

Friday, July 13   1 Av				Parashat Matot-Masei Saturday, July 14   2 Av		
Rosh Chodesh Av Minyan   7:00AM Kabbalat Shabbat with <b>Mindi Wernick</b>   7:00PM Candle Lighting   8:09PM				Shacharit   10:00AM		
Sunday July 15 3 Av	Monday July 16 4 Av	Tuesday July 17 5 Av	Wednesday July 18 6 Av	Thursday July 19 7 Av	Friday July 20 8 Av	Saturday July 21 9 Av
			Morning Minyan 7:15AM		Kabbalat Shabbat with <b>Freddie Brooks</b> 7:00PM  Candle Lighting 8:04PM	<i>Parashat D'varim</i>  Shacharit 10:00AM  Where was God in the Holocaust? with Avi Ulman   7:00PM  <b>Erev Tisha B'Av</b>
<b>Park Slope Jewish Center</b> 1320 Eighth Avenue, Brooklyn, NY 11215 (718) 768-1453 Office hours: M-Th 9AM-5PM, F 9AM-2PM www.psjc.org   email: office@psjc.org				Rabbi Carie Carter, PSJC's Rabbi (rabbicarie@psjc.org) Ellen Brickman, President (president@psjc.org) Elana Ayalon, Director of Administration (office@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:

**Roberta Moskowitz** and family on the death of her mother, **Libby Rosenfeld**, z"l.

**Marshall Sohne** and family on the death of his wife, **Ellen Fried**, z"l.

**Lynda B. Kaplan** and family on the death of her mother, **Betty Kaplan**, z"l.

### Yahrzeits observed 2-8 Av:

**Albert Zalutsky**, grandfather of Stuart Baron; **Anna Cohen**, grandmother of Debra Nussbaum Cohen; **Aviva Jacobs**, cousin of Gavrielle Levine and Myron Levine; **Charna Harris**, mother of Eric Harris; **Daniel Stone**, cousin of Lisa Altshuler; **David Efron**, father of Sara Efron; **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; **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; **William Bayard Miller**, father of Richard Miller. *May their memories be for a blessing.*

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When logged in members can see...

**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 hevrakadisha@psjc.org.

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



July 13-21, 2018 | 1-9 Av 5778  
Parashat Matot-Masei

### **Hebrew School Registration is Live!**

Registration for 2018-2019 Hebrew School is OPEN!  
Join us for another year of Jewish learning!

[https://www.psjc.org/hebrew\\_school\\_registration](https://www.psjc.org/hebrew_school_registration)

### **Annual Membership Renewal 2018-2019**

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

Visit [www.psjc.org](http://www.psjc.org) and log in to your account.

That means we have already begun planning for 5779!  
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.

Please contact Peter by email [treasurer@psjc.org](mailto:treasurer@psjc.org) if you have to arrange payments or limited income.

### **Shabbat Shmooze**

Saturday, July 21 | 1:30PM | Prospect Park

Shabbat Shmooze is a get-together at Prospect Park during the summer months. We will walk together over to the Shabbat Shmooze Potluck Lunch after the Kiddush. Bring a parve potluck dish to share. If anyone would like to host a Shabbat Shmooze in the coming year, please email [shabbatshmooze@psjc.org](mailto:shabbatshmooze@psjc.org), with the date they would like to host a Shabbat Shmooze (3rd Shabbat of the month).

### **Where was God in the Holocaust? with Avi Ulman**

Saturday, July 21 | 7:00PM

This Saturday evening program will ask, where was God in the Holocaust? A question we ask over and over again. A question which hovers in the air every Yom Ha'Shoah. Is it possible at all to try answering such a question? Should we? Are we allowed to ask how could God have allowed the Holocaust to happen? In this lecture, Professor Ulman will discuss a number of issues: The existence of evil in the world; the question of when a tragedy such as the Holocaust can occur and why; and finally, framing an answer to the central question, where was God in the Holocaust.

