

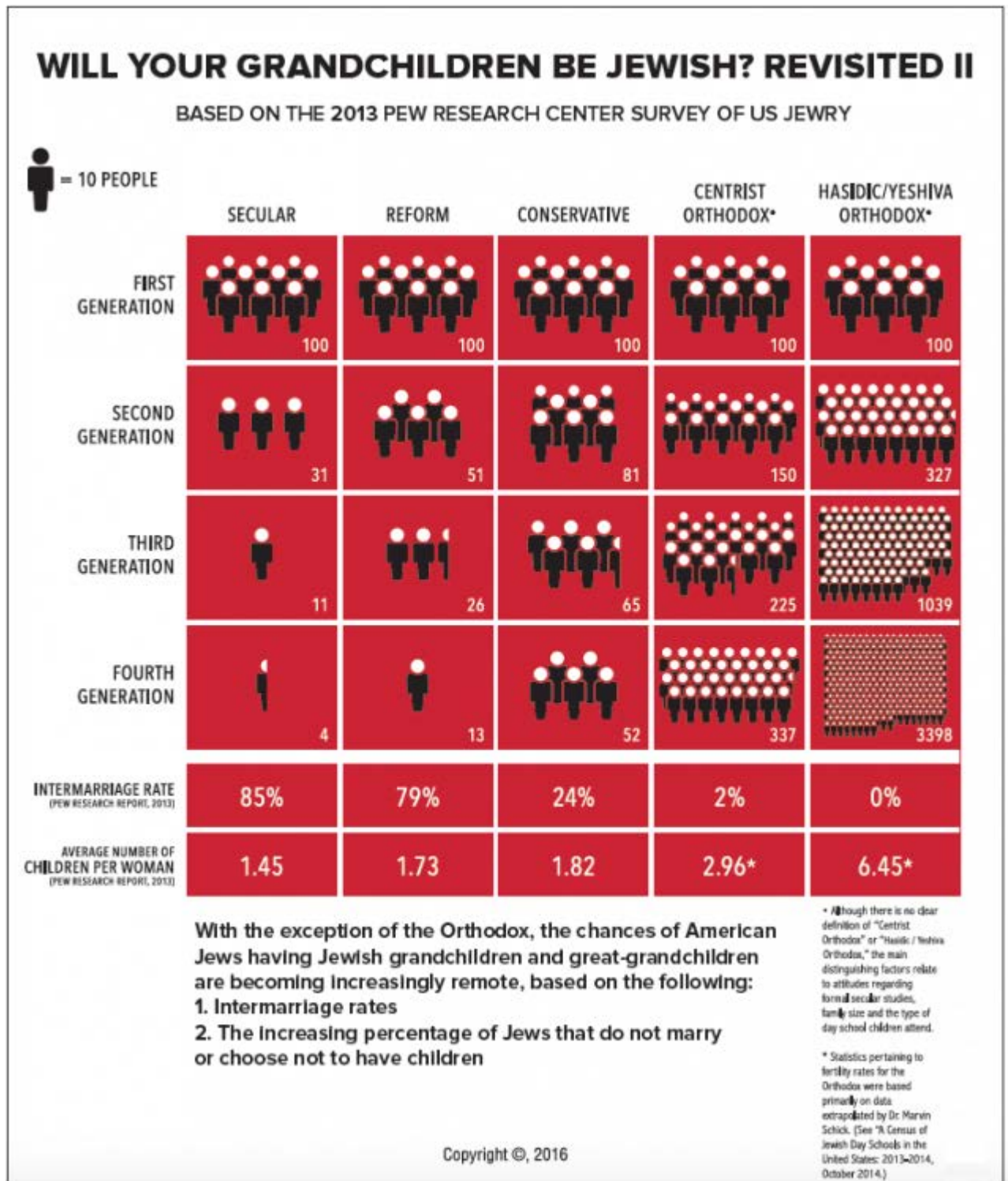
Contemporary Assimilation

1) The [Pew] survey suggests that intermarriage is common among Jews; 44% of all currently married Jewish respondents – and 58% of those who have married since 2005 – indicate they are married to a non-Jewish spouse. The survey finds that, overall, 56% of married Jews have a Jewish spouse, while 44% of Jewish respondents are married to a non-Jew. Among respondents whose current, intact marriage took place in 2005 or later, 58% have a non-Jewish spouse. A similar number of those who got married between 2000 and 2004 are also in mixed marriages, as are 55% of those who got married in the late 1990s. Intermarriage rates are lower for those who have been married longer. For example, among respondents who got married in the 1980s, roughly four-in-ten have a non-Jewish spouse. And among those who were wed before 1970, just 17% have a non-Jewish spouse.

