**Conversion Adoption**

When a Jewish couple adopts a child of non-Jewish parentage, the youngster enters the covenantal community via conversion adoption. This conversion adoption is finalized *'al daat Bet Din.*' The Rabbinical Court, after being satisfied that the parents will raise the child in a proper Jewish environment, fully consistent with Jewish law, formalizes the entry of the child into the Jewish community.

Conversion Adoption should be carried out only in conjunction with an authorized Bet Din. The office of the RCA will be pleased to provide a list of these Rabbinical Courts.

What follows is the procedure for the actual conversion adoption ceremony.
If the child is a male, it is circumcised in the presence of the Bet Din.

At that time, the following blessing is recited by the mohel:

ברויה בָּרוּיָה בַּרְוָיָה בֵּרוֹיָה בֵּרְוָיָה בֵּרוֹיָה בֵּרְוָיָה
Blessed are You, Lord our God, Ruler of the Universe, Who has sanctified us with the Godly commandments, and has commanded us to circumscribe converts.

(All—Amen)

If the child had already been circumcised, then only a token covenantal extraction, called 'hatafat dam berit,' is made, and no berakhah is recited.

After the circumcision, the following berakhahs are recited over a full cup of wine:

ברויה בָּרוּיָה בֵּרְוָיָה בֵּרְוָיָה בֵּרְוָיָה בֵּרְוָיָה
Blessed are You, Lord our God, Ruler of the Universe, Who creates the fruit of the vine.

(All—Amen)

ברויה בָּרוּיָה בֵּרְוָיָה בֵּרְוָיָה בֵּרְוָיָה בֵּרְוָיָה בֵּרְוָיָה
Blessed are You, Lord our God, Ruler of the Universe, Who has sanctified us with the Godly commandments and has commanded us to circumscribe converts and to draw from them the covenantal blood, for without the blood of the covenant heaven and earth could not be sustained, as it is said: 'Were it not for My covenant, day and night, and the laws that maintain heaven and earth I would not have implemented.'

Blessed are You, Lord, Who establishes the covenant.

(All—Amen)

The one who recited the blessings then drinks from the cup of wine.

After recovery from circumcision, the male convert is immersed in the mikveh, by a representative of the presiding Bet Din. The father may be the one appointed by the Bet Din to do this. Prior to immersion, the Rabbinical Court once again gains the assurance of the child's parents, that immersion will be followed by the parents' raising the child toward full adherence to Jewish belief and practice. If the child is able, he recites the following berakhah after immersion. If the child is too young to recite this blessing, it is not recited at all.

ברויה בָּרוּיָה בֵּרְוָיָה בֵּרְוָיָה בֵּרְוָיָה בֵּרְוָיָה בֵּרְוָיָה
Blessed are You, Lord, our God, Ruler of the Universe, Who has sanctified us with the Godly commandments, and has commanded us concerning immersion.

Following immersion, the convert is welcomed with a special prayer which includes the bestowal of a Jewish name:

אֲלָלוֹתָה Our God, and the God of our ancestors, preserve this individual for Israel, and may his name be called in Israel (child's Hebrew name) son of Avraham Avinu. Give thanks to the Lord, for the Lord is good; the Lord's lovingkindness is everlasting. May this child become great, and enter into Torah, the marital canopy, and good deeds, Amen.

Following immersion, the convert is welcomed with a special prayer which includes the bestowal of a Jewish name:
The finalization of conversion of both males and females is a joyous event, and should be celebrated in an appropriate, religiously meaningful fashion, such as by a Kiddush in shul or at home, accompanied by fitting words of Torah by the parents and the Rabbi. It is vital to assure that the child, upon reaching the age of responsibility (thirteen years and a day for boys, twelve years and a day for girls), be made aware of the conversion process entered into on the child’s behalf. The child must then be given the opportunity to decide whether or not to reaffirm that commitment.
Conversion

Conversion to Judaism is a long journey. It involves learning the fundamentals of Judaism, the principles and the practices, leading to a genuine, complete, unconditional embrace of Judaism in its totality.

Conversion should be carried out only in conjunction with an authorized Bet Din. The office of the RCA will be pleased to provide a list of these Rabbinical Courts.

What follows is the procedure for the actual conversion ceremony.
If the prospective convert is a male, he is circumcised in the presence of the Bet Din. At that time, the following blessing is recited by the mohel:

"Blessed are You, Lord our God, Ruler of the Universe, Who has sanctified us with the Godly commandments, and has commanded us to circumcise converts."  
(All—Amen)

If the convert had already been circumcised, then only a token covenantal extraction, called 'hatafat dam berit,' is made, and no berakah is recited. After the circumcision, the following berakhot are recited over a full cup of wine:

"Blessed are You, Lord our God, Ruler of the Universe, Who creates the fruit of the vine."  
(All—Amen)

The one who recited the blessings then drinks from the cup of wine.

After recovery from circumcision, the male convert is immersed in the mikveh.

For the female convert, the main component of the conversion procedure following her embrace of Jewish belief and practice is immersion in the mikveh. Just prior to immersion, the Rabbinical Court once again seeks the assurance of the convert (whether male or female) that immersion will be followed by full adherence to Jewish belief and practice. The immersion takes place in the presence of the Bet Din, who give special attention to not compromising the dignity of the immersing convert. The convert must be completely surrounded by the waters of the mikveh, but can do this in a loosely fitting garment or covering that simultaneously preserves dignity and fulfills the halakhic requirements.

After immersion in the mikveh, the following blessing is recited by the mohel:

"Blessed are You, Lord our God, Ruler of the Universe, Who has sanctified us with the Godly commands, and has commanded us concerning immersion."  
(All—Amen)

Following immersion, the convert is welcomed with a special prayer which includes the bestowal of a Jewish name. This prayer is cited in Nahalat Zevi by HaRav Gedalyah Felder, p. 46.
For males:

Our God, and the God of our ancestors, assure the continuing success of this convert whose name is called in Israel (convert's Hebrew name) son of Avraham Avinu and spread over him Your lovingkindness. Just as You have caused him to merit standing on the threshold and being protected under Your wings, so may You plant within him the love and awe of God, and open his heart in Your Torah. Guide him in the path of Your commandments and to actualize Your will in order to find favor in Your eyes. Amen — thus may it be God's will.

For females:

Our God, and the God of our ancestors, assure the continuing success of this convert whose name is called in Israel (convert's Hebrew name) daughter of Avraham Avinu and spread over her Your lovingkindness. Just as You have caused her to merit standing on the threshold and being protected under Your wings, so may You plant within her the love and awe of God, and open her heart in Your Torah. Guide her in the path of Your commandments and to actualize Your will in order to find favor in Your eyes. Amen — thus may it be God's will.

It is fitting that following the completion of the conversion procedure, a male convert should don Tallit and Tefillin. Both male and female converts should recite the Shema (p. 67) faith affirmation.

The finalization of the conversion is a joyous event, and should be celebrated in an appropriate, religiously meaningful fashion, such as by a Kiddush in shul or at home, accompanied by fitting words of Torah by the convert and the supervising Rabbi.