

בס"ד

ST KILDA HEBREW CONGREGATION INC

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Dear Chatan & Kallah,

Mazal Tov on your forthcoming marriage!

We at St Kilda Shule are honored that you have selected our Synagogue for the most joyous occasion of your lives - your wedding. Our Synagogue has a long, happy tradition of beautiful and meaningful weddings and the benefits of our assistance and experience are entirely at your disposal.

The purpose of this booklet is to provide the necessary information to ensure that your wedding will be the most wonderful day of your lives and to eliminate any anxiety in the months leading up to your wedding.

As a Rabbi I consider it a very special privilege to officiate at weddings. The sacred fusion of two people into a family unit and the founding of a new Jewish home among the people of Israel is an event hardly less significant in the context of the community than the consecration of a Synagogue. It is therefore an occasion of intense joy, and its dignity and beauty should not fail to impress their profound message on you both and on all your guests.

We thank you for enabling us to share these precious moments in your life. We pray that you derive great happiness from your love for each other and that the delights and responsibilities of our rich traditional Jewish way of family life will provide both meaning and inspiration to you so that the presence and blessings of G-d will always be with you.

Yours sincerely,

Rabbi Yaakov Glasman

RABBI – St Kilda Hebrew Congregation

INTRODUCTION

In Judaism marriage is regarded as the vehicle for the most profound expression of love between a man and a woman, also providing the basis for raising children with a true Jewish way of life. Marriage is sacred; it is called "Kidushin", or "Sanctification". In the context of the loving relationship and the building of a Bayit Ne'eman B'Yisrael - a faithful home in Israel - we have a most inspiring wedding ceremony supported by beautiful and meaningful customs replete with historical and mystical symbolism.

The traditional Jewish wedding ceremony is an intricate weaving of rituals, customs and liturgical elements. The marriage ceremony is heavily influenced by Jewish law which addresses virtually every detail of the ceremony.

Marriage brings about a fundamental change in status with important consequences, obligations and responsibilities both in Jewish and Australian Law. This aspect is covered by the formal requirements which are addressed initially in the form of application which has bearing upon the Ketuba and the secular marriage certificate. The information sought for these documents is of crucial importance and their correctness affects the validity of the marriage both in Jewish and civil law.

The formal requirements can be seen as the foundation of the marriage while the ceremony and the customs are the beautiful edifice enhancing, adorning and consecrating the love of the Chatan and Kallah for each other.

THE MARRIAGE DATE

It is prudent to check your preferred wedding date with the Rabbi before announcing it. Please bear in mind when planning a date there are several periods in the Jewish calendar when marriages are not conducted.

INTERVIEW AT THE SHULE

Applicants for marriage initially meet with the Rabbi. The Ketuba (Jewish marriage Certificate) of parents of both bride and groom or full details as to place, Synagogue, date and officiating rabbi are required at the interview. Other personal documents including full birth certificates, details of your Hebrew Names and those of parents are also required. Where documents are unavailable further investigation by the Rabbi may be necessary.

The "Notice of Intended Marriage", in conformity with the Marriage Act 1961, must be signed and witnessed by the Rabbi or some other authorised person no more than six months prior to the wedding and no less than one month prior to the wedding.

INVITATIONS

In order to enable the Synagogue to fulfill its responsibilities to you and to ensure that our understanding of the arrangements is the same as yours, it is recommended that you show us the final draft of your wedding invitation. You may fax it to us at **03 9525 3759** or email us at office@stkildashule.org

AUFRUF

The elaborate series of marriage customs begins before the wedding day itself. "Aufruf" means being called-up to the Torah, a privilege extended to all grooms on a Shabbat closely preceding the wedding. The Talmud relates an ancient tradition of how King Solomon built a gate in the Holy Temple where residents of the Holy City welcomed bridegrooms and showered kindness upon them on Shabbat. With the destruction of our Temple, the Synagogue became heir to this privilege of honouring bridal couples. Additionally, being called up to the Torah prior to the wedding symbolizes the couple's desire to build their marriage on the very foundations of the Torah which the groom is called up to.

