

# **LEADERSHIP & MANAGEMENT**

*Prepared By Ner Le'Elef*

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## SECTION ONE: INTRODUCTION

אם יאמר לך אדם יש חכמה בגוים תאמין<sup>1</sup>

This is a book about how to be a leader and how to be a manager. A leader sets a vision and goals, directs the atmosphere towards creative thinking of the organizations, and makes drastic changes should the situation so require. A manager ensures the quality of implementation, of day to day staff motivation and satisfaction, of budgeting and cash flow. Anyone running a kiruv organization has to be both leader and manager. He has to lead and manage others, but he also has to lead and manage himself. This too we have tried to relate to here.

This book could easily have been double the length. We left out pages of issues, all important and worthy of scrutiny. We hope, however, that our selections are helpful. The omissions will have to wait for another day.

Those of us who are in leadership positions of organizations have to see this as a central part of עבודה ד'. This is an opportunity to get closer to the רבונו של עולם, and to fulfill His רצון. Since we probably spend most of our waking hours running our organizations, if we waste this opportunity, we have wasted most of our lives. A frightening thought.

Yet it is not easy to turn our organizational work into an act of conscious עבודה. It is easy to rely on the fact that we are doing kiruv, and we know that that is good, and that therefore everything we are doing is positive עבודה. While this is true, it is equivalent to someone saying that he does not have to work on his davening, since the act of going to Shul and davening 3 times a day is intrinsically an act of עבודה. Yes, what we are doing is good. But for most of us it is בגדר מצוות מלומדה. Even if our organization is growing, we are on automatic when it comes to turning this into real עבודה.

This book, although written in a somewhat secular style, is really about leadership as עבודה. Although I have brought Torah sources whenever I have been aware of them, most of the attempted wisdom below comes from experience, a great deal comes from shimush, and some comes from the business world. In particular, I have brought many insights from Jack Welch, considered by most to be the best CEO of the last century. My partner, Rabbi Abramov, and myself have applied many of his insights to the betterment of Ner LeElef. My experience in running organizations, and those of my colleagues, is that we can learn a lot from businessmen and sound business practice. Here is a community of possibly millions of people, many of them very bright, who have spent decades trying to understand how to do things a little better. On the other hand, there are some clear contradictions between the business practice and, להבדיל, running a Kiruv mosad. Although business is increasingly focused on information and technology and services is becoming more brain than brawn, the basis of almost all business is rooted in a material world of limited resources, of beating the competition, of newness and innovation. By contrast, the spiritual world of the Torah is rooted in unlimited, open-ended spirituality, of sharing rather than competing, and of timelessness rather than newness. I have seen one kiruv organization so enthused by business models that I truly do regard many of their practices as anti-Torah.

Yet, despite the need for great caution, I remain convinced that the business world can enhance our efficiency and effectiveness. Kiruv mosdos do have their business side. They have to make budgets, plan and fund-raise. They are competing with intermarriage, assimilation and Jewish ignorance. They do need to program and to package, albeit that the content is our unadulterated and timeless Torah.

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<sup>1</sup> איכה רבה ב: אם יאמר לך אדם יש חכמה בגוים תאמין, יש תורה בגוים אל תאמין

As an example, take one of the earlier, successful business books, *In Search of Excellence*, by Thomas Peters and Robert Waterman. Peters and Waterman identify eight characteristics which excellent, innovative companies appear to have:

- i. *They are action-orientated* - they implement decisions quickly.
- ii. *They are client-orientated* - they understand and care for their customers.
- iii. *They are staff-orientated* - they encourage autonomy and entrepreneur-ship amongst their staff rather than trying to control their every move.
- iv. *They delegate and empower* - they see their rank and file as the source of productivity and creativity.
- v. *They see human resources as their primary asset* - they see their success far more as a result of being in touch with the people and shop floors of their company, than as a result of technology or economic resources or organizational structure.
- vi. *They stick to areas they understand.*
- vii. *They have a relatively simple organizational structure, with relatively few people at the top.*
- viii. *They are structured in some respects (e.g. core values) and unstructured in others (e.g. with respect to innovation).<sup>1</sup>*

Now there is not one point on this list that I would not find valuable as a head of a kiruv mosad. Some of these points I had to learn the hard way, and I would have been most grateful had I been exposed to this חכמת הגוים earlier. Take for example point six, that excellent companies stick to what they understand, what the authors call ‘sticking to the knitting’. When Russian Jews first started coming to Israel, the Heritage House was one of those organizations which jumped in the fray and opened a Russian department. But it was not our area. We did not understand enough about Russian culture and mentality. We had no idea how to measure progress. We had no way of telling whether our activities would produce long term results or not. We thrashed in the dark for a couple of years and then closed that department. We had violated what now seems to me an obvious organizational principle, ‘stick to the knitting’, but then I was not so wise. יש חכמה בגוים תאמין.

Having said that I must caution that like all human wisdom, the area of business management is subject to constant change. Each expert has his own shopping list and there are waves when some issue or another pops up on the screen or falls out of favor. You can hardly walk by a secular bookstore today without being besieged by an array of titles on leadership in business. Fifteen years ago the literature was completely silent on this issue.

And businesses, of course, are secular institutions. They know nothing of סייעתא דשמיא, and of the workings of the soul. They certainly cannot account for the כח התורה, and how it nourishes the Jew. For all that, I believe that we do have something to learn here, and this is my attempt to share some of that wisdom.

Perhaps a businessman should have written this manual. Probably, a businessman would regard this manual as quite basic. Or perhaps it should have been written by a great Talmid Chacham, for only he is qualified to sort out what of the חכמת הגוים can be used by Torah Jews, and especially those representing a Torah Mosad. I am neither. I consider myself a busy Boswell, busily taking notes here and there, and passing them on, hopefully to your benefit.

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<sup>1</sup> *In Search of Excellence*, pgs. 13-16.



## SECTION TWO: LEADERSHIP

### **CHAPTER:**

- 1 - Leadership Defined**
- 2 - Visions, Goals, Strategies, And Project Evaluation**
- 3 - The Creativity Thing - Change and Resistance to Change**
- 4 - The Proactive – Reactive Interface**
- 5 - Time Management as A Function of Leadership Rather Than Management**
- 6 - Action at the Top – The Dynamics of Interdependent Leadership**
- 7 - Delegation**
- 8 - Shimush and Outside Consultants**
- 9 - Should A Kiruv Organization Have A Corporate Culture?**

## Leadership Defined

### *A Torah View of Leadership*

In the Torah view, leadership emerges, not as a goal, but as a result of a general 'עבודת ד'. And, as 'עובדי ד', we are all leaders in the sense that a concern for the broader welfare of our fellow Jew, individually and of the Jewish nation collectively, is an absolute obligation on all of us. As the תנחומא puts it:

*One who ... says, "Why should I bother with the community.... Just let me live my life in peace" – destroys the world!*<sup>1</sup>

This does not only apply only to those filling traditional leadership roles, Rabbis, teachers and community leaders<sup>2</sup>, but to each and every one of us, each within his or her realm of possibility<sup>3</sup>.

<sup>1</sup> במשלי (כט ד) מלך במשפט יעמיד ארץ – ואיש תרומות ירסנו ועל סיפא דפסוק (ואיש תרומות ירסנה) כתב התנחומא (משפטים ב): אם משים אדם כתרומה הזו שמושלכת בזויות הבית ואומר: מה לי בטורח הציבור? ... מה לי לשמוע בקולם? ... שלום עליך נפשי – הרי זה מחריב העולם. וכן אמר החפץ חיים זצ"ל: האומר די לי במה שאני עצמי יהודי והולך בדרכי אבותינו, טועה בעצם הענין (מובא בספר צדקתם עומדת לעד דף 9)

<sup>2</sup> אמנם שאצל כמה מהחובבים כגון תוכחה ותלמוד תורה החיוב חל ביתר עוז על מנהיגי הקהל ותלמידי חכמים וכלשון המבי"ט בהקדמתו לבית אלוקים: חייב כל אחד מישראל ... [ל]השפיע מטובו לאחרים, כל אחד לפי כוחו והכנתו ורשותו, ואימתו, על קרוביו ושכניו ובני עירו – וגם בני העיירות הנשמעים אליו, כשהוא בגדר דורש או חכם או פרנס על הציבור או שלושתם ביחד

<sup>3</sup> עיין הארה הקודמת

As the חובות הלבבות puts it:

וראוי לך אחי לדעת כל זכויות המאמין יהיה מגיע אל התכלית הרחוקה בתיקון נפשו לאלוקים יתברך, ואילו היה קרוב למלאכים במדותיהם הטובות, ומנהגיהם המשובחים והשתדלותם בעבודת הבורא ואהבתם הזכה בו אינם זכויות מי שמורה בני אדם אל הדרך הטובה ומיישר הרשעים אל עבודת הבורא שזכויותיו נכפלות בעבור זכויותיהם בכל הימים ובכל הזמנים<sup>4</sup>.

*... And even if a person were to be close to the angels ...this is not as worthy as the merits of one who shows his fellow man the good and right way, and who sets the evil on a straight path in serving G-d; for such a person's merits will be multiplied because of the merits of those he helped, increasing as they accumulate merits over time.*

Put this way, we all, in fact, have leadership qualities. We are all capable of being leaders, of influencing others, in certain types of contexts. Sometimes that leadership is natural, and sometimes it is forced upon us, usually by our deep sense of responsibility that something has to be done. In fact, it would appear that some of our greatest leaders fall in the latter rather than the former category. Examples of the latter extend all the way from Moshe Rabbeinu<sup>5</sup> to Rav Shach, z"l.

<sup>4</sup> רבינו בחיי, חובות הלבבות (שער אהבת השם)  
<sup>5</sup> רמב"ן שמות ד יג

## The Outreach Worker

What kind of leader is the outreach worker? Ours is the leadership of שבט דן, מאסף כל המחנות<sup>1</sup>. We are those who go in search of Jews who fell out of the עניי הכבוד, and get them back in again. Rav Tzadok Hakohen<sup>2</sup> understands יפתח to mean מי שפותח שער חדש בעבודת הש"י בדורו.

This of course, is the work of our Gedolim. But, in a more limited sense, the kiruv worker is finding a פתח for the עבודה of many in his generation. It is he who shows many how to connect to Judaism in our day and age. It is he who is entrusted with bringing out the relevance and profundity of Judaism in our time for all those millions whose only lifeline to the Torah is through him. The implications are awesome.

Chazal tell us:

בעקבות משיחא חוצפא יסגא (סוטה מט):

Rav Tzadok Hakohen<sup>3</sup> tells us that this Chutzpa is not only negative. There is a positive Chutzpah DeKedusha which will also be prevalent in our generation. Little people, kiruv workers from the tribe of Dan, will have the Chutzpa to go out and build mosdos, reaching out to hundred and to thousands of our alienated brethren.

## Four Models of Leadership

The Mishnah in Avos<sup>4</sup> gives us four models of leadership:

רבי שמעון אומר: שלושה כתרים הם כתר תורה, וכתר כהונה, וכתר מלכות<sup>5</sup>

<sup>1</sup> במדבר י כה: ונסע דגל מחנה בני דן מאסף כל המחנות לצבאותם ועל צבאו אחיעזר בן עמישדי וכתב רש"י שם בשם הירושלמי שהיה נוסע באחרונה וכל מי שהיה מאבד דבר היה מחזירו לו  
<sup>2</sup> מחשבות חרוץ ס' ז (קרוב לסוף הסימן דף 44 טעם המתחיל ובכל חודש):  
<sup>3</sup> צדקת הצדיק ס' מז  
<sup>4</sup> פ"ד משנה יז

The Mishnah is coming to teach that there are three primary types of leadership. There is the political leadership of מלכות, the spiritual leadership of כהונה and the leadership of the Torah Leader. Each one represented by one of the כלים in the Beis HaMikdash, implying that each has a role of great holiness. The leadership of מלכות is symbolized by the שולחן, which has its crown (זר) around it. The leadership of כהונה is represented by the מזבח. It too has a זר, a crown around it. Finally, the leadership of חכמת התורה is reflected in the ארון הקודש. It too has its crown.

But then the Mishnah continues surprisingly:

וכתר שם טוב עולה על גביהם

This is seen also as an expression of leadership, a כתר. And no ordinary כתר. This כתר is עולה על גביהם, higher than any of the other three crowns. Yet, strangely, the Menorah, which was טוב שם טוב, did not have a כתר - there was no זר around the Menorah. The Maharal<sup>6</sup> explains that שם טוב is a כתר without limitations.

A כתר both bestows the responsibility but also defines the parameters in which the leader may operate. It is a limiting factor in the expression of the individual and his potential. Leadership both empowers, but it also limits. The Mishnah is referring to the appropriate boundaries, ethical, spiritual, financial, which guide and direct a leader. He must follow one of the first three models, each of which is governed by clear laws. But he should measure his behavior against the fourth כתר, the כתר without clear laws and boundaries, but which is ultimately the most important כתר of them all.

<sup>5</sup> וביאר רבינו יונה שם שהכוונה הוא לשלושת הזרות: זר שולחן (= כתר מלכות), זר מזבח הפנימי (כתר כהונה), זר כפרת שעל הארון שבו מונחת התורה (כתר תורה) (ע"פ יומא עב ב)  
<sup>6</sup> אבות שם

We tend to think of leadership as something dynamic, something to be admired and envied. But there is also a price to be paid for leadership. Leadership can sometimes actually stunt our growth. We can work on all sorts of management and leadership skills, we may even undergo a lot of maturation with respect to judgement calls, ability to deal with people etc. but we may be lacking any *פנימיות* growth. The *כתרים* mentioned in *אבות* are boundaries; but they are boundaries above our heads. The crown is simultaneously a parameter as well as a vision and horizon for growth. Beware the leader whose boundaries extend no further than his own natural talents.

