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HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION
LOS ANGELES SCHOOL

SCHOOL OF JEWISH COMMUNAL SERVICE

BUILDING BEAUTIFUL TENTS:
A SURVEY ON CONGREGATIONAL RESPONSES TO DOMESTIC ABUSE

Approved By:



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**BUILDING BEAUTIFUL TENTS:
A SURVEY ON CONGREGATIONAL RESPONSES TO DOMESTIC ABUSE**

By

Adam Halpern

A thesis presented to the School of Jewish Communal Service of the Hebrew Union
College-Jewish Institute of Religion, California School in fulfillment of the requirements
for the degree of Master of Jewish Communal Service

May, 2006

DEDICATION

This study is dedicated to the memory of my grandparents, Sylvia Weiner, Janet Halpern, and Lewis Weiner, who helped foster my Jewish identity and continue to inspire my commitment to creating a healthier, safer, and more just Jewish community.

*The title of this thesis is inspired by a sermon written by Rabbi Cindy Enger, a leader in the field of Jewish intimate partner abuse movement. Her sermon, titled "*Ma Tov*. How Beautiful are our Tents?" can be found in *Healing & Wholeness: A Resource Guide on Domestic Abuse in the Jewish Community* (Gardsbane, 2002b).

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ACKNOWLEDGEMENTS

This study would have not been possible without input and support from many people. I am forever grateful to the following people, who contributed to this study with the hope that it might help create a healthier and safer Jewish community:

Dr. Sarah Bunin Benor, who guided me throughout the thesis process, and was incredibly patient and helpful as I struggled with my research design and statistical analysis. From assisting me with insightful questions, to distributing my survey on the Wexner Graduate Fellows/Alumni listserve, to editing and reediting, it is due to her encouragement and support that I completed this study.

Dr. Steven Windmueller and Freddie Thomas, who have supported me since I first began my studies at Hebrew Union College, and who more specifically provided me with the long lists of contacts, financial resources, and HUC letterhead that I needed to undertake this study.

Ellen Goldsmith, Marci Cohn Spiegel, and Dr. CarolAnn Peterson, who were invaluable experts as I began my research, and also inspirations to me, for their incredible commitment to ending intimate partner abuse.

Amy Rubin, Rabbi Diana Monheit, and Deborah Rosenbloom from Jewish Women International and Alison Iser from FaithTrust Institute, who were incredible sources of knowledge and advice, particularly as I crafted my survey. Moreover, without the support of these four Jewish domestic abuse leaders the study would not have been national in scope.

Dr. Kristin Ferguson, Dr. Gokul Mandayam, and Dr. Bruce Phillips, who assisted with me my statistical analysis.

Rabbi Mark Diamond, Rabbi Seth Goldstein, Rabbi David Rose, Rabbi Jan Kaufman, Rabbi Mayer Waxman, Rabbi Elliot Stevens, and Rabbi Brant Rosen, who helped distribute my survey to rabbis across the country.

Rabbi Dr. Tzvi Hersh Weinreb, Rabbi Denise Eger, Rabbi Richard Hirsh, Kitty Glass, Michelle Lifton, Leigh Hofheimer, Rabbi Joel Baker, Devorah Servi, Rabbi Linda Bertenthal, and Rebecca Schwartz, who provided guidance in the early stages of my research.

My family, who has always supported me in my academic, professional, and personal pursuits and who continually checked on my thesis progress, from nearby Culver City, and from far away Seattle, Bend, Olympia, and Chiang Mai. I could not ask for a more supportive and inspirational mother, father, brother, or sister.

Ruth Adar, who participated in local synagogue presentations on domestic abuse and helped me see the *Book of Esther* in a new way.

Shaina Wasserman, for being the only person besides Dr. Benor brave enough to proofread parts of my thesis.

Finally, and most importantly, I would like to share my deepest appreciation for all of the rabbis who took the time to complete the survey. This study is the product of their honest and open feedback.

ABSTRACT

Over the past thirty years the Jewish community has increasingly acknowledged that domestic abuse exists within Jewish homes. Regional studies have repeatedly confirmed this fact, and Jewish domestic violence agencies and programs have opened across the country. While Jewish domestic violence programs and advocates initially focused on supporting victims, local and national organizations have become increasingly interested in communal responses to abuse. Despite this growing interest within the Jewish domestic violence community, there has been little research on Jewish communal responses to abuse and no studies that have specifically examined congregational responses to abuse. In order to gauge how congregations are responding to abuse, I surveyed 208 rabbis, representing all major movements and regions in the United States.

Survey results revealed areas of both strength and weakness in rabbinic and congregational domestic abuse interventions. Most rabbis have received domestic abuse training, delivered sermons on abuse, counseled abuse survivors and victims, and are aware of local Jewish domestic violence agencies. At a congregational level, however, few congregations have domestic abuse policies, most synagogue committees, youth groups, and religious schools have not addressed the issue, and few non-rabbinic staff have received domestic abuse training. Results indicate, however, that congregations where rabbis both receive training and deliver sermons are much likely to implement all of the domestic abuse interventions explored in this study, including interventions at the congregational level. Furthermore, as rabbis attend more trainings and give more domestic abuse sermons, their impact on domestic abuse interventions increases. Thus,

for congregations to better respond to abuse, they should first encourage regular rabbinic training and sermons on domestic abuse.

INTRODUCTION

I didn't know how to respond...I went to (a rabbi)...I asked the question in a very general way and he said, "This is not about your husband. This is not about *shalom bayit*, this is about *lashon hara*."

My husband tried to kill me. I left barefoot and in a tee shirt...I actually went to see my rabbi. He suggested I had not read his column on domestic violence and he would try to get it to me.

-- Jewish survivors of domestic violence, commenting on their rabbis' responses to their disclosure of domestic abuse (Jewish Women International, 2004, 29).

These two comments from domestic abuse survivors demonstrate inadequate rabbinic responses to domestic abuse¹ within the Jewish community. Clearly, the Jewish community failed these abuse survivors by failing to respond to their cries for help. Recent studies (Kaufman, 2003; JWI, 2004) have found that rabbis and congregations could do much to improve their responses to domestic abuse. Yet, in spite of comments such as the two cited above, there is little knowledge about how congregations across the country are currently responding to abuse. This study, based on a survey of 196 rabbis throughout the United States, attempts to better gauge exactly how congregations are responding to abuse. This, in turn, may help synagogues begin to overcome past failures evident in these survivors' comments.

Intimate partner violence is not new to the Jewish community, and Jewish rejection of abuse is hardly a modern concept. For millennia rabbis have discussed the issue and have commonly called for an end to abuse (Gluck, 1988; Frishtick, 1990). The list of rabbis who rejected spousal abuse is long, including R. Meir of Rotenberg, R. Perez b. Elijah of Corbeil, Simcha b. Samuel of Speyer, R. Israel of Krems, R. Simon B.

¹ The terms domestic abuse, domestic violence, intimate partner abuse, and intimate partner violence are used interchangeably throughout this study.

Tzemach Duran, Binyamin Ze'ev B. Mattathias of Arta, Avraham Yaakov Paerna, She'ar Yashuv Cohen, and Elliot N. Dorff (Graetz, 1998). These rabbis represent a wide range of times and places from 12th-century Germany, to 15th-century North Africa, to 20th-century Israel and the United States (Graetz, 1998). These rabbis not only acknowledge the presence of abuse but also demand "some kind of redress or release from suffering for the victim" (Graetz, 2004). Reviewing this impressive series of rabbis and countries makes it appear that the Jewish community has historically presented a strong and united front against intimate partner abuse.

Unfortunately, rabbinic responses to abuse over the ages have been far from monolithic. Some rabbis have allowed abuse in certain circumstances, although these rabbis, including influential rabbis Yehudai Gaon, Maimonides, Radbaz and Solomon Luria, are mostly from the past and represent a minority viewpoint (Graetz, 1998). More troubling are modern rabbis who respond to abuse with denial, apologetics, or evasion of responsibility (Graetz, 1998), including the rabbis mentioned in the opening quotes. Rabbis who deny abuse claim that it does not occur in Jewish homes. For example, 13th-century Rabbi Tam said that spousal abuse "is not done in Israel" (Graetz, 1998, 163). Apologetics "seek to defend the honor of the Jewish community by whitewashing facts," (Dorff, 1995, 778) often claiming that abuse is a greater problem in the non-Jewish community than in the Jewish community (Graetz, 1998). In this way, apologetics is a form of denial. Still, most common in modern times is the practice of evasion, in which rabbis acknowledge abuse but claim that they can do little about it (Graetz, 1998). There is evidence that these three responses – denial, apologetics, and evasion – all exist in the Jewish community today (Graetz, 1998, Kaufman, 2003).

Despite these disheartening rabbinic responses to abuse, the most recent rabbinic commentary on intimate partner abuse by Conservative Rabbi Elliot N. Dorff (1995) highlights the view of a modern “rejecting” rabbi. In this responsum Dorff draws on Graetz’ analysis of rabbinic writings, emphatically stating that Jewish law prohibits physical, psychological, and verbal abuse. Dorff further states that Jews can, and often must, report abuse to civil authorities. Dorff’s responsum also outlines guidelines for assisting victims and helping abusers with a process of *teshuvah*. Finally, the responsum provides recommendations for preventing abuse in Jewish homes. This responsum serves as one of the strongest rabbinic responses to intimate partner abuse in modern times.

The stark contrast between Dorff’s responsum and modern rabbinic denial, apologetics, and evasion makes it difficult to gauge exactly how the Jewish community presently responds to abuse. In spite of recent research on communal responses to abuse (Kaufman, 2003; Jewish Women International, 2004) it is not clear exactly how rabbinic writings – both past and present – translate into action in the synagogue. Congregational rabbis may not regularly consult Jewish law as a practical guidebook. This is particularly true for Reform rabbis, who often do not strictly follow *halacha*, or Jewish law (Kaufman, 2003). Rabbinic texts provide an important source for understanding Jewish communal responses to abuse, but they are certainly not the only measure of the Jewish community’s commitment to ending abuse.

Given my own commitment to building a community movement for ending abuse, I believe that it is critical that we not only understand rabbinic attitudes toward abuse but also understand rabbinic and communal actions that address abuse. I first became involved in issues of intimate partner violence in December 2001, when four other men

and I came together in Seattle, Washington to discuss issues of male violence and sexism. The group ultimately became Seattle Men Organizing Against Violence (SMOAV) and participated in community organizing and education efforts focused on intimate partner violence prevention. Working with SMOAV, in addition to volunteering at a battered women's shelter, opened my eyes to the serious and pervasive impact of intimate partner violence on our society.

As I became more involved in the Jewish community and ultimately moved to Los Angeles to pursue degrees in social work and Jewish communal service, my interest narrowed to focus on intimate partner abuse in the Jewish community. My internship last year at Jewish Family Service of Los Angeles (JFSLA) Family Violence Project gave me the opportunity to explore intimate partner violence from a Jewish perspective. At JFSLA Family Violence Project, I recognized a lack of community-wide programs for ending abuse and the need for greater collaboration between the agency and synagogues. Responding to these gaps in programs in Los Angeles, I believe that it is important to better understand how the Jewish community in general, and the synagogue in particular, is responding to domestic abuse.

Building on the long history of rabbinic responses to intimate partner abuse and a personal interest in violence prevention, this thesis attempts to measure how rabbis and synagogues are responding to domestic violence in the United States today. Understanding how synagogues and rabbis address domestic abuse will help identify strengths and weaknesses in our responses to domestic abuse. This, in turn, may help the community as whole collaborate to better support victims, hold abusers accountable, and implement effective violence prevention programs.

LITERATURE REVIEW

Over the past twenty-five years the Jewish community has increasingly acknowledged that abuse occurs in Jewish homes. This is evident in the growth in literature – both scholarly and popular – on the subject since 1980 (Newman, 2004). This literature has explored Jewish intimate partner violence both quantitatively (Giller & Goldsmith, 1983; Renzetti, 1992; Ephross, 1996) and qualitatively (Scarf, 1988; Twerski, 1996; DeVoe, Borges, & Conroy, 2001; Kaufman, 2003; JWI, 2004). Other studies have examined the clinical implications of Jewish intimate partner abuse (Giller, 1990; Jacobs & Dimarsky, 1991; Moriarty, 1996/1997; Lebovics, 1998). These studies provide the background for research regarding the Jewish community's response to domestic abuse.

Although there have been numerous studies examining textual sources on abuse (Gluck, 1988; Frishtick, 1990; Frishtick, 1991; Horsburgh, 1995; Graetz, 1998; Patz, 2001; Stein, 2004; Graetz, 2004), there has been less research on contemporary responses to domestic abuse (Giller & Goldsmith, 1983; Cwik, 1996; Cwik, 1997; Kaufman, 2003; JWI, 2004). Cwik (1997) and Wolkenstein, Cohn, & Jacobson (1998) (cited in JWI, 2004) focused on rabbinic attitudes.

As the original study on family violence in the Jewish community, Giller and Goldsmith (1983) provided the first modern analysis of rabbinic and communal attitudes regarding Jewish intimate partner abuse. Giller and Goldsmith (1983) interviewed eight rabbis, representing Orthodox, Conservative, and Reform congregations. Seven of the eight rabbis knew of cases of domestic abuse, and six felt that family violence was a problem in the Jewish community. Although seven rabbis said they would assist families with family violence problems, only four said they would contact the police or protective

services. Finally, half of the rabbis interviewed expressed an interest in further training on family violence. Since there was no organized Jewish communal response in Los Angeles at the time of their study, Giller and Goldsmith (1983) interviewed Rape Crisis Center employees, two police officers, two private physicians, and ten mental health professionals. All of these interviewees reported cases of Jewish domestic abuse, and some noted the reluctance of Jewish victims to seek help. This study shows that even in 1980, rabbis and community professionals were largely aware of Jewish intimate partner abuse, although they were not fully equipped to respond to this issue.

In the most extensive survey of rabbis on the subject of domestic abuse to date, Cwik (1996, 1997) expanded on Giller and Goldsmith's (1983) small qualitative findings by surveying a random sample of 127 rabbis. Cwik's (1996, 1997) sample included 38 Orthodox, 47 Conservative, and 42 Reform rabbis from all parts of the country. Cwik (1997) found that all rabbis, regardless of movement, strongly opposed wife abuse. Rabbis across denominations were also willing to intervene on behalf of abused wives, including encouraging abused women to leave their homes. Cwik also examined patriarchal views of abuse, using a scale that determined whether rabbis more readily supported male abusers or female victims. Patriarchal views of abuse included the view that women should only leave abusive relationships if they had their husband's permission. Although according to this scale Orthodox rabbis held slightly more patriarchal views of wife abuse than Conservative and Reform rabbis, rabbis generally had very weak patriarchal attitudes toward wife abuse (Cwik, 1997). The finding that rabbis did not have patriarchal views slightly contradicted Horsburgh's earlier study on Jewish law (1995), in which she argued that Orthodox communities' culture of patriarchy

creates an "environment conducive to woman-abuse" (180). Furthermore, rabbis from all denominations "reported they would suggest a Jewish woman call the police, see a lawyer, obtain a restraining order, and see a medical doctor" in cases of domestic violence (Cwik, 1997, 45). Rabbis reported not experiencing significant difficulties addressing wife abuse, and all of the rabbis reported seeing Jewish battered women.

Among the few differences between the denominations was that Orthodox rabbis were more likely to deny abuse within their own congregations as compared to Conservative and Reform rabbis. Still no group of rabbis denied abuse within the greater Jewish community. An additional difference was that only a large percentage of Conservative rabbis (60%) had preached a sermon on wife abuse, as compared to Orthodox (37%) and Reform (38%) rabbis. At the same time, most rabbis felt that they could benefit from a workshop on wife abuse and that pre-ordination training on domestic abuse would have been helpful. Ultimately, in spite of a few differences between movements, Cwik (1996, 1997) confirmed that modern rabbis largely reject abuse. His 1997 study also highlighted the need for more rabbinic sermons and training on abuse, but it did not assess how rabbis have helped or hindered congregation-wide responses to abuse.

In spite of Cwik's relatively positive assessment of rabbinic responses to domestic abuse, more recent studies have been critical of rabbinic and communal responses to abuse. Carol Goodman Kaufman's *Sins of Omission: The Jewish Community's Reaction to Domestic Violence* (2003), is the most thorough study of contemporary Jewish responses to domestic abuse. In her study, Kaufman (2003) conducted archival research and interviews with victims of domestic violence, Jewish lay leaders, rabbis, and

community professionals from three regions in Massachusetts. Of the twenty two survivors of domestic violence interviewed for the study, only half consulted their rabbis, and of these many did not receive the services they needed from their rabbi. This is just one of many weaknesses Kaufman (2003) cited in her strong indictment of the Jewish community.

Kaufman (2003) was also critical of the rabbis she interviewed for the study. She interviewed thirty-two rabbis and one cantor. Although she stated that the vast majority were affiliated with the Reform and Conservative movements, it was not clear how many clergy represented each movement. Kaufman noted that most of the clergy she interviewed had not received domestic violence training at seminaries. Still, since becoming rabbis a majority attended domestic violence trainings hosted by non-Jewish agencies. In contrast to Cwik's findings (1997), less than a third of the interviewed clergy felt prepared to deal with domestic abuse in their congregations, and many were hesitant to contact police, except in extreme cases. Also, in spite of the seven years since Cwik's study (1997), most rabbis had still not addressed abuse in a sermon, or participated in educational panels at their congregations. Among the few positive findings was that the majority of clergy had hung fliers or posters about abuse in their synagogue restrooms. Kaufman (2003) summed up the rabbis' responses with four characteristics: "ignorance, confusion, inconsistency, and fear" (118). In contrast to Cwik (1997), she felt that rabbinic response to domestic abuse was entirely inadequate.

Kaufman (2003) was no less critical of communal institutions. Her review of literature from the lay bodies of the different movements found that the Orthodox Union, the Union of American Hebrew Congregations (now the Union for Reform Judaism), and

the United Synagogue of Conservative Judaism had all passed resolutions regarding domestic abuse. The Rabbinical Assembly (Conservative), Reconstructionist Rabbinical Association, and the Central Conference of American Rabbis (Reform) had also passed resolutions. Still, these resolutions had not resulted in substantial educational or programmatic changes at member synagogues. Similarly, Kaufman (2003) found that although the Women of Reform Judaism passed one of the earliest resolutions on domestic abuse, few Massachusetts Reform sisterhoods had adopted domestic violence programs. Meanwhile, the Women's League for Conservative Judaism had implemented a program on dating violence for Conservative religious schools, youth groups and day schools, but had no adult programming on the issue. According to Kaufman (2003), the Women's Branch of the Orthodox Union had been one of the few lay organizations to successfully address the issue by organizing a conference on domestic abuse in New York. Finally, neither the Federation of Jewish Men's Clubs (Conservative), nor the North American Federation of Temple Brotherhoods (Reform) had ever addressed domestic abuse. In spite of her highly critical assessment of both the rabbinic and lay response to domestic abuse, Kaufman failed to adequately assess how individual congregations within Massachusetts responded to domestic abuse. This is a significant gap in her otherwise thorough, if not excessively pessimistic, assessment of the Jewish community's response to domestic abuse.

The most recent study of the Jewish community's response to domestic abuse, *Jewish Women International's Needs Assessment: A Portrait of Domestic Abuse in the Jewish Community* (2004) largely confirmed findings from previous studies and also failed to evaluate congregational responses to abuse. Jewish Women International (JWI)

conducted both a national needs assessment and a Chicagoland needs assessment. The national needs assessment included 133 surveys and five focus groups with a total of 33 participants representing domestic violence survivors, rabbis, and domestic abuse professionals. Survey and focus group participants were recruited from participants at JWI's 2003 International Conference on Domestic Abuse in the Jewish Community. The national study found that many abused Jewish women delay seeking help or do not seek help at all, and that they rarely turn first to rabbis for help. At the same time, rabbis noted that more women turned to them for help when they publicly spoke about domestic abuse. Similar to previous studies (Cwik, 1997; Kaufman, 2003) rabbis noted the need for more training on domestic abuse. Rabbis who participated in the Chicagoland needs assessment also identified a lack of training as the most problematic issue in dealing with abuse. Unfortunately, the study did not explore domestic abuse prevention programs or congregational responses to abuse. Since only 8 of the 133 survey respondents were rabbis or rabbinical students, it is also impossible to generalize the rabbinic findings. Ultimately, the JWI study (2004) did little more than validate previous study findings.

Similar to previous studies on Jewish responses to domestic abuse (Goldsmith & Giller, 1983; Cwik, 1996; Cwik, 1997; Kaufman, 2003), JWI (2004) focuses on the role of rabbis as individuals instead of the role of congregations as institutions in addressing abuse. Even past research on rabbis has been limited, and the one truly national study of rabbis (Cwik, 1996; Cwik, 1997) did not explore violence prevention strategies, such as pre-marital counseling or educational programming, in great depth. Moreover, although rabbis are the central figures in synagogues and temples, congregation committees and education departments also have the ability to address domestic abuse. As early as 1983,

the Women of Reform Judaism acknowledged this when it passed a resolution on domestic violence stating the need for teen education (Kaufman, 2003). Moreover, the Women's League of Conservative Judaism has focused its prevention efforts on a teen dating violence program (Kaufman, 2003). Yet, previous research has never examined these programs, or how congregations as a whole, including the rabbi, are responding to domestic violence.

While previous research has focused on the individual role of rabbis in responding to abuse, research outside of the Jewish community has demonstrated that coordinated community responses are most effective in responding to abuse (Shepard & Pence, 1999; Klein, Campbell, Soler, & Ghez, 1997; Jenkins & Davidson, 2001). This research, however, has not examined the role of the religious community in this coordinated community response. I believe that congregations that both collaborate with local domestic violence agencies and address abuse with congregants of all ages will be more effective partners in a coordinated community response to abuse. Therefore, it is likely that congregation-based domestic abuse prevention programs may indeed help to prevent intimate partner abuse. For this reason, it is important to assess how congregations are currently responding to intimate partner abuse.

METHODOLOGY

In order to determine how American congregations are responding to intimate partner abuse, it is important to hear voices from the widest variety of congregations. The Jewish community is incredibly diverse, in terms of geographic distribution, income level, and immigration status (UJC, 2003). There are congregations in every state and the District of Columbia (Schwartz, Scheckner, & Kotler-Berkowitz, 2002). In the United States there are four major movements – Orthodox, Reform, Conservative, and Reconstructionist. Other synagogues are either unaffiliated or affiliated with smaller movements, such as the Union for Traditional Judaism or Jewish Renewal. There is also a tremendous range in congregation size, which both reflects the differing sizes of Jewish communities and the different approaches to Judaism among a diverse Jewish population.

Given the diversity of the Jewish community and its synagogues, a survey is the best method for reaching the largest number of congregations. Quantitative survey data can provide a broad view of the Jewish community. United Jewish Communities, the umbrella organization of North American Jewish Federations, and local Jewish Federations, for example, have repeatedly used surveys to measure the size and characteristics of the Jewish community (e.g., Los Angeles, 1997; UJC, 2003; New York, 2002; Cleveland, 2004; San Francisco, 2004). While Kaufman's (2003) study included qualitative data on congregational responses to domestic abuse in Massachusetts, there have been no national quantitative studies of Jewish congregational responses to domestic abuse. Thus, a quantitative survey-based approach can both achieve the study goals and add to scholarship.

Rabbis are the most obvious target for a survey about congregational responses to domestic abuse. As congregational leaders, rabbis are likely to be involved with congregation-wide activities, such as violence prevention programs. They are also the most likely staff people to bring the subject to light through sermons. Finally, the rabbi provides direct counseling services to congregants, which is important in cases of domestic abuse (JWI, 2004). Recent surveys of rabbis have been an effective tool for measuring rabbinic opinions and attitudes and yield relatively high response rates (Cwik, 1997; Djupe, 2000). Cwik's (1996) study of rabbinic attitudes on domestic violence had a response rate of 72% (146 surveys returned out of 203 rabbis contacted). The *2000 American Rabbi Study* had a significantly lower but still impressive response rate of 32.3%, although the usable rate was only 23.6% (Djupe, 2000).

Survey Design

Unlike previous research on domestic abuse in the Jewish community, the survey did not attempt to measure rabbinic attitudes, but instead explored how rabbis and congregations have responded to domestic abuse. Representatives from Jewish Women International and FaithTrust Institute, both leading national domestic violence prevention organizations, reviewed the survey before its distribution. Ten Hebrew Union College-Jewish Institute of Religion rabbinical students with student pulpits piloted the survey.

The final 93-question survey, which can be found in Appendix B, explored both rabbinic and congregational responses to domestic abuse. For this reason, the survey captured demographic data on both the rabbis who completed the survey and their congregations. Demographic data included the rabbis' gender and the number of years

they had served their present congregation. Rabbis also answered questions about the congregation's location, affiliation, size, and membership characteristics.

The survey focused on the specific interventions that rabbis and synagogues have implemented in response to domestic abuse. In regards to rabbinic interventions, the survey attempted to measure current rabbinic activities in five primary areas: rabbinic training, rabbinic sermons, rabbinic awareness of local Jewish domestic violence organizations, rabbinic experiences with congregant disclosures of abuse, and rabbinic responses to abuse during pre-marital counseling.

These five interventions were based on previous research. Past studies have found that rabbis received inadequate training on abuse (Cwik, 1997; Kaufman, 2003, JWI, 2004). Still, researchers have shown that rabbis can play a significant role in counseling victims of domestic abuse (Cwik, 1997; Kaufman, 2003, JWI, 2004). Finally, although most rabbis have not given sermons on abuse (Cwik, 1997; Kaufman, 2003), those rabbis who publicly speak about domestic abuse are more likely to hear from congregants who have experienced abuse (JWI, 2004).

Finally, researchers have identified a need for rabbis to explore domestic abuse during pre-marital counseling (JWI, 2004). For traditional Jews who follow *halakha* regarding the *get*, pre-nuptial agreements are helpful in ensuring that abusive husbands do not trap their wives in abusive relationships (Berman, 1993; Herrin, 1994; Weiss, n.d.). According to Jewish law, only a husband can issue a *get*, or a halakhic divorce document (Twerski, 1996). The issue of the *aguna*, or the "chained" woman, is therefore very relevant to women who are trapped in abusive relationships, because abusive husbands often refuse to issue a *get*. Even in Israel, where rabbinic courts can issue

sanctions, rabbinic courts regularly do not force husbands to issue a *get*, except in the most severe cases of abuse (Frishtik, 1991; Graetz, 2004). Thus, the pre-nuptial agreement, particularly in traditional Jewish communities, can be the key to helping a battered woman escape an abusive relationship.

