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MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

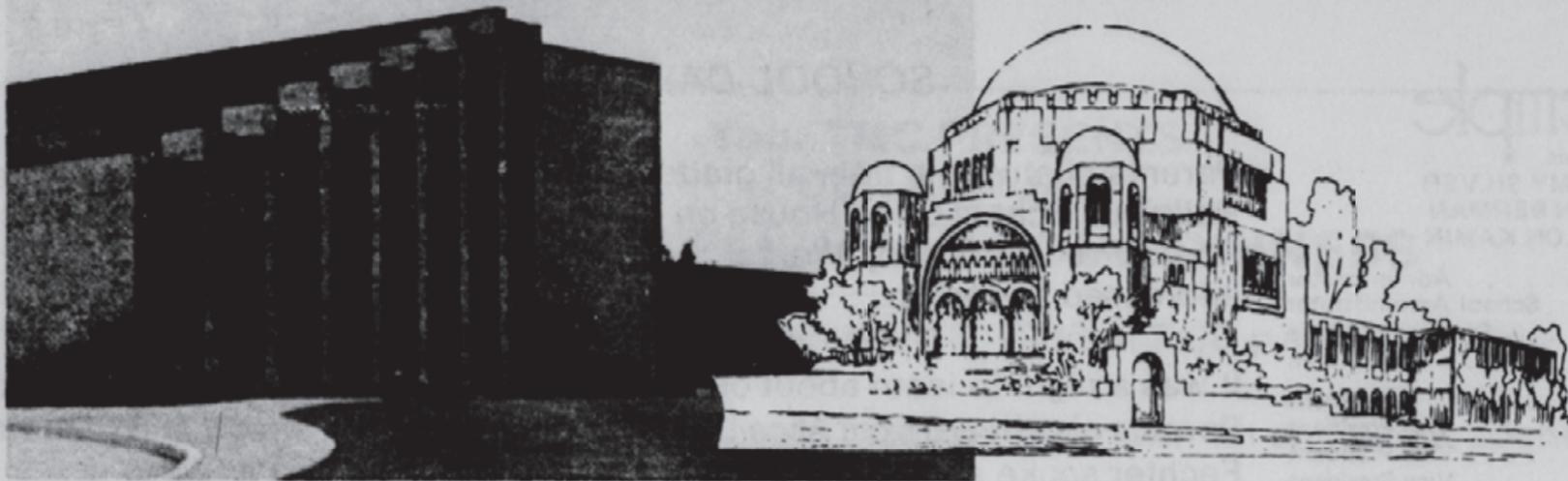
Sub-series B: Sermons, 1950-1989, undated.

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Who Is a Jew?, 1985.



Vol. LXXI No. 10
January 5, 1986

The Temple Bulletin

From the Rabbi's Desk: WHO IS A JEW? The Sermon of November 24, 1985

In the last half century three serious attempts have been made to define who is a Jew. Our sworn enemies were the first to address the question. The Nuremberg Laws decreed that no Jew might be employed by the Civil Service, practice before the law courts or be employed on an academic faculty. Germany's ever efficient bureaucrats needed to know who was a Jew so that they could systematically apply these rules. To the National Socialist government the definition of a Jew was to be found in the area of biology, not commitment. Following a line Adolf Hitler had suggested in *Mein Kampf* two decades before, they ruled that a Jew was anyone who had at least one Jewish grandparent. A number of startled Christians suddenly found themselves out of work or in the camps.

Anti-semitism has many sources. In most cultures the stranger, the one who's different from you, is felt to be alien and suspect. Unfortunately, the New Testament reflects the competition born of anti-synagogue propaganda of a missionary church and so includes a number of contemptible statements about Jews which many Christians have accepted as the word of God. The early Church emphasized the image of the Jew who, as deicide, bears the mark of Cain and strongly suggested that those who punished the Jew were faithfully carrying out God's judgement. By the fourth century the Church had devised a system of apartheid as rigorous as that the Afrikaners have put in place in the Union of South Africa. The Jew was to wear distinctive clothing, be denied access to respectable employment, citizenship and political office, even the right to employ Christians at work and in his home. He was a pariah, someone set apart. The everpresent demonology which lurks in the depths of the human mind attached itself to these religiously sponsored feelings and provided anti-semitism with its more lurid features. Beyond this, anti-semitism is a practical matter. Prejudice is a convenient way to justify and protect privilege. By creating a society in which your prejudice has the force of authority, you eliminate that group as competitors.

