**Shailos for Rabbi Willig**

**Conference Call #13**

1. **Background:** My wife and I are acquainted with a woman in the neighborhood who mentioned in the past that her father's mother was Jewish. We are a kiruv-friendly Shul, and she heard about our communal Seder and wanted to RSVP for herself and her 12yr old son who has been expressing interest in his 'heritage'. At that time, we were able to push her off, due to the late reservation. Now he wants to meet with me to discuss his 'Judaism'.

A. Would it have been mutar to let him attend the Seder? Is a Seder worse than other Yom Tov events?

B. Can I steer him to internet sites of general Jewish knowledge, such as Aish.com/ Torah.org/ Chabad.org? Or is that under the issur of teaching a non-Jew Torah?

C. There's a conservative school in a nearby neighborhood. Can I recommend the institution without expressing my concerns to their head master? Am I allowed to even make such a recommendation to this child’s parents?

D. Can I allow him to come to programming we run for Jewish kids (it would help create the minimum critical mass to allow us to open the program for Jewish kids)?

**2**. Is it mutar to set up an intercom to be continuously on over Shabbos for an older woman who will be staying alone in a basement?

**3.** What should be the parameters of when to correct the pronunciation, mumbling, or missing words of the chazzan for the Haftorah or during davening proper?

**4**. There are websites and blogs making all kinds of alleged claims against Jewish people including Torah educators, rabbanim, renowned lay leaders and famous musicians and Jewish personalities. Generally speaking, considering the volume of sources quoted, the likelihood is that this site contains both true and false information about many Jewish rabbanim and figures. However, I would imagine the site owners consider this in service of a greater good (or at the very least, awareness).

A) Is it permitted to read or believe information on these sites?

B) Do these sites have a halachic right to exist?

C) How should I respond to my kehillah if this is presented to me?

**5**. May one put out mice traps on Shabbos/Yom Tov, if they saw a mouse and it is causing them distress?

**6**. When we moved into our shul, we made a *t'nai* on the main shul, that we would be using it for other things besides davening & learning.

We use the room for kiddushim, meetings, receptions, etc.

This past Purim it rained and the chair people had  to move our Purim carnival inside. We have a large yard but a small building.

Several people were upset because they put the  moonwalk ( a bouncing toy for young kids) in the shul.

Would this be deemed a *tashmish meguna* that should not be allowed in the shul, even though we do allow the kiddushim and meetings?

Are there any types of activities that should not be allowed in that room?

**7**. Saw brought down in the name of the Kitzur Shulchan Aruch (in the YU to Go for Shavuos) that to light a Yizkor (yartzeit) candle for the 2nd day of yom tov when Yizkor is recited on the 3 *regalim* would be inappropriate because there is no purpose for yom tov.

Is this how we pasken or is the fact that one is lighting the candle for Yizkor make it a "tzorech yom tov?"

**8**. A) If the Rav's seat in the shul faces the back of the shul which is the women's section which has a mechitza low enough that married women's hair can be seen, is this a problem? What are some practical tips to avoid the problem? So too for making Kiddush or other Brachos at events where women might have their hair uncovered or short sleeves?

B) If at shul or meals there are women who sing along audibly during kedusha, Aleinu, or benching what should be done? Is it better to daven or bench later? What if one is the chazzan or mezamen?

**9**. **Follow-Up**: The Rav spoke about a situation where the husband does not use the eruv and the Wife does. The Rav was not in favor of this arraignment. What does the Rav feel about other chumros such as the husband keeping Chalav Yisroel, Chodosh or keeping Shabbos for a longer time (e.g. 60 minutes or 72 minutes) etc.? Is there a difference if it is a chumra that is more "noticeable"?

**10**. I have a very special young man in my Shul who has Downs syndrome, probably to be considered high functioning. He loves to daven, and it is very much a part of his life. He can say most of the words but with distortion.

1) In general at what point is one considered to be a gadol b’mtzvos?

2) The previous Rabbi has allowed this young man to daven next to the chazan and say each word together with him out loud. Is this a problem of

משתמעי לא קל תרי ?

3) He has been receiving aliyas and has even read his maftir since his bar mitzvah. It is distorted. If one listens closely one can usually tell how the word fits his pronunciation, without a sharp ear it is often hard to make out. What is the *gedder?*  Needless to say it is a very sensitive issue.