

DORM TALKS I- 57611. The Infallibility of Jewish Leadership?

In recent years Jewish leaders have been publicly accused of actions that do not befit the assumed ethical code we expect from our rabbis, teachers, and leaders. In many of these cases the media provided the information to the public and the facts remained unclear. Although, everyone wakes up for a scandal, peoples lives are on the line and there is a great potential for *Chillul Hashem*.

- NO NAMES!
- What is our responsibility in finding out and becoming active in such scandals?
  - How do the concepts of *Dan L'Kav Zechut*, *Chillul HaShem*, and *Lashon Hara* factor in?
    - Regarding the Organization?
    - Regarding the implicated individuals?
  - Should we hold a Yeshiva responsible for alleged actions of an individual within that Yeshiva?
  - Does communal responsibility of maintaining the *Shem Tov* of an organization and its overall values and goals, take precedence over publicly dissecting its every flaw?

What if a Yeshiva heard rumors about one of its best staff members?

- What is the obligation of the Yeshiva in researching these allegations?
- What is the Yeshiva's obligation of making such knowledge public?
- If the yeshiva feels the individual's behavior was improper, is it enough to remove the individual from the Yeshiva or do they have to make it known that such an individual should never work with kids again?

③ לה"ר—i.e., no juicy recounting sordid details, up-to-date inside dope... be strict!

④ Only if yeshiva encourage or failed t take action >rcvg reliable reports if malfeasance

⑤ Yes. Public "dissection" NG—except if failed egregiously to take approprt action t correct sitn

⑥ oblign yesh allegations: yes, if some evidence, not just idle rumors

⑦ oblig yesh mk public—No. just ensure no one hurt—neithr accused nor suspectd victims

⑧ never work w kids?— level of certainty of guilt. Proof of rehabil'n=תשובה, & FT w new position

ברכות י"ט. אם ראית ת"ח שעבר עבירה בלילה אל תהרהר אחריו ביום, שמא/דאי עשה תשובה...

① "דן את כל האדם לכף זכות"—לא naivete אלא הכרח מטעם שג' בני יששכר: צמצום ידיעת ה'

② חלול ה': ברכות יט ע"ב--א"י א"ר: המוצא כלאים בבגדו מושטן אפילו בשוק, מאי טעמא אין חכמה ואין תבונה ואין עצה לנגד ה' כ"מ שיש חלול"ש אין חולקין כבוד לרב. [מחלולת רמב"ם (אפ' בגד חברו אם הוא שוגג) ורא"ש-דוקא שלו--ותליי בגי' "בבגד" (=אבל לא של חברו)]

But def a sat. appearing guilt & knowing it

amusing, role play,  
plausible story

also: lived their faith!  
Yakovlev or Arnold?  
not de Sade or V&A

## 2. Is America Different?

A) We have all seen the miraculous rise of Jewry, especially orthodox Jewry in America. Orthodox Jews have appeared in every facet of life, from the Forbes list of richest men in America, to the Democratic Presidential Ticket. One might say that life in America has been exceptionally good for the Jews. But is that enough?

- Although Jews reached great heights in Spain and Germany, they met a disastrous end. Is the *Golus* of America different? yes... But... (Falkenberg, the cutting)
- Is that fact that we are enjoying what could be termed a "Golden Age" of religious freedom, something of which to be wary? (1911, 1911)
- Many Jews feel that the opportunities that America offers far outweigh the benefits of being in Israel. At what cost should we make *Aliyah*? ask sufficiency...
- Can we say that any country is better than *Eretz Yisrael*? yes... in many ways... but not in all? ... future of people - yes, but not here

B) Now that Al Gore has picked Joe Lieberman as his running mate, the mainstream press is discussing everything from his Shabbat observance, to his yarmulka. This has brought about many questions in our minds about our responsibility towards Lieberman's candidacy.

- Are we required to vote for him *K'Halacha*? Nonsense!
- Is there an issue of *Chilul HaShem* if we don't vote for him? (Headlines reading "George W. Bush elected president due to overwhelming Jewish votes! Jews defect" equal nonsense)
- What about *Kiddush HaShem* if we do vote for him? Irrelevant - but already remembered why
- Can someone publicly criticize Lieberman or would he be guilty of *Lashon Hara*? no... it's not a sin. If he public polit. domain - only public criticism
- Lieberman, while calling himself "observant" still does some things that orthodox Jews might not usually consider *K'Halacha*, like davening in a Conservative Shul, not wearing a Yarmulka, touching women, etc. How should we react when asked about his observance? Gallic sherry of sherry?
- Should Jews be concerned about Jewish textual views of Non-Jews (such as "*Am Nivchar*" or "*Shelo Asani Goy*") being spread around the national and international non-Jewish media? ...