

If we consider the humanitarian question in general and the question of respect and national sensitivity in particular, it is absolutely clear that it would be unconscionable to give this person a positive answer. Someone like this, whose hands are drenched with Jewish blood, has no place in the Jewish community. Instead he must be considered completely impure, and his place is far from any Jewish home. It would be impossible to say to him “you are our brother!”

However, from the purely legal aspect, there is no impediment to accepting his conversion. We are told in the Midrash that Cain [the son of Adam], who was the first person to murder, said that he repented and was forgiven...See also the responsa of the *Besamim Rosh* attributed to the Rosh [but in fact an eighteenth-century [forgery](#)] who wrote in chapter 176 that we accept converts from any nation, even those descended from Amalek. See also the Talmud in Gittin 57 and Sanhedrin 96, where we learn that Rabbi Meir was a descendent of the Emperor Nero...

Therefore, if the Bet Din is convinced that he completely regrets his past, and that he has done true repentance, that he desires to come under the Divine canopy and is not secretly harboring any personal desire to benefit, there is no legal reason to deny his acceptance into Judaism.

Free translation from Moshe Halevi Shteinberg *Chukkat Hager* 1971, question 3, (pp 103-104.)