The Jew, defined as one who denied Christian truth was sufficient for exclusion as long as

Europ remained medieval. The Enlightenment, Emancipation and the emergence is of a nation-state weakened this barrier. Heretofore, once a Jew, always a Jew, unless the Jew was baptized. Conversion was til medieval times a traumatic step which not only demanded that you accept a religion that your community knew as the enemy oppressive; but one which cut you off completely from your family and roots. Now, neutral areas begin to emerge, the state ceases to impose church mandates, and conversion becomes increasingly a matter of convenience. Heine called his conversion simply his passport to Europe. Conversions by bright and talented Jews got around the barriers which centuries of privilege had erected. The barriers, at least the traditional ones, no longer worked. There continued to be in Western European places where Jews could not live and appointments which they could not have, but it was clear that the systematic political change was at work. Emancipation offered Jews as Jews citizenship. The anti-semite had to devise a new definition of the Jew and a new mythology to insure himself against competition.

Toward the end of the 19th century, men like Houston Chamberlain and Gobineau devised a theory which defined the Jew as a race. Being a Jew, they claimed, was a biological, not a religious or cultural fact. Baptism did not eliminate the Jewishness of the Jew. Emancipation could not eliminate the biological inferiority of the Jew. Jewish genes were inferior and perverse. For Europe to develop in the best way possible, the Jew must be kept out. Here was a new rationale by which the privileged could protect themselves from the competition of the bright, young Jews who were coming out of the shtetl and the ghetto with their minds acutely trained by years of Talmudic study and their spirits impelled to sacrificial effort by the harsh facts of their upbringing. This definition of the Jew led to the politics of genocide.

After 1948, the State of Israel faced a need to define who is a Jew. Under the Law of Return, the first basic law adopted by the new state, anyone who was a Jew was to be admitted to Israel and accepted automatically as a citizen.

(Continued inside)

SUNDAY MORNING SERVICES

January 5, 1986
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

THE TORAH

The first of a series examining
the objects we hold sacred

January 12, 1986
10:30 a.m.
The Temple Branch

Rabbi
BENJAMIN ALON KAMIN

will speak on

**SARAH AND ABRAHAM:
A Love Story**

Friday Evening Service — 5:30 - 6:10 — The Temple Chapel
Shabbat Celebration — 9:30 a.m. — The Branch

WHO IS A JEW (continued)

Again, administrators had a problem: who qualifies as a Jew?

According to rabbinic law, a Jew is a person who is born to a Jewish mother or one who has been converted. In the maelstrom of the 1930's and 40's families were separated and records lost. Many children had been born to couples who had never recorded their marriage. Alliances between Jews and non-Jews were established and, in most cases, the non-Jew had risked his or her life for the sake of the Jewish partner. Many simply could not prove that they were married or even who they were. For the most part, Israel's administrators simply accepted people on their own statement.

The traditional definition of a Jew includes another element. According to the *halacha*, even when a Jew sins, he remains a Jew. The rabbis have long debated the implications of this rule, particularly the question whether somebody who had converted to another faith was still to be considered by the *halacha* a Jew. In recent years, under the tremendous pressures of the changes that have coursed through Jewish life, most recognized *halachic* authorities have preferred to take the most conservative course available to them which, in this case, meant reaffirming the tradition that even if one had converted, one remained under rabbinic law a Jew. Theory soon ran into reality. A Roman Catholic monk by the name of Brother Daniel applied for admission under the Law of Return. He had been born to Jewish parents in Poland in the late 1930's. After the German invasion his parents had placed him with a local religious order to save his life. They had disappeared into the camps. The nuns and monks became Daniel's family. He grew to love their tradition and when he came of age he took minor orders as a Capuchin monk. His order sent him to Israel to take part in their work there, presumed also in their missionary activities. Apparently, Daniel or his superiors felt that if he entered Israel as a Jew it would establish a bond with Israelis which would enable him to be more effective in his work.

What to do? The authorities questioned the Chief Rabbinate. These worries hemmed and hawed. They obviously did not approve of Brother Daniel. At the same time, they were unwilling to grasp the nettle and say straight out that he was not a Jew. Needing a decision, the government referred the case to the Supreme Court which ruled that Brother Daniel could be admitted to Israel by normal procedures but that he did not qualify under the Law of Return. At this point, the rabbinate became exercised not so much at the practical implications of this ruling, they held no brief for the monk; but at the temerity of a secular court ruling on what they considered a *halachic* matter. Their vision of Israel is of a state which enforces the *halacha* and, obviously, if a secular body, the Supreme Court, could void their decisions, there was an authority superior to theirs.

