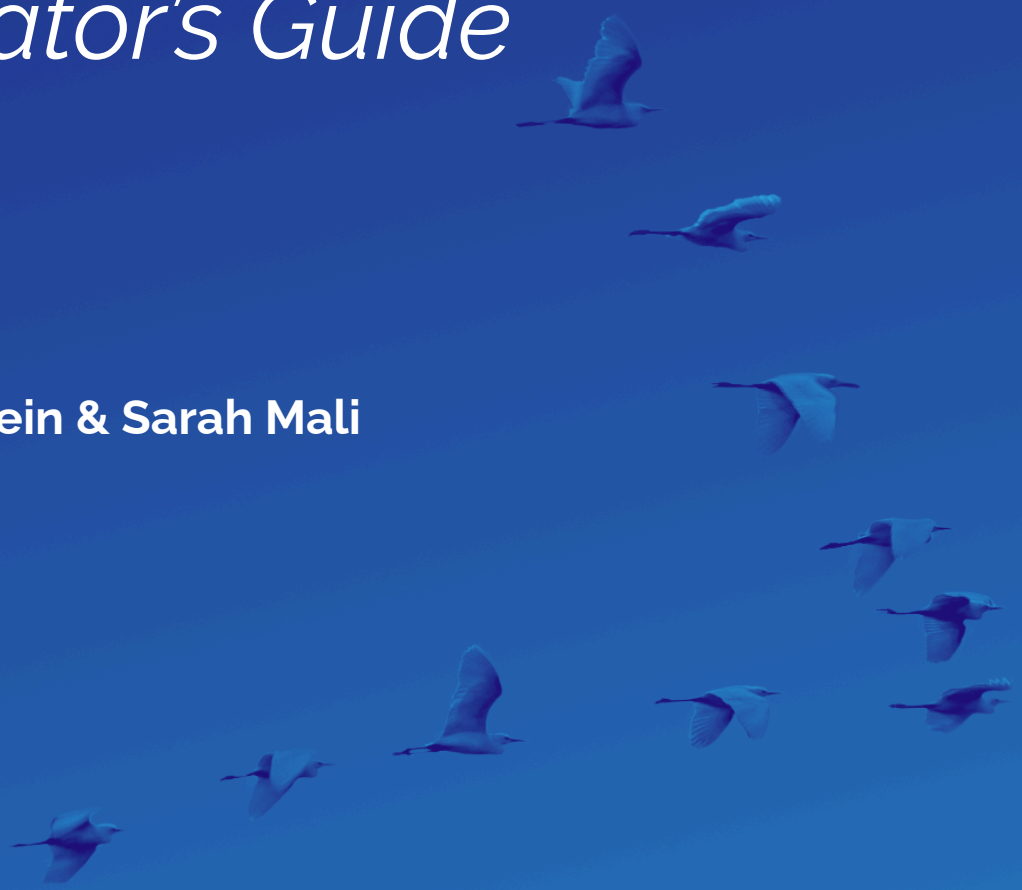
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Unit 6

Don't Lead Alone: The Power of Community

Facilitator's Guide

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SYNOPSIS

Work Together: Covenantal Bonds

Despite the image of the lone leader at the head of the pack, we believe that leadership is most effective when we do not go at it alone. This unit will explore the importance of effective partnerships in leadership work. We will explore what is gained and lost in working together, and the benefits and drawbacks of leadership as a communal activity.

In the Torah, the first time the words "not good" appear are in the sentence "It is not good for man to be alone" (Gen. 2:18)

Rabbi Sacks (Beha'alotecha 5780: Loneliness and Faith, Covenant & Conversation 5780)

Then comes the extraordinarily poignant verse, "The Lord God said, 'It is not good for the man to be alone. I will make a helper suitable for him." God feels for the existential isolation of the first man. There was no such moment in the previous chapter. There, God simply creates. Here, God empathizes. He enters into the human mind. He feels what we feel. There is no such moment in any other ancient religious literature. What is radical about biblical monotheism is not just that there is only one God, not just that He is the source of all that exists, but that God is closer to us than we are to ourselves. God knew the loneliness of the first man before the first man knew it of himself.

