved ones who are no longer with us. Although they cannot be here today, they are with us in our hearts and memories.

Grandparents of the Bride

Samuel Borodkin
Jacob and Florence Kaplan
Alfred Rothenstein

Grandparents of the Groom

Ira and Sylvia Schulman



Saturday, the twenty-fifth of August
Two thousand and twelve
The Senator John Heinz History Center

The Wedding Party

Rabbi.....Alex Greenbaum

Matron of Honor.....Janet LoCastro

Bridesmaids.....Holly Levy

Paula Longo

Ellen Hart

Best Man.....Alfred Kolb

Groomsmen.....Ryan Tutera

Anthony Blanchflower

Robert Seidelson

Scott Levy

Parents of the BrideMr. & Mrs. Stuart Levy

Parents of the Groom.....Mr. & Mrs. Alfred Kolb

Ushers.....Neil Rosen

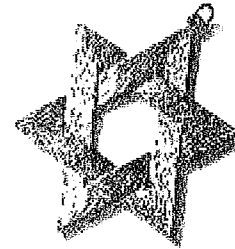
Thomas Seidelstein

“ From every human being there rises a light that reaches straight to heaven. And when two souls that are destined to be together find each other, their streams of light flow together, and a single, brighter light goes forth from their united being.”

The Baal Shem Tov

18th Century

The Marriage Celebration
Of



Michelle D. Levy

And

Matthew S. Robinowitz

TENTH OF NOVEMBER, 2012

SIX-THIRTY

CROWNE PLAZA PITTSBURGH SOUTH

PITTSBURGH, PA

The Wedding

1. PROCESSIONAL ("CANON IN D"—PACHELBEL)
2. WELCOMING
3. SEVEN CIRCLES ("SUNRISE, SUNSET")
4. HAVDALAH
5. FIRST CUP OF WINE
6. WEDDING TALK/RABBI'S REMARKS
7. AFFIRMATION OF VOWS
8. EXCHANGE OF RINGS
9. READING OF KETUBAH
10. SEVEN BLESSING /SHEVA BERACHOT
11. SECOND CUP OF WINE
12. PRONOUNCEMENT
13. SILENT PRAYER
14. PRIESTLY BLESSING
15. BREAKING OF THE GLASS
16. RECESSIONAL (MAZEL TOV)

IN THE JEWISH TRADITION, GUESTS

REMAIN SEATED AS THE
BRIDE ENTERS AND LEAVES

The Ceremony

We are being ushered into the institution of marriage by a peaceful and joyous ceremony which has preceded us by thousands of years, but the significance of which speaks clearly to us today. In addition to your joining us to witness our wedding, we would like to share with you the meaning of ceremony.

The *chuppah* (*wedding canopy*) is the focal point of the ceremony. It provides a sacred place for the marriage ceremony while symbolizing the establishment of our home under God and Jewish law. The word *chuppah* means "that which covers or floats above." As such a *chuppah* has no walls, which at once allows the community to participate in our *simcha* (*joy*) and further serves to remind us that this is just the beginning of a life we must build together.

The ceremony begins with the first cup of wine and *Birkat Eirusin*, betrothal blessing, during which we will also include the very special addition of *Havdalah*, incorporating an additional candle and spices, appealing to our five senses, as we take the pleasure of *Shabbat* with us into the new week. This is followed by a message from the Rabbi, the affirmation of vows, and the exchange of wedding bands. The ring is a plain gold band, unbroken by gems or stones. It makes a perfect circle, representing a smooth cycle of life. The Rabbi then reads the *Katubah*, the traditional Jewish marriage contract.

Nissuin, the second part of the ceremony, continues with the recitation of the *Sheva Berachot* (*seven traditional wedding blessings*). The number and progression of the seven blessings remind us of the cycle of life and begin with the blessing over wine. We share from a single cup of wine symbolically affirming that throughout life, we will experience both joy and sorrow, but always together.

The blessing over the wine is followed by the blessing for the creation of the universe, a blessing for the creation of humankind, a blessing for creating the humanness of humankind and its potential for goodness, a blessing for fertility, redemption and perpetuation of our people, and a specific blessing for the happiness of the bride and groom. The seventh and final blessing holds a vision of a world of peace in which we may rejoice with our families in security and happiness.

Following the *Sheva Berachot* is the *pronouncement of husband and wife*. After a moment of silent prayer, the Rabbi blesses the bride and groom according to the biblical priestly blessing.

In the final ritual of the ceremony, the groom crushes the glass with his foot. One of the most popular explanations of this custom is the broken glass serves as a reminder of the destruction of the Holy Temple in Jerusalem. Just as the Jewish people have survived the worst of times, so too can this couple overcome all that the future may bring with it together.

מצאתי את שאהבה נפשי

I HAVE FOUND THE ONE IN WHOM MY
SOUL DELIGHTS

WEDDING OF

SUZANNE SCHIFFMAN

and

JAMES ARMSTRONG

NOVEMBER 6, 2010

ל' בְּחֶשְׁוֹן תשע"א

30th of CHESHVAN, 5771

כיפה THE KIPPAH: THE HEAD COVERING

The Jewish tradition of wearing a kippah is not derived from any biblical passage. Rather, it is a custom which evolved as a sign of our recognition that there is Someone "above" us who watches our every act.

כתובה THE KETUBAH: THE MARRIAGE CONTRACT

The Ketubah is a prenuptial agreement and is one of the oldest elements of the Jewish Wedding. The Ketubah is signed in the presence of family and witnesses. The Ketubah outlines the traditional obligations of the husband and wife. A Ketubah is often hung prominently in the home by the married couple as a daily reminder of their vows and responsibilities to each other.

רעלה של הכלה BEDEKEN: VEILING OF THE BRIDE

After the Ketubah is signed, the veil is lowered over the bride's face and the groom formally declares his choice of bride. This tradition derives from the story in the Torah of Jacob who believed he was marrying Rachel only to find that he had married Leah. The tradition now is that a chatan (groom) and kallah (bride) see each other before the ceremony thereby avoiding such confusion.

תהלוכת' THE PROCESSIONAL

It is a Jewish custom for parents to lead their children to the Chuppah, the wedding canopy. This is considered to be a parent's greatest honor and delight.

החופה THE CHUPPAH: THE WEDDING CANOPY

The wedding ceremony takes place under a Chuppah, the wedding canopy. The Chuppah symbolizes the Jewish home. It is covered on top and open on all four sides to welcome guests and be reminiscent of the hospitality Abraham and Sarah showed guests in their open tent. This also symbolizes that visitors are always welcome.

קידושין THE KIDDUSHIN: THE BETROTHAL BLESSING

This first part of the ceremony consists of the recital of two blessings. The initial blessing is said over a cup of wine. The bride and groom drink from the same cup symbolizing that they are beginning the sharing of their lives. The second blessing is over the sanctity of marriage.

הנחת הטבעת PLACING OF THE RING

The ring is placed on the bride's right index finger. After the ceremony, the ring can be moved to the left hand.

שבע ברכות THE SHEVA B'RACHOT: THE SEVEN BLESSINGS

The Seven Blessings are recited over a second cup of wine. The first blessing is a sign of rejoicing; the second honors the wedding guests; the third and fourth acknowledge G-d's physical and spiritual creation of mankind; the fifth prays for the restoration of Jerusalem and the Temple; the sixth expresses hope that the bride and groom grow in their love for each other; and the seventh prays for a world of peace. The bride and groom again drink from the same cup affirming that throughout life they will together experience both joy and sorrow.

שברים את הכוס BREAKING THE GLASS

The ceremony concludes with the proclamation that the couple are husband and wife. The Rabbi places a glass under the foot of the groom who shatters it. This represents the destruction of the Temple in Jerusalem, expresses that even in times of joy, life also has sorrow, and reminds that love, like glass, is fragile and must be protected. At the sound of the breaking of the glass, guests exclaim, "MAZEL TOV!"

יחוד יחוד' THE SECLUSION

After leaving the ceremony, the bride and groom spend a few minutes alone in seclusion enjoying the first moments of married life together.

The Seven Circles:

WHEN DEBBIE ARRIVES AT THE CHUPPAH,
SHE CIRCLES AROUND ANDREW SEVEN TIMES.
WE CIRCLE SEVEN TIMES ACCORDING TO THE PARALLEL IDEA
OF THE SEVEN HEAVENS, THE SEVEN WEDDING BLESSINGS,
AND THE SEVEN DAYS OF CREATION.
SYMBOLICALLY, THE BRIDE IS THOUGHT TO BE ENTERING
THE SEVEN SPHERES OF HER BELOVED'S SOUL.

Eruvin: (The First Ceremony)

Kiddushin: Betrothal Blessings

THIS CEREMONY CONSISTS OF TWO MAIN BLESSINGS:
THE BLESSING OVER THE WINE REPRESENTS THE JOY OF PHYSICAL LOVE.
THIS BLESSING SPEAKS OF EXCLUSIVITY OF THE RELATIONSHIPS
BETWEEN A HUSBAND AND WIFE.
THE BLESSING OVER THE CHUPPAH REPRESENTS
G-D'S BLESSING OF THE WEDDING UNION.
ANDREW WILL GIVE DEBBIE A RING TO SEAL THEIR MARRIAGE.
ANDREW WILL SLIP THE RINGS ONTO DEBBIE'S INDEX FINGER.
THIS CUSTOM IS DONE BECAUSE IT WAS BELIEVED IN ANCIENT TIMES THAT
THE INDEX FINGER WAS CONNECTED TO THE HEART
BY A SPECIAL ARTERY, THEREFORE CONNECTING EACH OTHERS' HEARTS.

Nissuin: (The Second Ceremony)

The Sheva Brachot: The Seven Blessings

THE SHEVA BRACHOT BEGINS WITH THE BLESSING OVER WINE,
THEN PRAISE G-D FOR CREATION, FOR HUMAN LIFE,
FOR THE BRIDE AND GROOM SEPARATELY,
FOR FERTILITY AND CHILDREN, AND FINALLY,
IN THE SIXTH AND SEVENTH BLESSINGS,
FOR THE COMPANIONSHIP AND JOY
OF THE BRIDE AND GROOM TOGETHER.

THE SHEVA BRACHOT WILL BE RECITED BY RABBI ELLIS,
YALE GLINTER (BROTHER OF THE BRIDE)
AND GABE BROJGES, A CLOSE FAMILY FRIEND.

Breaking of the Glass:

THIS REPRESENTS THE CONCLUSION OF THE WEDDING CEREMONY.
ANDREW WILL STEP ON AND SMASH THE GLASS
AS A REMINDER OF THE DESTRUCTION OF THE TEMPLE IN JERUSALEM,
SO THAT WE REMEMBER SADNESS
AT THE HEIGHT OF PERSONAL JOY.

אני לדודי ודודי לי

*"I am My Beloved's
and My Beloved is Mine"*

The Wedding Celebration of

DEBBIE HILARY GLINTER

AND

ANDREW JOSEPH SAIBIL

THE FORT GARRY HOTEL
WINNIPEG, MANITOBA
SEPTEMBER 5, 2010

THANK YOU ALL FOR CELEBRATING THIS VERY SPECIAL DAY WITH US.
WE ARE SO EXCITED TO BE ABLE TO SHARE OUR WEDDING
WITH ALL OF OUR FAMILY AND FRIENDS.

