







Unit 9

Grow your Range: Deploy Yourself with Agility to Achieve Your Purpose

Facilitator's Guide

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SYNOPSIS

Grow Your Range: Deploy Yourself with Agility to Achieve your Purpose

Good leadership necessitates having a diverse range of tools and approaches to avoid becoming predictable and engaging the diverse people around us on their terms. When the Biblical Jacob is called upon to become Israel, he must grow his range and expand beyond the second-born twin identity with which he is so familiar. In this module, we study the mysterious Biblical episode of Jacob's nighttime wrestle with the 'angel' to uncover the struggle and the beauty that is leading with agility.

...So long as there is a conflict within us, there will be a conflict around us. We have to resolve the tension in ourselves before we can do so for others. We have to be at peace with ourselves before we can be at peace with the world.

Rabbi Sacks (Lessons in Leadership, p. 38)

This unit aims to explore the question: How do we stay true to ourselves, to our own identity and nature, while simultaneously deploying a range of creative ways of being that meet the demands of diverse leadership challenges and people we will need to work with to make progress on the issues we care deeply about?

EDUCATIONAL GOALS

Leadership is the act of mobilizing a group to move from the current reality to an aspirational state. In this session, leadership involves facilitating the growth and awareness of participants to use all different parts of who they are in the practice of leadership to achieve their purpose with a variety of stakeholders.. We invite you to encourage participants to move between three areas that can help their learning:

- 1. Their personal and professional experiences outside the room
- 2. The dynamics of the group what is unfolding before their eyes, and
- 3. The content of the texts









NOTE TO FACILITATOR

Leadership is the act of mobilizing a group to move from the current reality to an aspirational state. In this session, leadership involves facilitating seeing the bigger picture, making connections between parts and the whole and taking the future into account! We invite you to encourage participants to move between three areas that can help their learning:

- 1. Their personal and professional experiences outside the room
- 2. The dynamics of the group what is unfolding before their eyes
- 3. The context of the texts

Encourage them to begin to see the patterns that reveal the challenges and opportunities of diagnosing what is occuring. The learning in the group becomes an activity of both leaning in and creating space for the facilitator and participants alike. Learning in this sense is a form of leadership. Strive to balance the needs of the learners with the need to get through the material.

It is recommended that the total running time for this session is 2 hours, roughly divided up as follows:

- Introduction 20 minutes
- Framing 10 minutes
- Hevruta Learning & Reflection 60 minutes & 10 minute break
- Integration & Practice 20 minutes

You might also choose to facilitate a 60 minute session; in which case, simply halve each of the recommended times. Also, if the purpose of this session for your participants is more focused on practice and application, plan to spend more time on the integration exercises. If it is more theoretical, and focused on Jewish learning, plan to spend more time on the Jewish texts and discussion.

For younger learners, take breaks between each section

For those unfamiliar with Jewish texts, frame the excerpts as Jewish texts, not as religious texts.









INTRODUCTION

In this charming vignette, we see a different identity of Rabbi Sacks, namely, that of the avid soccer supporter. Read the text with a partner, and reflect on the story. What's surprising about it? Is it consistent with your image of Rabbi Sacks?

The truth is that I've been reluctant to talk about football ever since an episode that happened more than twenty years ago. George Carey had just been chosen as Archbishop of Canterbury, and I'd just been elected Chief Rabbi, when someone discovered that we had one major passion in common. We were both great Arsenal fans. So he wondered whether we might like to have our first ecumenical gathering in his box at Highbury stadium, then Arsenal's home ground: a midweek match for obvious religious reasons.

We both enthusiastically agreed, and the great night came. Before the start of the match we were taken out onto the sacred turf itself where we presented a cheque to charity. The public address system announced who we were, and you could hear the buzz go around the ground. Whichever way you played the theological wager, that night Arsenal had friends in high places. They could not possibly lose.

That night Arsenal went down to their worst home defeat in more than sixty years. They lost 6-2 to Manchester United. The next day a national newspaper reported the story and said, if the Archbishop of Canterbury and the Chief Rabbi between them can't bring about a win for Arsenal, does this not finally prove that God does not exist?

My reply was simple. I said, to the contrary. It proves that God exists. It's just that he supports Manchester United.

Broadcast on BBC Radio 4's Thought for the Day, 13th June 2014

Reflection Questions:

- 1. List as many of your roles that you can think of. First try to get to ten and then perhaps twenty? You may have a role as a doting older sibling and another role as a competitive younger one! You may have a role as a best friend and a role as a yogi. You may have a role as a mother and a role as a daughter. As a boss and as a beginner at something.
- 2. Turn to a partner and choose three of the roles on your list. Talk through the question: If an alien were to come from Outer Space and see me in role A, how would my behavior be similar and different from how it is in role B or C? Take 10 minutes to share and listen to one another.









FRAMING

Groups of all kinds (families, teams, departments, factions, companies) create clarity and order by assigning roles to members, usually implicitly. For example, in your family, perhaps you were assigned the role of mediator when conflicts broke out and people looked to you to solve them; or counselor when any family member needed advice; or nurturer when someone was hurt...however, you are more than any role assigned to you. And you have some freedom, but not complete freedom, to choose whether and how to play any assigned role...