A leader is a busy person, and what he is busy with will define whether he himself can grow appropriately. To grow, a leader must distinguish between leadership on the one hand and heroism (in the Western sense) on the other. The Jewish hero is measured not by his riding, Napoleonically, into a city, but rather by the daily consistency of his actions. And, as kiruv people, that means 3 good davens a day as much as it means taking care of all one's fundraising, logistics and other challenges.

The Torah is so full of different leaders, that we could write a whole book analyzing the qualities of leadership. But the Torah stresses that the fundamental trait of our greatest leader ever was humility. I want to give a new angle on what humility does for a leader.

Humility allows a leader to have the confidence not only to open something, but to close something which is not working. (Rav Chaim said that one should never open a Yeshiva which one could not close in a day.) Humility allows one to have the courage to do the right thing. It allows you to see that someone else is doing the job better and to learn from him, or to join him or to hire him. It allows one to let other organizations on one's turf. It is so ridiculous to know that one is mekareving 5 maybe 10 people a year in a

city with say 25,000 Jews, but one cries *HaSagas Gevul* when someone else wants to come to town. Humility gives one the confidence to have Bitachon, and stop dealing with other Kiruv Organizations as if they were competing businesses. Someone who overcomes all that will indeed be wearing the Crown of a Good Name.

## *The Sixteen Qualities of a Leader*

Leadership is not a science. It's not a recipe. It's not the five rules about this or the six effective habits of that. It's an art, and as Georges Braque wrote, "The only thing that matters in art is the part that can't be explained."<sup>1</sup>

However, all leaders have certain things in common. These represent the minimum qualification for leadership. Without these, you may be the head of your organization, but all that makes you is the boss, not the leader.

1. *Visible enthusiasm for Yiddishkeit.* You don't have to be the leading Tzadik in the town, though you do have to have good midos and be a *מדקדק במצוות*. You don't have to be a huge Talmid Chacham (it certainly helps if you are), though you do have to be someone who projects a love and involvement with Torah. You ought to be someone who filters the events not necessarily of the world, but of your immediate environment through a Jewish head, someone who can make sense for others of what is happening. Leaders are consistently well above average in their *אדם לחבירו*'s, in their compassion, gratitude, empathy and chesed. This is not just a technique or a communication skill for them.

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<sup>1</sup>Will The Legacy Live On? The Bottom Line on Jack Welch, *Harvard Business Review*, Feb. 2002

They really do have good midos. They become attached and loyal to the people who are working with them. Leaders may be very down to earth, but they also project a certain sense of dignity and personal presence.

2. *A sense of responsibility* for the Jewish people. A sense of responsibility, period. A willingness to undertake that responsibility. A natural sense that if something ought to be done, and nobody is doing it, then you have to do it. Leaders put away the sefarim before and after davening and help to clean up after Simchas.
3. *A vision* of where you want to get to.
4. *Passion*. Some people do have a vision, and they talk about it a lot. But they don't believe in it enough to do something about it. Without passion you will lack commitment and without commitment you will lack both focus and energy. Energy emerges out of the intense commitment and passion which one has for the project.
5. The *courage* to doggedly and persistently follow one's vision. This is more than dedication. It requires the ability to stay the course, even when things are very tough. It requires resilience, the ability never to be bitter, to retain a certain naive sense that you can do the improbable (i.e. the seeming impossible as opposed to the actual impossible).
6. *An ability to go from here to there*. The ability to create strategic plans. But more than that, the ability to make things happen where others would not have seen the opportunity. To paraphrase Milton Berle, a leader is

## **16 Qualities of a Leader:**

1. Visible enthusiasm for Judaism
2. Responsibility
3. Vision
4. Passion for your Project
5. Courage
6. Understanding of how one goes from here to there
7. Willingness to take risks
8. Belief in other people
9. Ability to communicate vision and passion to others
10. Ability to develop a team
11. Handles stress well
12. Ability to change
13. Good judgement
14. Ability to problem-solve
15. Creativity
16. Humility balanced with Postive Self Image

someone who, when opportunity does not knock, builds a door<sup>1</sup>.

7. *A willingness to take reasonable risks*. Taking risks probably means failing from time to time. A good leader is not deterred by failure, rather, he learns from it, and goes forward. He operates on the cutting edge, always a little mad in his thinking, always a little defiant of conventional wisdom.
8. *Belief in other people*: in their abilities to achieve together with you.
9. *The ability to communicate your vision, passion and courage to others*. This builds on your belief in other

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<sup>1</sup>Berle's original phrase was, "If opportunity doesn't knock, build a door."

people. Only rarely does this mean speech making though it does involve communication skills. It certainly involves content, a depth of understanding to give content to one's passion and vision.

10. An ability to *develop a team* with a sense of community of common purpose<sup>1</sup>. The ability to listen to them<sup>2</sup>, learn from them, and grow together with them.
11. A show of *strength, fortitude, clear thinking and compassion in times of crisis or difficulty*. The type of strength that others feel they can lean on. Tough times often require one to take tough decisions, and to balance one's compassion with a clear understanding of the needs of

There will come a time  
when you believe  
everything is finished.  
That will be the  
beginning.

Louis L'Amour

the hour.

12. An *ability to change*, reassess, and, if need be, chart a new course. This may be because of changing circumstances (the secular person of

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<sup>1</sup>'Leadership almost always involves cooperation and collaboration, activities that occur only in a conducive context.'  
(William Pagonis, Leadership in the Combat Zone, *Harvard Business Review*, Dec. 2001.)

<sup>2</sup>"Never pass up the opportunity to be silent." (Quoted by William Pagonis, Leadership in the Combat Zone, *Harvard Business Review*, Dec. 2001.)

the 21<sup>st</sup> century is different to the person of the 70's), or because you goofed up or because of changed financial realities. Real leaders have no hassle admitting they were wrong, learning from others, and showing themselves to have weaknesses. They don't feel a need to act like a leader. They just act like themselves.

13. *Good judgement*: Leaders have a high level of common sense. They are generally level headed and make consistently good judgements. They have an above average insight into people, and usually view people holistically and not in black and white terms. They may be highly emotional, but avoid, in the main, making emotionally based decisions.

14. Good judgement flows into an *ability to problem-solve*. We talk below of how leaders need to become more proactive. True, but they also need to know how to get obstacles out of the way. Sometimes this requires networking, and sometimes this

*Many people have the desire to  
look at the exception instead of  
the desire to be exceptional*

John C Maxwell

requires creativity, and sometimes it requires patience and forbearance.

15. *Creativity* is a component which facilitates much of the above<sup>3</sup>. For example, let us say that a particular program is not working. It may take good judgement (13 above) to

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<sup>3</sup>We have dealt in depth about creativity, chap 3below.

Creativity does not only mean inventing new ideas to programs, etc. It also means seeing solutions or approaches where others did not.

understand whether the problem was technical and requires problem-solving abilities (14 above), or whether the problem is a function of the wrong strategy to begin with, requiring creativity to come up with a new strategy altogether.

16. Humility balanced with a positive self-image. The truth is that one cannot be humble if one is always struggling to compensate for one's lack of self-image. The two go hand in hand. It is hard to find truly arrogant people in the kiruv world, though institutional egocentricity, a form of sublimated personal arrogance, is not uncommon. Lack of positive self-image is much more common, however, and is expressed by people who seem to be so well put together, competent and successful. Both arrogance (in its personal and institutional forms) and Lack of positive self-image make for poor leadership. It leads to poor judgement, undermines the ability to bring in the right staff for the job, creates poor relations with staff and a negative working atmosphere in general and inhibits the ability to network with other organizations.

This is my list. And it is sure to be disputed. Some might leave out things that I have put in here, or feel that two things ought to be combined. Some might wonder how I left out or combined things such as charisma or energy, or the ability to make tough decisions. I did not talk at all about having a high level of expertise in any particular area. Nor did I mention the need to have standards of excellence or the attribute of institutional vitality which I mention under charismatic leadership below. And where is the ability to do kiruv or to fundraise? Leadership is also a function of consistency. It has to take place every day, not as a rare event. Yet this too did not make my list. The four E's of GE's official template of executive

excellence are energy, energize, edge and execute<sup>1</sup>. Maybe that is the best list of all.

Certainly there are successful leaders out there whose descriptions differ from the list I have suggested. And, in the secular literature there is nothing approaching consensus on this issue. But I have done my bit – I have challenged you with a list<sup>2</sup>. The rest is up to you.

We all live under the same sky, but we don't all have the same horizon.

*Konrad Adaneur*

## ***Can Leadership be Learned?***

There is a great debate in the business world over whether leadership is natural or whether it can be acquired? Leadership is too big a word, too vague and abstract. This lends itself to an almost mystical labeling of someone as a leader, a dividing of the world into leaders and non-leaders. But we have already shown that the Torah view of leadership is quite different. The Torah expects all of us to be leaders in some sense. And in fact, when we look at the sixteen characteristics above, we see

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<sup>1</sup>Will The Legacy Live On? The Bottom Line on Jack Welch, *Harvard Business Review*, Feb. 2002. :

<sup>2</sup>Jack Welch's list for the new CEO of GE reads: Integrity/values, edge, stature, fairness, and energy/balance/courage "insatiable appetite for increasing knowledge" "courageous advocacy" "comfortable operating under a microscope" "stomach to play for high stakes"

Jack Straight from the Gut, *Jack Welch with John A. Byrne*

that they can indeed all be learned and developed.

It is quite true that there are some people who have “natural leadership qualities”, but they often do not always make the best leaders. In fact, most of the people who are usually perceived as the leaders of the Baal Teshuva movement by outsiders are not usually the real leaders. They are usually high profile lecturers (some of whom are leaders too). Most people in the Torah world have heard of Rabbis Neugershal, Srebnik, Ordman and other famous Arachim lecturers. But how many have met and know Yossie Wallis, the founder, brains and leader of Arachim? It would be a great loss to Arachim if a Shalom Srebnik or a Tzvi Ingbal were to leave the organization. But it would still be the same organization. However, it is much more difficult to imagine Arachim without Yossie Wallis<sup>1</sup>. Now I do not think I have ever heard Yossie Wallis make a speech in public. Nor did he see the need to start calling himself Rabbi Wallis. Nor have I ever seen his picture on any Arachim promotional materials. He does not display the outward trappings and image of ‘leadership’. Yet there is no question, that Yossie Wallis is a leader in every respect.

Were I to make a list of the 10 greatest leaders of the kiruv world, those who made the greatest difference, Rabbi Lazar Rosner would definitely be on my list. Yet many have never heard of this American-born Chaim Berliner who lives in Jerusalem and has been the vision and force behind much of what has happened to Yiddishkeit in France, Russia, Brazil and Israel. And that’s the way this great man would have it.

So some of our greatest kiruv leaders are relatively unknown. Perhaps this

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<sup>1</sup>I am actually not a great believer in irreplaceability. And any good organization will set itself up so that no figure, not even the founder, is so vital to the organization that he cannot be replaced. But that is not my point here.

contributes to our wrong ideas of leadership as a gift as opposed to an acquisition, earned by hard toil.

Yes it does help if you are naturally a great orator (though anyone can learn how to make a good speech), and it usually does help if you are charismatic. But great Torah leaders, from Gedolim down have often lacked these things. And what they have all had in common we can all learn and acquire. I do not believe that anyone can become a great leader, or that everyone should even make the attempt. But I do believe that the short list above is more accessible to us than we imagine.

*The reward for work well done is the opportunity to do more.*

*Jonas Salk*

## ***Leadership Styles***

A leadership style is the way in which a leader uses his natural personality to integrate the sixteen qualities we mentioned above. Like all stereotyping, the divisions we list below are somewhat artificial. People are too complex to fit into neat categories. In practice, most leaders reflect some combination of the different types of styles we mention below.

### *The Charismatic Leader:*

Most charismatic people I know are not leaders. Charisma is in and of itself not a leadership quality though it is a great personality asset when combined with vision, passion and the fourteen other attributes we mentioned above. But charisma can often hide one’s weaknesses, including a poor insight into other people. People do respond more readily to a charismatic person. Proving to be effective for one in the short term, it makes it more



difficult to focus on the growth one needs for long term leadership.

iii.

The charismatic leader is great for starting new initiatives, but is not always good for running large organizations. If he understands his own limitations and he surrounds himself with people with good managerial skills then he can keep on growing with his organization as it unfolds.

Organizations run by charismatic leaders often have succession problems. The charismatic leader often fails to realize that the qualities that allowed him to get the organization to its current stage are not those qualities that are required for the organization in its more mature phases.

We all tend to envy the charismatic leader for his ability to attract others – talmidim, donors, and volunteers. But most of us who are running organizations are not charismatic. Nor do we need to be. What we need to have is what I like to call *attitudinal vitality*. This is a vital quality that is born of deep belief in what we are doing, a vision of where we want to get to, an intensity about pursuing that vision, and a passion about the Jewish people in general.

