**Shailos for Rabbi Willig #2**

**Follow Up Questions**

**1**. Rav Willig, in his discussion about giving aliyot to those that were not observant seemed to distinguish between shuls where we are guarding against allowing prohibitions to become mainstream and those where they already are mainstream in the congregation. For example, if much of the shul is not shomer shabbos, then aliyot could be given to those that aren't shomer shabbos. If there are only a few people that aren't shomer shabbos, then we should not give to people that aren't shomer shabbos out of concern that it would seem as if we are saying not being shomer shabbos is ok.

What about if it is a shul where one doesn't have to be concerned with the regular members. They are totally shomer shabbos. Could it then be more permissible to allow the rare non-shomer shabbos person to have an aliya? Is not allowing an aliya to such a person an issue in kavod hatzibbur, in which case perhaps he should not get an aliya, or in setting up gedarim for a community in which case it may not matter?--

**New Shailos**

1. Please address the issue of going to a water park (men and women together)? (Should the Rav be proactive before vacation season and say something publicly?)
2. Doing activities together with a conservative synagogue. And joining a "board of Rabbis" that includes rabbis of all denominations?
3. Should a Rav encourage his congregants to vote for political candidates whose outlook on moral issues are more in consonant with those of Halacha or is this something that a Rav should not get involved in?
4. A fellow in his sixties who teaches secular studies in a local day school has been progressively becoming more and more religious (e.g., he davens each day, won’t drive or do other types of melocho on Shabbos, keeps kosher etc..). Problem is his non-Jewish wife of 40 years with whom he has a very good marriage is completely not interested. Should the rav encourage his continued religious growth that may or may not break up his marriage?
5. I am now in my third year of being a rabbi in a shul and feel that I have a good relationship with my bale batim, so much so that they would like to renew my contract. Written in my first contract is an agreement that I signed that I will not change any of the minhagim/zmanim of the shul. Should I in contract #2 insist this be taken out for the sake of the shul minyan? The shul davens shacharis shabbos morning at 9am and has only one shabbos morning minyan. Congregants have been leaving the minyan to daven earlier at an 8am or even 8:30am minyan. Even with a 10 minute drasha and faster laining and davening we are still the latest shul to finish in our community. What would you suggest?