WITH LOVE,

DEBBIE AND ANDREW

Michael: (Nuptial Ceremony)

THE WEDDING RITUAL ITSELF CONSISTS OF TWO PARTS:

ERUSIN INCLUDES WELCOMING THE BRIDE AND GROOM,
THE ERUSIN INCLUDES WELCOMING THE BRIDE AND GROOM,
PRAISING G-D, THE BETROTHAL BLESSING AND
THE GIVING OF A VALUABLE OBJECT, THE RING, THE READING OF THE
KETUBAH IS WHAT SEPARATES THE TWO CEREMONIES.

THE NISSUIN INCLUDES THE RECITATION OF THE SHEVA BRACHOT
(THE SEVEN BLESSINGS), BREAKING OF THE GLASS,
AND YICHUD, THE FIRST MOMENTS OF PRIVACY

AS A MARRIED COUPLE.

To Our Parents

WE WOULD LIKE TO THANK YOU

FOR ALL YOUR SUPPORT AND ENCOURAGEMENT

THROUGHOUT OUR LIVES.

YOUR UNCONDITIONAL LOVE AND UNDERSTANDING

IS TRULY A GIFT AND WORDS CANNOT DESCRIBE HOW THANKFUL WE ARE.

WE ARE FOREVER GRATEFUL FOR YOUR WISDOM AND GUIDANCE

AND WE LOVE YOU FROM THE BOTTOM OF OUR HEARTS.

To Our Oblivious: (Dad, Mom, and Jeff)

WE LOVE YOU VERY MUCH.

YOU HAVE BEEN GREAT FRIENDS TO US OUR WHOLE LIVES

AND WE COULD NOT ASK FOR BETTER BROTHERS.

THANK YOU FOR EVERYTHING

AND FOR ALWAYS CARING SO DEEPLY ABOUT US.

To Our Families and Friends

WE ARE SO GRATEFUL THAT YOU ARE ABLE TO SHARE

IN OUR HAPPINESS AND CELEBRATE WITH US TONIGHT.

THANK YOU TO ALL OUR FAMILIES AND FRIENDS

WHO HAVE TRAVELLED LONG DISTANCES TO BE HERE

AND CELEBRATE WITH US ON OUR SPECIAL DAY.

Debbie: (The Engagement)

TENAIM IS A TRADITION OF ENGAGEMENT

WHICH TRANSLATES AS 'CONDITIONS',

IT IS A PRE-KETUBAH SIGNING WHICH IS INTENDED TO

SET OUT TERMS OF MARRIAGE.

A PLATE IS SMASHED BY THE TWO FUTURE MOTHERS-IN-LAW,

WHICH CAN SYMBOLIZE THE IMPENDING BREAKS IN THEIR RELATIONSHIPS

WITH THEIR CHILDREN,

WHO WILL SOON TAKE RESPONSIBILITY FOR FEEDING EACH OTHER.

DEBBIE AND ANDREW, AND ARLENE AND CHRIS

WILL PARTICIPATE IN THIS TOGETHER.

Debbie: (Ketubah Marriage Contract)

THE KETUBAH IS A LEGAL DOCUMENT, WRITTEN IN ARAMAIC,

WHICH DESCRIBES THE RIGHTS OF THE WOMEN.

IN THE ANCIENT WORLD THE RABBIS WERE YEARS AHEAD OF THEIR TIME

MAKING SURE THAT THE RIGHTS OF WOMEN WERE RESPECTED

IN A WORLD WHERE THAT WAS NOT ALWAYS THE CASE.

IT IS THE OFFICIAL JEWISH MARRIAGE CONTRACT.

RABBI ELIIS ALONG WITH A VERY SPECIAL FAMILY FRIEND, GABE BROJGES,

WILL SIGN THE KETUBAH PRIOR TO THE WEDDING CEREMONY.

Debbie: (The Veiling of The Bride)

THE BEDIKEN DI KALLAH (YIDISH FOR THE VEILING OF THE BRIDE)

IS CONSIDERED THE FINAL CEREMONY BEFORE THE WEDDING ITSELF.

THE BEDIKEN CEREMONY IS A REMINDER OF THE ANCIENT STORY

IN WHICH JACOB INTENDED TO MARRY RACHEL,

BUT ACCIDENTALLY MARRIED LEAH, HER SISTER, INSTEAD

BECAUSE HIS BRIDE'S FACE WAS CONCEALED BY THE VEIL.

THE VEIL WILL BE PLACED OVER DEBBIE'S FACE

AND ANDREW WILL CONFIRM SHE IS INDEED HIS BRIDE.

The Chuppah

THE WEDDING CEREMONY ITSELF TAKES PLACE UNDER THE CHUPPAH.

IT IS SYMBOLIC IN MANY WAYS,

ONE OF WHICH IS TO

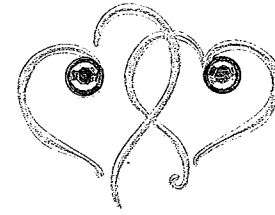
REPRESENT THE JEWISH HOME

THE BRIDE AND GROOM WILL SHARE TOGETHER

THE CHUPPAH IS OPEN ON ALL FOUR SIDES

TO REPRESENT UNCONDITIONAL HOSPITALITY

INTO THE NEW SHARED HOME.



Our Wedding Day

Natalie
and
Brandon

Sunday, July 13, 2008

Ceremony

Signing of the Ketubah
Bedeken
Wedding Processional
Circling
Welcome
Opening Blessings
Exchange of the Rings
Reading of the Ketubah
The Sheva B'rochot (Seven Wedding Blessings)
Closing Blessings
Breaking of the Glass

Wedding Processional

Officiant

Rabbi Alexander Greenbaum

Grandmother of the Bride

Anne Grenadier

Escorted by Joseph and Robert Grenadier

Uncles of the Bride

Thank You

We want to thank all of our friends and family for sharing this joyous occasion with us. In particular, we want to thank our parents for all of their support throughout, and giving us the perfect examples of what marriage can and should be. We love you so much and appreciate all you do for us. Of course, we thank you for this beautiful wedding. We also want to thank our bridal party for their help and support. Lastly, we would like to thank Shannon, Jeremy, and Corey for always being available and giving us a shoulder to lean on.

Love,

Natalie and Brandon

In Loving Memory

Bess Rovinsky
Clayre and Sam Prizant
Bernard Grenadier
Ruth and Ben Lichtman

Jewish Traditions

Bedeken

Veiling of the Bride

The Bedeken, from the Hebrew word “to check,” is the veiling ceremony and final act before going to the Chuppah. This tradition relates back to the biblical story of Jacob who thought he was marrying his beloved Rachel, but not having seen her before the ceremony, discovered he had married her older sister, Leah. Therefore, the custom arose for the groom to look at the bride’s face prior to the wedding ceremony. To ensure that they are both marrying the right person, Brandon will identify Natalie as his bride and they will both affirm their desire to marry each other.

Ketubah

Marriage Contract

The Ketubah, or marriage contract, dates back two thousand years. It is a document detailing the obligations between the groom and the bride under Jewish law and custom. Eric Goldstein, Lisa Goldstein, Rena Polien, and Lindsey Weinberg, will sign the Ketubah as witnesses to Natalie and Brandon’s marriage.

Chuppah

The Chuppah, or wedding canopy, is the four-posted structure under which the wedding ceremony takes place. It symbolizes the home that the bride and the groom will create together, open on all sides showing that friends and family are always welcome. We give many thanks for the beautiful hand-made design of the Chuppah created by Karen Goldstein.

Circling

In traditional Jewish weddings, the bride circles the groom seven times before the ceremony begins. This symbolizes the idea of the woman being the protective, surrounding light of the household that illuminates it with understanding and love from within and protects it from the outside. The number seven parallels the seven days of creation, and symbolizes the fact that the bride and groom are about to create their own “new world” together.

The Rings

Jewish law requires the exchange of something valuable in order for the marriage to be binding. Solid unbroken metal rings symbolize the love between Natalie and Brandon as endless. As soon as the rings are placed on Natalie and Brandon’s fingers, the couple is legally married according to Jewish law. Natalie and Brandon will be married in the rings that belonged to Brandon’s paternal grandfather, Ben Lichtman.

Nissuin – The Sheva B’rachot

Seven Wedding Blessings

The first blessing is a blessing over the wine which symbolizes joy and abundance. Natalie and Brandon will drink from the Kiddush cup symbolizing togetherness. They will drink from the Kiddush cup that belonged to Brandon’s maternal grandfather, Sam Prizant. The next three blessings celebrate the theme of creation in a sequence that builds the blessing of marriage. The fifth blessing symbolizes G-d’s promise for the continuation of the Jewish People. In the sixth blessing, the bride and groom are blessed separately. Their relationship as companions requires that each be able to stand alone even as they come together, each bringing individual gifts to the marriage. For the last blessing, the bride and the groom are blessed as a couple. At this point, we ask G-d to bestow the

Breaking of the Glass

At the conclusion of the ceremony, Brandon will break a glass by stepping on it. This tradition is a symbol of the destruction of the Temple in Jerusalem, and it reminds us that even during the most joyous occasions, we must always remember the sorrow of our ancestors. It also represents a break between single and married life, and represents the fragility of marriage. The sound of glass is shattered and followed by shouts of "Mazel Tov," meaning congratulations.

Yichud

Following the ceremony and before the celebration, Natalie and Brandon will spend their first moments as husband and wife together in a private room for Yichud, or seclusion. This will provide them with the opportunity to privately reflect on the enormity of the ceremony and the excitement of the day.

Se'udat Mitzvah

Wedding Dinner

After the ceremony, all of our friends and family are invited to join in the wedding dinner and celebration. The Motzi, or blessing over the bread, will be given by Natalie's uncle, Herbert Rovinsky.