### **Tisha B'Av Services**

Saturday, July 21 | 9:00PM

Tisha B'Av (the 9th day of Av) is observed this year on Saturday evening, July 21. 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. Tisha B'Av, traditionally a fast day (fasting from sunset to the appearance of 3 stars the next night), is observed on Saturday night by a relatively brief moving service in which we sit low or on the floor (like mourners) and read Eichah (Lamentations) - which is chanted to a particularly 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. Tisha B'Av continues on Sunday morning. As a gesture toward *Klal Yisrael*, this year we encourage PSJC members who would like to attend morning services to join the service at Kane Street Synagogue (236 Kane Street). Their Sunday morning minyan begins at 9:00AM.

### **Host an Israeli Shinshin**

**IsraelBKLYN is looking for host families for Israeli Shinshinim this summer and next 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 [rabbicarver@psjc.org](mailto:rabbicarver@psjc.org).

**For a Sweet New Year - Support PSJC with Honey From the Heart!**

Order honey for your friends and family and support PSJC while doing it!

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We will gladly mail orders outside the United States for an additional fee.  
For more information and to order at: <http://orthoney.com/psj>



**Members' Night for Children & Sunset Picnic**

Wednesday, July 25 | 6:00PM | Prospect Park

Pot Luck dinner for those members who are also Brooklyn Botanic Garden Members. For details visit [https://www.bbg.org/visit/event/members\\_night\\_for\\_children](https://www.bbg.org/visit/event/members_night_for_children) .

**Tu B'Av Pot Luck Shabbat Dinner**

Friday, July 27 | 6:30PM | Prospect Park

Tu B'Av Pot Luck Shabbat dinner in Prospect Park (For those who plan to attend Kabbalat Shabbat at PSJC, services will start early - at 6:30PM - and those who want to join the group will walk over together.

**Advanced Talmud**

Saturday, July 28 | 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 [aronrhalf@gmail.com](mailto:aronrhalf@gmail.com).

**Book Club: The Extra**

Saturday, August 4 | 1:30PM

Join us after kiddush as we discuss *The Extra* (תבצין), A. B. Yehoshua's novel of ideas whose themes include the title character's decision to not have children, eldercare, housing and real estate, relations between Haredi and secular Israelis, cinema, theater, and classical music. BPL has 9 English print copies and an ebook.

**Space Jam**

Wednesday, August 8 | 6:00PM | Long Meadow North - Prospect Park

Hang out together before Summer Movie Under the Stars in Long Meadow North in Prospect Park: *Space Jam*.

**Lulav & Etrog Sale**

Each set is already assembled together in a holder with the Lulav, Hadassim and Arovot as one.

Along with each set you will receive a basic guide as a complimentary gift to express our appreciation to you. It will contain a list of all the Brachot (blessings) and Halakha (laws) of the four species.



**Order yours now: [www.psjc.org/lulav-and-etrog-sale.html](http://www.psjc.org/lulav-and-etrog-sale.html)**

**Last day to order Wednesday, August 29**

**PSJC runs on community participation.** If you are interested in: **leading Kabbalat Shabbat/Maariv Services**, email [freddie.brooks@psjc.org](mailto:freddie.brooks@psjc.org); **leading Shabbat Morning Services**, email Elizabeth Schnur at [davening@psjc.org](mailto:davening@psjc.org); **chanting Haftarah**, email Alan Palmer at [haftarah@psjc.org](mailto:haftarah@psjc.org), reading Torah, email Rabbi Sue Oren at [leyning@psjc.org](mailto:leyning@psjc.org). **To request an Aliyah or other honor**, email Rabbi Carter a week in advance ([rabbicarie@psjc.org](mailto: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](mailto:ira.drucker@psjc.org).