It is this vitality which energizes and inspires the people around oneself. And it is this vitality which the charismatic leader needs to tap into as much as anyone else. For someone relying on the natural charisma of energy alone will burn out sooner or later. There is no substitute for substantive qualities of leadership.

ii. *Leaders by Consensus:*

These are people who actively like and enjoy teams. They do not want to work alone and are always seeking out partners. These are the ones who do big things. We have talked about this in a later chapter, entitled *Action at the Top – the Dynamics of Interdependent Leadership*

*Leaders from the bottom up:*

These are people who always give the Kavod to others, though they may wield considerable power. This can only be done by someone who is both wise and has a strong ego. The person may not be the formal head of the organization, and may not wish to be. In fact he is delighted to help lead his leader as well as be led by him, being careful not to destroy his genius. He is not wielding his power because he is manipulative or because he is merely using his position as a springboard to something bigger and better. Rather, he genuinely knows how to lead others to be with him in achieving their united goals, and there is nothing in organizational life that gives him more satisfaction than that.

Although there may not be many of these type of leaders around, they are more frequent than one perceives. By its very nature, such leadership remains hidden for most of the time.

*Leaders by both choice and necessity:*

This is the most powerful form of leader. This is the person who sees that something needs to be done and is willing to take responsibility, feels he has to take responsibility. He is not pushing to be a leader. He is simply doing what he feels has to be done. Not seeing himself as a natural leader (though with many of the right qualities), he is an avid learner. He learns to distinguish between management and leadership; he learns how to be articulate and he learns how to fundraise. In short he learns organizational sophistication, even if it is by the seat of his pants. He does all of this because he wants to do more kiruv, not because he wants to laud it over others. I call this kind of leadership organized personalization, where leadership emerges out of kiruv.

Some people are more talented than others. Some are more educationally privileged than others. But we all have the capacity to be great. Greatness comes with recognizing that your potential is limited only by how you choose, how you use your freedom, how resolute you are – in short, by your attitude. And we are all free to choose our attitude.

*Peter Koestenbaum*

## ***Leadership and Management***

Since 1977, it has become customary to distinguish between leadership qualities and managerial skills<sup>1</sup>. Leaders are supposed to give us the vision, the sense of purpose and inspiration, while managers are supposed to implement. The truth is that is hard to be a leader (or at least to be a leadership team) without a strong managerial component. And a high quality manager will certainly have certain leadership skills. It would be much better to talk about leadership skills and managerial skills than about leaders and managers.

Management involves hiring and firing of staff, salaries and fiscal management. It involves making sure that the programs are well run and successful, that everyone know what they have to do and are coordinated with everyone else.

But management and leadership become blurred at a certain point. Taking care of staff, setting the right atmosphere, evaluating the success of programs – all of

these are the interfaces between management and leadership. And who can say that either a leader or a manager can do without caring and empathy, without a sense of how to nurture and help their staff to grow. Perhaps the world before 1977 was not such a bad place after all!

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<sup>1</sup>1977 was the year when Harvard Business School professor, Abraham Zelnick published an article in the Harvard Business Review titled, *Managers and Leaders: Are They Different?* The piece caused a uproar in business schools, but it gradually gained currency and is now part of the accepted wisdom.

## Visions, Goals and Strategies

*Management by objectives works if you first think through your objectives. Ninety percent of the time you haven't.*

Peter F Drucker

### ***Four Basic Questions to Get Started***

- |    |  |
|----|--|
| 1. | <i>Where are you now?</i>                            |
| 2. | <i>Where do you want to get to?</i>                  |
| 3. | <i>How do you propose to get from here to there?</i> |
| 4. | <i>Who do you want to join you in this endeavor?</i> |

These four questions translate into your short, medium and long-term goals for the organization. But first you need to understand your community. The long-term goal for the organization we call the vision of the organization and is contained in the mission statement. You cannot be an effective kiruv worker if you do not know where

you are trying to get to. You need a vision for yourself and the organization before you get going. Once you have a vision, you need to translate this into goals for the next year. To achieve these goals you need a strategy. And at the end of the year you need to evaluate whether or not you were successful. And, to make this evaluation

you have to define at the outset what defines success and what defines failure.

Later, we will talk about how to evaluate individual programs. Whereas evaluating a program is a function of management, creating the vision and goals of an organization is very much a function of leadership.

### ***Understanding your Community***

You cannot get going on visions and goals until you have basic information about the community you are working in. (In fancy language, this is called the current picture document.) This will prevent some basic mistakes such as

setting up your organization on the wrong side of town. (I have seen this happen at least twice in North America.) It will help you to realize, for example, that your vision for the organization should be to set up a series of branches or new kiruv

communities in different parts of the town. It will help you to answer basic questions such as whether you should be an

independent outreach organization, or a service organization to existing communal structures.

*Consider the following variables:*

A) *Demographics:*

Where are the Jews living? Are they spread out or concentrated in certain areas? Where are they working? How many of the women are working? What kind of schedules are people keeping? Does the city have a large, growing and youngish Jewish population or is it in decline?

B) *Quality of local professional (rabbi, principal, center director, etc) leadership.* Are you going to get on with them? Do you threaten them? Are they going to be of help to you in terms of advice, as speakers or as other resources? What do you have to do to avoid conflict with them and to get them on your side?

C) *Quality of local lay leadership.* (Same questions as B).

D) *Your mandate.* Are those hiring you and paying you giving you their full support to achieve your vision for this town? Or do they have a different idea of what should be done?

E) *Financial viability and stability of*

*operation.* If you are supported in part or in whole by funding from outside of the community, will you be able, in the medium term, to raise all the money locally? (Outside funding never lasts.)

F) *Reputation* of the organization you are joining amongst different segments of the population.

G) *Quantity and quality of Jewish cultural – educational activity.* Is the place highly programmed with all sorts of talks on the political situation in Israel or the holocaust or Jewish basket weaving which are going to compete with your programs? Is there a strong Conservative and Reform presence?

H) *Availability and operativeness of key Jewish institutions and facilities* (schools, synagogue, mikva, kashrut).

I) *General assessment of the kiruv potential of the city.*

J) *General assessment of Assimilation, Alienation, and Inter-marriage in the city.*

## ***Mission Statement***

Once you understand your community, you need to make a mission statement, what Stephen Covey calls beginning with the end in mind. *This represents the long-term vision of the organization*<sup>1</sup>. You would be amazed how making a tight mission statement will help you to understand issues, which you had left fuzzy, and to articulate this to others

*If you don't know where you are going,  
any road will take you there.*

Lewis Carrol

with passion and articulation.

If you were to be setting up a new organization, then you should formulate a mission statement at least six months to a year prior to this. But it is never too late to develop a mission statement. Rabbi Benzi Epstein, head of outreach for DATA, the Dallas Kollel, reported what a huge difference to the Kollel making such a

mission statement was, after many years without one.

It is important for your organization to have a statement of purpose for two reasons:

- A. It makes it clear to yourself (and your partners / chabura / employees) what you are all about. It is the first stage in getting really clear what your goals are.
- B. It ought to become the most concise way to communicate with others what you are all about. The Project's Mission Statement should serve as the basis for assuring that all its components and members share a common understanding of purpose and direction.

Let's take a simple example where the vision may be fairly easy to articulate; a day school. If you are opening up a new school (or taking one over) ask yourself, "What kind of graduate do I want to produce?" Asking, "What kind of school do I want to see?" is the wrong question and will lead you astray. The school is the means not the ends. I was once at a Jewish Board of Education convention where they proudly announced that they ran the best Jewish day schools in the world. That would be a good response to the wrong question, to the question of what kind of school do you run. What they didn't answer, nay, what they didn't even ask, was "What kind of Jewish commitment and involvement do our graduates express?" For I know for certain that had they asked that question, they would have gotten a disappointing answer indeed.

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<sup>1</sup>In more advanced thinking, the vision of an organization would be a separate definition, building on the mission statement. The project's Vision defines how its mission is expected to be accomplished in the long term. (This is not the same as strategy, which are the specific steps of implantation that need to be taken.) It is a very important communication tool to establish direction and to assure consistency amongst all of its parts.

### Sample Vision

"The perpetuation of the existence of the Katmadu Jewish Community depends upon the creation of a Torah Center focused on Torah study and structured to reach out, and to multiply and continue throughout the future generations".

### *Examples of Mission Statements:*

A.

“The Yagidu veYomru Torah Center has the Mission of guaranteeing the continuity of the Jewish Communities and Jewish individuals around the world, centering on the traditional religious concepts, precepts and beliefs. This is to be achieved by upgrading Jewish education and raising the levels of Jewish literacy.”

B.

K Kollel was created by a coalition of organizations and individuals who felt the urgent need to vastly and rapidly expand the scope of outreach in the city. The Kollel families are comprised of young, energetic men and women who are learned and steeped in Jewish tradition and values and who desire to share this with the broader community.

K Kollel is committed to standards of excellence in everything that it does. This will be reflected both in the establishment and development of a thriving Beit Midrash as well as its interfacing with the community by teaching, programming and personal contact. The motto of the Kollel is contained in the clear directive to every Jew: ללמוד וללמד – to study and to teach.

#### *The intended goals of the Kollel are:*

- To fight assimilation and intermarriage.
- To target those Jews ignorant and alienated from their Jewish heritage and to introduce them to the depth, beauty, sophistication and relevance of Torah learning and observance.
- To raise the overall spiritual level of the Jewish community.
- To target potential future leaders and invest in teaching them and nurturing them into a sense of responsibility for the broader Jewish community.
- To take those who are somewhat Jewishly identified and to increase their passion for the study of Torah and the observance of Judaism.
- To strengthen and expand existing Torah institutions.

The Kollel intends to target all age groups in the community, i.e.:

- People with leadership potential
- Children of all ages, especially but not limited to students at the Bar Ilan school
- Parents of the children in Bar Ilan
- University Students
- Adults of all ages
- Women of all ages

## C.

Sometimes it is good to define basic terms as a part of your mission statement. E.g.

### What Is A Kollel?

- \* Torah study in the tradition of millennia of jews
- \* A home for prayer and study for all jews, regardless of background
- \* Learning opportunities for the most experienced and the beginner alike
- \* A chance for men and women to attain independence in the choices they make about judaism
- \* A warm and welcoming environment encouraging questions and exploration, from ancient texts to modern philosophy

*(Fall Into Learning, Valley Jewish Learning Center, CA, Fall 2000)*

## D.

### Our Goal

Judaism has entered the new millennium fraught with challenges. Parents are finding it increasingly difficult to encourage their children to embrace their heritage. Most Jews do not receive an education that allows them to synthesize their Jewish values with their lives in modern society. It is the belief of those who stand behind the Jewish Study Network that all Jews

are entitled to an intellectually honest search into Judaism and the Torah. The Jewish Study Network strives to raise the level of Jewish literacy amongst the population of Silicon Valley and Bay Area. We believe that Jews of all backgrounds have the right to know that their heritage is valid, vibrant and relevant as ever.

*(Jewish Study Network, Palo Alto Kollel, Silicon Valley, CA)*

### Our Network

The Jewish Study Network of Silicon Valley is an association of young Jewish scholars who have come together to share their knowledge of Jewish tradition with the Jewish population of the Bay Area. Each of these dynamic individuals has spent several years immersed in the study of Talmud and a myriad of other fundamental texts. They have been brought together by a shared commitment to the values of community and education, both central tenets of our rich heritage.

The Jewish Study Network provides an opportunity for Jews to experience Jewish concepts in an engaging and stimulating environment. Participants are welcome regardless of previous Jewish educational experience. Aware of the time constraints many face in demanding work environments, the scholars teach in homes, offices, local community facilities and even outdoors. The group consists of six married couples who function as a team in order to fit the needs of the entire spectrum of the Jewish community.

*(Jewish Study Network, Palo Alto Kollel, Silicon Valley, CA)*

## Goals

Now besides one's vision one has to make goals, quite specific ones for the next year and more general ones for the next two to five years. Without goals, you have no way of knowing whether you have been successful or not. And without goals, you will be amazed how the year will just slip by. You must ask yourself the question: How do our goals for the next year fit in with our mission statement? And then you must develop ways of assessing along the way whether you are achieving your goals or not.

*A sample goal might be:*

*By the end of the first year* the East Victoria outreach organization aims to have achieved the following:

- 15 weekly shiurim attended by at least 250 people
- 50 people who have significantly upgraded their Yiddishkeit (e.g. started keeping Kashrut, started attending Friday night services, etc.)
- 10 people who are seriously on their way to becoming observant
- 4 Shabatonim over the year
- a weekly parsha sheet-bulletin
- a beginners minyan

*A more detailed first year goal for an outreach kollel may look as follows:*

- Each Avreich will be giving one shiur per day.
- A minimum of eight people per night learning in the Beis Midrash (other than the Chavrei Kollel)
- At least 3 guest lecturers
- A minimum of three, weekly home-groups
- At least one shiur will have been delivered in the majority of the Batei Knesset in the city.
- The Maslul Torani will be running
- There will be a weekly Parsha Sheet
- A major event on Purim
- A daily shiur or Beit Midrash for the students of the school
- A weekly shiur for women
- Rabbi Horowitz will have come to give a chaburah to the Avreichim at least once
- The Rosh Kollel will be giving weekly Chaburahs.
- The Kollel will have begun the regular learning of a machshava sefer.
- One Baal Habayis will be involved in the planning and organizing of events.

