Your Chupa at Pine Street

A guide to making your Simcha a success

1.	MARRIAGE PREPARATION	4.
2.	REGISTRATION AND DOCUMENTATION	4.
3.	FLOWERS	6.
4.	INVITATIONS	6.
5.	PHOTOGRAPHY	6.
6.	PURCHASING THE RING	6.
7.	FASHIONS	7.
8.	RETINUE MEMBERS	7.
9.	THE COUNTDOWN	7.
10.	THE SHABBAT BEFORE	8.
11.	THE WEDDING DAY	8.
12.	A DAY OF ATONEMENT	8.
13.	THE WEDDING	9.
14.	THE CHUPPAH	11.
15.	THE RECEPTION	13.
16.	ACKNOWLEDGEMENTS & BIBLIOGRAPHY	15.

You are about to enter into an interesting and exciting chapter in the book of your life. A time during which you will P.G. set up your own family, continue in the traditions of your forefathers and make your individual mark in society.

At this time spirits are high and, even with the pressures of preparing a wedding, everyone is excited about the big day.

This book has been prepared with the intention of guiding you through the preparations for your *Chuppah*. Laws Customs and traditions have been included in this book so as to make your *Chuppah* more meaningful and spiritually significant for you.

Please contact our office with any queries that you may have.
We at Pine Street wish you a life filled with happiness and joy. May you merit building a "*bayit ne'eman b'yisrael"* a beautiful Jewish home amongst the children of Israel.

Sincerely

RABBI GERSON

1. MARRIAGE PREPARATION

Too many couples spend months preparing for a wedding and precious little time preparing for marriage. Our *Shul* has instituted a system for marriage preparation. A few months before the wedding date the Rabbi will see the couples who are getting married that month in a group session. There, he will share valuable insights into marriage in general, family life, setting up a Jewish Home and the mechanics of a Jewish marriage. Brides and grooms will be referred to the co-ordinator of Jewish Marriage Education for a personal counsellor who will share with them the unique system of Jewish marital life with special emphasis on the *Mikvah*. The *Mikvah* is today acknowledged as a beautiful, spiritual experience. Increasingly, young women are discovering that the *Mikvah* system also enhances the physical relationship. The counsellors are young women volunteers who, generally, enjoy an excellent rapport with the Brides. Please contact Lilian Wolpe on 648-5583 to make arrangements. Closer to the wedding date, the Rabbi will see each couple privately for a final meeting at which any outstanding issues may be dealt with. Couples will also be provided with relevant literature on the subject.

The Jewish Family & Community Council provides an excellent Marriage Preparation program. There are two alternatives - either a six-week workshop seminar led by experienced Counsellors or a three session computerised program called "Prepare". I urge you to do at least one of the programs. Please contact them as soon as possible on Tel: 532 9600.

Couples wishing to avail themselves of other preparation programs are warmly encouraged to do so. Much useful reading material is also available. In general, the better prepared you are, the easier things will be later.

2. REGISTRATION AND DOCUMENTATION

All weddings require authorisation from the Beth Din. There are also quite a few legal requirements for the Civil Marriage. The Shul Secretary will give you a letter stating that the wedding has been booked at the Shul, the date, time and venue of the chuppa. Please make an appointment with the Marriage Authorisation office at the Beth Din (011-485-4865) to process the application. Please supply the following information and documentation to the Marriage Authorisation officer.

1. Synagogue, date and time of proposed marriage
2. Synagogue and date of parents' marriage
3. Copy of Parent's *Ketuba* (Marriage Certificate). If this is unavailable, letters of Confirmation can be obtained, on request, from the Shul where the marriage took place. If the parents are divorced a Get certificate is acceptable. If parents **not** married in an Orthodox ceremony an interview with the Beth Din may be required. Alternatively, they may submit *their* parent's Ketubah under orthodox auspices, together with their full (unabridged) birth certificate.