Ronald A. Heifetz (The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World, p. 210-211)

A crucial distinction to make in our leadership work is the one between "self" and "role." Often, we search for our "authentic selves," and strive to sift through the various parts of ourselves that feel forced or artificial, in order to arrive at our one true self, and enact it at all times. We would like to encourage you to think slightly differently about your leadership work. Ultimately, the focus must be on the work at the center: what is your purpose? What change are you trying to inspire people to make? Why is it necessary? What is preventing people from making that change? What losses will they need to sustain in order to achieve the change? Depending on your relationship to the people and the issue, you may be more effective if you are less predictable, and you may be more successful if you can move between multiple roles and expectations, all for the sake of advancing the cause.

We do need to first know ourselves - to identify our de-facto roles, the roles we play to please others, the roles we play because we've been pigeon-holed by others. It is important and healthy to find our inner voice, the role that feels most honest and true, and nurture that self. Once we have a solid foundation that is secure, we can begin to learn to shift and play with our various roles when needed.

It may be helpful to think about leadership work as theater. What is the play we are stepping into? Who are the cast of characters? What is the script? And how can you learn to play multiple roles in the production, put on various costumes, various accents, take on various perspectives, in order to help influence others, without denying your moral core and your commitment to the cause?

When we understand how diverse we are, we can liberate ourselves from the labels and the subsequent predictability attributed to us by those who care for us and those who may want to trip us up. In the text you'll read below, Jacob becomes Israel when he plays out his different parts. He becomes a full aggregate of them and then he becomes a nation. In some ways, he becomes a people, a symbol of diversity and multitudes.









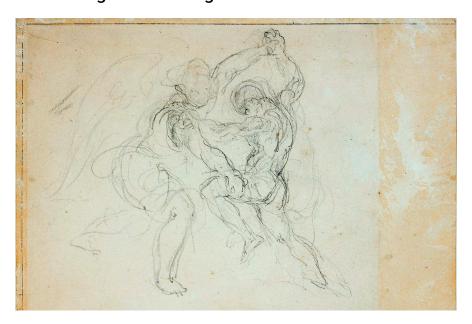
Indeed, the more roles you can play, the more effective you will be. As with bandwidth, you will have a wider repertoire to draw from in different situations, and you will be less predictable and thus less readily pigeonholed. And the more roles you play, the more factions in which you will be a part, and the more people with whom you will have connections as you try to make progress on tough issues.

Ronald A. Heifetz (The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World, p. 210-211)

HEVRUTA LEARNING & REFLECTION

Find a learning partner, a Hevruta.

Spend 15 minutes reading and discussing each text cluster.



Text Cluster I

In our learning together, we will explore the different roles that Jacob plays. He begins, in his early family life, being assigned to roles vis a vis his brother and his mother: the "tent dweller" vs Esau's "man of the fields," and passive and obedient to his mother. Jacob experiments with trying on a new role by listening to his mother and lying to his father, literally dressing up as his brother; this is harmful and leads to his fleeing and to a rupture in the family. As he matures, his roles complexify, and he is able to deploy himself differently in different situations depending on the need.









Genesis 25: 22-28

וַיִּתְרְצְצוּ הַבָּנִים בְּקְרְבָּה וַתּּאָמֶר אִם־בֵּּן לְמָּה זֶּה אָנֹבִי וַתַּלֶּךְ לְּדְרְשׁ אֶת־יְהֹוָה: וַיֹּאמֶר יְהוָֹה לָהׁ שְׁנֵי (גיים)
[גוֹיִם] בְּבִטְנֵּךְ וּשְׁנֵי לְאֻמִּים מִמֵּעִיךְ יִפָּבֶדוּ וּלְאֹם מִלְאָם יָאֱמֶׁץ וְרָב יַצְבֹּד צָעְיר: וַיִּמְלְאִוּ יָמֶיה לָלֶדֶת וְהִנָּה תוֹמִם בְּבִטְנָה: וַיַּצֵא הָרִאשׁוֹן אַדְמוֹנִי כָּלְוֹ כְּאַדֶּבֶרת שֵׁעֶר וַיִּקְרְאוּ שְׁמוֹ עֵשָׁו: וְאָחֲבִי־בֵּן יָצָא אָחִיוּ וְיָדְוֹ אֹחֶזֹּוֹ בַּעֲקַבְּ בְּבְטְנָה: וַיִּצְחָק בֶּן־שִׁשִּׁיִם שְׁנֶה בְּלָדֶת אֹתְם: וְיִגְדְלוֹּ הַנְּעָרִים וַיְהֵי עֵשָׂוֹ אָישׁ יֹבֵע צַיִּד אִישׁ שְׁבֶה עַשָּׁו וַיִּבְקֹב: אִישׁ שְׁבָה יִבְּיִם אָת־עַשָּׁו כִּי־צִיֵּד בִּפְיו וְרָבְקָה אֹהֶלִים אָת־יַצְקֹב:

But the children struggled in her womb, and she said, "If so, why do I exist?" She went to inquire of God and God answered her, "Two nations are in your womb, Two separate peoples shall issue from your body; One people shall be mightier than the other, And the older shall serve the younger." When her time to give birth was at hand, there were twins in her womb. The first one emerged red, like a hairy mantle all over; so they named him Esau. Then his brother emerged, holding on to the heel of Esau; so they named him Jacob. Isaac was sixty years old when they were born. When the boys grew up, Esau became a skillful hunter, a man of the outdoors; but Jacob became a mild man, raising livestock. Isaac favored Esau because he had a taste for game; but Rebekah favored Jacob.