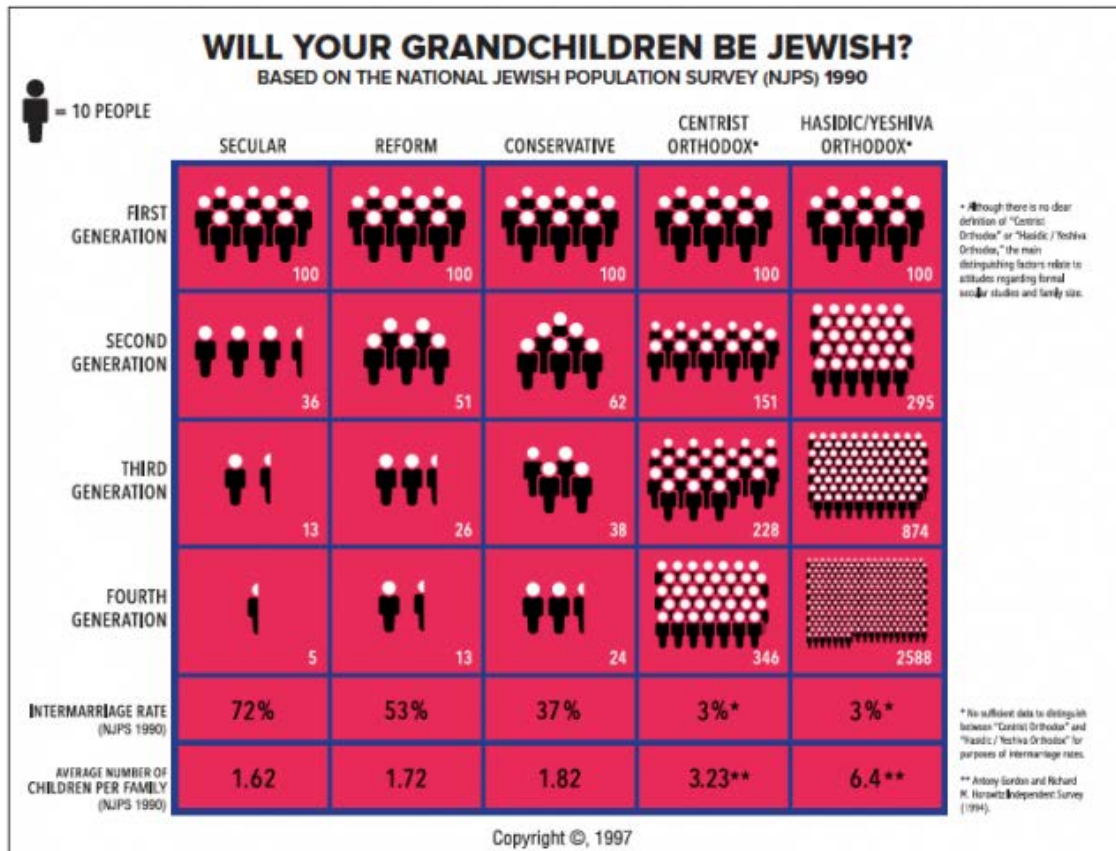
Rates of intermarriage vary considerably among the major U.S. Jewish movements or denominations. Virtually all Orthodox respondents who are married have a Jewish spouse (98%), and most married Conservative Jews also have Jewish spouses (73%). Half of Reform Jews who are married have a Jewish spouse. Among married Jews who have no denominational affiliation, 31% have a Jewish spouse. The survey also suggests that intermarriage is much more common among Jewish respondents who are themselves the children of intermarriage. Among married Jews who report that only one of their parents was Jewish, fully 83% are married to a non-Jewish spouse. By contrast, among married Jews who say both of their parents were Jewish, 63% have a Jewish spouse and 37% have a non-Jewish spouse.