Rabbi Sacks (Bereishit 5780: The Genesis of Love, Covenant & Conversation 5780)

This unit aims to explore the questions: What shifts when we begin to think about, and practice, leadership as a collaborative and relational activity? What is tempting about the notion of the lone leader? How might we change that perspective and enhance our ability to partner with others to achieve systemic change around the causes in which we believe?

We will explore the story in Genesis 1 of the creation of human beings and seek to understand the challenges and opportunities of leading alone vs leading together by mobilizing others to partner.

EDUCATIONAL GOALS

Learners will emerge from this session with the following enduring understandings:

- Leadership involves partnering with others and this is a deeply Jewish notion
- The notion of the charismatic, lone leader is counter-productive to achieving collective impact
- Working together with others is more complex than working alone, and ultimately more effective
- Strategies as to how to partner effectively in leadership work

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 the growth and awareness of learners to begin to use what they are learning Jewishly and textually and apply to what is occurring around them. In this sense, growing their embeddedness in Jewish thought and practice as they shape the world through their leadership.

We invite you to encourage learners to move between three areas that can help the movement between study and practice:

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

If you can, co-teach this session with a peer or a learner - model the idea of partnering (as we have done in the writing of this curriculum together). If you cannot co-teach this session with someone, find other methods that show (better than tell) the mutual benefits of co-learning.

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 minutes break
- Integration & Practice – 20 minutes

If the purpose of this session for your learners 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.

You might also choose to facilitate a 60 minute session; in which case, simply halve each of the recommended times.

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

One of the challenges of leadership work is that we need to first learn, understand, and face ourselves - our patterns, our comfort zones, our nature. Some of us naturally thrive when working alone, while others need the energy of people around us to help motivate us to be productive. Regardless of your natural inclination, the work of leadership will require you to partner with other people, mobilize various factions, and navigate in and out of your natural comfort zone, because the kinds of problems that require leadership are the socially embedded ones. They require multiple groups to work together to tackle them.

We need other people to tell us what we can't see, to be the voices we're not hearing.

Physically, we can't see the backs of our necks; symbolically, we need others to show us our own blind spots!

There is a famous allegory of the "Long Spoons," which articulates the difference between heaven and hell. As retold by Rabbi Marc Gellman in a piece in the Chicago Tribune from 2012 (which notes that this story is told across many cultures and religions):

> ***[There once was an] eager student who wanted to know the difference between heaven and hell. He asked his teacher, who explained that in hell, hungry people are sitting around a table filled with food, but they can't bring the food to their lips because they can't bend their arms. Then the teacher described an identical vision for heaven. "So, what is the difference between heaven and hell?" the student asked once again. His wise teacher replied, "You see, in heaven, the people are feeding each other."***

Chicago Tribune (Famous spiritual story varies among faiths and cultures but carries the same message, 2012).



(Vank Cathedral, Iran)

This story illuminates that not only are we less likely to starve if we figure out how to work together, but that working together is actually a kind of joy in and of itself. Where people are hungry and only look after themselves, hunger will endure, but where people work together to tackle and prevent hunger, mutual nourishment and fulfillment prevail.

Reflection Questions:

1. Take your own personal temperature: What is your natural tendency - to work alone, or to partner with others? Where do you think that tendency comes from? Ask someone in the group for help with this exploration - maybe they can shed light where you can't see.

2. What are the benefits of working alone? What are the drawbacks? What are the benefits of partnering? What are the drawbacks?

3. Recall and share a story in which you partnered with someone either over something personal or professional. How did it go? What worked? What didn't? How might that influence your willingness to do more partnering?

4. Think about a leadership challenge you are facing. Where do you think your blind spots are? What might you be unable to see? What about your past and the issue at hand might limit your perspective? Who might you want to partner with in order to make progress on this challenge and see more of what you can't grasp currently?