Wedding Party

Groom

Brandon Lichtman
Escorted by his Parents
Renee and Sheldon Lichtman

Julie Bollinger

Friend of the Bride
Bethesda, Maryland

Joel Danzig

Brother-in-Law of the Groom
Mayfield Heights, Ohio

Rose Lee Del Valle

Friend of the Bride
State College, Pennsylvania

Paul Geiss

Friend of the Groom
Westlake, Ohio

Corey Danzig

Sister of the Groom
Mayfield Heights, Ohio

Eric Goldstein

Future Brother-in-Law of the Bride
Pittsburgh, Pennsylvania

Drew Williams

Friend of the Bride
Boise, Idaho

Jeremy Grenadier

Brother of the Bride
Pittsburgh, Pennsylvania

Brandon Joseph

Friend of the Groom
Glastonbury, Connecticut

Maid of Honor

**Shannon
Grenadier**
Sister of the Bride
Pittsburgh,
Pennsylvania

Maid of Honor

Katie Hedrick
Friend of the Bride
York, Pennsylvania

Best Man

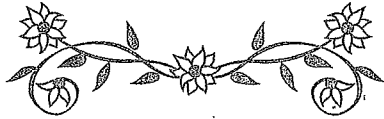
**Sheldon
Lichtman**
Father of the Groom
University Heights,
Ohio

Bride

Natalie Grenadier
Escorted by Her Parents
Sheila and Mark Grenadier

Ushers

Caesar Tavoletti and Adam Grenadier
Friend and Cousin of the Bride



THANK YOU

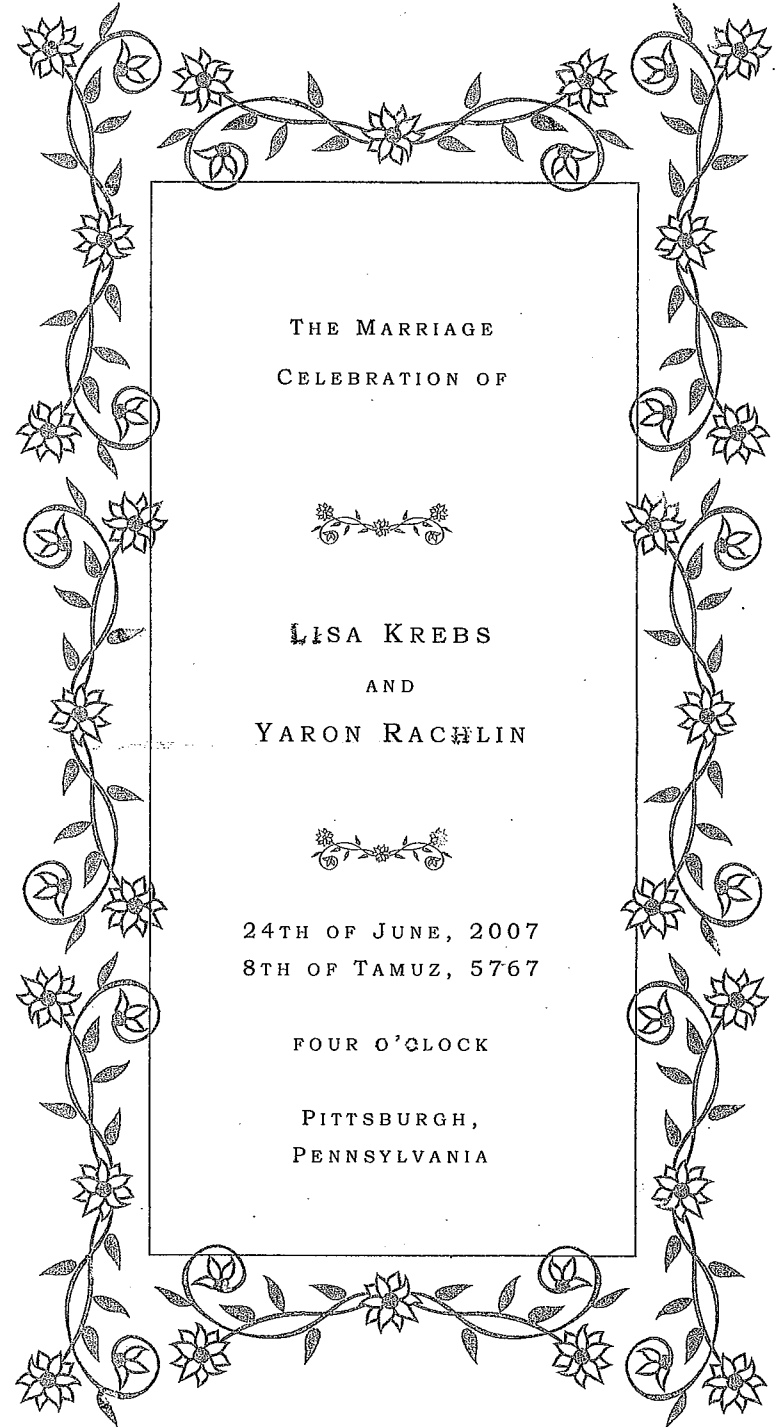
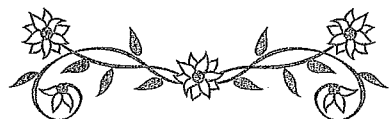
*We would like to express thanks to all our
parents, family, and friends for their
love and support.*

*It means so much to us that you made the
effort to be here with us today.*

Please visit us in Chicago!

OUR NEW ADDRESS

*Yaron and Lisa Rachlin
1130 South Michigan Avenue
Apartment 4315
Chicago, Illinois 60605*



THE MARRIAGE
CELEBRATION OF



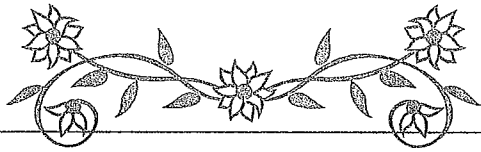
LISA KREBS
AND
YARON RACHLIN



24TH OF JUNE, 2007
8TH OF TAMUZ, 5767

FOUR O'CLOCK

PITTSBURGH,
PENNSYLVANIA



WEDDING PARTICIPANTS

Officiant

Rabbi Alex Greenbaum

Parents of the Bride

Danny and Carolyn Krebs

Parents of the Groom

Michael and Regina Rachlin

Matrons of Honor

<i>Mai Duong</i>	<i>Sister-in-Law of Bride</i>
<i>Pamela Geraghty</i>	<i>Friend of Bride</i>

Bridesmaids

<i>Jane Borthwick Story</i>	<i>Friend of Bride</i>
<i>Crystal Hall</i>	<i>Friend of Bride</i>
<i>Keren Kosta</i>	<i>Sister-in-Law of Groom</i>

Best Men

<i>David Kosta</i>	<i>Brother of Groom</i>
<i>Ehud Halberstam</i>	<i>Friend of Groom</i>

Groomsmen

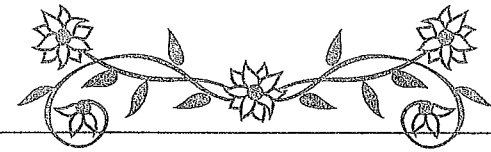
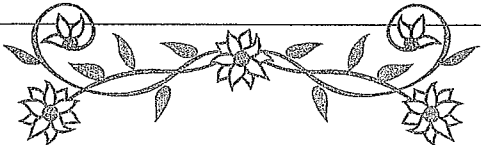
<i>Luis Navarro -Serment</i>	<i>Friend of Groom</i>
<i>Michael Ward</i>	<i>Brother of Bride</i>
<i>Randy Ward</i>	<i>Brother of Bride</i>

Flower Girls and Ring Bearer

<i>Ron Kosta</i>	<i>Niece of Groom</i>
<i>Emma Ward</i>	<i>Niece of Bride</i>
<i>Sophia Ward</i>	<i>Niece of Bride</i>
<i>Miranda Ward</i>	<i>Niece of Bride</i>

Ushers

<i>William Benard (honorary)</i>	<i>Friend of Groom</i>
<i>Chris Diehl</i>	<i>Friend of Groom</i>
<i>Mahesh Sapharishi</i>	<i>Friend of Groom</i>
<i>Seth Wood</i>	<i>Friend of Groom</i>



LOVED ONES

As we celebrate the beginning of our lives together, we remember our loved ones who are no longer with us. Although they cannot be here today, they are with us in our hearts.

Patrick Bernsen

Mara bat Samuel Krasilshchikov

Frances Krebs

Dora bat Shlomo Libo

Israel ben Moshe Libo

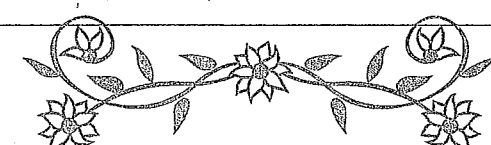
Ida bat Shmuel Rachlin

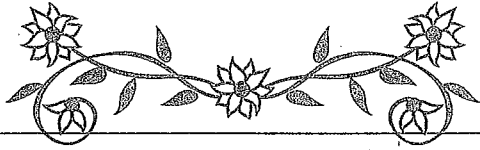
Yehuda ben Mordechai Rachlin

Daniel Waits



We are also thinking of Lisa's grandfather, Joseph Krebs, who was unable to make the trip to Pittsburgh.





THE MUSICIANS

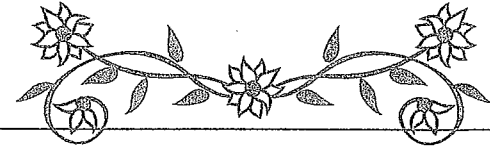
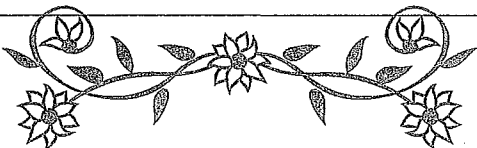
We are very fortunate to have with us today several wonderful musicians.

Cynthia Koledo DeAlmeida is the principal oboist of the Pittsburgh Symphony, and was Lisa's teacher during her undergraduate studies at Carnegie Mellon University. For four years, Cindy was an inspiring teacher and surrogate mother for both Lisa and bridesmaid Jane Borthwick Story. Lisa and Yaron appreciate Cindy taking time out of her very busy schedule, which includes a Pittsburgh Symphony concert this evening, to play a featured musical solo by Camille Saint-Saens.

Rebecca Henderson is acting principal oboist of the National Symphony in Washington D.C., and was Lisa's teacher during three years of graduate studies at the University of Texas. Becky has been immensely supportive of Lisa as a musician and in her post-music endeavors. In addition, bridesmaid and oboist Crystal Hall is also Becky's former student. Today Becky will perform during the wedding processional and circling of the groom, including music by J.S. Bach, Telemann, and Marcello. Lisa and Yaron are very grateful to Becky for coming all the way from Texas for their wedding.

Alexis Koh studied violin at the Eastman School of Music and at Carnegie Mellon University. She regularly plays with the Richmond Symphony and the Kennedy Center Orchestra. Alexis and her husband, William Benard, have been good friends to Yaron and Lisa for a number of years. Alexis recently gave birth to a beautiful baby girl, Sophia. Since Alexis is playing a number of traditional Jewish songs during the ceremony, William has baby duty and is therefore an 'honorary' usher.

Many thanks also to pianist **Marina DiPretoro**.



TRADITIONS

The Ketubah - Marriage Contract

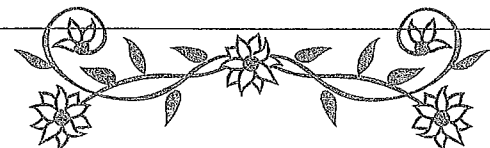
Preceding the formal ceremony, the Ketubah is signed in the presence of the family, the Rabbi, and two witnesses. The Ketubah is one of the oldest and most essential parts of the Jewish wedding. The Aramaic text of the Ketubah is over two thousand years old, and sets forth marital obligations for the bride and groom, as well as legal protection for the bride. In this document, Yaron promises Lisa that he will "cherish, honor, support, and maintain" her "in accordance with the custom of Jewish husbands who cherish, honor, support and maintain their wives faithfully."

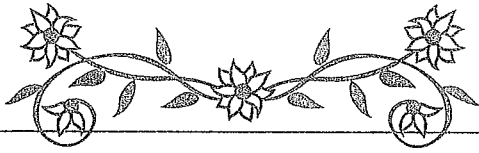
The Bedeken - Veiling of the Bride

The Bedeken ceremony immediately follows the Ketubah signing. This custom echoes the Biblical story of Jacob, Rachel, and Leah. Jacob was presented with a veiled bride and discovered after the ceremony that it was not his beloved Rachel, but her sister Leah. Henceforth, it is customary for the groom to unveil the bride's face to confirm that she is the bride he has chosen.

The Chuppah - Marriage Canopy

The Chuppah is symbolic of the new home being established by the bride and groom. The open sides of the Chuppah show that their home will be open to guests, as was the tent of Abraham and Sarah. Hung within the Chuppah is the tallit, or prayer shawl, which Yaron received from his parents.