The vast majority of the survey questions focused on congregational responses to domestic abuse. In total, eight types of congregational interventions were explored in the survey, although only seven interventions were included in the final analysis due to insufficient data about day school activities. The seven interventions included in the study were: non-rabbinic sermons, staff training, committee activities, distribution of written materials, synagogue domestic abuse policies, religious school prevention efforts, and youth group prevention efforts.

Although there is little previous research specifically concerning congregational responses to abuse, I chose these seven interventions due to a series of hypotheses related to general research on Jewish domestic violence. Building on the idea that rabbinic training and sermons are critical domestic abuse intervention, the survey asked several questions about staff training and non-rabbinic sermons on domestic abuse. Given the fact that the Women's Branch of the Orthodox Union, the Women of Reform Judaism, and the Women's League for Conservative Judaism have discussed domestic abuse at a national level (Kaufman, 2003), several questions asked how synagogue committees, including sisterhoods, brotherhoods and social action committees, have responded to abuse. The dramatic growth in the number of local Jewish domestic violence agencies over the past twenty five years (Giller & Goldsmith, 1983; Gardsbane, 2005) warranted the inclusion of several questions about collaboration between agencies and synagogues.

Given Kaufman's (2003) finding that most congregations in Massachusetts provide written materials on domestic abuse to congregants, the survey also asked questions about written materials. In response to a growing movement for congregational protocols for responding to abuse (Dratch, 2005), the survey asked two questions about congregational policies and protocols for addressing abuse. Finally, due to Jewish communal interest in violence prevention programs for Jewish youth (Kaufman, 2003, Gelber, 2004), the last 30 survey questions focused on violence prevention programs in religious schools, day schools and youth groups. A copy of all of the survey questions and answers can be found in Appendix B.

Survey Distribution and Data Analysis

In order to ease survey distribution, the survey was available online through surveymonkey.com. The primary method for distributing the online survey was through rabbinic e-mail listserves. Interested rabbis and rabbinic leaders helped to distribute the survey through the Rabbinical Council of America listserve (Orthodox), the Rabbinical Assembly listserve (Conservative), the Central Conference of American Rabbis listserve (Reform) and the Reconstructionist Rabbinical Association listserve. A representative at the Rabbinical Assembly followed up the original message about the survey with two reminder messages, encouraging rabbis to participate. In addition to these listserves, Faithtrust Institute and the Los Angeles Board of Rabbis sent messages about the survey to their members, and the survey was announced on the Wexner Graduate Fellows/Alumni listserve. Rabbis with whom I had discussed my thesis also received personal invitations to participate in the study. Appendix A provides a sample e-mail that was sent to rabbis.

After announcing the survey through the listserves, I sent a mass e-mail message to a list of rabbis that I had created by visiting individual synagogue websites. I sent the mass e-mail message to a total of 745 rabbis, representing 706 congregations. A few weeks after I sent the first e-mail message I sent a second message to rabbis who still had not completed the survey. In the second round of e-mail messages I also added a few synagogues that had not received the initial message.

If rabbis did not know the answer to a question they were often given the option of responding "Don't Know/Not Sure." If they responded "Don't Know/Not Sure" they could provide the name and contact information of a person at their synagogue who could answer the question. I sent e-mails to these synagogue contacts when their e-mail addresses were provided, asking them to respond to the questions that their rabbi was not able to answer. In total 33 additional synagogue contacts received e-mails.

After all survey data was collected, I downloaded the data from the Survey Monkey website into Microsoft Excel. I cleaned the data in Microsoft Excel before importing it into SPSS 11.5 for statistical analysis. In SPSS 11.5 I calculated frequencies for every question and then ran cross-tabulations of variables, using a chi square measure to determine statistical significance. While the cross-tabulations indicated which variables were related, regression models were needed to identify which independent variables best predicted the 12 interventions examined in the study and to control for other variables. The regressions, in addition to the cross-tabulations, were ultimately used to better understand which factors have the greatest impact on domestic abuse interventions within congregations.

Sample Description

In total 208 rabbis completed all or part of the survey. In the final analysis I eliminated 12 surveys from the sample due to insufficient data, resulting in a usable sample of 196 surveys. Most of the rabbis who completed the survey were men (77.4%).² The respondents had been rabbis for a mean of 18 years,³ and had been part of the rabbinate between 8 months and 51 years. Rabbis had been at their present congregations for a mean of almost 9 years. Rabbis' tenure at their current synagogue ranged from 6 months to 35 years.

The congregations included in the sample represented all of the four major movements and a wide geographic range, although the vast majority of surveys (55.2%) came from Reform congregations. Since only Conservative and Reform synagogues had sample sizes over 50, I chose to primarily compare these two movements in the statistical analysis. Table 1 details the congregational affiliation of the sample.

Table 1: Synagogue Demographics by Affiliation

Affiliation	<i>N</i>	%
Orthodox Union (OU)	12	6.1%
United Synagogue of Conservative Judaism (USCJ)	63	38.3%
Jewish Reconstructionist Federation (JRF)	7	7.3%
Union for Reform Judaism (URJ)	112	55.2%
ALEPH: Alliance for Jewish Renewal	2	1.0%
Not affiliated	2	1.0%
Total	198⁴	100%

² 10 rabbis did not specify their gender. 114 rabbis stated they were male, and 42 stated they were female.

³ The question, "How many years have you been a rabbi?" was added after 41 people had already completed the survey. This mean is for the 155 rabbis who answered this question.

⁴ Adding the number for each category equals 198, which is two more than the total number of synagogues in the study. This is because one synagogue was affiliated with both the USCJ and the JRF, while a second synagogue was affiliated with the JRF and Jewish Renewal.

Although the sample of 196 study participants represents the largest sample of rabbis to ever participate in a study on domestic abuse, this still only represents a small portion of the congregations in the United States. The most recent survey of synagogues in the United States found a total of 3,727 synagogues (Schwartz, Scheckner, & Kotler-Berkowitz, 2002). For this reason I contacted each of the different movements and asked for more updated statistics on their congregations. Unfortunately, these organizations do not have this data readily accessible. In spite of these challenges, it appears that about 9-12% of Reform, Conservative and Reform congregations with rabbis participated in the study. Table 2 outlines the percentage of the synagogues from the different movements that participated in the study.

Table 2: Percentages of Synagogues Included in Sample by Affiliation

Affiliation	Number of synagogues in sample	Number of synagogues in US and Canada	Percent of synagogues represented in sample	Number of synagogues with rabbis	Percent of synagogues with rabbis in sample
OU	12	352 ⁵	3.40%	Not Available	NA
USCJ	63	725 ⁶	8.01%	675 ⁷	9.3%
JRF	7	107	6.54%	76	9.2%
URJ	112	914	12.3%	Not Available	NA

The synagogues included in the study represent all regions of the country and a total of 32 states, the District of Columbia, and British Columbia, Canada. Synagogues

⁵ The Orthodox Union did not have current data on the number of synagogues that are affiliated with the OU. The number cited is from Scharowitz, Scheckner, and Kotler-Berkowitz (2001) and only reflects U.S. congregations. Furthermore, the OU spokesperson noted that synagogues have different levels of affiliation with the OU. For example, some synagogues may have an NCSY youth group, but may not be members of the OU. Scharowitz, Scheckner, and Kotler-Berkowitz (2001) found a total of 1,501 Orthodox synagogues in the United States, most of which were not affiliated with the OU.

⁶ This a rough estimate of the number of synagogues.

from the Northeast (39.3%) represent the largest portion of the sample, and synagogues from the Midwest (17.3%) represent the smallest part. This reflects the general distribution of Jews in the United States, where 39% of Jewish households are in the Northeast, 24% are in the South, 25% are in the West, and 13% are in the Midwest (UJC, 2003). Table 3 details the geographic distribution of the synagogues included in the sample.

Table 3: Synagogue Demographics by Region

Region ⁷	<i>N</i>	%
Northeast	77	39.3%
Midwest	34	17.3%
South	47	24.0%
West	37	18.9%
Canada	1	10.5%
Total	196	100.0%

Synagogue size also varied tremendously. Most synagogues had between 100-300 members (33.2 %), although more than 10% of the synagogues had less than 100 members and nearly 10% had more than 1,100 members.⁸ Two thirds of the synagogues had only one rabbi on staff, and in nearly a quarter of the synagogues the rabbi was the only full-time staff person. The mean number of full-time staff members was 6.5, while

⁷ Northeast includes CT, RI, MA, NH, VT, ME, NJ, PA and NY; Midwest includes OH, MI, IN, IL, WI, MO, IA, MN, KS, NE, SD and ND; South includes FL, GA, SC, NC, VA, WV, DC, MD, DE, AL, MS, TN, KY, LA, TX, AR and OK; West includes NM, AZ, CO, UT, NV, WY, ID, MT, CA, OR, WA, AK and HI.

⁸ The survey question did not define the term "members." In most synagogues members are counted as member units or member families, although it is possible that some synagogues count members by the number of individuals in the congregation. The fact that the term "members" was not clearly defined in the survey means that data regarding synagogue size should be examined with caution. This is an unfortunate limitation in the survey design.

the median number of full-time staff was 3. The largest synagogue had 100 full-time staff members. Table 4 details the size of the synagogues in the sample.

Table 4: Synagogue Demographics by Synagogue Size

Number of Members	<i>N</i>	%
0-100	20	10.2%
100-300	65	33.2%
300-500	41	20.9%
500-700	25	12.8%
700-900	13	6.6%
900-1100	13	6.6%
More than 1100	19	9.7%

The congregants in most of the surveyed congregations were middle age with children. In almost three-quarters of the congregations (74.3%) congregants' average age was 40-60 years old. 71.9% of the congregations' members included couples with small children, and 64.8% of congregations had many congregants with grown children. 29 of the rabbis noted gay, lesbian, bisexual, or transgender members in their congregations.

RESULTS: RABBINIC RESPONSES TO ABUSE

An analysis of the 196 surveys reveals a sample of rabbis actively responding to domestic abuse. The majority of rabbis had received training (57.1%) and given sermons on domestic abuse (61.2%). Most were also familiar with local Jewish domestic violence agencies (65.8%). Congregants had spoken to the vast majority of rabbis about personal experiences with domestic abuse (73%). The only area in which rabbis did not seem to actively respond to abuse was during pre-marital counseling. The responses to these five rabbinic domestic abuse interventions are detailed in Table 5.

Table 5: Response to Questions Regarding Rabbinic Abuse Interventions

Question	Response		
	Yes	No	N
Have you received any training on domestic violence?	57.1%	42.9%	196
Are you aware of a local Jewish domestic violence agency or program?	65.8%	34.2%	196
Have you ever formally spoken about domestic abuse to your congregation, perhaps during a sermon or an educational program?	61.2%	38.8%	196
Has a congregant ever spoken to you about personal experiences with domestic abuse?	73.0%	27.0%	196
Do you explore issues of domestic abuse in pre-marital counseling?	30.2%	69.8%	179 ⁹

⁹ This excludes the 17 rabbis who do not offer premarital counseling.

Rabbinic Training

The majority of rabbis in the sample received training on domestic violence (57.1%). There was no significant difference in training by movement and there was also no difference in rabbinic training levels due to synagogue size or rabbi's gender. The strongest significant predictor of rabbinic training was staff training according to a logistic regression of 10 independent variables. As noted in Table 6, congregations where staff had received training were 36 times more likely to have a trained rabbi. While the relationship between these two variables is clearly significant it is not possible to determine if staff training leads to rabbinic training or vice versa. Nevertheless, it makes sense that in congregations committed to addressing domestic abuse both staff and rabbis would receive training.

Table 6: Logistic Regression for Rabbinic Training on Domestic Violence

Predictor	B	S.E.	Wald	df	Sig.	Exp(B)	B x SD ¹⁰
Staff training**	3.591	1.130	10.091	1	.001	36.261	1.656
Awareness of local Jewish DV agency**	2.001	1.013	3.900	1	.048	7.396	.952
Region**	.614	.248	6.130	1	.013	1.848	.722
Rabbi's gender	.446	.747	.356	1	.551	1.561	--
Congregation's affiliation	-.254	.359	.500	1	.480	.776	--
Freq. of communication w/ DV agency	-.450	.253	3.156	1	.076	.637	--
No. of members	-.106	.199	.286	1	.593	.899	--
Domestic violence policies	.910	1.156	.619	1	.432	2.483	--
Rabbi's years at congregation	-.073	.046	2.506	1	.113	.930	--
Years in the rabbinate	.034	.035	.937	1	.333	1.034	--
Constant	-1.492	1.479	1.018	1	.313	.225	--

**= Significant predictor. *Model classifies 75.6% of cases; p=.000; Model Chi-square=42.88; -2 Log Likelihood=80.77.*

¹⁰ Logistic regression, unlike linear regression, does not produce beta values, which makes it impossible to compare the predictors, or regressors. By multiplying the coefficient (B) by the standard deviation (SD) of the variable, however, it is possible to create a comparable scale. The value of B x SD "reflects the relative importance of each variable, controlling for the effects of other predictors in the model" (Ferguson, 2003, 221).

The second strongest predictor was rabbinic awareness of a local Jewish domestic violence organization. After completing rabbinical school, rabbis most commonly received training from local Jewish domestic violence organizations. Therefore, it is understandable that rabbis who were aware of local organizations were 7 times more likely to have received training.

The final significant predictor was the congregation's location. Rabbis at congregations in the Midwest were far less likely (35.3% of Midwest rabbis) than rabbis in other regions of the country to have received domestic violence training. Table 7 outlines the differences in training by region. It is not clear why training rates were so much lower in the Midwest. It is possible that most Midwestern congregations are not located near domestic violence organizations, or that there are fewer domestic violence organizations in the Midwest than in other parts of the country.

Table 7: Cross-tabulation of Congregations' Location by Domestic Violence Training

Congregation's location	Received Domestic Violence Training	N
Midwest	35.3%	34
Northeast	55.8%	77
South	66.0%	47
West	67.6%	37
Canada	100%	1
Total	57.1%	196

$p \leq 0.05$

In response to the question, "where did you receive the training?" the most common response was "at a rabbinical school/yeshiva" (32.1% of trained rabbis). The second most common response was "from a local Jewish domestic violence agency" (30.4% of trained rabbis). Many rabbis had also received training from multiples sources (29% of trained rabbis). The fact that 22.2% of rabbis at USCJ congregations received training at a rabbinical school, as compared to only 13.4% of rabbis at URJ congregations was not statistically significant. As might be expected the one factor that predicted rabbinical school/yeshiva domestic violence training was the ordination date of the rabbi. A logistic regression of five factors found that the number of years in the rabbinate was the only significant predictor of rabbinical school domestic violence training. With each additional year in the rabbinate, rabbis were 1.10 times less likely (1/.906) to have received domestic violence training at rabbinical school.

Table 8: Logistic Regression for Rabbinical School Training on Domestic Violence

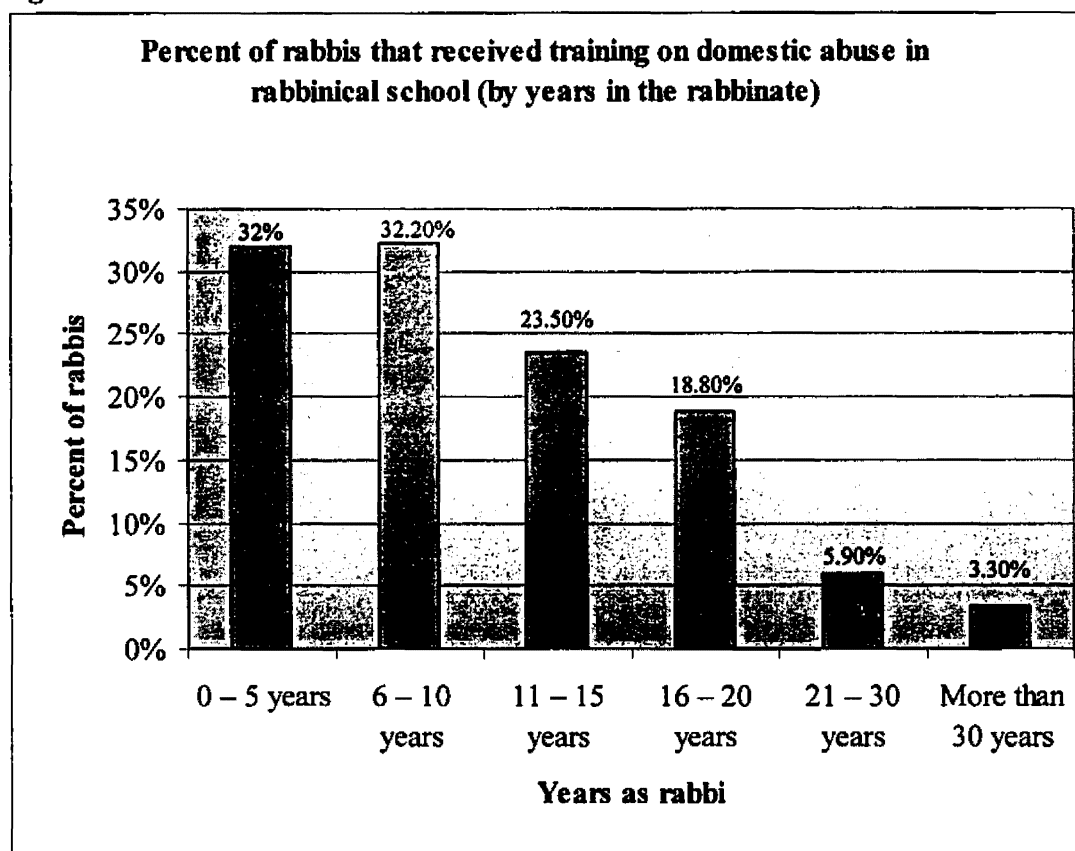
Predictor	B	S.E.	Wald	Df	Sig.	Exp(B)	B x SD
Years in the rabbinate**	-.099	.028	12.498	1	.000	.906	-1.134
Congregation's affiliation	.254	.256	.987	1	.320	1.290	--
Region	.035	.198	.031	1	.859	1.036	--
Number of members	.084	.131	.415	1	.519	1.088	--
Rabbi's gender	.622	.547	1.292	1	.256	1.863	--
Constant	-1.595	1.099	2.106	1	.147	.203	--

**= Significant predictor. *Model classifies 82.2% of cases; p=.003; Model Chi-square=17.93; -2 Log Likelihood=124.28*

Figure 1 on the following page further demonstrates that newer rabbis are more likely to have received training at rabbinical school than older rabbis. Given the fact that thirty years ago there were no domestic violence services in the Jewish community

(Giller and Goldsmith, 1983), it is understandable that since that time the number of rabbinical schools offering training increased.

Figure 1: Cross-tabulation of Years as Rabbi and Rabbinical School DV Training



By and large, rabbis participated in training in the recent past. The vast majority of rabbis who received training on domestic violence most recently received training in the past five years (75% of trained rabbis). A substantial percentage (24% of trained rabbis) had received training in the past year. This is likely due to both the increasing acknowledgement of domestic abuse as a problem in the Jewish community and the growth in Jewish domestic abuse organizations and trainings across the country (Gardsbane, 2005).

Not only had most rabbis received training recently, but the recent trainings were also substantive. The majority of rabbis' (69.6% of trained rabbis) recent trainings had lasted a half-day or more. Moreover, trainings covered several topics. The most common topics covered were the cycle of abuse (90.2% of trained rabbis), referral information (88.4% of trained rabbis), and advice on how to respond to victims (88.4% of trained rabbis). Far fewer trainings covered other topics, including how to respond to batterers (43.6% of rabbis who received training) and working with diverse populations (GLBT, immigrants, etc.) (17.0% of rabbis who received training). These numbers demonstrate that rabbinic trainings have consistently covered similar themes.

Relationship to Local Agencies

In total, 129 rabbis, or 65.8% of the sample, were aware of local Jewish domestic violence agencies or programs. There were no differences in agency awareness based on the rabbis' gender or the average age of synagogue congregants. A logistic regression comparing eight independent variables revealed that congregational size was the strongest significant predictor of rabbinic awareness of a local domestic violence agency. With each 200 member increase in synagogue size rabbis were 2 times more likely to be aware of a local Jewish domestic violence agency. It is possible that larger synagogues are located closer to large metropolitan areas, where more local Jewish domestic violence agencies are located. Larger synagogues may also require rabbis to use referral services more often in order to meet the needs of a large number of congregants.

Table 9 shows that the second best predictor of agency awareness was congregational domestic violence policies. Congregations with domestic violence policies were 13 times more likely to be aware of local Jewish domestic violence

agencies. Synagogue policies often address referral requirements, which makes a relationship with local domestic violence agencies essential.

Table 9: Logistic Regression for Awareness of Agency

Predictor	B	S.E.	Wald	df	Sig.	Exp(B)	B x SD
Number of members**	.770	.230	11.247	1	.001	2.160	1.376
Domestic violence policy**	2.595	1.235	4.416	1	.036	13.398	.921
Years in the rabbinate**	-.075	.034	5.041	1	.025	.927	-.859
Number of sources of rabbinic training**	.629	.278	5.128	1	.024	1.875	.732
Congregation's affiliation**	-.729	.323	5.104	1	.024	.482	-.578
Region*	.476	.230	4.292	1	.038	1.610	.560
Rabbi's gender	.392	.668	.345	1	.557	1.480	--
Average age in congregation	-1.270	.741	2.936	1	.087	.281	--
Years rabbi has been at congregation	.026	.040	.425	1	.515	1.026	--
No. of times congs. disclosed abuse	-.052	.088	.342	1	.559	.950	--
Constant	3.450	2.536	1.851	1	.174	31.494	--

** = Significant predictor. *Model classifies 82.4% of cases; p=.000; Model Chi-square=51.55; -2 Log Likelihood=102.97*

The other four significant predictors of rabbinic awareness of an agency were the rabbi's years in the rabbinate, the number of trainings the rabbi attended, the congregation's affiliation, and its location. Older rabbis were slightly less likely to be aware of local organizations. This may be a reflection of the fact that older rabbis did not receive training on domestic violence in rabbinical school. As noted, training does in fact predict awareness of organizations. Since local domestic violence organizations host many trainings and most trainings cover referral information, the relationship between training and awareness of local agencies is understandable.

In terms of affiliation, rabbis at Orthodox congregations were the most likely to be aware of local Jewish domestic violence agencies, while rabbis at Reform congregations were the least likely. Table 10 details this difference. Given the small sample of OU congregation in the sample, however, these differences should be viewed

with skepticism. This is particularly true because the difference between USCJ and URJ affiliated congregations was not significant ($p \leq 0.20$). It is not clear why this difference exists, although it may be due to the fact that most Orthodox synagogues are located in metropolitan areas with Jewish agencies and many Reform congregations are located in smaller communities where Jewish agencies do not exist.

Table 10: Awareness of Local Jewish DV Agency by Congregational Affiliation

Affiliation	Aware of a local Jewish DV Agency or Program	N
OU	100.0%	12
USCJ	69.8%	63
URJ	58.9%	112
Other (JRF, Renewal, Unaffiliated)	77.8%	9
Total	65.8%	196

$p=0.022$

The difference between rabbis in Midwestern and Western congregations was the greatest and most significant regional difference ($p \leq 0.025$). 50% of Midwestern rabbis were aware of local domestic violence agencies, while 78.4% of Western rabbis were familiar with local programs. This difference mirrors the difference in training levels between Midwestern and Western rabbis. It therefore may be an additional sign of the lack of agencies in the Midwest rather than a reflection of differences in rabbinical interest in the issue.

Of those rabbis who were aware of a local Jewish domestic violence agency, a majority communicated with the agency at least once a year (59.7% of rabbis who were

aware of an agency). Communication levels differed significantly by gender. A majority of female rabbis (69%) communicated with the agency more than once per year, while only 25% of male rabbis communicated with the agency more than once per year.

Table 11: Cross-tabulation of Communication Level of Rabbi with Local Jewish Domestic Violence Agency by Rabbi's Gender

Rabbi's Gender	How often do you communicate with the local Jewish domestic violence agency?		N
	More than once per year	Once per year or less often	
Female	69.0%	31.0%	42
Male	25.0%	75.0%	144

$p \leq 0.001$

Given the fact that there were no significant gender differences in responses to other survey questions it is not clear why this difference exists. It is possible that female rabbis are more likely to seek help and collaborate with agencies than male rabbis, who may prefer to address problems by themselves.

Finally, the vast majority of the rabbis who were aware of a local Jewish domestic violence agency had received written materials from the agency (82.2% of rabbis who were aware of an agency). Most of these rabbis also stated that their synagogues provided referrals to the agency (66.6% of rabbis who were aware of an agency).

Rabbinic Sermons

The overwhelming majority of rabbis in the sample had formally spoken about domestic abuse at least once (61.2%), and nearly half of the rabbis had spoken about abuse more than once (49.0%). The majority of rabbis either gave sermons at Friday

night services (60.8% of rabbis who gave sermons) or Saturday morning services (40.8% of rabbis who gave sermons). In total, 100 rabbis (83.3% of rabbis who gave sermons) gave at least one sermon during Shabbat (Friday night or Saturday morning). A large percentage of rabbis also spoke about domestic abuse during an adult education program (45.0% of rabbis who gave sermons). Perhaps, even more important, 40 rabbis (33.3% of rabbis who gave sermons, 20.4% of rabbis in the sample), gave sermons on either Rosh Hashanah or Yom Kippur. This is important because High Holy Days sermons reach the largest audience. Finally, more than 40% of the rabbis who had given sermons gave at least one sermon in the past year. Overall, rabbinic sermons were common, in spite of Kaufman's (2003) recent finding that most rabbis do not deliver sermons on domestic violence. In contrast to Kaufman (2003), Cwik (1997) found that in 1996 60% of Conservative rabbis, and 46% of all rabbis, had "preached a sermon on wife abuse" (23). Therefore, it is not surprising that ten years later 60% of all rabbis would have delivered a sermon on domestic abuse.

A logistic regression of 11 independent variables found that the strongest predictor of rabbinic sermons on abuse was domestic abuse training. With each additional source of training, rabbis were nearly 3 times more likely to have given a sermon on domestic abuse.