*We stress that these are minimum goals.*



**By the end of June, the Kollel will have added to the above list the following:**

- At least two more home-groups
- One seminar or major Shabbaton
- An activity targeting the parents of the school students
- One regular shiur in another part of town
- A minimum of 12 people per night learning in the Beit Midrash
- One lunch-time shiur targeting business-men
- One more shiur for women, hopefully targeting a different type of women than the first shiur.
- Another two Baal Habatim actively involved in helping the Kollel

*We stress that these are minimum goals.*

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### ***Case Study:***

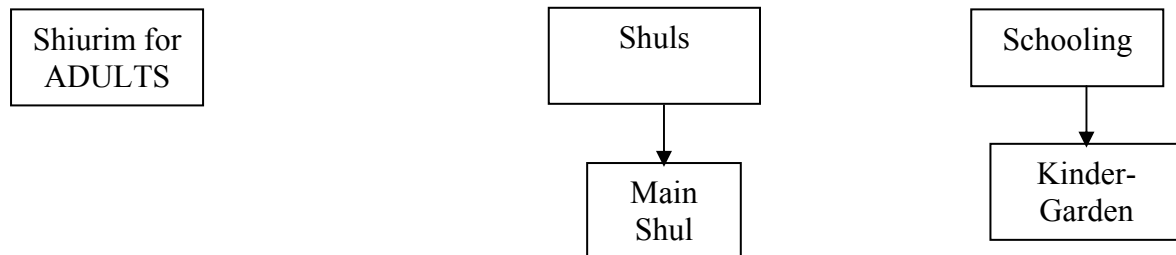
## **RUSSIAN TEN CITIES PLAN**

The Russian 10 cities project is an ongoing project involving the joint cooperation of several bodies. Ten new communities were started in ten different cities across Russia. In most of these places there is no mikveh, and many had no shul at the outset. The new rabbi had to go around and make a minyan from scratch. This project was very exciting, very pioneering and seemed to present a clear vision. The goal, after all, was to establish a vibrant community in each city. Yet Ner LeElef, one of the founders and funders of the project and its primary source of manpower, did not stop at that. It spent and spends many hours trying to fine-tune this vision, and to create the specific steps that are needed to develop the project. Below is but a simplified diagram of the basic vision and goals of the project. (The actual plan for this project is many pages long and would be cumbersome for the reader who is not into the Russian scene.)

### ***VISION:***

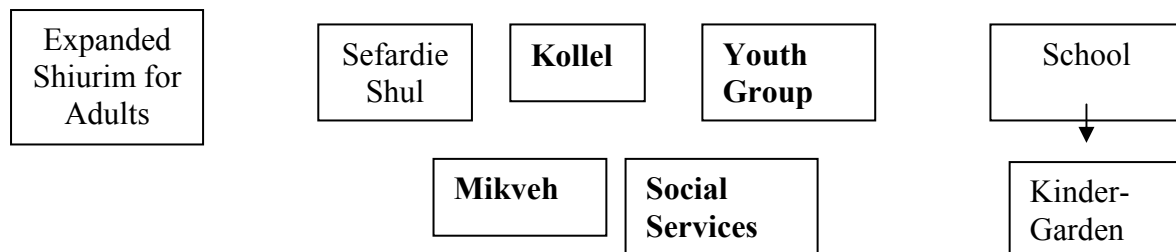
- A thriving community which has a core of observant people, growing in their Yiddishkeit and Torah observance
- A strong outreach arm
- Financially self-supporting
- All communal institutions

## CURRENT COMMUNITY PICTURE



|                                   |                                       |   |  |  |
|-----------------------------------|---------------------------------------|---|--|--|
| <b>Strategy for one year goal</b> | <i><b>Manpower:</b></i><br>One family | <i><b>Financing:</b></i><br>Keroor, Ner LeElef, Reichman, Keren Lauder, the Joint | <i><b>Programming:</b></i><br>Shiurim & minyanim in Shul;<br>Communal seder, chagim. | <i><b>Networking with other Organizations:</b></i><br>Generic Parsha Sheet from Shevut Ami; Ner LeElef supervision and Programming |
|-----------------------------------|---------------------------------------|---|--|--|

## FIVE YEAR GOAL



|                                    |  |   |   |   |
|------------------------------------|--|---|---|---|
| <b>Strategy for five year goal</b> | <i><b>Manpower:</b></i><br>Rabbi's Family & 4 man kollel | <i><b>Financing:</b></i><br>50% from above sources; 10% from new outside sources; 40% local | <i><b>Programming:</b></i><br>As above plus bi-annual seminars, beis midrash night (one for men & one for women), kosher restaurant, and more | <i><b>Networking with Other Organizations:</b></i><br>Same as above, plus chinuch input from Torah U'Mesorah or other, Aish Hatorah Russian Department and more |
|------------------------------------|--|---|---|---|

In the morning, we talk about the organization and the people in it. At lunch, we focus on diversity. In the afternoon, we review the game-changing initiatives and the people who are leading them.

Our rules of engagement require that there be at least one negative that requires improvement.

For the last several years, we've met with our diverse "high potentials" at lunch. Each one has been assigned a mentor from the business leadership team.

After lunch, the sessions were devoted to the initiatives. We wanted to see who was leading them and who was on each team. We got presentations from the teams on their results against their yearly targets. We picked up the best practices from each business to take to the next. And most important, we got a great assessment of just how much horsepower was driving each initiative.

We'd leave each meeting with a clear-cut to do list, which we'd share with the businesses. Two months later, in July, we'd revisit these priorities with a two-hour videoconference to check the progress. That same list would serve as the agenda for the Session II meeting in November to close the loop.

*Jack Straight from the Gut*, Jack Welch with John A. Byrne

## *Strategy*

Once you have your goals clear, you need to have a specific action plan for implementing those goals. Your strategy answers the questions, 'What are you going to do and how?' Bear in mind the following:

- I. Each project you do must fit into the goals for the year. You must be able to clearly answer how a particular program is furthering your goals.
- II. In addition, you must understand how each one of the projects fits in with each of the others. If, for example you want to bring in a Gateways / Discovery / Arachim seminar, you must ask why you are bringing in this program at this time. This requires you to understand clearly what

such a seminar does. Is it best for raw beginners, or is it best for people who have already been involved? Similarly, if you bring in a guest speaker, and you are expecting a big crowd, then ask why you want all these people to show up. Are you trying to recruit them for other programs? If so how are you going to effect this? Do not fall into the mailing list syndrome – the thought that if you can add some names to your mailing list, then you have achieved something. In and of itself, this is nothing. There must be a realistic chance that the people receiving your mailings will actually show up to your events.

- III. The overall strategy should translate into a coherent action plan. The action plan is a living document that contains all the activities of the organization.

Business success is less a function of grandiose predictions than it is a result of being able to respond rapidly to real changes as they occur. That's why strategy has to be dynamic and anticipatory.

*Jack Straight from the Gut,*

Jack Welch with John A. Byrne

A sample strategic plan:

*The following is a strategic plan for a kollel in its first year:*

- i. The Rosh Kollel, as well as each avreich will be responsible for giving an average of one shiur per day, five days a week.

- ii. Rabbi Plotstky will only give four shiurim per week in order to allow him to produce a weekly Parsha-sheet/newsletter.

- iii. Avreichim are expected to prepare for and follow-up on their shiurim. Preparation includes advertising, calling people, arranging refreshments, etc.

After the second Seder, which finishes at 3.30pm<sup>1</sup>, the Avreichim will begin to prepare for their shiurim, make recruitment phone-calls, deal with advertisement, organize and plan seminars, etc. The Avreichim should see their working day as beginning immediately after the Seder, and not see this time as an opportunity to take care of personal things.

- iv. It is expected that each avreich put in a minimum average of five hours work per day towards kiruv rechokim. This may include early in the morning, as well as

during the 7 ½ hours from 3.30 – 11.00 p.m.

- v. The Rosh Kollel, as well as each avreich will have a special area of responsibility as per below:

*The Rosh Kollel's* primary responsibilities are not in the area of outreach. However, concerning this area, he will be responsible for allocation of resources (as described below). He will also be responsible for getting volunteers involved in helping with the Kollel activities. He will be responsible for processing Halachik problems and be involved with all decisions that involve political sensitivities.

*Rabbis Yaakov Poliakov and Reuven Mandel* will be considered directors of outreach. *Rabbi Poliakov* will have particular responsibility for programming events for the unaffiliated, and *Rabbi Mandel* will have particular responsibility for those who have already expressed some interest, attended some program or have some affiliation.

*Rabbi Mandel* will be responsible for writing a weekly report of the activities of the Kollel for the donors.

*Rabbi Poliakov* will be in charge of a weekly Parsha and Activity Sheet to be distributed to all Shuls in the town. He will also be responsible for inviting guest lectures.

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<sup>1</sup>This plan is based on a Kollel which would learn 1 ½ sedarim. The second seder would be from 2pm to 3:30 PM.

*Rabbi Leib Levy* will be in charge of learning in the Beis HaMidrash. This will include active solicitation of people to come and learn in the Beis Hamidrash, Avos U'Banim, Partners in Torah for men<sup>vii</sup>. and for women.

*Rabbi Levy* will also be responsible for the administration and dealing with the finances.

*Rabbi Ostrov* will be in charge of home hospitality as well as of coordinating the shiurim given in various Batei-Knesset during the week and on Shabbos. He will also be responsible for arranging Chugei Bayit.

- vi. *Allocation of Resources:*  
Each one of the four avreichim will be able to call on their chavrim and request from the Rosh Kollel to give shiurim in their area of responsibility at least once a week. In the case of triage decisions,

where there are too many shiurim to be given, the Rosh Kollel will decide on the allocation of resources.

In order to allocate resources and to co-ordinate efforts, the Kollel will meet every Sunday for two to three hours. Each avreich will present his ideas for the coming week and receive the input of the other avreichim. Projected financial outlays will be presented to Rabbi Levy.

There has to be a structure and logic so that every employee knows the rules of the game. The heart of this process is the human resource cycle: the April full-day Session C, held at every major business location; the July two-hour videoconference Session C follow-up; and the November Session C-II is, which confirm and finalize the actions committed to be in April.

*Jack Straight from the Gut,*  
Jack Welch with John A. Byrne

- viii. *The Outreach effort will be divided into several phases:*

- a. *Phase One – Get on the Map.* – First two months

This involves the following:

- As many shiurim as possible to different audiences to insure that everyone knows that the Kollel has arrived in town.
- Contact with all local relevant leaders and significant others to introduce the Kollel. This may include Chabad, important baal habatim, etc..
- At least one shiur in every Beit Knesset in town.

- b. *Phase Two – Strategic Progress* – Four to seven months

- A critical look will be taken of all the shiurim. Those shiurim that do not seem to have long-term potential will be discontinued. Shiurim will be judged by the quality of the people coming to them and whether they (the shiurim) have the potential for continuity. Continuity is an expression of two things:

1. The people coming to the shiur have a high potential to grow from the shiur into other areas of Yiddishkeit and Torah study.
2. The people coming to the shiur are likely to attract others.
3. The shiurim in general will be comprised of the type of people from whom a community will be able to be built at a later stage.

- 6 home-groups will be started, one by each avreich
- 3 shiurim will be started by the wives of the avreichim
- One chavrusa-evening (Partners in Torah style) will be started for men and one for ladies.
- One Shabaton will be held
- At this stage, a total of 150 people will be attending weekly events. Ten of these will have made visible progress in their Shemiras HaMitzvos.

c. *Phase three* – Seven Months to a year.

- A crash course in Hebrew reading will be held
- A beginners minyan will be started
- One 10-15-part lecture series, ala DATA's Mission Control given by the best lecturer amongst the avreichim.
- Two more Shabatonim will be arranged
- A nightly chavrusa/multiple shiur gemorrah program, for 45 minutes between Mincha and Maariv, will be launched.
- At this stage 200 people will be involved. 15 people will be getting seriously involved in their Yiddishkeit.

d. *Phase four* – One to two years

- A new community in another part of town will be targeted. Shiurim will begin in home groups and later on in a center. By the middle of the year, a monthly Shabbos minyan will begin. Sometime in the third year, one of the avreichim will move to that area to become the rabbi of the shul.
- The first of annual "learning safaris" or missions to Israel will take place.
- A Gateways seminar will be held.
- 5 additional Shabatonim will be held
- 3 guest lecturers will be brought in
- A Taharas HaMishpacha program will be launched.
- A relationship with all the Jewish Day schools will be established.
- By the end of the second year there will be at least 3-4 businessmen's shiurim a weekly basis.

## Criteria for Success

*Never run a program that you could not close the moment it falls short of your goals.*

At regular intervals, you need to evaluate whether a particular project was successful or not. But in order to do this, you need to first define success, no easy task<sup>1</sup>. You also need to set specific targets for each program. There should be a higher and a lower range. The higher range tells you what will label the program as a definite success. The lower range tells you the minimum success below which the program would be considered a definite failure and you would cut the program. There will be many good reasons why a particular program was not successful. It was snowing that night, the ads did not go out in time, it was in the wrong location, etc. Sometimes there was genuinely a set of circumstances that were unusual. (Snow in the South). But usually this is just more mosiditis, being so caught up in the idea that your organization always succeeds that you rationalize away all your failures.

Rav Chaim of Brisk said, 'Never open a yeshiva which you cannot close in a day<sup>2</sup>.' We could paraphrase, 'Never run a

program which you could not close the moment it falls short of your goals.' It takes courage to close. It can even be that you have to face (and perhaps lose) the donor who gave the money for the program to begin with. But the worst thing in organizational life you can do is not to be honest with yourself and your staff. If the news is not good, the best thing you can do is to stare it in the face.