Pew Research Study, “A Portrait of Jewish Americans, Ch. 2.” October 1, 2013.

2) In the aftermath of the devastating revelations of the 1990 National Jewish Population Study, Antony Gordon and Richard Horowitz, Los Angeles-based businessmen and Jewish communal activists, co-authored “Will Your Grandchild Be Jewish?,” a chart that vividly depicted the disintegration of the American Jewish community. The chart was translated into several languages and appeared in numerous publications including the *New York Times* and *The Vanishing American Jew* by Professor Alan M. Dershowitz. Gordon and Horowitz had based their projections on the 1990 study; subsequently, when the National Jewish Population Study of 2000 was released, they updated their chart, using fresh data.



The chart above illustrates the effects of intermarriage and birthrates in the American Jewish community. According to the chart, based on the raw data of the Pew Research Center's 2013 survey of US Jewry, after four generations, secular Jews will produce 4 Jewish great-grandchildren while "Hasidic/Yeshiva Orthodox Jews" will produce nearly 3,400 Jewish great-grandchildren.



3) Israeli Jews are more opposed to intermarriage than Israeli Arabs, with fully 75 percent of Jews saying they would refuse to marry someone of a different religion, a new poll by Haaretz found. Among Arabs, only 65 percent said they wouldn't marry someone of a different religion. Fully a third of Arabs said that religion wasn't a factor in choosing a spouse, whereas only one-fifth of Jews said the same. The poll found that even among secular Jews, opposition to intermarriage was high: Almost two-thirds of secular respondents said they would refuse to marry a non-Jew. Two-thirds of Jewish respondents said they thought assimilation posed an existential threat to the Jewish people. But only one-third said they thought assimilation posed a serious threat in Israel.

"Poll: Most Israelis Oppose Intermarriage." *Ha'aretz*. August 22, 2014.

Conversion for Love

4) The most common reason why people convert to Judaism today is because they want to marry a Jewish spouse. Such conversions are a sign of the amazing acceptance that Judaism enjoys in America, compared to the stigma it labored under for most of Western history. For a Christian to marry a Jew in medieval Europe meant stigmatization, isolation, perhaps even violence...For us, it is simply a personal choice.

Adam Kirsch, "Converting for Love" *Tablet Magazine*, November 4, 2014.



5) תנו רבנן: גר שבא להתגייר בזמן הזה, אומרים לו: מה ראית שבאת להתגייר? אי אתה יודע שישראל בזמן הזה דוויים, דחופים, סחופים ומטרופין, ויסורין באין עליהם? אם אומר: יודע אני ואיני כדאי, מקבלין אותו מיד.

תלמוד בבלי מסכת יבמות דף מז עמוד א-ב

5) Our Sages taught: A [potential] convert who comes to [the Beit Din] to convert, at the present time [early Common Era, when the Jews are in exile] they say to him: What did you see that [motivated] you to come to convert? Don't you know that the Jewish people at the present time are anguished, suppressed, despised, and harassed, and hardships are [frequently] visited upon them? If he says: I know, and although I am unworthy [of joining the Jewish people, I nevertheless wish to do so, then the court] accepts him immediately to begin the conversion process.

Babylonian Talmud, Tractate Yevamot 47a-b

6) שהמצוה הנכונה כשיבא הגר או הגיורת להתגייר בודקין אחריו שמא בגלל ממון שיטול או בשביל שררה שיזכה לה או מפני הפחד בא להכנס לדת ואם איש הוא בודקין אחריו שמא עיניו נתן באשה יהודית ואם אשה היא בודקין שמא עיניה נתנה בבחור מבחורי ישראל אם לא נמצא להם עילה מודיעין אותן כובד עול התורה וטורח שיש בעשייתה על עמי הארצות כדי שיפרשו אם קבלו ולא פירשו וראו אותן שחזרו מאהבה מקבלים אותן.