Table 12: Logistic Regression for Rabbinic Sermons

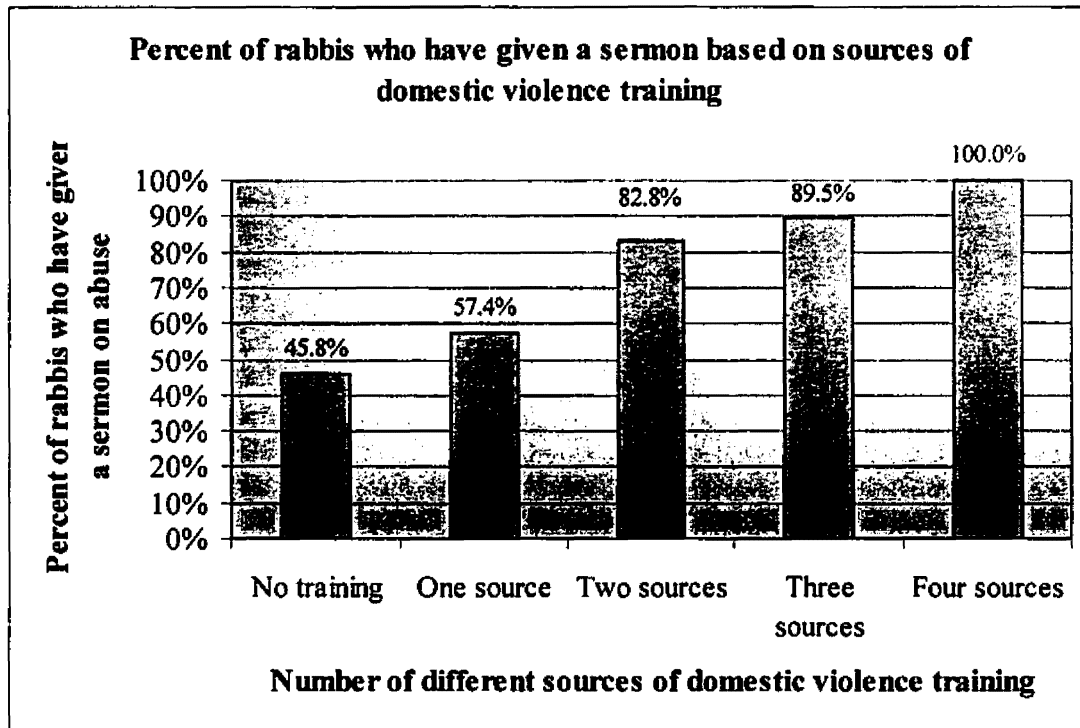
Predictor	B	S.E.	Wald	Df	Sig.	Exp(B)	B x SD
No. of sources of DV training**	1.018	.304	11.234	1	.001	2.768	1.183
Heard from congregants about DV**	1.277	.594	4.624	1	.032	3.584	.568
Rabbi's gender	-1.260	.742	2.883	1	.089	.284	--
Awareness of local Jewish DV agency	.447	.589	.575	1	.448	1.563	--
Average age in cong.	-.449	.644	.486	1	.486	.638	--
Rabbi's years in rabbinate	.050	.030	2.744	1	.098	1.051	--
Years rabbi has been at congregation	.015	.036	.170	1	.680	1.015	--
Congregation's affiliation	-.387	.296	1.708	1	.191	.679	--
Region	-.375	.230	2.654	1	.103	.687	--
Domestic violence policies	.870	.987	.777	1	.378	2.386	--
Number of members	-.193	.166	1.348	1	.246	.824	--
Constant	2.340	2.331	1.008	1	.315	10.381	--

** = Significant predictor. *Model classifies 78.2% of cases; p=.000; Model Chi-square=36.96; -2 Log Likelihood=113.59*

As noted in Table 12, rabbis who heard from congregants about domestic abuse were also far more likely to give sermons. Congregant disclosures of abuse may inspire rabbis to address the issue publicly with their congregations. At the same time, sermons may make congregants feel more comfortable speaking to their rabbis about personal experiences with abuse.

Still, the number of trainings was the strongest predictor of rabbinic sermons on abuse. Some rabbis received training first in rabbinical school and later from their rabbinical association or a local Jewish domestic violence organization. A cross-tabulation further validated this finding. Figure 2 demonstrates that with more sources of training (and thus more training), rabbis spoke about domestic abuse more often.

Figure 2: Cross-tabulations of Rabbinic Sermons by the Number of Different Sources of Domestic Violence Training



$p \leq 0.000$

Not only are rabbis with more training more likely to give sermons on domestic abuse, they are also more likely to give *more* sermons. A regression examining the number of sermons that rabbis gave found that with increasing sources of training, rabbis gave more sermons. The only predictor that was stronger and more significant was the number of times congregants had spoken to their rabbi about personal experiences with domestic violence. Not surprisingly, as rabbis heard more from congregants they gave more sermons on domestic abuse.

Other factors that predicted the number of sermons were the number of years the rabbi had been at the congregation and congregational domestic violence policies. Rabbis who have been at a congregation longer may feel more comfortable addressing this difficult topic publicly. Finally, although no rabbis noted that policies mandated

sermons on domestic abuse, an adoption of policies signals a commitment to the issue. More committed congregations likely have more committed rabbis, who are more likely to give sermons on domestic abuse.

Table 13: Regression of the Number of Sermons on Domestic Abuse

Predictor	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	5.388	2.440		2.208	.029
No. of times congregants spoke to rabbi about experiences with DV**	.299	.087	.323	3.436	.001
No. of sources of training**	.605	.301	.232	2.009	.047
Years rabbi has been at congregation**	.079	.038	.216	2.101	.038
Domestic violence policies**	1.548	.749	.175	2.068	.041
Length of most recent training	.122	.179	.076	.685	.495
Awareness of local Jewish DV agency	.241	.596	.039	.405	.686
Rabbi's gender	-.334	.662	-.045	-.504	.615
Region	-.062	.221	-.024	-.281	.779
Average age of congregants	-1.206	.678	-.150	-1.778	.078
Congregation's affiliation	-.469	.294	-.134	-1.595	.114
Rabbi's years in rabbinate	.011	.029	.041	.384	.702
Number of members	-.295	.163	-.169	-1.811	.073

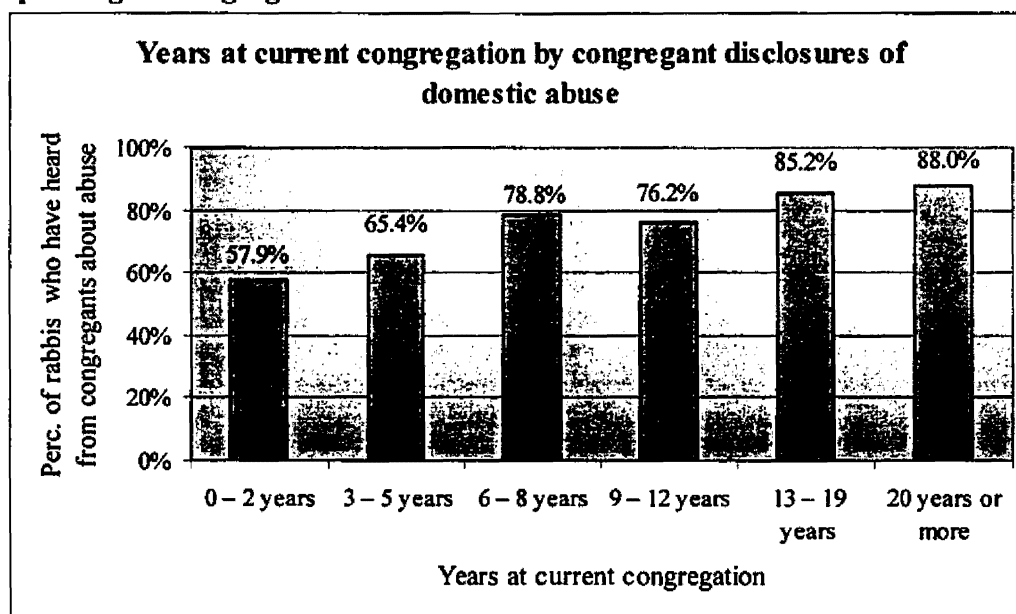
** = Significant predictor. *Adjusted R square* = .292; *Sum of Squares* = 373.376; *F* = 4.888; *p* ≤ 0.000

Congregant Disclosures of Abuse

The single most common rabbinic intervention was speaking to congregants who experienced abuse. Congregants spoke to 73% of rabbis about personal experiences with abuse. There was no statistical difference in the rabbis' responses due to their gender, which contradicts a qualitative study that found that female rabbis are more approachable than male rabbis (JWI, 2004). 60% of rabbis with less than six years in the rabbinate had heard from congregants about personal experiences with abuse. Still, the longer a rabbi had been *at their current congregation*, the more likely they were to have heard from a congregant about personal domestic abuse experiences. As evident in Figure 3, only 57.9% of rabbis in their first years at a congregation had heard from congregants about

abuse, whereas 88% of rabbis with more than 20 years at a congregation had heard from a congregant. Congregants may feel more comfortable disclosing abuse with their rabbi after they have a more established relationship with the rabbi.

Figure 3: Cross-tabulation of Years at Current Congregation by Experiences Speaking to Congregants about Personal Histories of Abuse



$p < 0.05$

Not only had congregants spoken to most rabbis in the sample about personal experiences with abuse, but a majority of rabbis had heard from three or more congregants (51.5%). Moreover among the 143 rabbis who had heard from a congregant about personal experiences with abuse, a majority had heard from four or more congregants about abuse (51.0% of rabbis who had heard from at least one congregant).

Previous qualitative research has found that abused women are more likely to seek the help of their rabbi if the rabbi has publicly spoken about domestic abuse (JWI, 2004). The survey results corroborate this assertion. A logistic regression found that the most significant predictor of congregant disclosures of abuse was rabbinic sermons on

abuse. With each additional sermon on abuse, rabbis were 2 times more likely to hear from congregants. The only other significant predictor of congregant disclosures was the synagogue size. Rabbis were more likely to hear from congregants in larger synagogues, where there are likely more abuse victims. Table 14 highlights these findings.

Table 14: Logistic Regression for Congregant Disclosure of Abuse

Predictor	B	S.E.	Wald	df	Sig.	Exp(B)	B x SD
No. of rabbinic sermons on DV**	.750	.313	5.727	1	.017	2.117	2.022
Number of members**	.561	.283	3.934	1	.047	1.752	1.004
Rabbinic DV training	-.079	.706	.012	1	.911	.924	--
Additional sermons on DV	-.318	.783	.165	1	.685	.728	--
Rabbi's Gender	1.213	.829	2.142	1	.143	3.364	--
Awareness of local Jewish DV agency	-.266	.829	.103	1	.748	.766	--
Average age of congregants	.452	.853	.280	1	.597	1.571	--
Years rabbi has at congregation	.064	.062	1.064	1	.302	1.066	--
Congregation's affiliation	.030	.402	.006	1	.940	1.031	--
Region	.424	.301	1.978	1	.160	1.527	--
Domestic violence policies	1.660	1.409	1.388	1	.239	5.259	--
Years in the rabbinate	-.033	.039	.737	1	.391	.967	--
Constant	-4.263	3.148	1.834	1	.176	.014	--

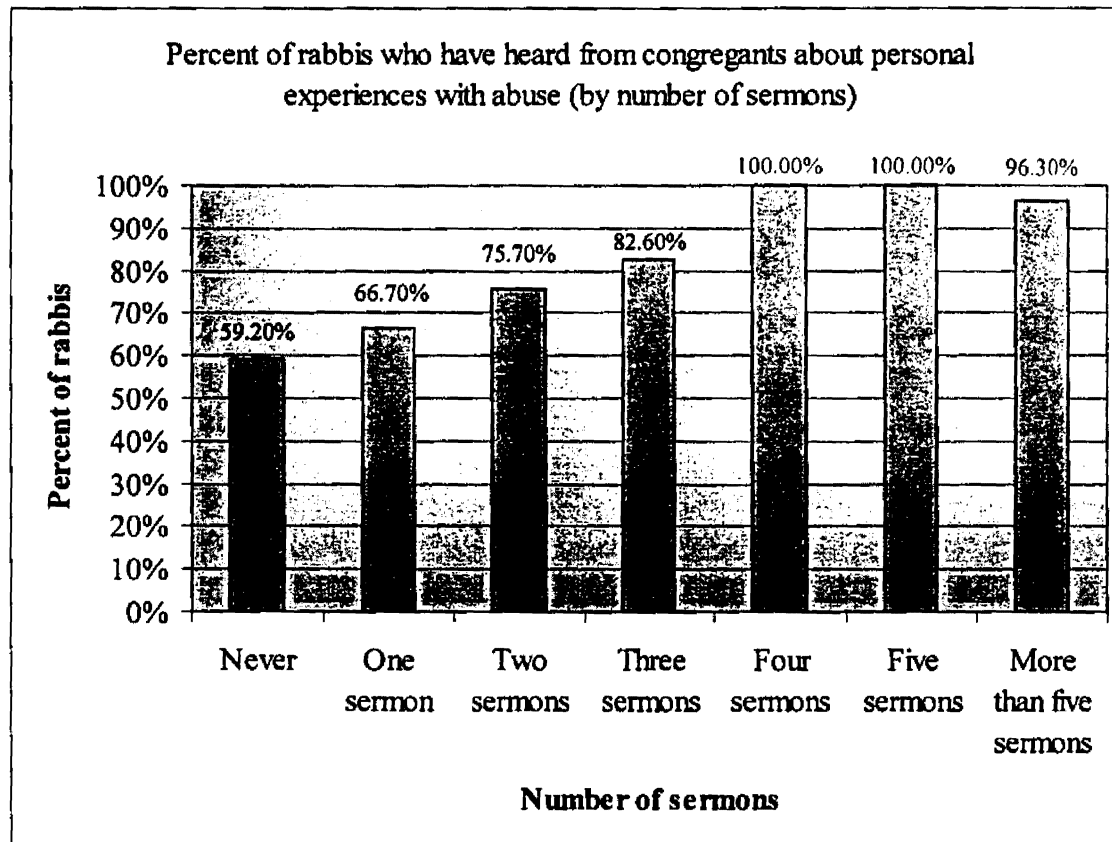
** = Significant predictor. *Model classifies 84.0% of cases; p=.003; Model Chi-square=29.83; -2 Log Likelihood=70.25*

It should be noted that the logistic regression included domestic abuse sermons delivered by people other than the rabbi who completed the survey. These non-rabbinic sermons did not predict congregant disclosures of abuse. It appears that only rabbinic sermons have an impact on congregant disclosures of abuse to their rabbi. Congregants who hear sermons about abuse from other people in the community may not be sure that their rabbi considers the issue important.

Figure 4 further demonstrates the importance of rabbinic sermons, showing that rabbis who spoke about abuse more frequently were more likely to hear from congregants

about personal abuse experiences. Of the 36 rabbis in the sample that spoke about abuse four or more times, only one had not heard from a congregant.

Figure 4: Cross-tabulation of Rabbis who Have Heard about Abuse from Congregants and the Number of Rabbinic Sermons on Abuse



$p \leq 0.003$

A regression examining the number of congregant disclosures of abuse further validated the importance of sermons, demonstrating that rabbinic sermons on abuse were the most significant and strongest predictor of congregant disclosures. The regression displayed in Table 15 indicates that as rabbis gave more sermons, they heard from more congregants. The only other significant predictor in the regression was the number of years the rabbi had been at the congregation. As already noted, congregants may feel more comfortable approaching rabbis with whom they are more familiar.

Table 15: Regression of the Number of Congregant Disclosures of Abuse

Predictor	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	-3.305	2.658		-1.244	.217
No. of times rabbi spoke about DV**	.411	.119	.325	3.461	.001
Years rabbi has at congregation**	.107	.039	.252	2.729	.008
Awareness of local Jewish DV agency	.135	.664	.018	.204	.839
Rabbi's gender	.854	.725	.101	1.177	.242
Region	.233	.253	.082	.920	.360
Number of members	.539	.176	.270	3.057	.003
Average age of congregants	1.240	.738	.141	1.681	.096
Congregation's affiliation	-.667	.373	-.154	-1.789	.077
Committee DV activities	.677	.703	.098	.963	.338
Rabbinic DV training	.136	.626	.020	.218	.828
Domestic violence policies	.663	.836	.070	.793	.430
Additional sermons on DV	-.711	.660	-.102	-1.077	.284

** = Significant predictor. *Adjusted R square*=.358; *Sum of Squares*=531.004; *F*=5.776; *p*=0.000

Since congregant disclosures of abuse also predicted rabbinic sermons, it is difficult to determine if increased sermons make congregants more willing to speak to their rabbis or if increased disclosures inspire rabbis to deliver sermons. While these two factors likely influence each other, past research supports the finding that sermons lead to congregant abuse disclosures (JWI, 2004).

Qualitative Responses

Rabbis also had an opportunity to describe how they have responded to congregants who have disclosed abuse. Of the 143 rabbis who indicated that a congregant spoke to them, 129 described how they responded. Rabbis commonly stated that their response to abuse victims depended on the situation. One rabbi commented, "Each case is different, pastoral work is not defined by some quick fix." Still, answers most often focused on support and referrals to congregants. In response to the question, "How did you respond?" one rabbi wrote:

[I] listened; encouraged congregant to describe abuse and talk about experience; ascertained current state of safety; made referral to counseling and assistance; followed up in weeks and months following. Some instances have involved ongoing abuse while others were conversations about past abuse or abuse in previous relationships/marriages.

When rabbis specifically named referral organizations, they most often mentioned local Jewish domestic violence organizations, although several also mentioned non-Jewish organizations and lawyers. Interestingly, only three of the 129 responses mentioned police. Police are often a critical piece in coordinated community responses to abuse (Shepard & Pence, 1999; Klein, Campbell, Soler, & Ghez, 1997; Jenkins & Davidson, 2001), which makes their absence in the survey responses surprising. In general, most rabbis seemed to respond in a similar fashion – with care and concern.

A few rabbis also commented that while their own congregants had never spoken to them about abuse, Jews from other congregations had spoken to them. They thought that congregants might not feel comfortable speaking to their own rabbis about this difficult issue. In his final comments about the survey, one rabbi wrote:

In a question you asked if CONGREGANTS have come to speak with me about domestic violence. None have HOWEVER-- non congregants have come to me. Jews who are members of OTHER congregations. This matter may be so humiliating and personal, people rather discuss it with a total stranger-- not even their own rabbi.

Interestingly, the rabbi quoted above had never given a sermon a domestic abuse. The findings suggest that if he had given a sermon, he might have heard from his own congregants.

Premarital Counseling

Although 91.3% of the survey respondents stated that they offered premarital counseling before marrying couples, and nearly 70% required counseling, a much smaller percentage explored issues of domestic abuse in counseling. 27.6% of all rabbis, and 30.2% of rabbis offering premarital counseling explored issues of domestic abuse during premarital counseling. Meanwhile, 26.5% of all rabbis, and 29.1% of rabbis offering premarital counseling screened for domestic abuse during counseling. These statistics differed little according to rabbis' gender, rabbis' years in the rabbinate, congregational affiliation, congregational size, or congregational location.

A logistic regression of 13 factors found that the strongest predictors of exploring domestic abuse during premarital counseling were the number of trainings rabbis had attended and the number of sermons they had delivered.

Table 16: Logistic Regression for Exploring Abuse in Premarital Counseling

Predictor	B	S.E.	Wald	df	Sig.	Exp(B)	B x SD
No. of sources of rabbinic DV training**	.583	.259	5.085	1	.024	1.792	.678
Number of rabbinic sermons on DV**	.196	.095	4.311	1	.038	1.217	.529
Rabbi's gender	-1.118	.645	3.006	1	.083	.327	--
Congregant disclosure of abuse	-.319	.641	.248	1	.618	.727	--
Awareness of local Jewish DV agency	-1.529	.635	5.807	1	.016	.217	--
Average age of congregants	-.413	.604	.468	1	.494	.661	--
Years rabbi has at congregation	-.023	.036	.399	1	.528	.978	--
Congregation's affiliation	-.129	.332	.150	1	.699	.879	--
Region	-.472	.244	3.748	1	.053	.624	--
Number of members	-.069	.160	.186	1	.667	.934	--
Domestic violence policies	1.873	.775	5.845	1	.016	6.505	--
Years in the rabbinate	.065	.030	4.759	1	.029	1.067	--
No. of premarital counseling session	.015	.109	.018	1	.893	1.015	--
Constant	1.985	2.414	.676	1	.411	7.278	--

** = Significant predictor. Model classifies 77.1% of cases; $p=.001$; Model Chi-square=35.40; -2 Log Likelihood=109.93

As evident in Table 16, with each additional source of training, rabbis were about 1.8 times more likely to have explored abuse in counseling. Moreover, with each additional sermon rabbis were 20% more likely to explore abuse. Training may provide both the skills and encouragement to explore this difficult issue in premarital counseling. Meanwhile rabbis who more often speak about abuse in public may be more comfortable also discussing abuse in private.

72.2% of rabbis who explored issues of abuse and 69.2% of rabbis who screened for domestic abuse during counseling had received training on domestic abuse. Only 34.8% of those rabbis who received training, however, explored domestic violence during premarital counseling. While those exploring abuse in counseling do have some training, training does not always lead to an exploration of abuse during premarital counseling.

As previously noted, obtaining a *get* can be difficult for women trapped in abusive relationships. 16.3% of the rabbis in the survey, and 17.9% of rabbis who offer premarital counseling, noted that that they had assisted a domestic violence victim who was denied a *get*.¹¹ A slightly higher percentage of rabbis – 20.7% of rabbis who offer premarital counseling – mandate a pre-nuptial agreement with regard to the *get*. According to a logistic regression the most significant predictor of rabbinic assistance to domestic violence victims who were denied a *get* was congregational affiliation.

¹¹ Both this question and the following question about pre-nuptial agreements were asked in the series of questions regarding premarital counseling. Therefore only the 179 rabbis who offer premarital counseling were asked these questions.

Table 17: Logistic Regression for Assistance to a DV Victim who Was Denied a *Get*

Predictor	B	S.E.	Wald	df	Sig.	Exp(B)	B x SD
Congregation's affiliation**	-3.375	1.211	7.761	1	.005	.034	-2.677
Number of members**	.667	.300	4.944	1	.026	1.948	1.193
Number of rabbinic sermons on DV**	.278	.138	4.067	1	.044	1.321	.750
Rabbinic DV training	-.295	1.505	.038	1	.844	.744	--
Date of most recent DV training	.097	.378	.066	1	.797	1.102	--
No. of congregant DV disclosures	.123	.134	.845	1	.358	1.131	--
Rabbi's gender	-1.360	1.732	.617	1	.432	.257	--
Awareness of local Jewish DV agency	-1.152	1.278	.813	1	.367	.316	--
Average age of congregants	-1.496	1.023	2.140	1	.144	.224	--
Years rabbi has at congregation	.046	.060	.590	1	.442	1.047	--
Region	-.621	.551	1.271	1	.260	.537	--
Domestic violence policies	2.248	1.192	3.555	1	.059	9.465	--
Years in the rabbinate	.058	.057	1.054	1	.305	1.060	--
Constant	7.947	4.663	2.905	1	.088	2827.633	--

** = Significant predictor. *Model classifies 92.0% of cases; p=.000; Model Chi-square=48.63; -2 Log Likelihood=46.75*

Supporting the logistic regression, Table 18 demonstrates that rabbis at both Conservative and Orthodox congregations were far more likely than rabbis at Reform and other¹² congregations to have assisted domestic violence victims obtain a *get* and to mandate pre-nuptial agreements with regard to the *get*. This is not surprising because Reform Jews do not strictly follow *halakha*, and therefore the *get* may play a smaller role in the divorce and remarriage of most Reform Jews. Other significant predictors of *get* assistance included the congregation's size and rabbinic sermons on domestic violence. In larger congregations there are likely more congregants who need assistance. Furthermore, given the fact that rabbis who speak about domestic abuse hear about domestic abuse, it makes sense that rabbis who speak about abuse would also be approached by domestic violence victims who are denied a *get*.

¹² Reconstructionist, Jewish Renewal, and unaffiliated congregations

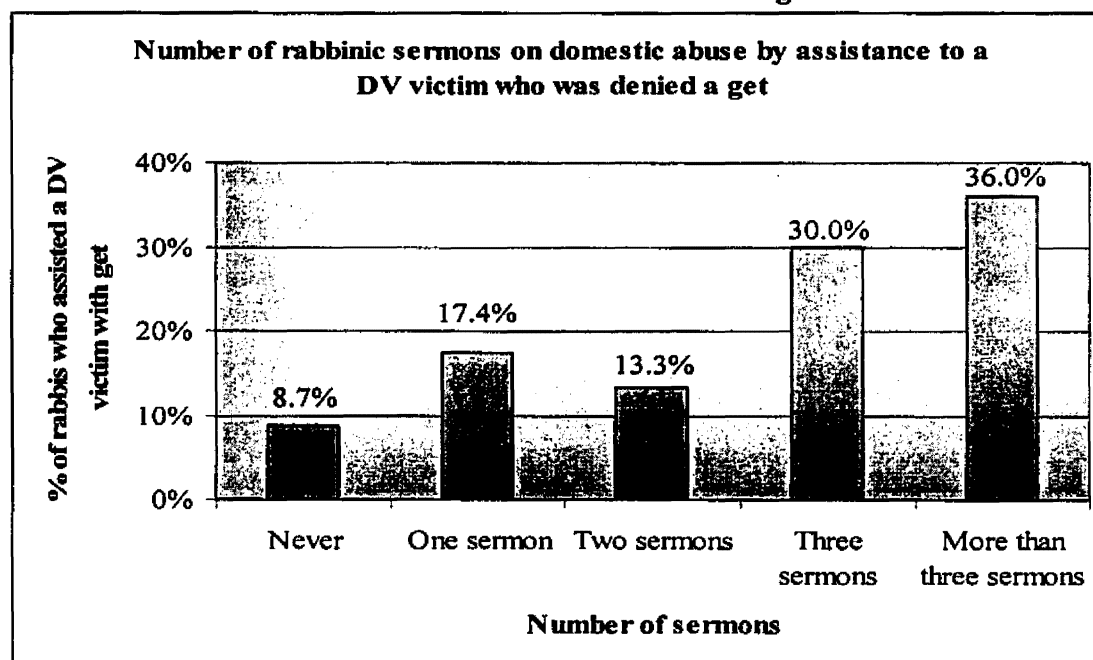
Table 18: Cross-tabulations of *Get* Assistance and Pre-nuptial Agreement Regarding the *Get* with Congregations' Affiliation

Affiliation	Assisted a domestic violence victim who was denied a get	<i>N</i> (rabbis who answered question)	Mandate a pre-nuptial agreement with regard to the get	<i>N</i> (rabbis who answered question)
OU	72.7%	11	80.0%	10
USCJ	25.9%	58	43.1%	58
URJ	8.8%	102	2.0%	102
Other	0.0%	8	28.6%	7
Total	18.8%	170	20.5%	171

$p \leq 0.001$ for both cross-tabulations

Most of the rabbis who assisted domestic violence victims obtain a *get* had formally spoken about domestic abuse (81.3%). Moreover, as evident in the logistic regression, the more sermons rabbis delivered, the more likely they were to assist a domestic violence victim to obtain a *get*. Figure 5 demonstrates this finding.

