

**NEWS AT A GLANCE**

■ U.S. Rep. Martin Hoke (R-Ohio) introduced legislation that would guarantee student religious groups greater access to public school facilities. Another measure that he introduced would create a toll-free telephone number at the Justice Department for students who believe they were victims of religious discrimination.

■ House and Senate negotiators agreed to vote this week on an immigration bill that includes strict bans on federal cash assistance to legal immigrants. The measure, which goes further than the recently passed welfare bill in limiting access to benefits for legal immigrants, also steps up enforcement of laws requiring sponsors to take more financial responsibility for relative immigrants.

■ Interfaith leaders called on America's politicians to cease "empty rhetoric, polarizing tactics and misleading advertisements" in the election campaign. President Clinton and the Dole campaign expressed support for the initiative. It was endorsed by 48 spiritual leaders, including 24 Jewish leaders.

■ The head of the European Union called upon the Israeli government "not to pursue the extension of settlements." Dick Spring, the foreign minister of Ireland, which currently holds the rotating E.U. presidency, made the remarks before the U.N. General Assembly.

■ Israeli Foreign Minister David Levy is expected to address the 51st U.N. General Assembly next week. He is also slated to sign the Comprehensive Test Ban Treaty and to meet with a host of foreign ministers as well as with U.S. Secretary of State Warren Christopher.

■ Hundreds of Argentine police officers received anti-Semitic pamphlets charging that Jews are trying to blame "good Argentines" for the July 18, 1994, bombing of the Jewish headquarters in Buenos Aires. [Page 4]

■ Professional baseball player Jesse Levis chose his team over God when he opted to play on Yom Kippur. "I hope God forgives me," he said after the game. [Page 2]

**FOCUS ON ISSUES****The dilemma for single rabbis: To date or not to date members**

By Debra Nussbaum Cohen

NEW YORK (JTA) — Should unmarried rabbis date their single congregants?

The Ten Commandments clearly prohibit sexual relationships between rabbis and congregants — or any two people, for that matter — when one or both are married to other people.

But whether it is appropriate for a single rabbi to have a relationship with an unmarried congregant is now being debated by rabbis and experts studying the issue of clergy sexual misconduct.

**When rabbis go astray**Part 5,  
last of a series

It has never before been a questionable practice. It has, in fact, been quite common historically for rabbis to marry congregants.

The late Rabbi Albert Minda, who served as president of the Reform movement's Central Conference of American Rabbis, married a woman he met while leading her congregation.

Today, though, the climate has changed.

There is a nascent but growing awareness in American society and in the Jewish community of the power that a spiritual leader has over his congregants, and of the ways in which it can be misused.

Awareness of clergy violations of sexual boundaries in particular has grown in the last five years, when victims of sexual abuse at the hands of Catholic priests and Protestant ministers began coming forward.

At the same time, it is "no less common for rabbis to date congregants today than it used to be," said Rabbi Steven Kushner, a member of the Reform rabbinic organization's ethics committee.

It is, however, within the Reform movement that rabbinic sexual misconduct is being discussed most actively, as a result of widespread concern with the way it has been handled in the past. The complicated question of rabbi-congregant romance involves both the issue of the power dynamic between the two people and the pragmatic realities of a single rabbi's social life. Particularly in Jewish communities outside of urban centers, the only place that Jews gather may be in their synagogue.

**Boundaries can seem blurred**

Psychiatrists, doctors and lawyers leave their work environments at the end of their day and may not regularly see their patients and clients in social settings.

Much of a rabbi's social life, though, is interwoven with the life of his or her congregational community, so that for both rabbi and congregant, the boundaries between professional and social engagement can seem blurred.

Congregants have a "tendency to set the rabbi up on dates," said Conservative Rabbi Debra Orenstein, a senior fellow of the Wilstein Institute in Los Angeles. Appropriate distance between rabbi and congregant can be "a weird boundary and difficult to define, which is why rabbis have to be especially vigilant," she said.

Some experts in clergy sexual misconduct say it is impossible for a rabbi-congregant relationship to survive a romantic relationship, and for that reason, rabbis — male and female — should never date their congregants.

