



August 2-10, 2019 | 1-9 Av 5779
Parashat Matot-Masei

Friday, August 2 1 Av				Parashat Matot-Masei Saturday, August 3 2 Av		
Kabbalat Shabbat with Erik Lieber 7:00PM Candle Lighting 7:52PM				Shacharit 10:00AM Kishkush Acharei Kiddush 1:00PM		
Sunday August 4 3 Av	Monday August 5 4 Av	Tuesday August 6 5 Av	Wednesday August 7 6 Av	Thursday August 8 7 Av	Friday August 9 8 Av	Saturday August 10 9 Av
			Morning Minyan 7:15AM		Kabbalat Shabbat with Elizabeth Schnur 7:00PM Candle Lighting 7:44PM	<i>Shabbat Hazon Parashat Devarim</i> Shacharit 10:00AM Erev Tisha B'Av services 8:45PM
Park Slope Jewish Center 1320 Eighth Avenue, Brooklyn, NY 11215 (718) 768-1453 Office hours: M-Th 9:00AM-5:00PM, F 9:00AM-2:00PM www.psjc.org email: office@psjc.org				Rabbi Carie Carter, Rabbi (rabbicarie@psjc.org) Ellen Brickman, President (president@psjc.org) Piper Panzeri, Synagogue Administrator (piper@psjc.org) Aileen Heiman, Director of Youth Education (aileen.heiman@psjc.org) For questions about Accessibility (inclusion@psjc.org)		

HaMakom Yenachem:

Our condolences go to:

Pete Segal and family the death of Pete's father, **Cyrus Segal**, z"l.

Yahrzeits observed 2-8 Av:

Albert Zalutsky, grandfather of Stuart Baron; **Anna Cohen**, grandmother of Marc Cohen; **Aviva Jacobs**, cousin of Gavrielle Levine and Myron Levine; **Charna Harris**, mother of Eric Harris; **Daniel Stone**, cousin of Lisa Altshuler; **David Effron**, father of Sara Effron; **Gertrude Sandgrund**, grandmother of Amy Sandgrund; **Isaac Snyder**, father of Michael Snyder; **Isidore Grebel**, grandfather of Marla Kessler; **Jean Aboobaker**, sister of Sophie Weber; **Leon Handfinger**, father of Merrie Handfinger; **Marilyn Krichmar**, mother of Todd Krichmar; **Marshall Wernick**, father of Mindi Wernick; **Maxine Press**, mother of Aric Press; **Mervin Rosenberg**, father of Dale Rosenberg; **Miriam Gubbay**, mother of Joseph Gubbay; **Samuel Friedland**, father of Karen Friedland; **Susan Hollander**, observed by the PSJC community.

May their memories be for a blessing.

Summer Shabbat Services

Our Friday night service times move to 7:00PM for July and August.

And Shabbat Services move to our air-conditioned downstairs for services in July and August.

Hebrew Free Burial Society is in need of tallitot to use for burial. If you have old tallitot you would like to donate, please consider bringing them to PSJC. We will collect them in the kiddush room this summer and send them to HFBS before Rosh Hashanah.

Our Annual Honey Sale

Once again, PSJC will be participating with ORT so you can send Honey to your friends and family in time for Rosh HaShanah.

This is a lovely gift and a PSJC fundraiser.

Order now www.psjc.org/honey.



Kishkush Acharei Kiddush

Saturday, August 3 | 1:00PM - Final for the Summer

Are you comfortable speaking Hebrew? Do you want a place to speak with other fluent Hebrew speakers? Join us after services and kiddush where we have a Shulchan Ivrit - a table to sit around, drink coffee and talk with one another in Hebrew. Those who aren't sure if they are "fluent" or not are all welcome! Contact Michal:

Kishkush.at.PSJC@gmail.com for more details.

Erev Tisha B'Av Services

Saturday, August 10 | 8:45PM

Tisha B'Av (the 9th day of Av) is observed this year on Saturday evening, August 10, and Sunday morning, August 11. Please join us for a stirring and evocative service. Tisha B'Av commemorates the destruction of both the first and second Temples, but over time, other Jewish tragedies have become connected to this date (e.g., Kristallnacht, etc.). Tisha B'Av, which traditionally is a fast day (fasting from sunset to the appearance of 3 stars the next night), is observed on Saturday night with a brief and moving service, during which we sit low or on the floor (like mourners) and chant Eichah (Lamentations) to a haunting melody. This is followed by the singing of kinot (similarly moving songs and elegies). We dim the lights and read by candles and flashlights. On Sunday morning there is a Shacharit service, where Eichah and kinot are chanted once again.

