

## PARASHA PINHAS

Three  
Types of  
Leaders

Rabbi Jonathan Sacks

Knowing that he is about to die, Moses turns to G-d and asks him to appoint a successor:

*Moses said to the Lord, "May the Lord, G-d of the spirits of all mankind, appoint a man over this community to go out and come in before them, one who will lead them out and bring them in, so the Lord's people will not be like sheep without a shepherd."*

It is a farsighted, selfless gesture. As Rashi comments: "*This is to tell the praise of the righteous - that when they are about to leave this world, they put aside their personal needs and become pre-occupied with the needs of the community.*" Great leaders think about the long-term future. They are concerned with succession and continuity. So it was with Moses. G-d tells Moses to appoint Joshua, 'a man in whom there is spirit'. He gives him precise instructions about how to arrange the succession:

*"Take Joshua son of Nun, a man in whom is the spirit, and lay your hand on him. Have him stand before Eleazar the priest and the entire as-*



*sembly and commission him in their presence. Give him some of your authority so the whole Israelite community will obey him . . . At his command he and the entire community of the Israelites will go out, and at his command they will come in."*

There are three actions involved here: [1] Moses was to lay his hand on Joshua, [2] have him stand before Eleazar the priest and the entire assembly, and [3] give him "some of your authority [me-hodecha]". What is the significance of this threefold process? What does it tell us about the nature of leadership in Judaism?

There is also a fascinating midrash about the first and third of these gestures: *And lay your hand on him - this is like lighting one candle with another. Give him some of your authority - this is like emptying one vessel into another. (Bamidbar Rabbah 21: 15)*

## Prayer Schedule

## SHABBAT

## PARASHAT PINHAS

Friday, July 2nd

Minhah &amp; Arbat 7:00 pm

Candle Lighting 7:50 pm

Saturday, July 3rd

Shaharit 8:30 am

Tehillim Reading 6:00 pm

Minhah &amp; Arbat 6:45 pm

Motzei Shabbat 8:31 pm

## WEEKDAYS

Sunday, July 4th

Shaharit 7:30 am

Monday to Thursday, July 5-8

Shaharit 6:30 am

## PARASHAT MATOT-MASEI

Friday, July 9th

Minhah &amp; Arbat 7:00 pm

Candle Lighting 7:49 pm

Beneath these enigmatic words is a fundamental truth about leadership. In *L'esprit Des Lois*, Montesquieu, one of the great political philosophers of the Enlightenment, set out his theory of the separation of powers into three branches: the legislature, the

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executive and the judiciary. Behind it lay a concern for the future of freedom if power were concentrated in a single source: *Liberty does not flourish because men have natural rights, or because they revolt if their leaders push them too far. It flourishes because power is so distributed and so organized that whoever is tempted to abuse it finds legal restraints in his way.*

... There is, in a verse in Isaiah, a strikingly similar idea: *For the Lord is our judge; the Lord is our law-giver; the Lord is our king; he will save us.* (Isaiah 33: 22)

This tripartite division can also be found in Devarim/Deuteronomy 17-18 in the passage dealing with the various leadership roles in ancient Israel: the king, the priest and the prophet.

The sages later spoke about "three crowns" - the crowns of Torah, priesthood and kingship. Stuart Cohen, who has written an elegant book on the subject, *The Three Crowns*, notes that "what emerges from the [biblical] texts is not democracy throughout the political system, but a distinct notion of power-sharing at its highest levels. Neither Scripture nor early rabbinic writings express any sympathy

whatsoever for a system of government in which a single body all group possesses a monopoly of political authority."

The three-fold process through which Joshua was to be inducted into office had to do with the three types of leadership. Specifically the second stage - "Have him stand before Eleazar the priest and the entire assembly and commission him in their presence" - had to do with the fact that Moses was not a priest. His successor had to be formally recognized by the representative of the priesthood, Eleazar the High Priest.

Power and influence are often thought of as being the same kind of thing: those who have power have influence and vice versa. In fact, though, they are quite different. If I have total power and then decide to share it with nine others, I now have only one-tenth of the power I had before. If I have a certain measure of influence and then share it with nine others, I do not have less. I have more. Instead of one person radiating this influence, there are now ten. Power works by division, influence by multiplication.

Moses occupied two roles. He was the functional equivalent of a king. He made the key decisions relating to the people: how they should be

organized, the route they were to take on their journey, when and with whom they should engage in war. But he was also the greatest of the prophets. He spoke the word of G-d.

A king had power. He ruled. He made military, economic and political decisions. Those who disobeyed him faced the possible penalty of death. A prophet had no power whatsoever. He commanded no battalions. He had no way of enforcing his views. But he had massive influence. Today we barely remember the names of most of Israel's and Judah's kings. But the words of the prophets continue to inspire by the sheer force of their vision and ideals. As Kierkegaard once said: When a king dies, his power ends; when a prophet dies, his influence begins.

