**Shailos for Rabbi Willig**

**Conference Call #20**

1. I see a trend in synagogues where, in order to accommodate many sick people, the gabbai starts the m’sheberach and then falls silent at the point where the name is recited, perhaps saying a number of names in an undertone while congregants quietly recite the name or names they want. The gabbai then resumes in an audible voice after 1-2 minutes.

Is this a legitimate way to say a m’sheberach? I would think the gabbai would need to recite names out loud. Since he is reciting the prayer, an individual intoning a name would have no purpose, and that only when recited by the gabbai does it become part of the prayer. Is this correct?

1. When you have a couple who are going through a divorce:

a) What initial advice do you give them?  This is assuming that the marriage is not salvageable.  How do you lessen the acrimony?

b) When do you direct them to Bais Din and when do you direct them to the court?

c) What is the heter to send them to court?

d) How do you take care of the children while the parents are fighting?

e) Does the Rav have an opinion about the best split if custody?  50/50?  70/30? etc.

f) When is it appropriate for the man to withhold a get in order to get a better deal?

g) When the man doesn't have resources, how does the Rav recommend that he maintain a good relationship with the children?  Specifically his younger ones.

3. Is one permitted to use whip cream from a can on Shabbos? I have seen many poskim say that it is prohibited however, others permit it. What is the opinion of the Rav?

4. Can you please comment on a new app for smartphones that was developed specifically to allow the usage of the phone on Shabbos? The following is taken from their website.

**Uvdah D’chol:** When the Shabbos App is activated, the screen is flipped upside down and locked in that mode so that a user would need to hold the phone in the opposite manner that it is held during the weekdays. This is a very distinctive difference in how the phone is used – as (a) on a regular weekday nobody would hold the phone upside down (b) the telephone is awkward to use as the speaker is on the bottom and microphone on the top so holding the phone in this manner is definitely “a shinui”. Most importantly, while messaging in the Shabbos App is completely different than the regular keypad.

* **Writing:**The Shabbos App features a unique keyboard that works differently from the keypad that a user would use all week. The keypad is replaced with complete words. A user is able to create a sentence using a combination of words included in the app (120) and can add an additional 30 custom words for a total of 150 word choices. This is not Kosaiv as Kosaiv only applies to creating a word, not to taking existing words and forming a sentence.
* **Sounds:**All sounds are disabled when the app is active. The user can choose to receive a vibration for new notifications or visual indicators, or both vibration and visual. The visual indicator on the information bar will display any new notifications. If there are alarms set before Shabbos to ring, they will continue to work.
* **Screen:** The app forces the LED backlight of the screen to stay actively lit the entire Shabbos on 1% brightness (this is a very small drain on the battery and will not cause the battery to drain over Shabbos) once the user touches the screen the brightness will change to the preset brightness for use. This function of keeping the backlight on at 1% the entire duration of Shabbos inhibits any potential issur d’rabanan of turning the screen on and off.
* **Misuse:** When the Shabbos App is active all functions of the phone are blocked except for the integrated Shabbos App, messaging app, and eBooks. In the future we will introduce additional modules that will enable more features in a permissible manner.

5.  Based on the answer the Rav gave last week regarding carrying cell phones. I have heard rabbanim that permit a husband to carry a cell phone on Shabbos while his wife is in her ninth month. Is this mutar?

6. I am dealing with a couple who have been in couple’s therapy for three years and both feel that they want to get divorced. I am not privy to any specific issues other than they are not getting along and both are very unhappy; there is no claim (to me), of physical abuse by either party. They have been married twelve years, have three children under the age of nine and are in their early-thirties. Certainly I want to be of help for both of them and their kids. The husband is a Kohein and I worry that post-divorce they will both see that “it aint much better out there,” but they will never have a chance to reconcile.

Is there any halachic precedent to hold back specifically a Kohein from giving a get?

7. A married couple wants to fly to Australia during Chanukah.   
1) How do they handle the dateline issue with lighting the menorah?   
1b) No other family members will be at home.   
2) In general, can/should a person turn on a flashlight when flying at night during Chanukah (similar to lighting on a boat?)  
3) does it make a difference if it's a pleasure trip or business trip? In this case, the couple wants to know if they can schedule the trip or if they should avoid it.

8. A Kohein wanted to go to a cemetery for an unveiling. What is the correct response?

a) Does remaining in the car, while in the cemetery, help?

b) Is there an issue of driving under the trees near the cemetery?

c) Can he stand on the roadway in the cemetery assuming its more than 4 *Amos* from graves and not under any trees?

9. Shaimos – a) Can/should one bury real Shaimos (p’sukim, Gemarahs, Hebrew drashos, etc.) - during a Kevurah with a Meis?

b) What about Conservative/Reform siddurim?

1) Should they be buried with the Meis?

            2) Should they be buried at all?