4. FULL BIRTH CERTIFICATE (This can be obtained from the Department of Home Affairs, Regional Office, Harrison Street, Johannesburg, Counter 3 or at the Edenvale office, 113 van Riebeck Ave, Edenvale). This Certificate must have FULL NAMES OF PARENTS. Where this is not readily available, as an interim measure, the Beth Din will accept letters from two reliable people (preferably a Rabbi) testifying to the applicant/s is/are biological child/children of their parents.
5. Divorced persons must produce proof of divorce from the *Beth Din* (Jewish Ecclesiastical Court) and also a Certificate from the Civil Court.
6. Widows and Widowers must present proof of death of the previous spouse.
7. A declaration that he/she has not married since the divorce/ death of previous spouse.
8. If the applicant was previously married to a non-Jewish spouse, an affidavit to this effect must be submitted which must include a clause as to whether the said spouse was ever converted to Judaism or not.
9. If an applicant comes from outside South Africa, he/she must obtain a certificate from an Orthodox Beth Din or a recognized Orthodox Rabbi stating
    a. The applicant is Jewish
    b. The applicant was not previously married, or, if so, that he/she is now free to contract another marriage in accordance with Jewish Law, also that there is no Halachic impediment to a marriage.

The Shul Secretary will require the following information for the civil marriage

1. Photocopy of front of ID Book
2. Minors (under the age of 21) require both parents to complete a form "Consent to the Marriage of a Minor" This form is available from the Shul Office.
3. Hebrew or Yiddish names (given at birth).
4. Father's Hebrew or Yiddish names and whether *KOHEN*, *LEVI* or *YISRAEL*.

The venue of the proposed reception following the marriage service and the name of the caterer. As the reception is a continuation of the religious ceremony it is assumed that this reception will be KOSHER catered and under the supervision of the Beth Din. PLEASE NOTE: Unless the catering is under the supervision of the Johannesburg Beth Din we cannot under-take to perform the marriage service.

3. FLOWERS

These are not provided by the Shul. Each family must make its own arrangements. Should there be more than one wedding on the same day, please liase with the other couple/s sharing your day.

4. INVITATIONS

Most printers can help you with the wording and selection of the English copy. A Jewish wedding invitation should also have some Hebrew calligraphy. There are many possibilities, all quite pleasing to the eye. Most good printers could help you with the Hebrew script. If you would like to contact a professional scribe to design a custom-made Hebrew script for you, the Shul office staff will be able to provide you with the names and telephone numbers of scribes in Johannesburg.

5. PHOTOGRAPHY

The Shul does allow photographers and video cameras to film the wedding in the Synagogue. However, photographers must be advised not to abuse this facility. As the client, you are requested to convey the following guidelines to the cameramen:

a) Observe and capture the scene. There should be no interference whatsoever with the ceremony.

b) Go easy on the lights. Bridesmaids and even Brides have fainted under the Chuppah from the heat generated by excessively powerful lighting.

c) Allow ample room for *Rabbi*, *Chazan* and *Shammas*. Tripods must be placed to the side of the Ark, not in front of it.

6. PURCHASING THE RING

The ring, which the Groom gives the Bride, is the most important object under the *Chuppah*. The Groom makes the official proposal when he offers it to the Bride. Her acceptance of the ring indicates her agreement to accept his offer of marriage. Observed by two witnesses (usually the *Rabbi* and *Chazan*), this transaction makes the marriage legally binding according to Jewish Law.

It is therefore imperative that the ring be purchased by the Groom and be solely in his possession (he may however delegate his Best Man to hold on to it for him).

Under the *Chuppah*, he gives it to his wife to become hers permanently.

A family heirloom that would then be returned to someone other than the Bride is therefore unacceptable. To use such an heirloom, the Groom would have to buy it

legally beforehand and then be able to present it to the Bride as hers forever. If so desired, such an arrangement would be acceptable.

When purchasing the ring, make sure it is a plain round gold band without any settings or engravings. Creative designs to fit in with an engagement ring may be made after the wedding. Alternatively, a less expensive plain band may be purchased and used under the *Chuppah*.

7. FASHIONS

One must be mindful of the fact that the wedding is a religious occasion. The *Rabbi* and *Chazan* recite blessings invoking the sacred name of G-D. A *Shul* wedding is additionally graced by the sanctity of the Synagogue and particularly the Holy Ark that is immediately in front of the *Chuppah*. It is therefore imperative that the fashion choices for the Bride and her retinue are made with this in mind.

Under no circumstances should the Bride or any ladies in the retinue contemplate wearing low cut, sleeveless, backless, transparent garments or mini-skirts. Remember what is fashionable on the dance floor is not necessarily fashionable in Shul.

Designers should be informed of the *Shul's* requirements. Do not be misled by designers who assure you that "everything is in order", when it is not. If you are uncertain, the Rabbi will be able to advise you. Should members of the retinue be unsuitably attired they may be asked to put on a shawl in the bridal room before the *Chuppah* may proceed. Your co-operation in making appropriate fashion selections will help avoid embarrassments on your wedding day.

