**Shailos for Rabbi Willig**

***Conference Call #42***

1. Please discuss the use of a Zomet microphone.
2. **Teletherapy and Shabbos/ Yom Tov Issues:** A congregant owns a teletherapy practice, in which they hire speech therapists to provide services to patients’ long distance via computer cameras.

They would like to hire Jewish speech therapists in Israel to work with patients via computer on Saturday morning/ afternoon in the US, and after Shabbos in Israel.

A) Is there a Shabbos (or Yom Tov) issue for a Jewish therapist in Israel to provide therapy via the computer to a patient in the US, when it's Shabbos in the US but after Shabbos in Israel?

B) Is it permissible for the therapy practice owners in the US to profit from the work being done in this fashion on Shabbos to patients in the US, but by therapists after Shabbos in Israel?

1. Typically we have a very hard time getting a Minyan for Selichos.  (This is for a Minyan in a retirement community.)  It has been very common to get through most, or sometimes all of the Selichos without being able to say the Shalosh Esrei Midos.

Rav Moshe is matir as a Horas Shah to say Selichos at night.  I suspect that if I did that, my Minyan would be very well attended.  Most of the attendees would probably be non-residents of our retirement community, for whom the Horas Shah shouldn't apply.

I have heard that there are some Poskim who prefer Selichos at Mincha over Selichos after Maariv, but that is impractical, and wouldn't work.

1. So what would be a bigger b'dieved, Selichos after Maariv with a Minyan, or before Shacharis with just a few participants, and rarely saying the Shalosh Esrei Midos?

B) Is there a hakpada to say selichos before davening or if logistically works better to daven shacharis first (i.e. can daven until ישתבח without a minyan) and then selichos after?

1. **Vitamins and Minerals** Person takes a B12 sublingual first thing in the morning (must dissolve under his tongue) without water, does he make a shehakol? Calcium citrate is a chewable unflavored mineral, he needs to chew it so it dissolves better, again without water, does he make a bracha? What about chewable flavored vitamins?
2. Family of a young man who passed away young but was cremated want to make a donation to the shul in his memory, can we take the donation and put up a plaque in the shul? What about taking a donation in memory of someone who was intermarried?
3. A) Can you take out a non-Jewish client to a non-kosher restaurant, wine and dine him? Of course the mispallel will not be eating anything. B) Can you send a non-Jewish client a non-kosher cooked Turkey with trimmings for Thanksgiving? C) Send him non-kosher Wine or candy?
4. In general can a Kohein in aveilus duchan? This Succos, he may be the only Kohein in the shul, does he duchan?
5. A few parents in shul have asked that for the sake of chinuch I should allow non bar mitzvah boys (ages 10,11 and 12) to read the Haftorah, please discuss the issue.
6. Can somebody wearing open toes sandals get an Aliyah? Everybody else in the shul wears shoes. The Baal Koreh who will be standing next to him feels ‘adamantly not’. This is a returning new member (left and came back).
7. **Sheva Brachot at Seudah Shlishit**

Assuming it isn't the seventh day (wedding was monday or later)-what is the proper procedure for sheva brachot at seudah shlishit , if it is after shkiah and even after tzeis?

A)  Is "Dvei Haser" said?

B) Are all Sheva Brachot recited?  Including-Hagefen?

C) Who does or does not drink the wine?

D) Do we save a "Kos" for havdalah?

E) in general -is Panim chadoshot required for seudah shlishit?

1. An elderly baal teshuva (of 10 years) couple is making a 50th wedding anniversary and want to “renew their vows”. Since they did not want this to be an empty ritual they asked me to see if they were really married according to Halacha, and if not could I marry them. The marriage was done by a Rabbi of a conservative temple who was trained in Berlin and was reported to be shomer Mitzvah. The kesubah they showed me from the marriage seemed to be fine, but the eidim for it and for the Kiddushin was the Chazan of the shul and I have no reports of him being shomer Mitzvah. The community back then had a very low percentage of observant Jews (perhaps 5%).

I was planning on making a new kesubah de’irchesa, and a kiddushin with a chupah only with hagafen. I am assuming I should not say birchas airusin or any sheva brachos. Is this approach correct?

1. Most people in my shul don’t do Hataras Nedarim. Should we read it together on erev Rosh Hashana and have three people who would do it on their own respond as the bais din? That would still only help those in shul on erev Rosh Hashana. Should we rely on kol nidrei for the majority of people that don’t do it?
2. When is the earliest time that one can make Kiddush on the first night of Rosh Hashana, Sukkos and on Shemini Atzeres?
3. Is there an inyan to do the simanim on the second night also?
4. Do the Tekios need to be timed? Is sounding long enough good? (Tekios longer than the middle sound/s)