Moses was to confer both roles on Joshua as his successor. "Lay your hand on him" means, give him your role as a prophet, the intermediary through whom G-d's word is conveyed to the people. To this day we use the same word, *semicha* (laying on of hands), to describe the process whereby a rabbi ordains his disciples. "Give him some of your authority [me-hodecha]" refers to the second role. It means, invest him with the power you hold as a king.

We now understand the midrash. Influence is like

lighting one candle with another. Sharing your influence with someone else does not mean you have less; you have more.

When we use the flame of a candle to light another candle, the first is not diminished. There is now, simply, more light.

Transferring power, though, is like emptying one vessel into another. The more power you give away, the less you have. Moses' power ended with his death. His influence, though, remains to this day.

Judaism has an ambivalent attitude towards power. It is necessary. Without it, in the words of Rabbi Hanina, deputy High Priest, "people would eat one another alive" (Avot 3: 2). But Judaism long ago recognized that (to quote Lord Acton), power tends to corrupt and absolute power corrupts absolutely. Influence - the relation of prophet to people, teacher to disciple - is altogether different. It is a non-zero-sum game. Through it, both teacher and disciple grow. Both are enhanced.

Moses gave Joshua his power and his influence. The first was essential to the political and military tasks ahead. But it was the second that made Joshua one of the great figures of our tradition. Influence is simply more enduring than power.

**Shabbat Shalom**

## In Memoriam

It is customary to light a memorial candle in the evening and to donate tzedakah. Family members are encouraged to attend prayer services in honor of loved ones.

**Sunday / 22 Tammuz**  
Abraham ben Eliyahu Shamash

**Monday / 23 Tammuz**  
Salman ben Sasson  
Lulu Farha Zekaria

**Tuesday / 24 Tammuz**  
Aharon David ben Avraham  
Haim\*

**Wednesday / 25 Tammuz**  
Haske ben Yosef Dabby

**Thursday / 26 Tammuz**  
David ben Yitzhak Hattanian

**Shabbat / 28 Tammuz**  
Ezra Said ben Simcha

*Names with asterisks are missing family members' information. To update, please call the office at 310.474.0559.*

## Refuah Shlemah

*Please include these individuals in your prayers :*  
Yonatan ben Alizah • Mazal Tov bat Sulha Mitana • Matilda Louisa • Yaheskel ben Regina • Ayala bat Naomi • Khayah Noa bat Sara • Haim ben Mordechai • Pnina bat Esther • Yosi ben Esther • Victor ben Latif • Ramah Regina bat Farha • Aziza bat Sara • Merna bat Marsel • Judith bat Malka • Ofek ben Yochai • Efrayim Zev ben Fayga • Sulha Matana bat Mozelle

## Community News

### SHABBAT KIDDUSH

is sponsored  
in memory of

Elias Joseph, z"l

by  
Wendy Joseph & Family

Kahal Joseph Congregation  
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After-school classes for  
kids ages 5 to 13 are  
registering for 2010-2011

For information  
call 310.474.0559 or e-mail  
[molly@kahaljoseph.org](mailto:molly@kahaljoseph.org)

### *Learn the Haftarah*

Wouldn't you like to chant the final portion from the Torah on Shabbat—the portion known as the Haftarah? Reserve a Haftarah by calling Sarah at 310.474. 0559. The Haftarah portion can be dedicated in honor of a family life event such as a memorial, a bar or bat mitzvah, or a baby naming. Then, schedule time with Saeed Jalali & learn your haftarah with authentic Baghdadi ta'amim, Iraqi melodies for Torah.

### **SHABBAT MITZVOT**

We now offer for donation the following Mitzvot on Shabbat: **1. *Petichat Hechal*** The opening of the ark where the Torahs are kept; **2. *Carrying of the Sefer Torah and Sefer Haftara***; **3. *Hakamat Sefer*** The lifting and showing of the Torah; **4. *Mashlim*\*** The seventh aliya to the Torah who recites Kaddish; **5. *Maftir*\*** The last aliya to the Torah which includes the reading of the Haftara (which will be read by the clergy unless member reading has been preapproved)

Since we count on your donations to the synagogue to keep our membership fees as low as they are, we suggest a minimum donation for all those who are called to the Torah of \$126 or multiples of \$18 or \$26. We appreciate your support. \*Paid members may call the office to book the Mashlim or Maftir in advance, in memory of a departed relative. You will receive confirmation before Shabbat if you will receive the aliya or if there is a conflict. The member may also reserve any other aliya in advance by calling the office. Non-members interested in reserving aliyot should contact Sarah in the office for availability at 310.474. 0559, 11 am-4 pm, Mon-Thurs.

### **Parasha Pinhas**

Parasha pages 686-698  
Haftara pages 699-701