Married woman should have their hair covered. Either a hat, mantilla or full netting with flowers will be acceptable.

8. RETINUE

In a Jewish Religious Ceremony it is important that all participants be members of the Jewish Faith. Should you wish to honour a non-Jewish friend, you may invite him/her to be a witness to the civil marriage that takes place in the bridal room immediately after the *Chuppah*. Please advise the Rabbi of this at the time. Jewish boys under *Barmitzvah* may be pole holders and girls under *Bat mitzvah* age may be Bridesmaids.

9. THE COUNTDOWN

There is a Jewish custom that Bride and Groom separate from each other's company one week before the wedding. Essentially, this is for religious-spiritual reasons. It also allows the individual some necessary solitude for personal introspection so important at this juncture of one's life. Furthermore, there are some sound psychological benefits. Firstly, in this final week we tend to be nervous and, possibly, even irritable. We might just say something we would regret afterwards. "Out of sight" helps keep things on an even keel.

Secondly the sense of anticipation is heightened when we have been apart for a while and the reunion at the *Chuppah* is that much more special. (If, for urgent practical reasons you must communicate, you may use the telephone).

10. THE SHABBAT BEFORE

On Friday night Bride and Groom and their families will be acknowledged with a *Mazeltov* in the announcements. The traditional *Aufruf* takes place on *Shabbat* morning. This means that the Groom is called up to the *Torah* for an *Aliyah*. He will have to make the brachot before and after the *Torah* reading. This *Aliyah* provides a dose of spiritual strength for the formidable task ahead. In the Holy *Zohar* (the classic of Jewish mysticism) it is written that before G-d created the world he looked into the *Torah* for inspiration. Likewise, before we build our own little world, we seek out the *Torah* and look to it for guidance and direction in life. Afterwards, the ladies in the family, who will be upstairs, may shower the Groom with sweets when he makes his way up the aisle back to his seat. Besides the traditional blessing this is said to bring, it also brings a smile to an otherwise sombre occasion. The only obligatory *Aliyah* is the Groom's. Fathers and other family members are not mandatory honours. The *Gaboim* will endeavour to distribute appropriate honours to those present. It should be understood though, that these are optional and availabilities of honours will depend on how many other occasions are being celebrated at Shul on that day. After the service, there will be a congregational *Brocha* that the families may wish to sponsor in honour of the *Simcha*. This should be discussed with the office. If the Bride is in *Shul*, this should be the very last time she and the Groom see each other before the wedding.

11. THE WEDDING DAY

Besides being a very special day, this is a very sacred day. It is more than a twinning of bodies; two souls are being united. The wedding day is considered a personal *Yom Kippur* for Bride and Groom. The "good news" is that all your sins are forgiven and one is able to begin a new life unburdened by any failings of the past. The "bad news" is that it is customary to fast. Actually, this is not as difficult as it may sound. Rare indeed, are the Bride and Groom who have an appetite for food on this day. Nerves and a hectic schedule really do keep food off our minds. The fast begins at daybreak on the wedding day and ends immediately after the *Chuppah*. One may brush teeth, gargle, shower, blow dry etc.; only eating and drinking is forbidden. If there is a medical problem that necessitates some food, try and do with the absolute minimum.

The purpose of fasting though, is not only to squeeze into a tight dress (or tuxedo), but rather to be less physical so that we can be more spiritual and better attuned to the sanctity of the day.

12. A DAY OF ATONEMENT

On *Yom Kippur* proper, we mention three main themes: *Teshuvah, Tefillah* and *Tzedokah* - repentance, prayer and charity. It is therefore recommended that Bride and Groom incorporate these three observances as a spiritual preparation for the wedding.

Repentance

Fasting is associated with repentance. It puts us in the frame of mind for introspection and soul searching. On this day both Bride and Groom ought to spend a few private moments reflecting and meditating on ways in which they can enhance their own relationship as well as their relationship to G-D. A wedding is a new beginning and providing a wonderful opportunity to start observing a new *Mitzvah*. A good firm resolution for the future is what *Teshuvah* is all about.

Prayer

Bride and Groom should each put a "Do Not Disturb" sign on their doors for a significant period during this day. Your prayers are very powerful on your wedding day. Use this gift wisely to pray to *Hashem* for a happy, healthy marriage with happy, healthy children amidst abundant prosperity and *Nachas*. Use your *Siddur* and add your own personal prayer as well. If there was ever a day for a man to put on *Tefillin,* this is it. (One is, of course, encouraged to put on *Tefillin* every weekday. Five minutes in the morning is all it need take). Traditionally, the afternoon prayer for *Erev Yom Kipp*ur is recited. This contains the *Al Chet* confessional.