The Seven Circles

Traditionally, the bride encircles the groom seven times during the wedding ceremony. Among many interpretations, this act recalls the seven times Joshua circled the town of Jericho to bring down its walls. So, too, after the bride walks around the groom seven times, the walls between them will fall and their souls will be united.

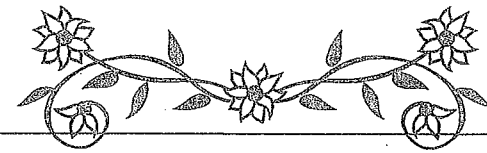
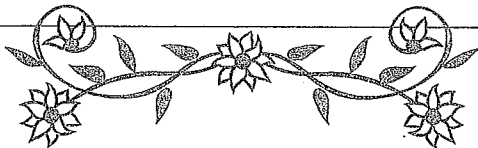
The Wedding Ceremony

Originally, the Jewish wedding had two parts, separated by a one-year waiting period. The two parts have since been combined into a single ceremony.

The Erusin, or betrothal, is the initial ceremony and includes the first Kiddush (blessing over wine), the betrothal blessing, and the exchange of rings. The rings are unbroken bands, representing the wholeness achieved through marriage and a hope for an unbroken union. The rings are placed on the index fingers, a custom derived from the ancient belief that a vein runs directly from that finger to the heart.

The reading of the Ketubah separates the two ceremonies.

The Nissuin, or marriage, is the second ceremony and begins with the second Kiddush and culminates in the Sheva B'rachot, or Seven Blessings. The first blessing sanctifies the wine; the second and third celebrate the creation of the universe and the creation of humankind; the fourth celebrates the creation of human beings in G-d's image; the fifth hopes for the flowering of Israel, and the sixth and seventh bless the bride and groom.



Breaking the Glass

At the conclusion of the wedding ceremony, it is customary for the groom to break a glass by stepping on it. According to one interpretation of this act, the breaking of the glass relates to the eternal bond that has been established. Just as a broken glass can never be reconstructed, so too is this relationship forever. Another interpretation is that this act commemorates the last time the groom will get to put his foot down. When the groom breaks the glass under the Chuppah, it is customary to shout "Mazal Tov!"

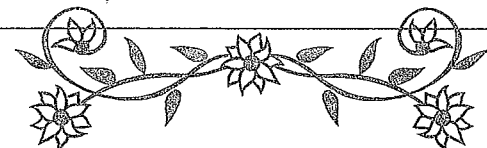
'Siman Tov' - Singing

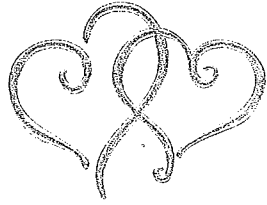
When the glass is broken at the end of the ceremony, it is traditional for the rabbi to lead the guests into singing 'Siman Tov' (Good Tidings). The lyrics are short and simple - please be brave and join in!

*Siman Tov u-mazal tov, u-mazal tov v-siman tov (x3)
Ye-hay la-nu
Ye-hay la-nu, ye-hay la-nu, U-l-cho! Yis-ra-el! (x2)*

The Yichud - Seclusion

After they leave the Chuppah, the bride and groom traditionally spend a short period of time together alone. This is an opportunity for them to reflect on the significance of the wedding ceremony and prepare to reenter the world as a couple united in love and commitment. If you would like to see Yaron and Lisa in the receiving line, please wait for a short while at Heinz Hall after the ceremony. Lisa and Yaron will greet the wedding guests when they return.





Wedding Of

Laura

-and-

Phillip

Sunday, July 2, 2006

**Beth El Congregation
Pittsburgh, Pennsylvania**

Wedding Party

Carole & Leonard Rubenstein

Elyse & Harry Silverman

**Bride's Grandparents
Lucille & Meyer Gerson**

**Groom's Grandparents
Estelle Silverman
Sara & Allen Wolkoff**

**Matron of Honor
Synthia DiIorio**

**Maid of Honor
Devra Silverman**

**Bridesmaids
Hillary Klein
Nina Sonbolian
Melanie Wolkoff**

**Best Man
Jonathan Silverman**

**Groomsmen
Joseph DiIorio
Matthew Holz
Scott Soleimanpour
Tavi Yehudai**

**Rabbis
Alexander Greenbaum**

**Joseph Schonberger
Ring Ceremony**

**Flower Girl
Dana Katz**

**Ring Bearers
Joel Olgin
Jacob Silverman**

**Witnesses
Stephanie Adler
Ariel Greenberg
Tavi Yehudai**

**Yichud Guards
Mandi Bucceroni
Jessica Rosenfield
Sheri Rosenberg**

Traditions

Ketubah

The Jewish marriage contract is one of the oldest elements of the Jewish wedding. The text of the Ketubah contains promises of love, commitment and support. It is signed by the bride, groom and witnesses prior to the ceremony

The Bedeken

This is an old Jewish tradition meaning "Covering of the Bride" with a veil. This is done prior to the marriage ceremony. The groom drops the veil over the bride's face and the Rabbi says a blessing.

Chuppah

The Chuppah is the wedding canopy under which the bride and groom stand. It is symbolic of the house in which Laura and Phillip will share their lives together. By covering the Chuppah on the top, it symbolizes the privacy that they as husband and wife, will share together, as well as G-d's protection over them.

Circling

It is customary for the bride to circle the groom before the ceremony begins.

Seven Blessings

The Seven Blessings are the heart of the marriage ceremony. The blessings are said over the wine to praise G-d, to glorify the value of family life and to express hope for the happiness of the bride and groom.

Wine

Wine is sipped by the bride and groom from the same cup, reminding them of their common destiny.

The Ring Ceremony

In order for the marriage to be consecrated, the groom must give the bride something of value. Tradition has made it a ring. It must be a plain gold band, simple and of pure metal representing the

wholeness achieved through marriage. The ring is placed on the index finger of the right hand. This is based on an ancient belief that a vein runs directly from this finger to the heart.

Breaking of the Glass

The wedding ceremony is traditionally ended by Phillip breaking the glass with his right foot. When the glass is broken, the guests respond with "Mazel Tov", meaning congratulations. It is symbolic of the destruction of the temple in Jerusalem and reminds us that even in times of great joy and happiness, we recall the suffering in the world.

Yichud

After the ceremony Laura and Phillip go to a room together privately for the first time as husband and wife. This allows the couple to reflect and rejoice in the special significance of the day.

Special thanks to our family and friends for sharing our wedding day.

*Love,
Laura and Phillip*

I am my beloved's and my beloved is mine
אני של אהובתי ואהובתי שלי

In Loving Memory

As we celebrate the beginning of our lives together, we remember the loved ones who are no longer with us. Although they cannot be here today, they are with us in our hearts and memories.

*Grandparents of the Bride
Lillian and Sanford Webb
Samuel Farembo*

*Great-Aunt of the Bride
Rose Schwarz*

*Grandparents of the Groom
Aaron and Gussie Roth
Efrem (Fred) Snyder*

אני לדודי ודודי לי

I am my beloved's and my beloved is mine

*The Wedding Of
Sharon Ann Farembo
and
Jason Scott Roth*

*Sunday, May 28, 2006
Oakmont, Pennsylvania*

Sheva Brachot - Seven Wedding Blessings

The seven blessings are the heart of the marriage ceremony. The blessings are said over the wine to praise G-d, to glorify the value of family life and to express hope for the happiness of the bride and groom. The seven blessings will be recited by Alan Farembo (Sharon's brother), and Jeffrey Roth (Jason's brother).

Breaking the Glass

After a closing blessing, the marriage ceremony concludes with Jason breaking a glass by stepping on it with his right foot. There are various interpretations of this tradition. It can represent the destruction of the Temple in Jerusalem, reminding us that even during life's most joyous moments, we should never forget the tragedies that have befallen the Jewish people. It can also serve as a method for frightening away evil spirits attracted to the festive celebration. Finally, it can illustrate that loving human relationships are fragile and must be protected. Once the glass is broken, guests are encouraged to shout *Mazel Tov!*, a Hebrew phrase used to express congratulations and best wishes.

Circling the Groom

Sharon is led by the two mothers around Jason seven times. This ritual symbolizes the creation of a new family circle, and suggests that the souls of the bride and groom gradually become intertwined in the circling.

Blessings of Betrothal

The rabbi will recite two blessings. As in all joyous occasions, the first blessing is the Kiddush, which is the blessing over the wine. The second blessing thanks G-d for the sanctification of marriage. Both blessings are recited over a cup of wine, which is shared by Sharon and Jason, to symbolize the joy of the occasion of Betrothal.

Exchange of Rings

The rings used in the ceremony are unadorned, with no beginning and no end, to symbolize the wholeness and never-ending love between Sharon and Jason. Jason places the ring on Sharon's right index finger, as it is ancient belief that a vein links directly between that finger and the heart, joining the bride's and groom's hearts together. It has become tradition for the bride to also place a ring on the groom's finger.

To our Family and Friends,

Thank you to each and every one of you for being with us on our wedding day. We appreciate how truly fortunate we are to be surrounded by such love and encouragement.

Special heartfelt thanks goes to our parents, our brothers, our grandparents, and our bridal party for their unending love and support.

With much love,

Sharon and Jason

I am my beloved's and my beloved is mine

The Wedding Party

Parents of the Bride..... Stuart & Arlene Farenbo

Parents of the Groom..... Stephen & Sandra Roth

Grandmother of the Bride..... Reva Farenbo

Grandmother of the Groom..... Arlene Snyder

Bridesmaids..... Eshadee Ahmed

..... Tracy Driver

..... Ashley Frankis

..... Dana Roth

Best Man..... Jeffrey Roth

Groomsmen..... Carl Schaffel

..... Brent Segeleon

..... Alan Farenbo

Officiate..... Rabbi Alex Greenbaum

...my beloved's and my beloved is mine

Welcome to our wedding. The Jewish wedding ceremony is filled with many customs and traditions. The following information will help explain the ritual aspects of the ceremony.

Ketubah - The Jewish Marriage Contract

Preceding the formal wedding ceremony, the *Ketubah* is signed in the presence of the family, the Rabbi, and two witnesses. The *Ketubah* affirms the commitment between the bride and groom and reminds them of their duties to one another: to love and support each other throughout their life together, and to honor the traditions of Judaism.

Bedeken - The Veiling of the Bride

The *Bedeken* ceremony follows the *Ketubah* signing. This custom originates from the Biblical story of Jacob, Rachel and Leah. Jacob was presented with a veiled bride and discovered after the ceremony that it was not his beloved Rachel whom he married, but rather her sister Leah. Henceforth, it is customary for the groom to veil the bride after confirming that she is indeed his bride.

The Chuppah - Marriage Canopy

The marriage ceremony takes place under a canopy that symbolizes the new home that Sharon and Jason will build together. The *Chuppah* is open on all sides to let family and friends know they are always welcome in the couple's home and lives.

Chuppah (The Wedding Canopy)

The wedding ceremony will take place under the chuppah. The chuppah symbolizes the new home Aviel and Ari will make together.

Erusin (Betrothal)

The traditional phrases of welcome will be offered. Rabbi Mahler will deliver the wedding address. Two blessings will be recited, one over the wine and one proclaiming the sanctity of marriage. Aviel and Ari will then exchange vows of love and commitment.