And as Kushner points out, from his own experience dating congregants when he was single, such a relationship inevitably brings with it unexpected complications. "It's awkward for the people surrounding that relationship. If the woman has parents in the congregation, or children from a previous marriage, they are all involved," said Kushner, who is spiritual leader of Reform Temple Ner Tamid, in Bloomfield, N.J.

Still, he and many other rabbis say that to completely prohibit romantic involvements with congregants is simply unrealistic, and that it demeans congregants to suggest that they cannot overcome a power imbalance in the relationship.

"How far does this go? That someone with the title rabbi never

dates? Are we talking about arranged marriages for rabbis because of the power of the title?" asked Rabbi Joel Meyers, executive vice president of the Conservative movement's Rabbinical Assembly.

For Reform Rabbi Howard Jaffe, the complexity of the issue became clear when he was at his first pulpit, as a single man leading a large congregation in a small Jewish community. "My social life could not help but be enmeshed with my rabbinic life," said Jaffe, the spiritual leader of Temple Har Shalom, in Warren, N.J., who is now married to a woman who was not his congregant.

At the same time, he said, "I realized that there were times when being a rabbi was more than incidental to the relationship I was having with certain women I was dating." The power of his position became clear to him when a woman he was seeing excitedly said, "I can't believe I'm dating the rabbi!"

When he broke up with another congregant, she began citing reasons that she thought were in the Torah bolstering her desire for the relationship to succeed.

**'We have to be cautious'**

"When it didn't, her anger was so great that she responded to me according to my role, not to me as a human being.

"It was a hard lesson, but an important one. I learned that we have to be cautious not to infantilize our congregants. At the same time, we need to be very conscious of the dynamic that is present," said Jaffe.

"All of us have social relationships with our congregants at one level or another. Some have very intimate ones successfully."

Some people who study this issue believe that such relationships are a bad idea, but under certain circumstances, can be acceptable.

According to Marie Fortune, a pioneer in the field of clergy abuse, ethically, it is "the professional person's responsibility for maintaining the boundaries. The issues for single rabbis are the same" as for married clergy.

Fortune, a United Church of Christ minister and the founder and director of the Seattle-based Center for the Prevention of Sexual and Domestic Violence, said, "My advice is don't do it, because there's always the potential for damage in the congregation if it doesn't work out in six months.

"The reality is that some individuals who are very conscientious will pursue the relationship anyway," she said. "It's always risky, but I've seen people handle it responsibly by being very open with the congregation."

Debra Warwick-Sabino, the founder and director the California Center for Pastoral Counseling in Sacramento, Calif., believes that it is permissible for a rabbi to date a congregant under certain, carefully examined conditions.

The factors to be considered include any difference in age, education, status in the community, economic level, intellectual ability, psychological resources and life experience, said Warwick-Sabino. Another key question is whether the congregant is or was going to the rabbi for counseling in any way, she said.

According to Fortune, "There cannot be any significant counseling relationship prior to pursuing a [sexual] relationship. If there is that in terms of a mentoring relationship or spiritual guiding relationship, then it is just off-limits because it's akin to a therapeutic relationship."

Under the best of circumstances, rabbi-congregant dating "is problematic," Warwick-Sabino said.

"To do it you have to be able to scrutinize the ethical issues involved, and someone who does that is probably not going to be exploitative." □

**German mediator now doubts Ron Arad case can be resolved**

*By Gil Sedan*

JERUSALEM(JTA) — The German mediator who helped secure the return of the remains of two Israeli MIAs is no longer optimistic that he will be able to resolve the case of missing Israeli airman Ron Arad.

Only two months ago, Bernd Schmidbauer told a German newspaper that he had "solid clues that justify the impression that Ron Arad is alive."

But in an interview this week with the Israeli daily Yediot Achronot, Schmidbauer said the window of opportunity for obtaining information regarding Arad's whereabouts was "no longer wide open."

He linked his altered assessment to the "change in the political atmosphere in the Middle East."

Arad bailed out from his fighter plane over Lebanon in 1986.

He was believed to have been held by pro-Iranian troops in Lebanon.

The last time any message was received that he was alive was in October 1987.

Israel officials have repeatedly maintained that Iran is holding him.

Schmidbauer, 56, and a close adviser to Chancellor Helmut Kohl, recently met with Yediot correspondent Ron Ben-Yishai for what was believed to have been the longest and most revealing interview he ever gave an Israeli journalist on his sensitive contacts with Iran and Hezbollah about Arad.

