

# The Non-Jewish Spouse and Children of a Mixed Marriage in the Synagogue

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*The Committee on Jewish Law and Standards unanimously adopted as "deliberations of the Committee" the following five papers on the subject of the mitzvah of keruv, at a meeting on March 10, 1982. The papers were adopted without prejudice, all bearing equal value as official positions of the CJLS, in order to provide members of the Rabbinical Assembly a representative selection of views held by members of the Committee.*

*Members present: Rabbis Kassel Abelson, Jacob B. Agus, Ben Zion Bokser, Salamon Faber, Edward M. Gershfield, David H. Lincoln, David Novak, Mayer E. Rabinowitz, Joel Roth, Alexander M. Shapiro, Morris M. Shapiro, Harry Z. Sky, and Henry A. Sosland.*

## INTRODUCTION

In recent years, mixed-married couples and their children have become part of Masorti (Traditional or Conservative) congregations. Many questions have arisen as to the status of the non-Jewish spouse and the children of the mixed marriage, and their participation in our synagogues, in our educational institutions, and in our auxiliary groups. A consistent policy for dealing with these questions is needed by our rabbis and our synagogues. This guide has been prepared based on past decisions of the Committee on Jewish Law and Standards and on current practices in many Masorti congregations. We begin by reviewing a crucial responsum entitled "The Jew Who Has Intermarried," which responded to the problems created for our congregations by the rising rate of intermarriage.

## The Jew Who Has Intermarried

In 1963 the Committee on Jewish Law and Standards adopted as the Majority Opinion a paper drafted by Rabbi Max J. Routtenberg entitled "The Jew Who Has Intermarried." The paper dealt with the question of a

Jew who intermarried and who wished to become a member of a Conservative congregation. The paper pointed out that the issue was not a question of halakhah, but one of standards.

A Jew who has intermarried is a transgressor of a Torahitic prohibition, but has not read himself out of the Jewish community. In other contexts it was demonstrated that the Jewish community of the past was not anxious to read a Jew out of the fold for transgressing the commandments of the Torah. The desire to join a synagogue may properly be understood as an act of *teshuvah* and should be treated as such. At the same time, it is essential to maintain a posture of opposition to marriage between Jew and non-Jew.

All efforts should be made to discourage intermarriages. However, if the marriage does take place, it is in the best interest of the Jewish community for the couple to become active in Jewish life and for the non-Jewish spouse to be converted to Judaism. Though marriage to a Jew is not the loftiest motive for conversion, nonetheless we can hope that *mitokh shelo lishmah ba lishmah*. In any event there is a need to make every effort to save an entire family for Judaism and the Jewish people.

The paper recommended that the rabbi speak to the non-Jewish spouse about conversion. If the non-Jewish spouse decided not to convert, "the rabbi was to make clear to the couple what their status shall be in relationship to the congregation."

The paper continued:

- (a) The Jewish party to the marriage may be accepted to membership in the congregation provided there is a definite agreement that the children of this marriage shall be raised as Jews (and converted to Judaism where the mother is not Jewish).
- (b) The privileges of membership do not extend to the non-Jewish spouse -- seats on the High Holy Days, cemetery rights, voting, etc. It does not entitle the non-Jewish woman to membership in Sisterhood or the non-Jewish man to membership in the Men's Club. The right of worship shall not be denied, since this courtesy is extended to anyone who may desire to attend the services in the synagogue.
- (c) The intermarried Jew, while admitted to membership in the congregation, will not be entitled to hold any office or to serve as chairman of any committee, nor shall he be singled out for any special honors.
- (d) The one who intermarries after he has been admitted to membership shall not be deprived of his membership as a consequence of this act. His status and that of his non-Jewish spouse shall be the same as that described in paragraphs b and c.

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If he refuses to give his children a Jewish education and refuses to have them converted to Judaism, he shall forfeit his membership.