Nisuin (Nuptials)

The heart of the ceremony involves the recitation of seven blessings and is commonly referred to as the Sheva Berachot. Each blessing has its own significance. The blessings mention the creation of the world and humanity, the survival of Israel and the Jewish people, and the couple's happiness and future family. Ari and Aviel will then exchange wedding rings and recite the ancient words which legalize the betrothal: *By this ring, you are consecrated unto me in accordance with the laws of Moses and Israel.* Rabbi Mahler will read the Ketubah, make the pronouncement, and then bless Ari and Aviel with the traditional Priestly Blessing.

Breaking the Glass

The ceremony concludes with the traditional breaking of the glass. There are many interpretations for this tradition. Some believe that it is a reminder of the destruction of the second Temple in Jerusalem so that even at the height of rejoicing we remember this sadness. Another interpretation is that the broken glass reminds us of the fragility of life and of all human relationships. It is traditional to shout Mazel Tov (congratulations) after Ari breaks the glass.

Yichud (Togetherness)

Immediately following the ceremony, Aviel and Ari will spend a few moments alone to reflect on the events that have just taken place.

Se'udat Mitzvah (Wedding Feast)

It is a great mitzvah to "make the groom and bride merry." A wedding, since biblical times, was celebrated with great festivities. The reception dinner will begin with hamotzi (blessing over the bread) and kiddush (blessing over the wine).



*The Marriage
of*

Aviel Chai Selkovits

and

Ari Judah Mahler

September 4, 2005

30th of Av, 5765

Temple Emanuel of South Hills

Mount Lebanon

The Processional.....Canon in D, Pachelbel

OfficiantRabbi Mark Mahler

Parents of the BrideBernard and Carol Selkovits

Parents of the GroomRabbi Mark and Alice Mahler

Grandmother of the BridePauline Lalama

UshersSteven Gibbs

David Skarpetowski

Scott Morel

Edward Coll

Jon Schwartz

Joshua Gnat

Joshua Selkovits

Chad Wilson

Devin Gosnell

James Burlew

Bradley Ritenour

Moshe Mahler

Shoshana Mahler

Shira Mahler

Lauren Dekosky

Patty Garrity

Stephanie Johnson

Maid of HonorShira Selkovits

Program AttendantsLisa Bornemann

Brandi Mattox

.....Hornpipe from Water Music by Handel

Recessional.....

Jewish weddings are rich in tradition and date back to the first betrothal mentioned in the Bible, that of Isaac and Rebecca. Over the centuries, many local customs have been added, but the basic elements of the ceremony remain unchanged.

By law and tradition, the wedding ceremony establishes a new family. Today Aviel and Ari start their lives together in a traditional Jewish ceremony. They are very fortunate and thankful to be surrounded by family and friends to share in this joyous occasion.

Ketubah (Marriage Contract)

Prior to the wedding ceremony, Aviel, Ari, Rabbi Mahler and witnesses will sign a ketubah. The ketubah is simply a legal contract that outlines the rights, privileges, and obligations of marriage for both the bride and groom. The tradition of the ketubah dates back to the first century of the Common Era and is one of the oldest elements of the Jewish wedding.

Bedeken (Veiling of the Bride)

The Bedeken ceremony follows the signing of the ketubah. Tradition requires that the groom see the bride before the ceremony and cover her face with the veil. This custom originates from the biblical story of Jacob being tricked into marrying Leah instead of Rachel. By lowering the veil over her face, the groom shows that he accepts the bride as the one who was promised him. By covering Aviel's face with the veil, Ari will set her apart from all others as the one he loves.

Thank you for joining us and making our wedding day so special. We would like to thank our parents for making this day possible.



We would also like to wish everyone a "Shalom Bayit," or peaceful home. We are looking forward to our new life together in our very own peaceful and loving home.

*Melissa
And
Seth*

The Wedding of



*July 10, 2005
Beth El Synagogue
Pittsburgh, Pennsylvania*

Welcome to our wedding! We are honored and extremely happy that you are here to share in our wedding day. The traditional Jewish wedding is filled with many customs, symbols and traditions. We hope this simple guide will help explain the ritual aspects of the ceremony.

Melissa

And

Seth

Se'Udas (Wedding Feast)

The wedding continues with a feast in honor of this momentous occasion.

Please join us at the Carnegie Music Hall Foyer for a formal reception that will begin at 6:00 p.m.

BEFORE THE CEREMONY

Bedeken (Veiling of the Bride)

The Bedeken ceremony precedes the formal ceremony. This custom originates from the biblical story of Jacob, Rachel and Leah. Jacob was presented with a veiled bride and did not discover until after the ceremony that he was tricked into marrying Leah. Out of this story, the tradition has developed that the groom lifts up the bride's veil before the ceremony to make sure she is indeed his bride.

Ketubah (Marriage Contract)

The Ketubah is signed following the Bedeken ceremony in the presence of family, the Rabbi and two witnesses. The Ketubah sets forth marital responsibilities that both the bride and groom accept. After the Ketubah is signed, Melissa and Seth's mothers will break a plate to symbolize the permanence of the marriage contract.

DURING THE CEREMONY

Entering The Chuppah (Marriage Canopy)

In Jewish tradition, Melissa and Seth come together under a chuppah. The chuppah is symbolic of the new home which Melissa and Seth will build together. Like the tent of our forefather Abraham, the walls of the chuppah are open on all four sides to signify that Melissa and Seth's home will always be open to family, friends and community.

Circling The Groom

Upon entering the chuppah, Melissa will walk around Seth seven times to symbolize the building of the walls of their home and the intertwined nature of their lives from this time forward. The circling also represents the spiritual components of their relationship and the aura of protection that each gives the other. The complement of this spiritual ring is the physical rings Melissa and Seth will give each other later in the ceremony.

Erusin (Betrothal)

The first part of the ceremony is the betrothal. Rabbi Greenbaum will recite two blessings during the betrothal. The first blessing, called "Kiddush", is the blessing over the wine - the traditional symbol of festivity. Following the Kiddush, Rabbi Greenbaum continues with a second blessing expressing how the people of Israel are sanctified through the institution of marriage. Melissa and Seth then share the cup of wine to symbolize their commitment to sharing a life together.

Exchange Of Rings

The rings used in the ceremony are unadorned – they have no beginning and no end. The simplicity of the rings symbolizes the beauty of Melissa and Seth's marriage which should be free from any blemishes. Seth weds Melissa by placing the ring on her right index finger, reciting in Hebrew, "Behold you are sanctified unto me with this ring, in accordance with the laws of Moses and Israel." Melissa accepts the ring, thereby accepting Seth as her husband. Melissa then gives Seth a wedding ring, reciting in Hebrew, "I am my beloved and my beloved is mine." After the rings are exchanged,

the Ketubah is read aloud in its original Aramaic and in English.

Nissuin (Nuptials)

The second part of the wedding ceremony includes the recitation of the Sheva B'rachot (seven blessings). Recited over a second cup of wine, these blessings emphasize the idea that the wedding is a celebration of the marriage of the bride and groom by their families, friends and the entire community. The blessings praise G-d for having created the world, having fashioned human beings and for creating the joy of this occasion. At the conclusion of the blessings, Melissa and Seth drink from the same cup of wine.

Breaking The Glass

At the end of the ceremony, Melissa and Seth break a glass together. Breaking the glass reminds us of the destruction of the Temple in Jerusalem. The appropriate cheer when the glass is broken is to say, "Mazel Tov!" – A wish for good luck.

AFTER THE CEREMONY

Yichud (Seclusion)

At the conclusion of the ceremony, Melissa and Seth will adjourn to a private room where they will spend a few moments alone together. During their seclusion, Melissa and Seth will have some time to reflect about their wedding and eat their first meal together as husband and wife.

THE WEDDING PARTY

✓ Rabbi Alex Greenbaum	Officiant
✓ Patti Neubauer	Melissa's Aunt
✓ Walter Fong	Groomsman
✓ Helen Siegel	Seth's Grandmother
✓ Brad Weislow	Groomsman
✓ Stephanie Jewart	Bridesmaid
✓ David Wolf	Groomsman
✓ Carol Edlavitch	Seth's Stepmother
✓ David Smith	Seth's Stepfather
✓ Adam Edlavitch	Best Man
✓ Jodi Segal	Matron of Honor

SETH

✓ Escorted by his parents
Sherry Smith and Stan Edlavitch

MELISSA

Escorted by her parents
Joyce and Ivan Segal

With us today and in our hearts forever

*Melissa's Grandparents and family:
Frances and Joseph Loeb, Ida and Jacob Segal*

*Seth's Grandparents and family: Abe Siegel,
Pauline and Hyman Edlavitch, Morris Gorden*

"I Have Found the One in Whom My Soul Delights"

-Song of Songs

Wedding

of

Heather Diamond

and

Eytan Fisch

September 12, 2004

כ"ו אלול תשס"ד

Beth El Congregation

Pittsburgh, Pennsylvania

Dearest Family and Friends,

We are thrilled to have you all here today to celebrate with us on our special day. We would like to thank each of you for traveling from near and far to be with us as we start this new chapter in our lives. It means so much to us that you are here.

The Jewish Wedding is filled with beautiful and meaningful traditions. We have included many of these traditions in our wedding ceremony while also incorporating our commitment to egalitarianism. We have prepared this booklet to help provide an explanation and understanding of the traditions and rituals you will see today.

We would especially like to thank our parents for their love and support. They have been wonderful role models and guides as we have grown into adults. We are thrilled to see our families join together in many special ways and we look forward to this bond continuing in the future. We love you!

Thank you again for being a part of our lives and for celebrating with us on this wonderful occasion.

*Love,
Heather and Eytan*

After the Ceremony

Yichud (Oneness)

Immediately following the ceremony, Heather and Eytan's friends will dance them out of the sanctuary to a secluded room where they will spend a few minutes of solitude. Traditionally, this time spent in private marks the beginning of their lives as a married couple. During this quiet time, the new couple may catch their breaths, reflect on the significance of the wedding ceremony and prepare to re-enter the community united in love and commitment. Two *Shomrim*, or "guards" will be present to ensure that they are not disturbed.

Seudat Mitzvah (Festive Meal)

This is an integral part of the Jewish wedding. It is a commandment for guests to rejoice with the bride and groom during the wedding meal. Please join in singing, dancing and celebrating!

The festive meal will begin with a recitation of *Hamotzi* (blessing over bread). The meal and reception will conclude with the singing of the *Birkat Hamazon* (grace after meals) and a repetition of the *Sheva Brachot*, the seven blessing recited during the wedding ceremony. At this point, we will pour the wine from the two kiddush cups used in the ceremony into a third kiddush cup. As we pass around this third cup, we will be passing along the joy and blessing accompanying our wedding day.

Heather and Eytan will then exchange rings. This mutual gift and acceptance symbolizes that each partner chooses to accept the obligations of marriage. The wedding band is traditionally made of a single pure metal that forms a continuous circle with no breaks. This continuity symbolizes our hope for a strong and unbroken union. Heather will be married in the ring that her mother used on her wedding day. The rings are placed on the right index fingers, thought by medieval rabbis to be directly connected by a special artery to the heart.

Eytan will recite the Hebrew marriage formula, which contains thirty-two letters. In Hebrew, the letters that represent the number thirty-two spell the word *lev*, which means heart.

Haray at mekudeshet li, b'taba'at zo k'dat Moshe
v'Yisrael.

