



### Best of the Listserv

#### Question:

Listmates:

Having been identified (however erroneously) as a local Yiddisher Chachem of the Family Bar, I have been asked by a local practitioner for a proper form of a Get, and discovered to my chagrin that I do not seem to have such an object in my database. Does anyone have such a form that I might proffer?

Marshal S. Willick, Esq.

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#### Answers:

Marshall,

First of all, there are at least two "forms" for a get, one for Orthodox Jews and one for Conservative Jews.

In any event, it is not a form but rather a judgment issued by a "Bet Din" a religious tribunal. The parties have to appear before the Bet Din, respond to questions and then the husband is handed the Get which he must then deliver to the wife (at least that is the procedure as I understand it).

Typically the parties contact their Rabbi, or a Rabbi, explain that they want to obtain a get and the Rabbi makes arrangements.

I would guess the best you can do is give them the phone number of both the local Conservative and Orthodox Rabbis.

Ian Arcus

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Marshall-

*Get* is the Hebrew word for divorce document. Since a Jewish marriage is entered into by the issuance of a legal contract between husband and wife, it can be terminated only by the issuance of a legal writ nullifying the original contract. My understanding is that a *get* may not be issued unless a civil divorce is first obtained, just as a Jewish marriage ceremony may not be conducted without first fulfilling all civil requirements.

According to Jewish law, a marriage is not dissolved until a bill of divorce, *get*, is exchanged between husband and wife. Most non-Reform American rabbis will not officiate at a wedding if either party has been divorced without a *get*.

A Jewish divorce is similar to many present day legal transactions. A divorce contract is drawn up under rabbinical supervision and signed by witnesses. The husband and wife are not subject to personal questions. If they choose to, they need not be present together. A Jewish divorce usually takes an hour or two, during which time the *get* is prepared and executed. The parties are expected to provide proof of identification, and will be asked some formal questions to make it clear that the *get* is being executed on their behalf without coercion.

Costs may vary in different cases, but on the average, a *get* costs few hundred dollars. The *get* is handwritten by a scribe for the occasion. Traditionally, the document is written in Aramaic.

Especially with Orthodox gets, you want to be careful about the language placed in the Judgment with respect to the *get*. My Orthodox friends have counseled me that any language that appears to compel the man could be misinterpreted and could prove counter productive. I use the following simple language in my Judgments:

"*Jewish GET*. Upon entry of this Judgment of Divorce, Defendant agrees to give the Plaintiff a GET and Plaintiff agrees to accept the GET."

Lorne B. Gold

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My understanding also is that a "get" is a religious document, only obtainable through religious rites and procedures. I had a potential client whose husband did not want her to get a "get." The question then was whether or not a civil divorce judgment could require H to participate in the religious procedure, under the doctrine that requires parties to cooperate in completing whatever documents are necessary to effectuate the terms of the judgment? [My prospect could not re-marry in the faith without the get.] My instinctive answer was no, the court could not force religious participation. But I'd be interested in other opinions.

Roberta K. Kanabay

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In Florida, this issue has been addressed by our appellate courts.

In *BLOCH, v. BLOCH*, 688 So. 2d 94. The case involved a final judgment with the following clause:

"In the event the [former] Husband does not, within fifteen (15) days of this date, initiate and cooperate in the obtaining of a GETT [sic] - which he specifically is NOT Ordered [sic] to do - the Court reserves jurisdiction to re-consider and re-compute the Equitable Distribution, Alimony, Child Support and other economic provisions of this Judgment in order to make them more equitable in the light of the [former] Wife's changed status."

The court held stated that "while the court lacks authority to order the former husband to participate in a religious ceremony, *Fleischer v. Fleischer*, 586 So. 2d 1253 (Fla. 4th DCA 1991); *Turner v. Turner*, 192 So. 2d 787 (Fla. 3d DCA 1966), cert. denied, 201 So. 2d 233 (Fla. 1967), we find that this provision is nothing more than a permissible reservation of jurisdiction."

Another appellate court similarly upheld a provision in final judgment that allowed for withholding of payment for failure to "get a get." See *FLEISCHER, v. FLEISCHER*, 586 So. 2d 1253.

Samantha D. Malloy

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Lorne,

Actually, this is not correct. A Get can be given by a man to a woman regardless of the status of a civil marriage. In fact, there is no connection between the two. A man is required, in most instances, to give his wife a Get if they have been living separate and apart for over 1 year (12 months). (Of course this requirement is not really easily enforceable.)