Figure 5: Cross-tabulation of number of rabbinic sermons on domestic abuse with assistance to a domestic violence victim who was denied a get



$p \leq 0.01$

Similar to abuse disclosures, it is unclear if rabbis spoke more about abuse because they were motivated by people they helped obtain a *get*, or if speaking about abuse led congregants to seek their help regarding the *get*.

Qualitative Responses

Rabbis had an opportunity to describe how they explored and screened for domestic abuse during pre-marital counseling. Many rabbis cited the PREPARE/ENRICH Program, an assessment tool used by clergy in pre-marital counseling. Ten rabbis mentioned it when discussing domestic abuse exploration, and nine rabbis mentioned it regarding screening techniques. Two of these rabbis were from USCJ affiliated congregations, and the remainder were from URJ affiliated congregations. The PREPARE/ENRICH Program does not explore abuse in depth but does ask if a person is verbally, emotionally, or physically abused by his or her parent, partner, or anyone else.

In addition to the specific PREPARE/ENRICH program, rabbis generally mentioned exploring issues of anger, conflict resolution, and family histories of abuse.

Two rabbis elaborated:

We talk about different ways of handling anger, frustration, fear, etc. In the process we talk about boundaries, right/wrong, danger signs, available resources, etc. We also discuss some of the triggers to anger, frustration, fear, etc. and how to deal constructively before things go awry.

It's part of "Good Communication". I don't spend a lot of time on this. I ask the couple if physical abuse was present in their respective backgrounds and I ask if physical abuse can be any part of their communication patterns. I make the point that when a partner hits, the relationship is over. Time to get out and get help. I use Prepare/Enrich.

Rabbis also often mentioned that they screened for abuse by observing the couple's interactions and listening closely. One rabbi, for example, wrote:

I look for obvious signs of physical abuse. I am also on the lookout for degrading or belittling comments, or one partner dominating the discussion and answering for the other person.

This rabbi was one of only a few who mentioned issues related to power and control. Since abuse is primarily about power and control and not just anger (LaViolette & Barnett, 2000), rabbis' focus on issues of anger rather than issues of control is slightly troubling. Thus, not only are few rabbis exploring abuse in pre-marital counseling, but even those that are may need further training to better screen for abuse during the counseling process.

RESULTS: CONGREGATIONAL RESPONSES TO ABUSE

Although the majority of rabbis in the sample clearly demonstrated a strong response to domestic abuse primarily through sermons, trainings, and relationships with local domestic violence agencies, congregational responses were far weaker. Almost no congregations had policies that address abuse (12.2%), few congregations had trained non-rabbinic staff on domestic violence (21.9%) and in most congregations there had been no sermons on domestic abuse in addition to the rabbis' sermons (34.7%). Even fewer synagogue groups or committees had hosted speakers on domestic abuse (26.2%), tackled the issue in other ways (19.1%), or demonstrated an interest in the subject (4.1%). Less than a quarter of youth groups had discussed dating violence (24.3%). On a more positive note, a majority of synagogues displayed written materials on domestic violence (53.6%) and a large percentage of religious schools (42.9%) had discussed dating violence with their children. These final interventions show some hope in an otherwise inadequate congregational response to abuse. It should be noted that the rabbis who participated in the survey were often unsure about congregational interventions. Therefore, congregations may in fact have implemented more interventions than is apparent in Table 19.

Table 19: Response to Questions Regarding Synagogue Abuse Interventions

Question	Response			N
	Yes	No	Not sure	
Does your congregation have any policies or procedures for responding to domestic abuse within the congregation?	12.2%	71.4%	16.3%	196
Have other synagogue staff members received domestic violence training?	21.9%	50.5%	27.6%	196

Question	Response			N
	Yes	No	Not Sure	
Have other people, besides you, formally spoken about domestic abuse at your synagogue, perhaps during a sermon or an educational program?	34.7%	41.3%	24.0%	196
Has anyone spoken to a committee or synagogue group about domestic violence?	26.2%	47.2%	26.7%	195
Have any synagogue groups or committees addressed issues related to domestic violence in any other way?	19.1%	55.7%	25.3%	194
Are there any groups or committees that have expressed an interest in discussing/learning about domestic abuse, but have not yet planned a program?	4.1%	80.4%	15.5%	194
Does your synagogue provide written information about domestic abuse to congregants?	54.1%	40.7	5.2	194
Do children in your religious school discuss dating violence either as part of the religious school curriculum or with presentations from local experts?	42.9%	43.4%	8.2%	177
Do youth in your youth group discuss dating violence?	24.3%	39.1%	36.7%	169

Synagogue Policies and Procedures

Very few synagogues had policies and procedures for responding to intimate partner abuse within the congregation. Among the 24 synagogues that had policies, 16 had policies for supporting victims (66.7%), 15 had protocols for dealing with law enforcement (62.5%), and 10 had protocols for collaboration with local agencies (41.7%).

Five or fewer congregations had other types of policies, including policies for holding abusers accountable and protocols for staff training on domestic abuse.

The rabbi's gender and years in the rabbinate did not predict synagogue policies. The synagogue's affiliation, location and size were also not significant predictors of policies. As might be expected, rabbis in synagogues with policies were likely to have received domestic violence training (79.1%), be aware of local Jewish domestic violence agencies (95.8%), and have given sermons on abuse (79.1%). A logistic regression including 11 predictors found that both rabbinic awareness of a local Jewish domestic violence agency and rabbinic sermons predicted synagogue policies. Table 20 shows that synagogues where rabbis were aware of local agencies or programs were 20 times more likely to have policies and procedures that addressed abuse.

Table 20: Logistic Regression for Synagogue Policies

Predictor	B	S.E.	Wald	df	Sig.	Exp(B)	B x SD
Awareness of local Jewish DV agency**	3.032	1.289	5.535	1	.019	20.730	1.433
No. of rabbinic sermons on DV**	.266	.117	5.190	1	.023	1.305	.717
Rabbinic DV training	.718	.767	.877	1	.349	2.051	--
No. of congregant DV disclosures	-.001	.116	.000	1	.996	.999	--
Rabbi's gender	-.015	.795	.000	1	.985	.985	--
Average age in congregation	.974	.839	1.348	1	.246	2.647	--
Years rabbi has at congregation	-.099	.058	2.894	1	.089	.906	--
Congregation's affiliation	.131	.346	.144	1	.705	1.140	--
Region	-.421	.287	2.145	1	.143	.657	--
Number of members	-.126	.200	.394	1	.530	.882	--
Rabbi's years in the rabbinate	.040	.037	1.129	1	.288	1.040	--
Constant	-7.445	3.578	4.330	1	.037	.001	--

** = Significant predictor. *Model classifies 87.6% of cases; p=.018; Model Chi-square=22.88; -2 Log Likelihood=71.65*

Since local domestic violence organizations can help create policies, it is to be expected that awareness of these agencies would predict the adoption of policies. Moreover, as previously noted, both rabbinic sermons and congregational policies

demonstrate a commitment to addressing domestic abuse, which may explain their significant relationship.

Staff Training

Rabbis in 21.9% of synagogues noted that other staff members, not including themselves, had received training on domestic violence. In a majority of these synagogues (51.2%) at least three different people, including the rabbi completing the survey, had domestic violence training. A variety of staff members had domestic violence training, including other rabbis at the synagogue, education directors, youth group leaders, cantors, and religious school and preschool teachers. Rabbis and education directors received domestic violence training more than any other type of staff members.

In 85.7% of synagogues where staff received training the rabbi had also received training. The logistic regression displayed in Table 21 shows that synagogues with trained rabbis were 51 times more likely to also have trained staff. In addition to rabbinic training, the synagogue's size and the presence of domestic violence policies also predicted staff training on domestic violence. Large synagogues have to meet the needs of more congregants, and therefore more staff should be prepared to serve congregants. As noted previously, larger synagogues may also be located closer to large cities, where domestic violence trainings are more accessible. Both the adoption of domestic violence policies and staff training demonstrate a commitment to addressing abuse within a congregation, which may be why these two variables are related.

Table 21: Logistic Regression for Staff Training on Domestic Violence

Predictor	B	S.E.	Wald	Df	Sig.	Exp(B)	B x SD
Rabbinic DV training**	3.935	1.258	9.782	1	.002	51.160	1.952
Number of members**	.661	.256	6.686	1	.010	1.937	1.183
Domestic violence policies**	2.926	1.178	6.167	1	.013	18.656	1.039
Rabbi's gender	-.676	.960	.497	1	.481	.509	--
Awareness of local Jewish DV agency	-.386	.951	.165	1	.685	.680	--
Average age in cong.	-1.444	.966	2.232	1	.135	.236	--
Years rabbi has at congregation	-.024	.061	.160	1	.689	.976	--
Congregation's affiliation	.665	.404	2.706	1	.100	1.945	--
Region	-.036	.314	.013	1	.909	.965	--
No. of congregant DV disclosures	.148	.134	1.225	1	.268	1.160	--
Rabbi's years in rabbinate	.001	.041	.001	1	.972	1.001	--
Constant	-4.047	3.374	1.439	1	.230	.017	--

** = Significant predictor. *Model classifies 87.1% of cases; p=.000; Model Chi-square=50.41; -2 Log Likelihood=55.80*

The most common staff domestic abuse trainer was a local Jewish domestic violence agency or program, although local agencies provided staff training to only 27.9% of synagogues that received training. Therefore, while rabbis had relationship with Jewish domestic abuse agencies in 83.7% of synagogues with trained staff, the logistic regression found that this relationship did not predict staff training. The rabbi's gender, years in the rabbinate, and years at the congregation, as well as the congregation's affiliation and location were also not significant.

It is important to note that a large percentage of rabbis did not know if other staff members had received domestic violence training (27.6%). For this reason, data regarding staff training may not be highly reliable. At the same time, the large number of rabbis who did not know about staff training highlights the fact that rabbis may not be aware of staff members' strengths and liabilities. This lack of knowledge reduces the synagogue's ability to respond to domestic abuse.

Other Sermons

Rabbis were not the only people to formally speak about domestic abuse. In 34.7% synagogues a person besides the rabbi who completed the survey had publicly spoken on the subject. Furthermore, in 18 synagogues where the rabbi had never given a sermon, a different person had given a sermon or taught about domestic abuse. Consequently, in 138 synagogues, or more than 70% of sample, there had been at least one sermon on domestic violence, either from the rabbi or a different speaker.

The most common non-rabbinic speaker was a speaker from a local Jewish domestic violence agency or program. Nearly half of the synagogues that had additional speakers (45.6%) had speakers from local agencies. Similar to rabbinic sermons, most of the sermons took place on Friday night (39.7% of synagogues with additional sermons) or at an adult education program (41.2%).

There were four factors that predicted additional sermons as evident in the logistic regression of the 12 independent variables displayed in Table 22.

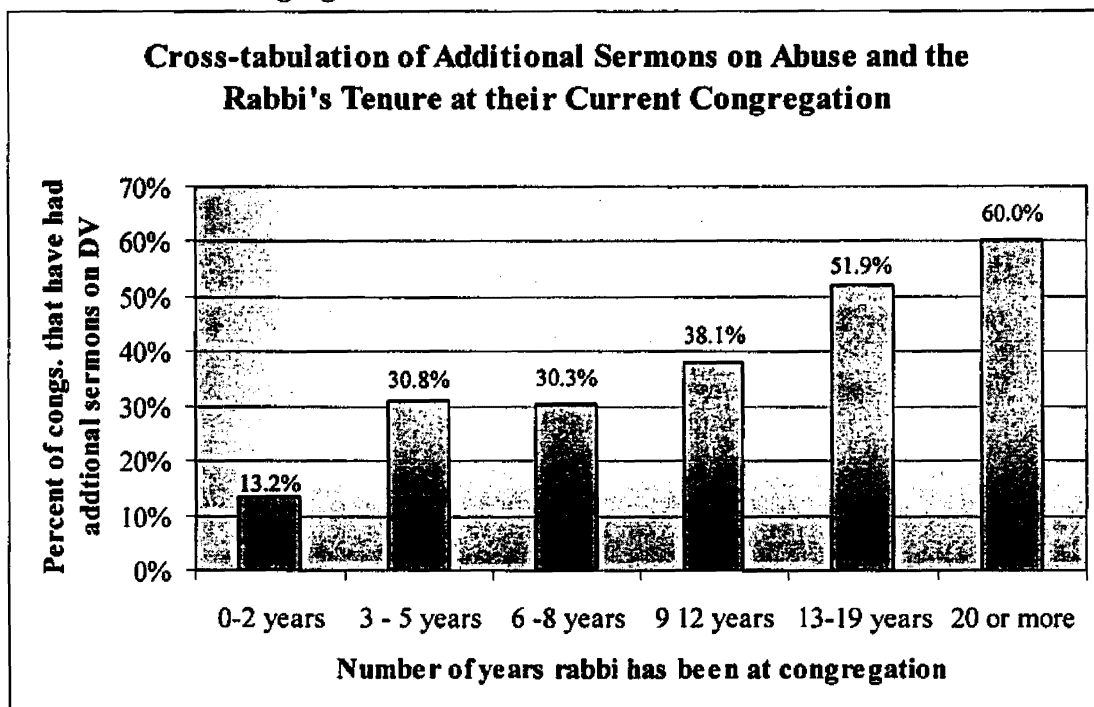
Table 22: Logistic Regression for Additional Sermons on Domestic Abuse

Predictor	B	S.E.	Wald	df	Sig.	Exp(B)	B x SD
Years rabbi has at congregation**	.166	.055	9.125	1	.003	1.181	1.330
Rabbinic DV Training**	1.935	.750	6.661	1	.010	6.923	.960
Awareness of local Jewish DV agency**	2.671	1.105	5.846	1	.016	14.459	1.271
Congregation's affiliation	.920	.414	4.923	1	.026	2.508	.730
No. of members	.152	.185	.679	1	.410	1.164	--
Rabbi's Gender	.285	.745	.146	1	.702	.285	--
Freq. of communication w/ DV agency	-.362	.234	2.406	1	.121	.696	--
Rabbi has given a sermon on DV	.666	.678	.965	1	.326	1.946	--
Average age in cong.	1.288	.841	2.342	1	.126	3.625	--
Region	-.582	.304	3.682	1	.055	.559	--
Domestic Violence policies	.336	.983	.117	1	.732	1.400	--
Congregant disclosure of DV	.441	.751	.345	1	.557	1.554	--
Rabbi's years in the rabbinate	.044	.036	1.469	1	.225	1.045	--
Constant	-11.505	3.674	9.806	1	.002	-11.505	--

** = Significant predictor. *Model classifies 80.9% of cases; p=.000; Model Chi-square=45.30; -2 Log Likelihood=84.60*

The best predictor of additional sermons was the length of time rabbis had been at their congregation. The logistic regression found that with each additional year at the congregation, congregations were 1.18 times more likely to have had additional sermons. In other words, only 13.2% of congregations with new rabbis had additional speakers, whereas 60.0% of congregations with long term rabbis had additional domestic abuse sermons. Rabbis with longer congregational tenures may have more clout within their synagogues and therefore may feel more comfortable giving other people opportunities to deliver sermons. They may also have stronger relationships with more local speakers who they can invite to present to their congregations.

Figure 6: Cross-tabulation of Additional Sermons on Abuse and the Rabbi's Tenure at their Current Congregation



$p \leq 0.000$

Other significant predictors of additional sermons included domestic violence training, rabbinic awareness of a local domestic violence organization, and the

congregation's affiliation. Synagogues where rabbis had received domestic violence training were nearly seven times more likely to have had additional sermons, as evident in the logistic regression. Rabbis with training likely recognize the need for allowing experts to speak about abuse in the congregation.

As expected, a relationship with the local domestic violence agency was a significant factor in predicting whether congregations had had additional sermons. I expected this result because representatives from local Jewish domestic agencies or programs were the most common speakers cited by rabbis. A cross-tabulation indicated that in 76.5% of congregations that hosted additional speakers, the rabbi was aware of the local domestic violence agency ($p=.018$). Interestingly, whereas awareness of a domestic violence agency predicted additional speakers, the level of communication with this agency was not significant. In other words, congregations where rabbis communicated with agencies regularly were not more likely to have additional sermons than congregations where rabbis communicated with agencies sporadically.

Finally congregational affiliation predicted additional domestic abuse sermons, although a cross-tabulation of these two variables showed significance to be marginal. The significance increased when other factors were controlled. Table 23 shows that Conservative congregations are the most likely to have additional sermons and Orthodox congregations are the least likely.

Table 23: Additional DV Sermons by Congregational Affiliation

Affiliation	Additional Domestic Violence Sermons	<i>N</i>
OU	12.5%	8
USCJ	69.8%	49
URJ	53.5%	86
Other (JRF, Renewal, Unaffiliated)	50.0%	6
Total	45.6%	149

p=0.063

Committee Activities

The survey assessed whether synagogue committees, including sisterhoods, brotherhoods and social action committees hosted speakers on domestic abuse or addressed domestic abuse in other ways. In more than a third of the synagogues (36.1%) congregation committees responded to abuse in one way or another. The most common activity was hosting a speaker (26.2% of congregations), followed by donations to local domestic violence agencies (9.8% of congregations). Sisterhoods (42.9% of congregations with committee activities) and Social Action Committees (35.7% of congregations with committee activities) addressed domestic abuse more than other synagogue committees.

As with other congregational responses to abuse, rabbinic training and rabbinic sermons predicted whether synagogue committees respond to abuse. Different from other interventions, congregational location and the average age of congregants were also significant predictors of committee activities. A logistic regression of 11 independent variables (Table 24) indicated that synagogues with trained rabbis were 6.7 times more likely to have committee domestic abuse activities. This logistic regression also found

that at congregations where rabbis gave sermons on abuse, committees were more likely to respond to abuse. It makes sense that congregations with committed rabbis – rabbis who have both received training and spoken about abuse – would be more apt to have active committees.

Table 24: Logistic Regression for Committee Responses to Domestic Abuse

Predictor	B	S.E.	Wald	df	Sig.	Exp(B)	B x SD
Rabbinic DV Training**	1.905	.727	6.868	1	.009	6.717	.945
Average age in cong.**	-2.101	.955	4.840	1	.028	.122	.889
Rabbinic DV Sermon**	1.720	.731	5.535	1	.019	5.583	.839
Region**	-.665	.319	4.333	1	.037	.514	-.782
No. of members	.306	.191	2.553	1	.110	1.358	--
Rabbi's Gender	-.495	.743	.443	1	.506	.610	--
Awareness of local Jewish DV agency	1.914	1.049	3.329	1	.068	6.779	--
Freq. of communication w/ DV agency	-.329	.218	2.263	1	.132	.720	--
Years rabbi has at cong	.093	.052	3.165	1	.075	1.097	--
Affiliation	.792	.443	3.206	1	.073	2.209	--
DV policies	1.156	.960	1.452	1	.228	3.179	--
Constant	.008	.036	.043	1	.835	1.008	--

** = Significant predictor. *Model classifies 77.2% of cases; p=.000; Model Chi-square=46.92; -2 Log Likelihood=82.62*

Neither of the other two predictors – congregational location and average age of congregants – were statistically significant in bivariate cross-tabulations, but when controlling for other variables they became significant. According to the logistic regression congregations with older congregations were less likely to have committee activities. It is possible that this intimate partner abuse is an issue that is primarily of interest to younger congregants. As is evident in Table 25, synagogues in the South and Midwest were the most likely to have committee domestic abuse activities, and synagogues in the Northeast and West were the least likely. This finding contradicts other regional differences in this study, in which rabbis in Midwestern congregations are the least likely to have training and be aware of local domestic violence organizations.

Perhaps this regional difference is primarily due to the strength of synagogue committees in the South and Midwest and not because of different levels of interest in domestic abuse.

Table 25: Cross-tabulation of Congregations' Location by Committee Activities

Congregation's location	Committees have activities responding to DV	N
Midwest	56.0%	25
Northeast	45.6%	57
South	56.3%	32
West	36.7%	30
Canada	100%	1
Total	48.3%	145

$p=0.371$

Written Materials

The most common congregational response to domestic abuse was the dissemination of written materials about domestic abuse to congregants. 54.1% of congregations provided written materials on abuse to congregants. The vast majority of these congregations provided written materials in the restroom (64.8% of congregations providing materials) or in the synagogue lobby (60% of congregations providing materials).

Rabbinic awareness of local agencies and rabbinic training were the only two significant factors that predicted the provision of written materials on abuse. When rabbis were aware of the local domestic violence agency, their congregations were 6.3

times more likely to provide written materials. In almost 80% of congregations where domestic abuse materials were available, the rabbi was aware of a local Jewish domestic violence agency or program. Given the fact that local domestic violence agencies and programs often provide materials on domestic abuse, a relationship with these organizations is very helpful, if not essential, if congregations plan to disseminate written materials.

Table 26: Logistic Regression for Provision of Written Materials about Abuse

Predictor	B	S.E.	Wald	Df	Sig.	Exp(B)	B x SD
Awareness of local Jewish DV agency**	1.853	.809	5.241	1	.022	6.379	.882
Rabbinic DV training**	1.623	.514	9.952	1	.002	5.066	.805
Rabbi's gender	.101	.605	.028	1	.867	1.107	--
Years rabbi has at congregation	-.023	.039	.339	1	.560	.977	--
Congregation's affiliation	.131	.304	.185	1	.667	1.140	--
Region	-.076	.221	.119	1	.730	.926	--
Number of members	-.103	.162	.404	1	.525	.902	--
Domestic violence policies	.641	.797	.647	1	.421	1.898	--
Congregant disclosure of DV	.017	.027	.369	1	.544	1.017	--
Freq. of communication w/ DV agency	-.121	.091	1.763	1	.184	.886	--
Constant	.048	.602	.006	1	.936	1.049	--

** = Significant predictor. *Model classifies 74.3% of cases; p=.002; Model Chi-square=31.41; -2 Log Likelihood=119.61*

Congregations whose rabbis had received training were 5 times more likely to provide domestic abuse written materials. More than 65% of rabbis who received domestic violence training noted that their synagogues also provided congregants with written materials about abuse. Since information and referral is often emphasized in trainings, this finding is not surprising.

Religious School Violence Prevention Program

More than 90% of the congregations in the sample had a religious school, although the religious schools varied in size. The mean size of the religious school was 213 children, and the median size was 150 children. The smallest school had 2 students, and the largest had 1100 students. Almost half of the religious schools (42.9%) discussed dating violence with their children. The children usually spent 1-2 hours discussing dating violence in later middle school or high school. Finally, about a third (28.9%) of the synagogues that addressed dating violence had someone from the local Jewish domestic violence organization come speak to the religious school children.

According to a logistic regression of nine independent variables, the strongest predictors of religious school dating violence programs were the number of religious school students, congregational domestic violence policies, and rabbinic sermons.

Table 27: Logistic Regression for Religious School Violence Prevention Program

Predictor	B	S.E.	Wald	Df	Sig.	Exp(B)	B x SD
No. of children in religious school**	.006	.002	9.727	1	.002	1.006	1.203
Domestic violence policies**	2.049	.871	5.530	1	.019	7.763	.727
Rabbinic sermon on domestic violence**	1.196	.548	4.762	1	.029	3.306	.584
Rabbinic domestic violence training	.616	.564	1.193	1	.275	1.852	--
Rabbi's gender	-.163	.621	.069	1	.793	.850	--
Staff domestic violence training	.561	.674	.693	1	.405	1.753	--
Awareness of local Jewish DV agency	-.921	.606	2.313	1	.128	.398	--
Congregation's affiliation	.360	.364	.977	1	.323	1.433	--
Region	.030	.224	.018	1	.893	1.031	--
Constant	-3.116	1.471	4.487	1	.034	.044	--

** = Significant predictor. *Model classifies 75.5% of cases; p=.000; Model Chi-square=39.18; -2 Log Likelihood=101.59*

Religious schools were 1.6 times more likely to have a dating violence program with each additional 100 students. Congregations with domestic violence policies were 7.6 times more likely to have implemented a religious school violence prevention

program. Finally, congregations with rabbis who had preached on domestic abuse were 3.3 times more likely to have dating violence programs in their religious schools.

Synagogues with larger religious schools may have more resources to tackle issues outside of the standard religious school curriculum, such as dating violence. At the same time, domestic violence policies and rabbinic sermons signal a strong congregational commitment to addressing abuse, which may have an influence on the religious school curriculum. Moreover, since rabbis often teach older students, and would likely cover a topic like dating violence with teens, their commitment to the issue could directly affect a religious school's decision to cover the topic. Rabbis delivered sermons on domestic violence in three quarters of congregations that offered dating violence programming in their religious schools. Table 28 outlines this finding.

Table 28: Cross-tabulations of Religious School Dating Violence Program and Rabbinic Sermons

Children discuss dating violence at religious school	Percent of congregations where rabbi gave a sermon on abuse	<i>N</i>
Yes	75.0%	76
No	48.8%	84
Don't Know/Not Sure	47.1%	17
Total	100%	177

p=0.002

Youth Group Violence Prevention Program

The vast majority of synagogues had youth groups (87.6%), although like the religious schools, there was great variation in youth group size. The mean size was 39 children, and the median size was 30. The smallest youth group had three members and the largest had two hundred members. Due to the fact that most of the congregations in

the study were Reform or Conservative, most of the youth groups were affiliated with either NFTY (59.8%) or USY (27.8%). Unlike the religious schools, less than a quarter (24.3%) of the youth groups discussed dating violence. A much smaller percentage (14.6%) hosted a speaker from a local agency.

