

Feb 2010

Shevat-Adar 5770

בס"ד
שבט - אדר תש"ע



Stony Brook Hebrew Congregation Newsletter

This month's services schedule

Date:	Candle Lighting	Evening Service	Shacharit/Mincha	Kriat Shema	Maariv	Shabbat Ends
5-6	4:56 pm	5:00 pm	9:30 am	9:32 am	6:15 pm	5:59 pm
12-13	5:05 pm	5:00 pm	9:30 am	9:27 am	6:25 pm	6:07 pm
19-20	5:13 pm	5:10 pm	9:30 am	9:22 am	6:30 pm	6:16 pm
26-27	5:22 pm	5:20 pm	9:30 am	9:17 am	6:40 pm	6:24 pm

Learning

Tuesday Talmud class – Led by Rabbi Roffman in the Beit Midrash at 8:00 pm.

Special Events in February

Rosh Chodesh Adar – Starts on Saturday night, the 14th of February, and ends on Monday night, the 15th of February.

Matanot L'Evyonim & Maos Chitim (Food for Needy on Purim & Passover) – Donations for needy Israelis to be able to enjoy Purim & Passover can be made at <http://www.yadeliezer.org/site/home.php>.

Ta'anit Esther – Thursday, February 25th. Fast begins at 5:20 am and ends at 6:13 pm.

Purim Night – Saturday, February 27th, at 6:45 pm on campus. Social & costume contest afterwards.

Purim Day – Sunday, February 28th. Shacharit will be at 8:00 am on campus (Megillah reading at 8:30 am).

Nachas News

- Happy birthday to Michael Lyubich, Adele Milch, Sharon Leib, Esther Stein, Shmuel Strey, Daniel Aluf-Medina, and Eliezer Roffman.
- Mazel Tov to Tova and David Delman on the birth of their daughter Yocheved Gittel.

Kiddush

Kiddush this month is sponsored by the Lederer family.

Rabbi Roffman's Monthly Message

We start this month with the parsha of the Jewish people accepting the Torah at Mt. Sinai. A continual source of example and pride is the way that our ancestors approached their new contract with Hashem. "Naaseh V'Nishmah," translated as "We will do and we will hear," was what the Jewish People answered when asked if they wanted to accept the Torah. The classic question associated with this proclamation is why "doing" is stated before "hearing." Shouldn't one hear what they are agreeing to do before they commit to doing it? The answer given is that we displayed a trust in Hashem that whatever He would ask us to do would be good for us, even before we understood, or heard, why it is good.

One could ask why it was necessary to add on "we will hear." Wouldn't it have been enough to just say "we will do?" The Ramban points out that in fact this was our initial response. There are two statements of acceptance given by the Jewish people. Before Hashem spoke the Ten Commandments to the Jewish people, they said only "we will do." This was a statement of fealty, much like a soldier who swears to carry out all orders given from on high. The statement of "we will do and we will hear" was made after the initial hearing of the Ten Commandments, when Moses was about to ascend the mountain for forty days to receive the entire set of Torah principles, and to return with the Tablets.

The Sfas Emes explains that adding on "we will hear" represented a new perspective that the Jewish people had gained about the Torah. As we first approached the giving of the Torah, we approached it with a slave mentality. Previously, orders were passed down from on high through taskmasters who gave orders and stood with a whip to guarantee fulfillment. The people believed that they now merely reported to a new, albeit more trustworthy, master. But by Hashem speaking to us directly, he showed that he wanted a direct relationship to the Jewish people. His speaking to us directly meant that the Torah was not just something to do, but also something to understand and participate in. Thus our ancestors added "we will hear," meaning we will try to understand the Torah and work at making it something applicable to me personally in everything I do.

Good Shabbos