The problem did not end here. Administrators needed guidance as to who qualified as a Jew not only for the purposes of the Law of Return but in order to complete the registration certificate which every Israeli citizen is required to carry. For reasons of security, Israelis must carry at all times an identification

card which includes a box marked *le'om*, "nationality." Security forces want to be able to know immediately if someone is a Jew, Druze, Arab or Christian. Responsibility for the administration of these registration procedures was vested with the Ministry of the Interior which, in Israel's peculiar political structure, is one of the departments which by tradition is headed by a Cabinet official of the National Religious Party. In the ministry there was much discussion as to filing procedures for the many children of mixed marriages who had been part of the post-war *aliyah* and had since become in every way Israeli. They have gone to Israeli schools, joined the local youth groups, even served in the Army, but if they had a non-Jewish mother they were, according to rabbinic authority, non-Jews.

There was much concern about this issue. In 1958 Ben Gurion circulated a number of leading legal scholars and historians for their opinions. Traditionalist scholars, of course, wrote back with a defense of the traditional definition. Some of the historians and the non-traditional rabbis suggested that registration be treated as an emergency measure which would obviate the necessity of applying rabbinic norms. A few suggested that for purposes of registrations, the government accept as "Jewish" a category of people who are described in the traditional literature as *Gerei Toshave*, "strangers settled in our midst." The records showed that these had been treated with respect and openness as people who had assimilated Jewish ways even if they had not actually converted.

Most such children simply went through a pro forma conversion, but some would not as a matter of principle. Inevitably, a legal challenge was raised to this decision by a Navy officer who had two children born to him and his non-Jewish wife. Benjamin Shalit shared the ideological beliefs of Ben Gurion, but he would not accommodate the *halacha* and have his children go through what would have been in his eyes and theirs a sham conversion.

When he brought his children to have their registration certificates filled out, he told the registrar, "list them as Jews." The registrar refused. Shalit brought suit against the Ministry of the Interior. Ultimately, the Supreme Court in a five to four decision ruled that the registrar should accept the applicant's profession at face value. The religious parties immediately threatened to pull out the government. The Labor government capitulated and pushed through the Knesset a law which directed registrars to fill out the forms in this way: if you had a Jewish mother you were a Jew; if you had converted you were a Jew. Left unsaid was the assumption that if you did not have a Jewish mother you were not a Jew. This law followed the *halacha* with two minor exceptions. It stipulated that if one had become the communicant of another religion one was not to be registered as a Jew and it did not stipulate that the conversion to Judaism must be supervised according to rabbinic law. The orthodox establishment did not fight the proselyte stipulation, but they have fought for twenty years on the issue of the acceptability of a certificate of conversion which is not signed by their own.

As things exist at the moment, someone who completes a process of conversion with me, if they make *aliyah*, will, for purposes of the Law of Return and registration, be considered as a Jew; but it must be added that they will not be

considered as Jews by the rabbinic authorities when they appear before them on some issue involving their personal status. If this couple has children, they will go to Israeli schools, feel themselves Israeli in every way and serve in Israeli army. But if one of these children should present himself or herself to the religious authorities with plans to marry an Israeli, they will be told: "you cannot, you are not Jewish. You have a non-Jewish mother. Before we can authorize your marriage you must convert." Suddenly they are not what they have always been and have the alternative of going through a traditional conversion or going to Cyprus and be married there. After the fact, the *halacha* accepts that a marriage between a Jew and a non-Jew has a certain standing in the eyes of society though no Jewish validity.

Israel's attempt to define who is a Jew has led to a long and bitter political battle and to a situation where the political decisions of various Israeli governments and the pressure of a politicized religious establishment have led to situations which deny the validity of the actions of the non-orthodox and creates a great deal of bad feeling toward Judaism by those whose honest commitments are questioned.