Charity

Each of you should perform the Mitzvah of *Tzedokah* by putting a significant amount of money into an envelope on the wedding day and earmarking it for the Jewish charity of your choice. The above three observances will prepare you for the solemn service which is to follow and will bring you blessings for your future married life.

13. THE WEDDING

Arrival time

Bride and Groom and retinue members should arrive at Shul 15 minutes before the *Chuppah* is scheduled to start. The Bride, Groom and retinue will have reserved parking directly in front of the main entrance to the *Shul*. All female members of the retinue should join the Bride in the Brides room. The Groom should go directly to the Box (the three seats just in front of the *Bimah*). He will be flanked by the fathers (or other male *Unterfihrers*) on either side. The Best Man and Poleholders should be seated in the front row closest to the Box.

A few minutes before the Chuppah is scheduled to begin, the Rabbi will take the Groom up to the *Bimah* to sign the *Ketubah*. The *Ketubah* is the authentic, traditional Jewish marriage contract and in it the Groom pledges to support his wife. Long before the era of modern feminism and *ante nuptial* contracts the *Ketubah* was protecting the rights of Jewish wives. The Rabbi will ask the Groom to indicate his acceptance of this pledge by accepting from him an object (usually a handkerchief) and raising it up in his right hand in the presence of two witnesses. The Groom will sign the *Ketubah* and the

two witnesses will affix their signatures. (Photographers are usually present at this point).

Badeken (Veiling the Bride)

The Rabbi will then lead the groom and fathers into the bridal room where the Groom will confirm that the Bride is indeed the right woman. (This positive ID goes back to the biblical story of Jacob who mistakenly married the wrong sister. Ever since then, we've been double-checking). He will then bring the veil forward to cover the Bride's face. There is important symbolism here. The Bride is demonstrating traditional Jewish modesty in covering her face (how hypocritical it would therefore be, were other vital parts to be uncovered). The Groom hereby indicates that he is marrying this woman not only for her external charms, which are now veiled from view, but also for her inner qualities. What he is really saying is that their relationship is not merely skin deep; it is profound and real. The Rabbi will then bless the Bride. The Bride's father may wish to add a personal blessing at this point. We are then ready to get into position for the procession. Before we discuss the procession, a word about *Unterfihrers*.

Unterfihrers (Chaperons)

The notion that someone must "give the bride away" is actually not of Jewish origin at all. Once a girl becomes *Bat mitzvah*, no one may give her away. Under the Chuppah, she will be giving herself to the man of her choice. It is traditional, however, for both Bride and Groom to be escorted to the Chuppah by *Unterfihrers* (Chaperons). Bride and Groom are King and Queen and should not walk down the aisle unescorted. The ideal qualities of *Unterfihrers* are for them to be a married couple (preferably a first marriage) and that they have children. It is seen as a good omen for the young couple to follow in their footsteps and that they too should succeed in raising a family.

Now in most cases, the parents of Bride and Groom meet these traditional requirements perfectly. They are a married couple who have children, namely the Bride and Groom. Father and Mother of the Groom will therefore accompany him to the *Chuppah* and remain there. They will, almost immediately, be followed by the Bride accompanied by her father and mother.

In such cases where this is not the case, e.g. when one parent is deceased, parents are divorced, or a parent is not present for whatever reason, one of the following procedures will be followed:

The parent who is present (or in the case of divorced parents who are both present) the parents will accompany their child to the *Chuppah*. In addition, in order to enjoy the blessing associated with the *Unterfihrer* tradition, one should invite a married couple to walk immediately behind the Bride and Groom. This may be grandparents, uncle and aunt, brother and sister-in-law or any married couple who are parents. In this way, the natural parents are still leading their own child to the *Chuppah* and their child still benefits from the good omen of having a married couple as *Unterfihrers*.

You may be assured that this system works smoothly and adds to the spiritual and aesthetic beauty of the *Chuppah* ceremony. If there are any problems regarding these arrangements, feel free to discuss it with the Rabbi early enough to allow you to invite the Unterfihrers of your choice. (According to custom, a woman who is pregnant, should not serve as *Unterfihrer*).