A Get is a Jewish document that should, whenever at all possible, be obtained through an orthodox court so that the parties do not have any problems in the future.

There is more than one way to obtain a Get. One is as has been described. The parties go before the Jewish Court "Beis Din." However, this is not the only way a Get can be obtained. (This is where a form can come in.) A man may appoint a board of three orthodox men to represent him in providing his wife with a Get. They then obtain the Get document, which is drafted specifically for the couple, and deliver it to the wife.

I regularly include in my settlement documents that the H will provide the W with a Get. Though it is not enforceable here in Good Ol' Cali. Out here there is no remedy for a party who is denied a Get by the other. That party just gets to remain alone until the other gives in or dies. Nice. N.Y. has applicable law on the matter.

Recommendation, speak with your local Jewish court and see if you can work out some agreement with them to help couples obtain their Jewish divorces without too much trouble.

There is someone else on this list serve who, believe it or not, actually knows more about this than me. We have discussed the Get issue on the list serve before, some time ago.

Rivka Israel-Moss

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Dear Marshall and others:

Generally speaking, the usual way that a Get is prepared is in an Orthodox Jewish Court during the day light, and the document is written on the day that the husband gives the get to the wife so that it is written only for her. Usually, a Jewish scribe (sofer) writes the ketubah for the wife. This referred to as "lishma" -- it is written "for her." There are many exceptions to this general rule. For instance, a get that was written as the Twin Towers were burning and faxed to the wife, despite the lack of appropriate witnesses, might be considered an exigent circumstance if there were not adequate proof of the husband's death otherwise. (I find the presence of mind by the Husband to do something like that very holy.) Also, sometimes, an agent is used to transport the get from the Husband to the Wife. For example, sometimes U.S. mail, international mail or federal express might be employed to transport the Get. (Watch out for a greedy rabbi who wants someone to pay for a trip to Europe or some other part of the world when mail or Fed Ex is fine.) Sometimes, an agent is used because of restraining orders or a concern that someone will say something that might harm the negotiation process. The get process takes considerable time because it is important to make sure that the parties are properly identified in the Get.

Generally speaking, it is preferable for the parties to give and receive the Get before any portion of the dissolution of marriage is entered to avoid later black mail by either party. The black mail victim is said to be, if female, an agunah, and if male, an agun.

It is not only the woman who may be victimized by the get proceedings; the man can also be victimized if the wife will not voluntarily receive the get and he cannot get 100 rabbis to give him permission to take a 2nd wife (or in the case of Sephardim, 1 rabbi).

Laura Gitlin-Petlak

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Here's a translation of the get:

"On the . . . day of the week, the . . . day of the month of . . . in the year . . . since the creation of the world, according to the numbering we are accustomed to regard here in the town of . . . (which is also called . . .), which is situated on the river . . ., and contains wells of water, I, . . . (who am also called . . .), the son of . . . (who is also called . . .), who am this day in . . . (which is also called . . .), the city situated on the river . . . and containing wells of water, do hereby consent with my own will, being under no restraint, and I do release, send away, and put aside you, my wife, . . . (who is also called . . .), daughter of . . . (who is also called . . .), who is this day in . . . (which is also called . . .), the city situated on the river . . . and containing wells of water, who has been my wife from time past; and thus I do release you, and send you away and put you aside, that you may have permission and control over yourself to go to be married to any man that you may desire; and no man shall hinder you from this day forever, and you are permitted to any man, and this shall be unto you from me a bill of dismissal, a document of release, and a letter of freedom, according to the law of Moses and Israel.

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". . . the son of . . ., witness

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“ . . . the son of. . . , witness.”

To make this all kosher so that the wife may remarry, according to Orthodox Jewish law, one needs two witnesses to sign the ketubah. You do not see a line for the husband to sign. The preference is for the Husband to write the Get himself if he is learned and capable of writing the document himself according to all of the minutiae of Jewish law; however, he may ask that a sofer write it on his behalf if he is not so learned. (This is similar to the Father performing a Brit Milah -- circumcision on his son -- preferable to do it himself; however, if he is not capable, he may delegate the task.) According to Orthodox Jewish law, the husband or his agent drops the document into his wife's hands. The wife does not keep the document. Instead, the Beit Din gives her a certificate indicating that she is free to remarry.