The third attempt to define who is a Jew did not originate with a government but within the fellowship of the Reform community in the United States. As rabbinic authorities, particularly in Israel, have created political realities which tend to be coercive on Jews everywhere, it became increasingly necessary for us to openly state our views and our opposition. The issues raised by the question, who is a Jew, became the focus of endless discussion. After years of debate, the Reform movement in 1983, through the agency of the Central Conference of American Rabbis, passed a resolution of which this is the operative paragraph:

"The Conference declares that the child of one Jewish parent is under the presumption of Jewish descent. This presumption of the Jewish status of the offspring of any mixed marriage is to be established through appropriate and timely public and formal acts of identification with the Jewish faith and people. The performance of these *mitzvot* serves to commit those who participate in them, both parent and child, to Jewish life."

This paragraph simply codified what has been our practice for many years. For generations when a mixed marriage couple, in which the mother was not a Jew, came to The Temple and said to us: "We have talked it through and have decided that we want to raise our children as Jews, and to effect our decision we want to enroll our children in your school," we happily enrolled those children and cooperated with the parents in creating a Jewish atmosphere in their home. We considered these children as Jews. We took the youngsters' involvement in the religious school and Confirmation as sealing the bond. If the father died and the non-Jewish wife wished to remain a member of The Temple for the sake of her children or for whatever reason, we kept her on our rolls. When she died she was buried next to her husband. That has been our practice for a century or more and the general practice of the synagogues in our movement.

Let me give you a comparison between their way and ours. Last week the Lubavitcher

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WHO IS A JEW (continued)

Rebbe, the head of the Habad movement, wrote to the principals of his schools in Israel, informing them that they were not to admit any of the children of Ethiopian Jews who arrived in Israel recently without conversion because there is some doubt in some minds, though not, I must add, in all orthodox rabbis' minds, whether these people are bone fide Jews. Here we have children of Jews who for centuries suffered terribly for their faith, children who accompanied their parents on a march which took them on foot over a thousand miles, all for one purpose, to be reunited with their people in Israel. Yet, they are not to be admitted to a Jewish school because they lacked the appropriate records and men of a medieval cast of mind raised doubts as to their status as Jews.

What the statement I read to you did was to formulate and publicize our practice and base it in the needs of people and the social values of our time. We no longer live in a religiously encapsulated world. Birth is no longer the final arbiter of our religious destiny. Inter-marriage is a fact of life in a pluralistic society, and hard and fast distinctions and rules which may have worked in earlier times are no longer particularly useful.

During the course of the debate, many of us reviewed the history of the rule of matrilineal descent and found, somewhat to our surprise, that the rule that one's status as a Jew is determined by one's mother had not been the rule during much of the Biblical period. When Joseph was appointed the chief minister of Egypt, Pharaoh gave him Asenath, the daughter of Poti-phera, a priest of On, as a wife. There is no indication that this daughter of a high priest of one of Egypt's senior gods ever converted. Joseph and Asenath had two sons, Manasseh and Ephraim, who were considered Jewish enough to be listed as progenitors of two of the twelve tribes of Israel.

King Solomon is said to have married many foreign wives, including an unnamed Amorite woman. Their son Rehoboam became Solomon's successor on the throne of Israel. Again, there is no indication that she converted. Here we have someone becoming king in Israel who, according to the *halacha*, would not have been a Jew. Clearly, the people of Solomon's day thought otherwise.

We do not know when and why the rule of matrilineal descent became normative. Some believe this rule developed during the fifth century B.C.E. when Ezra, a Judean priest-scribe, returned from Babylon to Jerusalem and imposed a rather rigid, priestly discipline upon that community. Among other regulations, Ezra ordered those who had intermarried with local women to put away their wives and some have argued that since these women had no choice but to go back to their families and to take their children with them, the custom developed that descent follows the mother.

Others place the development of this rule during the years of the Maccabean rebellion and the two wars against Rome (66-70; 132-133). During these terrible years, women were occasionally raped by enemy soldiers and according to this view, the Jewish community wanted to protect the children by assuring

them of their status as Jews. Others have argued that Jews simply adopted conventional Roman practices. Whatever be the historic reason, this rule became law and is set out clearly in rabbinic literature: "If your son is a son of an Israelite woman, he is your son. If your son is the son of a non-Israelite woman, he is not your son."

Non-orthodox Judaism has always been troubled by the inherent arbitrariness of this practice. Reform Judaism's concerns have been intensified in recent years by the implicit gender differential in the old rule. Are children of a mixed marriage Jews in any significant sense if the mother is Jewish but they are raised in the father's religion? Why should the descent of the mother be determinative rather than that of the father? The language of the statement speaks not of fixed automatic rules but of presumptions. It says simply that if there is a mixed marriage the child is considered presumptively to be Jewish, which ever parent be the Jewish parent; and that this presumption becomes reality if, and only if, the child and the family involve themselves actively in Jewish life, if the child as an adult involves himself or herself with the Jewish community and with the practices of Jewish life. According to this resolution, it makes no difference whether it is the father or the mother who is the non-Jewish parent. The issue is involvement.

