

לא איש בלא אישה ולא אישה בלא איש  
ולא שניהם בלא שניה  
MAN CANNOT EXIST WITHOUT WOMAN WOMAN CANNOT EXIST WITHOUT MAN  
AND THE TWO OF THEM COULD NOT HAVE FOUND EACH OTHER WITHOUT THE DIVINE PRESENCE

*Wedding of*  
*Aaron & Jennifer Dolgoff*  
October 28, 2001

Thank you all for coming to join us in our Simcha! We have put together this wedding program to help you understand, participate and enjoy the day with us.

## *Kabbalat Panim and Chatan's Tisch*

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Our wedding day begins with the Kabbalat Panim and the Chatan's Tisch. These events traditionally separate women and men, with women greeting the bride and men greeting the groom. We do not believe in segregating women from men, and so we invite you to take part in either event (or wander between the two).

### KABBALAT PANIM (GREETING OF THE BRIDE)

This is the greeting of the bride (*kallah*) by the wedding guests before the ceremony. Jennifer will be sitting in the reception hall.

### CHATAN'S TISCH (GROOM'S TABLE)

Aaron will greet guests in a room at the top of the stairs. It is customary for the groom to offer a few words of Torah before the ceremony, and to have those around him interrupt with songs, toasts and jokes. Some say this makes the groom feel relaxed with laughter. Others believe the interruptions spare the groom potential embarrassment by preventing him from giving a “less-than-scholarly” talk. In any event, Aaron will not be attempting to give a speech, but welcomes everyone to burst into spontaneous songs, make toasts and otherwise keep the mood joyous. (Don't expect Aaron to join in the drinking, as he will be fasting before the ceremony.)

At the Tisch, the *Tenaim* (engagement contract) will be signed by Sarah Feinberg and Helaine Denenberg. The mothers of the bride and groom (Brenda Weissberg and Sylvia Dolgoff) will break a plate, symbolizing that we will no longer derive our primary source of sustenance and support from our childhood families, but from each other.

During the Tisch, the wedding contract (*Ketubah*) will be signed by Aaron and two witnesses (Jason Glass and Jonathan Klawans). The *Ketubah* is the Jewish wedding contract, which sets out the rights and responsibilities Aaron must fulfill in order for the marriage to remain valid under Jewish law.

## *Bedecken (Veiling of the Bride)*

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Friends and family will sing and dance Aaron from the Tisch to Jennifer for the veiling.

עוד ישמע בערי יהודה    *Again will be heard in the cities of Judah*  
ובחוצות ירושלים    *and in the streets of Jerusalem*  
קול ששון וקול שמחה    *the sound of joy and the sound of gladness,*  
קול חתן וקול כלה:    *the voice of the groom and the voice of the bride.*

At this time Jennifer will sign the ketubah, and then Aaron will place the veil over Jennifer's face, reciting the following blessing:

אחותינו את היי לאלפי רבבה:    *May you be the mother of tens of thousands.*

The custom that the bride's face is covered when she approaches her groom is said to be based in the story of Isaac and Rebecca. Just before Rebecca met Isaac, the Torah says "She took a veil and covered herself" (Genesis 24:65). Some say that the groom covers the bride's face to indicate that he is not primarily interested in her physical beauty, which is something that will fade over time, but he is also attracted to her spiritual qualities, something she will never lose. Thus, the veil is a symbol of eternal commitment.

At this time, each set of parents will bless their child with the traditional blessing recited on Friday nights.

Jennifer's parents will bless her:

ישמך אלוקים כשרה רבקה    *May G-d make you like Sarah, Rebecca,*  
רחל ולאה:    *Rachel, and Leah.*

Aaron's parents will bless him:

ישמך אלוקים כאפרים    *May G-d make you like Ephraim*  
וכמנשה:    *and like Menashe.*

After the bedeken, everyone is invited into the sanctuary for the wedding ceremony.

