

“Wedding Halachos” continued

Relatives of the bride, groom, or each other, either by blood or marriage, are not valid witnesses for the kiddushin. Although certain distant relatives (e.g., a cousin's cousin, a brother-in-law's brother-in-law, a brother's father-in-law) may be allowed halachically, some poskim advise that no relative- however distant- act as a witness for the kiddushin.

The groom should not speak between the blessing over the kiddushin and the placing of the ring on the bride's finger.

The bride and groom must have specific intent to be yotzei with the blessing over the kiddushin and the blessing of Borei pri ha-gafen.

The ring must be paid for entirely and belong to the groom exclusively. If the groom's parents or anybody else bought the ring, the groom must "buy" the ring from them in a halachically binding purchase (kinyan).

It is a Rabbinical mitzvah to rejoice with the bride and groom at their wedding. Everybody in attendance is obligated to do so and may discharge their obligation in a number of ways: 1) Dance and sing along 2) Recite one of the seven blessings under the chupah or in Birkas ha-Mazon 3) Praise the groom to the bride or vice-versa 4) Engage the bride or groom in small talk about the happiness of the occasion 5) Give a gift. A dignitary discharges his obligation by merely being present.

(Rabbi Daniel Neustadt, torah.org. For final rulings, consult your Rav.)