- (e) All restrictions and limitations shall be lifted from the non-Jewish spouse who accepts Judaism.<sup>1</sup>

The paper concluded with the statement, "We believe it is our duty to save a Jew, individually, for our people, by dealing with him with compassion and understanding, rather than with hostility or indifference. We ought to accept him in the congregation of our people and exert every effort to make his entire family feel that they would be welcome in *kehal Hashem*. By doing this we will be following the best dictates of our religious conscience as well as serving the highest interests of the Jewish people."<sup>2</sup>

Almost two decades after this paper was promulgated, we must look afresh at the situation and determine whether the policies and procedures outlined in this paper still apply to our current situation, or whether "the best dictates of our religious conscience as well as serving the highest interests of the Jewish people" require a new or modified policy.

## **The Present Situation**

In the past two decades, the number of intermarriages has risen dramatically and intermarried families where the non-Jewish spouse has not converted have become part of every extended family and part of congregations in every community. Non-Jewish spouses are visible in the congregation during worship services, and children of mixed marriages are part of the social life of the Jewish youth community. The question is no longer whether a Jewish spouse may be permitted to belong to a synagogue, but what role the intermarried family and its offspring can and should play in our congregations. Since so many families move from community to community, it is desirable that a common approach be developed in our Masorti congregations.

## **Should There Be a Special Category for Non-Jewish Spouses?**

In the Mekhilta there is reference to different categories of non-Jews in their relationship with the God of Israel and the people of Israel. We read:

זה יאמר ליי אני כולי ליי ואל יתערב בי חטא וזה יקרא בשם יעקב אלו גרי צדק  
זה יכתוב ידו ליי אלו בעלי תשובה ובשם ישראל יכנה אלו יראי שמים.

One shall say: "I am the Lord's" (Isaiah 44:5), that is: "All of me is the Lord's and there is no admixture of sin in me." And another shall call himself by the name of Jacob (*ibid.*), these are the righteous proselytes. And another shall subscribe with his hand unto the Lord (*ibid.*), these are the repentant sinners; and surname himself by the name of Israel (*ibid.*), these are the God-fearing ones (literally, Fearers of Heaven). *Mekhilta, Mishpatim, Tractate Nezikin XVIII* <sup>3</sup>

Joseph Klausner maintains that the God Fearers are different and are to be distinguished from the "righteous (or true) proselytes." Seemingly, there was a category between Jews, whether by birth or conversion, and pagans, comprised of gentiles who regarded Judaism as a great ideal, but who did not accept the requirements to become *gerei tzedek*, full proselytes. They were known as "God Fearers" or "Fearers of Heaven," and were found in synagogues throughout the ancient Jewish Diaspora.

The Talmud recognizes another category, *ger toshav*, the "resident stranger." The *ger toshav* was a non-Jew who accepted some, but not all, of the commandments of the Torah. Because of this, he was permitted to live in the land of Israel and enjoy many of the privileges of citizenship. After much discussion in the Talmud of the privileges and restrictions of the *ger toshav*, it was decided that the acceptance of a *ger toshav* was permitted only during the period that the Jubilee was in force and is no longer applicable.

The existence of special categories both in Eretz Yisrael and the Diaspora for non-Jews who related to the Jewish people but who were not full Jews, suggests that tradition made place for gentiles who were considered to be "in transition" to Judaism. This is a model that we can follow, developing a similar category for non-Jews married to Jews. These individuals have made a partial commitment to the Jewish people by marrying Jews, and having Jewish families. We should therefore consider such individuals as being "in transition" to full commitment. Though no formal category need be established, it is often helpful to our own thinking to give it a name such as *reyim*. The name translates as "friends," but it also brings to mind the phrase *reyim ahuvim*, with its overtones of relationship through marriage. The higher interests of the Jewish people call for us to make such *reyim* welcome in the synagogue and in the Jewish community. We have to make every effort to save intermarried families for Judaism, and to help these families provide Jewish homes in which the offspring of intermarriage will be raised as Jews. We should also keep in mind that, with the passage of years, the non-Jewish spouse may feel more inclined to commit him/herself to Judaism through formal conversion.