Rashi

איש שדה. כִּמַשָּׁמָעוֹ, אַדָם בָּטֶל וְצוֹדֶה בְקַשְׁתוֹ חַיּוֹת וְעוֹפּוֹת:

A MAN OF THE FIELD — Explain it literally (i.e., not in a Midrashic manner): a man without regular occupation, hunting beasts and birds with his bow.

ידע ציד. לְצוּד וּלְרְמוֹת אֶת אָבִיו בְּפִיו וְשׁוֹאֲלוֹ אַבָּא, הַאֵיךְ מְעַשְּׂרִין אֶת הַמֶּלַח וְאֶת הַתֶּבֶן? כַּסָבוּר אָבִיו שֶׁהוּא מִדְקַדֵּק בָּמִצִּוֹת (תנחומא):

A CUNNING HUNTER literally, understanding hunting — understanding how to entrap and deceive his father with his mouth. He would ask him, "Father how should salt and straw be tithed"? (Genesis Rabbah 63:10) (although he knew full well that these are not subject to the law of tithe). Consequently his father believed him to be very punctilious in observing the divine ordinances.

תם. אֵינוֹ בָקִי בְכָל אֵלֶּה, כְּלְבֵּוֹ כֵּן פִּיו, מִי שָׁאֵינוֹ חָרִיף לְרַמּוֹת קָרוּי תָּם:

PLAIN MAN — not expert in all these things: as his heart was his mouth (his thoughts and his words tallied). One who is not ingenious in deceiving people is called תם plain, simple.

ישב אהלים. אָהֶלוֹ שֵׁל שֵם וְאָהֶלוֹ שֵׁל עֲבֶר:

DWELLING IN TENTS — the tent of Shem and the tent of Eber (Genesis Rabbah 63:10)









Genesis 27: 6-20

וְרְבָקָהֹ אָמְרָה אֶל־יַצְקֹב בְּנָה לֵאמֹר הָנָה שָׁמַלְּתִּי אֶת־אָבִּיך מְדַבֵּר אֶל־עֵשָׁו אָחִיך לֵאמְר: הָבִּיאָה לִי צֵיָד

וַצְשַּׁה־לִי מַטְעַמִּים וְאֹבֵלָה וַאֲבָרְכָבָה לִפְנֵי יְהוֹה לְפָנֵי מוֹתִי: וְעָתָּה בְנֵי שְׁמַע בְּקֹלִי לַאֲשֶׁר אָהָב: וְהַבֵּאת, לְאָבִיך לְּהָבֹי אֲלֵב בְּעֲבֶרְ אֲשֶׁר אִהָב וְהַבָּאת, לְאָבִיך וְאָמֶר אָהָב וְהָבָאת, לְאָבִיך וְאָמֶר יִבְרֶכְךְּ לְפְנֵי מוֹתְוֹ: וִיּאֲמֶר יַצְלְב אֶלֹ־רְבְקָה אִמֹּוֹ הֵן צְשָׁו אָחִי אִנְשׁ שִׁעֹר וְאָנֹכִי אִישׁ חָלְק:

אִיּלִי יְמַשׁׁנִי אָבִי וְהִיְתִי בְעִינִיו בִּמְתַעְמֵּע וְהַבָּאתִי עָלֵי קְלָלְה וְלָא בְרָכָה: וַתִּאָמֶר לְּבְּיְבָּ אְרָה בְּנָי וְמָּה בְּנָי וְהָלְּה בְּנָי וְהָיִיתִי בְעִינִיו בִּמְתַעְמֵּע וְהַבָּאתִי עְלֵילְה וְלָא בְרָכָה: וַתִּאָח וֹיִבָּא לְאָמֵוֹ וַתַּעֲשׁ אִמּוֹ מַטְעַמִּים כַּאֲשֶׁר אָהָב אָבִיו: וַתִּקּח וְּבְּלֶת בְּנְלְי וְלָךְ קְח־לִי: וַיִּלֶּך וְתָּה בָּבֶּית וַתִּלְבְשׁ אֶת־יַצְקֹב בְּנָה הַקְּטְן: וְאֵת עֹרֹת גְּדְיִי הְעָלְה בְּנָה וֹיִבְּתְ אָתְה בְּנִי וְיִלְה מְחִרְלְי, וְלָךְ חְּרֹלְי: וַתְּחָן אָת־הַמִּטְעִמִּים וְאָתִיקׁב בְּנָה הַקְּטְן: וְאֵלְה לְּהֹי וְלָּךְ חְּרִינִי הְשָּבְית אִתָּה בְּנִי: וַיֹּאְתְר בְּנְה: וַיִּבּלְת אָתְה בְּנִי וְיִשְׁת בְּיִבְּתְ בְּיִבְּתְ בְּנְאַרִיו: וַתְּתָּן אֶתְּהָבְעָה וְאָלְר יִבְּלְב בְּנָה מְבְירְה בְּיִיבְי וְיִאָּמְר הְבָּיְי וְיִאְתְּה בְּיִי וְיִיּאָם הְּנָבְי מִי אַתָּה בְּנִי: וַלְּעָשׁך: וַלְּאָב לְחֹב בְּנִיבְי בְּיִבְּבְר הְנִבְיְב, וְיֹּאְמֶר הְנָבְייִ בְּעְבוּר תְּבְיְרְבְיִי נְפְשָׁךְ: וַלְּאָשׁר וְבְּיְבְיִי בְּיִיבְעְיּי בְּיִבְיּי בְּיְבְבּי מִי אַתָּה בְּנִי: וַלְּאָם בְּיִבְי וִלְשְׁה יִבְי בְּיִבְּי בְּנְבְיּי בְיִישְׁה בְּיִיבְיוֹ הְלְּבְייִי בְּיִיבְיים וְיּעְם בְּיִבְיים בְּבִיים בְּיִיבְיי וְלְּבְיִי בְּיִבְּים בְּנִבְיי וַלְשְׁם בְּיִבְיי וְלְּבְייִי בְּיִים בְּעִבּי וְיִבְּיִי בְּיִים בְּיִבְיי בְּיִיבְיִי בְּיִבְּי בְּיִיבְיי בְּיִי בְּיִי בְּיִיבְיי וְלְבְּיִי בְּיִבְּי בְנְבְייִבְיי וְיִיבְּתְיר בְּיִבְיי בְּיִיבְיוּ וִיאְבְּיִי בְּבְייִי בְּיְים בְּיִבְּיוּ בְּיִיבְיי בְּיִי בְּיִיים מִילְים מִבְּיים בְּיִיי בְּיִיים מְ

Rebecca said to her son Jacob, "I overheard your father speaking to your brother Esau, saying 'Bring me some game and prepare a dish for me to eat, that I may bless you, with 's approval, before I die.' Now, my son, listen carefully as I instruct you. Go to the flock and fetch me two choice kids, and I will make of them a dish for your father, such as he likes. Then take it to your father to eat, in order that he may bless you before he dies." Jacob answered his mother Rebekah, "But my brother Esau is a hairy man and I am smooth-skinned. If my father touches me, I shall appear to him as a trickster and bring upon myself a curse, not a blessing." But his mother said to him, "Your curse, my son, be upon me! Just do as I say and go fetch them for me." He got them and brought them to his mother, and his mother prepared a dish such as his father liked. Rebekah then took the best clothes of her older son Esau, which were there in the house, and had her younger son Jacob put them on; and she covered his hands and the hairless part of his neck with the skins of the kids. Then she put in the hands of her son Jacob the dish and the bread that she had prepared. He went to his father and said, "Father." And he said, "Yes, which of my sons are you?" Jacob said to his father, "I am Esau, your first-born; I have done as you told me. Pray sit up and eat of my game, that you may give me your innermost blessing."









Genesis 27: 6-20

וְרְבָקָהֹ אָמְרָה אֶל־יַצְקֹב בְּנָה לֵאמֹר הָנָה שָׁמַלְּתִּי אֶת־אָבִּיך מְדַבֵּר אֶל־עֵשָׁו אָחִיך לֵאמְר: הָבִּיאָה לִי צֵיָד

וַצְשַּׁה־לִי מַטְעַמִּים וְאֹבֵלָה וַאֲבָרְכָבָה לִפְנֵי יְהוֹה לְפָנֵי מוֹתִי: וְעָתָּה בְנֵי שְׁמַע בְּקֹלִי לַאֲשֶׁר אָהָב: וְהַבֵּאת, לְאָבִיך לְּהָבֹי אֲלֵב בְּעֲבֶרְ אֲשֶׁר אִהָב וְהַבָּאת, לְאָבִיך וְאָמֶר אָהָב וְהָבָאת, לְאָבִיך וְאָמֶר יִבְרֶכְךְּ לְפְנֵי מוֹתְוֹ: וִיּאֲמֶר יַצְלְב אֶלֹ־רְבְקָה אִמֹּוֹ הֵן צְשָׁו אָחִי אִנְשׁ שִׁעֹר וְאָנֹכִי אִישׁ חָלְק:

אִיּלִי יְמַשׁׁנִי אָבִי וְהִיְתִי בְעִינִיו בִּמְתַעְמֵּע וְהַבָּאתִי עָלֵי קְלָלְה וְלָא בְרָכָה: וַתִּאָמֶר לְּבְּיְבָּ אְרָה בְּנָי וְמָּה בְּנָי וְהָלְּה בְּנָי וְהָיִיתִי בְעִינִיו בִּמְתַעְמֵּע וְהַבָּאתִי עְלֵילְה וְלָא בְרָכָה: וַתִּאָח וֹיִבָּא לְאָמֵוֹ וַתַּעֲשׁ אִמּוֹ מַטְעַמִּים כַּאֲשֶׁר אָהָב אָבִיו: וַתִּקּח וְּבְּלֶת בְּנְלְי וְלָךְ קְח־לִי: וַיִּלֶּך וְתָּה בָּבֶּית וַתִּלְבְשׁ אֶת־יַצְקֹב בְּנָה הַקְּטְן: וְאֵת עֹרֹת גְּדְיִי הְעָלְה בְּנָה וֹיִבְּתְ אָתְה בְּנִי וְיִלְה מְחִרְלְי, וְלָךְ חְּרֹלְי: וַתְּחָן אָת־הַמִּטְעִמִּים וְאָתִיקׁב בְּנָה הַקְּטְן: וְאֵלְה לְּהֹי וְלָּךְ חְּרִינִי הְשָּבְית אִתָּה בְּנִי: וַיֹּאְתְר בְּנְה: וַיִּבּלְת אָתְה בְּנִי וְיִשְׁת בְּיִבְּתְ בְּיִבְּתְ בְּנְאַרִיו: וַתְּתָּן אֶתְּהָבְעָה וְאָלְר יִבְּלְב בְּנָה מְבְירְה בְּיִיבְי וְיִאָּמְר הְבָּיְי וְיִאְתְּה בְּיִי וְיִיּאָם הְּנָבְי מִי אַתָּה בְּנִי: וַלְּעָשׁך: וַלְּאָב לְחֹב בְּנִיבְי בְּיִבְּבְר הְנִבְיְב, וְיֹּאְמֶר הְנָבְייִ בְּעְבוּר תְּבְיְרְבְיִי נְפְשָׁךְ: וַלְּאָשׁר וְבְּיְבְיִי בְּיִיבְעְיּי בְּיִבְיּי בְּיְבְבּי מִי אַתָּה בְּנִי: וַלְּאָם בְּיִבְי וִלְשְׁה יִבְי בְּיִבְּי בְּנְבְיּי בְיִישְׁה בְּיִיבְיוֹ הְלְּבְייִי בְּיִיבְיים וְיּעְם בְּיִבְיים בְּבִיים בְּיִיבְיי וְלְּבְיִי בְּיִבְּים בְּנִבְיי וַלְשְׁם בְּיִבְיי וְלְּבְייִי בְּיִים בְּעִבּי וְיִבְּיִי בְּיִים בְּיִבְיי בְּיִיבְיִי בְּיִבְּי בְּיִיבְיי בְּיִי בְּיִי בְּיִיבְיי וְלְבְּיִי בְּיִבְּי בְנְבְייִבְיי וְיִיבְּתְיר בְּיִבְיי בְּיִיבְיוּ וִיאְבְּיִי בְּבְייִי בְּיְים בְּיִבְּיוּ בְּיִיבְיי בְּיִי בְּיִיים מִילְים מִבְּיים בְּיִיי בְּיִיים מְ

Rebecca said to her son Jacob, "I overheard your father speaking to your brother Esau, saying 'Bring me some game and prepare a dish for me to eat, that I may bless you, with 's approval, before I die.' Now, my son, listen carefully as I instruct you. Go to the flock and fetch me two choice kids, and I will make of them a dish for your father, such as he likes. Then take it to your father to eat, in order that he may bless you before he dies." Jacob answered his mother Rebekah, "But my brother Esau is a hairy man and I am smooth-skinned. If my father touches me, I shall appear to him as a trickster and bring upon myself a curse, not a blessing." But his mother said to him, "Your curse, my son, be upon me! Just do as I say and go fetch them for me." He got them and brought them to his mother, and his mother prepared a dish such as his father liked. Rebekah then took the best clothes of her older son Esau, which were there in the house, and had her younger son Jacob put them on; and she covered his hands and the hairless part of his neck with the skins of the kids. Then she put in the hands of her son Jacob the dish and the bread that she had prepared. He went to his father and said, "Father." And he said, "Yes, which of my sons are you?" Jacob said to his father, "I am Esau, your first-born; I have done as you told me. Pray sit up and eat of my game, that you may give me your innermost blessing."

Genesis 27: 20-38

וּיֹאָמֶר יִצְחָקֹ אֶל־בְּנוֹ מַה־זֶּהְ מִהַּרָתּ לִמְצֹא בְּנֵי וַ "אמֶר כִּי הִקְרֶה יְהוֹנָה אֱלֹהֶיךְ לְפָנָי: וַיֹּאָמֶר יִצְחָקֹ אָל־יַצֵּלְׁב גְּשָׁה־נָּא וַאֲמֻשְׁךְּ בְּנֵי הָאַתָּה זֶה בְּנִי צֵשָׂו אִם־לְא: וַיִּגַּשׁ יַצִקֹב אֶל־יִצְחָק אָבִיו וַיְמֻשֵׁהוּ וַיֹּאמֶר הַקּלֹ קוֹל יַצְלְב וְהַיָּדֵיִם יְדֵי עֵשָׂו: לָא הִכִּירוֹ כִּי־הִיוּ יָדִיו כִּידֵי עֵשָׂו אָחִיו שְׁעִרֶת וְיְבַרְכָהוּ: וַ"אמֶר אַתָּה זֶה בְּנִי עֵשֵׂו וַיֹּאמֶר אָנִי: וַיֹּאמֵר הַגִּשָׁה לִיֹ וִאָּכִלָה מִצֵּיִד בִּנִי לִמַעֵּן תִּבְרָכְךְ נַפִּשִׁי וַיַּגַּשׁ־לוֹ וַיֹּאבֵל וַיָּבֵא לֵוֹ זַיָּשְׁתִּ: וַיִּאמֶר אֵלִיוּ