There were few strong predictors of teen dating violence prevention programs in the youth groups. The strongest predictor of youth group programs was the number of synagogue members followed by the number of rabbinic sermons on domestic violence. Youth groups were 1.53 times more likely to have a dating violence program with each 200 member increase in the congregation's size. With each additional sermon, youth groups were 1.23 times more likely to have a dating violence program. Like the religious school, larger congregations may have more resources to devote to special topics like dating violence. Also similar to religious schools, a rabbinic commitment to the issue, which is evident in number of sermons a rabbi delivered, may inspire a synagogue youth group to take on the topic

Table 29: Logistic Regression for Youth Group Violence Prevention Program

Predictor	B	S.E.	Wald	Df	Sig.	Exp(B)	B x SD
Number of members**	.425	.154	7.603	1	.006	1.530	.760
No. of rabbinic sermons on DV**	.211	.103	4.166	1	.041	1.235	.569
Awareness of local Jewish DV agency	-.503	.612	.674	1	.412	.605	--
Rabbinic DV training	-.153	.559	.075	1	.784	.858	--
Rabbi's years in congregation	.024	.034	.510	1	.475	1.025	--
Congregation's affiliation	.582	.364	2.557	1	.110	1.789	--
Region	.034	.226	.023	1	.879	1.035	--
Rabbi's gender	.325	.640	.258	1	.611	1.384	--
Domestic violence policies	1.072	.694	2.387	1	.122	2.922	--
Constant	-4.326	1.641	6.950	1	.008	.013	--

** = Significant predictor. *Model classifies 75.0% of cases; p=.018; Model Chi-square=20.02; -2 Log Likelihood=103.98*

DISCUSSION

In spite of past research that paints a dim picture of communal responses to domestic abuse (Giller and Goldsmith, 1983; Kaufman 2003; JWI, 2004), the current study found both areas of strength and weakness in congregational responses to abuse. A majority of rabbis implemented domestic abuse interventions, including rabbinic training, sermons, communication with local agencies, and assistance for congregants experiencing abuse. On the other hand, few rabbis addressed domestic abuse in pre-marital counseling. These findings both support and contradict previous research. In other studies, most rabbis received some training (Kaufman, 2003) and heard from congregants about their experiences with abuse (Cwik, 1997). Previous research has identified the need for rabbis to actively explore abuse during pre-marital counseling (JWI, 2004), but most rabbis are still failing to do this. At the same time, researchers previously found that most rabbis had not delivered sermons on abuse (Cwik, 1997; Kaufman, 2003; JWI, 2004), which this study contradicts. Previous studies had not adequately measured rabbis' relationship with local agencies, so the finding that more than 65% of rabbis were aware of local Jewish domestic violence agencies is promising.

While rabbinic responses were generally positive, congregation-wide responses were much weaker. Few congregations had policies for responding to abuse, had hosted guest speakers on abuse, or had trained staff on abuse. Synagogue committees and youth groups in most synagogues had not addressed domestic or dating violence. Previous studies had not measured these interventions, but it is unlikely that congregations better addressed these issues in the past. Still, a substantial number of congregations provided written materials on abuse to congregants and incorporated dating violence discussions

into their religious schools. Kaufman (2003) also found that most rabbis disseminated written materials on abuse, particularly in restrooms. Unfortunately, there is no previous research on religious school interventions.

Ultimately, these findings demonstrate that congregations could do more to better respond to abuse. It is not surprising that congregational responses are weaker than rabbinic responses, because past research and efforts have largely focused on rabbinic responses to abuse (Kaufman, 2003; JWI, 2004). This may reflect the strategic decision to first focus on rabbis, due to funding limitations. The cost of a rabbinic-centered approach, however, seems to be weak congregation-wide domestic abuse interventions. The creation of JSafe in 2005, an organization that aims to help synagogues implement policies and programs regarding domestic violence and child abuse (Dratch, 2005), may signal an expansion of focus in the Jewish domestic abuse community. It will be interesting to see if this organization is able to overcome the congregational shortcomings evident in the present study.

Just as important as the general finding that rabbinic responses to abuse are much stronger than congregational responses is the identification of predictors for each of the twelve interventions explored in depth in the study. Several factors predict whether rabbis and congregations will implement these interventions, as noted in Table 30. Within the table the relevant predictors are ranked in order of the strength with which they predict the 12 interventions. 1 is the strongest predictor for each intervention, and X refers to variables that predicted part of the intervention. For example, gender predicted the level of communication with a domestic violence agency but did not predict the more general category of rabbinic awareness of local Jewish domestic abuse programs.

Table 30: Predictors of Domestic Abuse Interventions

INTERVENTION	Predictors													
	Rabbinic Training	Rabbinic Sermons	No. of members	Rabbinic awareness of DV agency	DV Policies.	Region	Years at cong.	Gender	No. of times cong. spoke to rabbi	Years in the rabbinate	Affiliation	No. of religious school students	Staff Training	Avg. cong. age
<i>Rabbinic Interventions</i>														
1. Rabbinic Training				2		3							1	
2. Relationship with local agencies	4 ¹³		1		2	6		X ¹⁴		3	5			
3. Rabbinic Sermons	1, 2 ¹⁵				4		3		2, 1 ¹⁶					
4. Cong. disclosure of abuse		1 ¹⁷	2 ¹⁸				2 ¹⁸							
5. Premarital Counseling	1 ¹³	2 ¹⁷	X ¹⁹								X ¹⁹			
<i>Cong. Interventions</i>														
6. Congregational policies on abuse		2 ¹⁷		1										
7. Staff training on abuse	1		2		3									
8. Additional sermons	2			3			1				4			
9. Committee Activities	1	3				4								2
10. Written Info	2			1										
11. Religious School Dating Violence Program		3			2							1		
12. Youth Group Dating Violence Program		2 ¹⁷	1											

¹³ Number of sources of rabbinic training.

¹⁴ Predicts level of communication with agency.

¹⁵ The number of sources of rabbinic training best predicted the rabbinic sermons in general and was the second strongest predictor of the number of sermons.

¹⁶ The number of congregant disclosures best predicted the number of sermons and was the second strongest predictor of sermons in general.

¹⁷ Number of rabbinic sermons.

¹⁸ Congregational size predicted disclosures in general, while years at congregation predicted the number of disclosures.

¹⁹ Predicts assistance with the *get*.

The two key predictors: Training and Sermons

Table 30 shows that a few factors are much more important than others in predicting the twelve interventions explored in the study. The most important predictor is rabbinic training, which predicted seven of eleven interventions,²⁰ including both rabbinic and congregational interventions. Not only is training a predictor of several interventions, but it is often the strongest or second strongest predictor. Moreover, rabbis who received *multiple* trainings were most likely to implement several interventions. Thus, while the findings generally suggest that the first step in a congregation's plan to address abuse must be rabbinic training, they also suggest that rabbis must continually receive training in order to have a deeper impact on the congregation. Previously, rabbis have repeatedly identified the need for greater training (Cwik, 1997; Kaufman, 2003; JWI, 2003). Ultimately, this study confirms the dramatic impact of training on almost all other synagogue interventions.

A second important predictor is rabbinic sermons on abuse. Rabbinic sermons predicted six interventions and was often the strongest or second strongest predictor. Rabbis at congregations where rabbis delivered sermons on abuse were more likely to hear from congregants about domestic abuse and explore domestic abuse during pre-marital counseling. Rabbinic sermons also positively predicted congregational policies, committee activities regarding abuse, and religious school and youth group dating violence programs. Similar to rabbinic training, however, it is the number of rabbinic sermons that is the best predictor of these interventions. In other words, multiple sermons have a much greater impact on the congregation than a single sermon.

²⁰ There are only eleven possible interventions, because rabbinic training cannot predict itself.

Previous research has stated that rabbis more often hear from congregants when they deliver sermons on the subject (Cwik, 1997; JWI, 2004). This study finds that there is a very strong relationship between rabbinic sermons and congregants' willingness to speak about abuse with their rabbi. Still, based solely on the statistics presented in this study, it is impossible to determine if sermons inspire congregants to disclose abuse or if congregant disclosures of abuse inspire rabbis to give sermons on the subject. Nevertheless, past qualitative research makes the former the more plausible explanation (JWI, 2004). In addition to making the synagogue a more open space for victims and survivors of abuse, rabbinic sermons also appear to inspire others within the congregation, including youth groups and religious schools, to confront abuse. Finally, rabbinic sermons may be a sign of rabbinic commitment to addressing domestic abuse, and therefore rabbis who preach about abuse are likely to promote other interventions.

If examining rabbinic training and sermons separately is impressive, examining them together reveals they are *the* keys to congregational responses to domestic abuse. These two factors together influenced all eleven interventions.²¹ Moreover, they were the strongest predictor in five cases, and the second strongest predictor in five cases. Given the fact that rabbinic training was the strongest predictor of rabbinic sermons in general, and the second strongest predictor of the number of sermons, training indirectly impacts nearly all of the synagogue interventions. Training can lead to sermons which can lead to other interventions. Thus, rabbis can have a dramatic impact on their congregations by participating in training and delivering sermons.

²¹ The only intervention that they did not impact was rabbinic training.

Other critical and absent predictors

After rabbinic training and sermons, congregational size had the greatest impact on congregational responses to abuse. As might be expected, larger synagogues are able to better respond to abuse in a number of ways. Rabbis at larger congregations were more likely to have relationships with local domestic violence agencies, have heard from congregants about personal experiences with abuse, and have assisted a congregant obtain a *get*. Larger congregations were also more likely to have trained staff, as well as religious school²² and youth group dating violence programs. Several survey respondents commented that the small size of their congregation prevented them from implementing many of the interventions explored in the study. One respondent wrote:

Your survey targets large, organized congregations with formal structures. This is my fourth damaged small-ish congregation without the structures needed to survive. Your questions do not reflect anything in our day to day experience. While I have the knowledge and have put literature out and spoken from the bimah several times it will be a while before I can make this or any issue a formal part of our community

Fortunately, congregational size appears to be one of the only barriers to domestic abuse interventions that is beyond the congregation's control.

Among the other relatively strong predictors that are under the congregation's control is rabbinic awareness of local Jewish domestic abuse organizations. Rabbis who were aware of local agencies were more likely to have participated in training. At the congregational level, a rabbi's relationship with a domestic abuse organization led to adopting domestic violence policies, hosting domestic abuse speakers, and disseminating

²² The predictor of religious school dating violence programs was actually the number of religious school children. The number of children in the religious school and the number of members, however, were highly correlated (Pearson Correlation=.796).

written materials. This demonstrates the important role of the domestic violence agencies in implementing congregational interventions.

Finally a much weaker but common predictor of interventions is policies for responding to abuse. Policies predicted four interventions – the rabbi's relationship with local agencies, rabbinic sermons, staff training, and religious school dating violence programs. In all of these cases, however, policies were not the strongest predictor. Given the small number of congregations with policies, the adoption of policies indicates a high level of commitment to the issue. Committed congregations are probably more likely to implement multiple interventions.

Not only is it important to identify those factors that predicted congregational and rabbinic interventions, but it is also important to note variables that had little impact on these interventions. The two most obvious factors that seem to have little impact on interventions are congregational affiliation and the rabbi's gender. The only intervention which affiliation strongly predicted was assistance to a congregant who had been denied a get. Gender, on the other hand, was only related to the level of communication with local Jewish domestic violence organizations. Previous research has found both differences according to affiliation (Cwik, 1997) and rabbi's gender (JWI, 2004). This study's linear and logistic regressions, however, which controlled for multiple factors, rarely found that these variables were significant.

RECOMMENDATIONS AND LIMITATIONS

A review of the twelve interventions explored in this study reveals that rabbinic training on domestic abuse is the most important factor in predicting both rabbinic and congregational responses to abuse. While a majority of the rabbis in the sample had received some training, it is clear that additional training could have an even greater impact on congregational efforts to respond to abuse. Given the fact that congregations with rabbis who received training from multiple sources were the most likely to implement several interventions, repeatedly providing training to the same rabbis could be beneficial. Ultimately, if there is one action that synagogues can take to better respond to domestic abuse, it should be requiring their rabbi to attend trainings at least once every few years. This single intervention will likely impact other congregational efforts.

Rabbinical schools, rabbinical associations, synagogue boards, domestic violence agencies, and rabbis themselves should all push for increased rabbinical training. This study demonstrates that many rabbis are receiving training at rabbinical schools, but a majority of rabbis who completed their rabbinic training in the past five years still left rabbinical schools without any training. Rabbinical associations, which provided training to about 10% of the rabbis in the sample, might also take a more active role in training, particularly because the Central Conference of American Rabbis, the Rabbinical Assembly, and Reconstructionist Rabbinical Association have already passed resolutions on domestic violence (Kaufman, 2003). Synagogue boards are responsible for rabbis' actions and therefore should be able to influence rabbinic training. Finally, Jewish domestic violence agencies are the primary source of rabbinic trainings after rabbinical

schools and therefore must ensure that rabbis have regular opportunities to participate in domestic abuse trainings.

A second recommendation concerns rabbinic sermons on abuse. As qualitative research had previously found (JWI, 2004), rabbinic sermons appear to make it easier for congregants to come forward about their own experiences with abuse. The more sermons a rabbi delivers on domestic abuse, the more he or she will hear about abuse from congregants. Since the number of sermons also impacts other interventions, rabbis should not only deliver one sermon, but deliver sermons regularly. Moreover, evidence from this study indicates that if the rabbi wants to be able to assist victims and survivors of abuse, it should be the rabbi, and not somebody else, delivering the sermon. Rabbinic sermons are among the easiest interventions – both in terms of time and money – for congregations to implement. By regularly delivering sermons on domestic abuse rabbis can thus have a great impact on their congregations. Still, since rabbis who give sermons will likely hear from congregants, they must be prepared to deal with the difficult situations that congregants might reveal. For this reason, training should still be the first priority, so that rabbis can effectively respond to congregants' concerns.

Third, Jewish domestic violence agencies should reach out to as many rabbis as possible. When rabbis are aware of local Jewish domestic violence organizations, they and their congregations are more likely to implement domestic abuse interventions. As noted, local domestic violence agencies are also critical providers of rabbinic training. Still, domestic violence agencies often focus on serving victims and survivors. While I believe this should be their primary concern, they can also have an impact on survivors and victims by building relationships with rabbis and congregations.

Forth, although few congregations currently have domestic abuse policies, this should be the final priority for congregations who want to create safer communities. As data from the study demonstrates, policies have an impact on multiple interventions and therefore can be a way to jumpstart a more thorough congregational response to domestic abuse. While implementing policies is not costly, it is time consuming and therefore should only occur after rabbis and perhaps other staff people or lay leaders have received domestic violence training. Domestic violence training should help congregations better focus their discussions of appropriate congregation-wide interventions.

Finally, in order for rabbis and synagogues to embrace each of these interventions – training, sermons, awareness of local organizations, and policies – all rabbis and congregations must own copies of *Embracing Justice: A Resource Guide for Rabbis on Domestic Abuse* (Gardsbane, 2002a) and *Healing & Wholeness: A Resource Guide on Domestic Abuse in the Jewish Community* (Gardsbane, 2002b). These two books published by Jewish Women International have information on each of these interventions. The guide for rabbis, in particular, is indispensable, providing general information on domestic abuse, counseling, and synagogue policies, a resource list, and several sample sermons and text studies. No book provides a better framework for creating a congregation that truly responds to domestic abuse.

Limitations

As the first quantitative study on congregational responses to domestic abuse, this paper sets a baseline for future research, but also suffers from several limitations. First, the survey suffered from sampling problems. Few Orthodox rabbis participated in the study. This fact limits the reliability of the findings within the Orthodox community.

Second, the survey suffers from a relatively low response rate. It was distributed online to all rabbis associated with the Rabbinical Council of America, the Rabbinic Assembly, the Central Conference of American Rabbis, and the Reconstructionist Rabbinical Association, but the vast majority of these rabbis did not complete the survey. Therefore it is difficult to determine if the sample of participating congregations is truly representative of North American synagogues. It is possible that those rabbis who chose to complete the survey were generally more committed to the issue of domestic abuse.

In addition to sampling concerns, the survey itself had a number of weaknesses. First, several survey questions were poorly worded, which may affect the study's results. For example, the survey asked about the "number of members," but did not define the term "member." Respondents may have defined "member" as families or individuals. At the same time, the survey asked the "number of times" congregants disclosed abuse. One rabbi in particular was confused if this referred to the *number of congregants* who had disclosed abuse or the *number of times* the rabbi consulted with the same abuse victim. Second, several interventions were not included in the study, including dating violence prevention efforts at summer camps and collaboration with local law enforcement. Also, the sample of congregations with day schools was so small that this information was not included in the body of the thesis. Finally, rabbis commonly responded "I don't know" to questions about congregational domestic abuse activities. Although this may be a sign of limited rabbinic involvement in congregational interventions, it also limited the number of responses to several questions and thus limited my ability to analyze the results.

Still, the greatest limitation of the present study is that it does not examine the impact of the various interventions on congregants. Without including congregants' voices it is impossible to know how the synagogue interventions have qualitatively impacted their lives. Even if congregations have implemented numerous interventions it does not mean that their interventions have helped create safer and healthier relationships, families, and communities. Rabbis might feel that they and their congregations are having a positive impact, whereas congregants may have different perspectives. Future studies will need to address the present study's limitations with better samples, better survey instruments, and, most importantly, by including the voices of congregants.

In spite of these limitations the study's findings indicate that there are strengths and weaknesses in congregational responses to abuse. Although the Jewish domestic violence movement is less than 30 years old, many rabbis and congregations are attempting to effectively respond to abuse. Unfortunately, as in past ages, some congregations and rabbis are still hesitant to fully address this issue. In their final survey comments, three rabbis exemplified these different levels of congregational responses:

The issue is completely overblown. Though I have only been here 6 months, I have been in the congregation rabbinate for more than 22 years and I've only run across a few cases of physical abuse. More commonly, I have counseled Jewish men who feel tortured psychologically by their overly demanding wives. This simply isn't a significant issue, Adam, however much the PC academicians tell you.

I think that we, like many other synagogues, do an inadequate job of addressing this issue -- perhaps out of embarrassment, or out of the sense that it may be too 'depressing.' This survey has made me realize the pallor of our response.

Having had a congregant die at the hands of her husband years ago, this despite all of our best efforts at intervention, I am all too aware of the seriousness of this issue. I take very seriously any situation that comes anywhere near this topic and

look for opportunities to generate discussion and awareness with both those who are not at risk and those who are.

These rabbis' comments, much as the study's findings, show that many synagogues and rabbis have already made significant progress in responding to domestic abuse, but that our work is not yet complete. It will be the responsibility of future researchers, rabbis, domestic abuse advocates, Jewish communal professionals, and synagogue congregants to learn more about how we can better respond to abuse, and then push our communities to implement the changes necessary to make the Jewish community safer for all Jews.

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APPENDIX A: Sample E-mail to Rabbis

*From Adam Halpern <ahalpern@usc.edu>
Sent Tuesday, February 14, 2006 11:07 am
Subject HUC Thesis on Jewish Domestic Abuse*

Dear Congregational Rabbi,

I am a graduate student at Hebrew Union College-Jewish Institute of Religion School of Jewish Communal Service and the University of Southern California School of Social Work. I found your e-mail address on your congregation's website. I am interested in including you in my masters thesis on "Jewish congregational responses to domestic abuse." This topic has never been systematically studied on a national level. You can help with this important research by completing a confidential and secure online survey. It takes about twenty minutes to complete.

Please click on this link to take the survey:
<https://www.surveymonkey.com/s.asp?u=823981662534>

To be included in the study, please complete the survey by February 24. The study results will be available in May, 2006. If you have any questions about my survey or study, feel free to contact me at 323-513-3173 or ahalpern@usc.edu. Thank you very much for your participation in my study.

Sincerely,

Adam Halpern
Masters Candidate
Hebrew Union College - Jewish Institute of Religion, University of Southern California

APPENDIX B: Survey Questions and Answers

1. What is your gender?

What is your gender?	<i>N</i>	%
Male	144	77.4%
Female	42	22.6%
Total	186	100%

2. Congregation Name²³

3. City and State²⁴

CA, CO, NM, WA, MD, NY, TX, FL, DC, VA, PA, NJ, GA, MA, MO, CT, OH, LA, MI, BC, KY, IL, TN, IN, VT, NV, AZ, WI, OR, IO, NH, MS, AR, KS

4. Number of Members

Number of Members	<i>N</i>	%
0-100 Members	20	10.2%
100-300 Members	65	33.2%
300-500 Members	41	20.9%
500-700 Members	25	12.8%
700-900 Members	13	6.6%
900-1100 Members	13	6.6%
More than 1100 Members	19	9.7%
Total	196	100%

²³ This information is not provided in order to maintain congregations' confidentiality.

²⁴ Only the states represented in the sample are listed in order to maintain the congregations' confidentiality.

5. What is your congregation's affiliation?

Affiliation	<i>N</i>	%
Orthodox Union (OU)	12	6.1%
United Synagogue of Conservative Judaism (USCJ)	63	38.3%
Jewish Reconstructionist Federation (JRF)	7	7.3%
Union for Reform Judaism (URJ)	112	55.2%
ALEPH: Alliance for Jewish Renewal	2	1.0%
Not affiliated	2	1.0%
Total	196²⁵	100%

6. What is the average age of your membership? (check one)

Average Age of Membership	<i>N</i>	%
Less than 18 Years Old	0	0.0%
18-40 Years Old	21	10.8%
40-60 Years Old	145	74.4%
Over 60 Years Old	11	5.6%
Don't Know	18	9.2%
Total	196	100%

²⁵ Adding the number of each category equals more than the total number of synagogues. This is because a few congregations had multiple affiliations. For example, one synagogue was affiliated with both the USCJ and the JRF, while a second synagogue was affiliated with the JRF and Jewish Renewal.

7. How would you describe most of your members? (check all that apply)

Description of Membership	N	%
Individuals – Young Adults	33	16.8%
Individuals – Retired	83	42.3%
Couples without children	145	74.4%
Couples with school age children	59	30.1%
Couples with grown children	127	64.8%
Gay, Lesbian, Bisexual, and Transgender	29	14.8%
Don't Know/Not Sure	3	1.5%
Other (please specify – answers provided below)	22	11.2%
Total	196	100%

Other Responses:

- ALL OF THE ABOVE
- all ages, a good mix
- couples - retired
- Couples w/out children retired
- Couples with school age or grown children
- Emigres from FSU -- 15%
- Full-Range of Stage of Life
- healthy mixture of all the above
- LGBT yes, but if that weren't an option here I would have said couples without children. don't you want to know whether GLBT people are in couples?
- mix
- mixed
- Mixed - large group elderly, new group younger with children
- mixed population
- Retired, Couples with Children and Couples without children in similar number
- Second home owners
- Single Adults
- Singles, Couples with school children, couples with grown children and a significant number of lesbians and one transgender
- The entire spectrum.
- unclear -- we are fairly evenly distributed among the categories you name here
- very mixed
- We are so large that the demographics cover the spectrum
- Widows and widowers

8. How long have you been a rabbi?

Years as a rabbi ²⁶	<i>N</i>	%
0 – 5 years	25	16.1%
6 – 10 years	31	20.0%
11 – 15 years	17	11.0%
16 – 20 years	16	10.3%
21 – 30 years	36	23.2%
More than 30 years	30	19.4%
Total	155²⁷	100%

9. How long have you been a rabbi at your current congregation?

Rabbi's years at congregation ²⁸	<i>N</i>	%
0 – 2 years	38	19.4%
3 – 5 years	52	26.5%
6 – 8 years	33	16.8%
9 – 12 years	21	10.7%
13 – 19 years	27	13.8%
20 years or more	25	12.8%
Total	196	100%

²⁶ In the survey, this appeared as an open ended question. In an effort to save space and not list each rabbi's response I have changed the data from a ratio level measurement to an ordinal level measurement.

²⁷ This question was added after several rabbis completed the survey. Therefore, only 155 of the 196 rabbis included in the study answered this question.

²⁸ In the survey, this appeared as an open-ended question. In an effort to save space and not list each rabbi's response I have changed the data from a ratio level measurement to an ordinal level measurement.

10. How many rabbis are on the synagogue staff?

Number of rabbis on synagogue staff	<i>N</i>	%
One	132	67.7%
Two	32	16.4%
Three	17	8.7%
Four	7	3.6%
Five	1	0.5%
Other	6	3.1%
Total	195	100%

11. How many other full time staff work at the synagogue?

Mean Response: 6.55
Median Response: 3.0
Standard Deviation: 12.3
Maximum Response: 100
Minimum Response: 0

12. Have you received any training on domestic violence?

Have you receive any training on domestic violence?	<i>N</i>	%
Yes	112	57.1%
No	84	42.9%
Total	196	100%

13. Where did you receive the training? (check all that apply)

Training Source	<i>N</i>	% of Rabbis w/ training	% of all Rabbis
At a rabbinical school/yeshiva (please specify school/ yeshiva below)	36	32.1%	18.4%
From a rabbinical association (please specify rabbinical association below)	21	18.8%	10.7%
At a Jewish Women International Conference	13	11.6%	6.6%
From FaithTrust Institute (formerly the Center for Prevention of Sexual and Domestic Violence)	12	10.7%	6.1%
From a local Jewish domestic violence agency (please specify agency below)	34	30.4%	17.3%
From a local Jewish social service agency (please specify agency below)	25	22.3%	12.8%
From a local non-Jewish domestic violence agency (please specify agency below)	26	23.2%	13.3%
Other (please specify – answers provided below)	81 ²⁹	72%	41.3%
Total number of who received training	112	100%	NA

Other Responses:³⁰

- A rabbi who is very involved with domestic violence in the Jewish community and a speaker from JWI came and did a part day training with local rabbis.
- As part of my Clinical Pastoral Education (CPE) residency; briefly as part of program for Jewish seminarians (Health Care Chaplaincy, NY); participating in a CPE-like setting at JFCS, Philadelphia
- As part of Police Chaplain training...in Lincoln, Nebraska
- At JTS, there was instruction on this; at various RA conventions I've attended sessions on this; the local JF&CS has sponsored sessions on this; other local Jewish agencies have sponsored sessions on this.
- Ccar
- CCAR MAC Regional Kallah Maryland Network against domestic violence, [Maryland] Co. Domestic Violence Coordinating Council, YWCA
- ccar workshop/s

²⁹ This includes respondents who only provided the name of the organization that provided training. For example, if a rabbi received training at a rabbinical school, he or she would write the name of the school in the "Other" category.

³⁰ Some answers have been changed to maintain confidentiality.