Traditionally, bride and groom accompanied by family and friends come to the Synagogue on the Shabbat (unless it takes place during the period in which bride and groom choose not to see each other so as to increase their longing for each other). The groom and close relatives of the bride and groom are called to the Torah or are offered other honours throughout the duration of the service. The custom arose for the groom to wear a new Tallit, which he received as a gift from the bride, on this occasion. Following the service the Congregation is invited to a special Kiddush in honour of the occasion.

In order to ensure compliance with our Congregation's Kashrut standards and to avoid infringement of the laws of Shabbat, all sweets required for your Aufruf (customarily thrown by the ladies onto the groom following his call up) will be supplied by arrangement with the Synagogue.

MIKVAH

An important mitzvah that takes place before the wedding day is a bride's immersion in the Mikvah. The word Mikvah literally means "a collection" or a gathering with particular reference to water.

The Mikvah has always been one of the most important institutions in a Jewish Community. In urgent cases, it is even permitted to sell a Synagogue in order to build a Mikvah so that the community should not be without this institution which is so essential for living a full Jewish life. The Mikvah is like a miniature swimming pool and is a gathering of natural waters, constructed to definite requirements as laid down by religious law.

Immersion in a Mikvah has always been a distinctive act of dedication and purity throughout the history of our people. The High Priest, in the Temple of old, was bidden to immerse himself in a Mikvah before carrying out his sacred duties on the Day of Atonement. The wife, in performance of her marriage obligations, is commanded to use the Mikvah in order to attain a condition of sanctity, and among many it is the practice to immerse before the commencement of the Sabbath and Festivals.

Immersion in the Mikvah is not intended to fulfill any hygienic purpose, since thorough cleansing is necessary *before* entering it. Its significance is purely spiritual, and therefore when used in connection with married life, sanctifies the intimate marital relationship and elevates it to a higher plane.

The observance of these Laws is of basic importance in the life of the Jewish people. They rank with Sabbaths, Festivals, and dietary laws, as a vital and irreplaceable constituent of Judaism. The appropriate date for going to the Mikvah also has a direct bearing on setting the wedding date.

Immersion in the Mikvah prior to the wedding is considered an essential requirement of the wedding ceremony which all brides must observe.

There are two Mikvahs:

CAULFIELD MIKVA

CHAYA MOUSHKA MIKVA

9 FURNEAUX GROVE, EAST ST KILDA
PHONE: 9528 1116 or 9525 8585

38a EMPRESS STREET
EAST ST KILDA PHONE: 9525 8834

It is crucial that the bride make an appointment with one of our preferred teachers Sarah Gordon on 0428 525 861 (beginners) or Ariella Lew on 0429 222 670 (advanced) or other approved kallah teacher of your choice. Please consult the rabbi for a list of approved teachers as soon as possible for guidance in preparation for the use of the Mikvah and the observance of the precept of Family Purity. It is essential that, as a bride, you telephone the Mikvah (after dark) about a week in advance to make an appointment or as advised by your kallah teacher.

PRE-MARRIAGE WORKSHOPS

Our Synagogue and Rabbi are deeply cognisant of the moral responsibility upon us to guide couples into happy, successful, fulfilling and lasting marriages. To that end The Rabbinical Council of Victoria have established the Yad B'Yad program which conducts Pre marriage Workshops. These workshops are highly recommended for your benefit. Yad B'yad may be contacted on 03 9525 9492.

ON THE DAY OF THE WEDDING:

FASTING

Although a wedding evokes tremendous joy, from a religious viewpoint it begins on a solemn note representing the bride and groom's commitment to mirror the relationship between G-d and humanity. In fact, the wedding day shares many qualities with the most sacred day of the year, Yom Kippur - the purity, atonement for the past, looking towards a new life into the future and so on. Both occasions begin a new epoch in a person's life and, traditionally, the bride and groom fast from sunrise on their wedding day until the Chuppah ceremony is over, just as they would on Yom Kippur.