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At the same time, we must clearly point out the difference between an intermarriage with its divided allegiance, and a Jewish marriage, where spouses are Jewish by birth or conversion, and have undivided loyalty to Judaism and to the Jewish people. These differences should be such that the non-Jewish spouse will see many benefits from converting to Judaism for him/herself and for the children of the marriage.

### **Should an Intermarried Family Be Entitled to Family Membership in the Congregation?**

The position taken in the 1963 paper by Rabbi Max Routtenberg states that "the privileges of membership do not extend to the non-Jewish spouse -- seats on the High Holy Days, cemetery rights, voting, etc. It does not entitle a non-Jewish woman to membership in the Sisterhood nor the non-Jewish man to membership in the Men's Club. The right of worship shall not be denied, since this courtesy is extended to anyone who may desire to attend services in the synagogue."

It is not reasonable that a non-Jew, who does not believe in Judaism, and may even be a member of a Christian church, be accorded membership in a traditional congregation. To do so would put into question the distinction between a full Jewish marriage and an intermarriage. A congregation should not dilute its character through allowing non-Jews to be part of the membership. Our movement has traditionally viewed People and Faith as one. Hence, one who does not become part of the Covenant with God should not be regarded as a member of the fellowship of worshippers, which is the congregation.

In addition, we will avoid a serious practical problem. In a democracy a citizen can not only vote, but also be elected to office. A non-Jew who is admitted as a member, may become an officer, and even the president of the synagogue. The thought of a practicing Christian heading a Jewish congregation staggers the imagination.

The Talmud limits office-holding in the community to one whose mother was Jewish:

שום תשים עליך מלך, כל משימות שאחה משים אל יהו אלא מקרב אחיך, האי כיון דאמו מישראל מקרב אחיך קרינן ביה.

"Be sure to set as king over yourself...one from your brethren" (Deut. 17:15). All appointments which you make must be made only from

among your brethren. Such a man, since his mother was a descendant of Israel, may well be regarded as one from among your brethren (*Yevamot* 45b).

Maimonides broadens the restriction against appointing a foreigner as king to all positions of authority, no matter how insignificant (Maimonides, *Hilkhot Melakhim* 1:4).

Congregational membership should therefore be in the name only of the Jewish spouse. However, no obstacles should be placed in the way of the non-Jewish spouse attending services, including High Holy Day services, participating in educational programs, and in participating in the social events of the congregation. Where tickets for High Holy Day Services are a part of membership, arrangements can be made to issue two tickets to the Jewish spouse.

### **Should a Non-Jewish Spouse Be a Member of an Affiliate Organization?**

The same principle that applies to synagogues applies to affiliate organizations of the synagogue. Formal membership implies the right to vote and the right to be elected to office, and should not be permitted. However, informal arrangements to have a non-Jew attend and participate in meetings, educational programs and social events can be made.

### **Should Membership in a Christian Church Make a Difference?**

Since the non-Jewish spouse is in no way a member of the synagogue, or of its affiliate organizations, membership in a Christian church should not prevent our welcoming such an individual. However, where there is active membership in a church, religious differences in the home will be accentuated and make the home atmosphere less conducive to raising Jewish children.

### **What Role Should a Non-Jewish Spouse Play in the Life Cycle Ritual?**

When the intermarried couples begin to have children, new situations arise. We must decide what role the non-Jewish spouse will play in the Jewish life cycle ritual of the children. It is obvious that where such a question

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arises, the non-Jewish spouse has already agreed to having the children publicly acknowledged as Jews. The rabbi should meet with the family to discuss the implications of this decision, and to point out the necessity for a formal Jewish education beginning at the earliest age possible, and for the observance of Jewish tradition in the home.