- CCAR, Gay and Lesbian Center Westside Interfaith Ministerial Conference JFS
- CCAR, regional
- CHAI
- Christian Theological Seminary Conference
- Clinical training; professional continuing education...
- Council for Relationships
- During graduate school (in counseling)
- Dvora Project of JFS
- Family Counseling Agency
- HealthCare Chaplaincy, Jewish Institute for Pastoral Care in NY
- HUC; Chciago Board of rabbis: Jewish Family Services
- HUC; Formal Counseling Training
- HUC-JIR
- HUC-JIR CCAR conference workshops Training in local battered women's shelters
- huc-JIR, JFCS, CPE
- I am a licensed Marriage and Family Therapist and recieve yearly continuing education.
- I guess 'training' is a bit much to describe my learning. I have attended speeches by two people who work in domestic violence. I have read two books. I've also received general training in counseling which, I think, I can transfer to this area.
- I have a MSW
- I worked at a [Midwestern] Domestic Violence Project...for several years before attending rabbinical school
- It was a workshop, but unfortunately I don't remember who sponsored it.
- JCADA
- JCADA Jewish Scoial Service Agency
- JCFS
- Jersey Battered Women's Shelter. I am on the Clergy Advisory Board and have helped present at clergy seminars.
- Jewish Family Service Association; Seminars through area hospital for social workers, clergy, medical staff (University Hospitals of Cleveland)
- Jewish Family Service of the Lehigh Valley
- Jewish Theological Seminary
- JF&CS in New Orleans, where I was a Rabbi...and JF&CS in St. Louis, where I was a Rabbi...
- JTS - pastoral psych class Pittsburgh Action Against Rape (PAAR) - while at previous congregation
- JTS and special training courses held at a synagogue where I was a Hebrew School teacher.
- JTS, Jewish Family and Children's Services, Mass Board of Rabbis
- JTSA
- I'chaim
- Local Jewish - Jerusalem shelter for women Isha I'Isha (internship) Local non-Jewish - Men Can Stop Rape (formerly DC Men Against Rape) Other - self-study; US military
- Mayor's(Daley) office on Domestice Violence
- MFCC
- New York Board of Rabbis, Jewish Board of Family and Children's Services

- none of the above. Various speakers at clergy groups over the year.
- Office of the District Attorney, Orange County, California
- Private consultation with therapist who specializes in treating and responding to abuse.
- Professional conference of family mediators
- Project SARAH ran a workshop for clergy with the help of Womanspace
- RCA shalom bait
- RCA, JSSA, JCADA, NEFESH
- Reconstructionist Rabbinical College Jewish Family Services of South Jersey (under auspices of tri-county board of rabbis)
- Reconstructionist Rabbinical College; RRA; JCADA in the Washington DC area; also at the Washington Board of Rabbis
- RRC
- RRC NCJW - RI Chapter Safe Havens - Boston
- Safe Havens Interfaith Partnership Against Family violence
- Safe Havens, Inc (Boston MA) Knox County Community Coalition on Family Violence HUC-JIR, Practical Rabbinics course
- Safe House Domestic violence project Ann Arbor MI
- Safenest, Las Vegas
- Seminar at JTS and Seminar in Atlanta sponsored by JFS
- seminars at conventions of the Rabbinical Assembly
- Shalom Bayit
- Shalom Bayit
- Shalom Bayit (SF Bay Area)
- Shalom Bayit Committee of Greater Miami Jewish Federation
- Shalom task force Safe Havens
- Shalva in Chicago Chai in Denver
- Social Work school
- social work school
- The University of Houston. I took a doctorate in Counseling
- There was a program last summer for Orthodox Rabbis in New York City Jewish Family and Children's Service - Regional Domestic Violence Coordinator
- Training with Child Abuse Prevention Services on Long Island, New York
- Trustee for center for Prevention of Child Abuse/Prison Chaplain/
- UAHC (now URJ) as Regional Director
- United States Air Force
- University of Buenos Aires
- University of California, Santa Cruz peer counselor training (Seminary: HUC-JIR)
- Volunteer Counseling Center Battered Women's Shelter
- When I was a chaplain in the military (Naval Reserve)
- Workshops at women's conferences, women's music festivals; also, a trainer from the NY State Office for the Prevention of Domestic Violence was invited to speak to our local Board of Rabbis a couple years ago.
- workshops given through CASA and the Diocesan Center of Las Cruces
- YWCA Domestic Violence Agency

14. When did you most recently receive training?

When did you most recently receive training?	<i>N</i>	% of Rabbis w/ training	% of all Rabbis
Less than one year ago	27	24.1%	13.8%
One-two years ago	22	19.6%	11.2%
Three-five years ago	35	31.3%	17.9%
Six-nine years ago	11	9.8%	5.6%
More than ten years ago	17	15.2%	8.7%
Total	112	100%	NA

15. How long was your most recent training?

Training Source	<i>N</i>	% of Rabbis who answered question	% of all Rabbis
Less than an hour	7	6.3%	3.6%
One – two hours	33	29.7%	16.8%
Half a day	31	27.9%	15.8%
Full day	16	14.4%	8.2%
Several day	11	9.9%	5.6%
Entire course	6	5.4%	3.1%
Other (please specify – answers provided below)	7	6.3%	3.6%
Total	111	100%	NA

Other Responses:

- course work, workshops over several years
- don't remember
- I help lead trainings now
- I worked at a counseling center specializing in DV
- it was part of the counseling program of a course
- See above. My 'training' was mainly a lecture and reading a book.
- Two year degree

16. What did the training cover? (check all that apply)

What did the training cover?	<i>N</i>	% of Rabbis who answered question	% of all Rabbis
Jewish views on abuse	54	48.6%	27.6%
Cycle of abuse	101	90.2%	51.5%
Referral information	99	88.4%	50.5%
Counseling techniques	59	52.7%	30.1%
How to respond to victims	99	88.4%	50.5%
How to respond to batterers	49	43.8%	25.0%
Working with diverse populations (GLBT, immigrants, etc.)	19	17.0%	9.7%
Not sure/Can't remember	5	4.5%	2.6%
Other (please specify – answers provided below)	6	5.4%	3.1%
Total	112	100%	NA

Other Responses:

- How to make it known that I am a person who would be safe to go to; how to do outreach to let people know the resources out there.
- I am explaining the most recent session; note that I completed a more thorough, half-day course three years ago.
- Interfaith Issues, i.e., working with diverse community, working with other clergy
- Legal processes on handling DV within US military
- Role of rabbis in raising consciousness in community
- Speaking out on these issues, making our community aware that domestic violence does happen in the Jewish community and that you are not alone

17. Are you aware of a local Jewish domestic violence agency or program?

Aware of local Jewish domestic violence agency?	<i>N</i>	%
Yes	129	65.8%
No	67	34.2%
Total	196	100%

18. What is the name of the agency?

- can't remember - in my files
- CHAI
- D'Vora Project of JFS
- Faith Trust Institute
- Family Violence
- Family Violence Project
- Federation
- Federation
- FEGS
- FEGS
- Haven House
- I know the person who leads it but not its formal name
- It is through Jewish Family Services
- JBFCs (non-Jewish: Northern Westchester Shelter; lower Westchester: My Sister's Place)
- JCADA
- JCADA
- JCADA
- JCADA
- JCADA
- JCADA
- JCADA -- Jewish Coalition Against Domestic Abuse
- JCFS
- Jewish Child Care Association
- Jewish Community Services
- Jewish Council Against Domestic Abuse (JCADA)
- Jewish Domestic Abuse task Force
- Jewish Family Services
- Jewish Family & Children's Service
- Jewish Family and Career Services
- Jewish Family and Children Services
- Jewish Family and Childrens Service
- Jewish Family and Childrens Service

- jewish family and childrens service
- Jewish Family and Childrens Services
- Jewish Family and Children's Services
- Jewish Family and Childre's Service - Domestic Violence Task Force
- Jewish Family Service
- Jewish Family service
- Jewish Family Service
- Jewish Family Service
- Jewish Family Service
- Jewish Family Service
- Jewish Family Service Family Violence Center
- Jewish Family Service in Spfld has some limited ability to respond to domestic abuse.
- Jewish Family Service of the Lehigh Valley
- Jewish Family Service Project Devorah
- Jewish family Service SCranton PA
- Jewish Family Services
- Jewish Family Services
- Jewish Family Services
- Jewish Family Services
- Jewish Family Services Agency
- Jewish Family Services has therapists devoted to Domestic Violence
- Jewish Family Services of Metro Detroit
- Jewish Family Services of Monmouth County
- Jewish Family Svc; ABW
- Jewish Famiy Voc.
- Jewish Social Service Agency
- Jewish Women International
- jf and cs
- JF&CS
- JF&CS
- JF&CS
- JFCS
- JFCS
- JFCS - Sukkat Shalom
- JFCS West Palm Beach
- JFS
- JFS
- JFS
- JFS
- JFS
- JFS
- JFS
- JFS
- JFS and CHANA
- JFS family violence project
- JFS project dvorah
- JFS/Project SARAH
- JFS; JFCS Boston; NCJW RI

- JFSA
- JSSA
- JWI
- Kol Isha
- Kol Isha JF&CS of Boston
- Kol Isha, HUGS
- Kolot of Broward
- l'chaim and jfs
- local contact rabbi in Albany
- Mayor's Office and Shalva
- Passaic County Women's Shelter
- Project Chai
- Project D'vorah
- Project Rachel
- Project Rachel of Jewish Family Service
- Project SARAH
- Project Sarah
- Rachel Coalition
- Rachel Coalition
- Rachel Coalition
- Rachel Coalition -
- shalom bait
- Shalom Bayit
- Shalom Bayit
- SHalom Bayit
- Shalom Bayit
- Shalom Bayit
- Shalom Bayit
- Shalom Bayit and Battered Women's Shelter Network
- shalom task force
- Shalom Tasks\ Force and Kol Isha
- Shalva
- Shalva
- shalva
- Shalva
- Shalva
- Shalva
- SHALVA
- shalva
- Shalva
- Shalva (Illinois)
- Westchester Jewish Community Services

19. How often do you communicate with this agency?

Frequency of communication	<i>N</i>	% of Rabbis who answered question	% of all Rabbis
More than once per month	8	6.3%	4.1%
Once every two months	12	9.4%	6.1%
Three or four times per year	31	2.4%	15.8%
Once per year	26	20.5%	13.3%
Once every two years	5	3.9%	2.6%
Less than once every two years	15	11.8%	7.7%
Never	17	13.4%	8.7%
Other (please specify – answers provided below)	13	10.2%	6.6%
Total	127	100%	NA

20. Do you have written materials about this agency?

Do you have written materials?	<i>N</i>	% of Rabbis who answered question	% of all Rabbis
Yes	106	83.5%	54.1%
No	21	16.5%	10.7%
Total	127	100%	NA

21. How does your synagogue collaborate with this agency? (check all that apply)

Types of collaboration	N	% of Rabbis who answered question	% of all Rabbis
Does not collaborate	24	22.6%	12.2%
Synagogue staff provides referrals to the agency	86	81.1%	43.9%
Synagogue staff attends trainings provided by the agency	25	23.6%	12.8%
Synagogue staff has invited agency representative to speak to congregation	40	37.7%	20.4%
Synagogue donates money or supplies to the agency	42	39.6%	21.4%
Other (please specify – answers provided below)	28	26.4%	14.3%
Total	106	100%	NA

Other Responses:

- Agency provides posters for Women's rest rooms that have referral info for women suffering abuse.
- Agency rep. has spoken to older religious school students, but never to the congregation as a whole.
- cards in restroom, resource material in library provided by the organization
- Distribute material and info
- Hangs flyers in women's bathroom stalls
- I call the head of the group if I need help
- I have participated in programs sponsored by JFCS
- I have provided referrals to the local non-Jewish shelter resource staff (consult on protection order) after speaking with the staff myself.
- Invites agency to teen, Sisterhood and other programs
- It's a well-known agency in town.
- no need at present
- Now considering formal donation & 'affiliation'; as Adat Shalom's rabbi I am on JCADA's advisory council
- On a need basis
- Project Rachel is in a coalition with Jersey Battered Women's Shelter (see above)
- Receive and promote programs and activities.
- Sisterhood and JFSA holding citywide conference on domestic violence this month
- Synag puts materials about Domestic Violence in Bldg

- Synagogue has information posted in bathrooms
- Synagogue has relationship with agency that helps create joint programming.
- synagogue members are active on the agency's committees
- Synagogue members involved in founding it. Synagogue members on board and give money
- Synagogue provides meeting space to agency for fundraiser, committee meetings due to central location
- This survey would be best handled by the senior rabbi who would have a better handle on how to answer these questions.
- Totally informal on a case by case basis.
- We hope to begin working with them.
- We keep the agency brochure in several public places in the synagogue bldg including the bathrooms
- We put their material on tables for distribution at the synagogue
- with jfs when they need, have never been asked by l'chaim except to put materials in the women's bathrooms

22. Has a congregant ever spoken to you about personal experiences with domestic abuse?

Has a congregant ever spoken to you about abuse?	<i>N</i>	%
Yes	143	73.0%
No	53	27.0%
Total	196	100%

23. How many times have congregants spoken to you?

Number of times congregant disclosed abuse	<i>N</i>	% of Rabbis who answered question	% of all Rabbis
One time	14	9.8%	7.1%
Two times	28	19.6%	14.3%
Three times	28	19.6%	14.3%
Four times	22	15.4%	11.2%
Five times	13	9.1%	6.6%
Six – Nine times	21	14.7%	10.7%
More than ten times	17	11.9%	8.7%
Total	143	100.1%	NA

24. How did you respond?

- 1) Ask if safe. If no, arrange for an oasis. If yes, 2) Ask for the story. 3) Ask for a plan to either seek help for the partner or plan for a divorce
- I support the congregant; 2) I ask what they need from me which may include support, knowing that the Jewish community will not reject them, leads to resources, or other questions; 3) I try to stay in touch with them over time
- I asked to meet with them in confidence 2. I referred them to qualified therapists 3. I urged them to separate from the abuser and counseled that no one should tolerate abuse 4. I urged them to contact a lawyer and I gave them names 5. I stayed in touch with them
- 1. You do not deserve the abuse 2. You have many options in dealing with the abuse 3. I will support any decision you make as best I can 4. There are others able to help you if you so choose
- Active listening, speaking with board president to emphasize maintaining safe congregational space for our members - the particular situation was a past issue (i.e., couple had already divorced) and was to be proactive. Other congregants have indicated during pastoral counseling, when asked, that there is no violence or control-based abusive behavior going on. A sermon two weeks ago was specifically devoted to parental violence after 1) the death of Nixxmaria Sanchez in NYC and 2) my witnessing a parent disciplining a child in a way that I found excessive but that state guidelines permit as permissible corporal punishment by parent.
- Adam...you may want to rephrase this question...HOW MANY TIMES HAVE CONGREGANTS SPOKEN TO YOU ABOUT DOMESTIC VIOLENCE IN THEIR FAMILY?
- All cases were in the distant past. No abuse was ongoing at the time of our discussions
- As an active listener, providing her/them with options creating an exit plan if that is what they wanted and social workers who could help them.
- As the event happened years ago, i just listened sympathetically.
- by personal counseling and then advising them to see professionals in that field
- By providing support and counseling, and offering resources for further assistance.
- By the time they discussed the issue with me, they had already received support from outside agencies. Nevertheless, I responded to their stories with compassion and openness.
- compassionate listening, referral to local agencies for assistance
- counseled and referred to agency
- Counseling and referral
- Counseling and referring to Jewish Family and Children's Services as well as providing resources like shelters and safe phone numbers.
- Counseling and, where indicated, referral to professional counselors. Note: The '4' response to 21 may be off; I can remember 4, but there may have been others that don't come to mind at the moment.
- Counseling sessions and referrals.
- Counseling to seek help and how to get the help
- Counseled the victim. Arranged for transfer shelter for her and her children. Referred her to therapist specializing in helping victims of abuse -- made sure she kept the appointment and followed up appointment. Met and counseled children. Referred children to therapy.
- Counselling, and referral to an agency
- Depended on situation -- always with concern, ususally with referrals. Always with the express desire to stay in touch about the situation and the reminder that my door is open.

Once, given the unusual circumstances and history, with concern mixed with skepticism (NOT something I'd ordinarily do).

- Depended on the situation. Generally sent them to the proper 'authorities.'
- Depended on the situation; in some cases, there were referrals made and on-going support offered; in some, the abuse was in the past and though there was a divorce, there were still issues regarding children or other on-going connection issues; also questions arose around synagogue membership, safety, and ethics
- Depended on the specific situation
- Depended upon situation. Sometimes just empathetic listening, other times a referral to Safenest, counselling, or divorce attorney depending upon what was asked for or indicated
- Depends - some were happening then, some were years ago. For those in current situations, I tried to help them see the reality that the behavior was not going to just stop, and that they had to take steps to protect themselves, physically, emotionally and economically.
- Different for each case -- mostly referred to agencies, in one case recommended leaving home ASAP
- Different in different situations- referral, support, help with resources while in shalom bayit shelter,
- differently with each. All understood that I do not 'protect' batterers.
- each case is different, pastoral work is not defined by some quick fix
- Each case is handled in what hopefully is the proper course for the particular individual. I first insure the victim's safety. I then proceed to determine if Shalva or other professional agencies are needed for intervention. If a get is required I do my utmost to procure one for the victim. Rarely, but it has happened, the male was the abused.
- either referred them to appropriate program or helped them cope with their feelings
- empathy, concern
- encouraged them to get some help
- Established a referral to one of a number of counselors who are expert in this field. Maintained contact
- gave info on women's shelter, spiritual support.
- Had them seek professional help. There were no cases that would require me to report (no child abuse)
- helped them separate and find lawyers and therapists
- helped them to see that they are not in a helpless situation, that there are resources in the community to help them, that the congregation will also help them with legal and material needs and that the synagogue will always be a safe place for them. I also offer to help make contact calls with the agencies and to have a name for them to call when they are ready.
- Here in Cleveland, spoke several times with one woman. Urged her to go to a shelter and offered her support. She refused. encouraged her to work with JFS and she also refused. Repeatedly. I keep checking in with her. In another case woman did go for help at my urging and ultimately got divorced.
- Hopefully, as a supportive listener, made referrals and offered pastoral support; continued supportive presence
- How did you respond?
- I accepted their confidence. Each of these 3 women were out of the relationship of which they spoke.
- I counseled them.

- I first asked if she was in immediate danger (and would have suggested leaving her spouse if so). I then suggested local women's domestic abuse programs, to speak immediately with a therapist and followed up with phone calls.
- I gave them the number of Shalva - a Jewish Organization that deals with abuse. I encouraged them to seek counseling as a way of navigating the movement away from the abuser or confronting it. I checked to make sure that they still felt safe in the environment and if there were other people in the house if they were 1. abused as well and 2. if they were safe. I listened to their description of the abuse and tried to be a support and encourage action.
- I helped counsel them but eventually passed them on to more professional help.
- I listen I counsel (knowing my boundaries and limitations) I refer
- I listened to their stories and invited them to continue to talk about their experiences. I referred them to Jewish Family Services. I have also provided monetary help at times and given them referral services in our area not only to JFS but to a secular domestic abuse agency.
- I listened, directed them to shelters and offered support
- I listened, referred to agencies, Jewish and non-Jewish, offered the help of the congregation financially and otherwise. Beyond that each case had its own issues, in a couple of instances I pushed for the woman to leave the home in others the issues were not as acute and counseling was a viable path.
- I listened. The congregant was already dealing with the situation and was moving out of the home. I also let the congregant know that I was there to support.
- I mostly listened. It was in the context of another discussion.
- I talked with the person, determined their safety, referred them to the JFS Family Violence center and determined if it was ok to remain at home or needed to move to another safer place. Most times I asked that they remain in touch...although after sharing their pain all but one disappeared into the temple woodwork.
- I talked with them and referred them to Shalom Bayit and tried to stay in touch with them as well, as they worked with Shalom Bayit and or private professionals
- I told her that what she was experiencing was abuse. That no person deserves abuse and that she must seek help immediately. She agreed and called JFS in my office and promised to enter counseling and to require her husband to enter counseling if they wished to continue married.
- I tried to listen and to refer. Truthfully, it was before I had received any training other than books and I don't think I handled it well - especially because I did not create a system for follow-up
- I was not the initial contact. The purpose for telling me, was that I am her new rabbi and she felt a need to tell me.
- If a past event that they were no longer living in - counseling and comfort If a current event - referral and pastoral support
- In all cases, it was childhood abuse that had occurred in the past. I listened, but context was not necessarily about the incidents but background for other events, information, etc.
- In each case, after teasing out as much information as I could, I reviewed with them all of the resources available in our area. I tried to make sure that they understood each of these resources and knew how to access them. I made it clear that I would be willing to accompany them to any of these resources, to make introductions on their behalf, or to contact the resource myself to find ways to get them connected. I urged them not to sit back and wait for things to improve or blow over, but that they should become proactive in seeking competent, trained help in dealing with the situation.

- In each case, the abuse has been exclusively verbal.. and mental. By the time that they've spoken to me, they are usually in the process of divorce. I will usually just listen and provide specific help to handle the given situation.
- In every case they were divorced already talking about abuse in the past.
- Incidents had happened and were not continuing. I inquired at several different times in different ways to ensure that the victims were taking appropriate steps to end the violence, ensure for their safety and the safety of their children, and distance themselves from the batterers.
- Individuals were already involved in therapy and assistance from outside agencies. I provided spiritual counseling
- Initial counseling, then referral
- It has been emotional, as opposed to physical. I have usually called for counseling or leaving the situation.
- It involved an adult son with his juvenile daughter-in-law. The son was incarcerated for a few years. I gave support and comfort to the mother and corresponded with the son (whom I had not met at the time) while he was serving time and getting some therapy. The woman is now living happily with her husband, and the son is now happily married and doing well in his personal and professional life as far as I know. He was never involved in the congregation or Jewish community.
- It was in the past so there was no response necessary
- It was relatively mild abuse. I made sure the individuals were in therapy. I have had follow-up interviews to check on progress of therapy/life.
- Listen Questions re safety/fears reiteration of my support questions of what they would like from me referral to counselor and/or agency reiteration of my support/presence (similar response wiht children with additional notification of Child Protective Services with their awareness of tht call - only have needed to do that once)
- Listened and refered to a rabbi that has experience. Maintained contact with that woman.
- listened, refered, there have many other cases of people talking about old abuse that had already been dealt with/refered/assisted with professional assistance.
- listened, referred (follow up)
- listened, they talked to me and they felt heard, and safe(r)
- Listened, tried to be supportive and provided referral info.
- Listened; encouraged congregant to describe abuse and talk about experience; ascertained current state of safety; made referral to counseling and assistance; followed up in weeks and months following. Some instances have involved on-going abuse while others were conversations about past abuse or abuse in previous relationships/marriages.
- Listening, giving contacts for support, helping with attourneys, finding houses, giving money, going to court
- Listening, support, referral, financial assistance in one case from appropriate congregational funds
- Made appropriate referrals; offered to provide counseling in preparation for couple therapy; referred a woman to a shelter
- made referrals offered ongoing support
- Made referrals to programs and attorneys Did follow up pastoral care
- Most often by referrals to therapists and lawyers - sometimes by calling the police.
- Mostly empathetic listening. If not in counseling already suggest counseling. Refer to Shalva.
- My response depended on the age of the victim, whether or not the abuse was current or from the past, and whether or not the victim lived in the same home as the abuser.

- Offer support and comfort, then refer to agency
- once referral; once already in the context of a divorce suit
- Once, I just listened - the woman was leaving her husband, and the abuse had taken places ages ago. The other time, after a sermon I gave on domestic violence, a woman indicated her interest, but when I followed up with her, she wouldn't talk about it. I followed up again a year later, with the same results.
- One I gave information to her about an agency that could help and we did a lot of caring community outreach to her because she was also struggling with a very difficult cancer which made leaving her husband seem pretty impossible to her, because of being on his health insurance. The other was separated from her husband but he tried to choke her on a recent visit. It was hard to help her because she is hard to relate to, I think she has some kind of asperger's. She isn't smart and doesn't respond in normal ways. But the congregation has welcomed her and her son, and we paid for the food at the boy's bar mitzvah and have been generous with her. The other was in premarital counseling, and they called off the wedding...
- over the course of 18 years (and 4 as a student) i would estimate that at least a dozen domestic violence issues have walked into my office. i think that women have an easier time talking to a woman about this, though i did have one case where the husband was the victim. depending on where i was (what community) i could send people to the proper resource (though it was never a 'jewish' resource).
- pastoral counseling, referrals, financial assistance
- Pastoral support, referrals for counseling
- Personal counseling and referral
- Personal counselling and offer to refer
- Question above is unclear - do you mean how many times one congregant has spoken or number of congregants. Listen. Referral to appropriate agencies. Assist where able.
- recommended Domestic Violence Agency and or law enforcement
- referral letting her know Judaism does not say she has to put up with it - as another rabbi had told her
- Referrals
- Referral and continuing supportive counseling.
- Referral to appropriate agencies and attempt to ensure immediate safety.
- Referral to counselor/notified police/attended sessions as supporter
- referrals to appropriate agency
- referrals to jewish family service which acts as our local domestic violence agency note: no occurrences involved physical violence
- Referrals to private counsellors, lawyers and police
- referrals, counseling, offer of financial assistance, offer of being accompaniment to courts, agencies etc
- Referred immediately for specified counseling.
- Response ranges from providing referrals, emergency funds, pastoral counselling and support, as well as spiritual guidance.
- She was already getting the legal and counseling help she needed, so i supported her and her 2 daughters. I explained that the synagogue was a safe space for them
- Short term counselling
- Sympathetically.
- support, referral to appropriate agencies for help
- Supportive, concern for her safety; provided information on local services; made a phone call on her behalf

- Supportively, referring to outside assistance
- Supportive. Assured that it was not their fault. Discussed what happened. Cycle of abuse. Always made sure that there was a plan: leave or know who to call/where to go.
- Technically this was not usually Synagogue members- usually it is members of the Jewish community, and I have gotten involved in various cases
- They had already been in contact with the police and support agencies so I just listened.
- This is not a short answer. The first response is to listen and see where the person is at and what the person would like to happen. Everything else flows from her answer.
- Told them about resources in the community and/or referred them for counselling.
- Tried to get them to call the Family Violence Crisis Line from my office. If not successful, I gave them the phone number and urged them to call.
- Varied. In each case but one, the person was already in process legally/emotionally, so I provided spiritual support. In one case it was a young teenager and her dad hitting her so I called CPS and worked through them.
- varying ways depending on the questions and the goals. some discussed the past, some no longer living with the person but were trying to figure out how to deal with the abuser, some wanted to decide how to support an aged abuser, some wanted to flee. some wanted to figure out how to observe the commandments, e.g. honoring parents. each had a different answer, and no one answer fit all. rarely I told the person to confront. sometimes I just gave advice. sometimes I gave money. many I sent to a therapist after a few visits, some already were seeing a therapist. many found the therapist only seeing the religious concerns as a way to avoid confronting the abuse, some didn't see them as important. most of the time, in these latter cases I religiously validated what the therapist wanted, but not always.
- We suggest the appropriate agencies in response including Domestic Abuse Counseling, Shelter, Police, Private counseling etc. We work with the United Way Hot Line and have congregants who are professional directors of Abuse Volusia, a non-profit local agency.
- With compassion, of course. I listened, validated their concerns and helped them to locate assistance for themselves and their families (children).
- With Compassion. With welcoming acceptance. With offerings to counsel on Jewish ethical issues and to refer to appropriate local agencies or individuals who could help. One individual, who had suffered abuse as a child had recently suffered the death of the abusing parent without closure. We went to the cemetery together to have a 'conversation' with the abusing parent.
- With interest, concern, compassion; with referrals and a willingness to continue being a source of support.
- with supportive offer for appropriate referral/intervention
- with sympathy and referral information