Some of the criteria might be based on the general upgrade of Jewish involvement. For example:

- *Synagogue attendance*
- *Increase in Jewish activity: Observance*  
*e.g. kashrut, mikva,*  
*etc.*
- *Attendance to shiurim*
- *Sending kids to frum school*
- *Participation in Jewish cultural activities<sup>3</sup>*

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<sup>1</sup>In fact, you need to establish a list of key success factors before you even start. This is in order to establish that you have the requisites for the project's success at your disposal. Do you have the mandate, resources, and finances? Is the city ready for all of this?

<sup>2</sup>Rav Chaim was probably referring to a situation where the secular authorities want to compromise the purity of the Torah learning, as they did in Volozhin. But the lesson is just as relevant to us nevertheless.

There is no clear answer to the question of what comprises success. Kiruv Rechokim in the way we do it today is a relatively new thing, 40 years old at a stretch. We do not have a *mesorah* of the generations to give us clear messages on this subject. We know what a good Yeshiva ought to look like; and a good home. But we don't really know what a

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<sup>3</sup>See in the Appendices, Chapters I and II for variables involved as well as concrete examples.

good kiruv organization ought to look like. Caution is urged before you make up your mind on this one. But, on the other hand, it would be disastrous if one used the lack of clarity to abandon any attempt at a definition.

In defining success, there are several variables one must account for:

a. *The market standard:*

How are you doing relative to other good kiruv organizations with comparable budgets? It is important for you to see first-hand some of the organizations that are regarded as winners.

However, possibly you are capable of doing much more than this. Perhaps we need to raise the whole standard for success in the Baal Teshuvah World.

*I always felt sorry for people [who worked] in the bad [businesses]. ... They always compared themselves with their direct competitor. So if their returns were nine and their competitor's seven, they were doing very well. The fact that they should have been getting fifteen was difficult to comprehend.*

Jack Welch<sup>1</sup>

b. *Quality vs. quantity:*

Or put differently targeting elites and leaders vs. targeting a broader audience.

As we said above, it is not easy to answer the question, "What constitutes success?" but two things are for sure – numbers are a part of the story but they are never the whole story. Now here we must go back to your original vision. Let us say that your vision for your organization is that it will become a thriving community of baalei teshuvah, whose children will go to the best yeshivas and seminaries. Now what you are saying is that you do not hope to remain primarily a front-line organization. Rather, you hope to build a

community, investing your energies in people and families, nurturing them to grow year after year.

Now let us give an alternative vision. Let us say that your dream is that you will become a thriving Torah center for the unaffiliated, that 1000 people a week will be coming through your doors, that you will be running a Shabaton or seminar for a different group of people every weekend and that you will establish three or four satellites in different parts of the town, or the state. This vision requires you to stay front-line, to avoid becoming a community of old-time baalei teshuvah, to graduate people into other communities.

Most outreach organizations try to have it both ways. They try to combine the two visions I have stated above. They want to always do front-line outreach but also develop a community. But they usually do so because they are engaged in fuzzy goal setting or no goal setting at all. They would be much more successful if they chose one or the other model. (See however what we have written in Section Seven, Chapter 2: How Kiruv Organizations Begin, Develop and Mature.)

*How Unique is the Population which you are Serving?*

Are you the only person dealing with this particular population group? This might

**Criteria for Success**

***The Market Standard***

***Quality vs. Quantity***

***How unique is the Population***

***Your Unique Aptitude***

***Measured against Assimilation***

***Ensuring a Long-Term Torah Presence in the City***

***Translating Short-Term into Medium and Long-Term Goals***

***Hashkafik Guidelines***

<sup>1</sup>Jack Welch Speaks by Janet Lowe, pg. 27



apply to Russians or students or Sephardim, or yeshiva drop-outs, etc. Uniqueness is not a license to keep on failing. But it is a consideration amongst many in determining where to put the bar for success.

*d. Your Unique Aptitude:*

You might see yourself as a one-mission person. You are talented to do kiruv on one type of population or in one area only. Yet, if you are failing even in your area of expertise then it may be time for you to get out of kiruv altogether.

*e. Measured against Assimilation:*

The enemy is assimilation. The enemy is intermarriage. And the enemy is Jewish ignorance. Do we have a right to measure success against anything other than against the problem, which is the reason for our involvement to begin with. On the other hand, the problem is so vast, that the question can be asked in the reverse. Dare we set ourselves up for failure by setting the bar so high. In fact, when organizations set unrealistic goals, they tend to achieve less not more. On the other hand, can we deny the right of a single Jew to his or her heritage? On the other hand....

*f. Ensuring the long-term Torah*

*Vision*

Besides allowing you to measure success, vision will often be the reason for success to begin with. It often happens that those who are relatively unsuccessful in the short term succeed in the long-term because they are so passionately committed to their vision. The hare might be faster, but the tortoise plods on, winning the race. This is good only if you do have clear feedback that you are indeed progressing, and that you have, in advance, set up a clear way of measuring this. Even the tortoise has to keep on moving!

*Presence in the City:*

Perhaps a more realistic goal would be to understand that you have created a Torah presence in the city, one that will ensure the Torah future of that city. This may represent but a small percentage of the Jewry of that city, but it will ignite a momentum, which will inexorably grow bigger.

*g. Translating Short-Term into Medium and Long-Term Goals:*

You have invited a speaker to town. 500 people show up. This is beyond your wildest dreams. A success? You've got to be kidding! Well, not exactly. Why did you want 500 people in the room? Now, you will say, "I can get them on my mailing list, and invite them to our programs." Now, here's the rub. I have met organizations that have developed mailing lists of thousands of people, but only a handful come to their programs. Collecting names just won't hack it as a goal. Let us say that only 50 people came to that talk, but that the next week you called all 50 personally and made appointments to meet with 40 of them over coffee. Through those 40 meetings, you start 5 new home groups, and 15 others start coming to your programs. Now, there's a success.

The logic-trap of the "500 people is a success" syndrome can be avoided by saying what your medium term goals are. Let us say that you define that by the end of the year you want your organization to be giving 20 new shiurim per week, to have 100 new, regular participants, and to have 15 new baalei tshuvah. Now, and only now, you are ready to ask, "In what way is this guest lecturer going to contribute to that goal."

Some have retorted to me, "Yes, but a big crowd gets us on the map." "It makes us a happening place." "Once people have walked through the door once, it will be easier to get them to walk

through the door a second time.” And to that we must ask: Do you have a plan? Do you understand how it is that you are going to get them through that door again? How likely is the plan to work? And then what? And is all this getting you to where you want to go? The answer must be yes to all the questions. A single no and you knock out the whole idea.

#### *h. Hashkafik Guide-Lines*

Let us look at the numbers game from a different angle. The average start-up organization is desperate to show success. And success is understood to mean how many people came to a function. I have spoken with many start-up organizations, and when I ask them how it's going, they always tell me in terms of numbers. There is hardly ever any indication as to what the ages of these people are, whether they comprise a homogenous population group, whether this group is a group of winners and are likely to cause others like them to come, what their background in Yiddishkeit is, etc. Now if you are trying to turn over the town, it would seem that getting five or ten real leaders to a shiur is going to be worth more than getting fifty non-leaders into the room. For the five or ten will be the cause of many more ultimately attending than the fifty will.

The Maharal raised this issue in reference to no less than the greatest mekarever of all time, Avraham Avinu. On the verse ויטע אשל<sup>1</sup>, Rashi brings two opinions that Eshel is either a *Pardes* or a *Pundak*<sup>2</sup>. The Gur Aryeh explains that the

one who says Pundak is saying that Avraham Avinu tried to mekarev everyone. (All were gathered under his Pundak.) But the one who says that Eshel means *Pardes* is referring to the *Pardes* of *Chochma* and holds that Avraham Avinu only mekareved the elite<sup>3</sup>.

But only by a conscious decision to target leadership will you do so. Kiruv by default will always lead to a numbers game.

Even members of Aish HaTorah, who appear to be Hashkafically committed to a numbers game, are really only articulating a tactical approach that would agree with my analysis above. The Jewish world is suffering from a massive attrition due to intermarriage and assimilation. If we are going to focus on mekareving Jews to full observance in Yiddishkeit, they say, that process is so labor intensive that by the time we have makeveled a few Jews, all the others will have disappeared. So Aish therefore asserts that we have to first do a holding action – increase the basic commitment of the masses to staying Jewish and marrying fellow Jews, and then we can focus on a second phase of mekareving people to full observance. Now I have called this position tactical because Aish agrees with everyone else that the goal has to be to mekarev people all the way. But many senior Aish staff have also agreed with me that the way to reach the masses is through targeting quality leadership. By going for leading

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שאכלתם משל, סבורים אתם שמשלי אכלתם, משל מי שאמר והיה העולם אכלתם (שם):

<sup>3</sup> גור אריה: חד אמר פרדס ויש לתמוה מה נפקא לי מיניה פרדס היה או היה פונדק... [פירוש שני] ויש לפרש כי יסוד נטיעת החכמה נקרא פרדס כי כמו שהפרדס יש בו נטיעות והנטיעות מוציאים פרי כך היה אברהם נוטע נטיעות המושכלות...ומאן דאמר פונדק ר"ל כי לא היה עיקר אברהם ללמוד חכמות לבני אדם אלא היה מלמד להם המעשים הרצויים אצל הש"י והיה מגייר אותם והכניסם תחת כנפי השכינה והכניס כל עוברים ושבים בעולם והיה מלמד אותם דרכיהם כי לדעת הראשון לא היה מלמד אברהם רק לחכמים.

<sup>1</sup> בראשית פרק כא: לג (וירא): "ויטע אשל בבאר שבע ויקרא שם בשם ה' ק-ל עולם"

<sup>2</sup> רש"י: אשל. רב ושמואל, חד אמר פרדס להביא ממנו פרות לאורחים בסעודה, וחד אמר פונדק לאכסניא ובו כל מיני פרות, ומצינו לשון נטיעה באהלים, שנאמר (דניאל יא מה) ויטע אהלי אפדנו (סוטה י). ויקרא שם וגו'. על ידי אותו אשל נקרא שמו של הקב"ה אלוה לכל העולם, לאחר שאוכלים ושותים, אומר להם ברכו למי

businessmen, professionals and intellectuals, one will reach more of the masses, not less. In fact, it was in two Aish branches, in Toronto and in Kiev, where I saw two great examples of this idea being implemented in practice.

A third excellent example was initiated by my partner, Rabbi Yirmiyahu Abramov, when he launched an Ohr Somayach branch in Johannesburg, South Africa. Today, Ohr Somayach South Africa has four dynamic branches in Johannesburg, a boy's school, a woman's seminary, a fabulous branch in Cape Town and branches in Sydney and Melbourne. How did all of this happen? One of the first things that Rabbi Abramov did was to begin a shiur for top businessmen in the homes of one of them on a Friday morning. The shiur reflected a cross-section of SA'n Jewish wealth, and continues to this day. A few of those who came became observant; all became more enthusiastic about Yiddishkeit. And the message was out. Judaism is in. Even for the wealthiest of the wealthy.

*Success does not prove that you are doing the right things.*

So you go through the list and you are successful. Do you declare a party? Not yet. First, the frightening words of Rav Tzadok HaCohen, that good results do not always mean that it was the right thing to do:

פעמים נדמה לאדם שיש לו רב צדוק הכהן: סיעתא דשמיא לדבר שהוא עושה. אל תסמוך על זה לאמר שדבר טוב הוא דלולי כן לא היה הקב"ה עוזרו שרק לבא לטהר מסעיין אותו אבל בבא לטמא איתא רק פותחין לו ולא מסייעין. והעצה לזה... דמכל מקום יש דלניסיון סייעוהו תפלה ותחנונים לרחמי שמים המועילים להפך גם השרש (היינו שיהפוך את הטומאה בלבו כדי שהסייעתא דשמיא יהיה אמיתי ולא רק לנסיון) (צדקת הצדיק לט)

## ***Feedback Mechanisms***

In order to evaluate whether you are being successful or not you have to have proper feedback mechanisms to give you the information you need. Obviously, you have to have basic information like how many people came to programs etc., but there is also other information which you need to measure. You need to know the quality of the people coming, the progress they are making and what is really contributing to this. In addition you need to know whether the organization is essentially healthy, dynamic and capable of taking the next step. It is good that each employee be measured as well, even if you think that you know very well how they are all doing.

You need to create a culture that will allow everyone in the organization to speak freely and to tell the truth. Only by a free atmosphere, where staff feel that they are free to talk about what's not being done right, but in a positive and constructive way, will problems be identified, understood, and ultimately solved. If your staff will come to feel that there is too much distance between you and them you will never get clear information from them. You will be presented with half-truths and they will avoid conversations about difficult topics.

To create this atmosphere, you have to let staff in on the inside of your thinking. Some leaders feel that many of their decisions are too nuanced, and too filled with confidential information to be disseminated<sup>1</sup>. Besides, it takes time to explain what you are doing. And most leaders don't see how running around and telling everybody what they are thinking is the best use of their time.

But, as Ginger Graham<sup>2</sup> puts it, "A lack of information does not build trust. Instead, a countervailing dynamic

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<sup>1</sup> Ginger Graham, see note below.

