

GUEST CONTRIBUTOR RABBI YITZCHAK ROSEDALE

A Biblical Course in Leadership

THERE IS SOMETHING THAT INSPIRES ME, EVERY year, in the story of Yosef the *Tzaddik*. Every time the Torah portions involving Yosef roll around, I find myself rooting for him internally, and cheering for his rise to greatness. His life story paints a masterful portrait of the quintessential leader.

How many times was Yosef beaten down by the circumstances of life? Some would say that he brought his brothers' spite upon himself, with the expression of his dreams. However, was it in his control to be sold into depravity, multiple times, as a lowly slave? When Potifar's wife set him up and framed him as a predator, was it in his sphere of control to determine his outcome? Clearly not.

Yet Yosef, with his indomitable spirit, finds himself at the very top, every time. What is the secret to his sauce?

When we look across the various stories recorded in the Torah about Yosef, we find two common threads: First, he seeks to fill a void, without invitation. Second, he sees beyond himself, embracing the plights of others.

Think about it like this:

What are the chances that a salesperson in the Apple Store will become the next CEO of Apple? Next to nil.

What, then, are the chances that someone sold into slavery, multiple times, will become the chief executive for an Egyptian power broker, Potifar; that, when thrown in jail, he will become the warden, in effect; and that later he will become the Viceroy of Egypt—essentially, the most powerful man on planet Earth at the time?

Yosef never looked at his plight and pitied himself, or made excuses for his circumstances. He embraced life's challenges with grace and vigor, and he made a proactive decision to contribute the very best of himself to every situation Hashem brought his way. He sought to fill the void, without anyone's invitation, and without anyone deeming him the appropriate person for the job. Simply put, he stepped up to the plate.

But it isn't sufficient for a person to rise in leadership, just because he has made himself relevant. One cannot lead without followers.

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A TIMELY HALACHA

RABBI CHAIM HEINEMANN—
BASED ON KOVETZ HALACHOS
BY RABBI SHMUEL KAMENETZKY

We're all familiar with the concept of reciting blessings prior to performing mitzvos. With Chanukah around the corner, let's review some of the basic and unusual questions that can crop up.

Before lighting the menorah on the first night of Chanukah, three blessings are

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A RIDDLE FOR YOU

What mitzvah is planned completely based on the solar calendar?

The answer will appear in two weeks.

PREVIOUS RIDDLE:

Q When would a son have a mitzvah to injure his father?

A If the man is guilty of inciting others to worship idols, even his son can act as the agent of the rabbinical court to give punishment. (Rambam, *Hil. Mamrim* 5:14) 🕊

Kollel Chanukah Event
New Location - CHDS

Discover the inner light of Chanukah with a night of learning and celebration!

December 12th
The first night of Chanukah
FOR MEN



PROGRAM

8:15PM - Sushi Bar

8:30PM - Chavrusa Learning

Source sheets provided

Learning for Boys in 7-8th grade led by Rabbi Moshe Fuchs

9:15PM -

Shiur via livestream with special guest speaker

Rabbi Menachem Greenblatt

Mora D'Asra of Agudas Israel of St. Louis

Followed by Hot Delicious Meat Buffet and Dancing with live music

10:15PM - Maariv



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A TIMELY HALACHA

CONTINUED

recited: *L'hadlik Ner Shel Chanukah* ("Who commanded us to light theme-norah"), *She'asa Nissim* ("Who performed miracles for our forefathers..."), and *Shehechyanu* ("Who gave us life..."). On the remaining nights, the third blessing (*Shehechyanu*) is not said, even if one is using a new menorah. The exception would be if someone missed the first night and nobody lit a menorah on his behalf in his house. In such a scenario, *Shehechyanu* would be added when the first opportunity to light presents itself.


There are different customs, already sourced in the *Rishonim* (authorities from the eleventh to fifteenth centuries), regarding whether the first blessing should conclude with "*Ner shel Chanukah—the lamp of Chanukah,*" or "*Ner shelaChanukah—the lamp for Chanukah.*" Either way is fine, especially if one is following his family custom.

Ideally, the three blessings are made in a specific sequence. However, if one recites them out of order, the others are not lost and can still be recited.

If one forgot to make the blessings and began lighting the menorah: If he remembers while still lighting it, all the blessings can still be recited. If he's already done, only the second blessing, *She'asa Nissim* (and *Shehechyanu*, on the first night) can still be made.