רמב"ם, הלכות איסורי ביאה פרק יג, הלכה יד

6) The proper way of performing the mitzvah is when a male or a female prospective convert comes, we inspect his motives for conversion. Perhaps he is coming for the sake of financial gain, in order to receive a position of authority, or he desires to enter our faith because of fear. For a man, we check whether he focused his attention on a Jewish woman. For a woman, we check whether she focused her attention on a Jewish man. If we find no ulterior motive, we inform them of the heaviness of the yoke of the Torah and the difficulty the common people have in observing it so that they will abandon [their desire]. If they accept [this introduction] and do not abandon their resolve and thus we see that they are motivated by love, we accept them.

Maimonides – Laws of Prohibited Sexual Relations, Chapter 13, Halakha 14

7) One suspected by others of engaging in sexual relations with...a gentile woman and she subsequently converted, may not marry that woman...But if he did marry her, they, the judges of the court, do not remove her from him [they do not require him to divorce her]

Mishnah – Masechet Yevamot, Chapter 2, Mishna 8

8) This implies that she is, however, a convert [in good standing, even though it appears that she converted only in order that he might marry her]. The Gemara raises a contradiction: Both a man who converted for the sake of a woman and a woman who converted for the sake of a man, and similarly, one who converted for the sake of the king's table [so that he could serve in a prestigious capacity, etc.]...they are not converts; this is the statement of Rabbi Neḥemya. But wasn't it stated with regard to that baraita that Rav Yitzḥak said in the name of Rav: The halakha is in accordance with the statement of the one who says that they are all converts.

Babylonian Talmud - Masechet Yevamot, 24B



9) When a [potential] convert comes to convert, check up about him, perhaps it is because of money he took, or because of power she will gain, or because of fear that [the potential convert] is coming to enter the religion. And if he is a man, check after him perhaps he placed his eyes on a Jewish woman. And if she is a woman, check after her perhaps she placed her eyes on the single men of Israel.

Shulhan Arukh, Yoreh Deah, 268:12

Conversion in Modernity

10) Especially since the early nineteenth century, processes of secularization in both Jewish and gentile societies generated two changes which posed a challenge to traditional criteria for *giyyur* [conversion]. On the one hand, major sectors of Jewish society no longer saw themselves as bound by the norms of Jewish tradition. On the other hand, developments in legal and social norms of the general society enabled the formation of mixed Gentile-Jewish couples. In some cases, these factors led to the Jewish partner's estrangement from Jewish society. In others, they motivated the couple to seek for the Gentile partner's *giyyur*. At least three modes of response can be discerned: adaptation, rejection and transformation. Adaptation entails no significant change in the rabbis' definition of the collective, which continues to be seen as a religiously committed framework. Accordingly, motivation "for the sake of Heaven" remains a requirement the court should expect of a prospective proselyte. Nevertheless, rabbis holding this position adapt to a new reality by admitting *giyyur* of Gentile partners to mixed marriages. They do this through one of two avenues. On the one hand re-interpretation of the meaning of the phrase "sake of Heaven;" on the other hand, explicit employment of policy considerations.

Avi Sagi and Zvi Zohar, "*Giyyur, Jewish Identity and Modernization*," Modern Judaism 15 (1995).

11) [In the 19th century, Rabbi Shlomo Kluger (1785-1869; Galicia) had a case referred to him concerning a Jew who served in the army of a Western European country and had fallen in love with a non-Jewish woman. Upon discharge from the army, he had brought his partner to his parental home with the hope that she could convert. It was clear to all that her interest was not in Judaism but in her partner [The question was put to R. Kluger whether the Beit Din should convert her]:

Regarding the concern that she might be applying to 'obtain a man' – there is no such concern...For if he wants, he could convert [to Christianity] and remain in her place. Who forced him to come back to his father's house [and seek for her conversion to Judaism]? ... [But] as he wants to be a Jew and to have her become Jewish, this is proof that their intention is "*leshem shamayim*" [for the 'sake of heaven'].