Other parallels between the wedding day and Yom Kippur include the wearing of white (the bride traditionally wears a white gown, and in many communities the groom customarily wears a white kittel, or robe), and the couple's recitation of the traditional confession, known as the viddui, before the start of the ceremony. This confession is recited numerous times in the Yom Kippur liturgy and is therefore also recited by the bride and groom on the day of their wedding. Specific guidance as to the above customs may be provided by the rabbi should you wish.

THE CEREMONY

KINYAN

Before the ceremony, the Groom undertakes the obligations detailed in the Ketubah in the presence of two religious witnesses (usually the Rabbi and another official of the congregation) who sign the document.

A standard Prenuptial Contract regarding the religious regime of the marriage will be signed at this stage unless the couple indicates to the contrary.

Distance makes the heart grow fonder. On this day, and for most couple for a week prior to the wedding, the couple does not see each other until the Bedeken. Therefore, joint photos take place only after the Chuppah.

BEDEKEN - "VEILING"

The groom is taken to the bride where he places the veil over her face. This is a special moment where, in the intimate company of close family, the bride is blessed before going to the Chuppah.

The triple blessing incorporates the words of the mother and brother of Rebecca upon her departure to marry Isaac, the traditional blessing of Jewish daughters by their parents and the Priestly Blessing.

The veiling relates back historically to the marriage of our ancestors Isaac and Rebecca and also Rachel and Jacob when the bride's father substituted his elder daughter Leah for the Bride.

PROCESSION

Following the Bedeken the groom is brought under the Chuppah by his father and/or mother accompanied by his best man and Groomsman and stands to the left side of the Chuppah. The bridal retinue then enters the Synagogue in procession. The bride is then escorted ceremoniously to the Chuppah. It is at this point that she customarily circles the groom seven times in the traditional manner. She then stands next to the groom on the right side of the Chuppah.

CHUPPAH

There are in fact two separate procedures which take place under the Chuppah.

KIDDUSHIN – CONSECRATION

The **Kiddushin** - betrothal/consecration, usually with a wedding band and in the presence of two witnesses (usually the Rabbi and an official of Congregation), is conducted. The wedding band should be plain and round and be the exclusive property of the groom. Blessings are made followed by the drinking of wine. We typically provide white wine so that couples needn't worry about stains on their clothing should it accidentally spill.

The Ketubah - Marriage Document is read publicly and the Rabbi usually addresses the couple at this point. This also serves to separate the Kiddushin from the next part of the ceremony, namely the Sheva Brachot and Yichud.

SHEVA BRACHOT AND YICHUD (SEVEN NUPTIAL BLESSINGS AND PRIVACY)

The **Chuppah** itself represents the bride and groom beginning to live together as husband and wife. The Sheva Brachot - seven blessings - are recited as the ceremonial aspect of the Chuppah. Wine is drunk for the second time. A separate glass is provided by the Shule for the concluding part under the Chuppah at when the groom steps on it, breaking the glass to symbolize the destruction of the Temple, remembered even during our happiest occasions. The Chuppah culminates in the bride and groom leaving the Chuppah for **Yichud** - a few moments spent alone together. It is customary for the couple to partake in the food prepared for them to break their fast (see above).

DRESS CODE

The clothing of the bride, the groom and retinue must accord with the sanctity of the Synagogue and the marriage ceremony.

Immodest attire such as bare - midriffs, bare shoulders and backs, sleeveless dresses, plunging necklines are inappropriate and may result in unnecessary embarrassment as Jewish law does not permit the recitation of prayers or blessings in the presence of a person who is immodestly dressed.

As a guide, Jewish law considers that at least the shoulders and upper arms, the area close to the neck and the skirt to the knees as well as all parts of the body in between to be covered for a person to be sufficiently dressed for a Bracha or prayer to be recited in their presence.