All definitions are dangerous. One of the criticisms raised to this statement is that it unsettles what has been fixed and raises questions to the status of those who are born of a non-Jewish father and a Jewish mother. Generally, in the spiritual and religious realm, we ought to avoid definitions. Definitions, by definition, exclude. Knowing this, why did the Reform movement make this defining statement? The answer, I believe, is, in the first instance, as a necessary statement of our practice. We are not ashamed of not following in all respects the letter of rabbinic law. In the second instance, the statement reflects a growing feeling that the aggressiveness of a politicized orthodoxy had made it necessary for us to state where we differed and why. The actions of Israel's chief rabbinate affect life here as well as there, and some in the ultra-orthodox camp clearly are eager to use their new authority to delegitimize all non-orthodox approaches to Jewish life. A particularly ugly incident of this kind occurred over the last High Holiday when some of this group put advertisements in Israeli papers warning Jews not to worship in local Conservative and Reform synagogues, claiming that if they did they would be participating in acts of idolatry.

The issues go beyond denominational integrity to the hurt which can be caused to individuals and the harm which can be done to the public image of Judaism. An example: a couple is married in the States and subsequently divorced. One of the couple then comes to The Temple and tells me: "My divorce is final. I have met a lovely person and we plan to be married." I marry them and they decide, out of love of the Jewish people and Zion, to make *aliyah* and raise their family in Israel. Let me add that not only was the original marriage legally dissolved but the couple went to the trouble of receiving a *get* from a group of Reform or Conservative rabbis. They obviously care about being Jews. But notice what happens. Since this *get* was not authorized by an orthodox *bet din* it has no standing in the eyes of Israel's Chief Rabbinate. In their eyes that

first marriage is, therefore, still in effect, the second marriage is a non-marriage, and the children of the second marriage are *mamzerim*. *Mamzer* does not mean bastard, by the way, but somebody born out of a marriage which is prohibited under Jewish law. Here I must add another *halachic* rule: a *mamzer* cannot remove from himself that label. He or she can never marry a Jew. The only person he or she can marry is another *mamzer*. What you have, in effect, is a medieval law of exclusion which holds up to contempt legitimate actions by decent people who have done all that needs to be done by the laws of the country in which they live and by the practices of the religious community of which they have been a part without any legal or effective recourse. In effect, good Jewish children of caring Jewish parents would not be allowed by the rabbinate to marry their peers and if they marry outside rabbinic supervision, in Cyprus, the stigma passes on from generation to generation.

Once can argue that Reform should simply have continued to do what we have long been doing. Why issue a pronouncement and make waves? The answer is that you can push people just so far. There is growing anger among those in the non-orthodox community who believe wholeheartedly in the legitimacy of their Judaism and see themselves as the object of a concerted process of delegitimization by groups using political leverage in Israel to achieve their ends.

A friend of mine, an English artist, decided to get married. Aesthetically sensitive he wanted to be married in the Bevis Marks Synagogue in London, a beautiful old building in the center of the city. Bevis Marks is controlled by the United Synagogue, the orthodox body in England. He was told that he had to provide proof that he was a Jew before the synagogue's rabbi would marry him. I got a desperate phone call: "Help me, prove that I am a Jew." Here is a man whose art reveals a decades-long search for his Jewish persona - a proud Jew. I could have sent his Bar Mitzvah certificate from the local non-orthodox synagogues where the ceremony took place, but that would not have been accepted as proof. My word did not count. What was required was an investigation by the local orthodox rabbinate and their certification. They knew him not, I did. This was not their doing, but it speaks volumes for the distancing which some traditional groups have managed to introduce into Jewish life.

One of the most serious, perhaps the gravest, problem which faces the Jewish people today is that of remaining one, but unity cannot be gained by any group which insists on conformity. I don't know if you read the Letters to the Editor in the Cleveland Jewish News, but if you do you must have noted an increasingly strident tone in these self-righteous folk who damn, condemn and demean all activity and opinion which does not conform to their own. Life today is multi-faceted. People have and need various ways of expressing their Jewish interests and loyalty. I'd be delighted to talk on those subjects in which I'm knowledgeable to members of any orthodox synagogue, but they would never invite me. The walls have grown high.