R. Shlomo Kluger, *Responsa Tuv Ta'am VaDa'at* [first published 1860], #230.

12) [re a potential male convert] The concern that he might be applying for conversion for her sake exists if she would not have lived with him unless he became a Jew. But, if we see that even without his becoming a Jew she lived with him, it makes no sense to say that he sought conversion to obtain a spouse. Rather, her is regarded as wishing to convert wholeheartedly.



R. Haim Fishel Epstein [Poland/USA, early 20th cent.] Responsa *Teshuva Shleima, Even Haezer*, #10.

13) The opinion that since he [the Jew] lives with her openly, that he lacks nothing, and that the motivation for her application to convert is not 'for the sake of a spouse' [and hence 'for the sake of heaven'] cannot be relied upon. For it is reasonable that her paramour wishes now to live with her not 'in sin', but respectably, and this is what motivates her to seek conversion.

Rabbi Meir Arik [Poland/Galicia; 1855-1926] Responsa *Imrei Yosher* [1913], part I, #176.

14) [Accepting the gentile spouse for conversion would actually worsen the halachic standing of both her and her husband] Both would now transgress the prohibition against sleeping together during her menstrual cycle...So too her children, who would otherwise be Gentiles, and now as non-observant Jews will be liable for many transgressions, as they will surely not keep mitzvot. Thus we, the Beit Din, by [converting such people] are responsible for divine punishments meted out to them and their seed to the end of time...We have no responsibility towards the sinners to save them from [the sin of marrying Gentiles]... Sinners, who want to have nothing to do with Judaism...all the mitzvot are burdens to them, as they regard themselves as Jewish by nationality alone...even if we might believe her [the Gentile spouse] that she sincerely intends to become a Jewess, her intention is at most to become a Jew by nationality, without observance of Shabbat, niddah, and other mitzvot - similar to her Jewish husband.

R. Mordechai Yaakov Breisch [1896-1976; Chief Rabbi of Zurich] *Helkat Yaakov*, part I, #113.

15) [Jewish commitment as making Aliyah under non-coercive conditions] If they have the option of remaining in their country of origin, and they desire to live in the Land of Israel, then this is intent 'for the sake of heaven.' For they intend to uproot themselves from their home and to abandon their source of livelihood, in order to move to another land – and have specifically chosen the land of Israel. It is thus manifest that their intent is to take root in the Jewish people and its land...therefore this is a fine intention, and there is no reason to deny their acceptance...But, the rabbi must investigate and check to his own satisfaction that the candidate is a person characterized by a religious sensibility so that s/he will be informed with regard to the principles of our religion.

Rabbi Isaac Herzog [1888-1959; Chief Rabbi of Ireland 1921-1936; Ashkenazi Chief Rabbi of Mandate Palestine and then the State of Israel from 1936-1959] Responsa *Heikhal Yitzchak, Even Haezer* I, #21.

16) . . . והרי מפורש אמרו חז"ל בכורות ל' ע"ב נכרי שבא לקבל דברי תורה חוץ מדבר אחד אין מקבלין אותו, ר"י בר"י אומר אפי' דקדוק אחד מד"ס, ואיך אפשר לקבל גרים באופן כזה שיודעים ברור שאחר גרותם יעברו על דברי תורה, (אמת הדבר שיש לתמוה על השמטת הפוסקים הלכה זו לגמרי, מ"מ הלא משנה לא זזה ממקומה, ואין חולק ע"ז עכ"פ כד' ת"ק שחוץ מד"א של תורה אין מקבלין אותו. . .) . . . הק' אברהם יצחק ה"ק.
שו"ת דעת כהן (ענייני יורה דעה) סימן קנד

16) The sages said explicitly in *Bekhorot 30b* that a gentile that comes to accept the words of the Torah except for one item, we do not accept him; R Yossi the son of R. Yehudah says: even if the exception be one of the minutiae of the Sages). How can we accept converts if



we clearly know that after their conversion they will transgress the words of the Torah? (Truth be told, it is surprising that the *poskim* [decisors] omitted this *halakhah* entirely. In any case, “the *mishna* does not budge” and no-one disagrees with it, at least with the *tanna kamma* (the first opinion, that of the sages), that if the convert refuses to accept one Torah law, we do not accept him).