Laura Gitlin-Petlak

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In about 1984, most Dayanim (Jewish law judges) did hold that a civil divorce was required before the Get. With no-fault divorces, Jewish law has changed, and now most frequently and in front of most b'et din (Orthodox Jewish law courts), the Husband gives the Get before the entry of the civil judgment. This is especially true in California where we have a 6 month waiting period before judgment can be entered.

In one child custody case, I acted as an expert witness and explained that when a Husband refuses to give a get on the basis that it is prohibited under Orthodox Jewish law, he is relying on non-normative Jewish law and that this is not the way that "rov poskim" hold (translation -- "majority view among accepted deciders of Jewish law"). I testified that Husband's failure to give a get should be viewed as evidence that he is continuing to be abusive, and that his failure to give the Get should be taken into account in determining custody of the minor child. When the child custody evaluator appeared to be seriously considering my opinion, the Husband quickly gave the Get.

It is entirely possible to find some Orthodox rabbi who lacks the right ordination to tend to Get proceedings who might offer an opinion that the Get comes after the civil divorce, but this is not normative Orthodox Judaism. Someone who has neither appeared in Beit Din (Jewish law court) divorce proceedings nor acted in a judicial capacity hearing divorce matters is not qualified as an expert in the area of Orthodox Jewish divorce law.

Laura Gitlin-Petlak

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Actually -- it's totally ok to use a pre-printed form for a Ketubah and just fill in the names and place of marriage and other appropriate details for a Ketubah. You buy a ketubah at the bookstore (that will make it pretty) and fill in the blanks, or, you can use a word processed form, fill in the blanks, and add art to the background. (Most frequently, people commission an artist/sofer to prepare a ketubah specifically for the special occasion. Some people think it's gauche to put up one's ketubah declaring that the bedroom is a kosher one; other people enjoy having the contract on the wall. Some people who aren't even Jewish but are into Kabala will commission a Ketubah.)

With a Get, on the other hand, usually it must be handwritten from scratch for the wife.

Laura Gitlin-Petlak

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John Stout asked, "Why did an acquaintance of mine have to chase her husband around South America to obtain his consent prior to her being able to remarry? I believe she is Conservative."

That would be hard to guess at. Generally speaking, unless a Conservative marriage involved two Sabbath/Kashruth/etc. observant male witnesses, someone who is married Conservative does not require a Get to remarry Orthodox. If she wants to remarry within the Conservative movement of Judaism, then they have their own mechanisms to deal with termination of a marriage, especially when the marriage involved what is

referred to as a "Lebowitz" ketubah that specially empowers the conservative movement's governing body to deal with these issues.

Sometimes, a woman who was married Conservative will choose the wrong Orthodox rabbi to ask. The majority view is that unless there were two Sabbath/Kashrut observant unrelated males who were appointed as witnesses, no get is required for a Conservative or Reform marriage. You will find some minority view rabbis who will voice a contrary opinion; however, today, you do not find this view among dayanim (Jewish law court judicial officers) who tend to Get proceedings. In other words, if she was told she had to chase around South America, it was probably based on bad advice unless the witnesses were totally qualified witnesses. Once I had a client who got married in Hawaii. It turned out her marriage was not valid because the witness other than the Orthodox rabbi had been observed driving on the Sabbath, thus, he was disqualified as a witness, and the husband was estopped to assert the validity of the marriage under Orthodox Jewish law. Thus, she did not need a get.

I had a friend who wanted to remarry Orthodox after a Conservative wedding, and she consulted with totally the wrong rabbi who said she needed a get from her conservative former husband. I told her to choose a different rabbi, a real dayan (rabbi qualified to act as a Jewish law court judge), and she was able to quickly schedule the wedding instead of trying to pay off her former husband.

Generally, here on the West Coast, the likelihood of having a Conservative rabbi who will qualify as a witness is unlikely. On the East Coast, I hear that it is more likely to be a problem: that is, a Conservative rabbi who will observe Torah commandments like keeping kosher can create problems. Then, there are Conservative and Orthodox rabbis who will take care to make sure that the marriage ceremonies are never entirely kosher (unless they have a very strong connection with the bride and groom to be very persuasive to insure participation the Get proceedings); this is the preferred approach within mainstream Orthodoxy, and no less and authority than Rabbi Moshe Feinstein supported this approach.