25. Do you offer pre-marital counseling before marrying couples?

Do you offer premarital counseling?	<i>N</i>	%
Yes	179	91.3%
No	17	17%
Total	196	100%

26. Is pre-marital counseling required for engaged couples?

Pre-marital counseling is required	<i>N</i>	% of Rabbis who answered question	% of all Rabbis
Yes	136	76.0%	69.4%
No	43	24.0%	21.9%
Total	179	100%	14.3%

27. How many sessions do you meet?

Pre-marital counseling is required	<i>N</i>	% of Rabbis who answered question	% of all Rabbis
One session	2	1.1%	1.0%
Two sessions	24	13.5%	12.2%
Three sessions	65	36.5%	33.2%
Four sessions	34	19.1%	17.3%
Five sessions	14	7.9%	7.1%
Six sessions	11	6.2%	5.6%
Seven – Nine sessions	4	2.2%	2.0%
More than ten sessions	0	0.0%	0.0%
Other (please specify – answers provided below)	24	13.5%	12.2%
Total	178	100%	NA

Other Responses:

- 1 to 5
- 3 to 5 sessions
- 3-6 sessions
- 3-6, depending on how it goes
- also refer to Making Marriage Work ten week program
- at least two, and and a recommendation to do the class through the jfs jewish family service
- Because of our population, I have not dealt with this yet (mostly suburban, houses - no 'up & coming' couples move out here); I have a rec. for a training program for the future for myself
- Depends - at least 2-3 sessions, sometimes more
- Depends on request
- depends on the couple, their age, and the issues on the table --- no less than 2 and usually no more than 4
- depends. sometimes 3-4; sometimes, many more
- flexible
- flexible
- I meet 3 times, but STRONGLY recommend pre-marital counseling on social issues
- it depends upon the couple but it is usually somewhere between 4 and 10 hours of total time together
- It varies according to circumstances
- may vary, ususally adds up to aboout 8 hours
- minimum 5
- Minimum of three sessions
- no set amount, typically most aren't in town, so I see them at most once
- usually four for combined wedding-planning and counseling
- Varies - If couple lives in town or out of town
- varies with couple, 2-5 times
- varies, 2-4
- varies; minimum of 3, but up to 10

28. Do you explore issues of domestic abuse in pre-marital counseling?

Explore issues of abuse in pre-marital couns.	<i>N</i>	% of Rabbis who answered question	% of all Rabbis
Yes	54	30.2%	27.6%
No	125	69.8%	63.8%
Total	179	100%	NA

29. If YES, in what ways do you explore issues of domestic abuse?

- Boundary issues that define fighting fair.
- conversations of childhood role models and past relationships...as well as current relationship.
- Dealing with anger management and forms of acceptable expressions as well as abuse; provide alternatives of healthy interactions
- Discuss issues of power and control in relationships. Do exercise that help couple discuss backgrounds and approaches to money, family, sex, etc.
- Discuss overall issue w/i community as springboard to general discussion
- Discussion
- Discussion of roles, communication, substance abuse
- 'Fighting Fair' Personal Space Issues of temper personality organization
- Find out background of couple and how raised to see if such issues of domestic violence were part of their upbringing. We talk through that and many time require them to get help before marriage. If necessary, I ALWAYS refer to a professional therapist or to a detroit professional source. I have had such situations occur with couples but not issues of domestic violence in the congregation expressed to me.
- how decisions are made, how opinions are heard, how disagreements are resolved
- How do you and your finance resolve anger?...as one of the topics in our premarital meetings.
- How do you argue? And like questions
- how do you deal with anger? how do you disagree? describe how you argue...
- I ask couples how they resolve disagreements; how they express anger and frustration; what do they do when they are having trouble communicating? If they confide in me, I ask that they be engaged in support groups, counseling.
- I ask if either partner has been abused or felt threatened in a relationship before (and discuss if yes) and I ask either partner if they ever feel threatened or scared to upset the other and I make it known that i am a resource and that either one can contact me provately at any time.
- I explain early on -- first meeting -- that I made a vow a decade ago to always ask about anything that might be getting in the way of the fullness of the encounter between these two people, which is to say any kind of abuse or addiction -- and if so, you both have my number, I need to know. That is how I raise it, and in the process screen for it.
- I explore the signs and causes as I understand them and give them each materials (wallet sized) with a number to call in case of trouble and the pertinent information on it(What is abuse? what are the signs?) etc.
- I lead a session on relationship skills and speak to issues of bad skills, control issues, and the balance of partnership and individuality and privacy in the relationship. we explore this through Jewish texts.
- I look for behavior patterns and raise the questions should something be a red flag for me.
- I mention it as one symptom of a dysfunctional relationship, including insecurity, but suggest that if either one has concerns they contact me or someone else privately. I do not feel qualified to go into more invovled discussion, nor do I want to give the subject a disproportionate amount of the lmited time I spend with the couple.
- I speak with them in detail about their family of origin, to discover possible areas of troube. Abuse is certainly one such area...
- I talk extensively about manners and methods of conflict resolution, constructive ways to disagree and communicate.

- I use prepare and enrich which asks the questions about abuse. If there is an indicator that there was abuse in their families, we discuss it. Also, if there is any indication of fear of temper or someone feeling afraid to speak up, I would discuss it. Although I have encountered the first situation, I have not yet encountered the second.
- I use Prepare/Enrich materials
- I use the Prepare/Enrich screening tool, which brings areas of concern for the couple into focus. We may talk about family history, communication, togetherness vs. independence, or whatever seems to be of concern. I actually had one couple postpone their wedding for over a year while they worked on issues of control in the marriage.
- I work very hard to be sensitive to relationship issues in counseling couples, and counsel them on best practices in communications and collaboration. Should I see any signs of abuse between them, I will recommend more serious counseling than I can offer. I am not a therapist after all.
- I would like to explore it more
- If it comes up or I sense there is a problem I probe and then insist that they get counseling and postpone the wedding - I urge the victim not to marry the abuser.
- if it comes up, I do
- If YES, in what ways do you explore issues of domestic abuse?
- In terms of the Ketubah and its meaning
- In the context of how to argue/disagree, how to communicate, how to express respect
- Indirectly through discussion about communication skills, dealing with anger, dealing with finances, asking about sexual dysfunction/pleasure
- issues of anger management
- It depends on the nature of their interaction. I am a trained Marriage and Family therapist.
- It's part of 'Good Communication'. I don't spend a lot of time on this. I ask the couple if physical abuse was present in their respective backgrounds? and I ask if physical abuse can be any part of their communication patterns. I make the point that when a partner hits, the relationship is over. Time to get out and get help. I use Prepare \ Enrich
- let them know it is out there
- Only if flagged by responses to preup survey (Prepare/Enrich)
- Only if I detect it as a possible issue in dealing with anger/frustration
- Only in general terms (unless there is reason for more explicit discussion); communication skills and resources for counseling are emphasized as life-long growing areas for couples
- Only in that if I suspect a power imbalance in the relationship, I press them in a general way to talk about it. In general, this has only provoked resistance on their part.
- Only in the use of pre-marital inventory - Prepare. If I gather from the use of these materials that there may be issues I will delve further and recommend outside counseling
- Please note above response - N/A
- Providing guidelines for recognizing domestic abuse, and describing warning signals as well as ways to head it off.
- Raise issues of how couple argue and disagree. How they resolve issues.
- THRU THE PREPARE-ENRICH MATERIALS
- use prepare and enrich for assessment, discuss issue if suggested in assessment, discuss healthy behaviors with all couples
- Use prepare enrich which screens for domestic abuse in couple and in couple's parents
- using prepare enrich talk about conflict management, etc.
- via premarital test

- We discuss issues related to parenting and discipline. We also discuss how decisions are made, who typically takes the lead, what happens when the couple disagrees
- We talk about different ways of handling anger, frustration, fear, etc. In the process we talk about boundaries, right/wrong, danger signs, available resources, etc. We also discuss some of the triggers to anger, frustration, fear, etc. and how to deal constructively before things go awry.
- We talk about the difficulty of long-term relationships, controlling anger, fair fighting, and the couple negotiates and then writes out a covenant concerning how they will deal with anger and difficult decisions that must be made jointly.
- We talk of decision making egalitarianism, respecting each other's person
- When we talk about my officiating I discuss as delicately as possible the need for a pre nuptial agreement (The RCA has a ready made pre-nup). At that time albeit in a ' I know it's not going to happen to you, but...' type of statement, we touch lightly on this issue.

30. Do you screen for domestic abuse during pre-marital counseling?

Do you screen for domestic abuse during pre-marital counseling?

Screen for abuse in pre-marital counseling	N	% of Rabbis who answered question	% of all Rabbis
Yes	52	29.1%	26.5%
No	127	70.9%	64.8%
Total	179	100%	NA

31. If YES, how do you screen for domestic abuse?

- As part of discussions of relationship strengths and growth areas; seeking 'red flags'
- Ask about family history
- Ask directly
- ask questions/watch behaviors as indicated by my earlier trainings and ongoing reading in the area - I do not feel that I am competent to make these judgments, I only respond if abuse seems obvious. I do suggest to all my couples that they do pre-marital counseling with a trained therapist.
- By discussing anger, anger management, disagreement and how the couple deals with disagreement.
- By listening for dissonance as the couple talks about how they handle conflict; by listening for controlling behavior/attitudes
- Carefull observation of the couple.
- conversation
- From experience I have learned that if the rabbi has a feeling that a potential spouse is an abuser, the rabbi should not officiate. In my early years, I used to think that I shouldn't play G-d, but after a blunder which almost proved disastrous, I attempt to persuade the potential victim that he/she should reconsider. I, in any case will not officiate in those circumstances.
- getting to know them

- I ask many questions - how they handle stress, anger, fair fighting, etc. The relationship of their parents to each other and to them.
- I ask questions, request that they fill out a questionnaire form which includes some leading questions, listen for hints in the conversation.
- I cannot say it is a serious screening. But once I met with a couple that was so verbally abusive to each other in front of me that I recommended that they seek therapy before getting married and told them that I could not officiate for them given their relationship. I never heard from them again.
- I deal with current anger issues and family histories; if any trends, there is a referral made to deal with these issues
- I don't use diagnostic tools, but I always ask couples about how they resolve disagreements and if a red flag goes up we talk in more depth.
- I listen carefully to them.
- I look for obvious signs of physical abuse. I am also on the lookout for degrading or belittling comments, or one partner dominating the discussion and answering for the other person.
- I screen couples by watching and listening very closely to how they deal with the issues listed in #29.
- I think I do, but I'm not sure if there is a standard screening protocol.
- I try to find issues related to dominant husbands, how to solve problems, etc.
- I watch for signs in meeting with the couple. Also I use Prepare/Enrich premarital survey. It asks if there was abuse in their homes. If it indicates yes then I explore that with them but most often does not indicate there was. I suspect some people who experienced abuse don't admit it in the survey because they fear I will see it.
- If YES, how do you screen for domestic abuse?
- I'm not sure what screening for domestic abuse means...
- Important questions.
- informally in gaining information about the couple - plus being sensitive to 'clues' indicating this (or other harmful) behavior
- Informally through getting people to talk about patterns of behavior in their lives at critical junctures, growing up, in their extended families, etc. I look for things that might indicate concern and then try to go further in discussion. there have been times when I have suggested to either individuals or to the couple that counseling in a particular area may be desired before marriage.
- interview questions, how do they handle disagreement
- Listen carefully for suspicious cues when discussing relationship and its dynamics. Ask questions about specific patterns and behaviors.
- Listen for description of the kind of relationship they have. If there is evidence of abuse, we pursue that.
- listen, watch for signs of relationship, talk about their parents relationship
- Meet with bride and groom individually. Discuss power and control, talk about relationships with friends and family, and how disputes are handled in the relationship.
- N/A
- not in a technical way, but I watch
- nothing specific, but sizing up a couple, talking about their relationship and sensing if there are any problems.
- One time a woman came back to me and told me of the financial abuse existing in her marriage.
- prepare and enrich

- Prepare/ Enrich inventory
- Prepare/Enrich
- Prepare/Enrich
- Prepare/Enrich inventory.
- Probing questions
- questions
- Questions regarding dealing with communications skills, style, anger management, etc.
- Same as #29 (I explain early on -- first meeting -- that I made a vow a decade ago to always ask about anything that might be getting in the way of the fullness of the encounter between these two people, which is to say any kind of abuse or addiction -- and if so, you both have my number, I need to know. That is how I raise it, and in the process screen for it.)
- Same as above: I use the Prepare/Enrich screening tool, which brings areas of concern for the couple into focus. We may talk about family history, communication, togetherness vs. independence, or whatever seems to be of concern. I actually had one couple postpone their wedding for over a year while they worked on issues of control in the marriage.
- see above
- See above
- see above
- see above
- This is done only when I pick-up on the possibility of abuse. My conversations with the couple are extensive and probing. Sometimes the abused partner will call me following a session.
- Through our discussions, the family's history and their body language when we meet.
- To some extent, using Prepare/Enrich materials
- Very hard to do in class or counseling session with both partners.
- with prepare enrich

32. Do you mandate a pre-nuptial agreement with regard to the *get*?

Mandate pre-nuptial with regard to the <i>get</i>	<i>N</i>	% of Rabbis who answered question	% of all Rabbis
Yes	37	20.9%	18.9%
No	140	79.1%	71.4%
Total	177	100%	NA

33. Have you ever assisted a domestic violence victim who was denied a *get*?

Assisted a DV victim who was denied a <i>get</i>	<i>N</i>	% of Rabbis who answered question	% of all Rabbis
Yes	32	17.9%	16.3%
No	147	82.1%	75.0%
Total	179	100%	NA

34. Have you ever formally spoken about domestic abuse to your congregation, perhaps during a sermon or an educational program?

Have you formally spoken about abuse?	<i>N</i>	%
Yes	120	61.2%
No	76	38.8%
Total	196	100%

35. How many times have you formally spoken about domestic abuse?

No. of times rabbi has spoken about abuse	<i>N</i>	% of Rabbis who answered question	% of all Rabbis
One time	24	20.0%	12.2%
Two times	37	30.8%	18.9%
Three times	23	19.2%	11.7%
Four times	8	6.7%	4.1%
Five times	1	0.8%	0.5%
More than five times ³¹	27	22.5%	13.8%%
Total	120	100%	NA

³¹ During regressions this variable was transformed from an ordinal level measurement to a ratio level measurement. I randomly assigned a "6," "7," "8," "9," or "10" to all rabbis who chose "More than five times" as their answer. By doing this the variable became a ratio level measurement.

36. On what occasions have you spoken about domestic abuse? (check all that apply)

Occasions you have spoken about abuse	<i>N</i>	% of Rabbis who answered question	% of all Rabbis
Friday night services	73		37.2%
Saturday services	49		25.0%
Rosh Hashanah	25		12.8%
Yom Kippur	19		9.7%
Sukkot	2		1.0%
Adult education program	54		27.6%
Other (please specify – answers provided below)	29		14.8%
Total		100%	NA

Other Responses:

- Article in newsletter
- at synagogue staff meetings
- Board D'var Torah
- board meetings
- Bulletin Article
- but several times in adult ed classes
- classes
- Confirmation classes
- congregational newsletter
- High School Education Program
- in classes both adult and confirmation
- In columns as well
- In the course of Torah study
- Informally - as part of other classes - perhaps a half-dozen times in the last 6 months
- interview sermon
- Newsletter column
- Rabbi's report for annual meetings
- religious school
- religious school/youth group and Pesach
- school
- seminars I have participated in
- Several Bulletin articles
- Shabbat Limud -- Beit Midrash
- Shabbat Shuvah - the key Shabbat between Rosh Hashanah and Yom Kippur
- Torah Study & with our High School
- Tzedakah, Social Action

- weekly healing prayer mentions 'victims of abuse'
- youth program

37. When did you most recently speak about domestic abuse?

When did you most recently speak about abuse?	<i>N</i>	% of Rabbis who answered question	% of all Rabbis
In the past year	52	43.3%	26.5%
One – two years ago	33	27.5%	16.8%
Three – five years ago	24	20.0%	12.2%
More than five years ago	11	9.2%	5.6%
Total	120	100%	NA

38. Does your congregation have any policies or procedures for responding to domestic abuse within the congregation?

Have you formally spoken about abuse?	<i>N</i>	%
Yes	24	12.2%
No	140	71.4%
Not Sure	32	16.3%
Total	196	100%

39. What do these policies and procedures cover?

What do these policies cover?	N	% of Rabbis who answered question	% of all Rabbis
Protocols supporting victims	16	66.7%	8.2%
Protocols for holding abusers accountable	4	16.7%	2.0%
Protocols for dealing with law enforcement	15	62.5%	7.7%
Protocols for providing domestic abuse training to staff	5	20.8%	2.6%
Protocols for implementing violence prevention programs with youth	5	20.8%	2.6%
Protocols for collaboration with local agencies (please specify agency below)	5	20.8%	2.6%
Other (please specify – answers provided below)	10	41.6%	5.1%
Total	24	100%	NA

Other Responses:

- Jewish Family & Children's Service - Sukkat Shalom program
- Referral to Women's Resource Center
- Senior staff holds confidential conversations when there are concerns. We contact JSSA locally or JCADA for counsel
- The aforementioned Jewish Family Services.
- Unwritten professional protocols
- We have a close connection with the Women's Resource Center
- We participated in a training called safe-havens which creates a support structure for dv victims.

40. Have other synagogue staff members received domestic violence training?

Have other staff received DV training?	<i>N</i>	%
Yes	43	21.9%
No	99	50.5%
Not Sure	54	27.6%
Total	196	100%

41. Who received the training? (check all that apply)

Who received the training?	<i>N</i>	% of Rabbis who answered question	% of all Rabbis
Other rabbis at the synagogue	18	41.8%	9.2%
Synagogue executive director	6	14.0%	3.1%
Synagogue education director	18	41.8%	9.2%
Youth group leader	5	11.6%	2.6%
Teachers in the religious school	7	16.3%	3.6%
Teachers in day school	4	9.3%	2.0%
Other (please specify – answers provided below)	21	46.5%	10.7%
Total	43	100%	NA

Other Responses:

- Cantor
- cantor and ECE principal
- maybe others
- Hazzan
- cantor
- CAntor
- we have a chaplain on staff trained at a hospital....
- clergy
- Cantor
- All professional staff - workshop at the synagogue. The board of governors members participated in a separate workshop
- Program Director

- not sure
- cantor
- Rabbinic Intern comes to us with this experience.
- Nursery School director
- Community of Caring Director
- Cantor
- business manager
- program director
- gay teachers
- Several members of congregation work in this or related fields.

42. Where did they receive the training? (check all that apply)

Training Source	<i>N</i>	% of Rabbis w/ training	% of all Rabbis
At a rabbinical school/yeshiva (please specify school/ yeshiva below)	6	14.0%	3.1%
From a rabbinical association (please specify rabbinical association below)	1	2.3%	0.5%
At a Jewish Women International Conference	4	9.3%	2.0%
From FaithTrust Institute (formerly the Center for Prevention of Sexual and Domestic Violence)	2	4.7%	1.0%
From a local Jewish domestic violence agency (please specify agency below)	12	27.9%	6.1%
From a local Jewish social service agency (please specify agency below)	8	18.6%	4.1%
From a local non-Jewish domestic violence agency (please specify agency below)	6	14.0%	3.1%
Not Sure/Don't Know	9	20.9%	4.6%
Other (please specify – answers provided below)	21	48.8%	10.7%
Total number of who received training	43	100%	NA

Other Responses:³²

- also in PHD psych program
- At the shul. We do a workshop every year.
- CPE

³² Some answers have been changed to maintain confidentiality.

- [Local Social Service Organization] PA
- Graduate school.
- He is a Certified Social Worker
- I arranged for our local Board of Rabbis to have a training session with the Domestic Violence Regional Coordinator
- I taught the session using the material from Faith Trust Institute
- Jewish Family & Children's Service
- Jewish family service project Devorah
- JF&CS
- JSSA
- not sure
- Project SARAH JFCS
- Safe Havens
- Safe Havens
- safe house ann arbor
- Shalom Bayit Committee, Jewish Community Services
- shalom bayit- possibly at HUC as they are younger
- The same training that local rabbis received was also offered to school directors and teachers
- wife of executive director is a professional in the field

43. When did they most recently receive training?

When did you most recently receive training?	<i>N</i>	% of Rabbis w/ training	% of all Rabbis
Less than one year ago	9	21.4%%	4.6%
One-two years ago	13	31.0%	6.6%
Three-five years ago	9	21.4%	4.6%
Six-nine years ago	1	2.4%	0.5%
More than ten years ago	1	2.4%	0.5%
Not Sure/Don't Know	9	21.4%	4.6%
Total	42	100%	NA

44. Have other people, besides you, formally spoken about domestic abuse at your synagogue, perhaps during a sermon or an educational program?

Have other people formally spoken about abuse?	<i>N</i>	%
Yes	68	34.7%
No	81	41.3%
Not Sure	47	24.0%
Total	196	100%

45. If you are not sure if other staff have received training, is there someone at the synagogue who might be able to answer this question?

46. If there is someone who might be able to answer this question, please provide this person's contact information below.³³

47. Who else, besides you, spoke about domestic abuse? (check all that apply)

Who spoke about domestic abuse?	<i>N</i>	% of Rabbis who answered question	% of all Rabbis
Other rabbis at the synagogue	16	23.5%	8.2%
Synagogue executive director	0	0.0%	0.0%
Synagogue education director	18	26.5%	4.1%
Synagogue congregant	8	11.8%	7.1%
Other synagogue staff member (please specify staff position below)	3	4.4%	1.5%
Representative from a Jewish domestic violence agency (please specify agency below)	31	45.6%	15.8%
Representative from a Jewish social service agency/organization (please specify agency below)	19	27.9%	9.7%
Representative from a local non-Jewish domestic violence agency (please specify agency below)	19	27.9%	9.7%
Other (please specify – answers provided below)	33	48.5%	16.8%
Total	68	100%	NA

³³ This information is not provided in order to maintain congregations' confidentiality.

Other Responses:³⁴

- a member who is a social worker
- Battered Women's Shelter
- Cantor
- Carol Goodman Kaufman spoke about her book, Sins of Omission.
- CASA (Center Against Sexual Assault) -- local shelter
- CUAV
- Faith Trust Institute
- In previous congregations I have served we have had speakers from Jewish domestic violence and social service agencies, and offered a Confirmation class elective on healthy relationships (Denver, Temple Emanuel) Here, I serve a small Jewish population and we do not have a Jewish agency. The YWCA of greater Lafayette has spoken about their domestic violence shelter to our congregation.
- It was a local group that advocated mediation in divorce issues.
- JCADA -- also a member
- Jewish Council Against Domestic Abuse (JCADA)
- Jewish Family & Children's Service - Sukkat Shalom program
- Jewish Family and Children's Services - Domestic Violence Coordinator
- JF & CS
- JFCS
- JFVS
- JWI
- local Jewish Family Services staff person
- Member of congregation who is a therapist for sexually abused children.
- Not sure
- Program Director, Jewish family service, Jewish head of Faith Trust Institute
- Project SARAH
- Rachel Coalition
- Rachel Coalition, Jewish Family Service
- shalom bayit
- Shalva
- Shalva Jewish Family Service
- Shalva, JFCS - Jewish Family and Community Service
- shalom bayit- we have a temple member who is on their board also a temple member who was in charge of child abuse for the county
- sisterhood program with local non synagogue resource
- Women's Resource Center
- [Local Secular DV Agency]
- Youth Director
- Youth Advisor, Early Childhood Director, Shalom Bayit Committee

³⁴ Some answers have been changed to maintain confidentiality.

48. On what occasions did they speak about domestic abuse? (check all that apply)

Occasions others spoke about domestic abuse	<i>N</i>	% of Rabbis who answered question	% of all Rabbis
Friday night services	27	39.7%	13.8%
Saturday services	7	10.3	3.6%
Rosh Hashanah	1	1.5%	0.5%
Yom Kippur	1	1.5%	0.5%
Sukkot	0	0.0%	0.0%
Adult education program	28	41.2	14.3%
Other (please specify – answers provided below)	21	30.9%	10.7%
Total	68	100%	NA

Other Responses:

- Bulletin article, high school, board of Governors
- Confirmation class (10th grade)
- Confirmation classes; religious school committee & faculty
- High school
- High School program
- high school programs
- not sure
- programs
- Religious School Program for Grades 9 & 10 on Healthy Dating
- Saturday Shabbat lunch
- school
- school sessions
- Sisterhood Meeting
- Social Action fund raiser for shelter
- Social Action program
- Sunday morning breakfast program sponsored by our Bthd and local chapter of Hadassah.
- teacher training
- teacher training
- unknown
- WRJ Program
- youth group programming

49. When did they most recently speak about domestic abuse?

When did they most recently speak about abuse?	<i>N</i>	% of Rabbis who answered question	% of all Rabbis
In the past year	20	29.9%	10.2%
One – two years ago	18	26.9%	9.2%
Three – five years ago	19	28.4%	9.7%
More than five years ago	4	6.0%	2.0%
Not Sure/Don't know	6	9.0	3.1%
Total	67	100%	NA

50. Has anyone spoken to a committee or synagogue group about domestic violence?

Have other people formally spoken about abuse?	<i>N</i>	%
Yes	51	26.2%
No	92	47.2%
Not Sure	52	26.7%
Total	195	100%

51. If you are not sure if anyone has spoken to a committee, is there someone at the synagogue who might be able to answer this question?

52. If there is someone who might be able to answer this question, please provide this person's contact information below.³⁵

³⁵ This information is not provided in order to maintain congregations' confidentiality.