THE RECEPTION

The reception is the first of seven nuptial banquets during which the Sheva Brachot are recited. This meal, apart from being a most joyous and festive celebration, also incorporates a religious dimension and is characterized as a Seudat Mitzvah - a meal accompanying and celebrating a Mitzvah. The birkat hamazon - grace after meals - is followed by the sheva brachot - seven nuptial blessings. In keeping with its character as a Seudat Mitzvah, it follows that the reception must be Kosher. A Kosher reception also creates an inclusive environment where all are made to feel welcome.

ARRIVAL TIMES

The groom should be at the Synagogue or relevant venue no later than 20 minutes before the scheduled time of the ceremony. The bride should arrive no later than the scheduled time of the ceremony. Late arrival should be avoided if at all possible as the Rabbi may often have other scheduled commitments following the Chuppah ceremony. Guests should be seated in the Synagogue five minutes before the scheduled ceremony time.

FEES

Fees for weddings solemnized in the St Kilda Synagogue or in the immediate Melbourne Metropolitan area are payable at least two weeks prior to the wedding.

Wedding venues at outlying areas or which result in special additional demands on the Rabbi/Ministers will attract additional costs.

The interposition of a “**wedding consultant/organizer**” may result in additional costs if liaison with them incurs additional work for our ministers or staff.

Written confirmation must be given to the congregation by the bride and groom for the consultant/organizer to be recognized as a person with whom the congregation will deal in regard to their wedding.

	MEMBERS	NON MEMBERS
Wedding	\$ 250	\$ 750
\$100.00 DEPOSIT PAYABLE ON INTERVIEW DEDUCTED FROM FINAL WEDDING FEE.		
Organist (When required)	\$ 100	\$ 100
Choir (By arrangement; St Kilda Synagogue Choir has ‘first refusal’; other choirs require the consent of its director)		
For weddings held off Synagogue premises, a Chuppah, if required, may be hired from the Synagogue.		
Hiring Charge (incl GST)	\$ 175	\$ 247.50
Deposit (incl GST)	\$ 55	\$ 55
(Refunded when the Chuppa is returned in good condition to the Synagogue)		

FUNCTION CO-ORDINATORS/EVENT MANAGERS

The Synagogue’s agreement is with the Bride and Groom. If the couple wish to engage an event manager to “run” their wedding they must confirm with the Synagogue the details of this person and their written authorisation for this person to act on their behalf.

THE KETUBAH

Prepared by Rabbi Philip Heilbrunn OAM

In the thrill and excitement of a marriage, an occasion which exemplifies the rich Hebrew vocabulary of synonyms for the word “Simchah-Joy”, one must at the same time consider in sober serious terms the future regulation of this sanctified relationship. Since ancient times the Ketubah, literally “that which is written” or “writ” has embodied at least the minimum obligations and material dispensations of the marriage.

The presentation of the illuminated Ketubah may be viewed as a fair depiction of the situation. The garlanded and beautifully illustrated surround of the Ketubah may be seen to represent the exultation and joy of the occasion, while the text is more in tune with its solemnity.

It seems likely that a form of Ketubah existed from very early times, indeed there are opinions that the rights of a virgin bride are enshrined in the Torah itself where it sets down the minimum rights of the wife for her food, clothing and conjugal rights. Certainly the Men of the Great Assembly, established around the period of Babylonian exile, had a form of Ketubah. Manuscripts of Ketubot from that period have been found, the most famous being a Ketubah of a woman named Mibtahya from the island of Elephantine in the Nile where a community of Jewish soldiers settled following the Babylonian exile. A ketubah of a woman called “Babata bat Shimon” including another Ketubah of “Shlomzion bat Yehudah” of around 130 CE, the Bar Kochba period, were discovered by the archeologist Yigal Yadin in a Judean desert cave in 1961. The terms of these ancient Ketubot bear a striking resemblance with those used in our time.