If one made the blessings and then the oil spilled or the wick did not ignite, and he needs to replace one or the other before he can light the fire, the blessings are valid and need not be repeated. (He should avoid any extraneous interruptions until the menorah is lit.)

The same holds true if one recited the blessing, then responded "*Amen*" to his friend's blessing before kindling his own menorah's first wick—the blessing is not made again.

There are divergent opinions as to whether a *shaliach* (an agent, appointed to light on someone else's behalf), can also make the blessings on his friend's behalf. Therefore, it is best for the *shaliach* to recite the blessings on his own menorah, then quickly light his friend's menorah, without interrupting. 

GREAT ACTS OF ORDINARY PEOPLE

IN THE POST-WAR COMMUNITY OF ANTWERP, there lived a sweet, simple man by the name of Yechezkel Goldshtuff. He was a grandfather figure to many of the children, who had lost their own grandparents in the Holocaust. Yechezkel was known to be a survivor of the war, but not much was known about his background beyond that.

Many years after Yechezkel had passed away, Yaakov Moshe Kanner, a younger man who had grown close with Yechezkel, happened to peruse a book by the Veitzener Rav, which discussed questions in Jewish law that had arisen during the war.


In the book's introduction, the Rav related a story from his time in a concentration camp. When he was first imprisoned, a POW named Winnartchik had approached him and informed him that he had once been a "*Shabbos Goy*" (a non-Jew who performs certain tasks for Jews on the Sabbath, which the Jews themselves are forbidden to do), and that he was familiar with Jewish practices. Winnartchik offered to help in any way possible, since prisoners of war were treated

somewhat better than Jews.

Over his time in the camp, the Rav witnessed many instances where this Winnartchik literally risked his life to help Jews. Winnartchik also supplied the Rav, of his own initiative, with flour for Passover matzos, and with oil and wicks to light Chanukah candles. Many Jews were astounded by the self-sacrifice of this "righteous person among the nations."


After the war, the Rav concluded, the charade ended—Winnartchik was really a Jew! He had successfully hidden his true identity from the Nazis and had used his secret to better the lives of his fellow Jews.

As Yaakov Moshe Kanner continued reading the story, he was astounded to find out that the man's real name was *Yechezkel Goldshtuff*! He had been so close to this man—as a grandson would be to his grandfather—and he'd never had any idea!

Quite taken aback by the story, Yaakov Moshe gained a new appreciation for the greatness that lies beneath the exterior of even a "simple" Jew. 

TIDBITS OF CINCINNATI JEWISH HISTORY

RABBI MOSHE TZVI CRYSTAL

On **21 Kislev, 5724 (1963)**, Chofetz Chaim Day School's new building at 7855 Dawn Road, in Roselawn, was completed. The Mayor of Cincinnati, a Jewish man named Walt Bachrach, was present at a ribbon-cutting ceremony when the school opened for students three weeks later, on December 27. The school also adopted a new English name: Cincinnati Hebrew Day School. The building was designed by a well-known local Jewish architect, Benjamin Dombar, who was a student of Frank Lloyd Wright. The building was completely round, topped by a dome known as "the yarmulke." The building was used until 1992, when CHDS moved to its present location. It was the third building occupied by the school, which had started in 1947 and then merged with the Eitz Chaim school in 1959; the first two buildings had been located in Avondale. 

A Biblical Course... CONTINUED

This brings us to the second key ingredient in Yosef's Leadership Curriculum: Empathy.

When Yosef found himself in jail with the baker and the butler, he asked them, "Why are you so down today?"

Just imagine coming from Potifar's well-appointed home, and being thrown into a pit like a torture chamber in modern-day Syria. Who would have the frame of mind to think about why other cellmates are depressed?

It takes a person who is able to see outside of himself, no matter what is going on personally. That is the hallmark of a great leader, someone whom others want to follow.

Rabbi Yerucham Levovitz shares a similar idea about our great teacher, Moshe. He points out that the Torah describes Moshe's greatness in just two words:

Vayarr b'sivlosam—[Moshe] saw their struggles. (Sh'mos 2:11)

He set his eyes and his heart to be pained over them. (Rashi)

It is indeed no coincidence, then, that the greatest of our leaders shared a common, outward focus.

This Masters course in leadership can take only a few minutes to study, but a lifetime to master. 