**Parsha Question of the Week**

**Drinking the Waters of the Golden Calf**

And it was as Moshe approached the camp, and as he saw the Calf and the celebrations, and Moshe became infuriated and threw from his hands the Tablets, and he broke them below the mount. He took the Calf that they had made and burnt it in the fire and ground it into a fine powder; he then sprinkled it upon the water and gave the Jewish People to drink from it. (Shemos 32:19-20)

*Rashi: He intended to examine them as the Sotah (the unfaithful wife), and in fact those who deserved death suffered - as the Sotah - that the waters caused their stomachs to boil and rupture.*

The case of the Sotah is described in Bamidbar (ch. 5). She is given to drink water mixed with the earth from the floor of the Temple, as well as with the erasure from the scroll upon which her fate had been inscribed. The Sages placed great emphasis on the erasure as a critical ingredient of the mix, as the scroll had included the Name of G-d. It seems that the "magical" testing powers of the waters derived from G-d’s presence in them in the form of His shattered/erased Name.

In that context, it seems that the similar process invoked in the case of the Golden Calf is missing a critical element. Here only the ground remains of the Calf were mixed with the water. G-d’s presence, as it were, was not represented. It would have seemed an obvious continuation of the simile to have Moshe take the freshly shattered/erased Tablets (which of course included the Name of G-d), and mix them into the waters to provide the G-dly ingredient. Why was that element not necessary here?

**Halacha of the Week by Rabbi Mordy Pollock**

**The Melacha of Borer V**

Last week, we introduced the three conditions under which *borer* is permitted, the first being that it must be done by hand. The second condition is that the sorting or selecting must be done *immediately before use* and not for use at a later time. For example, one can only select a cashew from a mixture of assorted nuts if he wants to eat it now, but not if he’s putting it aside to eat a few hours later. Similarly, one can only select a pair of socks from a drawer filled with different types of clothing if he needs the socks now, but not if he’s picking out his clothing on Friday night for Shabbos morning.

This condition is especially relevant when it comes to preparing meals, where *borer* activities are often necessary (such as sorting silverware, peeling fruit or vegetables, etc.). In the context of meal preparation, “immediately before use” includes the entire time needed to prepare the meal. Therefore, if one normally requires an hour to prepare the meal, then he can commence the *borer* preparations within an hour before the meal is expected to begin (provided the other two conditions are met), but not earlier. So if a woman wants to prepare the meal earlier in the morning and then go to shul, she should be careful to avoid any *borer* activities in her preparation.
Dear Friends:
These are unusual and painful times.
All of us are concerned about the current pandemic, and we are firmly committed to maintaining both calm and safety.
I ask you to please see below the guidance that has been issued by the Orthodox Union.
In light of this guidance, our shul will be taking the following steps.
The shul will be open this Shabbos. On Shabbos morning, to preserve proper social distancing – a critical element in preventing spread of disease – there will be three Minyanim: 7:30 am and 9:15 am in the social hall, and 8:45 in the main shul. I plan to speak very briefly at each of the Minyanim.
There will be no youth minyan or youth groups, and no Kiddush or Shalosh Seudos. We hope that our members will utilize the three minyan options in order to avoid crowding.
We also must emphasize that it is critical for the following to refrain coming to shul: Anyone displaying any symptoms of illness, as well as members in any category of health risk – especially the immuno-compromised – and all those over 65.
Our community schools will be closing beginning Sunday. As such, after the second minyan on Sunday morning, our shul will temporarily close for all davening. Home minyanim should not be made either, and you should not look for a shul that is still open. If we fail to do this and to maintain consistency, the drastic step of closing the schools will be in vain, as it will be ineffective in preventing communal transmission of the disease.
It pains me deeply to write this, and to have to do this.
It is our fervent and genuine hope that these measures will bring us the necessary safety. We have every reason to be hopeful that the current uncertainty will pass. Most importantly, I urge us all to use this opportunity to bring more meaningful Torah and Tefillah into our homes.
Rabbi Rose and I will be communicating with you in the coming days, and establishing a framework for continued community togetherness, learning and davening, even as we are limited from coming together in shul.
B’ahava Rabbi! Signed with love and tears,
Moshe Hauer
MEMBER NEWS

Mazel Tov to Gail Gerstman on the birth of a great grandson, (grandson of Benjy & Mindy Gerstman in Yerushalayim) named Shlomo Ezra, after his great father, Sol Gerstman z”l.

Mazel Tov to Stanley and Renee Fishkind on the birth of a great granddaughter, Chedva Tenenbaum, born to Yehuda and Naema Tenenbaum in Baltimore.

Mazel Tov to Eva Youlus on the engagement of her granddaughter, Sarala Englander to Gavriel Gieberman of Lakewood.

Mazel Tov to Moriel & Tova Nessiaver on the birth of a granddaughter, born to Shalev & Rochel Nessiaver in Australia.

Mazel Tov to Chaya Milevsky on the birth of a great grandson, born to Uzi & Ahuva Milevsky.

Mazel Tov to Morton Esterson on the birth oh his eighth great grandchild, born to Adina and Ofer Rashti in Jerusalem.

DONATIONS

Gail Gerstman - Dedicated a Day of Learning, commemorating the yahzeit of her mother, Minnie Newman z”l.

Elaine Tuchman - Dedicated a day of Learning, commemorating the yahzeit of her husband, Stanley Tuchman z”l.

Tsvi Malke Schur - Dedicated a Daf Yomi, commemorating the yahzeit of his father Rabbi Daniel Schur z”l.

Simeon & Elaine Krumbein - Donation to the Rabbi’s Discretionary Fund, in memory of Sol Gerstman z”l.

Chaim & Hal Gottesman - Dedicated 3 seforim to the BJSZ library and dedicated a day of learning, commemorating the yahzeit of Chaim’s father, Alex Gottesman z”l.

YAHARZEITS

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Support The Shul

To celebrate a special event or honor the memory of a loved one, please contact the office.
- Memorial Plaque ($250)
- Tree of Life Plaque ($180)
- Shalosh Seudos ($150)
- Shalosh Seudos Co-Sponsor ($75)
- Week of Learning ($250)
- Day of Learning ($72)
- Shabbos Mervorchim Kiddush ($36)
- Coffee Bar ($36)
- Daf Yomi Sponsor ($25)
- *Amud Yomi Sponsor ($25)*

Anonymously matched for 577!
- Set of Machzorim ($54)
- Kinnot/ Selichos ($25)
- Sets of Seforim/ Individual Seforim (contact the office)
- Youth Refreshments ($18)
- Youth Minyan Cholent ($36)
- Website sponsor $100/wk or $300/month

Refuah Shelaimah

Mrs. Rachel Kramer
Mrs. Margaret Guggenheim (Home),
Please look in on our members.
To add to the Mi Shebairach List, contact: Hana-Bashe Himelstein

Please note: This bulletin should be treated as Shaimos
Thank you to all the volunteers who made the Purim events at BJSZ so successful!

We couldn’t have done it without you!!

Thank you to everyone who contributed to the Purim fund for Israeli soldiers. Over 1000 cards, Mishloach Manos and tehillim were distributed! Our letters and gifts truly make a difference!!

Thank you for your support!

Thank you to all the volunteer Megillah Layners

Bnai Jacob Shaarei Zion 6602 Park Heights Ave. Baltimore, MD 21215 410-764-6810

We couldn’t have done it without you!!