53. What committee or group has someone spoken to about domestic abuse? (check all that apply)

What committee hosted a speaker?	<i>N</i>	% of Rabbis who answered question	% of all Rabbis
Social Action Committee	17	33.3%	8.7%
Sisterhood	24	47.1%	12.2%
Men's Club/Brotherhood	9	17.6%	4.6%
Board	8	15.7%	4.1%
Other (please specify – answers provided below)	17	33.3%	8.7%
Total	51	100%	NA

Other Responses:

- Adult Education
- Adult Education committee
- all synagogue groups - Purim social action program is to raise money for our loval Jewish domestic vopilence prevention group
- Bikur Holim CAring community volunteers
- Caring Community committee
- Confirmation class
- Hebrew High School
- Informally. A congregant has recently been a victim of abuse. She has been very open about it.
- Peer Support Group; Religious School faculty
- Safe Havens team
- school board, youth group board
- special group
- staff
- teachers
- TYG
- TYG

54. Who spoke to the group(s)? (check all that apply)

Who spoke about domestic abuse?	<i>N</i>	% of Rabbis who answered question	% of all Rabbis
Synagogue congregant	11	21.6%	5.6%
Representative from a Jewish domestic violence agency (please specify agency below)	25	49.0%	12.8%
Representative from a Jewish social service agency/organization (please specify agency below)	14	27.5%	7.1%
Representative from a local non-Jewish domestic violence agency (please specify agency below)	12	23.5%	6.1%
Other (please specify – answers provided below)	18	35.3%	9.2%
Total	51	100%	NA

Other Responses:

- conference this month (march 2006)
- Confirmation Students who had volunteered at a Shelter for Victims of Domestic Violence at Panim El Panim
- faith trust institute
- Inter-faith agency
- JCADA (?)
- Jewish Family and Children's Services- Domestic Violence Coordinator
- Jewish Family Children's services
- Jewish Family Service
- Jewish Family Services
- JFCS
- Monroe County Womens resource center
- not sure who
- Project dvorah, faith trust
- Rabbi
- Rabbinic Intern
- self
- shalom bayit
- shalom bayit
- YWCA domestic violence shelter

55. When was the most recent presentation to a synagogue group or committee?

When was the most recent group presentation?	<i>N</i>	% of Rabbis who answered question	% of all Rabbis
In the past year	17	34.0%	8.7%
One – two years ago	13	26.0%	6.6%
Three – five years ago	16	32.0%	8.2%
More than five years ago	2	4.0%	1.0%
Not Sure/Don't know	2	4.0	1.0%
Total	50	100%	NA

56. Have any synagogue groups or committees addressed issues related to domestic violence in any other way?

Have groups addressed abuse in any other way?	<i>N</i>	%
Yes	37	19.1%
No	108	55.7%
Not Sure	49	25.3%
Total	194	100%

57. What committee addressed issues related to domestic violence? (check all that apply)

What group addressed issues related to DV?	<i>N</i>	% of Rabbis who answered question	% of all Rabbis
Social Action Committee	15	40.5%	7.7%
Sisterhood	13	35.1%	6.6%
Men's Club/Brotherhood	0	0.0%	0.0%
Board	4	10.8%	2.0%
Other (please specify – answers provided below)	12	32.4%	6.1%
Total	37	100%	NA

Other Responses:

- ad-hoc group
- Bar Mitzvah Students' Community Service Projects
- DV Task Force
- general congregation
- national organization
- Our caring community committee
- Religious School
- School board
- special group
- staff
- tzedakah council
- various

58. What did this committee or group do? (check all that apply)

What did this committee or group do?	<i>N</i>	% of Rabbis who answered question	% of all Rabbis
Supported a local domestic violence organization monetarily (please specify agency below)	16	43.2%	8.2%
Supported a local domestic violence organization with in-kind donations (please specify agency below)	17	45.9%	8.7%
Hosted a program on domestic violence for congregants	8	21.6%	4.1%
Hosted a program on domestic violence for the community	2	5.4%	1.0%
Participated in community domestic violence activities	9	24.3%	4.6%
Other (please specify – answers provided below)	17	45.9%	8.7%
Total	37	100%	NA

Other Responses:

- became sensitized to the issue
- contributions from pushke
- Created hotline info which is posted on women's bathroom doors
- discussed potential responses, instituted information campaign
- Discussed reporting policy issues
- Displayed literature (It is always out on display)
- distributed literature
- fliers up in bathrooms (men and women) and other programs (I think)

- Information in rest rooms.
- Posted domestic violence materials in ladies room.
- promoted/participated in local community-wide vigil about domestic violence awareness
- Responded to the request by a (perhaps abusive? still vague despite conversation with congregant) divorced spouse (non-member) to become a teacher in our congregation's religious school
- Safe Havens training Created a resource shelf in library Placed posters in bathrooms Stock information about DV in Jewish Community
- Supported a domestic violence program in Jaffa, Israel
- Supported a program for homeless families that serves many victims of domestic violence
- we do drives during the year for the local shelter, and most recently collected gloves and scarves for children and women in the program
- When I asked, they ratified the posting of posters in the bathrooms inviting victims of abuse to call the NYS Domestic Violence Hotline.

59. Does your synagogue provide written information about domestic abuse to congregants?

Does your synagogue provide written materials?	<i>N</i>	%
Yes	105	54.1%
No	79	40.7%
Not Sure	10	5.2%
Total	194	100%

60. Where do you display the written information?

Where do you display the written material?	<i>N</i>	% of Rabbis who answered question	% of all Rabbis
In my office	27	25.7%	13.8%
In the restroom	68	64.8%	34.7%
In the synagogue offices	18	21.6%	9.2%
In the synagogue lobby	63	17.1%	32.1%
At the religious school	4	3.8%	2.0%
In the synagogue newsletter	12	11.4%	6.1%
On our website	2	1.9%	1.0%
We provide the material when asked for it	34	32.4%	17.3%
Other (please specify – answers provided below)	9	8.6%	4.6%
Total	105	100%	NA

Other Responses:

- At High Holy Day services, with other community brochures
- In our Mikveh
- in the woman's restrooms
- library....
- link from our website
- Literature table
- Mikvah
- on a table in the Social Hall with other materials of interest
- weekly shabbat bulletin lists number of abuse hotline

61. Are there any groups or committees that have expressed an interest in discussing/learning about domestic abuse, but have not yet planned a program?

Does your synagogue provide written materials?	<i>N</i>	%
Yes	8	4.1%
No	156	80.4%
Not Sure	30	15.5%
Total	194	100%

62. What committee has expressed an interest in domestic violence? (check all that apply)

What group has expressed an interest in DV?	<i>N</i>	% of Rabbis who answered question	% of all Rabbis
Social Action Committee	2	25.0%	1.0%
Sisterhood	4	50.0%	2.0%
Men's Club/Brotherhood	1	12.5%	0.5%
Board	0	0.0%	0.0%
Other (please specify – answers provided below)	3	37.5%	1.5%
Total	8	100%	NA

Other Responses:

- Adult Education Committee
- Healthy Congregation Project (a collaboration with JFCS)
- individual

63. Does your synagogue have a religious school?

Does your synagogue have a religious school?	<i>N</i>	%
Yes	179	92.3%
No	15	7.7%
Total	194	100%

64. How many children attend your religious school?

Mean Response: 213
Median Response: 150
Standard Deviation: 200
Maximum Response: 1100
Minimum Response: 2

65. What ages are the children?³⁶

66. Do children in your religious school discuss dating violence either as part of the religious school curriculum or with presentations from local experts?

Do children in your religious school discuss DV?	<i>N</i>	%
Yes	76	42.9%
No	85	48.0%
Not Sure	16	9.0%
Total	177	100%

67. If you are not sure if children discuss dating violence, is there someone at the synagogue who might be able to answer this question?

68. If there is someone who might be able to answer this question, please provide this person's contact information below.³⁷

69. At what age/grade do religious school children discuss dating violence?³⁸

70. How long do they spend discussing dating violence?

- 1 -2 sessions (90 minute sessions)
- 1 class
- 1 day
- 1 hour
- 1 hour
- 1 hour
- 1 hour
- 1 hour
- 1 hour
- 1 hour
- 1-2 hours
- 1-2 hours a year
- 1-2 sessions

³⁶ With so many responses it is difficult to list every response. Also some rabbis classified children by age, and others classified children by grade. This makes it difficult to compute a meaningful average.

³⁷ This information is not provided in order to maintain congregations' confidentiality.

³⁸ With so many responses it is difficult to list every response. Also some rabbis classified children by age, and others classified children by grade making. This makes it difficult to compute a meaningful average.

- 1-2 sessions
- 2 hours
- 2 hours
- 2 hours
- 2 hours
- 2 hours
- 2 hours
- 2 sessions
- 2 sessions
- 2 sessions
- 2 sessions on healthy relationships
- 2hours
- 3 hours
- 3 hrs
- 3 lessons
- a class session
- a full hour
- at least three sessions, sometimes longer
- couple of sessions
- depending on grade: 1 hour to 2 full school sessions
- evening, sometimes two
- How long do they spend discussing dating violence?
- It is integrated in our 6-week course on sexual intimacy
- Not sure
- not sure
- not sure
- one class (one- two hour) / year
- one class period
- one evening program
- One Hour
- One hour session
- one or two full evenings
- One or two sessions
- one or two sessions
- one program
- one session
- one session
- one session
- one session - about 1 1/2 hours
- one session at least
- One Sunday session
- one to two sessions
- one to two sessions
- Part of 6-week course on Sex
- part of one session
- part of URJ curriculum
- parts of several class sessions
- session or two

- several sessions
- Single session
- sporadically
- Two hours
- two hours
- two sessions
- two sessions
- two weeks
- two weeks special program
- usually 1 session
- varies

71. Has someone from the local Jewish domestic violence agency spoken to the children?

Speaker from local domestic violence agency?	<i>N</i>	%
Yes	22	28.9%
No	46	60.5%
Not Sure	8	10.5%
Total	76	100%

72. What curriculum do they use to discuss dating violence? (Check all that apply)

What curriculum do they use?	<i>N</i>	%
JWI "When Push Comes to Shove...It's No Longer Love!" Curriculum	7	9.2%
Essex County, NJ NCJW Curriculum	1	1.3%
FaithTrust Institute "Love - All That and More" Curriculum	5	6.6%
Other Jewish curriculum (please specify curriculum below)	12	15.8%
Non-Jewish curriculum (please specify curriculum below)	4	5.3%
No curriculum	18	23.7%
Not sure/don't know	27	35.5%
Other (please specify – answers provided below)	21	27.6%
Total	76	100%

Other Responses:

- I have used pieces from the JWI curriculum and a video from CHAI, Denver
- It was a chapter from a textbook when I taught it
- use biblical story of David and Bathsheva as a jumping off point
- Sex, Drugs.... URJ Text
- One I wrote
- Hot Topics, other URJ materials
- Social worker's training and experience
- our own lessons
- I personally use the cast album of "Rent" as a way in to discussing Jewish values, including sexuality/dating, including assault and abuse
- URJ
- through Family Violence Project
- not sure - we have had several through the years
- Sex in the Texts
- self created curriculum
- NCJW Teen Dating and Abuse program
- Rabbinic curriculum
- they come from shalom bayit, great unit
- JFCS program on teen dating; JFCS program with speaker
- designed by own agency - Shalva
- materials from JFS family violence project

73. Does your synagogue have a day school?

Does your synagogue have a day school?	<i>N</i>	%
Yes	12	6.2%
No	181	93.8%
Total	193	100%

74. How many children attend your day school?

Mean Response: 152
Median Response: 180
Standard Deviation: 94
Maximum Response: 350
Minimum Response: 45

75. What ages are the children?

- Pre-K through 6th
- 5-11
- 1st to 7th grade
- 1 1/2-4 1/2
- 1-7
- pre-school through 2nd grade
- 5-12
- 5-12
- 6-14
- 1 - 10
- 6-12

76. Do children in your day school discuss dating violence?

Do children in your day school discuss DV?	<i>N</i>	%
Yes	2	16.7%
No	8	66.7%
Not Sure	2	16.7%
Total	12	100%

77. If you are not sure if children discuss dating violence, is there someone at the synagogue who might be able to answer this question?

78. If there is someone who might be able to answer this question, please provide this person's contact information below.³⁹

79. At what age/grade do day school children discuss dating violence?

- 7th grade

80. How long do they spend discussing dating violence?

- 4 hours

³⁹ This information is not provided in order to maintain congregations' confidentiality.

81. Has someone from the local Jewish domestic violence agency spoken to the children?

Speaker from local domestic violence agency?	<i>N</i>	%
Yes	0	0.0%
No	2	100.0%
Total	2	100%

82. What curriculum do you use to discuss dating violence? (Check all that apply)

What curriculum do you use?	<i>N</i>	%
JWI "When Push Comes to Shove...It's No Longer Love!" Curriculum	0	0.0%
Essex County, NJ NCJW Curriculum	0	0.0%
FaithTrust Institute "Love - All That and More" Curriculum	0	0.0%
Other Jewish curriculum (please specify curriculum below)	0	0.0%
Non-Jewish curriculum (please specify curriculum below)	1	50.0%
No curriculum	0	0.0%
Not sure/don't know	0	0.0%
Other (please specify – answers provided below)	1	50.0%
Total	2	100%

Other Responses:

- Our own

83. Does your synagogue have a youth group?

Does your synagogue have a youth group?	<i>N</i>	%
Yes	169	87.6%
No	24	12.4%
Total	193	100%

84. How many youth are part of your youth group?

Mean Response: 39
Median Response: 30
Standard Deviation: 37
Maximum Response: 3
Minimum Response: 200

85. What is your youth group's affiliation?

What curriculum do they use?	<i>N</i>	%
NCSY	4	2.4%
NFTY	101	59.4%
BBYO	2	1.2%
USY	47	27.6%
Young Judea	1	0.6%
Other	9	5.3%
Not affiliated	6	3.5%
Total	170⁴⁰	100%

⁴⁰ Although only 169 congregations had youth groups, one congregation had two different youth groups.

86. Do youth in your youth group discuss dating violence?

Do youth in your youth group discuss DV?	<i>N</i>	%
Yes	41	24.3%
No	66	39.1%
Not Sure	62	36.7%
Total	169	100%

87. If you are not sure if youth discuss dating violence, is there someone at the synagogue who might be able to answer this question?

88. If there is someone who might be able to answer this question, please provide this person's contact information below. ⁴¹

89. How long do they spend discussing dating violence?

- 1 hour
- 1 hour
- 1 program a year
- 1 program/year plus regional
- 1 session
- 1.5 hours
- 1-2 hours a year
- 2 hours
- 4 h.
- At regional convention
- do not know
- dont know
- Had a program regionally
- How long do they spend discussing dating violence?
- I am unsure
- Not certain
- not sure
- occasional programs
- occasional programs
- one meeting per year
- one or two sessions
- one program a year

⁴¹ This information is not provided in order to maintain congregations' confidentiality.

- Only if it is brought up at a conclave, perhaps integrated with the theme - once every two years maybe
- part of program with youth group
- periodic programming every few years
- program or two
- sporadically
- unsure
- Unsure.
- varies
- We have a member who is interested in bringing this issue regularly to the group

90. Has someone from the local Jewish domestic violence agency spoken to the youth?

Speaker from local domestic violence agency?	<i>N</i>	%
Yes	6	14.6%
No	22	53.7%
Not Sure	13	31.7%
Total	41	100%

91. What curriculum do you use to discuss dating violence? (Check all that apply)

What curriculum do they use?	<i>N</i>	%
JWI "When Push Comes to Shove...It's No Longer Love!" Curriculum	3	7.3%
Essex County, NJ NCJW Curriculum	0	0.0%
FaithTrust Institute "Love - All That and More" Curriculum	1	2.4%
Other Jewish curriculum (please specify curriculum below)	5	12.2%
Non-Jewish curriculum (please specify curriculum below)	1	2.4%
No curriculum	6	14.6%
Not sure/don't know	24	58.5%
Other (please specify – answers provided below)	7	17.1%
Total	41	100%

Other Responses:

- Hot Topics and other URJ curriculum
- in the context of the Iwas of nigiah
- Local psycho-therapist
- oakland county resource guide
- programming we created together for the moment
- Rabbi created a program
- USY material

92. Please describe any other ways in which you or your synagogue addresses issues of domestic abuse in the Jewish community.⁴²

- Another rabbi and I are co-teaching a Relationships class. We're planning to address this topic in the near future.
- articles in the bulletin
- At this point I know of no other ways in which this is being addressed
- Congregants are founders of bringing the Shalom Task Force to Boston.
- Have never been confronted with a case in this congregation--it is therefore not a central priority. We address the issue, but know of no instances.
- Help create a support group Developed workshops for Rabbis Promote events in the area that raise awareness
- I have written on this subject for the synagogue bulletin
- I have written one Bulletin article. It introduced Carol Goodman Kaufman's appearance as a speaker at our Temple. Otherwise, we are not doing anything in this area.
- I just came seven months ago. I plan to formally address this issue in the future but there has been no opportunity yet.
- I talk about it at any reasonable opportunity -- as focus of a dvar torah or kavannah from the bimah on shabbat once or twice a year, and as a reference whenever possible.
- I will be working with one member of our Congregation to increase the level of awareness w/in our community concerning DV, to make accessible those agencies in the community to provide support for DV victims and their families, to educate young people about what's ok and what's not when it comes to dating.
- It's important to strengthen the community's feeling of abhorrence for someone who uses Jewish law to inflict violence on their spouse through the Gett process. Anyone who refuses to go to a rabbinical court to take care of a Gett is excluded from honors and, eventually, will lose membership.
- mostly on a rabbi to congregant basis
- Newsletter articles. I make congregants aware of my involvement in community domestic violence organizations
- Newsletter columns
- None
- NONE
- none
- nothing formal
- Offering of referrals to proper expert therapists; involvement in county-wide programs addressing domestic violence.

⁴² Some answers have been changed to maintain confidentiality.

- Participation with Federation Jewish Family Services
- Rabbi has spoken about it publicly and written about it and has made it a front-burner issue at times (less visibly in recent years)
- Really do not pay much attention. Probably should do more. Need to address the issue with teens in TYG!
- Really not well at all, other than providing information
- Sisterhood holding citywide conference on domestic violence this month
- taking part in a grant program being developed by the...Gay & Lesbian Center on abuse prevention and help within the LGBT community
- The issues of domestic abuse have been discussed in relation to other forms of violence in the home, community, and world. One congregant spoke of the difficulty of discussing issues of abuse in the community when both spouses remain in the congregation and the issue of privacy for children. Conflicting needs for support and the tendency of others to choose sides, make judgments, increase vulnerability.
- Two members of my shul...are executive directors of local agencies that respond to domestic violence so we participate in the different awareness months
- We address the issues vaguely in our teen programs however, it is responded to on a case by case program. Confidentiality is crucial.
- We are a safe haven. We always include before a mi shebeirach blessing on Shabbat the names of those who have or are suffering abuse of any kind.
- We [have housed] a 6 week course for local clergy and lay ministers (mostly African American) offered by JBWS. I am giving presentations in two of those sessions.
- We counsel battered people and try to direct them to specialists in that field. There was a good Rabbinical thesis written a number of years ago at HUC about battered women
- we do have policies surrounding child and elder abuse in place at the congregation.
- We do have Shalva in our community and they are quite active. We make sure that our congregants are aware of this agency's availability. Congregants know that I am always available. For the, thank G-d, few (1 is too many) cases that I am aware of in my community, I hope I have made it abundantly clear that I am available.
- We give money to a local battered women's shelter
- We have begun trying to implement equal vocality and to point out (and eliminate) inappropriate power dynamics within the synagogue. These discussions consistently are contextualized within larger frameworks of appropriate behavior and relationships.
- We have established a collaborative partnership with JFCS -- and share a rabbinic intern who works on this issue for us.
- We have made blankets and toys for counselors in domestic abuse situations.
- We have partnered with other area synagogues and agencies in community wide Mitzvah Days. One of the agencies receiving Mitzvah assistance was the local Jewish project for domestic violence victims.
- We let people know that we are a safe place and one can seek refuge in a bad situation. Furthermore, we teach preventive behavior so one does not need to become a victim.
- We publicise events of the state and community local domestic violence organizations and have given tzedakah to them.
- We sometimes advertise programs.
- Work with other synagogues locally to raise awareness, do special program each year at succot with shalom bayit to raise awareness, work with our JFS to improve their response to referrals
- Your survey is not geared to a smaller congregation where everything is addressed and spoken about in a frank and open way. Recently, a congregant suffered noticeable

damage to her face due to abuse. She was and continues to be open about it. Our congregation is a family and we support our members through their crises because we care about them. We sit and talk honestly at many, many occasions. Things that go unnoticed -or are not discussed at big, wealthy congregations - are handled very differently in a congregation that is a family. A smaller congregation is a community that supports and sustains its members. It is very different than the survey questions you have listed in your questionnaire.

102. Is there anything else you want to add related to this topic?⁴³

- As you can see, we have no formal system of education or response for domestic violence in our congregation.
- Good luck!
- having had a congregant die at the hands of her husband years ago, this despite all of our best efforts at intervention, I am all too aware of the seriousness of this issue. I take very seriously and situation that comes anywhere near this topic and look for opportunities to generate discussion and awareness with both those who are not at risk and those who are.
- Having not focused on this issue until this point, I think I will make an effort at hosting an evening/program relating to the issue. Thank you.
- Hi Adam, I would ask you to re-work question number 7. I'm not sure of the best way to do so, but you don't want to be implying (as it currently does, that LGBT people and 'couples' are mutually exclusive. Happy to look at a proposed revision, if that would help. I don't much about the 'science' of writing questions like this though. thanks for doing this research -- a good reminder to me that I've been neglectful of the topic for too long...
- I field calls from non-members on DV. I think women often go to rabbis other than their own.
- I first spoke about DV on Erev Kol Nidre, 1996...
- I have been a rabbi for almost 25 years. In several weeks counseling in the military, I dealt with more physical abuse cases than I did in an entire career in the pulpit. I know that all kinds of abuse exist in the Jewish world, but violence doesn't seem to be a major part in the repertoire. As I noted, I've seen mostly verbal and mental abuse which is dealt with very differently.
- I have had two women in the synagogue, one a congregant and one not, whom other people have indicated had problems with domestic violence. The one who was not a congregant came with her children for a few months and then has not been back for a while. The other one I only heard about after her husband had died. The sister of a congregant also goes in and out of abusive or controlling relationships, and I hear about that from time to time. I have two older congregants whose daughters are married to men who are very controlling, and I hear about this sometimes from my congregants. It is hard not to think it's relevant that neither of these men are Jewish and neither of the daughters are connected with a Jewish community. Come to think of it, I have an older congregant whose husband was abusive ... but also probably either mentally ill or had dementia in the years before he died. I am lesbian and I have a close friend who was in an abusive, controlling relationship with another woman. So I am very alive to the possibility of it happening in same-sex relationships as well.

⁴³ Some answers have been changed to maintain confidentiality.

- I would be happy to discuss the work I have done in rabbinate to bring the issue to the front of Rabbis' minds and make them aware...
- I serve on an interfaith Clergy Task Force on Family Violence, whose mission is to provide support, training, and resources for clergy.
- I think that we, like many other synagogues, do an inadequate job of addressing this issue -- perhaps out of embarrassment, or out of the sense that it may be too 'depressing.' This survey has made me realize the pallor of our response. Thank you.
- I think you may have missed an important point, which is that many of us live/work in communities that DO NOT have Jewish options --- when it comes right down to it, I will use any resource available to me to get someone the help they need.
- I would think that psychological abuse ought to somehow be addressed in this survey, but realize that one must try to contain the breadth of a thesis. Nonetheless, this is a huge part of the problem, too.
- I'm not sure how to 'get this secret' out. Hard to be 'proactive'.
- In a question you asked if CONGREGANTS have come to speak with me about domestic violence. None have HOWEVER-- non congregants have come to me. Jews who are members of OTHER congregations. This matter may be so humiliating and personal, people rather discuss it with a total stranger-- not even their own rabbi.
- Interesting to note that we did a lot of work in on this a number of years ago but have not followed up recently.
- Is there anything else you want to add related to this topic?
- It does not seem to have been a big issue in our relatively small Jewish community. There was greater awareness and more issues when I was in larger communities.
- It would have been helpful if you had defined the way in which you are using the terms 'domestic abuse'. Because you used it interchangeably with 'violence' I assumed you were excluding emotional/verbal abuse. I have had congregants come to me with clear cases of emotional abuse and I have also had congregants report past experiences of sexual abuse. In both instances I have dealt with congregants pastorally and referred them to professionals when needed.
- kol hakavod to Adam Halpern and those involved in this important work.
- NO
- no
- no
- our community has an outstanding task force on domestic violence, Shalom Bayit. It has been in existence for about twelve years and, incidentally, before it was established, some rabbis in the community claimed that domestic violence does not exist in the Jewish community. Another Reform rabbi and I came forward to express an alternate opinion. Since that time, the community has been well-informed.
- Our community is tiny, and there is no Jewish community outside of the synagogue, and no other Jewish institution than the synagogue for a fifty mile radius.
- Pastoral care and counseling is a significant part of my work as rabbi. I think that there are many women who feel comfortable with me talking about their relationship/marital discord, including domestic violence. By addressing it periodically from the bima I have tried to create an arena of openness and receptivity. I have no doubt, however, that there are women in the congregation who, for whatever reason, do not turn to me for assistance with this issue. Interestingly, as far as I am aware, our cantor, who is a woman, has never been approached about this issue by another woman. It should be noted though, that as a rule, the cantor is not trained in, nor provides, pastoral counseling. We have had one instance (about eight years ago) in which a religious school teacher contacted local children's services to report suspected child abuse. We have had one other instance in

which a religious school child's family was receiving intervential help from children's services around the issue of child abuse.

- Thanks for bringing the questions you have to our attention.
- thanks for doing this, Adam. Important, and your questions gave a lot to think about.
- The interfaith clergy association is currently planning a clergy training on this issue
- This is an important issue. Good luck with your research
- unfortunately, no.
- We are small & reasonably rural -- which means that there are limited resources. The local Federation does offer a link to social service support, but it is also limited. The issue of family sexual abuse impacts my own family and so I do keep an open eye for this, and would draw on the resources of Boston, the nearest city, if needed. If I can be of further help, please contact me.
- We work in local coalition with other religious groups and civic groups in this area.
- We do not think it is a Jewish problem-but it is.
- We're just starting to put this issue on the table since last year's JWI Conference in DC. Today, we're just trying to change the 'culture' so that it would be OK for someone to come forward and use the synagogue confidentially and effectively for help with a domestic situation. Keeping the issue 'on the agenda' is our next step - so that real next steps might be possible...
- Yes. The issue is completely overblown. Though I have only been here 6 months, I have been in the congregation rabbinate for more than 22 years and I've only run across a few cases of physical abuse. More commonly, I have counseled Jewish men who feel tortured psychologically by their overly demanding wives. This simply isn't a significant issue, Adam, however much the PC academicians tell you. If you want to help the Jewish community and ensure the Jewish future, work on ways of getting Jews to marry Jews or have the non Jewish spouse convert. I hate to see the waste of resources.
- YOur survey targets large, organizaed congregations with formal structures. This is my fourth damaged small-ish congregation without teh structures needed to survive. Your questions do not reflect anything in our day to day experience. While I have the knowledge and have put literature out and spoken from the bimah several times it will be a while before I can make this or any issue a formal part of our community.