July 13-21, 2018 | 1-9 Av 5778  
Parashat Matot-Masei

## Parashat Matot-Masei

Triennial: Numbers 32:1-33:49 | Etz Hayim p.949; Hertz p.707-710, 714-716

Haftarah: Jeremiah 2:4-28, 3:4 | Etz Hayim p.972; Hertz p.725

## D'var Torah: Unsettled

As they are poised to enter the Land, two tribes ask permission to settle instead on an expanse of recently conquered pasture land. Shocking! During the Exodus and all the subsequent wanderings, had the goal not been to dwell in the Land of Avraham, Yitzchak, and Yaakov as a 'nation of priests and a holy people?!' As it turns out, no. The tribes of Reuven and Gad, and probably the rest of the Israelites as well, were just seeking what most humans do - food, drink, shelter, and security - the lowest two levels on Maslow's hierarchy of needs. But as Maslow taught, we also need love/belonging and esteem - positive regard from self and others. Moshe plays on this, telling the two tribes that only if they join the others in the conquering of the Land will they be "clear before the LORD and before Israel; and this land shall be your holding under the LORD." To be *settled*, they need no *unsettling* debts, obligations, or conflicts hanging over their heads.

With this in mind, we can make connections with other stories in Matot-Masei. The double parasha opens in Chapter 30 with instructions concerning vows: "If a man makes a vow to the LORD or takes an oath imposing an obligation on himself, he shall not break his pledge; he must carry out all that has crossed his lips." Unsettling debts and obligations are not just things imposed on us from the outside; they can be created with the words we say. And with an unfulfilled vow, we cannot be "clear before the Lord and before Israel." If one didn't really mean it, a *beit din* - representative of both God and Israel - can annul it. But if the vow was sincere, it hangs over one's head in perpetuity.

In Bamidbar 31:2, God commands Moses to: "Avenge the Israelite people on the Midianites." This harks back to Chapter 23 when the King of Moav reached out to Midian for assistance against the Israelites. Together they tried to induce the prophet Balaam to curse the Israelites, and when that failed, their women tried to seduce the Israelites (Moav in 25:1 and Midian in 25:6) and get them to worship their god. But why is only Midian condemned and not Moav? Rashi explains that the King of Moav was reasonably afraid of the Israelites camped on his border, but Midian got involved "over a quarrel which was not their own." In fact, Midian had every reason to be pro-Israel; after fleeing Egypt, Moses lived in Midian and married Tziporah, daughter of the Midianite priest, Yitro! In essence, the Israelites could let Moav's behavior slide because it was "just business," but when Midian "made it personal" only an act of vengeance, a settling of the score, could make them "clear before the Lord."

We see this idea again Chapter 35 in the discussion of the Cities of Refuge. There is nothing more unsettling than the killing of one human being by another. The Torah tells us that: "blood pollutes the land, and the land can have no expiation for blood that is shed on it, except by the blood of him who shed it." (35:33) Thus a "manslayer" must be executed by the "blood avenger" - the kin of the victim. With this death warrant hanging over their head, the manslayer is only safe inside a City of Refuge. There a trial determines whether the "manslayer" acted with intent or malice. If so, the "blood avenger" settles the score. But if not, the manslayer continues their unsettled existence, residing in the City of Refuge for the rest of their lives, or until the death of the High Priest.

But why does the High Priest's death serve as expiation for the killing? The Talmud Bavli Tractate Makkot 11a suggests two possibilities. The first is that the High Priest, who on Yom Kippur secures expiation for all of Israel's sins, here serves as a kind of sacrifice, his death a stand-in for the death of the manslayer. The other possibility is that the High Priest is co-responsible for the accidental killing: he must not have prayed properly or sufficiently for such calamities not to occur. But in either case, the scales are balanced.

All of these stories remind us that truly being settled - FEELING settled - requires more than land and material security. It requires keeping our word and fulfilling our obligations to kin, to community, and to justice. Only then can we be "clear before the LORD and before Israel."

This weekly commentary on the Torah portion is by **Rabbi Andy Shapiro Katz**, *Director of NA Engagement, Conservative Yeshiva* from the "Torah Sparks" series produced by the Conservative Yeshiva in Jerusalem. A Haftarah commentary by Rabbi Mordechai Silverstein found at <http://www.conservativeyeshiva.org/torahsparks>.

**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.