

07-01-95

# WEDDING PROGRAM

January 7, 1995

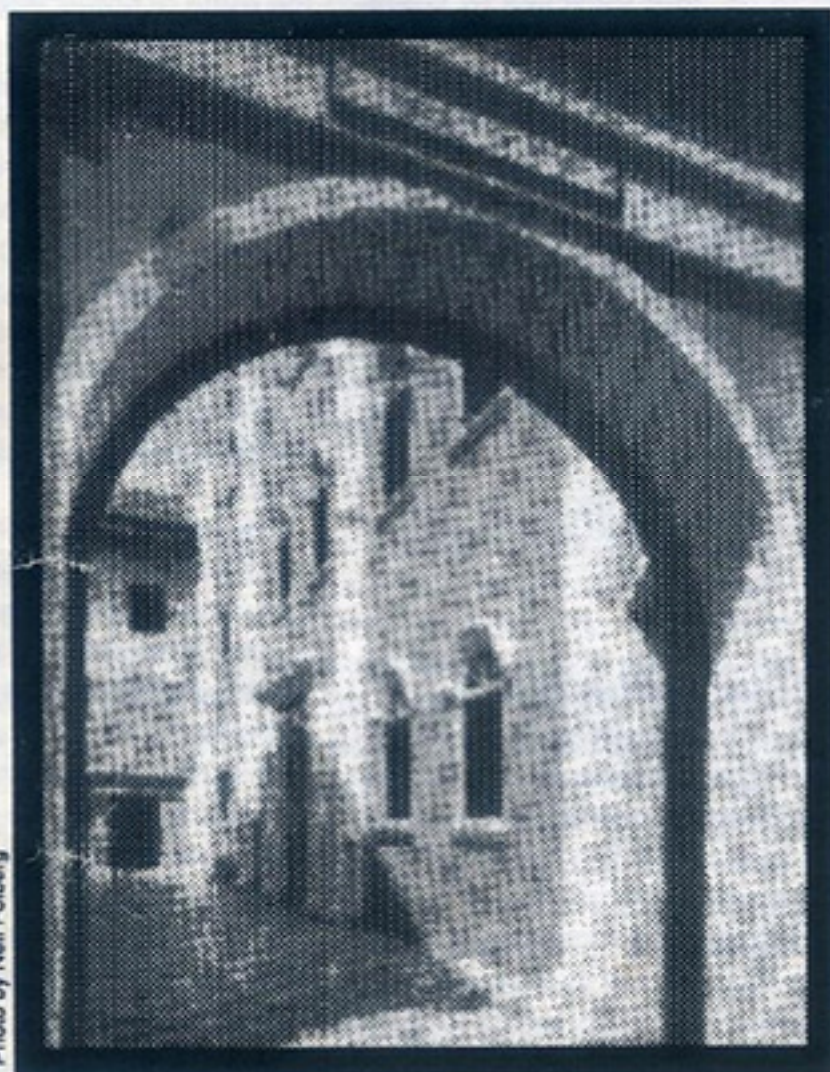


Photo by Neil Folberg

SYNAGOGUE MIKVE ISRAEL-EMANUEL  
6 SHEVAT 5755

MONIQUE & GREGGORY

## **WELCOME**

We are delighted to welcome you to celebrate our wedding with us! We appreciate the effort that everyone has made to be here today, and especially appreciate the loving advice and support offered by our families and friends as we prepared for this very special day.

We want to especially thank our parents, brothers and sisters without whom this would have been impossible.

We have planned a wedding ceremony that will be especially meaningful to us, and we'd like to share our thoughts with you.

As Jewish law has minimal wedding requirements, there is plenty of room for interpretation.

Based on Jewish tradition and Sephardic thinking, and with the advice of our Rabbi Feintuch and the president of the board of our Snua, Rene Maduro, we developed a program that reflects our feelings and aspirations.

## **Monique & Gregory**

### **MARRIAGE CONTRACT**

The first ceremony is in the sala, the signing of the Spanish certificate (marriage contract) in which we spell out our responsibilities to each other. The marriage certificate can be viewed during the reception.

