

Agudas Yisroel Anshei Kielce



Zmanim

Candle Lighting: 4:55 pm

Mincha/Kabbalas Shabbos: 4:55 pm

Shacharis: 8:45 am

Mincha/**SEUDAS SHLISHIS: 4:35 pm**

Maariv/Motzei Shabbos: 5:59 pm

Motzei Shabbos Rabbeinu Tam: 6:26 pm

Sunday Shacharis: 8:00 am

Parshas Shemos

Adapted from Rabbi Yitzchok Adlerstein [www.torah.org]

The Source of All Freedom [1]

Moshe said to G-d: "Behold, when I come to the Bnei Yisrael...and they will say to me, "What is His Name?" what shall I say to them." G-d said to Moshe: "I shall be as I shall be."

What's in a name? When it comes to HKBH – everything! We do not learn about Hashem with our eyes, but with our ears. After our minds finish churning the aural information passed on to them, we arrive at some sort of human understanding of Who He is. Streamlining the concept, reducing it to an economy of words, we are left with a Name. (Shem, or "name," is related to sham, or "there," the word that indicates a place. What place is to physical objects, name is to conceptual ones. A name is the "place" in our minds occupied by a concept.)

When Moshe asked for a Name, he was aware of the dual nature of his mission. On the one hand, he had to convince a mocking Paroh to free the Jews. On the other, he had to prepare the nascent Jewish people for their freedom and their destiny. He had to make them worthy of redemption, and worthy of the Torah

they would receive. The second task was the more difficult one. He asked HKBH for assistance: What is the revelatory, breakthrough understanding about You that I can give to the people? What insight can I bring them that will lead to a sea-change in the way they relate to You, and that will inspire them to begin moving in the direction I know they must travel?

Hashem answered with, "I shall be what I shall be." Significantly, he does not say "I am" in the present tense, but "I shall be" in the future. He stresses that the future is not already predicted by what is. For G-d, freedom is absolute. There are no preconditions or limitations. The future for Him is purely a function of His Will.

For too many people, the relationship between G-d, Man, and the universe is frozen in one instant of time. Seen their way, at the moment of creation, G-d set into motion inexorable laws of Nature, which are always present, and never altered[2]. G-d does not transcend these laws, so much as He is revealed in them. There is no future, save what has been inscribed in the past. Man might imagine himself to be free, but the belief is delusional. With G-d Himself

constrained by the limitations of Nature, how could Man's freedom be anything but illusory, the product of misleading, unconscious influences of his past?

One simple phrase shatters and obliterates this notion. "I shall be what I shall be." The future remains breathtakingly unwritten. All things are possible to Him. Within the absolute freedom that belongs to Him, the future of Man becomes quite a different thing. Sourced within Him is the possibility of freedom of the will for Man as well. Because such freedom is a reality in Him, not an illusion, it is possible for Man as well to share and experience it if He so wills.

G-d hinted at this once before, in a coda to the symphony of Creation: "which G-d created to do." [3] His creation was not finished. Whatever He called into existence would keep on working, particularly in regard to the last step and pinnacle of Creation – the creation of Man. Man would become the steward of this world, the guide to all that would come.

There words mark the transition between Hashem's creative role in Nature, and the new creative role in the history of Man. A midrash [4] pithily describes the new role. "He

rested from the work of creating His world, but He did not rest from the work on the tzadikim and resha'im. Rather, He would work with these and with those. To each He would show the future that is in store for them." The work of Hashem, so to speak, is thus not fixed at the beginning of time. To the contrary, Creation only serves as the backdrop. The dynamic relationship between G-d and the world continues as He responds to the free-willed choices that He left for the realm of Man.

The transition is also marked by a shift in the Name of G-d. Till now, the Torah uses only the Name Elokim – signifying fixed, causal Nature. From here on, the four-letter Name – telescoping within it past, present and the all-important future – is put to use as well. Similarly, on the threshold of the geulah, approaching the first intervention in the flow of the history of Mankind on the mass level, the Torah once again introduces a new Name: "I shall be." It is a clarion call to Man to use his free-will responsibly in shaping the future – to make His Will our will.

[1] Based on the Hirsch Chumash, Shemos 3:13-14
 [2] R Hirsch probably takes aim here at Deists, plentiful in his day in liberal circles. G-d was seen as necessary to account for how the world came into being, but once He created it, it manages nicely without Him. The reins of power are now fully in Man's hands אֱלֹהִים although, as R Hirsch shows, any feeling that he has any real choice would be illusory. Man's "choices," should be no different according to this view than any other phenomena. They would all be determined by laws of Nature.
 [3] Bereishis 2:3
 [4] Yalkut Shimoni, Bereishis #16
 [5] Based on the Hirsch Chumash Shemos 4:16

Good Shabbos

This weeks kiddush is sponsored by: Shimon & Judy Sturm in honour of their newest grandson, Shmuel Yaron, the son of Yair & Jamie Sturm whose pidyon was celebrated last Sunday.		
The kids' program will take place downstairs beginning at 9:30 am.		
Seudas Shlishis is sponsored by the shul. The guest speaker for seudas shlishis is Aaron Rappaport.		
The cholim list is being updated for Chodesh Teves. If you would like to submit a name to the cholim list please email gabbai@agudahsouth.com or contact one of the gabbaim.		
Shacharis Sunday: 8:00 am Tuesday, Wednesday & Friday: 7:00 am & 8:00 am Monday & Thursday: 7:00 am & 7:55 am	Weekday Schedule	Mincha 5:05 pm Maariv 5:25 pm

To sponsor Kiddush/Seudas Shlishis contact Baruch Klein (kiddush@agudahsouth.com.)
 All those wish to submit names to the cholim list can email gabbai@agudahsouth.com or contact one the gabbaim.
 To subscribe or unsubscribe to the email bulletin please email mailings@agudahsouth.com.
Contributions to or suggestions for this bulletin are welcome.
For more information please email mailings@agudahsouth.com.

<p>Mishnayos Kids' Chaburah This week's Chaburah will take place at 4:15 pm. Refreshments will be served. For more information please email info@agudahsouth.com.</p>	<p>Friday Night Learning Program (FNL) Learning Seder: 8:00 pm Rabbi Kaufman's Parsha Shiur: CANCELLED This week's FNL is sponsored by: Sruli & Lindy Wolff</p>
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