<sup>2</sup> If You Want Honesty, Break Some Rules, by Ginger L. Graham, *Harvard Business Review* April 2002

develops. People left in the dark fill the void with their own – mostly negative – interpretations of events. They point fingers at whoever they perceive is at fault – usually management. They fear they'll be blamed for whatever is wrong. Because no one feels free to talk about what's happening, the culture becomes poisoned with speculation, blame shifting and self-protective behavior."

Honest feedback requires that you model the behavior yourself. "Becoming comfortable enough with your vulnerability to model honesty well is probably the single most important thing a leader who wants to build an honest organization can do. You can't expect people to be honest with you if you aren't honest with them<sup>1</sup>." You have to "own up to your mistakes and your weaknesses. This is incredibly difficult; all your natural self-protection mechanisms fight against it. But modeling honesty has a reward: When you do it, people around you become more honest themselves<sup>2</sup>."

Graham developed a novel approach to ensure honesty and openness in her company<sup>3</sup>. She assigned to each executive a coach from deep inside the organization. Drawn from the non-managerial ranks, these coaches were trained to ask questions and gather very specific information from everyone about executives' openness and honest communication.

"I added weekly walk-around to my schedule. I made it a point to eat in the cafeteria rather than grabbing a bite in my office. I began to hold brown-bag lunches with small groups of employees throughout the year so they could voice their views to me directly."

"As part of our annual, all-employee state-of-the-union business review, we always hold open "town meeting" sessions. Any question is fair

The clarity of No. 1 or No. 2 came from a pair of very tough questions Drucker posed: "If you weren't already in the business, would you enter it today?" And if the answer is no, "What are you going to do about it?"

*Jack Straight from the Gut,*  
Jack Welch with John A. Byrne

game. We have even used visual demonstrations of openness and accountability, like having management sit in the middle of a circle, surrounded by a group, such as the sales force, and take any question from the floor."

"One practice in particular has helped our managers become comfortable with vulnerability. Taking an idea from Roger Connors and Tom Smith, coauthors of the book *The Oz Principle*, we created a very personal feedback process. Each member of the senior management team would take turns sitting on a tall stool in front of the room. One by one their peers would bring up a shortcoming they'd observed in the individual's performance and offer suggestions for improvement. The manager on the hot seat (as it were) could only listen and not comment. As you can imagine, many a manager's first impulse was to disagree or try to explain away some of these comments. But if several people in the group mentioned the same thing, the manager would begin to understand that his or her behavior truly needed to be addressed. As the members of the management team became more comfortable with this approach, they began to welcome more and more feedback."

## ***Evaluations***

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<sup>1</sup> Graham, *ibid*

<sup>2</sup> Graham, *ibid*

<sup>3</sup> Guidant

Once you have a working definition of success, ask yourself how you are going to evaluate whether a particular project was successful or not. Know what you will do if it is not successful. Will you close it down? Or will you make adjustments and try it again? At regular intervals, you should be making evaluations of ongoing programs. At the end of the year you should be doing a more fundamental evaluation, when you ask whether overall you and the organization have been successful for that year. Answering both questions is harder than it seems. And having the courage to act, when it affects the whole organization is as tough as can be.

### *Input vs. Output*

Input vs. output represent two different ways of evaluating things that can lead to very different assessments. Lets take a very successful community organization. Input would measure how many branches it has made, how many shiurim it is giving per week, how many Shabbatonim etc. It is what the organization is putting into its kiruv. Output is measured by the number of people who attend programs and the progress they are making in their Yiddishkeit. It is a measure of the consequences of what is being put in. Many organizations advertise input on their brochures, which is good. But one should always measure success by output.

### ***Sample Evaluations***

#### *Sample A.*

There is both an intuitive (leadership) as well as a rigorous (management) side when deciding whether to do a new program or not, or whether to abandon an old one. Several years ago the Heritage House began a program called *Study with a Buddy*. *Study with a Buddy* offered an Internet chavrusa (a cyberbuddy) to learn Torah. We would ideally try and find someone a live chavrusa. Failing that, we offered, through Torah U'Mesorah's Telephone Partners, a telephone chavrusa. However, most people selected to learn through the Internet.

Everybody was excited by *Study with a Buddy* – staff, tutors and those studying, some of whom had no Orthodox resources in their area. Yet the Heritage House closed that program. We closed it against our own positive feelings, because it did not stand up to a rigorous evaluation.

This was a cheap, easy and effective program. It also had a high public relations value for the organization.

We had several hundred people signing up and studying for a period of time. By the end of a year we had 70 people studying long term.

Two had already made it to Israel to visit their cyberbuddies. One became frum. The other had a proper Chasuna with her husband in front of the Kosel. (They had been married only in a Civil Court until then.) Both are quite involved with the local Orthodox community today.

Everybody was excited by *Study with a Buddy* – staff, tutors and those studying, some of whom had no Orthodox resources in their area. Yet the Heritage House closed that program. We closed it against our own positive feelings, because it did not stand up to a rigorous evaluation. We asked ourselves, “If we took this money and gave it as scholarships to HH alumni to encourage their return to Israel to learn in Yeshiva and Seminary, how effective would the money be?” And the answer trumped the *Study with a Buddy* option. Closing this program took courage. The program was popular and a little exotic. It was even successful. But it did not stand up to rigorous scrutiny.

Most of us in kiruv suffer from a disease called ‘Mosiditis’. Mosiditis is the yetzer hara to constantly want the organization to grow and become bigger. Now of course you should want to do more for the Jewish People. But mosiditis tends to cut you off from the broader goals of serving HaSh-m and the Jewish People. It makes the growth of the organization an end in and of itself. And that is a dangerous thing.

I am pro creativity and I am pro growth. Failure to be creative is a failure of leadership. Failure to stop rampant mosiditis is a failure of management. Once mosiditis has been built into the organizational mentality it is very hard to get rid of. Increasing amounts of your budget will be spent on programs or aspects of the organization, which are totally unproductive. I know an organization that, under huge financial stress, got rid of half its staff and was much better for it. They were lucky enough to have a crisis to correct their illness.

### *Sample B.*

#### *The Katmandu Outreach Kollel*

i. Every six months, the entire kollel operation will undergo a mini-evaluation, and every year, the kollel will undergo a

## **Goal-Setting and Evaluations**

Vision-Mission Statement



Goals



Strategies



Criteria for Success

*Mosiditis tends to cut you off from the broader goals of serving HaSh-m and the Jewish People. It makes the growth of the organization an end in and of itself. And that is a dangerous thing.*

detailed evaluation. The Rosh Kollel together with the Avreichim, will be responsible for writing a detailed report and presenting it to the donors. The six month report will be a five to eight page document. It will summarize the outreach which the Kollel has been doing, an evaluation of its success, and a projection for the next six months. The annual evaluation will take a critical look at all aspects of the functioning of the Kollel, including the learning, the finances, the overall well-being of the avreichim, the relationship of the Kollel with other bodies, and the projected goals and plans for the coming year.

ii. Every year, immediately after the school year ends, the Kollel will meet extensively over several days to evaluate the previous year, and to set targets for the following year. A written report will be submitted to interested parties. An attempt will be made to invite a senior outsider to participate in this process.

iii. Following the one month summer vacation, the Kollel will meet extensively over several days, to plan for the coming year, according to the goals it set.

## Other components in Goal Setting and Evaluation

If you really want to think at an organizationally sophisticated level, there are a few other issues that ought to be written up in a basic document of the organization. Many of these issues may seem obvious to you. But writing them up will force you to think explicitly about issues that are often intuited, and therefore not fine-tuned. These issues are subsumed under two categories, *Key Principles* and *Program Management*.

### *Key Principles*

A definition of Key Principles aims at guaranteeing consistency and guidance in the day to day operations throughout all parts of the project.

This would include defining the underlying Torah Hashkafos of the project<sup>1</sup>, defining not only the qualifications of the staff<sup>2</sup>, but what kind of midos they should have<sup>3</sup>. It must answer who the targeted

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<sup>1</sup> **Sample:** The Project is centered on Torah-true definitions and precepts. It is based on the belief the 'All the Jewish People is Responsible one for the other.'

<sup>2</sup> **Sample:** The kiruv staff should be au fait with, and skilled in modern education communication techniques. The kiruv staff should be fully cognizant of the trends in society, and capable of showing that the age-old principles of Judaism are as relevant, contemporary, meaningful and sophisticated as ever before.

The wives of the kiruv staff should also be kiruv-minded to ensure active and passive support.

<sup>3</sup> **Sample:** The kiruv staff should be Torah scholars. The kiruv staff should be dynamic people of outstanding caliber, capable of inspiring

audience is<sup>4</sup>, what the educational strategy of the organization is<sup>5</sup>, follow-up, and the relationship of the organization to the broader community, both financially and other<sup>6</sup>.

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and leading, with a sense of idealism and mission.

<sup>4</sup> **Sample:** This organization will target all streams of the Jewish Community that are in need of strengthening.

All sectors of the population (children, students, adults) should be targeted.

There must be a comprehensive mapping of the Jewish Communities or Neighborhoods in the city or county. This would include demography and full profiles of the communities.

Careful strategic planning should be employed to identify communities and institutions that would be the recipients of the kiruv staff.

Priority should be given to those sectors with the highest risk of assimilation.

Priority should be given to locations with large Jewish populations.

The character of the community, the financial ability etc. will determine if the kiruv staff will be sent as individuals or as task forces.

<sup>5</sup> **Sample:** The prime education strategy should be intellectually based.

The method of education should be non-invasive, and sensitive to the respective backgrounds of the communities and individuals targeted.

A special strategy must be devised for dealing with university students who are away from their communities and transient by nature.

<sup>6</sup> **Sample:** As far as possible there should be integration and cooperation with local Jewish Institutions and Community Leadership.

It is crucial that the local community will be capable of ongoing financial support for the educational projects.

The Katmandu Fund may, in some cases, provide incentive financial support, which will be withdrawn as the project progresses.

## *Program Management*

Program Management comprises a set of mechanisms and tools for planning, controlling and reporting the project's progress as well as the achievement of its goals<sup>1</sup>.

### ***Stay Focused & Energized***

Successful leaders have “the ability to zero in on a goal and see the task to completion. Focused managers aren't in reactive mode; they choose not to respond immediately to every issue that comes their way or get sidetracked from their goals by distractions like e-mail, meetings, setbacks and unforeseen demands. Because they have a clear idea of what they want to accomplish, they carefully weigh their options before selecting a course of action. Moreover, because they commit to only one or two key projects, they can devote their full attention to the projects they believe in<sup>2</sup>.” “Purposeful managers tend to be more self-aware than most people. Their clarity about their intentions, in combination with strong willpower, seems to help them to make sound decisions about how to spend their time. They pick their goals – and their battles – with far more care than other

managers do<sup>3</sup>.” Along with this focus comes energy. Energy emerges out of the intense commitment and passion which one has for the project. “Some people are born with high levels of energy, for example, and some, by nature, are more self-reflexive. But it is important not to overlook the organizational context of the behaviors.” Organizations which have positive energy will generally energize most of its employees. Organizations with negative energy will de-energize its employees, even high-energy ones.

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A relationship will be established with the local community to ensure continuity of the project.

<sup>1</sup>***Sample:*** A Scorecard with quantifiable targets such as size of the Community, quantity of Institutions, Profile of leadership, number of events.

A Standard Progress Report including global and local targets.

An action Plan and calendar for follow – up.

A Scholar Performance Matrix.

A reward system for outstanding results.

<sup>2</sup>***Beware the Busy Manager*** by Heike Bruch and Sumantra Ghoshal in Harvard's Business Review, February, 2002, pg. 64.

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<sup>3</sup>Ibid.



## The Creativity Thing - Change and resistance to change

*This time, like all times, is a very good one, if we know what to do with it.*  
Ralph Waldo Emerson

Organizations may, over time, be faced with very different challenges. They may find that their targeted audience has changed, that their goals have shifted, that they have evolved from being an outreach organization into a community that also does outreach.

The ability to recognize the need to change, define the new direction, implement and lead change in others, is a characteristic of leadership. As Jack Welch said of himself,

*“My job is to find great ideas, exaggerate them, and spread them like hell around the business with the speed of light.”<sup>1</sup>*

But although there will come times in organizational life when real change is called for, more often, the ongoing running of an organization will lend itself to routine at best and a stifling of *kochos* at worst. A clever person might easily be tempted to say: “Look, kiruv is a function of dedication and persistence. Once you get someone through the door, you have to stay with them for years; nay, for the rest of their lives.” And this is correct. He might also be tempted to say, “Look, kiruv is a function of teaching Torah and introducing Shabbos and other Mitzvos. In terms of how to present these things, there is no need to reinvent the wheel. We have all the ideas we could every need to make things happen.” And he might have a point there as well. Most of what we want or

Creativity results from the formation of a large number of associations in the mind, followed by the selection of some of those that may be particularly interesting and useful. In a sense, it's as if the mind is throwing a bunch of balls in the cognitive space, juggling them around until they collide in interesting ways. The process has a certain playful quality to it; in fact, Einstein once referred to creativity as “combinational play.” If associations are made between concepts that are rarely combined – that is, if balls that don't normally come near one another collide – the ultimate novelty of the solution will be greater. ... The success of the combinational process depends both on having sufficient time to create the balls to juggle – exploring concepts and learning things that might somehow be useful – and having sufficient time to devote to the actual juggling.

Teresa M. Amabile, Constance N. Haley, and Steven J. Kramer in *Harvard Business Review*, August 2002

need to do is already out there. There are hundreds of ideas which other organizations have already thought of, just waiting for us to be ‘a good thief’. It just requires a mindset, on our part, to decide that we will take ideas from wherever we can and work to share all our own ideas with others.