Behold, you are betrothed to me with this ring, according to the
laws of Moses and Israel.

Heather will then respond with the following declaration:

V'arasticha li l'olam. V'arasticha li b'tzedek
uv'mishpat uv'chesed uv'rachamim. V'arasticha li
v'emunah.

I betroth you to me forever. I betroth you to me in
righteousness, in justice, in kindness, and in mercy. I betroth you
to me in faith.

The *Ketubah* will be signed by four honored guests who will serve as *Aydim*, or witnesses. We are pleased to have Alan Frazin, Sara Steindel Dauber, Gideon Katz and Nina Rabinovitch serve as our witnesses. Their signing the *Ketubah* symbolizes the important role of lasting friendships in Heather and Eytan's lives. They also represent the important connection Heather and Eytan have with Judaism as these are friendships that stem from their Jewish experiences. Alan is Eytan's close friend from his years studying in Israel. Sara and Heather have been friends since nursery school. Gideon and Eytan are friends from Solomon Schechter Day School. Nina is Heather's dear friend from Camp Ramah.

Guests are then invited into the sanctuary for the wedding ceremony.

The Wedding Ceremony

The Chuppah (Wedding Canopy)

Heather's uncle, Rabbi Chuck Diamond of Congregation Beth Shalom of Pittsburgh will officiate at the ceremony along with Rabbi Alex Greenbaum, rabbi of this congregation. It is very special to Heather to have her uncle officiate as they share a special bond. We are also pleased to have Rabbi Greenbaum participate in this special day as someone we have come to know as a couple.

The wedding ceremony is performed under a *Chuppah*, which symbolizes Eytan and Heather's first home together. The *Chuppah* is open on all sides as a reminder that Heather and Eytan will build their home within the context of community and that family and friends are always welcome in their home. To illustrate this idea today, Heather and Eytan are blessed to have their parents join them under the *Chuppah* in testimony to the love and support they have always received from them and symbolic of the strength of two families joining together.

The *Chuppah* we use today holds special meaning. It is made from Eytan's grandfather David Fisch's *tallit* (prayer shawl). Eytan's Saba was very dear to him and using his *tallit* is symbolic of this special bond and respect for the people who helped to shape who we are today. It is also a symbol of the generational bond and love of Judaism shared by Saba and Eytan.

Heather and Eytan will be escorted to the *Chuppah* by their parents. This Jewish custom emphasizes the importance of

family and the recognition that our parents' support and love has helped prepare us for this day.

Kiddushin (Betrothal)

The Jewish ceremony has two main parts, *Kiddushin* or *Erusin* (Sanctification or Betrothal) and *Nissuin* (Nuptials), which originally occurred in two stages, a year apart. Today, the two parts have merged into one ceremony.

When the bride arrives at the *Chuppah*, it is traditional for her to circle the groom seven times. We have chosen to re-interpret this tradition with Heather and Eytan each circling the other three times and then completing a seventh circle together. The circling defines a new space that Heather and Eytan will share together. It also represents their commitment to take care of one another.

Kiddushin begins with a recitation of the blessing over wine. We are honored to use a new kiddush cup, or wine goblet, given to us by Eytan's parents in honor of our engagement. We will use this kiddush cup in our new home during Shabbat and Jewish holidays. It is important to note that the Hebrew words for marriage (KiDuSHin) and sanctification (KaDeSH) are from the same word (KaDoSH), meaning holy. This part of the ceremony demonstrates Heather and Eytan's commitment to one another and their belief in the sanctity of marriage.

Readings

Frances Rochefort and Gaetano Alba (Eytan's aunt and uncle)

First Blessing

Lee and Ellen Jackson (Heather's uncle and aunt)

Blessed are You, God, Ruler of the universe, who creates fruit of the vine.

Second Blessing

Lynne Diamond and Bruce Sanborn (Heather's aunt and uncle)

Blessed are You, God, Ruler of the universe, for whose glory everything is created.

Third Blessing

Mickie Diamond (Heather's aunt)

Blessed are You, God, Ruler of the universe, shaper of humanity.

Fourth Blessing

Zahava Fisch and Daniel Roy (Eytan's aunt and cousin)

Blessed are You, God, Ruler of the universe, who shaped humanity in your image and established for humanity an eternal structure. Blessed are You, God, creator of humankind.

Pre-Chuppah Ceremony

Chatan's Tisch (Groom's Table)

All guests are invited to join Eytan at the groom's *Tisch*. Eytan will gather around a table where he will share a few words about *Torah* and marriage. Since the groom may be nervous on the wedding day, it is custom for guests to interrupt him and fill the room with joy and excitement through songs and words of merriment. Please use the song sheets on hand to sing along!

At this point, our mothers, Ellen and Maria, will join Eytan at the *Tisch* for the *Tenaim*, a custom of breaking a plate to signify an engagement.

Hachnasat Kallah (Attending the Bride)

During Eytan's *Tisch*, Heather will be escorted into a separate room. Heather will be seated in a special chair to be greeted by guests who will bring her good wishes and sing songs of joy. Heather will also share a few words about *Torah* and marriage.

Bedeken (Veiling)

Following the *Tisch* and the *Hachnasat Kallah*, friends and family will dance Eytan over to Heather for the *Bedeken*. In the *Torah*, the matriarch Rebecca "took her veil and covered herself" the first time she saw her future husband Isaac (Genesis 24:65). The *Bedeken* custom of lifting the veil recalls the biblical

story of Jacob who was tricked into marrying the heavily veiled Leah instead of his intended, her sister Rachel. In lowering the veil and “dressing” Heather, Eytan also sets her aside from all others as the one he loves.

In addition, according to the *Kabbalah*, Jewish mysticism, the veil can signify that one cannot truly know their partner until after the wedding. The veil is the thinnest possible barrier between Eytan and Heather that will be lifted when they are married. In a similar vein, the veil also represents the fact that Eytan and Heather are two distinct individuals who will be coming together as one.

Ketubah Signing (Marriage Contract)

The *Ketubah* is one of the oldest traditions of the Jewish wedding. Written in Aramaic, the legal language of the *Talmud*, or code of laws, the *Ketubah* states the responsibilities Eytan and Heather will have towards each other.

We are delighted to have as our *Ketubah* a beautiful piece of art designed especially for us by Beth Haber. Beth is a dear friend of Eytan’s family and has known Eytan since he was a child.

Although the signing of the *Ketubah* occurs traditionally during the *Tisch*, it is important to Heather and Eytan to both be present at the signing of this legal document.

Ketubah Reading

In between *Kiddushin* and *Nissuin*, the *Ketubah* will be read aloud by Rabbi Greenbaum. It is a symbol of the joining together of Eytan and Heather. The *Ketubah* will be displayed in a prominent place in their new home and will serve as a physical reminder of their love and commitment to one another and their role in the Jewish community.

Nissuin (Nuptials)

The focus of *Nissuin* is the *Sheva Brachot*, or Seven Wedding Blessings, which articulate that the wedding is not just a human contract, but a sanctification of two souls under God. These blessings are recited over the second cup of wine. This time we will use a special old kiddush cup that belonged to Heather’s great-great-grandfather, Louis Rubin, symbolic of the family histories we bring together in forming a new story together.

Family and friends will honor us by reciting two readings in English and then the *Sheva Brachot* in the traditional Hebrew.

After the blessings, Eytan and Heather will drink from the second cup of wine as husband and wife. Rabbi Chuck will recite the *Birkat Kohanim* (Priestly Blessing) and will say a few words.

At the conclusion of the ceremony, Eytan will perform the traditional breaking of the glass. Traditionally, we interrupt our joy for a moment of reflection to recognize that all is not perfect in the world and that we must maintain a commitment to social justice and building a better world. To us, breaking the glass also symbolizes that we are changing our previous lives into something new and different that can never be put back together in exactly the same way as before. After the glass is broken, everyone wishes the couple good luck with exclamations of *Mazal Tov!*

The Wedding Procession

Officiants

Rabbi Charles Diamond and Rabbi Alex Greenbaum

Rose Fisch

Eytan's Grandmother

Accompanied by Cousin Daniel Roy

Hilda Diamond

Heather's Grandmother

Accompanied by Cousins G. & Shale Sanborn

Selma and Melvin Jackson

Heather's Grandparents

Groomsmen

Edo Banach

Avi Jorisch

Jon Schanzer

Jonathan Diamond, Brother of the Bride

Gideon Katz, Best Man

Eytan

Accompanied by his parents, Maria and Elisha Fisch

Bridesmaids

Stacy Blumenthal
Lauren Landay
Robyn Levich
Leah Weissman
Ariela Fisch, Sister of the Groom
Tamara Fisch, Sister of the Groom
Lisa Diamond, Maid of Honor

Heather

Accompanied by her parents, Ellen and Mark Diamond

In Our Hearts

Esther and Gaetano Alba
Ann Diamond
Saul Diamond
David Fisch
Mollie Pretter

May Their Memories Be a Blessing

Fifth Blessing

Sara and Jeff Mandell (friends)

The barren one will rejoice and celebrate when her children and joyfully gathered back to her. Blessed are You, God, who creates joy for Zion with her children.

Sixth Blessing

Karen and Seth Yoskowitz (friends)

Grant perfect joy to these loving companions, as You did to the first man and woman in the Garden of Eden. Blessed are You, God, who grants the joy of bride and groom.

Seventh Blessing

Rabbi Chuck Diamond (Heather's uncle)

Blessed are You, God, Ruler of the universe, who created joy and gladness, bride and groom, mirth and song, delight and rejoicing, love and harmony, peace and companionship. God, may there ever be heard in the cities of Judah and in the streets of Jerusalem voices of joy and gladness, voices of bride and groom, the jubilant voices of young people feasting and singing. Blessed are You, God, who causes the groom and the bride to rejoice one with the other.

Special Thanks

We would like to thank you for being a part of this very special occasion, and would like to extend a special thanks to our loving parents for their support, compassion and excitement over the past year in preparation for today. None of this would have been able to take place without them . . . literally.

- Bonnie and Greg

In Loving Memory

As we celebrate the beginning of our lives together, we remember the loved ones who are no longer with us. Although they cannot be here today, they are with us in our hearts and memories.

Grandparents of the Bride

*Lillian Cohen Goodman
William Cohen
Benjamin Goodman
Philip and Shirley Goldstein*

Grandparents of the Groom

*Sylvan and Miriam Gordon
Joseph and Ina Reshefsky*

Our address

*10613 Montrose Avenue
Apartment 101
Bethesda, Maryland 20814*

*The wedding of
Bonnie Brie Goldstein*

and

Greg Eric Gordon

September 5, 2004 at 5:30 pm

Beth El Synagogue

Pittsburgh, Pennsylvania

I am my beloved's and my beloved is mine.