Not all, or even a majority, in the orthodox community are separatists, but those who know the importance of cooperation and

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ANNOUNCING A FOUR-PART SERIES

RAISING JEWISH CHILDREN: A DISCUSSION SERIES FOR YOUNG FAMILIES

This four-part series will examine issues surrounding the parenting of Jewish children in the 1980's. We will discuss religious education, parental values, and the place of Temple in family life, among other topics. Each session will begin at 8:00 p.m., the first of which will be at The Temple Branch. Following are a list of dates and topics:

Monday, January 27 - Parental Values: What Do We Teach Our Children?

Our facilitator will be Dr. Sally Wertheim, a noted area educator who chairs the Department of Education at John Carroll University. She will focus her presentation on helping participants define their family values in relation to their Jewish lives.

Monday, February 17 - Celebrating Judaism in the Synagogue and at Home.

Rabbis Daniel Jeremy Silver and Susan Berman will speak of materials, motivation, home observance and temple life.

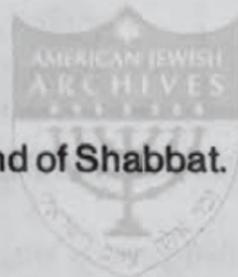
Monday, March 10 - Facing Choices in Jewish Education.

Rabbi Benjamin Kamin will lead this discussion with the help of Alvin Gray, a Temple member and trustee of the Agnon School (and parent of Agnon students), and Irv Leonard, former president of the Bureau of Jewish Education, and Temple member.

Saturday, April 5 - A Family Havdalah Service

Our series will conclude with *Havdalah*, marking the end of Shabbat. This session will be at 5:30 in the afternoon.

Refreshments will be served at all sessions. For more information, please call Rabbi Berman at The Temple Branch, 831-3233. Anyone desiring a reading list prior to the sessions may obtain it by calling Rabbi Berman. If not, one will be distributed after each session.



WHO IS A JEW (continued)

recognize the imperative of unity in Jewish life are under constant pressure from their right wing to cut all ties. Their motto seems to be, "No other way but ours." They seem blind to the dangers of coercion and division for a people whose numbers are small, whose enemies are many, and whose struggles are desperate.

Actually, the statement on mixed marriage was not the first attempt to line out a new basis for defining who is a Jew. Several years ago the Reconstructionist Assembly passed a not dissimilar statement. Nor was this statement the only recent evidence by the non-orthodox majority that our patience has limits. When a year ago another attempt was made in the Keneset to change the rulings governing the Law of Return to read that only conversions according to the *halacha* would be accepted, the Conservative movement in the United States passed a resolution that any member of the Keneset who had voted to make that change should not be invited to speak in their synagogues. At the most recent

meeting of the Union of the American Hebrew Congregations, demand was voiced, for the first time, that a monies raised through the United Jewish Appeal go proportionately to non-orthodox and orthodox institutions in Israel rather than, as now, only to traditional seminaries and schools.

Increasingly, the Diaspora is saying to Israel, you have created for yourself and us a problem by, in effect, allowing yourself to become a church-state. Pluralism is the sign of our age. Church-states are anachronistic in the twentieth century. Many people today have dual nationality, carry two passports. Each of us is the product of a number of cultural forces. In the maelstrom of modern life the place where we are born and the family into which we are born no longer fully control our destiny. Religious identity cannot be dealt with as if it was an automatic matter. In many ways we'd be better off in Jewish life if we never tried to define, and talked of belonging, commitment and Jewish identity - of substance and not labels.

I don't know if the liberal way is the right way. I don't know if the traditional or the conservative way is the right way. I do know which way is right for me as you know which way is right for you. The truth of the matter is that in the twentieth century, in an era of pluralism and democracy, our commitments must not only be to our truth but to the truth that my way and other ways can equally be pleasing to God.