Services on **Saturday evening, August 10** at PSJC will begin at **8:45PM**. On **Sunday morning, August 11** we will join with our friends at **Kane Street Synagogue** (236 Kane St, Brooklyn, NY) for services that begin at **9:00AM**.

Shabbat Shmooze

Saturday, August 17 | 1:30PM

Shabbat Shmooze is a get-together at PSJC courtyard during the summer months. We will shmooze after the Kiddush. Bring a parve potluck dish to share. If anyone would like to host a Shabbat Shmooze in the coming year, please indicate which date(s) you prefer: **September 21, November 16, December 21** (Chanukah starts December 22 at sundown), **January 18, 2020, February 15, March 21, April 18** (Pesach ends April 16), **May 16, June 20, July 18** or **August 15** please email shabbatshmooze@psjc.org, with your preferred date (they occur on the 3rd Shabbat of the month). Members hosting homes needs to be walking distance from PSJC.

Help is needed to cook, share dinner or stay overnight with a dozen or so guests who are experiencing homelessness. PSJC is partners with the CAMBA Respite Bed Program. During the summer the program is at Old First Reformed Church in Park Slope and St. George's Episcopal in Bed Sty. It's a hard time to get volunteers. Can you help at any time this summer? It's a nice thing to do with friends or family. Kids of any age can help serve dinner. Post B'nai Mitzvah kids can stay overnight with an adult.

The guests are screened and part of a program helping them move forward towards permanent housing. Overnights sleep in a separate air conditioned room. Food could be dropped off or picked up. Please spread the word to your networks. Feel free to give me a call with any questions - Yehudit Moch 347-728-8247.

<https://www.signupgenius.com/go/20f044fa8af2eaafb6-volunteer44>



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Advanced Talmud

Saturday, August 24 | 1:30PM

This class is an on-going self-study group appropriate for people who are proficient in Hebrew and have some prior experience in Gemara study. New students are welcome! Email aronhalb@gmail.com.

Host an Israeli Shinshin

IsraelBKLYN is looking for host families for Israeli Shinshinim this year (especially beginning in the Fall). A "shinshin" is an 18-year-old Israeli emissary to communities abroad with the goal of educating people of all ages about Israel and Israeli culture. Shinshinim work with children at Jewish camps, schools and synagogues. Over the last five years, Shinshinim have added a lot to our PSJC community. If you are interested in hosting a shinshin, please contact Rabbi Carter: rabbicarie@psjc.org.

Annual Membership Renewal 2019-2020

That means we have already begun planning for 5780! We hope you will join us for another great year at PSJC!

We would love to get to 100% participation. No amount is too big or too small.

Renew your membership today! It's easy and can all be done online.

Visit www.psjc.org and log in to your account.

Please contact Peter by email treasurer@psjc.org if you have to arrange payments or limited income.

Hebrew School Registration is Live!

Registration for 2019-2020 Hebrew School is OPEN!

Join us for another year of Jewish learning!

https://www.psjc.org/hebrew_school_registration

G'mach, Hevra Kadisha welcome new members! If you are able to cook, deliver meals, visit, attend shiva minyanim, do shmira or tahara for those who have died, and support our members in good and bad times - please contact G'mach and Hevra Kadisha to add your name to the distribution list: gmach@psjc.org or hevradkadisha@psjc.org

All congregants and visitors (of all genders) are requested to wear a head covering in the Sanctuary. Cell phones and photography are not permitted in the synagogue during Shabbat. Please also refrain from applause during services. **PSJC runs on community participation.** If you are interested in: **leading Kabbalat Shabbat/Maariv Services**, email freddie.brooks@psjc.org; **leading Shabbat Morning Services**, email Elizabeth Schnur at davening@psjc.org; **chanting Haftarah**, email Alan Palmer at haftarah@psjc.org, **reading Torah**, email Rabbi Sue Oren at leyning@psjc.org. **To request an Aliyah or other honor**, email Rabbi Carter a week in advance (rabbicarie@psjc.org), or notify the usher if you arrive before the Torah Service begins; we honor requests whenever possible. **To usher services**, email Ira Drucker at ira.drucker@psjc.org.

