

*Wedding Ceremony Procession and Chuppah Participants*

Avi and Adina Ciment . . . . . Ivan's brother and sister-in-law  
Jason and Sari Ciment . . . . . Ivan's brother and sister-in-law  
Morgan Sage . . . . . Ivan's cousin

Ivan  
escorted by his parents, Joan and Norman Ciment

Thomas Aufricht . . . . . Karen's cousin  
Nikki and Justin Richmond . . . . Karen's sister and brother-in-law

Flowergirls. . . . . Shoshana Ciment  
Lena Ciment  
Tamar Ciment  
Rebecca Ciment  
Sarah Rose Richmond  
Ariella Ciment  
Rebecca Ciment  
Raquel Ciment  
Rina Ciment

Ring Bearer . . . . . Gavriel Ciment

Karen  
escorted by her mother Annelies Heilig and her great uncle, Max Cohen

Chuppah ceremony officiated by Rabbi Sherwin Stauber

Sheva Brachot recited by:  
Max Cohen, Justin Richmond, Maks Rothstein, Melvyn Ciment,  
Norman Ciment, Jason Ciment and Avi Ciment

Witnesses to the Ketubah and Kiddushin:  
Dr. David Robinson and Judge Robert Grover

*Wedding Ceremony and Reception  
Karen Heilig & Ivan Ciment*

*Wyndham Hotel, Miami Beach  
9 November 2003*



**Welcome!**

We would like to take this opportunity to thank everyone for coming from near and far, literally from all continents of the world, to celebrate our wedding. Your presence will ensure that our wedding day is especially joyous. We really appreciate all the time and effort, particularly by Joan and Norman, that went into making this such a beautiful wedding.

We truly feel that we are blessed by the Almighty to have found each other and to have such wonderful and loving families.

Despite our overflowing joy, we remember those who are not with us and know that this day would have been more complete had Karen's father, Robert, her grandfather and Ivan's grandparents been alive to celebrate this joyous occasion with us. We miss them all.

We hope that you will enjoy the evening and eat, drink, sing, dance and then dance some more!

Karen and Ivan

# *G l o s s a r y   a n d   D e s c r i p t i o n   o f   C e r e m o n i a l   E v e n t s*

## *Kabbalat Panim*

### *Greeting the Bride and the Groom's Reception*

Prior to the wedding ceremony, Karen will be sitting on a bridal throne on a platform at the smorgasbord surrounded by her family, and where she will be greeted by relatives and friends. At the same time, Ivan will be in a separate room at the Groom's Reception. During the Groom's Reception, the Conditions of Marriage, a mutual agreement between the parents regarding the marriage, is signed by two witnesses. After the Conditions are formally accepted, the two mothers smash a plate and return to the bride.

Following this, the marriage contract is executed. The contract, written in Aramaic, details Ivan's obligations to Karen. Two witnesses, not related to the groom or bride, sign the contract.

## *Bedeken*

### *Unveiling of the Bride*

Ivan, together with his father and the Rabbi, are escorted to greet Karen. It is an exciting moment, particularly since Ivan and Karen have traditionally been kept separate from each other that day. Ivan then lowers the veil over Karen's face. This is called the Bedeken, with the basis of the word being to "check". This ceremony is a tradition based on Jacob's mistake, as recorded in the Bible, where he married the wrong sister. Karen's mother then blesses her and all proceed to the lobby level to the ceremony.

## *Chuppah Ceremony*

The wedding ceremony takes place under the Chuppah canopy. The Chuppah symbolizes the home that Karen and Ivan will build. The Chuppah recalls Abraham's tent. Abraham was known for his hospitality and thus had his tent open on all sides so that everyone would know they were welcome. The Chuppah is likewise open on all sides to symbolize that all Jewish homes should always be open to guests. Karen and Ivan look forward to carrying on the tradition of welcoming guests.

When Karen comes to the Chuppah she will circle Ivan seven times. There are many reasons for the circling, with the most resonant being that 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.

## *Kiddushin and Nissuin*

The marriage ceremony consists of two parts: Kiddushin (Betrothal) and Nissuin (Nuptials), which in ancient times took place as long as a year apart.