The importance with which this topic is regarded can be deduced from the fact that not only an entire Tractate of the Talmud is devoted to this subject, but that it appears all over the Talmud as a topic of great significance. In spite of the decree of Rabbenu Gershom over 800 years ago that a wife may only be divorced with her consent, the Ketubah has retained its prime place in Jewish marriage. The defining form of the Ketubah was set by the Sanhedrin under Shimon ben Shatach in a B’raita (Ketubot 82b) delineating the material and other obligations of the groom and automatically pledging the groom’s estate as surety for the amounts in the Ketubah.

Prior to this a husband would have set aside the amount of the Ketubah in the event of his death or of divorce. However, if it were lost it would thus be unavailable when required and could render the wife destitute. The Sanhedrin under Shimon Ben Shatach therefore legislated that the husband’s entire estate be mortgaged through the ketubah in order to ensure fulfillment of its obligations. In the event of her husband’s death, the Sanhedrin provided for the widow to receive back from the estate a portion of her own wealth, the Ketubah sum as well as a tosefet, an additional sum provided for in the Ketubah. The basic intent of the Ketubah is to deter the husband from acting impulsively and that he ‘... should not regard it as easy to divorce her’. This was highly innovative and progressive thinking for an age where wives were regarded as property and mere chattels.

The most powerful aspect of the Ketubah was the agreed amount the husband would be obliged to pay in the event of divorce. The costly nature of such an event would ensure stability in marriage, discourage impetuous behaviour and would create an incentive for the husband to consider trying to build a constructive relationship as a more suitable alternative.

The minimum sum decreed by the Sages to be included as the value of the Ketubah was 200 zuz for a virgin bride based on the Torah, which amounted to support for a substantial period of time. A widow or divorcee who remarried was entitled to 100 zuz as authorized by Rabbinical enactment. The additional amount represents the bride’s dowry and her personal belongings which on dissolution becomes her possession.

In many communities throughout the ages amounts and property far in excess of the minimum sums stated were negotiated for inclusion in the Ketubah. Such arrangements still persist in some societies and communities, especially in Israel. Indeed the Ketubah had a monetary value as a negotiable instrument which could form the subject of the terms of business and other dealings.

Whereas the basic Aramaic text of the Ketubah is fairly standard, some deviation such as a preamble and some traditional terms and descriptions became customary in various communities. In the Ashkenazi world the text has been quite strictly standardized with some minor variants. Sephardi Ketubot have been known for extolling the qualities of the bride and groom in superlative terms. In all cases the Ketubah has some minimal words and commitments without which its validity may be suspect. Of overriding importance is the concept of Kinyan, a formal act binding the husband to his undertakings, which is effected by acts such as the lifting of a kerchief handed to him by one of the witnesses in their presence signifying his acceptance of his obligations. Independent, halachically acceptable witnesses must attest the document which is executed prior to the Chuppah. In our time, when both the Consecration or Kiddushin and the Chuppah are solemnized successively at the same ceremony, the Ketubah must be witnessed and executed before the couple go under the Chuppah. Under the Chuppah the

Ketubah is read aloud in the Ancient Aramaic language in the presence of the couple and all the guests. This is not only to publicize the document, but together with some words of guidance from the Mesader Kiddushin (usually a Rabbi), it creates a convenient separation between the Kiddushin or consecration ceremony and the Chuppah ceremony which begins with the Sheva Brachot, the seven Nuptial Blessings and which is completed when the couple spend some time secluded together - Yichud.

The Ketubah is of great value and importance to the couple, especially the wife, and she is required to have it in her possession at all times. Jewish law provides that there be no conjugal relations between the couple if they do not have a Ketubah. If the Ketubah is lost or destroyed a Ketubah called "Ketubah D'Irk'seh" stating that the first Ketubah was lost and reiterating its provisions should be drawn up and executed under Rabbinical guidance.

