**Shailos for Rabbi Willig**

**Conference Call #21**

1. Many times there is a delay in gathering a minyan for Mincha. (Scheduling it earlier doesn't help), what is the best procedure? Considerations:

A. Sunset: How late should we wait?  1a. what if someone has a chiyuv, what about yahrzeit?

B.  What if a minyan gathers once we have begun to daven without a minyan, can we do חזרת הש"ץ? 1b. What if חזרת השץ will be after שקיעה? 2b. How much leeway?

C.  What about saying קדיש יתום after עלינו?

2. I am a Rabbi out of the United States. The situation of the Beit Olam in our community is that there are officially two community batei kvarot (Sefardi and Ashkenazi), both belong to, and are run by, the Conservative community. Sadly, based on Conservative Judaism policy, they allow non-Jewish people (spouses, children), to be buried in the cemetery without distinction. The other major problem is the price that they charge for their plots is prohibitive, (exceeding 15,000 USD which is 5 times the price of a similar burial spot in Chile). Many in the Torah community cannot afford these prices and the idea of paying for an overpriced burial that clearly is used to finance the Conservative operation here in Chile is bothersome to say the least.

As a solution, *lema’an hashalom*, we attempted to purchase 60 plots from within this cemetery and mark them off as exclusive Orthodox plots. The plan did not work out due to the expensive upfront costs the Conservative leadership demanded of us.

Recently, we began discussing a project to buy a separate cemetery completely under the auspices of our *kehillah chareidit*. We would have to purchase the minimal size lot that has approximately 800 plots for 1.5 million USD. Raising this money will create a money drain on the community and we feel that we still would have to fund raise outside of Chile. In addition, the political cost in the community will be that it will be said that the Orthodox are (again) tearing the families apart even in death (especially considering that many families will have those buried in the conservative run cemetery).

The questions are as follows:

A) Is this project *kedai* to pursue?

B) Would going back to the owners of the now existing cemetery and offer them again the chance to lower the price with the threat that we will make another cemetery?

C) If we were to purchase a cemetery, how should we handle cases of people converted by the Conservative establishment? Could/should we bury them in the non-religious section (that we would have to create)?

3. A congregant concluded a business deal with a Shomer Shabbos person who has bounced three checks on him over many months, the money owed is about $4000. The congregant tried many avenues to get his payment or the product back; he spoke to the buyers Rav, the buyer’s mishpacha, but has gotten nowhere. The congregant would take him to a bais din but feels after seeing his behavior, the buyer would just manipulate the situation and shlep the whole thing along and then will have to pursue him in secular court.

A) Must he first take the man to a bais din? B) Can he present a shailoh to a posek to allow him to go directly to secular courts?

4. Should a person be concerned for the "Tzavah of R' Yehuda Hachassid"? Specifically, should one not pursue a shidduch if the man has the same name as the father of the lady?

A) If I personally follow the "Tzavah of R' Yehuda Hachassid" (for whatever reason), should I not suggest a shidduch in a situation where the man has the same name as the father of the lady?

5. Follow-up to the whip cream question. If I don't use whip cream on Shabbos from a spray can in deference to those poskim that say it is prohibited, while I do know that other poskim permit it, should I tell someone not to use it because I personally don't?

A) In a similar vein if I personally conduct myself one way about a specific Halachic matter but I know that there are reputable poskim that hold a different way, should I answer a questioner based on what I personally do or based on what the Halacha is? This is both in a situation where I am acting in a stricter way as well as a more lenient way?

6. What are the parameters of teaching Torah to an exclusively non- Jewish audience?

7. A man in my community has been bothered with intestinal issues that don’t allow him to sleep. He is worried that there might be a serious issue there and has made an appointment with his doctor who, according to his research, is also the best Gastro-Internist for a colonoscopy. The only date the doctor could give him is for this Friday, which requires him to swallow a liter or so of a special laxative solution (which is a mixture of water and the laxative substance) during the fast of Asarah B’Teves (which ends here at 9:30 pm). The next date the doctor could give him is in a few months. Is it possible to be matir this?

8. As a follow-up to the shailoh of sexual addiction and a twelve step program, I also have a member of my shul suffering this machlah; he is married with one young child, his wife is aware of the problem and has encouraged him until now with the help he is seeking although it is very difficult for her.

It seems that the twelve steps program he is attending is exclusively for Orthodox men. The man came to see me, apparently, the Torah therapists and facilitators of the program have guided him that the next step in healing would be to write down all of his challenges and mis-steps with this machlah from the beginning until today and then it will be read to his wife so that he comes completely clean with her regarding his behavior.

I am trying to stop him from doing this, to at least wait until a shailoh is presented. I certainly understand the need to become clean between himself and Hashem and do teshuva. But is it a Torah hashkafa to be modeh on every detail that may cause his wife to never recover her trust and even have her leave him and break up a family?