

## Congregation Sons of Israel

2715 W Tilghman St  
Allentown PA 18104  
www.sonsofisrael.net  
april2715@gmail.com  
Phone: 610-433-6089  
Fax: 610-433-6080

**Rabbi David Wilensky**  
rdwilensky@gmail.com

### Co-Presidents

Art Hochhauser  
ashoch@aol.com  
Mike Notis  
mrn1@lehigh.edu

### VP of Education

Mike Notis  
mrn1@lehigh.edu

### VP of Membership

Lorrie Scherline  
lorscherline@gmail.com

### VP of Youth

Rabbi Mordechai Eskovitz  
ravtouro@gmail.com

### Men's Club Chair

Marcel Guindine  
guindine@verizon.net

### Sisterhood Chair

Alyssa Komarow  
arkomarow@gmail.com

### Ritual Committee Chair

Robert Simon  
smrobbies@aol.com

### House Committee Chairs

Joe Aflalo  
calishco@aol.com  
Marcel Guindine  
guindine@verizon.net

### Chesed Committee Chair

Alyssa Komarow  
arkomarow@gmail.com

## Upcoming Events

Join us on Shabbos, August 5<sup>th</sup>, as we welcome again **Dr. Carl and Mrs. Karen Hochhauser** as our summer visiting scholars.

Carl will speak Shabbos morning on  
**"How Can G-d Tell Me How to Feel?"**

Karen will give a class after morning services on  
**"Who Am I? Torah Insights on Identity, Adversity and Inner Strength"**

Carl will speak again during Shalosh Se'udos on  
**"What Does Judaism Value More, Intellect or Emotion?"**



Jewish Family Service is in the process of holding its second annual **Plant a Row** drive, in which the agency is collecting fresh produce from gardens or the grocery store that will be given to clients of the Community Food Pantry. Donations can be dropped off at JFS or the red bins at the JCC.



Jewish Family Service has a **job opening** for a new case manager. For more information, please call 610-821-8722.



### Support Sisterhood's Ongoing Fundraisers:

—If you shop at **WEIS** or **GIANT**, please support our Sisterhood by purchasing gift cards from our office before you shop. We receive 5% back on every dollar you spend.  
—Purchase your wine from **Sisterhood's Wine Cellar** or visit our **Gift Shop** during office hours.

### Regular Classes

**Daily:** Daf Yomi, Sunday—Friday 7:30 AM

**Tuesdays:**  
"Chovot Halevavot: Nurturing the Inner Feelings of a Jew"  
with R' Wilensky at the shul 8:30 PM

**Shabbos**  
Shabbos Morning Gemara Shiur with Dr. Henry Grossbard 8:00 AM  
"Contemporary Halachic Issues from the Parsha", with R' Wilensky 12 noon  
Daf Yomi 1 hr. before Mincha



קהילת בני ישראל

**Congregation Sons of Israel**

**Parshat Pinchas**  
**21 Tammuz, 5777**  
**July 15, 2017**

## Announcements

**Kiddush** is presented in honor of the many Powers' simchas over the past few months: Jonathan & Joanna's 20<sup>th</sup> wedding anniversary, Joanna's birthday, Yitzi's 16<sup>th</sup> birthday, and Ari's 13<sup>th</sup> birthday.

The **men's mikvah** is temporarily closed for reparations. It will be re-opened shortly. Please contact Rabbi Wilensky if you are in need of using the men's mikvah during this time.

**Mazel Tov to** Victor & Leslie Bunick on the birth of their grandson, born to their children, Nicole and Brian.

**Mazel Tov to** Yehuda & Victoria Smooha on the birth of their granddaughter, born to their children, Yael and Andy.

**Our sincerest condolences to** Elvira Manna on the passing of her beloved father.

## Shabbos Schedule

8:00 AM	Beginner's Gemara Class
9:00 AM	Shacharis
12:00 noon	Contemporary Halachic Issues from the Parsha: <b>"Insights Into the Laws of Jewish Inheritance, Part I"</b>
6:50 PM	Daf Yomi
7:50 PM	Mincha, Shalosh Se'udos
9:14 PM	Shabbat concludes

## Minyanim July 16-20

	Sunday 7/16	Monday 7/17	Tuesday 7/18	Wed 7/19	Thursday 7/20	Friday 7/21	Shabbos 7/22
<b>AM</b>	8:30 AM	6:30 AM	6:45 AM	6:45 AM	6:30 AM	6:45 AM	9:00 AM
<b>PM</b>	8:05 PM	8:05 PM	8:05 PM	8:05 PM	8:05 PM	7:00 PM	7:45 PM

# Teamwork and Leadership

By Rabbi Dr. Tzvi Hersh Weinreb

“Alone we can do so little; together we can do so much.” “Teamwork is the fuel that allows common people to attain uncommon results.” I believe that most of us will enthusiastically agree to these two dictums, the first by Helen Keller, and the second by Andrew Carnegie. We have all seen instances of the effectiveness of teamwork in our personal lives, in our careers, and in the realm of politics.

Despite our conviction that teamwork is a good thing, we certainly have our doubts about how to achieve it. We are all familiar with groups getting together to try to build a team, only to discover that dissension and disagreement make it impossible for the team to even get off the ground. When we analyze the reasons for their failure, we discover that there are two schools of thought regarding the most effective composition of teams. There are those who believe that the most effective teams are composed of individuals who are very much alike, both in terms of their temperament and their opinions and beliefs. Others insist that, on the contrary, the most effective team is one that is heterogeneous; that is, the members are quite different from each other and bring different styles and skills to bear on the tasks at hand.