Issues surrounding the Ketubah have come to prominence in recent times. The ability to produce the Ketubah of our parents or ancestors executed by a reliable Rabbinical authority has become a basic mode of substantiating our Jewish identity. The plight of divorcees unable to obtain a Gett or Jewish divorce from their erstwhile spouse has led to a reexamination of the Ketubah and the possibility of the introduction of special clauses or of pre nuptial agreements to ensure compliance with halacha when a marriage ends. The phenomenon of 'living together' before marriage is at variance with the Ketubah concept and raises some very thorny questions not only regarding the primary moral issue in terms of Jewish values and principles, but also regarding the naming of the bride in the document and the amounts of her entitlement.

The art of illuminating Ketubot which was a feature of Jewish life in some communities in the past has also begun to be increasingly practiced in our time. It is advisable that before a couple commission a Ketubah to be written they consult with their Mesader Kiddushin (usually a Rabbi) about the details of the text, their Hebrew names and their correct spelling as well as the correct amounts and appellation.

The beauty, insight and sheer artistic innovation combined with the fine writing of many of our calligraphically inclined Jewish brothers and sisters has produced some very inspiringly creative Ketubot evoking Jewish values and ideals of love, fulfillment, unflinching commitment and the truly loyal Jewish home - a Bayit Ne'eman B'Yisrael.

One would cherish the hope that all Jewish marriages will be blessed to be as blissful and fulfilling as represented by the charming and inspirational settings of the Ketubah so as never to have the need to refer to technical regulations contained in the text.

TRANSLATION OF THE TRADITIONAL TEXT OF THE KETUBAH

On theday of the week, theday of the month.....in the year five thousand.....since creation of the world, according to the reckoning we are accustomed to employ here in the city of, how the groomson of.....said todaughter of.....(maiden, widow, divorcee) "Be my wife according to the law of Moses and Israel. I will cherish honour, support and maintain you in accordance with the custom of Jewish husbands who honestly cherish, honour, support and maintain their wives. I herewith set aside for you the portion of.....silver zuzim which accrues to you according tolaw., together with your food, clothing and necessities, and undertake to live with you as husband and wife according to universal custom."

And, consented and became his wife. Her belongings that she brought unto him (from her.....house) in silver, in gold, valuables, wearing apparel, house furnishings, and bedclothes, all this, the said bridegroom accepted in the sum ofsilver pieces, with....., the bridegroom adding from his own property the sum ofsilver pieces, making in allsilver pieces.

And thus saidthe bridegroom: "The responsibility of this marriage contract, this wedding dowry, and this additional sum, I take upon myself and my heirs after me, so that they shall be paid from the best part of my property and possession that I have beneath the whole heaven, that which I now possess or that which I may hereafter acquire. All my property, real and personal, even the mantle on my shoulders, shall be mortgaged to secure the payment of this marriage contract, the wedding dowry, and the addition made thereto, during my lifetime and after my lifetime, from the present day and forever.", the bridegroom, has taken upon himself the responsibility of this marriage contract, of the wedding dowry and the addition made thereto, according to the restricted usages of all marriage contracts and the additions thereto made for the daughters of Israel, in accordance with the institution of our Sages of blessed memory. It is not to be regarded as an indecisive contractual obligation or as a stereotyped form. We have effected the legal formality of binding agreement (Kinyan).....the son of....., the bridegroom, andthe daughter of.....the (Maiden, widow, divorcee) by an instrument that is legally binding for a transaction, and everything is valid and confirmed

Attested to.....(witness)

Attested to.....(witness)

KETUBOT NOT FROM ST KILDA HEBREW CONGREGATION

These are permitted only with the express approval of the Rabbi. Whilst every care will be taken in preparing the Ketubah, no responsibility whatsoever is taken for the filling-in or condition of the ketubah or any other matter regarding an "outside" Ketubah.

*A Prenuptial Agreement is now standard practice in our Congregation.
If you do not wish to enter into this contract please inform the Rabbi.*

PRENUPTIAL AGREEMENT

THIS AGREEMENT is made on the day of , 20

BETWEEN: of

in the State of _____

(hereinafter referred to as "the Groom")

AND of

in the State of _____

(hereinafter referred to as "the Bride")

WHEREAS:

A. The Groom and the Bride are to be married on or about [insert marriage date] _____ solemnised by or in the presence of Rabbi _____, a Minister of the Jewish religion being an authorised celebrant pursuant to the provisions of the *Marriage Act 1961* (Cth), according to the forms and ceremonies recognised as sufficient for the purpose by Orthodox Jewish law (hereinafter referred to as "Halacha").