#### Laura Gitlin-Petlak

Regarding the *Get* issue (I was submerged the past couple of days so couldn't chime in sooner, and then I had to catch up on these 2M e-mails) I do have some observations, qualifications (in both senses), and corrections to make (you woulda' never guessed it, I'm sure), all from a strictly Orthodox Jewish point of view:

1. No pre-printed form can ever be used for a *Get* ceremony. It must be prepared by a scribe, using a quill and kosher ink, upon parchment, in Aramaic, using certain standard text, identifying the name of the husband and wife and all other surnames by which he and she is now or have ever been known by, must be written in the required twelve lines of text, include the date and place, the closest river, (and many more requirements) and then be subscribed by two kosher witnesses. Thus, a preprinted form just won't cut it. Indeed if a husband has two wives by the same name, he cannot have a *Get* pre-prepared and decide later which wife he wants to give it to.
2. Although Rabbis must officiate a *Get* ceremony (because all of the many intricate, minute details, of which the above were just a few, and all of which are critical to its validity) the *Get* document is prepared for the husband who then delivers it into the hands of the wife.

While agents may be used, the basics are the same: prepared for husband and delivered to the Wife. (There may also be requirements regarding the agency requirements and I, therefore, find it offensive to intimate that Rabbis who insist that it be personally delivered by a qualified or "kosher" agent is a "greedy Rabbi" because he doesn't want to use the FedEx driver as a *Get* agent.)

3. Jewish law recognizes the defense of duress and coercion, and is very sensitive to these issues with regard to a *Get* ceremony. In fact, even promise made by the husband to himself, obligating himself to give a *Get* creates enough of an "obligation" to invalidate the *Get* as not being of his own volition. Many Jewish (read Orthodox) authorities hold that an obligation of a man or woman in a settlement agreement to participate in a *Get* ceremony is sufficiently coercive to destroy volition and invalidates the *Get* ceremony. And, of course, a requirement in a judgment of divorce (under threat of contempt), or the warning of a judge that the failure to participate would result in a punitive distributive award, or that it would make him liable for breach of contract, invalidates a *Get* under Jewish law.

4. A *Get* is clearly a religious act. Under civil law the parties are divorced upon the issuance of a judgment of divorce. The whole purpose of the *Get* is for religious reasons. Compelling a person to participate in a religious act violates the United States Constitution. and before I hear a chorus of responses . . .

5. A commonly held misconception is that it is only the husband who wields all the power of a *Get*. Under Jewish Rabbinical law, both parties, husband and wife, must voluntarily participate in the *Get* ceremony unless there are fault grounds sufficient to compel (under specific instances enumerated in the Code of Jewish Law, the *Shulchan O'ruch*) a party to participate in the *Get* process. Thus, a wife who refuses to participate prevents her husband from "moving on" as much as a husband who refuses to participate.

6. Nevertheless, because of the misconception, this has become a popular feminist cause. As a result, the New York Legislature, and possibly others, passed laws specifically permitting judges to impose sanctions for failure to participate in a *Get* ceremony.

7. The Jewish authorities I am familiar with believe that the *Get* must come after the civil divorce. The reason for this is that the *Get* must be the final conclusion of the marital relationship. If there is any continuing relationship afterward (such as if they are roommates) it invalidates the *Get* ceremony. Similarly, if the parties are still married civilly, their *Get* may be a nullity.

8. I am surprised that an attorney would be permitted to testify as to what is or is not "normative Jewish law," or that a Court may, permissibly, decide what is normative Jewish law and thereby determine whether a husband's failure to participate in a *Get* ceremony was merely conformance to his deeply held religious beliefs or a continuing abuse. This further highlights why we might not want courts delving into ecclesiastical matters.

There may also be instances where Jewish law may forbid the granting of a divorce but yet the judge compels it. What would one do there . . . ?

9. I am also surprised at the suggestion that one would want non-kosher witnesses at one's marriage, to invalidate the religious status of the marriage, in order to avoid the *Get* issue at the back end. Those who don't need or want to Jewish religious marriage don't need to have one. Presumably those people who arrange Jewish marriages are assuming and relying on the fact that the witnesses they are using will validate the marriage.