My own research and reading on this subject has led me to conclude that studies about the effectiveness of teams often omit one very important factor: team leadership. The talents of the leader are crucial if the team is to be successful. His or her skills are especially important if the team is a heterogeneous one. Working together with individuals who differ from each other can be quite challenging, but the truly adept team leader knows how to utilize the differences within the group to maximum advantage.

One leader who was particularly successful at forming a team of individuals who were not only different from each other, but who were in conflict with each other, was Abraham Lincoln. His ability to guide the members of his cabinet in

a manner designed to achieve his own ends was remarkable. It is described in *A Team of Rivals*, a fascinating book by Doris Kearns Goodwin. This book has become required reading not only for students of American history, but for all those who are interested in understanding how groups function best, and who can appreciate the role that leadership has in achieving effective teamwork.

This week’s Torah portion, Pinchas (Numbers 25:10-30:1), provides us with much food for thought on the subjects of teamwork and team leadership. The team in this case is not a small group, but rather the entire Israelite nation. Aside from the myriad difficulties which all leaders face, the group leader in our parsha has the additional, perhaps insurmountable, challenge of following in the footsteps of none other than Moses, our teacher.

I refer, of course, to the following text: “Moses spoke to the L-rd, saying, ‘Let the L-rd, G-d of the spirits of all flesh, appoint someone over the community... So that the L-rd’s community not be like sheep that have no shepherd.’ And the L-rd answered Moses, ‘Single out Joshua, son of Nun, a man with a spirit in him... Invest him with some of your authority...’”

This seemingly straightforward text offers commentators a basis for many interesting observations. I will draw upon two commentators, both of relatively recent times. I refer to two 20th century rabbis, both trained in the great pre-Holocaust yeshivot of Lithuania. One is Rabbi Yechezkel Abramsky, and his contribution is drawn from a collection of his edited writings, *Chazon Yechezkel*. Rabbi Abramsky passed away in 1976. The second is Rabbi Zalman Sorotzkin, author of a most insightful commentary on all five books of the Torah, entitled *Aznayim L’Torah*.

Rabbi Abramsky is concerned with the phrase “spirits of all flesh.” “All flesh” is best understood as a phrase indicating “each and every individual.” The question arises, “Does each individual have many spirits?” Rabbi Abramsky begins his lengthy discussion of this verse with a passage in Maimonides’ *Guide to the Perplexed*, in which the great medieval sage describes the

human being as a “social creature;” that is, a creature who requires relationships with others.

Rabbi Abramsky then shares with his readers the Talmud’s observation that just as no two people look exactly alike, so do they differ in their personalities and attitudes. He finds it paradoxical that a creature designed to live in relationship to others should be inescapably surrounded by others who are very different from himself. Does that not lead to inevitable conflict and strife?

Rabbi Abramsky suggests that the ultimate purpose of each individual is to combine his personality, with all of its contradictions and complexities, with the personalities of others. Thereby, the group will be composed of a multitude of individuals whose stark differences result in a harmonious and well-functioning group. “Each one of us,” he writes, “is composed of a balance of opposites: mercy and cruelty, pride and humility, courage and fear, love and hate, self-control and lust, diligence and laziness. Yet, the mature person is able to find harmony in these inner opposites. So too, the group, even the national group, reaches its greatest potential when the opposites within the group achieve harmony.”

He goes on to say that just as the individual achieves this harmony with his internal “leader,” that being his intellect and self-discipline, so too can the group achieve its harmony through its leader. This is the function of leadership, and this is the reason that the Almighty chose the person of Joshua, a man who had “spirit within him,” to guide the Children of Israel after Moses’ death.

Rabbi Sorotzkin also finds teachings about leadership in our text, and they well supplement—one might even say enhance—the observations of Rabbi Abramsky. Quoting a close relative of his who was murdered in the Holocaust, Rabbi Hirshovitz, Rabbi Sorotzkin notes the manner in which Moses approaches the Almighty as he asks Him to find a new leader to replace him. Normally, when we approach the Almighty in prayer, we do not begin with our requests. We begin with words of praise and adulation for the Almighty. We first attempt to

gain entrée, so to speak, into His divine presence. Only then do we dare ask Him to address our worldly needs.

However, in our text, Moses does away with words of praise for the Almighty. He utters no special requests for His mercy. Rather, he goes straight to the point. He “speaks to the L-rd;” and the Hebrew word for “speaks” here is *vayedaber*, which connotes a strong and demanding type of speech. And without hesitation, he cuts to the chase: “Let the L-rd appoint someone over the community!” Rabbi Sorotzkin finds an important lesson here: When one is acting on his own behalf and asking the Almighty for His intercession, then one must preface his request with words of praise to the Master of the Universe. But when one is in a leadership capacity and addressing a request to the Almighty for the benefit of the greater public, the *tzibbur*, then one must eliminate words of praise and “demand” the Almighty’s response. This is one aspect of the responsibility of leadership.

This week’s Torah portion is replete with fascinating texts. They range from the drama of Pinchas’ zealotry to the picturesque scene of the daughters of Zelafchad bringing their case before Moses. The latter half of the parsha is dedicated to details about the sacrifices to be offered in the Sanctuary for various holy occasions. In the midst of all of this rich material, we can very well lose sight of the few verses that we just explored, which draw upon rabbinic commentators of a very recent generation.

Let us not forget that our Torah is designed to teach us everything that human beings need to know. We certainly need to know how to lead and how to follow, how to create communities and how to work together constructively and harmoniously. In this week’s Torah portion, we have an excellent opportunity to learn about some of what the Torah has to say about leadership and about teamwork.