The procession

Best Man and Poleholders take their places at the Chuppah when the Groom leaves the Box to veil the Bride. The order of the procession is as follows:

The **Groom** and his **parents** on either side of him, arm in arm, grandparents of the Groom (if present) -**Flower girls, Page boy** (these are optional), the **Bride** accompanied by her **parents** (father and mother on either side, arm in arm) **Maid or matron of Honour**, grandparents of the Bride (if present) and **Bridesmaids.**

If there is a single grandparent, a grandchild from the retinue may wish to accompany him/her up the aisle.

Under the *Chuppah*, Bride and Groom stand in the centre, mothers and grandmothers on the Bride's side, fathers and grandfathers on the Groom's side, the Best man behind the Groom, Maid of honour behind the Bride and Bridesmaids behind them or behind the mothers.

14. THE *CHUPPAH*

The *Chuppah* (canopy) symbolises the Jewish home. The Groom comes under the *Chuppah* first, designating this as his home. Once he has acquired a "roof over his head", His Bride joins him in this new family venture. However, before she stands at his side, she wants to ensure that her home will be safe, secure and well protected from any harmful, outside elements. She therefore circles her home, symbolically casting a protective aura and building a spiritual fortress around it. She circles seven times, as seven represents the cycle of life and all areas of life are thereby protected. The *Chazan* and Choir have quite a bit to sing at this point, so the walk may be slow and dignified. There is no need to rush. If the Bride has a long train, the Maid of Honour should lift it at the steps and give it to the Bride to hold over her arm before she begins circling.

The Blessings

The Rabbi recites two blessings - one over the wine (which is actually grape juice, so you won't get dizzy on an empty stomach) and the other on the consecration of the marriage. It is vital that Bride and Groom answer *Amen* to each of these blessings as well as to the seven blessings (*Sheva Brachot*) soon to be recited by the *Chazan*. "Amen" means "I believe in that" and it is an endorsement of the blessings just recited. Although whoever hears a blessing should always respond with Amen, it is Bride and Groom who will be doing the drinking and therefore the blessings are being recited especially for you. Your Amen is therefore most important.

Bride and Groom will then be given to drink from the cup.

The Ring

As mentioned previously, this is the single most important item in the Chuppah service. The Best Man gives the Rabbi the ring. The bride gives her flowers to her mother or Maid of Honour. She should have no jewellery on her hands at all as we must focus all our attention on the ring. Gloves, if worn, should be removed at this point. The Groom places the ring on the Bride's right forefinger. The "pointer" is used so that the two witnesses may have a clear view of her acceptance. The Groom recites the traditional words that are actually his proposal of marriage.

He holds the ring near her finger at first, then says -

"HURAY AT MEKUDESHET LI B'TABAAT ZOO K'DAT MOSHE V'YISRAEL"

"Behold you are Betrothed to me with this Ring
in accordance with the Law of Moses and Israel!"

He then puts the ring on her finger. The Bride's acceptance of the ring indicates her acceptance of the marriage proposal and as "action speaks louder than words", she need not recite anything. Accepting the ring is a most eloquent "I do". From this point on, you are officially married.

The Address

Before the *Ketubah* is read, the Rabbi will address the Bride and Groom. Remember to be looking and listening and not to be posing for the cameras. This is a personal message for you. It can help set the tone for a secure future.

The *Ketubah*

The Rabbi will then read the *Ketubah*; first in the original Aramaic and, thereafter an abstract of the *Ketubah* in English. If you are having another Rabbi under the *Chuppah* he may be invited to read the *Ketubah*. This is considered an honour. You may invite as many Rabbis as you wish to the *Chuppah*. The officiating Rabbi will endeavour to include other Rabbis with various honours. You should inform him of whom you are expecting to be present during your private prenuptial meeting.

Sheva Brachot

Thereafter the Chazan and Choir will sing the *Sheva Brachot*. Again, remember to respond to each blessing with Amen. After the conclusion of the *Sheva Brachot*, Bride and Groom will again be given to drink from the cup of blessing.

Breaking the Glass

The Choir will sing *Seu Shearim* and the Rabbi places the glass at the Groom's feet. The Rabbi gives a concluding blessing to the Bride and Groom, their families and all present and will then explain why we break the glass. This is to remember Jerusalem. The fact that the Temple is still not rebuilt and Jerusalem not yet restored to all her former glory leaves us with a touch of sadness, even during our Simcha. It is

appropriate that we recall the absence of our national joy during this time of our personal joy. Breaking the glass is our way of praying for *Moshiach*, the rebuilding of the Temple and an end to Exile and national insecurity. The glass is broken and the *Chuppah* ceremony is completed. It is our first opportunity to exclaim "*Mazeltov*".