Where there is a commitment to raise the child or children as Jews, it becomes our responsibility to help in every way we can. We must avoid giving the non-Jewish spouses the feeling of being "left out" by giving them a role in the life cycle ritual involving their children. At the same time, we do not wish to lessen the incentive for full conversion by not differentiating between the role of a (fully converted) Jew, and a non-Jewish spouse, who for his/her own reasons, does not wish to convert.

### **Should a Non-Jewish Spouse Participate in a *Brit* or Naming Ceremony?**

The role of the Jewish father is *lehakhniso biverito shel Avraham Avinu*, to bring his son into the covenant of Abraham. Since a non-Jew chooses not to enter this covenant himself, he is not an appropriate sponsor for his son. Hence, a Jewish grandfather, or an uncle, or the rabbi should participate in this capacity. However, the non-Jewish father should be given the role of bringing his child to the *mohel* and joining with the mother in the recitation of the *shehecheyanu*, the prayer of thanksgiving. The case of a child of a non-Jewish mother will be discussed at greater length later in the paper.

If the child is a girl and is to be named in the synagogue, in those congregations where women are called to the Torah, the mother should be given the *aliyyah*. Elsewhere, a grandparent, uncle, etc., may act as surrogate. The rabbi may suggest a supplementary *Simhat Bat* ceremony to be conducted in the home, where the non-Jewish father can be given a role.

If the child is *peter rehem immo*, the question of a *pidyon haben* arises. The father should be assigned a peripheral, but participatory role, such as bringing the child to the Kohen, while a Jewish relative (or the mother) performs the role normally assigned to the father.

### **What Role Should a Non-Jewish Spouse Play in a Bar/Bat Mitzvah Ceremony?**

A non-Jew who has accepted the Jewishness of his/her child and cooperated in providing a Jewish education for the child has earned a part in the Bar/Bat Mitzvah ceremony. However, the parent does not affirm

Judaism as a personal faith. Since it would be a contradiction in terms for a non-Jew to recite "*asher bahar banu mikol ha'amim venatan lanu et Torato* - who chose us from among all the peoples by giving us His Torah," a non-Jewish spouse should not receive an *aliyyah* or any honor associated with the Torah. However, where the family participates as a group, for instance in reciting the *shehecheyanu*, the non-Jewish parent should be included. Presenting a tallit to the child can also serve as a relevant symbol of the role (s)he plays.

### **What Role Should a Non-Jewish Parent Play in a Wedding?**

Jews must act as witnesses, sign the *ketubbah* and witness the giving of the ring. However, groomsmen and bridesmaids fall into the category described in the Talmud:

ביהודה בראשונה היו מעמידין להם שני שושבינין אחד לו ואחד לה כדי לשמש את החתן ואת הכלה בשעת כניסתן לחופה.

In Judah they used to appoint for the couple two *shushbinim*, one for him and one for her in order to attend the bride and groom (*Ketubbot* 12a).

The *shushbinim* are companions and not witnesses. Hence, it is not required that they be Jewish, and there is no objection to their participation in the pageantry of the wedding ceremony.

A non-Jewish parent should not be accorded less rights than a non-Jewish groomsman or bridesmaid and certainly should be allowed to participate in the pageantry of the wedding, accompanying their son or daughter down the aisle to the *bimah*. Since non-Jews are permitted to come to the *bimah*, the non-Jewish spouse cannot be prohibited from standing beside the *huppah*. However, where one set of parents is intermarried, some congregations, as a matter of policy, encourage both sets of parents to be seated in the congregation after they have accompanied their child to the *bimah*.

### **May a Non-Jew Wear a Tallit?**

The Talmud distinguishes between two categories of articles used in worship and how they are disposed of when worn out. We are told:



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ת"ר תשמישי מצוה נזרקין, תשמישי קדושה נגזזים. ואלו הן תשמישי מצוה, סוכה, לולב, שופר, ציצית. אלו הן תשמישי קדושה, דלוסקמי ספרים, תפילין ומזוזות ותיק של ס"ת ונרתיק של תפילין ורצועותיהן.