Rabbi William Lebeau

Shoshana Dolgoff, *Sister of the Groom*

Eliana Dolgoff, *Sister of the Groom*

Hilary Bilkis, *Sister of the Bride*

Seth Bilkis, *Nephew of the Bride*

Morris Massel, *Best friend of the Groom*

Aaron escorted by his parents Ralph and Sylvia

Jennifer escorted by her parents Saul and Brenda

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*Preparing for Chupah (The Wedding Canopy)*

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The wedding ceremony takes place under a *chupah* symbolizing the Jewish home we will establish together, dedicated to the principles of Judaism. As is customary in Jewish weddings, Aaron's parents will walk him down the aisle first and help him put on a traditional white robe (*kittel*). Like the white wedding dress, the *kittel* symbolizes the purity of our new beginning. Jennifer will be the last to arrive, in accordance with the Talmudic teaching that the last is the most precious.

Jennifer will circle Aaron seven times after walking down the aisle to him. HASHEM created the world in seven steps. The seven circles represent the creation of the new world we will create as we become husband and wife. Jennifer circles Aaron because it is through her, *B'ezrat HASHEM* (God willing), that this new world will be perpetuated. Seven also represents completion and perfection since G-d created the world in six days and the seventh day was Shabbat, a day of completion and perfection. Our individual strengths are our partner's weakness; together we create a more perfect being.

After the circling, Jennifer and Aaron will join hands and enter the *chupah* together.

The traditional Jewish ceremony consists of two components: *erusin* and *nissuin*.

## *Erusin (Blessings of Engagement)*

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The ceremony starts with a welcoming blessing over the couple and the congregation. Rabbi William Lebeau recites the *Birkat Erusin*, which consists of a blessing over wine, the traditional symbol of joy, and a prenuptial blessing proclaiming the sanctity of the marital bond.

In the presence of two witnesses (Michael Posner and Sam Rosen), Aaron will place the wedding band on Jennifer's right index finger and recite the required ancient Hebrew:

הרי את מקודשת לי בטבעת זו     Behold, you are consecrated to me with this ring,  
כדת משה וישראל:     according to the laws of Moses and Israel.

In ancient times it was believed that a blood vessel ran directly from the right index finger to the heart, the seat of love and emotion. Jennifer will later switch the ring to her left ring finger as another act of consent.

At this point Rabbi Lebeau reads the *ketubah* to link the *Erusin* and *Nissuin* ceremonies.

## *Nissuin (Marriage)*

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Following the reading of the *ketubah*, the seven blessings (*sheva brachot*) will be sung by Erica Schultz, a dear friend of the bride.

ברוך אתה ה'     Blessed are You, Lord our G-d,  
אלקינו מלך העולם     Ruler of the Universe,  
בורא פרי הגפן:     Creator of the fruit of the vine.

ברוך אתה ה'     Blessed are You, Lord,  
אלקינו מלך העולם     our G-d, Ruler of the Universe,  
שהכל ברא לכבודו:     Who created all things for Your glory.

ברוך אתה ה'     Blessed are You, Lord,  
אלקינו מלך העולם     our G-d, Ruler of the Universe,  
יוצר האדם:     Creator of man.

ברוך אתה ה'     Blessed are You, Lord,  
אלקינו מלך העולם     our G-d, Ruler of the Universe,  
אשר יצר את־האדם בצלמו     Who created man and woman  
בצלם דמות תבניתו     in Your image,  
והתקין לו ממנו     fashioning woman from man as his mate,  
בנין עדי עד:     that together they might perpetuate life.  
ברוך אתה ה'     Blessed are You, Lord,  
יוצר האדם:     Creator of man.