Mazeltov !

The family members under the *Chuppah* exchange good wishes and embraces. What about the proverbial "first kiss"? Actually, Jewish Law advises us that kissing in general is not recommended in the Synagogue. This is a house built exclusively to express our love for G-D. Kissing people is considered mildly unfaithful to G-D and is therefore not correct *Shul* protocol. Certainly, for newlyweds to start "smooching" is inappropriate especially in front of the *Aron Kodesh* (The Holy Ark). And yet, some gesture of affection seems to be called for -so what do we do? The following is an excellent solution.

Seeing as the Groom was the one who veiled the Bride at the beginning of the *Chuppah*, let him now be the one to unveil her. As soon as the glass is broken, Bride and Groom should come closer to one another and he should remove the veil. Do this slowly and tenderly and look into one another's eyes meaningfully and this will make a very pretty picture indeed. Then clasp hands and wish each other "*Mazeltov*" (Don't worry, it works beautifully).

Make certain that the Bride has informed the Maid of Honour that the Groom will be removing the veil at the end of the ceremony. Bride and Groom then lead the retinue down the aisle; hand in hand or arm in arm, as they prefer.

The Civil Marriage

Back in the bridal room, the Bride will sign the *Ketubah*. Both Bride and Groom will sign the Marriage Register. The Civil Marriage Certificate will also be handed to you at this point.

Yichud

All the documentation having been concluded, everyone is asked to leave the room and Bride and Groom have five minutes of privacy. This is known as *Yichud* - togetherness and it puts the finishing touch on the *Halachic* side of the wedding. It indicates that this couple is married; for prior to marriage no couple has any business being closeted alone for a substantial period of time.

These few minutes are very special - an island in time. You have just been married, the nerves of the *Chuppah* are over, the tumult of the reception has not yet begun. It is therefore a natural and ideal time for the first expressions of marital love and affection. Surely a "first kiss" will be much more meaningful in the privacy of the bridal room than in front of crowds and cameras. This is also the perfect time for that special gift. Traditionally, the Groom would present the Bride with her first set of silver candlesticks for *Shabbat* and *Yom Tov* and the Bride would present the Groom with a big new *Tallis*.

After the allotted time is up, the Rabbi will knock on the door and hand you over to the photographer for a picture session. Try not to take too long with that, your guests are awaiting you at your reception venue.

15. THE RECEPTION

This is really a continuation of the religious ceremony. One should try to make the reception a *Yiddishe Simcha*. Jewish music and *Hora* dancing create a unique atmosphere that makes your wedding a special occasion.

If one is intent on having conventional, mixed dancing, this should be reserved until after the *Bentching* and *Sheva Brochas* that officially conclude the religious celebrations.

Such an arrangement, in addition to working well, allows Rabbis to accept your kind invitation without any qualms about possible awkwardness. Rabbis, generally, find it uncomfortable to be present during the mixed dancing. To expect them to be in and out of the hall throughout the reception is unfair. A practical solution is, therefore, to have separate *Hora* dancing, speeches and dinner followed by *Bentching* and She*v*a *Brochas*, after which the Rabbi may take his leave. Any dancing that may follow will therefore not be at the expense of his discomfort. It should be mentioned that a woman vocalist presents a problem for Rabbis and their religious male guests who may be present. If this is being planned, she, too, should be asked to wait until after *Sheva Brachot*.

Hamotzi

Although it is often customary to invite Rabbis to recite the *Hamotzi* blessing over the bread at the beginning of the meal, it is actually more traditionally correct to honour the Groom with this blessing. The Rabbi will not be offended.

Speeches

One "custom" that need not be adhered to is that of the Best Man revealing all the darkest secrets of the Groom's (or Bride's) past. This is in very bad taste. Speeches at the wedding reception should, ideally, contain a concept about marriage from Jewish Thought and Tradition. Brief the speakers well in advance as to what is expected of them. If there is more than one Rabbi on your guest list, perhaps one of them should be asked to share a Torah message at the reception.

Sheva Brochas

Any capable, knowledgeable individual may undertake Bentching and Sheva Brochas. There is no requirement that it be performed by a "professional." Should the services of a *Chazan* or Chorister be desired, there is much talent available in the community. The Shul office staff will be able to assist you.

Finally as they say in the classics, "this is not the end, only the beginning". Your Rabbi is always available for "after sales service". Feel free to be in touch.

ACKNOWLEDGEMENTS

Sydenham-Highlands North Hebrew Congregation

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