

Chapter 6

Question

Are Jews permitted to officiate in a marriage between a Jew and a non Jew? There is a minister or a priest who will also officiate. If the Rabbi will not officiate an other clergyman - Conservative Reform or Reconstructionist will be present.

Response

Definitely not. There does not exist any Halachic marriage if one of the spouses is not Jewish. A marriage by definition, regardless, if it be according to Halacha Jewish law or not is a commitment of a permanent relationship. If there is a civil marriage or the State recognizes the religious marriage a civil divorce is required to dissolve the marriage bond.

There are Halachic authorities who rule that having conjugal relations with one not Jewish is only a Rabbinical violation. Nevertheless, once a bond of marriage is entered, even if it be non

Hallachic, the violation becomes Biblical.

The fact that this couple will be married regardless if the Orthodox Rabbi officiates or not does not give the Orthodox Rabbi a dispensation to be a party- an accomplice- for a Divine transgression . We do not recognize Reform Conservative or Reconstructionist clergymen.

HOWEVER

What I wrote is the truth. However , there exists EMET TRUTH and EMET AMITO TRUTH OF TRUTH. HIGHER TRUTH.

Truth is that the Rabbi is exempt . He is in a sense an accomplice if he agrees to participate and officiate. However what happens to the couple? Every Jew no matter how far he /she has strayed from Judaism nevertheless retains a Pintele Yid. They have a drop of being a Jew. Certainly Anti-Semites recognize and see every Jew as a Jew, regardless if he observes nothing and already has baptized.

It is the obligation of every Rabbi to welcome every Jew. It is the obligation of every Rabbi to love every Jew and search for him where ever he/she can be found. Even if one has to go to bars Reform Temples or to a marriage hall . There exists a chance that the Jew will adopt slowly Judaism if one establishes contact. Refusing to participate at his wedding only ensures to drive him away. Participating opens the way by establishing contact for a continued relationship.

The stark tragic reality is that 25% - 50 % of all Jewish marriages are with spouses of other faiths.

Are we to abandon all these Jews? Or are we to wade into the competition for these lost souls? If we turn them away there exists 100% certainty that they will be lost. If we establish contact there exists a % chance that we can win them back.

The couple are going to wed regardless if we participate or not. In such circumstances it is permitted for us to

participate. See rulings of Ramo
151:1 commentary on - Shach Nodei
Beyehudah Yoreh Dayoh 151:1 Aruch
Hashulchon Orech Chaim 306:25 end.
If a Jew is about to convert it is permitted
even to violate the Sabbath in order to
save him/her from conversion. These
individuals believe, mistakenly, that it is
lawful to have an inter faith marriage .
They are considered Shoggegin unwitting
violators Yoreh Dayoh 99:5 Taz Ibid 99:9
aruch Hashulchon even Hoazer 13:29
rambam Laws Mamrim 3:3 [Tinok
Shenshba bain hakum] “One who grows
up ignorant of Jewish law can not be
considered a wilful violator He is an onus
like one forced to violate the laws. He/she
should be won back by peaceful means.”

Certainly if we oblige this couple with a ceremony that the couple make up -each spouse reads what they compose and you call this a wedding what damage has been done ? You explain that a Jewish marriage can only exist if both are Jewish.

However , even if the entire wedding ceremony is performed substituting the

word “ Hahem” every time God’s name is mentioned nothing tragic has occurred. It is not the end of the world. The good accomplished out weighs -trumps- what ever bad is created.

Obviously, the couple are not married according to Jewish law. Even if 100% competent witnesses are present they are witnesses a wedding where one spouse is not Jewish. Therefore there exists no Hallachic marriage. If the marriage

dissolves no Get- Jewish divorce is necessary. If the marriage performed by the Rabbi is recognized by the civil authorities they will require a civil divorce.

Jewish Equitable Law dictates that if the couple have children that the husband support the children. Responsa of Rav Uziel first Sefardic Chief Rabbi of Israel. If the couple do not have

children the husband is required by equity to support the wife . In the case where both spouses are Jewish and an Halachic marriage takes place support of wife and children are mandated from a different section of matrimonial law. However the bottom line is that wife and children equally have support regardless if there was an Halachic marriage or not. Even marriages when both spouses are Jewish many times are post facto deemed as non Halachic- not in accordance with Jewish law. This is done when the husband refuses to release his wife with a Get a Jewish divorce and we annul the marriage. See my books 10 ,11, 12

However , the best way is **not** to participate in a wedding ; but to invite the

couple to join a synagogue. Or else to have an out reach group keep in contact with them such as Lubavitz