I have challenged the Constitutionality of New York's *Get* law but my opponent (presumably sensing a loss) then waived the issue, thereby mooting the issue. I am interested in any such further challenges . . .

p.s., If you're still reading this, you qualify for ongoing Yeshiva CLE credits . . .

Chaim Steinberger, Esq.

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Wow, o.k. so we now know where Chaim stands officially and publicly. I, on the other hand, stand on the opposing side. (Though I still like Chaim very much.)

While both parties have to participate in the *Get*, usually (not always!) it is the man who refuses to give the *Get*. This is because Women tend to want to remarry and have more children. I know of many women who have gone without a *Get* for many, many, many, many years and have been unable to remarry. These women are called Agunot. (I personally know 6 such women in SD who have been unable to obtain a *Get* from their husbands and have therefore remained unmarried for many years) There are many reasons or excuses that a man may use to justify refusal to give a *Get*. I choose not to go into them in this forum. Please remember - a woman CAN NOT give a man a *Get*. It must go from the man to the woman.

According to the LA Beis Din a *Get* must be given after 12 months of living apart regardless of the civil status. Though there is certainly an argument for not having the *Get* done until the civil marriage is dissolved (e.g. when the man is a cohen).

I, personally, wish the civil courts could be more involved in ensuring that BOTH parties participate in the procuring of the Get. Family Law is a law of equity and when either party is being inequitable and/irrational and is causing pain or harm to the other through the use of the others religious beliefs or any other method, I believe the civil courts should clearly discourage this. But, I realize that many disagree with me.

I agree with Chaim about the Kosher witnesses to the marriage. I have never heard of orthodox people intentionally using a non-kosher witness. In fact, among the orthodox world the witnesses are very important as is their standing.

Jewish Courts (including LA and in Israel) have taken the public position that a settlement agreement or a pre-nup requiring either the granting of a Get or a penalty is acceptable and the subsequent Get is a kosher Get. (though I am sure some Jewish Courts hold otherwise. 2 Jews 5 opinions and all).

These are my thoughts based on my personal knowledge. I refer to the Jewish Courts in LA because we do not have any Jewish Courts in San Diego that handle Gets.

So Chaim, can I have the CLEs?

Rivka Israel-Moss

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Rivka, I agree that the problem with the *Get* issue (and several others) is that we have a religious law to which many people ascribe to, and which requires the acts of one to control the life of another, but for which the religious authorities do not have the power to enforce. Thus, while in the European cities the religious authorities were given autonomy to discipline their members, in the United States, for the most part, a Rabbi cannot compel a husband or wife to participate in a *Get* ceremony, even if religious law requires them to.

Regarding pre-marital penalty provisions to ensure participation in a *Get* ceremony, the idea stems from the *Noda Be'Yehuda*, a well respected Ashkenazic Rabbinic decisor who lived about two hundred years ago. Even so, however, it must be carefully crafted to avoid the *halachic* pitfalls of creating such a coercive effect that would invalidate the *Get*. I will spare you the details here but, if you can't sleep one night, give me a call.

Chaim Steinberger, Esq.

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Perhaps things are different in New York from California, but in Los Angeles we have several competent Batei Dinim (Courts), and they all give Gittin (plural of Get) before the termination of civil marital status. This is routine, and it is noteworthy when a Beit Din waits until after entry of the judgment as to marital status.

I recall one dayan stating with a special look of disdain regarding those who would state that a Get must wait until civil status is terminated, "There are husbands who always seem to be able to find someone who will support their position."

**Our ethical duties as lawyers: refuse to take on clients who won't promptly complete the get process.** I refuse to represent anyone who will not give or receive a Get promptly and voluntarily, and I couldn't sleep at night if I represented such a per se abusive person. There are numerous lawyers in Los Angeles who take the same ethical stand.

Now there may be extenuating circumstances in a particular matter where promptly might be a little later than one party might want. For example, if Wife is pregnant and prone to post-partum depression, Husband might not agree to move out of the residence until a few weeks so as to make sure no one is at risk from her less than optimal post-partum behavior. I handled a matter where the parties were using Wife's rabbi as a mediator, and Wife's rabbi would not at all support Wife's notion that a Get needs to be given whenever Wife says she wants it. Jewish law clearly does not allow parties who continue to reside with one another to divorce one another because the cohabitation may be found to create a new marriage, and it was in the best interests of the children that Husband remain in the residence for a few weeks after the birth.