יִצְחָק אָבֵיו גְּשָׁה־נָּא וּשְׁקָה־לָּי בְּנִי: וַיִּנָּשׁ וַיִּשׁק־לוֹ וַיָּרֶח אֶת־רֵיחַ בְּנָדִי וְיָבָרְכֵהוּ וַיֹּאמֶר רְאֵהֹ בֵּיחַ בְּנִי בְּרָבּוֹ וְיִּאמֶר בְּרָבּוֹ וְיִּאַמִּחׁ בָּנִי וִּיְּאַמִּים בָּנֵה גָבִיר לְאַחָּיךּ וְיִשְׁתַחוּ) [וְיְשְׁמִּחַוּוּ] לְךְּ לְאַמִּים בֶּנֵה גָבִיר לְאַחָּיךּ וְיִשְׁמַחֵוּן לְךָּ בְּנֵי אִמֶּךְ אֹרְיִךְ אָרִירְ וִּמְבָרְכֵיְדְּ בָּרִוּךְ: וַיְיְהֹי נִישְׁתַחוּ) [וְיְשְׁמִּחַוּוּ] לְךְּ לְאַמִּים בֶּנֵה גָבִיר לְאַבִּיוֹ יִיּאָמֶר בְּיִבְיֹ יְצְאֹרָ בַּבְרָוּ אָבִיוֹ וְיִּאָמֶר לְאָבִיוֹ יִיְצָאָר בְּבְרָן אָבִין אָמָין אָחִיךּ בְּבְרָבְיִי וְמִשְׁוּ אִיִּיְשְׁרְּבִּיִי וְיִּאָמֶר בְּנִי יִצְקֹב בְּנִי יְצָקְבְּ וְיִבְּרְבְּיִי וְיִּאָמֶר בְּנִי יִבְשְׁרְּ: וַיְיִאְקְבְּרְבְיִי אָבִיוֹ וְיִּאָמֶר לְאָבִיוֹ וִיִּאָמֶר אָבִיוֹ יִיְשְׁתְּבְּרִי וְיִבְּיְבְּבְּרִבְּיִי וְיִיּאְמָר אָיִי בְּנְרְּבְּיְבְּיִבְיּי וְיִּאָמְר בְּיִבְיּי וְיִיּאְקְבְּרְבְיִי וְבִּעְּתְּבְיִי יִבְיִיְמְבְּרִי בְּיְרְבִּי יִבְיִיִּלְבְבְיִי בְּנִייְ בְּבְרָבְיִ עְשִׁוּ וְיִיּשְׁתְּבְיִי בְּנִייְ וְבִּעְּתְבְּיִי בְּנִייְ וְיִיּאְקְבְנִי עָשְׁוֹ וְיִיּמְהְבְנִי וְיִבְּיִבְּבְייִ בְּרְבְיִי וְבִּבְיִי וְבִּבְיִי בְּנִייְ וְבִּעְּחְבְנִי יְנִישְׁתְּבְנִי וְבִיּעְבְבְּיִי בְּיִי וְבְּבְּיִי וְנִישְׁמְבְנִיי וְבִּיּתְם בְּרְיבְי וְבִיּשְׁתְּבְיִי בְּיִי בְּבְיִי בְּנִיי וְבְּבְּיִי בְּבִיי וְבִיּשְׁתְּבִיי וְבְּבְּיִי בְּיִייִי בְּנִייִי וְּיִשְׁאִבְּיִי בְּיִייְתְּם בְּבִיי וְבִּיּשְׁיִם בְּנִי וְנִישְׁאִבְיִי וְּיִּשְׁתְּבְיִי וְּבְּיִבְיִי וְבִּבְּיי וְיִשְׁמְבְּבִיי וְבִּבְיי וְבִּעְקְבְבִיי וְבִיּיוְ וְבְּבְּבְיי וְבְּבְּיִי בְּנִייְ וְיִּשְׁמְבְּיִי וְּלְים וְבִיּחְבְּי וְישִׁבְּיי וְנִישְּבְּבִיי וְישִׁבְּיי בְּבִיי וְבִּיּבְיי בְּבִיי וְבִּילְבְבִיי וְבִייְיִבְּבְּבִיי וְבִּיי בְּבְייִבְיי וְבִּיּבְבִיי וְבִיּשְבְּבִיי וְבִּיּבְבִּיי וְבְּבְיי בְּבְייִי בְּבִיי וְבְיּבְבִיי וְבִּילְבְבִיי וְנִישְׁבְּבִיי וְבִּיי בְּבְּיי בְּבִיי וְבְּיִיים בְּבִיי וְבִיּבְבִיי וְבְיּבְיּבְּבִּיי וְבְיּבְּבְּבִייִי בְּבְּבְייִי בְּבְיּבְיי וְבְּבְּבִיי וְיִילְּבְבִיי בְּבְיי בְּבְיּבְי בְּבְיי בְּבְיי בְּ