FRAMING

When we confuse leadership with authority, we also tend to focus on the power conferred upon leaders. The desire for power, for position, for respect, for recognition, can become intoxicating. While authority, a kind of fame, often comes with these enticing attributes, real leadership can involve the opposite: it can involve being ostracized, criticized, and disliked. When we exert leadership, we are not doing what is popular. We are doing what is necessary.

> ***Whether you are taking on a small initiative...or a large one...do not go at it alone. Find partners who will share the dangers and the exposure. Together, you'll stand a far better chance of avoiding attacks from opponents and keeping your initiative alive.***
>
> Ronald A. Heifetz (The Practice of Adaptive Leadership:
> Tools and Tactics for Changing Your Organization and the World, p. 42)

Why is the natural tendency to "go at it alone?"

There are a number of reasons. We live in a culture in which the individual is paramount. We are socialized from the earliest age to focus on our own achievement, as measured in opposition to the achievements and successes and failures of others. You get into preschool alone. You get into college alone. Your identity and sense of self-worth is often governed by your personal gains and losses: how well (or not) you do in school; how well (or not) you do in extracurricular activities. Are you the star of the play? The top-scorer on the basketball team? We give lip service to "team effort" and "we're all in this together," but we give actual tangible rewards to individuals who rise above the crowd. Culturally, we celebrate the most beautiful actors, the most charismatic speakers, the gold medalists - the individuals who separate themselves from the pack, and then have tremendous power over the pack, those who become jealous of them, inspired by them, and want to be like (and liked by) them.

Leadership is not exempt from this cult of the individual.

When you are asked to think about "leaders" who have influenced society - who comes to mind? [Ask every participant in the group to share a name and take note of who you have listed].

Often we talk about the same handful of charismatic (male) figures: Gandhi, Martin Luther King Junior, Napoleon, Moses, etc. There are other reasons in leadership work that people tend to be pushed towards working alone, which Heifetz, Grashow, and Linsky note in their book "The Practice of Adaptive Leadership." They note that:

Opponents of your idea want you to be vulnerable. And so they will sneakily and simultaneously celebrate you for following your dreams and pursuing your goals, while also saying that they disagree with you, and can't help you. This often leads us to want to prove to them ("I'll show you!") that we can do it, and that we don't need anyone's help, thank you very much.

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

Supporters of your idea (and even your friends) will sense how much you care about something, and are (consciously or subconsciously) relieved that you're taking care of the problem, so they don't have to risk anything themselves. They'll let you be the first to go out into the sea, like the People of Israel watching Nachshon ben Aminadav test the waters of the Red Sea. And they will celebrate you and applaud you for being so brave, committed, and passionate. So we often feel supported by this group, but they are not truly partnering with us, and again, we are seduced into doing the work alone.

Finally, we can be our own worst enemies. Our own commitment to and passion for our cause, our deep belief in the work and in our being "born to do it," might make us more vulnerable. We can't clearly see what is going on around us unless we are working with others who have other perspectives. And our sense of the pacing of the work and the strategy is not going to be as strong if we don't have the perspectives of others helping to inform and challenge us. We end up becoming a "crusader" for our cause, charging ahead on our high horse and leaving behind the people we want to affect. Because we haven't worked with the people we are trying to impact, when we look back expecting the crowds to be there, we find out that we are alone. As Rabbi Sacks wrote:

As for believing only in yourself, that is hubris… (and) ends in nemesis."

Rabbi Sacks (Bereishit 5778: The Faith of God, Covenant & Conversation 5778)

It is important to resist this natural tendency to lead alone. Why?

Don't do it alone. Sounds easy and obvious, but we have seen over and over again how people who are trying to do the right thing end up out on a limb all alone. It is not only lonely out there; it is dangerous. Those who see your good works as a threat will find you a much easier target if you are out there by yourself.