שׁוּשׁ תִּשִּׁישׁ וּתְגַל הָעֶקְרָה בְּקִבוּץ בְּנֵיהָ לְתוֹכָהּ בְּשִׂמְחָה: בְּרוּךְ אַתָּה ה'	<i>Bring intense joy and exultation to Zion as her children are restored to her in joy. Blessed are You, Lord, Who gives joy to Zion through her children.</i>
שִׂמְחַת תִּשְׂמַח רֵעִים הָאֲהוּבִים כְּשִׂמְחַךְ יִצְיָרֵךְ בְּגֶן עֵדֶן מִקֶּדֶם: בְּרוּךְ אַתָּה ה' מִשְׂמַח חֲתָן וְכֻלָּה:	<i>Grant perfect joy to these loving companions as You did to the first man and woman in the Garden of Eden. Blessed are You, Lord, Who grants the joy of bride and groom.</i>
בְּרוּךְ אַתָּה ה' אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּרָא שִׂשׁוֹן וְשִׂמְחָה חֲתָן וְכֻלָּה גִּילָה רִנָּה דִּיצָה וְחֵדוּה אֲהָבָה וְאַחֻוּה וְשָׁלוֹם וְרַעוּת: מַהֲרָה ה' אֱלֹקֵינוּ יִשְׁמַע בְּעָרֵי יְהוּדָה וּבְחוּצוֹת יְרוּשָׁלַיִם קוֹל שִׂשׁוֹן וְקוֹל שִׂמְחָה קוֹל חֲתָן וְקוֹל כֻּלָּה קוֹל מִצְחָלוֹת חֲתָנִים מִחֻפָּתָם וְנַעֲרִים מִמִּשְׁתֵּה נְגִינָתָם: בְּרוּךְ אַתָּה ה' מִשְׂמַח חֲתָן עִם הַכֻּלָּה:	<i>Blessed are You, Lord our G-d, Ruler of the Universe, Who created joy and gladness, groom and bride, mirth, glad song, pleasure, delight, love, brotherhood, peace, and companionship. Lord, our G-d, let there soon be heard in the cities of Judah and in the streets of Jerusalem the sound of joy and the sound of gladness, the voice of the groom and the voice of the bride, the sound of the grooms from their canopies and of youths from their song-filled feasts. Blessed are You, Lord, Who gladdens the groom with the bride.</i>

At this point, Jennifer and Aaron are officially married.

In traditional orthodox ceremonies the bride does not give the groom a ring under the chupah. The act of giving the ring on the part of the groom and of accepting the ring on the part of the bride join the couple in legal marriage under Jewish law. However, we chose to have a double ring ceremony. Jennifer will recite from Jeremiah (31:3) and present a ring to Aaron, placing it on his right index finger.

אֲהַבְתָּ עוֹלָם אֶהְבְּתִיךָ עַל־כֵּן מִשְׁכַּתִּיךָ חֶסֶד:	<i>As I have loved you with a love everlasting, so I will continue to show you my constant love.</i>
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## *Breaking the Glass*

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The wedding ceremony is not considered complete until the groom breaks a glass. There are many interpretations of the origins of this custom. Some say it is a reminder that, even in such joyous times, we must remember the destruction of the Second Temple. We prefer to interpret it as a symbol of how fragile marriage is, requiring constant love and attention, to live (mostly) happily ever after; a reminder never to take each other for granted.

Immediately after, you should feel free to shout *Mazel Tov* (good luck) and join in singing:

Siman tov u-mazel tov	<i>Good omens and good luck,</i>
u-mazel tov v'siman tov	<i>good luck and good omens</i>
yehei lanu u-l'chol yisrael.	<i>be to us and to all Israel.</i>

## *Yichud (Togetherness)*

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After the ceremony, Aaron and Jennifer will retreat to a room for private time, to be alone and enjoy the moment without the glare of everybody's attention. We will also break our fast and share our first meal as husband and wife. While we are in Yichud, we invite our guests to begin the reception.

## *Seudat Mitzvah (The Wedding Feast)*

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The traditional wedding reception is one of lively music and dancing. We invite our guests to join in the tradition of bringing great joy to the bride and groom (*m'sameach ha-chatan v'kallah*). Songs, dances, costumes, and other "schtick" are all part of the celebration.

During the reception we will have four ceremonial activities:

*Hamotzi*—the blessing over the bread.

*Mezinka*—celebration for Saul and Brenda Weissberg for marrying off their last child.

*Birkat Hamazon*—the Grace After Meals will be led by Morris Massel.

*Sheva Brachot*—the seven blessings recited during the ceremony will be repeated by friends and family.

## *Brachot V'Hoda'ot (Blessing and Thanks)*

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To Erica Schultz, for the gift of her voice and assistance in designing and printing the wedding program.

To Morris Massel, for all he has done to help Aaron get to this joyous occasion—a good friend through it all.

To our friends Helaine Denenberg, Jonathan Klawans, Robin Kahn, Jennifer Davis, Amanda Handfinger, Sarah Feinberg, Judith Rosenbaum, Michael Posner, Elaine Mason, and Tim Vercruysse, for all their assistance in preparing for our special day.

Most of all, we would especially like to thank our parents, for we are only where we are today because of them.

In this time of great joy and celebration we fondly remember our loving grandparents that join us today in spirit.