

Wedding of

*Erica Schultz*  
&  
*Aaron Yakovetz*

Friday, February 14, 2014

14 Adar I 5774

9:00 a.m.



Ryles Jazz Club  
Cambridge, Massachusetts

## **Processional**

“Consuelo’s Love Theme”, *Children of Sanchez* (Chuck Mangione)

Officiant: Rabbi Rim Meirowitz

*Chuppah* Bearers:

Michael Adelstein, Eric Mumpower, Ian Osmond, Jesse Wertheimer

The wedding ceremony takes place under a *chuppah*, a canopy symbolizing the Divine presence and the home we will establish together. The ancient rabbis compared the *chuppah* to the tent of the patriarch Abraham, who was famed for his hospitality; his tent had entrances on all four sides so that travelers coming from any direction would have a door to enter. The four friends holding up the poles of our *chuppah* symbolize the importance of family and community in supporting and strengthening our home. However, the *chuppah* also defines the boundaries of our new primary family unit, with parents and friends outside in a second circle of closeness.

Aaron

Erica

## **Bedeken/Unveiling and Re-Veiling**

The Jewish custom is for the groom to personally place the veil on the bride. It is said that this custom is rooted in the biblical story of Jacob, who worked seven years to marry his beloved Rachel, but her father Laban secretly substituted his older daughter Leah so that Jacob married her instead. After all this time, Aaron is not taking any chances. He will emerge from the *chuppah* to unveil and re-veil Erica, then precede her into the *chuppah*, and finally welcome her inside, symbolically bringing her into his home.

## **Circling**

Once Erica enters the *chuppah*, she will circle Aaron seven times. There are many mystical explanations for this custom. It may be seen as a rite of magical protection or of demarcation—defining the sacred space of our relationship. It also alludes to the biblical seven days of creation as we symbolically build a new shared universe.

## **Invocation/Welcome/Introductory Remarks**

*Erusin/Betrothal Blessings*

**Reading/Signing of Ketubah**

Witnesses: Jessica Levine, Aaron Block

The ketubah is the Jewish wedding contract, which traditionally sets out in Aramaic the rights and responsibilities the couple must fulfill for a valid marriage under Jewish law. We have used a more interpretive version of the text in English and modern Hebrew. Aaron and Erica, Rabbi Rim as officiant, and two witnesses will all sign the document.

Ketubahs are often beautifully embellished art pieces; ours was designed and produced by Erica to reflect Aaron’s lifelong passion for astronomy and our shared reverence for the cosmic. (Plus we just like saying “SPACE KETUBAHS!”) The verse framing the ketubah is from Psalm 19: “The heavens declare the glory of God... In them He has set a tent for the sun, which emerges like a bridegroom from his canopy, like a hero rejoicing to run his course.”

## Exchange of Vows

## Exchange of Rings

Judaism dictates the giving of a ring (by the groom to the bride, in the presence of two witnesses) to formalize a marriage. The double-ring ceremony that is the custom in modern times has come to symbolize for some the endless love between two people. Others see the circle as representing a link to the past and a commitment to the future.

Aaron and Erica will each, as they place the ring on the other's finger,  
recite a Biblical verse that speaks of love:

*Ani l'dodi v'dodi li:* "I am my beloved's and my beloved is mine." (Song of Songs 6:3)

## *Sheva Brachot (Seven Blessings)*

The Seven Blessings are a key part of a traditional Jewish wedding ceremony. Adapted from ancient rabbinic teachings, the blessings begin with a blessing over wine; address such themes as the creation of the world and humankind, the importance of marriage, and the hope for harmony in the world; and end with a communal expression of joy. We have asked friends to read these seven blessings in English, and invite all assembled to join in singing the seventh blessing in Hebrew.

READERS: Aaron Block & Meredith Elbaum

1. Blessed are You, God, Source of the world, who creates the fruit of the vine.

READERS: Eugene & Anya Dashevsky

2. Blessed are You, God, Light of Life, who created everything for Your glory.

READERS: Jonathon Weiss & Ariela Zonderman

3. Blessed are You, God, Spirit of all things, who has created the human being.

READERS: Joel Herda & Renee Becker

4. Blessed are You, God, Foundation of every life, who fashioned humanity in Your likeness, and prepared for us a shape and form in your image, from one generation to the next and for all eternity. Blessed are You, God, who has created human beings.

READERS: Barbara Model and Arnold Reinhold

5. Zion will surely celebrate and exult in the coming together of her children.  
Blessed are You, God, Who brings joy to Zion through her children.

READER: Erika Amir

6. Give pleasure to these beloved companions as You did to Your creation in the Garden of Eden so long ago. Blessed are You, God, who makes the hearts of this couple rejoice.

READERS/SINGERS: Richard & Vardit Samuels

7. Blessed are You, God, Source of the universe, who has created each of these two people, their delight and their happiness, their rejoicing and singing and dancing and festivity, love and friendship, peace and pleasure. O God, may the voices of this celebration be heard in the streets of our cities and the hills of our countryside.

May the words of this couple go out with gladness from their wedding canopy,  
and may the music of their friends and guests surround them.

Blessed are You, God, who brings joy to the hearts of this couple.

*Baruch Atah Adonai, Eloheinu melech ha-olam,  
asher bara sason v'simcha, chatan v'kallah,  
gila, rinah, ditza v'hedva, ahava, achava, v'shalom v'reut.  
Meheira Adonai Eloheinu yishama b'arei Yehudah u'v'chutzot Yerushalayim,  
kol sason v'kol simcha, kol chatan v'kol kallah,  
kol mitzhalot chatanim me'chupatam, u-ne'arim mi-mishteh neginatam.  
Baruch Atah Adonai, mesameach chatan im ha-kallah.*

## Closing Words

### Breaking the Glass

The wedding ceremony is not considered complete until the groom breaks a glass. There are many interpretations of this custom. Some say it is a reminder of the destruction of the Second temple, recalling communal sadness even at the height of personal joy. Others say that, as a broken glass cannot be returned to its original form, our marriage is a transforming experience that leaves us forever changed. The explosive noise also marks the transition from the Edenic “mythic time” under the chuppah back into the “historical time” of the real world—which, although still broken, is hopefully made a little less so by our joining together.

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

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

### Recessional

Please proceed downstairs for the wedding breakfast!

## SPECIAL THANKS

Carsten Turner ([www.magicdragonfly.com](http://www.magicdragonfly.com)) for photography

Barbara Model and Arnold Reinhold for logistical support

Anyone else who got drafted into last-minute substitutions due to weather  
Elizabeth Hunter for graciously hosting us for a cocktail reception this evening,  
where we hope to see you all at 8:00 p.m. (13 Park Avenue, Somerville)