Isaac said to his son, "How did you succeed so quickly, my son?" And he said, "Because your God יהוה granted me good fortune." Isaac said to Jacob, "Come closer that I may feel you, my son—whether you are really my son Esau or not." So Jacob drew close to his father Isaac, who felt him and wondered. "The voice is the voice of Jacob, yet the hands are the hands of Esau." He did not recognize him, because his hands were hairy like those of his brother Esau; and so he blessed him. He asked, "Are you really my son Esau?" And when he said, "I am," he said, "Serve me and let me eat of my son's game so that I may give you my innermost blessing." So he served him and he ate, and he brought him wine and he drank. Then his father Isaac said to him, "Come close and kiss me, my son"; and he went up and kissed him. And he smelled his clothes and he blessed him, saying, "Ah, the smell of my son is like the smell of the fields that יהוה has blessed. "May God give you Of the dew of heaven and the fat of the earth, Abundance of new grain and wine. Let peoples serve you, And nations bow to you; Be master over your brothers, And let your mother's sons bow to you. Cursed be they who curse you, Blessed they who bless you." No sooner had Jacob left the presence of his father Isaac—after Isaac had finished blessing Jacob—than his brother Esau came back from his hunt. He too prepared a dish and brought it to his father. And he said to his father, "Let my father sit up and eat of his son's game, so that you may give me your innermost blessing." His father Isaac said to him, "Who are you?" And he said, "I am your son, Esau, your first-born!" Isaac was seized with very violent trembling. "Who was it then," he demanded, "that hunted game and brought it to me? Moreover, I ate of it before you came, and I blessed him; now he must remain blessed!" When Esau heard his father's words, he burst into wild and bitter sobbing, and said to his father, "Bless me too, Father!" But he answered, "Your brother came with quile and took away your blessing." [Esau] said,









"Was he, then, named Jacob that he might supplant me these two times? First he took away my birthright and now he has taken away my blessing!" And he added, "Have you not reserved a blessing for me?" Isaac answered, saying to Esau, "But I have made him master over you: I have given him all his brothers for servants, and sustained him with grain and wine. What, then, can I still do for you, my son?" And Esau said to his father, "Have you but one blessing, Father? Bless me too, Father!" And Esau wept aloud.

Reflection Questions:

- **1.** What role was Jacob "assigned to" in his birth family? How does that role serve him? How does it hinder him?
- 2. What role was Esau "assigned to" in his birth family? How does it serve him? How does it hinder him?
- 3. When his mother pushes him to pretend to be Esau, Jacob literally pretends to be his brother, leading to his stealing the firstborn blessing, to Esau's pain, and then murderous desires, and to Jacob's having to flee his family. What is the difference between "pretending"/ "lying" / and playing a role that is not necessarily your "true self" but is part of you, something you can step in and out of, and is strategic and productive for the leadership work?
- **4.** Was Rebecca exerting leadership in this scenario? Was Jacob? How would you determine when it is better to play your "authentic self" vs playing a role in order to make progress on your challenge?









Text Cluster II

Genesis 32: 24-32

After taking them across the stream, he sent across all his possessions.

וַיִּקְהֵׁם וַיְּצַבְרֶם אֶת־הַנֶּחַל וְיַּצְבֶר אֶת־אֲשֶׁר־לְוֹ:

Jacob was left alone. And a figure wrestled with him until the break of dawn.

וַיִּנְתַרְ יַצְקֹב לְבַדֵּוֹ וַיֵּאָבֵק אִישׁ עִמֹּוֹ עַד עֲלִוֹת הַשְּׁחַר:

When he saw that he had not prevailed against him, he wrenched Jacob's hip at its socket, so that the socket of his hip was strained as he wrestled with him.

וַיַּרָא כִּי לְּא יָכֹל' לוֹ וַיִּגֵּע בְּכַף־יְרַכְוֹ וַתַּלַע' כַּף־יֶרֶך יִצְלֹב בְּהַאָּבְקוֹ עִמְוֹ:

Then he said, "Let me go, for dawn is breaking." But he answered, "I will not let you go, unless you bless me."

וַיּאַמֶר שַׁלְּחֵׁנִי כִּי עָלָה הַשָּׁחֵר וַיּאמֵר לָא אֲשָׁלַחֲךְ כִּי אִם־בַּרַכְתָּנִי:

Said the other, "What is your name?" He replied, "Jacob."

וַיֹּאָמֶר אֵלָיו מַה־שְׁמֶדְ וַיֹּאמֶר יַעֲקְב:

Said he, "Your name shall no longer be Jacob, but Israel, for you have striven and have prevailed."

וַיֹּאמֶר לְּא יַעֲקֹבֹ יֵאָמֵר עוֹד שְׁמְדְּ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִית עִם־אֱלֹהִיִם וְעִם־אַנִשִׁים וַתּוּכַל:

Jacob asked, "Pray tell me your name." But he said, "You must not ask my name!" And he took leave of him there.