Ronald A. Heifetz (The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World, p.41)

As Buber said before him and as Rabbi Sacks observes, God needs to partner with humankind for the Divine effort to work: "Were God not to create humanity there would be no-one in the universe capable of understanding that he or she was created and that God exists. Only with the birth of humanity did the universe become self-conscious… This is radical theology indeed… The real religious mystery is not our faith in God. It is God's faith in us."

Rabbi Sacks (Bereishit 5778: The Faith of God, Covenant & Conversation 5778)

Leadership is reciprocal, covenantal work. We need to trust others to make progress on the big causes we care deeply about. We need to face our own limitations and blind spots. Leadership inherently involves other people; in order to do it well, we must partner with others. We can see this from the earliest of times. It is built into the act of creation itself.

HEVRUTA LEARNING & REFLECTION

Find a learning partner, a Hevruta.
Spend 15 minutes reading and discussing each text cluster.

Text Cluster I

Genesis 1:26-31

וַיֹּאמֶר ה', נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ; וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם, וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ, וּבְכָל-הָרֶמֶשׂ, הָרֹמֵשׂ עַל-הָאָרֶץ

26 And God said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

וַיִּבְרָא ה' אֶת-הָאָדָם בְּצַלְמוֹ, בְּצֶלֶם ה' בָּרָא אֹתוֹ: זָכָר וּנְקֵבָה, בָּרָא אֹתָם

27 And God created man in His own image, in the image of God created He him; male and female created He them.

וַיְבָרֶךְ אֹתָם, ה', וַיֹּאמֶר לָהֶם ה' פְּרוּ וּרְבוּ וּמִלְאוּ אֶת-הָאָרֶץ, וְכִבְשֻׁהָ; וּרְדוּ בִּדְגַת הַיָּם, וּבְעוֹף הַשָּׁמַיִם, וּבְכָל-חַיָּה, הָרֹמֶשֶׂת עַל-הָאָרֶץ

28 And God blessed them; and God said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.'

וַיֹּאמֶר ה', הִנֵּה נָתַתִּי לָכֶם אֶת-כָּל-עֵשֶׂב זֹרֵעַ זֶרַע אֲשֶׁר עַל-פְּנֵי כָל-הָאָרֶץ, וְאֶת-כָּל-הָעֵץ אֲשֶׁר-בּוֹ פְרִי-עֵץ, זֹרֵעַ

זָרַע: לָכֶם יִהְיֶה, לְאָכְלָה

29 And God said: 'Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed--to you it shall be for food;

וּלְכָל-חַיַּת הָאָרֶץ וּלְכָל-עוֹף הַשָּׁמַיִם וּלְכֹל רוֹמֵשׂ עַל-הָאָרֶץ, אֲשֶׁר-בּוֹ נֶפֶשׁ חַיָּה, אֶת-כָּל-יֶרֶק עֵשֶׂב, לְאָכְלָה; וַיְהִי-כֵן

30 and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is a living soul, [I have given] every green herb for food.' And it was so.

וַיַּרְא ה' אֶת-כָּל-אֲשֶׁר עָשָׂה, וְהִנֵּה-טוֹב מְאֹד; וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם הַשִּׁשִּׁי

31 And God saw everything that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

Rashi on Genesis 1:26

because the man is in the likeness of the angels and they might envy him, therefore He took counsel with them (Midrash Tanchuma, Shemot 18 and see Genesis Rabbah 8). And when He judges the kings He likewise consults His heavenly council, for thus we find in the case of Ahab to whom Micha said, (1 Kings 22:19) "I saw the Lord sitting on His throne, and all the host of heaven standing by Him on His right hand and on His left." Has God, then, a right hand and a left hand? But it means that some stood on the right side to plead in favor of the accused and others stood on the left side to accuse; and similarly we read (Daniel 4:14), "the matter is by the decree of the watchers, and the sentence by the word of the holy ones", — here, also, He consulted His heavenly council and asked permission of them, saying to them: "There are in the heavens beings after My likeness; if there will not be on earth also beings after My likeness, there will be envy among the beings that I have created" Sanhedrin 38b

