

The Chuppah (Wedding Canopy)

We will stand under the Chuppah during the ceremony. This represents the home we will build together.

The Chuppah symbolises a home with no walls, which is the type of home we would like to build, welcoming to all and it also symbolises the ideal marriage, where there are no barriers between one another with our hearts completely open.

Kabbalists tell us that three generations are under the chuppah with us.

Bedeken (Veiling of the Bride)

Symbolically concealed from one another via a veil, Ruth and Nigel are demonstrating that they aren't marrying just what they see and their relationship at present, but they are committing to the full untold future of their lives.

The Procession

On the day when they are likened to king and queen, the bride and groom make their entrance with their entourage, fitting of royalty as they walk to their new home, the chuppah. Take note of the music, these songs herald from a bygone era, but connect us to our past and heritage, which we are so blessed to be a part of.

The Rabbi now shares words of love and inspiration to the couple, he may even allow you to listen in.

Ruth walks around Nigel seven times. This reminds us of the seven days of creation and alludes to the opportunity given to the bride and groom to create their own world as husband and wife.

A Jewish Wedding has two Ceremonies: The Engagement and the Marriage

This reflects two levels of relationship that we all have and are trying to achieve within our marriages: – (1) the benefits we each seek to receive in our relationships and (2) the ability to transcend ourselves and enter the other person’s reality.

Kabbalistically, we call this the body and soul relationship, symbolising the two elements in a relationship, we have two ceremonies in one.

The First Ceremony - Kiddushin (The Engagement)

The ceremony starts with a blessing on wine.

Nigel then places a ring on Ruth’s finger: a pure simple circle. This symbolises the solid, egotistical side of oneself where we need to make a gap in ourselves to open up a new relationship. The ring also reflects the circle of trust, which binds the bride and the groom.

The Ketubah, which is a marriage contract, describes a powerful message that one of the keys to a relationship is that of transparency and honesty. To keep the couple honest, the Rabbi reads the Ketubah publicly.

The Second Ceremony - Nisu'in (The Marriage)

This ceremony is about transcendence and going beyond oneself. Since it is about transcending, it is not done through an action, but by blessings called Sheva Brachot (seven blessings). These seven blessings symbolise the seven days of creation, one blessing for each day of the week.

The first blessing is the blessing on wine, and the remaining six are blessings for marriage, which include special blessings for the couple.

At this point the souls of Ruth and Nigel reunite to become one soul, as they were before they entered this world.