In July, the bodies of Israeli MIAs Yosef Fink and Rachamim Alsheikh, killed in Lebanon in 1986, were returned to Israel as part of a prisoner and body exchange with the Hezbollah movement.

Schmidbauer had served as an intermediary for that exchange.

That success had led him to believe that he could serve as the pioneer in a new phase of regional negotiations, he said in the interview.

But from his current perspective in Bonn, he added, all that has changed.

Asked by Ben-Yishai whether he thought there was a chance Arad was still alive, Schmidbauer said: "I don't know. What I do know is that we do not have much time left.

"The political situation in the region is not as good as it was, and it is questionable whether one can mediate at all under the existing circumstances." □

**Jewish baseball player atones on field**

*By Daniel Kurtzman*

WASHINGTON (JTA) — Faced with a Yom Kippur dilemma, Milwaukee Brewers reserve catcher Jesse Levis swung for the fences.

But he came up empty Monday.

The Jewish holiday was originally slated as an off-day, but Levis found himself caught in a bind when a twice-postponed game between the Brewers and Baltimore Orioles was rescheduled.

Levis, carrying a .243 batting average, elected to play rather than atone for his sins.

"It's not like I'm Sandy Koufax," Levis told reporters after the game in Baltimore, referring to the former Dodgers pitcher who missed a world series game one year because of Yom Kippur.

"I don't have that kind of leverage. I hope God forgives me."

Levis went 0 for 3, striking out once and leaving three runners in scoring position. □

## UJA officials to Reform critics: Commitment to pluralism is firm

By Cynthia Mann

NEW YORK (JTA) — The United Jewish Appeal campaign is under fire from some quarters in the Reform movement for not doing enough to support religious pluralism in Israel.

At least a dozen Reform rabbis apparently used their pulpits over the High Holidays to suggest that congregants bypass the Jewish community's central fund-raising campaign and give directly to Reform institutions in Israel, according to campaign officials.

In the wake of the controversy, campaign officials reaffirmed their commitment to religious pluralism.

Reform movement officials say they know of no concerted or formal protest initiative. But they say there is growing frustration among rabbis and the rank-and-file alike over what they deem to be stepped-up religious coercion by the Orthodox establishment in Israel since elections there in May.

"There has been no directive that I know of from any of the official elements of the Reform movement to preach against the campaign," said Rabbi Ammiel Hirsch, executive director of the Association of Reform Zionists of America. But, he added, "what we're hearing is a desperate cry by non-Orthodox Jews. They are increasingly concerned about the character of an Israeli society that shuts out non-Orthodox forms of religious expression."

Since "federations have rightly claimed they are a major player on the Israel-Diaspora scene, they are a natural address to help solve" the problem, he said.

Hirsch and others also say their programs in Israel are in crisis because they have received only 20 percent of this year's allocations from the Jewish community's central campaign. Richard Wexler, UJA's national chairman, said, "Our commitment to the streams remains extremely strong. These are our congregations, our rabbis, our movements."

Payments to the programs have been delayed because of a severe cash-flow shortage at the Jewish Agency for Israel, caused in part by flat Diaspora campaigns, he said. Non-Orthodox denominations "are not the only ones suffering," he said. "Almost all our beneficiaries are."

### 'Matter of conscience'

The UJA, in concert with local federations, has since 1986 funded programs run by the three largest Jewish denominations through the Jewish Agency.

"In the last 10 years, the Jewish Agency has given more than \$25 million to the Reform and Conservative" movements' programming, said Rabbi Daniel Allen, associate executive vice chairman of the United Israel Appeal, which funnels the UJA money to the Jewish Agency. Allen said he believed his rabbinic colleagues should support the campaign as a "matter of conscience."

"It is the responsible and proper and mitzvadik thing for every Jew to be involved because it's the only way we're saving Jewish lives around the world and bringing them home to Israel," he said.

The current Jewish Agency annual allocations are about \$1 million each for Reform and Conservative programs in Israel, and \$428,000 for Orthodox programs, he said. Despite a \$140 million budget decrease since 1995 at the Jewish Agency, the funding for non-Orthodox programs has remained the same, campaign officials note.