נעשה אדם. עַנְוָתָנוּתוֹ שֶׁל הַקָּבָ"ה לָמַדְנוּ מִכָּאן, לְפִי שֶׁאָדָם הוּא בְּדִמּוּת הַמַּלְאָכִים וְיִתְקַנְּאוּ בוֹ, לְפִיכָךְ נִמְלַךְ בָּהֶם, וּכְשֶׁהוּא דָן אֶת הַמְּלָכִים הוּא נִמְלָךְ בְּפָמַלְיָא שֶׁלּוֹ, שֶׁכֵּן מָצִינוּ בְּאַחְאָב, שֶׁאָמַר לוֹ מִיכָה רָאִיתִי אֶת ה' יוֹשֵׁב עַל כִּסְאוֹ וְכָל צְבָא הַשָּׁמַיִם עוֹמְדִים עָלָיו מִימִינוֹ וּמִשְּׂמֹאלוֹ (מלכים א כ"ב), וְכִי יֵשׁ יָמִין וּשְׂמֹאל לְפָנָיו? אֶלָּא אֵלּוּ מַיְמִינִים לְזְכוּת וְאֵלּוּ מַשְׂמְאִילִים לְחוֹבָה, וְכֵן בִּגְזֵרַת עִירִין פִּתְגָמָא וּבְמֵאמַר קַדִּישִׁין שְׁאֵלְתָא (דניאל ד'), אַף כָּאן בְּפָמַלְיָא שֶׁלּוֹ נָטַל רְשׁוּת, אָמַר לָהֶם יֵשׁ בָּעֶלְיוֹנִים כְּדִמּוּתִי; אִם אֵין כְּדִמּוּתִי בַּתַּחְתּוֹנִים הֲרֵי יֵשׁ קִנְאָה בְּמַעֲשֵׂה בְרֵאשִׁית:

Reflection Questions:

1. Rashi picks up on the grammatical inconsistency in the text - God had been referred to throughout the Chapter in the male-singular pronoun, and suddenly in this verse, 1:26, God refers to God's self in the plural. Why is this the case? How does Rashi answer that question? How might you interpret this as a strategic leadership move? Why is it effective? What does it teach us about leading in partnership?

2. Each day of creation ends with God declaring "and it was good." Therefore, the statement that it is "not good" for man to be alone is all the more stark. What are the benefits and challenges of being alone? What, in particular, is not good about leading alone?

Text Cluster II

Genesis 2:7-23

ז וַיִּיצֶר ה' אֱלֹהִים, עָפָר מִן-הָאֲדָמָה, וַיִּפַּח בְּאַפָּיו, נִשְׁמַת חַיִּים; וַיְהִי הָאָדָם, לְנֶפֶשׁ חַיָּה

7 Then the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

ח וַיִּטַּע ה' גַּן-בְּעֵדֶן--מִקֶּדֶם; וַיָּשֶׂם שָׁם, אֶת-הָאָדָם אֲשֶׁר יָצָר

8 And the LORD God planted a garden eastward, in Eden; and there He put the man whom He had formed.

טו וַיִּקַּח ה', אֶת-הָאָדָם; וַיַּנִּחֵהוּ בְּגַן-עֵדֶן, לְעָבְדָהּ וּלְשָׁמְרָהּ

15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

טז וַיְצַו ה' עַל-הָאָדָם לֵאמֹר: מִכֹּל עֵץ-הַגָּן, אָכֹל תֹּאכֵל

16 And the LORD God commanded the man, saying: 'Of every tree of the garden thou mayest freely eat;

יז וּמֵעֵץ, הַדַּעַת טוֹב וָרָע--לֹא תֹאכַל, מִמֶּנּוּ: כִּי, בְּיוֹם אֲכָלְךָ מִמֶּנּוּ--מוֹת תָּמוּת

17 but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.'