Things used to perform a mitzvah may be thrown away. Implements of holiness must be hidden away. What are things used to perform a mitzvah? They are objects like a sukkah, a lulav, a shofar and tzitzit. What are the implements of holiness? They are casings for the Torah, tefillin, mezuzot, the sheathing for a Sefer Torah, and a bag in which tefillin are kept, as well as the straps (*Megillah* 26b).

From the fact that the tzitzit of the tallit have no inherent sanctity, we might conclude that a non-Jew could wear a tallit. However, the tallit has become a distinctive Jewish garb, worn during Jewish prayer. To allow a non-Jew to wear a tallit would be misleading to him and to the congregation. Moreover, it serves as a reminder to the non-Jew that unless he converts to Judaism he remains an "outsider," albeit one whose destiny and family he has chosen to link with the Jewish people. Only when he becomes a full proselyte will he be entitled to wear a tallit, as do all other Jews.

### **May a Non-Jewish Spouse Be Buried in a Synagogue Cemetery?**

It has long been the practice of the Jewish community to bury only Jews in Jewish cemeteries. Generally, this meant that non-Jewish wives, or the non-Jewish husbands and children could not be buried with Jewish relatives. However, the Committee on Jewish Law and Standards has permitted the burial of a Jew's non-Jewish spouse in a Jewish cemetery if the non-Jew "had considered him or herself part of the Jewish community, educated the children as Jews, and had attended synagogue services."<sup>4</sup> The Committee, however, stated that the grave should be distinguished from Jewish graves by shrubbery, a railing, or a groove ten *tefahim* deep or may be separated from Jewish graves by unused space, the size of one usual grave on all sides.<sup>5</sup>

Thus, there is a precedent for burying a non-Jewish spouse in a Jewish cemetery, but it is a precedent that we should be hesitant to follow. It is embarrassing to have to 'segregate' a deceased in a cemetery. It is difficult to require a family to purchase several graves, only one of which will be used. Modern cemeteries with ground-level markers do not permit the planting of shrubs or the placing of benches near graves. Such cemeteries

maintain a lawn-like appearance to facilitate machine cutting of the grass. Hence, we may encounter practical difficulties in marking a separation. In addition, if we permit the burying of non-Jewish spouses we open the way for requests to have Christian ministers officiate at the commitment service, and to have Christian symbols placed over the grave.

It is far better to avoid possible complications by making clear to the couple that membership in the synagogue of the Jewish spouse does not entitle the non-Jewish spouse to be buried in a Jewish cemetery.

### **May Jewish Offspring Recite Kaddish in Memory of a Non-Jewish Parent?**

Tradition regards a convert as a newborn child who has no obligations to those who were kin before conversion. (*Yevamot* 48b). Even in such cases, some authorities not only permit a child to say Kaddish for a parent, they say it is an obligation to do so.<sup>6</sup> We should encourage a child who has a non-Jewish parent to perform the mitzvah of "honoring his/her father and mother" by reciting the Kaddish regularly. Regular participation in the synagogue services not only will honor the memory of the departed, it also expresses and deepens the child's Jewish feelings and loyalties.

The child who chooses to "sit shivah" and to observe the customary mourning practices may do so for the above reasons.

### **What is the Status of the Offspring of a Mixed Marriage?**

Traditional halakhah views the child of a gentile father and a Jewish mother as Jewish. The child of a Jewish father and a non-Jewish mother is considered non-Jewish. "*Binekha haba me'yisraelit keravi binekha, ve'ei binekha haba min ha'ovedet kokhavim* -- Thy son by an Israelite woman is called thy son, but thy son by a non-Jew is not called thy son" (*Kiddushin* 68b).

Rabbi Morris Shapiro, in a Law Committee Responsum entitled "Who is a Jewish Child?" (1980)<sup>7</sup> comes to the conclusion that we should maintain the generally accepted halakhah, for halakhah itself offers an easy solution to the problem of the offspring of a Jewish father and a non-Jewish mother, and that is conversion.