Rabbi Avraham Isaac Kook (1865–1935), Responsa *Da’at Kohen*, No.154

17) במה שנסתפק אם גר שלא קבל עליו מצות אם נחשב גר, פשוט וברור שאינו גר כלל אף בדיעבד וכן הורה אבא מארי הגאון זצלה”ה הלכה למעשה בסטראבין בעובדא כזו שאינו גר כלל בין לקולא בין לחומרא שקבלת מצות בגר מעכב כדאיתא ביר”ד סי’ רס”ח סעי’ ג’ .
ואף אם אמר בפיו שמקבל מצות אם אגן סהדי שאינו מקבל עליו באמת אינו כלום
ובכלל איני יודע טעם הרבנים הטועים בזה דאף לדידהו עכ”פ איזה תועלת הם מביאין בזה לכלל ישראל שמקבלין גרים כאלו דודאי לא ניחא ליה להקב”ה ולעם ישראל שיתערבו גרים כאלו בישראל.

ולדינא פשוט שאין זה גר כלל.
ידידו, משה פיינשטיין
שו”ת אגרות משה יורה דעה חלק א סימן קנז

17) Regarding what his honor had a doubt, if a convert who did not accept the *mitzvot* is considered a convert, it is simple and clear that he is not a convert at all even after the fact. Thus instructed my father and teacher the master (may the memory of a righteous one be for the next world), as law in Strabin regarding a similar case. Even if he said that he accepts the commandments, if we witness that he doesn’t truly accept it, it is nothing. In general, I don’t know the reason why Rabbis err in this for even according to their understanding, what benefit do they bring to the people of Israel by accepting converts like this since certainly it is not to the liking of God, blessed be He, and to the people of Israel, that these types of converts will mix in Israel. The judgment rendered is clear that this person is not a convert at all.

Rabbi Moshe Feinstein [1895-1986] (*Igrot Moshe, Yoreh Deah*, Part I, No. 157)

18) גירות לנשי ובני ישראלים שאינם שומרי דת הרוצים לגייר נשותיהם הנוכריות עם בניהם תדע עוד, שהרי בגוי הבא להתגייר מודיעים אותו עיקרי הדת שהוא יחוד ה’ ואיסור ע”ז ומאריכין עמו בדבר זה ואלו בקבלת המצות מודיעין אותו מקצת מצות קלות וחמורות ומודיעין אותו מקצת עונשים של מצות ואין מרבין עליו ואין מדקדקין עליו להודיעו כל דקדוקי עונשין וכו’ דשמה כוונתו לשמים מכאן מפורש יוצא שאין דורשין ממנו לקיים המצות ואף לא צריך שביט דין ידעו שיקיים אותו, דאל”כ לא יתקבלו גרים בישראל דמי יערוב שגוי זה יהיה נאמן לכל מצות התורה אלא מה שמודיעין לו מקצת מצות הוא כדי שאם ירצה יפרוש וכדי שלא יוכל לומר אח”כ אילו ידעתי לא הייתי מתגייר וזהו לכתחלה אבל בדיעבד אם לא הודיעוהו אינו מעכב (ש”ך שם סק”ג) מכל האמור למדנו : שאין תנאי קיום המצות מעכב את הגרות אפילו לכתחלה. מכל האמור ומדובר תורה יוצאה שמותר ומצוה לקבל גרים וגירות אעפ”י שידוע לנו שלא יקיימו כל המצות משום שסופם יבואו לידי קיומם ומצווים אנו לפתוח להם פתח כזה ואם לא יקיימו את המצות הם ישאו את עונם ואנו נקיים. . . .