Kiddushin begins with the blessings of betrothal which are recited over a cup of wine. Karen and Ivan both drink from the cup of wine. Ivan then places a ring on Karen's finger in the presence of two witnesses and declares in Hebrew "By this ring you are consecrated to me in accordance with the laws of Moses and Israel." The marriage contract ("Ketubah") is read aloud and Ivan gives the Ketubah to Karen. At this point, Karen and Ivan are legally married.

Nissuin, the second half of the wedding ceremony, consists of seven blessings, the Sheva Brachot, that are recited over another glass of wine. Various family members will recite these blessings. The seven blessings give praise for the fruit of the vine, the earth, creation of humanity, the creation of man and woman in God's image, the miracle of birth, bringing the bride and groom together, and for the joy of the bride and groom. Although only the last two deal with the wedding specifically, the blessings as a whole place every bride and groom within the context of the Jewish people and their history, and express wishes for personal and universal joy and peace.

At the conclusion of the seventh blessing, Ivan breaks the glass. According to Jewish tradition, this moment of climactic joy is tempered with a reminder of the destruction of the Temple in Jerusalem, the lowest point in Jewish religious history. This act is ushered in by the communal singing of a short verse taken from Psalm 136: "If I forget thee, O Jerusalem, let my right hand forget its cunning." Coincidentally, 9 November is the 65th anniversary of the Night of Broken Glass, Kristalnacht, a nationally orchestrated pogrom that resulted in the destruction of hundreds of Jewish community properties throughout Germany that marked a critical deterioration of the situation of Jews in Europe during the Holocaust. Many members of Karen's family did

not survive that era and the majority of attendees of this wedding are either survivors of that era or are people whose lives were profoundly affected by that period of history. The shattered glass is also a reminder to all that the world is replete with imperfection and it is the imperative of all to partake in the mending of the world.

After a moment, the sadness dissolves into joy as the marriage represents the unbroken chain of tradition and Jewish survival, and Karen and Ivan exit the ceremony to great fanfare to enter the Yichud room.

## *Yichud: Privacy*

The Yichud room is a place where Karen and Ivan will be able to spend a few private moments as husband and wife. An honor guard ensures the couple's privacy. During this time, the guests are invited to enter the reception hall in advance of the newlyweds. There will be roughly a half hour intermission during which some photographs with the couple appearing together and their close relatives will be taken.

## *The Wedding Feast and Celebration*

The wedding feast fulfills the religious commandment to rejoice with the bride and groom. The entrance of the newlyweds into the ballroom kicks off the party beginning with a lengthy round of festive dancing to Jewish music. Various family members and friends will appear in costume and perform antics in front of the couple to add to the festivities. After the first round of dancing, the groom will serenade the bride to a rendition of the liturgical piece "The Woman of Valor." Someone will bless the bread to commence the feast, the various courses will be served, and there will be further opportunities to participate in various types of dances. Especially if you are from out of town and feel that the single-sex religious dancing is foreign, it is much more fun to participate than to watch from the sidelines and it is impossible to make a mistake. Karen and Ivan will take the floor and address the guests in their own special way, and Ivan's parents and Karen's sister will make some short remarks.

## *Sheva Brachot Seven Blessings*

At the end of the meal, Grace will be said and the Sheva Brachot (Seven Blessings) that were said earlier under the Chuppah will be repeated. The words of the Grace After Meals will be found in the small prayer books that are found on your table as souvenirs. Karen and Ivan particularly chose these books for the beautiful photos of Israel that are found in them.

## *Mizinke Parents' Dance*

This special dance will take place at the end of the evening. This dance only occurs at a wedding where the parents have brought their last daughter or son to the Chuppah. Since both of Ivan's brothers are married and Karen's sister is married, Joan, Norman and Anne will be honored by this dance. During the dance, the parents are seated on the dance floor and the guests encircle them. The parents are crowned with a wreath of flowers.



*Photo of a decorative copy of the custom-made Ketubah, the marriage contract that will hang prominently in Karen and Ivan's home.*