When an intermarried couple consisting of a Jewish father and a non-Jewish mother approaches the synagogue for membership, the problem of their offspring and its solution through conversion should be pointed out to them. Where there is agreement on the part of mother and father to have their children converted and to raise them as Jews, every possible aid and

encouragement should be given to them. If there are already young children, then the process of conversion should begin immediately. If there has not been a circumcision, then *milah* is called for as soon as possible. If the child has already been surgically circumcised, then we should follow the practice of requiring *hattafat dam brit*. Both for a boy or a girl, *tevilah* should be performed at the earliest possible age. There is a psychological benefit in having a child grow up from infancy knowing that (s)he is Jewish instead of living in limbo.

In the case of older children, conversion should be completed before Bar or Bat Mitzvah age, so that the Bar/Bat Mitzvah ceremony is separate from the conversion, and it serves as it does for every Jewish child as a public acceptance of Jewish responsibilities.

### **Before Conversion, May Such Children Attend a Synagogue School?**

We should do all within our power to include, rather than to exclude, unconverted children with one Jewish parent. Certainly, such children should be allowed to attend a synagogue nursery school, a synagogue Hebrew school and a Solomon Schechter Day School on the grounds that they are potential converts. However, they should not be allowed to become a Bar/Bat Mitzvah, or a confirmand, without *brit milah* and *tevilah*. A clear distinction should be made between education in Judaism and consecration as a Jew. Consecration ceremonies should be reserved until they become full proselytes.

On the other hand, because the children have thought of themselves as Jewish, the rabbi should avoid making the conversion ceremonies overly important. It is better to interpret them as naturalization procedures required by Jewish Law and practice.

### **Should a Child of a Mixed Marriage (Where the Mother Is Non-Jewish) Be Allowed to Join USY? The Synagogue Singles Group?**

In harmony with a policy of drawing children of mixed marriages to Judaism, rather than rejecting them, we should not discourage such young people from participating in our synagogue youth groups. However, the youth leader, or youth advisor, should inform the rabbi of the participation of such an individual. And the rabbi, in a private interview with the youth and the parents should point out that, according to tradition, children with

non-Jewish mothers -- even though they may consider themselves to be Jewish -- are not fully Jewish, and must undergo a "naturalization" ceremony consisting of *milah* and *tevilah* for a boy, *tevilah* for a girl. They should be told if they wish to marry a traditional Jew, they will be required to undergo these ceremonies. After such a conference, we may permit them to participate in synagogue groups, in the hope that in the future there will be a full conversion.

### **What if the Son of a Non-Jewish Mother Was Already Circumcised?**

If the young man was already circumcised, inquiries should be made as to whether the circumcision was done by a *mohel*. If so, then it does not matter whether the special blessing for a *ger* or the ordinary *brit* blessings were recited. There is no need for *hattafat dam brit* (Rabbi Naftali Adler HaCohen -- Chief Rabbi of the British Empire). If it was surgical circumcision, then *hattafat dam brit* would be required. In either case, *tevilah* is required.

### **Should We Accept Children with Non-Jewish Mothers Who Have Been Educated and Confirmed in Reform Schools As Full Jews and Officiate at their Weddings?**

Children from Reform and Traditional synagogues mix freely and may become engaged. In such instances, we may be confronted with determining the Jewish status of a child of a non-Jewish mother, who had been raised as a Jew, and attended a school in a Reform Temple. The Reform movement follows the practice:

Infants are accepted as converts at the request of their parents.  
Children of school age are accepted without any ritual of conversion.  
Their education in the religious school at the request of their parents is considered as sufficient for admission into Judaism.<sup>8</sup>

Moreover, the Reform movement recognizes children with one Jewish parent as Jewish, whether it is a father or a mother.

