**Shailos for Rabbi Willig**

**Conference Call #19**

1. What guidance can Rabbi Willig give Rabbanim regarding how to advise singles in searching for a spouse? How should a singles event be organized successfully and in the spirit of Torah?

Today, on many shidduch forms and shadchan interviews, singles are asked to provide a label, such as Yeshivishe, Modern Orthodox Machmir, Modern Orthodox Liberal, Chasidic, etc. How does the rav feel about such labels? Forms and interviews will also ask women whether they wear pants or plan to cover their hair, and ask men whether they will date women who wear pants or plan to cover their hair. (There are also singles events restricted to singles who subscribe to a certain orientation either of label or level of Tzniut dress practice.)

Are such (invasive) questions about Tzniut appropriate and relevant halachically and hashkafikly in regard to shidduchim?

1. A Kohein married a ba'alas Teshuva, they now BH have frum children, some in kollel. How does the present Rav (new on the scene) act proactively re: Zonah/ challal(lah) issues?
2. Recently converted ger v'geeyores:

Horasa was shelo b'k'dusha and laydasa was b'k'dusha; what is the proper way to call up child to the Torah? Mention in a mee she'bayrach? And write his name in a Kesubah.

1. I have a congregant who is expecting b’sha tova; her parents are divorced for many years and they both have remarried for many years. Her father passed away this year and her mother has told her that it would give her great grief if there would be a boy, to name it after her ex-husband. The daughter is distraught; her siblings and her step-father are staying out of it. Her husband would like to name a baby boy after his father in law. Does she have to listen to her mother?
2. A non-observant Jewish colleague recommended me to her friend who is seeking a rabbi for her baby naming.  The family has no rabbi, no shul, and no affiliation.  They declined a ceremony in a shul; they want it done extremely quickly in their home with a few relatives present.  I agreed on condition that they serve only kosher food afterwards (which they were not planning on doing).  I have no way to verify if the mother is halachically Jewish, even though a "naming" has no technical issur.  However, am I giving a dangerous impression to others by virtue of my participation in this, that I am de facto attesting to her Jewishness if it is questioned years later?  May I give them a Hebrew/English baby naming document and write in Hebrew that I do not verify her status (as I have seen from actual Brissim where the Mohel was not sure)?
3. The non-Jewish babysitter informed the parents that she would be observing festival of 'Diwali'. Lunch is provided for her daily, but she says that on the appointed day she will only be eating food that is sweet. It seems that Diwali is associated with Hindu deities and the babysitter upon questioning says that she herself considers the holiday to be religious, involving prayer and fasting. Are the parents allowed to supply her with these specified foods, as she is not allowed to bring in any of her own food to the home?
4. A potential new family to my shul shared with me that their seven year old daughter is seriously allergic to nuts and can the shul make an accommodation by being nut-free. It certainly would add to the shul morale that a new family moved in. Does the shul have an achrayus to become a nut-free environment (Kiddush, aufruf’s, etc.) both inside the beis knesses and in the kiddush room?
5. I have been told by a bale bayit that his relative, who lives in North Miami Beach, now carries on shabbos some cash that if chas v’shalom a similar incident happens like it did this past summer, he would have what to give a mugger and (hopefully) not be harmed. Is this mutar?

In light of what is tragically occurring in Eretz Yisrael, and to a lesser extent some parts of Europe, if a Jew felt threatened in the United States, can he carry a weapon on Shabbos and Yom Tov? What about a cell phone?