יח וַיֹּאמֶר ה', לֹא-טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ; אֶעֱשֶׂה-לּוֹ עֵזֶר, כְּנֶגְדּוֹ

18 And the LORD God said: 'It is not good that the man should be alone; I will make him a help meet for him.'

יט וַיִּצֶר ה' מִן-הָאֲדָמָה, כָּל-חַיַּת הַשָּׂדֶה וְאֵת כָּל-עוֹף הַשָּׁמַיִם, וַיָּבֵא אֶל-הָאָדָם, לִרְאוֹת מַה-יִּקְרָא-לוֹ; וְכֹל אֲשֶׁר יִקְרָא-לוֹ הָאָדָם נֶפֶשׁ חַיָּה, הוּא שְׁמוֹ

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto the man to see what he would call them; and whatsoever the man would call every living creature, that was to be the name thereof.

כ וַיִּקְרָא הָאָדָם שֵׁמוֹת, לְכָל-הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם, וּלְכֹל, חַיַּת הַשָּׂדֶה; וּלְאָדָם, לֹא-מָצָא עֵזֶר כְּנֶגְדּוֹ

20 And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.

כא וַיַּפֵּל ה' תַּרְדֵּמָה עַל-הָאָדָם, וַיִּישָׁן; וַיִּקַּח, אַחַת מִצַּלְעֹתָיו, וַיִּסְגֹּר בָּשָׂר, תַּחְתֶּנָּה

21 And the LORD God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs, and closed up the place with flesh instead thereof.

כב וַיִּבֶן ה' אֱ֠ת-הַצֵּלָע אֲשֶׁר-לָקַח מִן-הָאָדָם, לְאִשָּׁה; וַיְבִאֶהָ, אֶל-הָאָדָם

22 And the rib, which the LORD God had taken from the man, made He a woman, and brought her unto the man.

כג וַיֹּאמֶר, הָאָדָם, זֹאת הַפַּעַם עֶצֶם מֵעֲצָמַי, וּבָשָׂר מִבְּשָׂרִי; לְזֹאת יִקָּרֵא אִשָּׁה, כִּי מֵאִישׁ לֻקְחָה-זֹּאת

23 And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'

Talmud Yevamot 63a

*A HELP FOR HIM — (**כנגדו** literally, opposite, opposed to him) If he is worthy she shall be a help to him; if he is unworthy she shall be opposed to him, to fight him*

יבמות ס"ג א.

וְאָמַר רַבִּי אֶלְעָזָר, מַאי דִּכְתִיב "אֶעֱשֶׂה לּוֹ עֵזֶר כְּנֶגְדּוֹ": זָכָה — עוֹזַרְתּוֹ, לֹא זָכָה — כְּנֶגְדּוֹ. וְאִיכָּא דְּאָמְרִי: רַבִּי אֶלְעָזָר רָמֵי, כְּתִיב "כְּנֶגְדּוֹ", וְקָרֵינַן "כְּנֶגְדּוֹ". זָכָה — כְּנֶגְדּוֹ, לֹא זָכָה — מְנַגַּדְתּוֹ.

Rabbi Sacks (Faith Lectures: What is Faith?)

"Let us make man in Our image and Our likeness". And, you know, the Rabbis obviously wanted to know who is the "us". Who is keeping God company? It is lonely being the God of monotheism! You don't have a lot of friends around for dinner! So who was He talking to? Of course the Sages, in their way which is both deceptively simple but ultimately very profound, said that God discussed this with the angels. [...] in Judaism truth is not impersonal; truth is inter-personal. It is the truth that exists when two beings separated in space or time relate to one another. [...] Man speaks. God replies. There is an interchange between them.