Prior to the Ceremony
Bedekin - The veiling of the bride
Kabbalat Kinyan - Physical acceptance of the Ketubah by means of a Handkerchief
Ketubah Signing - The signing and receiving of the wedding contract

Processional
Rabbi Alex Greenbaum
Rabbi Simeon Kolko

Groomsmen
Matthew Ringle
Andrew Spaulding
Aaron Snyder
Benjamin Goldstein

Best Man
Jesse Gordon

Parents of the Groom
Howard and Sandra Gordon

Groom
Greg Gordon

Bridesmaids
Katherine White
Sara Vehr
Christina Bennett
Rebecca Gerhart

Maid of Honor
Elizabeth Kennon

Parents of the Bride
Harvey and Dorothy Goldstein

Bride
Bonnie Goldstein

Best Man, Jesse Gordon

Jesse is Greg's best man and younger brother. Jesse and Greg got along as well as most brothers, and like most siblings, argued over certain things. Most notably, Jesse and Greg never wanted to watch the same television programs, so Jesse and Greg devised a schedule where each could watch their programs on their assigned day. Most evenings it did not matter as Jesse would fall asleep as soon as he turned the television on. Jesse followed Greg to the University of Virginia and recently received his J.D. from the Catholic University School of Law. Jesse currently lives in Arlington, Virginia.

Groomsman, Ben Goldstein

Ben is Bonnie's older brother. Ben attended Virginia Tech, so Ben and Greg have a friendly football rivalry every Thanksgiving. They also share a friendly rivalry on the golf course, but may have to join forces as Bonnie will probably beat their scores soon. Ben has done an admirable job looking out for his little sister over the period of Greg and Bonnie's courtship, and we are sure he will continue to do the same in the future. Ben recently received his MBA from American University.

Groomsman, Matthew Ringle

Matt is Greg's best friend from UVa where they lived together for two years. Matt grew up in Aiken, South Carolina, but somehow never quite picked up a strong Southern accent because his parents moved to South Carolina from Pittsburgh. Matt and Greg do not see as much of each other as they used to, but Matt can always count on Greg to show up at one of his many graduation ceremonies. Matt is a certified public accountant and an attorney. Matt lives and practices law in Jacksonville, Florida.

Groomsman, Aaron Snyder

Aaron is a friend and housemate of Greg's from law school. Aaron hails from Los Angeles, and attended American University. Aaron was known at Syracuse for his insatiable appetite for solitaire. While at Syracuse, Aaron and Greg traveled across up-state New York to see a number of concerts. Aaron and Greg share a love of barbeque, golf and snowboarding. Currently, Aaron practices law in Los Angeles and resides in Venice Beach, California.

Groomsman, Andrew Spaulding

Drew is Greg's friend from Syracuse Law. Drew grew up in Detroit, Boston and Pittsburgh and attended Gettysburg College. Drew was known in law school for having an elaborate system for highlighting his textbooks. Drew also found a way to cause Greg to be called-on during most of their Intellectual Property classes. Drew currently resides in Philadelphia, Pennsylvania where he practices law.

Jewish Wedding Ceremony Traditions

On the Jewish wedding day, there are a number of customary Jewish traditions that will take place before, during and after the ceremony.

The following is an explanation of the more prominent Jewish traditions in this ceremony.

Signing the Ketubah

The ketubah is the Jewish marriage contract that sets forth the rights and obligations of both parties. Prior to the ceremony, the rabbis will formally ask both Bonnie and Greg whether they are willing to accept the obligations set forth in the marriage contract. The ketubah will be read during the ceremony.

The Chuppah

The wedding ceremony takes place under a wedding canopy, or a chuppah. It is a symbol of the new home Bonnie and Greg will inhabit together as a married couple.

Circling the Groom - The Seven Realms of Joy

Before the ceremony officially begins, the bride customarily circles the groom seven times before taking her place at his side. This circling symbolizes the idea of the seven heavens, seven wedding blessings and the seven days of Creation. It can also represent an act that will define a new family or the creation of a space for the couple to share, separate from their parents.

Breaking the Glass

The breaking of the glass is one of the most recognizable symbols at a Jewish wedding, perhaps because of the startling sound it makes after a solemn ceremony. At the end of the ceremony, the rabbi will place a glass on the floor by Greg, who will then crush it amid cries of "Mazel Tov!" and joyous music. This custom is said to represent different concepts. One thought is that it reminds us that even in happy moments, we must be aware of the fragility of life; others believe it is a sign to ward away evil spirits and also a sign of breaking away from childhood.

Yichud - Seclusion

After Bonnie and Greg leave the chuppah, the bride and groom traditionally spend a short period of time together alone. In Hebrew, yichud means union. This is an opportunity for them to embrace, reflect on the significance of the wedding ceremony, and prepare to reenter the world as a couple united in love and commitment.

Maid of Honor, Elisabeth Kennon

Liz and Bonnie grew up six houses apart in Pittsburgh, an approximate 20.42 second run from door to door once the phone was hung up and timing could commence. Liz is still hopeful that one day Bonnie will return to Pittsburgh and continue to add to the already impressive 1600 miles they calculated they walked to and from Mt. Lebanon schools. Liz is a financial analyst and lives in Pittsburgh, Pennsylvania.

Bridesmaid, Christina Bennett

Christi and Bonnie went to Syracuse University together and met during Bonnie's freshman year. Being intrigued by Christi's Southern accent and witty, charming personality, Bonnie immediately knew she and Christi would be close friends. Christi is enjoying the newlywed life herself with her husband Dan outside of Pasco, Washington. Bonnie helped Christi prepare for her first date with Dan, spending time finding the perfect outfit and accessories to make a good first impression.

Bridesmaid, Rebecca Gerhart

Becca is a dear friend of Bonnie's from her days in Pittsburgh. Growing up, Becca was a competitive ice skater and at one point taught Bonnie ice skating for \$.10 per lesson. The lessons lasted only one afternoon. In college, Bonnie and Becca studied abroad in London, so the two of them would occasionally get together and stir up some ruckus at dance clubs and bars. Becca is getting married in Pittsburgh in 2005 and is an IT business consultant. Becca lives in Hoboken, New Jersey with her fiancé, Rob.

Bridesmaid, Sara Vehr

Sara and Bonnie were both public relations majors at Syracuse University. However, they really became friends when they lived together with fellow bridesmaid Kate in a study abroad program in London. The Brits always thought Bonnie and Sara were sisters, a thought neither of them could understand, but they used the misconception to have fun with those silly blokes. Sara is a communications manager and lives in Southington, Connecticut with her fiancé, Kevin.

Bridesmaid, Katherine White

Until today, Kate was the most recent newlywed at this wedding. She and her college sweetheart, Brian, (also a public relations major at Syracuse) were married almost one month ago. In London, Kate and Bonnie were known to go out on the town after they would see their weekly West End production; it was a tough life. Kate is a satellite coordinator for a

Welcoming - Baruchim Habaim

Circling

First Cup of Wine - Kiddushin

Wedding Talk - Love Letters

Vows - Complete and Unadorned Rings

Reading of the Ketubah - Separating the Service

Prayer by Parents

Howard and Sandra Gordon

Harvey and Dorothy Goldstein

Sheva Brachot - Seven Blessings

Pronouncement - Silent Prayer

Birkat Ha Kohanim

Breaking the Glass

Maxel Tov!

Yichud - Seclusion

77775 JK
I am my beloved's and my beloved is mine

Carole Barr Gerson
and
Leonard S. Rubenstein

7 Av 5764
Sunday the Twenty-fifth of July
Two Thousand and Four

Beth El Congregation
Pittsburgh, Pennsylvania

Our Wedding Party

Rabbi Alexander Greenbaum

Best Man

Phillip Balk

Aunt and Uncle of the Bride

Irma and David Barr

Granddaughters

Lexie Weiss
Allie Weiss
Jessica Lewis

Daughters

Cindy Lewis
Lynne Weiss
with
Leonard S. Rubenstein

Daughters

Synthia Gerson
Laura Gerson
with
Carole Barr Gerson

Yichud: (Union) After they leave the chuppah, the bride and groom proceed to a private room. This provides an opportunity for the couple to enjoy the first moments of their marriage in privacy, before the public celebration begins.

Seudah Mitzvah: (The wedding feast) It is a mitzvah, or commandment, to celebrate with the bride and groom with laughter and music. Guest express their support for the couple and take an active role in the celebration. We thank each of you for celebrating with us as we embark on our life together.

Bedecken: The veiling ceremony is an ancient custom with many different stories. Before the ceremony, the bride is veiled, in remembrance of our matriarch Rebecca, who veiled her face when she was first brought to Isaac to be his wife. The Torah tells us of the wedding between Jacob and Rachel. Rachel's father veiled his daughter, Leah, in place of Rachel and sent her to marry Jacob. Jacob did not discover this deceit until after the wedding had taken place. It has become customary for the groom to veil the bride prior to the ceremony. This will ensure he is being married to the woman he has chosen. The veil also symbolizes the idea of modesty and conveys the lesson that however attractive physical appearances may be, the soul and character are paramount.

Ketubah: The Ketubah is one of the oldest elements of a Jewish marriage. Without a Ketubah there is no marriage. Traditionally the Ketubah is a legal contract written in Aramaic, which is the lingua franca of the ancient world and the legal language of the Talmud, as opposed to Hebrew, which was and still is the language of prayer and poetry. It outlines a husband and wife's obligations to each other. At least two witnesses sign the document, and the Ketubah becomes the wife's property. In ancient times, this was quite progressive, allowing women the importance they deserve in a marriage. By the Middle Ages, a standardized text was agreed upon and it has not changed substantially since, though couples have always personalized their Ketubah. Our Ketubah is a piece of art which incorporates themes from nature.

Chuppah: The wedding ceremony takes place under the chuppah (canopy), a symbol of the home to be built and shared by the couple. It is open on all sides to welcome friends and family. Traditionally, the bride and groom are escorted to the chuppah by their parents. Today, Carole and Lenny are escorted by their daughters.

The Wedding Ceremony: There are two parts of the wedding ceremony. The first is the Kiddushin, or Betrothal. The second part of the ceremony is Nissuin, or recitation of the seven wedding blessings. Two cups of wine are used in the wedding ceremony.

Kiddushin: The blessing of marriage. Kiddushin begins with a blessing over wine, a symbol of joy in Judaism. A second blessing then thanks G-d for the sanctity of marriage. The bride and groom then exchange rings. Lenny recites in Hebrew the traditional proposal, "By this ring, you are consecrated to me as my wife in accordance with the traditions of Moses and Israel. Carole responds in Hebrew, "I am my beloved's and my beloved is mine." According to Jewish law, this is the central moment of the wedding ceremony, and the couple is fully married at this point.

Nissuin: The second part of the ceremony is Nissuin, or Nuptials, which consists of the Sheva Brachot (Seven Nuptial Blessings) over a second cup of wine. The theme of these blessings links the bride and groom to our faith in G-d as Creator of the world, Bestower of joy and love, and the ultimate Redeemer of our people.

Breaking of the glass: The marriage ceremony concludes with groom breaking a glass by stepping on it with his right foot. The custom has many interpretations. One explanation recalls the destruction of the temple in Jerusalem. Even at the height of personal joy, sadness is remembered. The breaking also reminds us of the fragility of personal relationships. Finally, shattering the glass ushers in the outbreak of merriment, as guests are encouraged to shout "Mazel Tov !" meaning good luck or congratulations. A festive song, "Siman Tov," follows. The words to the song are:

"See'mon tov u'mazal tov u'mazal tov ve-see' mon tov" (3 times)
"Y'hay lanu y'hay lanu u'lechol Yisrael" (4 times)

The Wedding Ceremony

A traditional Jewish wedding is full of meaningful rituals, giving expression to the deepest significance and purpose of marriage. These rituals symbolize the beauty of the relationship of husband and wife, as well as their obligations to each other, to the Jewish people, and to G-d.