שו”ת פסקי עוזיאל בשאלות הזמן סימן סה

18) Regarding the matter of Jews who are not Torah observers who wish to convert their gentile wives and children. A gentile who comes to convert, he is given instruction regarding the main principals of the religion such as the unity of God and the forbidden nature of idol worship, and one speaks with him at length about these matters, and one informs him of some of the minor and some of the major commandments. He is also told of the



punishment for the transgression of the commandments... One doesn't overburden him nor is overly detailed by outlining the minutia of the punishments, etc. for his intent may very well be pure. It is clear from here that we do not demand of him to observe the *mitzvot* and it is also not necessary that the *Bet Din* know that he will observe them, for if not, no converts will be accepted in Israel, for who will guarantee that this gentile will be loyal to all the *mitzvot* in the Torah. Rather, they instruct him in some of the *mitzvot* so that if he wants he should go away and so that he can not say later "if I had known I would not have converted". And this is before the fact, but after the fact – if they did not instruct him, it is not indispensable (*Sh"kh* to *Yoreh Deah*). From everything stated we have learned that the condition of fulfilling the commandments does not negate a conversion, even if it is a priori. From all this the Torah emerges that it is permissible and a *mitzvah* to accept converts even though we know that they will not observe all the *mitzvot* because in the end they will observe them. And we are commanded to give them an opening like this, and if they don't observe the *mitzvot*, we are absolved [of any guilt] . . .

R. Ben-Zion Meir Hai Uziel (1880-1953), Responsa *Piskey Uziel*, No. 65

Officiating at an Interfaith Marriage

19) Reform Rabbis belong to the Central Conference of American Rabbis (CCAR). The CCAR discourages its members from officiating at interfaith weddings. Many rabbis understand their ordination as authorizing them to officiate only at Jewish weddings where both members of the couple are Jewish. While the CCAR discourages its members from officiating at interfaith weddings, it does not prevent them from doing so. Ultimately, rabbis are given autonomy in such matters and each rabbi interprets Jewish tradition according to his or her own understanding. Some Reform Rabbis reach the decision, after much study that a greater good is served by officiating at interfaith weddings. Most rabbis do so with certain standards. Often they require that the couple or non-Jewish partner take an Introduction to Judaism class and commit to creating a Jewish home and raising Jewish children.

"What is the Reform position on officiating at the wedding of a Jew to a non-Jew?" www.reformjudaism.org

20) A survey of 249 Conservative rabbis finds that almost half have defied the movement's ban on attending interfaith weddings and that 40 percent would officiate at such weddings if the movement permitted them to do so. The survey, conducted by the New York-based Big Tent Judaism is believed to be the most comprehensive poll yet of Conservative clergy opinion on intermarriage. However, because the survey was conducted via email with a self-selected group of participants, some Conservative leaders are dismissing its findings. Rabbi Julie Schonfeld, executive vice president of the movement's Rabbinical Assembly — which has almost 1,700 members — told Religion News Service the study is "not a very serious study" and that it is "unscientific." Among the findings of Big Tent Judaism's survey: 70 percent of respondents work with at least one intermarried volunteer leader in their congregation, 40 percent have attended interfaith weddings, 40 percent would officiate at intermarriages if permitted to do so and half "feel that some discussion of their movement's stance on issues related to intermarriage (either officiating at interfaith marriages, recognizing patrilineal descent, and/or admitting intermarried rabbinical candidates) is warranted," according to the study's executive summary. Of the respondents, 77 percent



were male and 54 percent were under the age of 50. Sixty-six percent currently work in a pulpit position. Intermarriage has presented a conundrum for Conservative Judaism, which says it is committed to Jewish law, in recent years, as interfaith relationships have become more common and more accepted among non-Orthodox American Jews. Once America's largest Jewish denomination, the Conservative movement has lost members to the more liberal Reform movement in recent years, with many theorizing that it is because of the movement's strict policies on intermarriage. In particular, Conservative rabbis are barred from officiating at marriages between Jews and non-Jews, and the movement, unlike Reform and Reconstructionism, adheres to the traditional matrilineal descent definition of who is a Jew — thus, a child of a Jewish father and gentile mother is considered Jewish only if he or she undergoes a formal conversion. The movement bars intermarried Jews from holding leadership positions in synagogues or serving as teachers in their religious schools. Over the past decade, groups like the movement's Federation of Jewish Men's Clubs have pushed for a more lenient approach and have urged Conservative congregations to be more proactive about welcoming interfaith families and acknowledging interfaith unions in their newsletters. "40% of Conservative rabbis Would Perform Intermarriages,"

The Forward, October 23, 2015.