Daniel Jeremy Silver

Kaddish

Friday

Sunday NOVEMBER 24, 1985

Those who passed away this week

Yahrzeits

DAVID L. LAZERICK
JULIUS VIVAS
ROLINDA HAYS JOSEPH
BIRDIE STONE LEVISON
JOSEPH B. BLOOMFIELD
IRWIN H. KRAMER
MARK L. SAMPLINER
SYLVESTER MARX
SOPHIE MITNICK MIRMAN
HARRY M. MYERS
ALLEN A. ISRAEL
JOSEPH LYNN
ANNETTE C. KOBLITZ
MARK S. BERK
HENRIETTA GREENBERGER PALEY
WILLIAM MARKOWITZ
NATHAN B. CHARNAS
EMIL FLEISCHER
DOROTHY GIMP JACOBSON
MYRNA JEAN OPPENHEIM
DR. DAVID V. ROSENBERG



After the reading

Ba-ruch a-ta, A-do-nai E-lo-hel-nu,
 me-lech
 ha-o-lam, a-sher na-tan la-nu To-rat
 e-met,
 ve-cha-yel o-lam na-ta be-to-chel-nu.

Ba-ruch a-ta, A-do-nai, no-tein
 ha-to-rah.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
 הָעוֹלָם, אֲשֶׁר נָתַן-לָנוּ תּוֹרַת אֱמֶת
 וַיְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
 בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַחֹרָה.

and the child himself intend that he shall live as a Jew.
(Rabbi's Manual, p. 112)

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. It can no longer be assumed a priori, therefore, that the child of a Jewish mother will be Jewish any more than that the child of a non-Jewish mother will not be.

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. This presumption of the Jewish status of the offspring of any mixed marriage is to be established through appropriate and timely public and formal acts of identification with the Jewish faith and people. The performance of these mitzvot serves to commit those who participate in them, both parent and child, to Jewish life.

Depending on circumstances, mitzvot leading toward a positive and exclusive Jewish identity will include entry into the covenant, acquisition of a Hebrew name, Torah study, Bar/Bat Mitzvah, and Kabbalat Torah (Confirmation).² For those beyond childhood claiming Jewish identity, other public acts or declarations may be added or substituted after consultation with their rabbi.

¹According to the age or setting, parents should consult a rabbi to determine the specific mitzvot which are necessary.

²A full description of these and other mitzvot can be found in Shaarei Mitzvah.

REPORT OF THE PLACEMENT COMMISSION

The activity of the Placement Commission is directed by an essential guiding principle. This is the principle of a balance that must continually be struck between, on the one hand, an orderly and equitable process that attends both to needs of congregations

Date November 24, 1985 Service no. 1 (UP) GOP (SOLO)

Opening anthem Braun: Ma tovu

Bar'chu Trad.

Sh'ma Trad.

V'ahavta Braun

Mi chamocha Braun

Tzur yisraeil Trad.

Avot Pymont C. SMITH

K'dusha Sulzer

May the words Rossi

TORAH SERVICE**

~~Solo~~ Solo Neumann: Torat adonai

Aleinu Trad.

V'ne-emar Trad.

Amen #1 → TO CONG.

Hymn

(**) (circled)

Sulzer: Ein kamocha

" : Ki mitziyan

sh'ma tora ~~to~~ Cantor/Choir

Blessings

Y'hal'lu and Hodo

~~_____~~ Eitz chayim (STOP at "Shalom")

to and should be added - the really useful of a
 history - it is at near the end a count for
 should apply to the names used to imply, the used
 except to count - then a a few - added, to all
 use the used not + used - years "middle" "middle"
 ruled "names". - - In names, the early - all
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 been just at David - but how as they in David - the
 the used was - not so

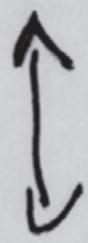
General name that after fresh attempt his number
 Egypt, Israel; was her a map a Count, the
 number of a part of the - fresh led her on to Count
Egypt, Israel - Count she was the number of an
 Egyptian part - & the - in name of Count -
Egypt, Israel were fresh used to become the
 fall of 2 of the 12 Count of David

There was also a lot of David who was the
 part of an Count name - Count name
 may find name - in an Count - Count
 name of Rhobor was revealed her full
 on the Count - Count name is no matter of any
Count.

There is no fixed agreement as to what
 only mutual consent be used the name. Some

because of some ancient legends...

The last American copy of the... 1953 after some years of... discussion... a new approach to the... did not reach you...



...of an interesting... WRHS AMERICAN JEWISH ARCHIVES... a few more...

...

... ..