Aufruf: The Aufruf ceremony is a unique occasion to honor the bride and groom. The word "aufruf" means calling up and refers to the calling up of the bride and groom to the Torah. After the aliyah, the Rabbi recites a special blessing for the bride and groom. Following the blessing, a joyous song is sung by the congregation recognizing the happiness of the occasion. At the same time, in accordance with an old custom, the congregation throws (soft) candies at the couple, symbolizing their wish for a sweet and fruitful life. Generally this occurs on the Sabbath preceding the wedding. In the time of King Solomon, residents of Jerusalem would come to the Temple to perform acts of kindness for the groom. When the Temple was destroyed, it became customary to honor the groom in the Synagogue. Today the aufruf gives public recognition to a forthcoming marriage.

WEDDING PARTY

PARENTS OF THE BRIDE

- Susan and Bob Konig of Pittsburgh, PA

PARENTS OF THE GROOM

- Carol Orkin of N. Babylon, NY and Jerome Orkin of blessed memory.

BRIDE'S GROOMSMEN

- Jordan Konig, brother, living in Dallas, TX
- Joel Elad, friend since high school, now living in Irvine, CA
- Armando Brito, friend since graduate school, now living in Quincy, MA

GROOM'S BEST MAN

- David Orkin, brother, living in Hermitage, TN

GROOM'S GROOMSMEN

- Barry Orkin, brother, living in East Elmhurst, NY
- Steven Orkin, brother, living in West Islip, NY

FLOWER GIRLS

- Sarah Orkin Daughters of
- Jessica Orkin David & Debbie

RABBI

- Rabbi Amy Greenbaum of Beth Israel Center

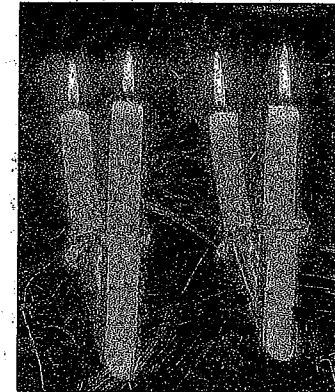
WEDDING CEREMONY MUSIC

- Carnegie Brass

A RETROSPECTIVE IN PICTURES



Wedding Ceremony



*Magda Elaina Konig
To
Milton Steven Orkin*

March 14, 2004

Pittsburgh, PA

INTRODUCTION

According to the Talmud (post-biblical collection of writings on Jewish civil and religious law) 40 days before a male child is conceived, a voice from heaven announces whose daughter he is to marry. Literally a match made in heaven. In Yiddish this is called *bashert*, meaning fate or destiny.

We want to thank everyone for being here today as the *bashert* couple, Magda and Milton, pledge their love to one another. We are honored that those of you who live far from Pittsburgh have made the special effort to share this day of joy with us.

THE COUPLE

So how did a girl raised in Tulsa, OK and a boy raised in Long Island, NY find love in the Steel City?

It was *bashert*, of course. They met at the Sandcastle Water Park. It was a Jewish Singles event. Milt was there, thanks to Gary and Patricia. Magda was in the hot tub, thanks to Cindy. And Michael, a mutual friend, suggested that Milt check out the girl in the hot tub. Truth *is* stranger than fiction!

Sixteen months later Milt asked Magda to marry him from the stage of the Palace Theatre in Greensburg, PA, with a full house looking on.

We hope that you have a wonderful time as Milt and Magda fulfill their destiny. A match made in heaven.

BEFORE THE WEDDING

Over the years our forefathers developed a rich tradition of events that occur both before and during a Jewish Wedding.

The Aufruf (pronounced oof-roof): On the Sabbath morning before the wedding the *hatan*, or groom, and *kallah*, or bride, are honored by being called up to the reading of the Torah in the Synagogue. Milton and Magda were so honored yesterday morning at Beth Israel Center in Pleasant Hills. Milton has been a vital and active member of Beth Israel, having served in many different capacities on the Temple's board. The tradition of the *Aufruf* is so old that the Talmud tells how King Solomon built a gate in the Temple where residents of Jerusalem would sit on the Sabbath to perform kindnesses to the bridegrooms who came there.

Bedecken: The *bedecken* supposedly originated to prevent a repetition of the deceit practiced on Jacob. Jacob thought he was marrying Rachel, but not having seen her before the ceremony, discovered he had married Leah. The *bedecken* was therefore instituted so that the *hatan* could see his *kallah's* face before the ceremony. The *bedecken* will occur minutes before Milton enters the hall this afternoon.

Ketubbah: The *ketubbah* is the standard Jewish marriage contract which every bride must be given according to Jewish law. The *ketubbah* was originated at the time of the Babylonian exile to protect the rights of the Jewish married woman and to lend more dignity to the marriage. The text itself dates back to the second century B. C. E. and is written in Aramaic. The *ketubbah* will be signed during the *bedecken* ceremony.

THE WEDDING

Chuppah: The marriage ceremony will take place under a canopy known as a *chuppah*. The custom of using the *chuppah* originated in the Middle Ages.

Processional: The custom of escorting the bride and groom to the *chuppah* is an ancient one. Traditionally, it was felt that the bride and groom, on their wedding day, are similar to a king and queen. Accordingly, it was fitting that they be accompanied by an entourage to the *chuppah*. Milton will be accompanied by his mother, Carol Orkin. Magda will be accompanied by her parents, Susan and Bob Konig.

Circling the groom: The origin of this custom stems from the verse in Jeremiah 31:22: "A woman shall court [go around] a man." Magda, accompanied by her mother and future mother-in-law, will circle Milton seven times. One of the most beautiful explanations for this mystical number is that in so circling him she is entering the seven spheres of her beloved's soul.

Breaking the glass: It is customary for the *hatan* to break a glass by stamping on it at the conclusion of the service. This symbolizes our grief at the destruction of the Temple. Another explanation is that the smashing of glass is irrevocable and permanent. So, too, may Magda and Milton's marriage last an infinity of time.

WELCOME

We are pleased to welcome the friends and families of Amy Schomer and Alex Greenbaum who have travelled from near and far to join us today for worship and celebration.

CONGRATULATIONS

A hearty *Mazal Tov* to Sharon and Fred Schomer as well as Mona and Sam Greenbaum on the upcoming wedding of their children, Amy and Alex.

Congratulations to Anna Altman who will celebrate her 90th birthday on August 5th.

GET WELL

We pray for the recovery of all who are ill. This week we think especially of Bob Goldberger and Mel Rashewsky.

INVITATION

Everyone is invited to the kiddush following services on Aug. 13 which is sponsored by the Joseph Family in honor of Buddy's special birthday.

REMINDER

Rabbi David and Marisa Krishef are scheduled to arrive in town on Monday, August 1.

CALENDAR OF EVENTS

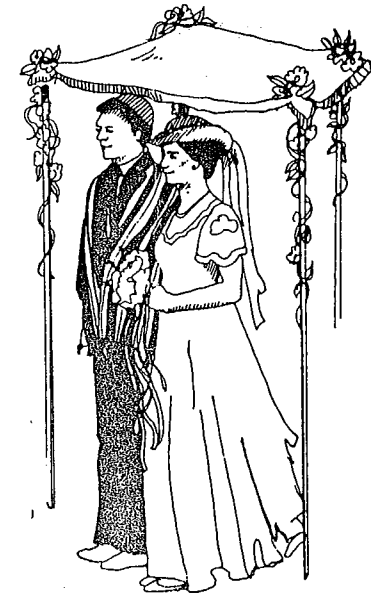
- Aug. 3 - Deadline for The Voice
- Aug. 4 - Board of Trustees, 8 PM
- Aug. 5 - Kabbalat Shabbat, 5:45 PM
- Aug. 6 - B'nai Mitzvah of Jon & Noah Droski, 9:30 AM
- Aug. 7 - Rosh Hodesh Elul

At the conclusion of the worship service, everyone is invited to join us in the Social Hall for a kiddush luncheon sponsored by Sharon and Fred Schomer in honor of today's aufruf.

SHABBAT SHALOM!

CONGREGATION AHAVAS ISRAEL

SABBATH MORNING WORSHIP



Aufruf of Amy Schomer and Alex Greenbaum

**July 30, 1994
22 Av 5754**

Torah Portion:	Ekev Deut. 9:4 - 10:11 Hertz: pp. 784-789
Haftarah Portion:	Isaiah 49:14 - 51:3 Hertz: pp. 794-798

Worshippers are invited to take this bulletin home.

ORDER OF WORSHIP

The Shabbat (Sabbath) service consists of four parts:

Introduction - an anthology of Psalms, accompanied by benedictions, which we abridge.

Shaharit - begins with a formal call to prayer and has two main parts: the declaration of Shema (the affirmation of the Jew's faith) with its blessings, and the Amidah, or the standing prayer, which gives expression to praise, thanksgiving and requests.

Torah Service - consists of a procession removing the Torah scroll from the ark, the chanting of a portion from the Torah and a section from the Prophets, and a procession returning the Torah scroll to the ark.

Musaf - "the Additional Service" whose core is another Amidah, and which also contains the concluding prayers.

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A WORD OF EXPLANATION: Aufruf

Prior to a wedding, the bride and groom receive an aliyah to the Torah. This honor of being called up to the Torah comes from the Yiddish word "aufrufen" meaning "call up." According to the Talmud, this custom began with King Solomon who built a gate to the Temple just for people to "perform kindnesses" to the groom on Shabbat. After the reciting of the Torah blessings, the couple are showered with candies, nuts and/or raisins (symbolizing fruitfulness and happiness) to ensure a sweet life for them. Special prayers are recited on their behalf that "they be privileged to fashion a Jewish home harboring love and harmony, peace and companionship."

<u>Page</u>	<u>ORDER OF WORSHIP</u> <u>Prayer</u> (silent, or cantor unless marked)	<u>Leader</u>
10	Thirteen Blessings, resp. Heb.	
11/13	English, in unison	Rabbi
32/34	Psalms for Shabbat	
50/52	Psalms 30	Rabbi
52	Mourner's Kaddish	Rabbi
54	Barukh SheAmar, resp. Heb.	
80/82	Ashrei	
83/85	Psalms 146, resp. Eng.	Rabbi
84/86	Psalms 147	
86	Psalms 148	
88	Psalms 149, 150	
334/36	Nishmat	
336	Shoken Ad	
338	UveMakhalot, Yishtabah	
338	Hatzi Kaddish	
340	Barkhu, Yotzer Or	
342	El Adon, resp. Heb.	
343	"To God...", unison	Rabbi
344	Continue with Titbarakh	
346	Ahavah Rabbah	
346/49	Shema	
350	Emet, UDevarav, Ezrat	
352	Mi Khamokhah & Blessing after Shema	
354/65	Amidah plus Kedushah	
392	Kaddish Shalem	
394-8	Torah Service	
413	May the blessings, unison	Rabbi
414	Mi SheBerakh	Cantor
415	A Prayer for Country, unison	Rabbi
416	A Prayer for Israel	Rabbi
417	A Prayer for Peace, resp.	Rabbi
420/22	Ashrei	
422-26	Return Sefer Torah to Ark	
428	Hatzi Kaddish	
430-41	Musaf Amidah & Kedushah	
506	Kaddish Shalem	
508	Ein Keiloheinu, unison Hebrew	
510	Aleinu	
512	Mourner's Kaddish	
	General Announcements	
514	Adon Olam, unison Hebrew	