21) Conservative Rabbi Seymour Rosenbloom has been expelled from the Rabbinical Assembly, the movement's rabbis' association, for performing interfaith weddings. An ordained Conservative rabbi for 44 years, Rosenbloom was expelled last month by unanimous vote, with abstentions, after a hearing of the R.A.'s Executive Council. Since 1972, the Conservative movement has prohibited its rabbis from officiating at or even attending intermarriages. Rosenbloom told JTA a council member suggested he might be able to retain his membership in exchange for a promise not to perform any more intermarriages. Rosenbloom declined the offer. "I don't have animus toward the RA," Rosenbloom told JTA Friday. "It's a futile policy, a policy that will eventually be overturned because the trend of history is against it." Rosenbloom, 72, is the retired rabbi of Congregation Aduath Jeshurun, a 158-year-old synagogue near Philadelphia. He officiated at his first intermarriage, between his stepdaughter and her fiancé, shortly after retiring in the summer of 2014. Since then, he has performed four additional intermarriages and has plans to conduct two more. By performing mixed marriages, Rosenbloom feels like he's simply acknowledging reality. The Pew Research Center's 2013 study of American Jews found that the intermarriage rate among non-Orthodox Jews since 2005 rose to 71 percent. And a recent study from Brandeis University found that interfaith couples married only by a rabbi are significantly more likely to raise their children Jewish than those married by no rabbi or clergy of different faiths. "We're isolating ourselves from our congregants at precisely the time they need us and want us most," Rosenbloom said. "For many of these couples, once we say no to the wedding, it's very hard for them to overcome that. The experience of rejection is far too great to even consider being part of the congregation." Ben Sales, "Conservative group ousts rabbi for performing intermarriages."

Times of Israel. December 20, 2016

Who is a Jew?

22) "Your offspring born of an Israelite are called your children; but your offspring born of an idolatress are not called your children, rather her children.

Babylonian Talmud - Masechet Kiddushin 68B.

23) [Why isn't the child's identity determined by either parent; secondly, if the status of the child is to be determined by that of one parent, alone, why not the father?] commandments, he nevertheless suggests three explanations for the status of children being determined by the status of the mother:

- 1) Biological: the offspring is formed primarily by the mother.
- 2) Cultural: most of the child rearing is done by the mother.
- 3) Practical: the identity of the mother is known for certain, but not that of the father.

Rabbi Yehiel Yaakov Weinberg, *Resonsa Seridei Esh*, Jerusalem 1969, Part 4, p. 383. 24)

One of the most pressing human issues for the North American Jewish community is mixed marriage, with all its attendant implications...According to the Halacha as interpreted by traditional Jews over many centuries, the offspring of a Jewish mother and a non-Jewish father is recognized as a Jew, while the offspring of a non-Jewish mother and a Jewish father is considered a non-Jew...As a Reform community, the process of determining an appropriate response has taken us to an examination of the tradition, our own earlier responses, and the most current considerations. In doing so, we seek to be sensitive to the human dimensions of this issue. Both the Biblical and the Rabbinical traditions take for granted that ordinarily the paternal line is decisive in the tracing of descent within the Jewish people. The Biblical genealogies in Genesis and elsewhere in the Bible attest to this point. In intertribal marriage in ancient Israel, paternal descent was decisive. Numbers 1:2, etc., says: "By their families, by their fathers' houses", which for the Rabbis means, "The line [literally: 'family'] of the father is recognized; the line of the mother is not" Babylonian Babylonian Talmud – Masechet Bava Batra 109b.

We face today an unprecedented situation due to the changed conditions in which decisions concerning the status of the child of a mixed marriage are to be made. There are tens of thousands of mixed marriages. In a vast majority of these cases the non-Jewish extended family is a functioning part of the child's world, and may be decisive in shaping the life of the child...This leads us to the conclusion that the same requirements must be applied to establish the status of a child of a mixed marriage, regardless of whether the mother or the father is Jewish. Therefore: The Central Conference of American Rabbis declares that the child of one Jewish parent is under the presumption of Jewish descent.

Final text of the Report of the Committee on Patrilineal Descent, Central Conference of American Rabbis, adopted on March 15, 1983.