A statement issued last week by the UJA and the Jewish Agency in New York says the funding commitments will be honored in their entirety by December.

ARZA's Hirsch said he welcomed the news and that it would help "to alleviate some of the concern."

One sermon attacking the campaign was delivered on Rosh Hashanah by Rabbi Peter Kasdan of Temple Emanu-El at West Essex in Livingston, N.J. "We need to finally admit to ourselves that we North American Reform Jews have channeled our energy and our financial support through the wrong doors," Kasdan said.

"We have given more than our share of UJA dollars" and "we have seen our funds used to underwrite Israel's Orthodox yeshivot and synagogues with only pennies going to our own Reform institutions," he said.

### 'We have neglected our own movement'

"We have neglected our own movement while paying financial homage to those who deny us our Jewish rights."

Wexler said this and other sermons he had seen were filled with a "tremendous amount of misinformation or lack of information" and that he regretted it.

"For rabbis to commence 5757 with sermons that instead of preaching Jewish unity demand divisiveness" and have no "regard for the facts is very painful to those of us who are members of our movements and wholly supportive of the idea of klal yisrael."

He said the UJA and its rabbinic cabinet "would continue to try to bring the facts to the attention of rabbis around the Jewish world and we hope they'll ask questions of us before going public."

For his part, Kasdan said in a telephone interview this week, "I'm passionate about what I said and I'm not about to back down, but I have promised to keep this in-house" until a series of meetings takes place between leaders of the Reform movement, ARZA and federations.

In fact, the controversy over the campaign has been percolating throughout the Reform movement for a while. It surfaced in an exchange of letters in the summer's newsletter of the Central Conference of American Rabbis, the movement's rabbinic arm.

In it, the CCAR's president, Rabbi Simeon Maslin, wrote that he has decreased his personal contribution to the central campaign by about 20 percent and has "made it clear that I am sending the difference directly to institutions of my choice in Israel."

At the same time, Maslin said that a boycott of the campaign is "indefensible." But he defended his refusal to give the UJA campaign a "blanket endorsement."

Maslin was one of several Reform and Conservative leaders who said they were approached shortly after last May's Israeli elections by fund-raising representatives for an unusual statement of support for the campaign.

Rabbi Sheldon Zimmerman, the president of Hebrew Union College, the Reform movement's rabbinical seminary, said he interpreted the request as a result of anxiety over the increase in power of Israel's fervently Orthodox parties — together they won 23 seats in the Knesset — and its impact on non-Orthodox Diaspora contributors to Israel. Zimmerman said he does support the campaign, but resisted the request to sign.

"We all endorse the campaign, but we weren't going to do it because we want to see what's going to happen" in light of "threats by the Orthodox to change" the recent gains made by non-Orthodox movements in Israel, he said.

Rabbi Jerome Epstein, executive vice president of the United Synagogue of Conservative Judaism, said Conservative movement leaders felt that UJA's call for "blanket support" was not appropriate.

"We do have some concerns about the way our movement is being treated in Israel and hope UJA will work with us" on the problem, he said. "But we are committed to UJA and would not, at this time, think of issuing a call to withhold or divert funds." □

**Palestinians protest opening of Herodian tunnel in Old City***By David Landau*

JERUSALEM (JTA) — Angry crowds of Palestinians clashed with police in the Old City of Jerusalem this week after word spread that municipal officials had opened a Herodian tunnel that leads from the Via Dolorosa to sites near Islamic holy sites on the Temple Mount.

Jerusalem Mayor Ehud Olmert said Tuesday the tunnel would become a major tourist attraction that would benefit both the Jewish and Muslim populations of Jerusalem.

He insisted that nothing in the project endangers the Temple Mount.

In a separate development Tuesday, government lawyers, responding in the High Court of Justice to an application by rightist Jewish groups, asserted that building work being carried out by the Muslim Religious Authority under the Temple Mount was licensed, legal and does not threaten archaeological treasures at the site.

Despite this legal stance taken by the government in defense of Muslim religious rights, the city's Islamic leadership appeared to be encouraging the demonstrations against the opening of the Herodian tunnel.

There were also clashes Tuesday in Hebron, as hundreds of Palestinians clashed with soldiers and border policemen near the center of the volatile West Bank town.

The Palestinians demanded that the long-postponed redeployment of Israeli troops there be implemented.