I also persuaded one client to give a Get by agreeing to his term that I play my flute at his subsequent marriage and hold his hand during the Get proceeding (literally).

**Rabbis not necessary.** While it is certainly preferable to have the Get done before rabbis, this is not, strictly speaking, a requirement. The likelihood that others will give full force and credit to a Get done by a Beit Din where the Av Beit Din (head judge; literally translated, "Father of the House of Judgment") is an important rabbi is greatly enhanced. As long as the other two sitting in the Beit Din (Court) are kosher aidim (Torah observant adult males), whether they have Smicha (that is, whether they are ordained as Orthodox rabbis) is not determinative of whether the Get will have sufficient acceptance that each party can find an appropriate rabbi to perform a subsequent remarriage.

**Use of a scribe.** It is preferable that the Husband himself write the Get; however, if he is not fully qualified, then it is acceptable to use a Sofer (scribe). For the same reasons that a father who is a surgeon might get a little nervous cutting his own son's finger nails much less performing a circumcision, most people delegate the responsibility for writing the get to a scribe -- it just might take forever to finish writing it correctly casting doubt on whether the Husband really wants to give the Get when really he's just nervous.

**Use of mail or Federal Express.** It is widely accepted that the U.S. mail or Federal Express are fine, as long as they deliver it to a kosher witness, and through personally experience I have found that the sort of rabbi who insists on traveling abroad to deliver the Get (and having his expenses paid) is someone I wouldn't trust to watch my chicken being slaughtered according to Jewish law, much less handle any aspect of a Get proceeding.

**Breaking bones to enable Husband to recognize his true ratzon (desire).** It is true that in ordinary Get proceedings, much care is taken to make sure that the Husband is giving the Get without duress or coercion. If, however, he declines to give the Get voluntarily, Jewish law is very clear that once the Beit Din (Court) determines that the Husband is obligated to give a Get (which may happen for a variety of reasons), then the Beit Din or its agents help the Husband recognize his true ratzon (desire) by beating him until he states that he wants to give the Get.

**Nothing religious about the Get process.** There is nothing in the Get proceeding that is vaguely religious. There are no prayers recited whatsoever during the proceedings. There is no mention of any deity. There is no time designated for meditation. Participation in these proceedings allows both parties to remarry in the religion of their choice. There is no specially designated place for Get proceedings to take place, and if someone wanted to insist that they would only give or receive a Get in a Mosque, I have little doubt that could be arranged. I am sure that if someone wanted to repeatedly swear allegiance to Allah or recite some Christian prayer or deny the existence of any god that would not stop any rabbi from completing the Get proceedings. I do not believe that because a process might serve someone's religious **end**, that one can logically infer that there is some constitutional impediment in the **means**.

**Women have less means to avoid agunot status than men to avoid agunim status.** Chaim Steinberger is absolutely correct that there are instances where the Wife will refuse to receive a Get, and that can result in the Husband becoming an Agun (a chained man who may not remarry within Orthodox Judaism). It is worse for women than it is for men because a woman is an adulteress if she takes a husband without either a Get from her previous husband or a determination that the husband is estopped to deny the existence of the marriage. A husband has more escape routes: Get, estoppel, or determination by the appropriate number of rabbis that he may take a 2nd wife -- 100 rabbis in the case of someone who is Ashkenazi and 1 rabbi in the case of someone who is Sephardi. (The way one Sephardi rabbi manipulated this provision in Jewish law in Los Angeles has had terrifying consequences.) Furthermore, because more Orthodox Jewish women do not learn Jewish laws pertaining to divorce than Orthodox Jewish men, they are ignorant that they might **blackmail** their husbands and seek more than they are entitled to financially or otherwise in a divorce by calling the Get card.

I never said that I was permitted to testify in court: I gave a declaration (affidavit equivalent). It was given to the child custody evaluator regarding my opinion of Husband's behavior under Jewish law. My lack of Smicha (ordination as an Orthodox rabbi) is made impossible by my sex; that does not mean that I have not acted as a toenet (advocate) at Beit Din; and that does not mean that I have not learned enough by attending appropriate classes and through experience that I do not have an expertise in the area that I might qualify as an expert at least under California law. I would guess that Husband's counsel took my declaration with sufficient seriousness

that they advised their client to change his tactics and give a Get rather than risk an adverse recommendation from the child custody evaluator.

*Laura Gitlin-Petlak*

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