We are after all not only concerned, just but a unity
of sub

2, for us, but not to the un is a far in the
successful of the united to see of the same nature
in the field - the new type has in its entire nature
legislation is direct to overhaul - my own own
2 reports - - that a long way 2 years has passed
just to say they would not be done any longer - and
in fact we will be left handless - it is
the system operating to see the work of a part

But entirely new requirements are being imposed
on us in travel - we used to be definitely - now
definitely not able to perform - 2 years
in the past - we could not do it any longer - we
are unable to do it any longer - we
had made our requirements - 2 years ago we
to do it any longer - we are unable
to do it any longer - we are unable
to do it any longer - we are unable
to do it any longer - we are unable

| SUN | MON | TUES | WED | THURS | FRI | SAT |
|--|-----------|--|---|--|--|---|
| <p>NOVEMBER 24</p> <p>SERVICE 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on WHO IS A JEW?</p> | <p>25</p> | <p>26</p> <p>Adult Hebrew 7:45 a.m. - Branch</p> <p>TWA Activities 10:00 a.m. - Branch</p> <p>TRS Board Meeting 8:00 p.m. - Branch</p> | <p>27</p> <p>Adult Hebrew 7:00 p.m. - Branch</p> | <p>28</p> <p>THANKSGIVING SERVICE Church of the Covenant 9:30 a.m. Breakfast 10:30 a.m. Worship Service Rabbi Daniel Jeremy Silver will speak</p> <p><i>Hussein Abdou</i></p> | <p>29</p> <p>Service - 5:30 p.m. The Temple Chapel</p> | <p>30</p> <p>Shabbat Celebration 9:30 a.m. - Branch</p> <p>Bar Mitzvah MITCHELL GREEN 4:30 p.m. The Temple Chapel</p> |
| <p>DECEMBER 1</p> <p>SERVICE 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on THE CAPTAINS AND THE KINGS DEPART</p> <p>No Temple Religious School</p> | <p>2</p> | <p>3</p> <p>Adult Hebrew 7:45 a.m. - Branch</p> <p>TWA Activities 10:00 a.m. - Branch</p> <p>TYA Board Meeting 8:00 p.m.</p> | <p>4</p> <p>Adult Hebrew 7:00 p.m. - Branch</p> | <p>5</p> | <p>6</p> <p>Service - 5:30 p.m. The Temple Chapel</p> <p>FIRST FRIDAY 8:15 p.m. - Branch DR. ROBERT L. AYRES</p> | <p>7</p> <p>Shabbat Celebration 9:30 a.m. - Branch</p> <p>Bar Mitzvah MEREDITH GOLDFARB 11:00 a.m. The Temple Chapel</p> <p>1st Candle of Chanukah</p> |
| <p>SERVICE 8 10:30 a.m. THE MAIN TEMPLE A CHANUKAH CELEBRATION IN MUSIC AND SONG</p> <p>TRS at the Main Temple</p> <p>TOASTY meeting 11:00 a.m. - Main Temple</p> <p>TMC/TYA Chanukah Lunch 12:30 p.m. - Main Temple</p> | <p>9</p> | <p>10</p> <p>Adult Hebrew 7:45 a.m. - Branch</p> <p>TWA Activities 10:00 a.m. - Branch</p> <p>Temple Board Meeting 8:00 p.m. - Branch</p> | <p>11</p> <p>TWA Board Meeting 10:00 a.m. - Branch</p> <p>Adult Hebrew 7:00 p.m. - Branch</p> | <p>12</p> | <p>13</p> <p>Service - 5:30 p.m. The Temple Chapel</p> <p>THIRD SABBATH SERVICE 7:30 p.m. - Branch</p> | <p>14</p> <p>Shabbat Celebration 9:30 a.m. - Branch</p> <p>Bar Mitzvah HARLAN FRIEDBERG 11:00 a.m. The Temple Chapel</p> <p>TOASTY Dance-a-Thon</p> |
| <p>15</p> <p>SERVICE 10:30 a.m.</p> <p>MAVO Program for Bar/Bat Mitzvah Students 12:15 p.m. - Branch</p> | <p>16</p> | <p>17</p> <p>Adult Hebrew 7:45 a.m. - Branch</p> <p>TWA Activities 10:00 a.m. - Branch</p> <p>TMC Board Meeting 8:00 p.m. - Branch</p> <p>TRS Board Meeting 8:00 p.m. - Branch</p> | <p>18</p> <p>Adult Hebrew 7:00 p.m. - Branch</p> | <p>19</p> | <p>20</p> <p>Service - 5:30 p.m. The Temple Chapel</p> | <p>21</p> <p>Shabbat Celebration 9:30 a.m. - Branch</p> |