Jack Welch regards this mind-set as a part of what he calls ‘boundaryless

<sup>1</sup> Jack Welch *Speaks*, pg. 34

behavior'. "Boundaryless," he stated, "would also open us up to the best ideas and practices from other companies. It would make each of us wake up with the goal of "Finding a Better Way Every Day." We'd use it to lightheartedly embarrass someone who wasn't sharing an idea or a manager who wouldn't give up a good employee to another business [within the company]. Someone would joke, 'That's real boundaryless behavior!'"

In fact, creativity *can* be a *yetzer hara* and needs to be distinguished from what we will call constructive innovation. A new idea is not guaranteed to take you forward. Often, we get hooked on the newness of the thing and become excited about doing something just because it is different. Maybe better to spend that time preparing a new shiur or more personal time meeting with someone, rather than running after new ideas. The Torah, after all is eternal, and speaks for itself.

But, although this perspective has something to it, as a singular philosophy it is wrong. "The way we see the problem is the problem," in Coveys words<sup>2</sup>. Besides being a recipe for burnout it simply underestimates the human capacity to be a *Mechadesh*, to find new and interesting ways of bringing people through the door and of fine-tuning the presentations they

Another effective analogy was comparing an organization to a house.

Floors represent layers and walls functional barriers. To get the best out of an organization, these floors and walls must be blown away, creating an open space where ideas flow freely, independent of rank or function.

*Jack Straight from the Gut,*  
Jack Welch with John A. Byrne

*Jack Straight from the Gut,* Jack Welch  
with John A. Byrne

<sup>2</sup>*The Seven Habits of Highly Effective People*, pg. 40

To be effective, an innovation has to be simple, and it has to be focused. It should do only one thing; otherwise it confuses people. Indeed, the greatest praise an innovation can receive is for people to say, "That is obvious! Why didn't I think of it? It's so simple!" even the innovation that creates new users and new markets should be directed toward a specific, clear, and carefully designed application.

Peter F. Drucker in *Harvard Business Review*,  
Aug. 2002

get once inside. In fact, any organization which does not have ten to fifteen ideas which it is not currently implementing is not worthy of the name outreach organization.

Innovation involves creativity, but it also includes a fairly rigorous process. It requires you first and foremost to be alert enough to see where it is you may be stuck and to be willing to take time out (maybe the most difficult part) to take a good look at it. As Henry Thoreau put it,

"How can we remember our ignorance, which our growth requires, when we are using our knowledge all the time."

Once you remember your ignorance, even a little information goes a long way. This is less obvious than it sounds. I know kiruv organizations that set themselves up on the wrong side of town, because they did not take five minutes off to find out the most basic demographic information. I know one organization that, for several years, was not successful, because they were attracting too heterogeneous a crowd. It took less than an hour of looking critically at the situation to realize the problem and the general lines of the solution. Two organizations in Israel had fabulous runs in the early days of the Baal Teshuvah movement. But then the

population ‘out there’ changed and the old formulas no longer worked. Other organizations changed their approach accordingly, but these two did not. They were in denial, denial of the facts. They paid a heavy price. Facts, a McKinsey consultant stated, are your friends.<sup>1</sup> Never begin a discussion without basic information. You should demand that staff who make presentations come in prepared. If they haven’t done their homework, send them packing. It will quickly be understood what the standards are in your organization.<sup>2</sup>

The targeted population out there is subject to a changing cultural landscape. The successful kiruv formula of the seventies may no longer work in the nineties.

After the facts comes a stage in problem solving which McKinsey calls MECE – mutually exclusive, collectively exhaustive. This means that the problem is defined in a list where all the items are separate and distinct (i.e. mutually exclusive) and also includes every item which is relevant to the issue (i.e. collectively exhaustive).<sup>3</sup>

Now, once you have done this, what creativity lets you do is, instead of

Opportunities are usually disguised as hard work, so most people don’t recognize them.

*Ann Landers*

business people fear them. .... Maybe they think that if they don’t look, the nasty facts will go away – but they won’t. Hiding from the facts is a prescription for failure – eventually, truth will out. You must not fear the facts. Hunt for them, use them, but do not fear them. (ibid. pg. 5)

<sup>2</sup> David Orselet, a retired GE executive warns: “The one thing you can never do with Jack is wing it. If he ever catches you winging it, you’re in trouble. You have to go in with in-depth information. (ibid. pg. 43)

<sup>3</sup> Ibid. pg. 6-8

A wise man will make more opportunities than he finds.

*Francis Bacon*

just tinkering, more of the same done a little better, it allows you to attempt to make a breakthrough. It allows you not only to solve a problem, but to create something new which is positive in-and-of-itself.

Let us say, for example, that you ask yourself the question, not who is coming to your programs and classes but who is not coming. Let us say that you realize that the real winners in a secular sense, the top lawyers and doctors and businessmen are not represented at all.

Now you know that a better poster, a fancier title or nicer refreshments is not going to make the slightest difference. You begin to think creatively. Should you make home groups for these people? Should you create a non-Torah forum for them, seminars or conferences on medical, legal and business ethics? The answer may come in a flash, or it may emerge slowly after many hours of work. It will be, to quote the old adage, a product of 99% perspiration and 1% inspiration. But the 1% will have to be there. It represents the new level of thinking which will make all the difference.<sup>4</sup>

Brainstorming takes time. It takes the right environment. And it usually takes two or more people. Florida Gushing and Gates have it right when they say that, “Notions about innovation have undergone a sea change in the last decade. Where once we embraced the idea of a lone scientist or entrepreneur and divine inspiration, we now see network of

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<sup>4</sup>Einstein observed, “The significant problems we face cannot be solved at the same level of thinking we were at when we created them.” (In Covey, pg. 42)

Work-Out meant just what the words implied: taking unnecessary work out of the system. A typical Work-Out lasted two to three days. It started with a presentation by the manager who might issue a challenge or outline a broad agenda and then leave. Without the boss present and with a facilitator to grease the discussions, employees were asked to list problems, debate solutions, and be prepared to sell their ideas when the boss returned. The neutral outside facilitator, one of two dozen academics drafted by Jim Bauhgman, made the exchanges between the employees and the manager go a lot easier. The real novelty here was that we insisted managers make on-the-spot decisions on each proposal. They were expected to give a yes-or-no decision on at least 75 percent of the ideas. If a decision couldn't be made on the spot, there was an agreed-upon date for a decision. No one could bury the proposals. As people saw their ideas getting instantly implemented, it became a true bureaucracy buster.

creative people collaborating in myriad steps from brainstorm to finish product<sup>1</sup>.”

The Heritage House brainstorming meetings are held out of the office, where even emergencies do not intrude. On occasion, Ner LeElef has rented conference rooms in hotels. Most often, we invite a knowledgeable outsider to attend, to give us some fresh perspective. If need be, we fly the person in<sup>2</sup>.

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<sup>1</sup> *Harvard Business Review*, August 2002: Richard Florida, Robert Cushing and Gary Gates, When Social Capital Stifles Innovation

<sup>2</sup> When Ner LeElef introduced its monthly C-Week meetings (C = creativity), we learned that it takes practice being creative. The purpose of a C-Week meeting is to take one topic or problem, and to brainstorm about it. In the beginning some of us were looking for a lot of structure, asking for a clear agenda and some of us broke all bounds of structure, not sticking to the topic at all. Neither is good for healthy creativity, but we quickly learned how to get it right. Not only does the topic have to be in focus, but so does the tone. The way to think creatively is not to start out by saying what is wrong with an idea. The idea is to start out with what is right about the idea. “Oh, this would be good for so and so,” as

Get some refreshments. And request that cell phones be turned off. On the one hand staff need to get a clear signal from you that they should be turning on the creative juices. You have to invite your staff to deviate from routine problem solving approach and pursue untried ideas.

On the other hand, do not confuse brainstorming with *hefkerus*. Come with a planned agenda of what you want to be creative about. “For innovation to be reliable it needs to be applied systematically, like any business issue

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opposed to asking, “Well really, how many people can become qualified to give legal ethics courses to lawyers?” There will be plenty of opportunities in the future to poke holes at things.

Creativity also takes a bit of patience. Not every creativity meeting will be successful. Sometimes the success is one little insight in a whole meeting. And that too is worthwhile. The cumulative wisdom of holding regular meetings, however, is enormous. Sometimes, the value of the idea will be in the stimulation, which keeps people fresh and alert. It may trigger a second idea much later of great benefit. Don't presume that the creative process ends with a creativity meeting. Sometimes, a germination period needs to take place.

What all the successful entrepreneurs I have met have in common is not a certain kind of personality but a commitment to the systematic practice of innovation.

*Peter F. Drucker, The Discipline of Innovation in Harvard Business Review, Aug, 2002*

which you define the problem and then solve it: what do we want to accomplish, and how? What resources will we need? Who will be on the team? How do we motivate and reward them? And how will we measure success<sup>1</sup>?”

If you know of an outsider who has expertise in the area you are discussing, then have him come along. However, any intelligent outsider can usually add to a brainstorming meeting.

Be careful not to dominate. That defeats the purpose of such sessions. And be careful to create a safe environment where people feel free to speak up without feeling that their ideas are going to be considered dumb. “If the idea was sincerely meant, but you disagree with it, take a minute to explain why. ... Who knows? After a few minutes of discussing it, it might not seem such a bad idea after all.”<sup>2</sup> And even if it is dumb, the environment must be such that people can feel safe putting it on the table anyhow.

Even then, not every idea is going to work. “The fastest way to succeed,” IBM’s Thomas Watson, Sr., once said, “is to double your failure rate.” In fact, only about one in ten ideas will be worth implementing. Only one in twenty will be real successes. But, the cumulative effect of these ideas amounts to at least one new ‘winner’ which we are hearing of around the kiruv world every week. Sometimes

the idea is not right for you today, but it may be perfect in six months or two years from now<sup>3</sup>. And yes, to get to those winners, you will sometimes land out trying things which don’t work. Every leading kiruv organization I know can talk about all those failed ideas, lots of them.

*The better a man is, the more mistakes he will make, for the more new things he will try. I would never promote into a top level job a man who was not making mistakes...otherwise he is sure to be mediocre.*

Peter Drucker

*You go down 27,000 blind alleys. It doesn’t work. You start again. You feel there’s no hope while you’re asking those questions, pressing, probing, pushing. But you have to get it resolved; Otherwise you’d spend your whole life looking for the ultimate answer.*

Jack Welch<sup>4</sup>

The failure-tolerant leader is not one who abandons standards, accountability or rigorous thinking. As Farson and Keys

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<sup>3</sup> In Let go of you’re ideas, Nolan Bushnell, (*Harvard Business Review*, August, 2002) writes: I think its essential to build a culture where there is no such thing as a bad idea. At uWink, for example we have regular “compost” sessions to come up with new game ideas. We don’t debate their value. Our priority is simply to get as many ideas as possible out of individual heads and into group heads. The ideas then become cultivate problems or puzzles that percolate through the group. And a couple of months later, someone - very often not the person that came up with the particular idea- has a break-through insight that lets us to move forward.

<sup>4</sup>Jack Welch Speaks pg. 37. “I failed my way to success,” said Thomas Edison, inventor of the light bulb. ... Jack Welch blew up a small plant early on in his career. (Ibid., pg. 170)

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<sup>1</sup> Craig Wynett, Make it the Norm, in *Harvard Business Review*, August 2002

<sup>2</sup>Ethan Rasiel, *The McKinsey Way*, pg. 97

point out<sup>1</sup>, one can and must tell the difference between an excusable and an inexcusable failure. “Managing for failure requires [you to] ask simple but illuminating questions when a project falls short of its goals:

- Was the project designed conscientiously, or was it carelessly organized?
- Could the failure have been prevented with more thorough research or consultation?
- Was the project a collaborative process, or did those involved resist useful input from colleagues or fail to inform interested parties of their progress?
- Did the project remain true to its goals or did it appear to be driven solely by personal interest
- Were projections of risks, costs and timing honest or deceptive?
- Were the same mistakes made repeatedly.”

## Creativity’s Partners

### i. Optimism

There is a vital partner to creativity, and that is optimism. Optimism is not an excuse for engaging in fuzzy-thinking. But it does give you the right headspace to explore new ideas. Jack Welch said of himself, “I am an optimist, someone who is often accused of seeing the glass as half full. And I’m probably guilty as charged.”<sup>2</sup> Some personalities suffer from the “Let me tell you what’s wrong with that” syndrome. Pessimism, said Arnold Bennet<sup>3</sup>, when you get used to it, is just as agreeable as optimism.

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<sup>1</sup>Richard Farson and Ralph Keyes in The Failure-Tolerant Leader, *Harvard Business Review*, August 2002

<sup>2</sup>Jack Welch *Speaks*, pg. 36.

<sup>3</sup>*Things that Have Interested Me*

For me, “wallowing” has always been a key part of how we ran GE. Get a group of people around a table, regardless of their rank, to wrestle with a particularly tough issue. Stew on it from every angle – flush out everyone’s thinking – but don’t come to an immediate conclusion.

*Jack Straight from the Gut*,  
Jack Welch with John A. Byrne

If you are the type of person who immediately thinks of ten good reasons why something cannot work, learn to suppress expressing your reservations at first. When someone tells you a new idea, first begin to engage in a creative dialogue with him to develop the idea further. Sometimes this discussion will lead to a different direction, which may be the final answer. And all your problems may then not apply. In fact, most problems are technicalities that can and will be worked out if you are sold on the idea.