Have announcements? Email by Monday 5:00PM (office@psjc.org)

Parashat Matot-Masei

Triennial: Numbers 33:50-36:13 | Etz Hayim p.957; Hertz p.716

Haftarah: Yirmiyahu 2:4-28; 3:4): Etz Hayim p.972; Hertz p.725

D'var Torah: Partners & Obligations

The start of Mattot addresses the significance of religious oaths and vows. A man who makes a promise using the power of God-language binds himself totally to keep his word: (Bemidbar 30:3) “*A man who vows a vow to YHVH or swears a sworn-oath... he is not to desecrate his word, according to all that goes out of his mouth, he is to do.*” A religious vow creates a unique individual obligation quite different from the shared communal obligations of the whole community. I say “man” advisedly. For women, the situation is more complicated and the parashah goes on to paint a picture of most women living so deeply under the authority of men that most of their vows are subject to a male veto. There are three categories of women described here:

1. A young woman in her father’s house; here the father has the right to annul her vows when he hears them. (30:4-6)
2. A married woman in her husband’s domain; here too her husband has the right to annul her vows. (30:7-9, 11-16)
3. A widow or divorcee; she is free to make religious vows free of male interference. (30:10)

Since categories 1 and 2 of women live with and under the authority of men, the authoritative male in a woman’s life can choose to prevent her from making any binding vow. It is disturbing to see that in this biblical classification a woman needs to wait for divorce/bereavement in order to experience the full freedom of an unmediated relationship with God! The early rabbis tweaked this model and radically introduced a fourth category of womanhood, the independent young woman or “*p’nuya*” who is not under male authority. Nevertheless, they did not disrupt the core gender hierarchy, wherein married women and daughters not yet living on their own have their relationship with God mediated by their menfolk.

The Tosefta (parallel text to the Mishnah from about the same period, Masechet 1:8) articulates this hierarchy with clarity when discussing the obligations that an adult has vis-a-vis his or her parent:

What is the obligation of the son to the parent? He feeds and gives drink, clothes and covers, takes out and brings in, and washes his face, hands and feet. Men and women are equal except that the man has the means at his disposal and the woman does not have the means at her disposal, because there is the authority of others over her.

Women end up exempt from caring for their parents because they are not free agents. It would be cruel or ultimately destructive to place an obligation upon her that she could not fulfill because of her husband’s prior, and primary, claims. As Rabbi Pamela Barmash puts it, “*her time, activity, and financial resources are not in her power*”. To allow women the power to make independent vows would undermine the whole hierarchical structure of society (“I vow never to wash the dishes/cook for you/sleep with you again!”) Neither the Tanach nor the rabbis seem to want to allow models of religious liberty or piety that would subvert the established smooth running of society. After the Exodus from Egypt, Israelite men are radically free to serve God, but a woman’s freedom is only partial.

Most of the liberal Jewish world has long since lost a sense of fully binding communal norms. Practically speaking then, all decisions to embrace a life of deeper Jewish practice now come from a place of individual piety rather than mere conformity. But with the huge cultural shift toward full egalitarianism in our personal relationships, many couples in the liberal Jewish world have extended our parashah’s biblical right of veto to both sides in the relationship! There is often a tacit, or even an explicit agreement, that neither party will rock the marriage boat by getting more observant! The underlying assumption is that novel religious piety will inject damaging instability into a marriage. Deepening one’s religious practice is hard enough when one is single, but nigh on impossible when one’s partner holds the power of veto! Since marital stability is such a high value for our tradition, there is an ever-present danger that the egalitarian relationships so many of us seek will, almost by definition, make us more attuned to the needs of our partners than to anything else that calls to us. With none of us fully in control of our own time, activities and financial resources, how do we tune in to God’s voice?

This weekly commentary on the Torah portion is by **Rabbi Joel Levy**, *Conservative Yeshiva Faculty & Rosh Yeshiva* “Torah Sparks” series produced by the Conservative Yeshiva in Jerusalem. A Haftarah commentary by Rabbi Mordechai Silverstein found at <http://www.conservativeyeshiva.org/torahsparks>.