There is a strong difference of opinion on the question of "converts of questionable status" within the Masorti movement. In 1966, the Committee on Jewish Law and Standards published a Minority Opinion which cited numerous Law Committee letters advocating acceptance of conversions by Reform rabbis, providing there was circumcision. The Majority Opinion

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called for tactfully explaining to such individuals that the requirements of traditional Judaism for conversion are more stringent and urged that *tevilah* and *milah* be performed. In extreme cases, since a declaration of intention is not required, past immersion in a ritually accepted body of water could be accepted.

In the cases now confronting us, the individual has been recognized, raised, and educated as a Jew in the Reform tradition. It may be traumatic to now raise questions about the Jewishness of such a person. Nonetheless, where we know that the mother is non-Jewish, we should tactfully inquire about circumcision. If the young man has not been circumcised, then circumcision is required by all. If there has been only a surgical circumcision, then *hattafat dam* should be discussed as a traditional requirement. If the groom is fearful or we sense that he may be alienated, we need not insist on *hattafat dam brit*.

Rabbi Seymour Siegel, in an article on "*Gerut* and the Conservative Movement: Halakhah," indicates that "if the performance of *hattafat dam* will prevent the conversion, or if there are adequate psychological and/or physical reasons to prevent the procedure, then the *ger* can be accepted into *klal Yisrael* with immersion (*tevilah*) and the receiving of the commandments (*kabbalat mitzvot*) alone."<sup>9</sup>

In support of this position, Dr. Siegel cites the following:

Rabbi Shimon ben Elazar said: Beit Shammai and Beit Hillel do not disagree that if a child was born circumcised (*nolad mahul*) that it is necessary to draw from him a drop of the blood of the covenant....About what do they disagree? About a convert who converts when he is already circumcised. Beit Shammai says it is necessary to draw from him a drop of blood." (*Shabbat* 135a)

Dr. Siegel continues, "In the Shulhan Arukh, *Yoreh De'ah, Hilkhot Gerim* 268, Beit Shammai's view is followed, though a blessing is not pronounced at the time of drawing a drop of blood. The reason for the lack of the blessing is because of the doubt whether the *dam brit* is really necessary."

*Tevilah* should also be suggested, but if not accepted, we may rely on the probability of the person having immersed in a ritually acceptable body of water.

Where it is not possible or advisable to make such inquiries, the rabbi may participate in the wedding. There is precedent for performing *kiddushin* for a convert of questionable status (*Melammed leHo'il, Siman* 87).

## THE FUTURE

There are infinitely more questions that will arise than we have dealt with in this guide. We should, however, realize that procedures to guide us in dealing with the category of *reyim* will be established, not through fiat but out of the interaction of traditional Jewish ideals, and realities of Jewish life in America.

In the years ahead, let us, as a movement and as individuals, be guided in what we do and say, by the principle, "*Ohev et haberiyot u'mekorvan laTorah* -- Love people and bring them near to the Torah" (*Pirkei Avot* 1:12).

## NOTES

1. Max J. Routtenberg, "The Jew Who Has Intermarried," *Proceedings of the Rabbinical Assembly*, Vol. XXVIII (1964), pp. 247-248.
2. *Ibid.*, p. 248.
3. English Translation by J.Z. Lauterbach, *Mekhilta de-Rabbi Ishmael* (Philadelphia: The Jewish Publication Society of America, 1935), III: p. 141.
4. RALA #051156 (K559).
5. RALA #103157 (N287).
6. See Isaac Klein, *A Guide to Jewish Religious Practice* (New York: The Jewish Theological Seminary of America, 1979), p. 448.
7. Unpublished Responsum of the CJLS.
8. Solomon Freehof, *Reform Jewish Practice* (Cincinnati: Hebrew Union College Press, 1944), II: pp. 85-87.
9. Seymour Siegel, "*Gerut* and the Conservative Movement: Halakhah," *Conservative Judaism*, XXXIII:1 (Fall 1979): p. 38.