B. The Groom and the Bride intend their marriage to be permanent but nevertheless wish to make provision hereby for the termination of their marriage according to Halacha in the event their marriage breaks down irretrievably.

THE PARTIES AGREE AS FOLLOWS:

1. In the event the parties' marriage breaks down irretrievably (subject always to clause 5 hereof), each of the parties shall:

(a) appear before the Melbourne Beth Din or the Beth Din of such other city as the Melbourne Beth Din may nominate (hereinafter referred to as "the Beth Din") in the event that one or either of the parties does not reside in Melbourne as soon as practicable upon being called upon by the other party and/or summoned by the said Beth Din so to do; and

(b) thereupon cooperate with the instructions of the Beth Din in doing all acts and things in relation to the dissolution of the parties' marriage in accordance with Halacha.

2. Each of the parties shall be liable for and pay and indemnify the other for one half of any and all costs and expenses payable to the Beth Din in relation to their appearance(s) before the Beth Din.

3. The parties' obligations pursuant to this Agreement in the event their marriage breaks down irretrievably shall arise irrespective of whether or not their marriage has been dissolved at law pursuant to the provisions of the *Family Law Act 1975* (Cth) (or any Act of like nature repealing and/or amending same) or the laws of any other jurisdiction governing the dissolution of marriage.

4. For the purposes of this Agreement, the parties' marriage will be regarded as having broken down irretrievably if the parties separated and thereafter substantially lived separately and apart for a continuous period of not less than 12 months (notwithstanding that they may have continued to reside in the same residence or that either party has rendered some household services to the other) and there is no reasonable likelihood of cohabitation being resumed.

5. Notwithstanding paragraph 4 hereof, nothing in this Agreement shall preclude one of the parties hereto from making any application to the Beth Din or a court in relation to the termination of their marriage according to Halacha, in the particular circumstances of the case, prior to the expiration of 12 months.

6. This Agreement shall be a valid and enforceable document.

SIGNED, SEALED AND DELIVERED: _____

by the said: _____

in the presence of: _____

.....

(Witness)

SIGNED, SEALED AND DELIVERED: _____

by the said: _____

in the presence of:

.....

(Witness)

APPENDIX: WEDDING CHECK-LIST a brief list to help you along

BEFORE

Interview with Rabbi
 Liaising with Synagogue Office
 Check suitability of the Wedding dress and attire for
 the retinue with the Rabbi
 Aufruf - sweets to be arranged with the Synagogue
 office
 Kiddush
 Mikvah - arrange for appointment with the Rebbetzin
 or other guide as soon as possible
 Book attendance at the Mikvah in advance
 Private Fast

DURING

Music
 Flowers
 Photography
 The Ring
 Kippot
 Wedding Dress
 Time of Arrival
 Witnesses (civil documents)
 Attendant's routine
 Pre Nuptial Contract

CHOIR AND/OR ORGAN

St Kilda Synagogue has a proud tradition of Cantorial and Choral excellence. Our choir is available for weddings at a reasonable cost and adds significantly to the beauty and enjoyment of the wedding day. Our choir director, Mr Adrian Bartak, makes all the arrangements for engaging choirs at our Shule and may be contacted on 03 9527 4910. Should you wish to have musical accompaniment of the wedding ceremony but without the choir, Mr Adrian Bartak who has many years of experience, may be contacted in this regard.

VISITING RABBIS AND MINISTERS

Our Rabbi conforms to a tradition of inclusiveness and cordiality to his colleagues. If the bride or groom have affiliations with a particular Orthodox Rabbi, his involvement under the chuppah is welcomed and may be arranged with Rabbi Glasman.