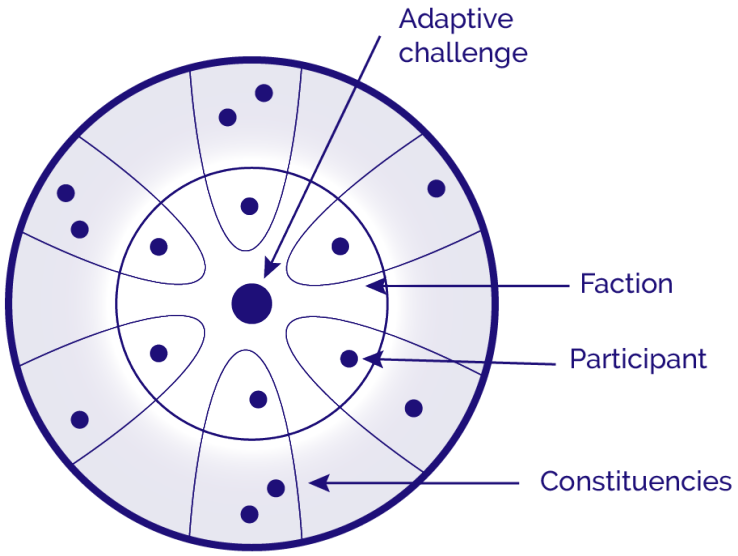
Reflection Questions:

1. How does this version of the creation of humankind differ from the one in Genesis 1? What differences do you notice that might have implications for how you think about leadership and partnership?

2. What do you make of the concept of a "Help-Meet?" How does this influence gender norms and patterns that have infused society? Withstanding the complexity and troubling nature of this verse - what do you make of the Talmud's idea of "opposite/opposition" - and how might this influence your thinking about leadership and partnership?

3. Do you agree with Rabbi Sacks that in Judaism "truth" is "inter-personal?" What do you think that concept means?

INTEGRATION & PRACTICE



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

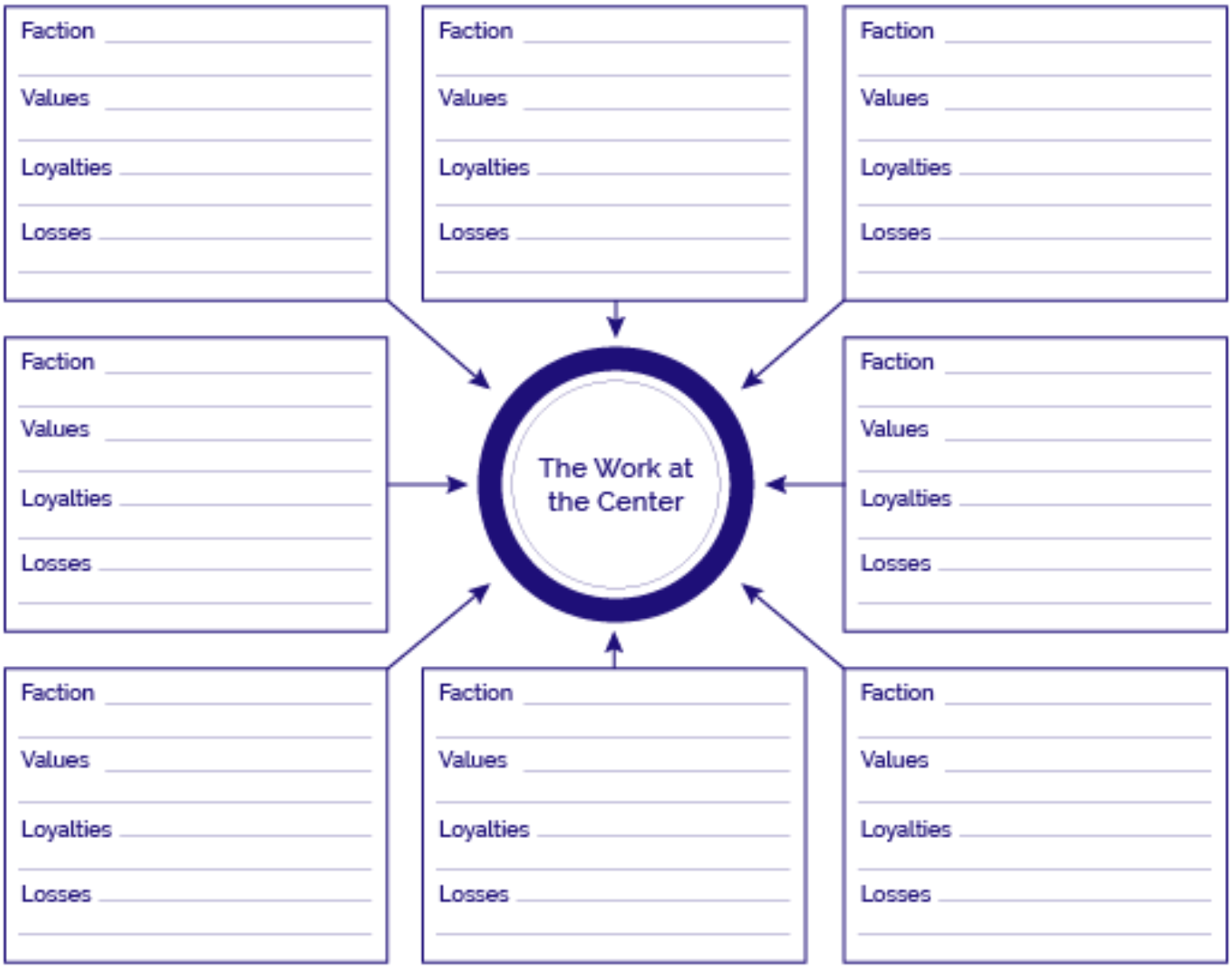
Think about the leadership challenge you are facing.