They also demanded that shops and stalls in the central market that were closed by the Israeli authorities be handed back to the Palestinian owners and allowed to reopen.

As the Palestinians demonstrated — among them the Palestinian minister of higher education, Hanan Ashrawi — Jewish settlers led by Rabbi Moshe Levinger held a demonstration of their own to protest the army's granting permission for the Palestinian demonstration.

Levinger said the shops in question were Jewish property. □

**Turkish president affirms relations with Israel secure***By David Landau*

JERUSALEM (JTA) — Turkey's military cooperation agreement with Israel will continue as agreed earlier this year, Turkish President Suleiman Demirel said this week in an interview with the Israeli daily Ha'aretz.

His comments were seen as politically important in view of fears in Israel that the recently installed pro-Islamic government of Turkish Prime Minister Necmettin Erbakan would cool relations with Jerusalem.

In the interview, Demirel said the agreement was not a defense pact, but rather an agreement on military training and cooperation.

The agreement would proceed in the same way as other bilateral accords with Israel were being adhered to under the new coalition government in Turkey, he added.

Demirel said it was "misleading" to refer to the new Turkish government as "Islamist," adding that it was a constitutionally created coalition between two political parties: Erbakan's Welfare Party and Tansu Ciller's secularist True Path Party.

In any event, Demirel continued, the fundamentals of Turkey's foreign policy would not change.

Demirel stressed repeatedly during the interview his country's resentment against Syria for supporting the Kurdistan Workers Party, which Turkey fights as a terrorist movement. □

He reiterated Turkey's plans to establish a security zone in northern Iraq to prevent attacks by the Kurdish group in southeast Turkey.

Demirel also urged the Netanyahu government to press ahead with the peace process and "not to allow the present opportunity for peace to slip by." □

**Argentine police flooded with anti-Semitic leaflets***By Sergio Kiernan*

BUENOS AIRES (JTA) — Argentine police officials have reported that hundreds of members of the force have received anti-Semitic pamphlets charging that Jews are trying to blame "good Argentines" for the July 18, 1994, bombing of the Jewish headquarters here.

The officials said last Friday that the pamphlets defend several members of the Buenos Aires provincial police who are currently facing charges in connection with the still-unsolved bombing of the Argentine Jewish Mutual Aid Association, also known as AMIA, which left 86 dead and more than 300 wounded.

"Jews created 3,000 years ago the figure of the scapegoat, and now they are using the Buenos Aires police force as a scapegoat," reads one of the pamphlets.

It further claims that the bomb that leveled the Buenos Aires Jewish community center was "planted by Jews who sent it from the AMIA building in Cordoba to the AMIA building in Buenos Aires."

Sources in the Buenos Aires provincial police said in interviews that several other similar letters and pamphlets had been distributed anonymously in recent days.

In a separate incident last week, vandals desecrated the Jewish cemetery of San Vincente, in the northern Argentine province of Cordoba.

The vandals destroyed 56 tombstones and stole brass plates and vases from the cemetery.

Police officials said the case did not involve racism. But some local Jews disagreed. "Thieves seem never to steal anything from the Christian cemetery next door," one member of the community said angrily. □

**Judge who offended Jews resigns from Canadian bench***By Bram D. Eisenthal*

MONTREAL (JTA) — A Canadian judge who remarked during a murder trial earlier this year that Jews did not suffer while being gassed at Auschwitz has resigned.

Judge Jean Bienvenue's resignation Tuesday came only days after the Canadian Judicial Council had called for his removal.

"We are pleased he respected the council's decision," said Reisa Teitelbaum, chairman of the Canadian Jewish Congress Quebec region.

The council recommended last week by a vote of 22-7 that Bienvenue be removed because he had undermined the public's confidence in the judicial system.

Judge Jean Bienvenue "has shown an almost complete lack of sensitivity to the communities and individuals offended by his remarks," the council, which includes 35 federally-appointed judges and is headed by Chief Justice Antonio Lamer, said in a statement.

Along with his comments about Jewish suffering at Auschwitz, Bienvenue, 67, said during the murder trial that women are more capable of cruelty than men.

The council's vote last week was applauded by the Canadian Jewish Congress — to whom Bienvenue apologized when the incident was first made public — and by B'nai Brith Canada. □