### **THE VEILING**

After the Spanish Document has been signed Gregory will drape Monique's veil. In these last mo-

ments before the procession into the Snua we have an opportunity to help each other prepare and to express reassuring words.

### **PROCESSION**

The huppah holders enter the Snua first and proceed to the Heychal. They are followed by the Rabbi, Directiva and religious witnesses. When everybody is in their place the wedding party comes into the sanctuary. Gregory is escorted by his mother Myrna. Gregory's father Vanky escorts Monique's mother Miriam. The bestman Rafi escorts the maid of honor Emily. Monique is escorted by her father Herbert.

### **HUPPAH**

The huppah, representing the new home we will share, is reminiscent of Abraham's tent. The huppah is open on all sides, assuring guests that they are always welcome. Our huppah, a tallit (prayer shawl), will be a life-long reminder of this special time.

Just as we will count on our family and friends for emotional and spiritual support in the years to come, the huppah is supported by our cousins for the duration of the wedding ceremony.

Our parents stand with us at the huppah as our two families become one.

### **BETROTHAL AND NUPTIALS**

The first part of the ceremony has historical roots as the engagement.

The rings are a symbol of the ancient bride's price, a symbol of unending LOVE.

The wedding rings have to be made of a precious metal and should have a round, smooth unbroken surface inside and out.

Separating the betrothal from the nuptials is a short intermission during which the Hebrew part of the Spanish certificate is read.

After the bride and bridegroom share wine and personal thoughts, the bridegroom places the ring on the right index finger of the bride and recites the age-old formula, "By this ring you are consecrated to me (as my wife) according to the traditions of Moses and Israel".

After the bride accepts the ring she repeats the same words to the groom and places the ring on his finger.

This is considered to be a double ring ceremony.

In the second part of the central ceremony, a Sephardic tradition takes place. The bride and bridegroom are wrapped together in one tallit, representing an additional canopy.

The seven wedding blessings are recited followed by the shattering of a crystal wine glass.

The breaking of a glass also reminds us of the tragic times in our history: even at a time of such great joy, we must remember and learn from the past.

The traditional response from the attendants to the sound of the glass being broken is the exclamation of "BESIMANTOV" or "MAZEL TOV!" (good luck).

We would appreciate if our guests do not applaud in the synagogue as this is a religious ceremony.

## SEVEN WEDDING BLESSINGS

The seven wedding blessings are recited as part of the central ceremony.

1. Praised are You, Lord our God, Ruler of the universe, Creator of the fruit of the vine.

2. Praised are You, Lord our God, Ruler of the universe, who created all things for Your glory.

3. Praised are You, Lord our God, Ruler of the universe, Creator of man and woman.

4. Praised are You, Lord our God, Ruler of the universe, who created man and woman in Your image, that together they might perpetuate life. Praised are You, O Lord, Creator of man and woman.

5. May Zion rejoice as her children are restored to her in joy. Praised are You, O Lord, who causes Zion to rejoice at her children's return.

6. Grant perfect joy to these loving companions as You did to the first man and woman in the Garden of Eden. Praised are You, O Lord, who grants the joy of bride and bridegroom.

7. Source of gladness and joy. Grant that the love which unites this bridegroom and bride may grow in abiding happiness. May their family be enobled through their devotion to the Faith of Israel. May there be peace in their home, quietness and confidence in their hearts.

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 bridegroom, the jubilant voices of those joined in marriage under the bridal canopy, the voices of people feasting and singing. Praised are You, Source of all creation for the rejoicing of the bride and the bridegroom.

MONIQUE & GREGORY

WOMEN'S CENTER

SEVEN WEDDING BLESSINGS  
The seven wedding blessings are a beautiful and meaningful part of the Jewish wedding ceremony. They are a prayer for the bride and groom, and for their future life together. The blessings are: 1. The bride is a good woman. 2. The groom is a good man. 3. They are both good people. 4. They are both good Jews. 5. They are both good citizens. 6. They are both good neighbors. 7. They are both good friends.

