The following text for the Conservative Ketubah was approved by the CJLS in 1987. The vote and the names of voting members are not available.

A New Ketubah Text (1987)
Proceedings of the Committee on Jewish Law and Standards | 1986-1990

This translation of the new RA Ketubah (1987) was prepared by Rabbi Elliot Dorff.

We testify that on the day of the _____ week, the _____ day of the month of _____ in the year 57 ___, corresponding to the ____ day of ______, 20 ___, here in ________________, the groom, ________________, said to the bride, ________________, “Be my wife according to the laws and traditions of Moses and the Jewish People. I will work on your behalf and honor, sustain and support you according to the practice of Jewish men, who faithfully work on behalf of their wives and honor, sustain and support them. And I obligate myself to give you the sum of _____ zuzim as the money for your Ketubah, to which you are entitled (according to _____ law), and I will provide your food, clothing and necessities, and I will live with you in marital relations according to universal custom.”

And the bride, ________________, agreed to these and to become his wife, to participate together with him in establishing their home in love, harmony, peace and companionship according to the practice of Jewish women.

The groom, ________________, accepted responsibility for the full dowry that she brought from her _____ house, whether in silver, gold, jewelry, clothes or furnishings, according to the sum of _____ zuzim, and agreed to increase the amount from his own assets with the sum of _____ zuzim, for a total of _____ zuzim.

The groom, ________________, said, “I take upon myself and my heirs after me the obligation of this ketubah, the dowry and the additional sum, to be paid from the best part of all my property, real and personal, that I now possess or may hereafter acquire. From this day forward, all my property, wherever it may be, even the mantle on my back, shall be mortaged and liened for the payment of this ketubah, dowry, and additional sum, whether during my lifetime or thereafter.”

______________, the groom, took upon himself the obligations and strictures of this ketubah, this dowry and this additional sum as is customary with other ketubot made for Jewish women in accordance with the enactment of our Sages, may their memory be for a blessing.

______________, the groom, and ________________, the bride, further agreed that should either contemplate dissolution of their marriage, or following dissolution of their marriage in the civil courts,
each may summon the other to the Beit Din of the Rabbinical Assembly and the Jewish Theological Seminary of America, or its representative, and that each will abide by its instructions so that throughout life each will be able to live according to the laws of the Torah.

This Ketubah is not to be regarded as mere rhetoric or as a perfunctory legal form. We have performed the act which in Jewish Law makes the obligations of this document legally binding on the part of ______________________, the groom, to ______________________, the bride, and on the part of ______________________, the bride, to ______________________, the groom, with an instrument fit for that purpose in order to confirm all that is stated and specified above, which shall be valid and immediately effective.

____________________, Groom ______________________, Bride
____________________, Witness ______________________, Witness

NOTES

1. בاتحاد בשני בשילוש ברכי יבוד יהב ושתי בשי
2. בاتحاد בשני ימין בשילוש ימין. באורכת ימין. בשמשה ימימה. יבשמה ימימה.
3. במשלות ימין. באורכת ימין. בשמשה ימימה. באורכת ימין. בשמשה ימימה.
4. נשימה שלישים
5. לעורшим והמשים
6. The feminine form is used e.g.
7. The feminine form is used e.g.
8. Select appropriate line
9. If father is living: אבאה: if deceased: נשיא
10. בחלת: ממאה. אחות: חמש
11. בחתולה: ממאה. אורות: חמש
12. בחתולה: ממאה. אורות: ממאה