וַיִּשְׁאַל יַצְקֹב וַיּאֹמֶר הַגִּידָה־נָּאַ שְׁמֶּךְ וַיִּאמֶר לְמָּה זֶּה תִּשְׁאַל לְשְׁמֵי וַיְבָרֶךְ אֹתְוֹ שִׁם:

So Jacob named the place Peniel

וַיִּקְרָא יַצְקֹב שׁׁם הַמָּקוֹם פְּנִיאֵל כִּי־רָאִיתִי אֱלֹהִים ׁפָנִיִם אֶל־פָּנִים וַתִּנָצֵל נַפְשִׁי:

The sun rose upon him as he passed Penuel, limping on his hip.

וַיְּזְרְח־לָוֹ הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר אָת־פְּנוּאֵל וְהְוּא צֹלְעַ עַל־יְרֵכְוֹ:









Rabbi Sacks (Lessons in Leadership, p. 35-36)

Jacob was born holding onto Esau's heel. He bought Esau's birthright. He stole Esau's blessing. When his blind father asked him who he was, he replied, "I am Esau your firstborn (Gen. 27:19). Jacob was the child who wanted to be Esau. [...]

As long as Jacob sought to be Esau, there was tension, conflict, rivalry. Esau felt cheated; Jacob felt fear. That night, about to meet Esau again after an absence of twenty-two years, Jacob wrestles with himself; finally, he throws off the image of Esau, the person he wants to be, which he has carried with him all these years. This is the critical moment in Jacob's life.

Rabbi Sacks (Lessons in Leadership, p. 36-37)

As long as Jacob sought to be Esau there was tension, conflict, rivalry. Esau felt cheated; Jacob felt fear. That night, about to meet Esau again after an absence of twenty-two years, Jacob wrestles with himself; finally, he throws off the image of Esau, the person he wants to be, which he has carried with him all these years. This is the critical moment in Jacob's life. From now on, he is content to be himself. And it is only when he stops wanting to be someone else (in Shakespeare's words, "desiring this man's art, and that man's scope, With what I most enjoy contented least" (Sonnet 29) that we can be at peace with ourselves and with the world.

This is one of the great challenges of leadership. It is all too easy for a leader to pursue popularity by being what people want him or her to be - a liberal to liberals, a conservative to conservatives, taking decisions that win temporary acclaim rather than flowing from principle and conviction.









Reflection Questions:

- **1.** Who does the angel represent and what is the angel trying to achieve in the altercation with Jacob in the depths of the night?
- 2. What identity or role balance might Jacob require in order to merit the name Israel?
- 3. Jacob emerges from the struggle limping and with a new name. How might you understand that?
- **4.** What does this story imply about what is lost and what is gained when we build the capacity to deepen our identities and navigate multiple roles in our lives?
- 5. What is the difference between Jacob trying to be Esau and Jacob becoming Israel?
- **6.** What is the difference between playing different roles to achieve a leadership purpose, and seeking popularity? How can we avoid a lack of integrity while also deploying ourselves with range and flexibility?







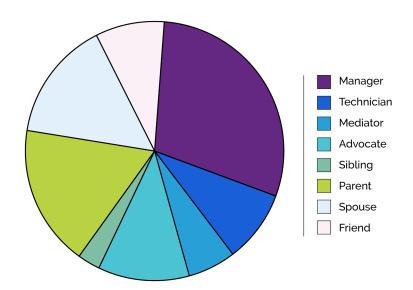


INTEGRATION & PRACTICE

Leadership Exercise

Think about a leadership challenge you are facing.

What roles has your group or organization assigned to you? How have these roles been assigned and how have you accepted them - consciously? Spoken? Unconsciously? Implied? Are those roles the most effective ones for you to be playing to advance the leadership challenge? Are there other roles you can imagine that might be more helpful? How does it feel to think about trying to play other roles in your group or organization?



Draw a pie chart, similar to the one above, from *The Practice of Adaptive Leadership*. The first should reflect the roles you play in your group, vis a vis your leadership challenge, and the percentage of time you spend playing each of those roles. Examples might include: nurturer, mediator, good cop, bad cop, organizer, manager, comforter, etc. Mark your satisfaction with those roles next to each piece of the pie chart. What role are you over-using? What role are you under-using?

Closing Circle

- What role have you been playing in this group, during this learning experience?
- Can you identify roles others have been playing? How has that helped the learning? How has it hindered it?
- What role feels risky to play in this group? What might you try to expand your range in this learning environment?









TAKE-AWAY EXERCISE

The truth with which Jacob spent much of his life wrestling was quite different. It was a truth about identity. Central to it are the words face (in which mirror do I look to see who I am?), name (by which term do I know myself?) and blessing (to what destiny am I called?).

The face we bear is the image we see reflected in the face of God when we wrestle with Him and refuse to let go.

Rabbi Sacks (Vayishlach 5768: Jacob Wrestling, Covenant & Conversation 5768)

What role must you stop playing in order to become more fully yourself?

Can you ask yourself, and try to sit with possible answers, to these questions that Rabbi Sacks poses:

- In which mirror do you look to see who you are?
- By which term do you know yourself?
- To what destiny are you called?

UNIT LESSON SUMMARY:

When we appreciate and cultivate our own ability to play multiple roles, we can engage others in fresh ways, ways that can help lead to meaningful progress and change.