Ask participants to define a leadership challenge they are facing currently or have faced in the past, or decide on one as a group to focus on.

Who is affected by it? What patterns does it threaten? Who cares deeply about it? Who is terrified of it? Why? It may be helpful to draw a Faction Map of your challenge. A "faction" is a group of people who share an attitude towards the adaptive challenge. Each faction is composed of participants - the individuals, with all their nuances- who make up that group. And each faction also has "constituencies" - people who will be affected by whatever decisions are made.

Once you have mapped out some of the factions as they relate to your leadership challenge, think specifically about who your allies and opponents might be.

- Why might they be "on your team" or "against you?"
- What do they stand to lose if your initiative succeeds?
- How might you partner with them - either get them to help you, secure their support, or recognize and appreciate why those that oppose you are so resistant and so begin the adaptive work of engagement and shared progress towards mutually attainable goals?



Closing Circle

In pairs, share your faction map. Ask each other questions to help it become more nuanced and accurate.

In the group, share one idea of how you might partner with a participant of a faction - either a supporter or an opponent - to make progress on your leadership challenge.

TAKE-AWAY EXERCISE

Though it might feel more natural or easier, it is, ultimately, "not good" to lead alone. As you navigate the leadership work that is close to your heart, experiment with various partnerships and ways of partnering. How can you balance your personal tendencies and patterns with what is required to do this work? Who can you reach out to whom you haven't yet reached out to? How can you build relationships with those who seem most distant from and opposed to the work you're doing - your opponents? Who should you partner with as an ally - someone who cares deeply about the work, the way you do - and who should you partner with as a confidante - someone who cares deeply about YOU - regardless of the work? Try to make a list of allies, opponents, and confidantes, and ensure that you are in regular relationship with people from each of these categories.

Continuing the radical theology to which we referred earlier: It is when we feel most alone that we discover that we are not alone, "for You are with me."

Rabbi Sacks (Beha'alotecha 5780: Loneliness and Faith, Covenant & Conversation 5780)

However you relate to the capitalized You, the idea is profound and, we hope, will endure for you: our human work while we are here on this earth is to work together for good, that is how we are designed and that is how we will flourish.

UNIT LESSON SUMMARY:

Though it is seductive to try to lead alone, the success of any leadership initiative depends upon our ability to partner strategically and effectively.

Partnering is a form of spiritual expression. It connects us to our social selves and to our biblical roots of creation.