Don’t ever respond to any idea, “That’s great, but we have no money right now.” That’s the poorest of reasons to kill an idea. You will never have enough money for any idea until you are sufficiently committed to the idea. And then you will go out and find it.

While I am not advocating going into debt as a policy, there are times when an opportunity knocks and one simply has to jump. Shakespeare put it well when he had Caesar say,

*“There is a tide in the affairs of men,  
Which, taken at the flood, leads on to  
fortune;*

*Omitted, all the voyage of their life is  
bound in shadows and in misery.*

### ii. Implementation:

Suppose you know two artists. One tells you an idea for a great painting, but he does not paint it. The other has the same idea and paints it. You could easily say the second man is a great creative artist. But the first man is a talker, not a painter. An little relative importance ideas themselves actually have. Almost anybody with the intelligence of the average businessman can produce them, given a halfway decent environment and stimulus. The scare people are those how have the know-how, energy, daring and staying power to implement ideas.

Children are extremely creative, as any kindergarten teacher will testify. They have a naive curiosity which stumps parents with questions like: “why can you see through glass?” “Why is there a hole in a doughnut?” “Why is the grass green?” It is this kind of questioning attitude that produces in them so much creative freshness. Yet the unique posture of their lives is their almost total

idea for a great painting [should never be confused] with the great painting itself. The fact that you can put a dozen inexperienced people in a room and conduct a brainstorming session that produces exciting new ideas show how

irresponsibility from blame, work, and other routine necessities of organized society.

[Ideas are worthless until somebody] assumes the responsibility for converting them from words into action. What is often lacking is not creativity in the idea-creating sense but innovation in the action-producing sense, i.e. putting ideas to work. Therefore, when anyone suggests an idea, the responsible procedure is to include at least some minimal indication of what it involves in terms of cost, risks, manpower, time, and perhaps even specific people who ought to carry it through. — *Adapted from Theodore Levitt, Creativity is not Enough in Harvard Business Review, August, 2002.*

## The Proactive – Reactive Interface

You're running your own kiruv organization. You have barely rolled out of bed when the phone rings. It's a call from your student Jamie who is learning in Israel to tell you that he is engaged. You make it to davening - a little late – but you make it. You notice that Bill came this morning – that makes it a full week since he started “doing minyan” as he puts it. You sit next to him – guide him through things; you make sure to give him lots of chizuk. You have just begun another madhouse day.

During davening someone approaches you about a problem he is having at work; a staff member asks you for a raise; the bank needs some documents signed; your biggest donor asks you to find him a place for Shabbos in Jerusalem; you have to rush to fill in for one of your chaverim who was scheduled to give a shiur on campus and you have to get the ads for the dinner journal finished - all without the secretary who decided to give birth last week. To top it all the photocopying machine won't work and that phone – it rings off the hook the whole day. “Rabbi what time is Mincha?” “Are you giving your class tonight?” “Is this an Orthodox Organization?” You finally get home late at night, your cell phone still blazing away, and drop into bed, exhausted but feeling good about yourself. You really worked hard – and all in the service of the Jewish people.

This may come as a shocker, but if the above profile fits you, you will never do big things for the Jewish people. Nor will your organization. Much of what you may be doing may be tremendously worth while – in fact all of it may be important and productive – but all of it is reactive.

And a totally reactive person can never be as qualitatively effective as he needs to be<sup>1</sup>.

In order to achieve your full potential as a leader, you have, to be proactive to some degree. Proactive means that you are in charge and that you are not merely responding to events: It means that you are initiating activities and anticipating situations and problems and effectively preparing for them before they occur. Reactive means that you are spending your whole day responding to things. Events seem to control you, to present themselves to you and to occupy all of your time.

The ideal formula for any kiruv leader is to become proactive for a minimum of 25% of his time, 40% is ideal. We need time to be creative; to plan new events; to think how to make new breakthroughs; to investigate a new neighborhood and to make a decision whether to target it or not.

If we leave things to their natural course, then we will become totally reactive. A reactive person deals with what is there already – maintaining and nurturing what has been done. This is important too. But, the people who have not been reached will never have a place in

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<sup>1</sup>Of course we all have off days, days when we feel that we have not achieved much even if we were busy all day. Jack Welch, former CEO of GE said of himself: “There are days I sign things and push papers around and go home knowing I didn't really do a ... lot of anything.” (*Jack Welch Speaks* pg. 30). However, these off-days need to be considered the exception rather than the rule.



a reactive day. It takes a continuous conscious mind-set and constant application to stay proactive.

## Time Management as a Function of Leadership rather than Management

The immediate reaction of kiruv workers to the challenge of becoming more proactive is, “So teach me time-management.” Now, it is important to learn how to take all the things you have to do and to learn how to organize your day so that you get it all in. But shuffling the deck more efficiently will only buy you so much time. Essentially this is a managerial tool, not a leadership one. Understanding how you are going to arrange all that you

have to do is indeed a Chesed to yourself. It will relieve you of stress and hassle. But it will not make you a better leader. (I call this level one time management and we will deal with this in Section Five, where we talk about managing and taking care of yourself.) What will help you to lead is to prevent your day from being so cluttered with reactive items that you are not able to focus on the larger issues of the organization.

|                      |                               |            |   |
|----------------------|-------------------------------|------------|---|
| Proactive Leadership | Find Partners                 | Delegate   | Vision, Goals, Strategies and Evaluations |
| Time-Management      | Become Selectively Accessible | Technology | Prioritize                                |

One of the biggest mosad builders in Klal Yisroel today is Rabbi Dovid Refson, Shlita. One would expect him, running so many things, to be constantly on overwhelm, and certainly nearly impossible to speak to. Yet he always seems to be able to give his full attention in every meeting, to address whatever needs to be addressed in a calm and focused manner. Level one time management could never achieve this.

Jack Welch, described his life as possibly the most successful CEO of his time:

*If someone tells me, “I’m working 90 hours a week”, I say, “You’re doing something terribly*

*wrong. I go skiing on the weekend. I go out with my buddies on Friday and party. You’ve got to do the same or you’ve got a bad deal. Put down a list of the 20 things you’re doing that make you work 90 hours and 19 of them have got to be nonsense – or else somebody else has got to do them for you<sup>1</sup>.*

The singularly most important step one can take to becoming more proactive has to do with sharing the load with others. First one needs partners and secondly one needs to learn the art of delegation. These are the subjects of our next two chapters. However, in the chart above, we have also placed visions, goals, strategies and

<sup>1</sup> Jack Welch Speaks, pg. 33

evaluations. If you are going to stay focused, and not get bogged down in details which may steer you away from the vision which you have set for the organization, it is vital that you review these periodically. I know from personal experience that this is rarely done by most organizational heads. But until you do this, you will simply never see the wood from the trees.

There is an oft-quoted story which illustrates this: **Big Rocks**

One day, an expert in time management was speaking to a group of business students and, to drive home a point, used an illustration those students will never forget. As he stood in front of the group of high-powered overachievers, he said, “okay, time for a quiz.” He then pulled out a one-gallon, wide-mouth mason jar and set it on the table in front of him. Then he produced about a dozen fist-sized rocks and carefully placed them, one by one, into the jar. When the jar was filled to the top and no more rocks would fit inside, he asked, “is this jar full?” everyone in the class said, “Yes.”

Then he said, “Really?” He reached under the table and pulled out a bucket of gravel. Then he dumped some gravel in and shook the jar, causing pieces of gravel to work themselves into the spaces between the big rocks. Then he asked the group once more. “Is this full?”

By this time the class was on to him. “Probably not,” one of them answered. “Good!” he replied. He reached under the table and brought out a bucket of sand. He started dumping the sand in the jar and it went into all the spaces left between the rocks and gravel. Once more he asked the question. “Is this jar full?” “No!” the class shouted.

Once again, he said, “Good!” Then he grabbed a pitcher of water and began to

pour it in until the jar was filled to the brim. Then the expert in time-management looked at the class and asked, “What is the point of this illustration?”

One eager beaver raised his hand and said, “The point is, no matter how full your schedule is, if you try really hard you can always fit some more things in it.” “No”, the speaker replied, “that’s not the point. The truth this illustration teaches us is this: If you don’t put the big rocks in first, you’ll never get them in at all. What are the big rocks in your life? Your children. Your spouse. Your loved ones. Your friendships. Your education. Your dreams. A worthy cause. Teaching or mentoring others. Doing things that you love. Time for yourself. Your health. Remember to put these BIG ROCKS in first, or you’ll never get them in at all. If you sweat the little stuff (i.e. gravel, sand, then you’ll fill your life with little things you worry about that don’t really matter, and you’ll never have the real quality time you need to spend on the big, important stuff (the big rocks).”

So tonight, or in the morning, when you are reflecting on this short story, ask yourself this question: What are the “big rocks in my life? Then put those in your jar first.

## Action at the Top – The Dynamics of Interdependent Leadership

*Leadership almost always involves cooperation and collaboration, activities that occur only in a conducive context.*

*William Pagonis<sup>1</sup>*

Big things are done by teams of people. One-man shows will always get stuck at a certain point. Some one-man shows manage to employ numerous people. They may have the superficial look and smell of a real organization. But they will only go so far. Unless you really believe this, you will probably not be pushed to find a partner. For it is much more comfortable to be sitting at the top of the pyramid by yourself, condemned to be a small player forever. Stephen Covey is quite right when he calls the need for independence as a form of immaturity<sup>2</sup>.

Whereas partners are essential for doing bigger things now, they are even more important for the longer-term viability of the organization. They provide institutional depth. Every healthy organization should be built in such a way that it can continue to run quite well without any particular person involved. Any time I hear someone say, “It is unthinkable to imagine the Roundtree Machon existing without Rabbi Shlapperbersky,” I know that that institution is headed for trouble, sooner or later. An organization has institutional depth when you go away for three weeks and people hardly notice. It is a little disconcerting to return and to find that people managed quite well without you, but that is an issue between you and your therapist.

There is a corollary to the partners-principle, the idea of teams. We will deal with this below.

We may debate whether couples who are likes make for better marriages than those who are opposites, but the best partnerships appear to be of the latter kind, when each partner brings different strengths to the table. Your partner does not have to be like you in order for you to have a deep, mutual respect. What is required is a headspace whereby you feel that most issues do not have to go your way<sup>3</sup>. Rav Shach, זצ"ל, was once asked by a Chasan for 3 pieces of advice to guide him into a marriage. Rav Shach's answer was: לותר, לותר, לותר. A

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<sup>1</sup>*Leadership in the Combat Zone*, Harvard Business Review, Dec. 2001

<sup>2</sup>*The Seven Habits*, pg. 51: If I am physically interdependent, I am self-reliant and capable, but I also realize that you and I working together can accomplish far more than, even at my best, I could accomplish alone. If am emotionally interdependent, I derive a great sense of worth within myself, but I also recognize the need for love, for giving, and for receiving love from others. If I am intellectually interdependent, I realize that I need the best thinking of other people to join with my own.

<sup>3</sup>See below in this section on teamwork. See also under management where we talk about how to look for employees who are team players.

partnership is like a marriage. If this is the advice for your own **בשר אחד**, certainly it is good for your partner of a different sort.

One of the most remarkable partnerships is that of Rabbis Mendel Weinbach and Nota Schiller, Roshei Yeshiva of Ohr Somayach. These gentlemen are so opposite in their style, and often differ in their vision of the Mosad. But their partnership is enduring and fabulously productive. However, their partnership with Rabbi Noach Weinberg, in the early days of Ohr Somayach, did not endure. The difference was not different visions of the organization – that exists between Rabbis Weinbach and Schiller today. The difference was, and remains, a fundamentally different hashkafa on the nature of kiruv and even, at times, its halachik implications. And that is not something any party should be willing to compromise on<sup>1</sup>.

But most partnerships break up over lesser things. Rarely, is the issue kavod. Kavod is

You should feel an urgency of  
sharing with your partner, just  
for the sheer joy of sharing

something which can be endlessly reproduced, in many different forms. I joke with my staff that half their monthly salary is paid in Kavod. You can always meet your partner's Kavod needs and, even if he does not show the need for it, you should always look to give him Kavod.

Partnerships break up, not over who gets to say the Brocha under the Chupa, but over power. When one looks at the actual issues over which partnerships broke up, they rarely make sense. But they are symbols of power, of **מי בראש**. Kavod is for beginners. Power is the mature person's **יצר הרע**. Power becomes an issue when people feel more loyalty to their mosad than they do to their partner. This should never be the case. A true partner will stand by his shutaf, even if they have to leave the mosad together. If partners do not have mutual loyalty, then they have compromised their basic institutional integrity. This will show up in all aspects of the mosad's operation.

*A partnership is like any other relationship or friendship. It requires active maintenance or else it fades. Like every relationship it will have its moments of tension. Like every worthwhile relationship, the starting*

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<sup>1</sup>This is one of those cases where I truly believe the break up has been beneficial to the Jewish nation. It is hard to imagine that as much would have been achieved by the parties had they all stayed together.

*point has to be that it is not an option to split up; that you have got to make this work.*

Partners require lots of communication, loads of it. In fact, with a real partner, you should feel anxious if you cannot get hold of him for a day. You should feel the urgency of sharing with him, not only to take advice or to update, but just for the sheer joy of sharing.

## 7

### Delegation

One of the most difficult things for any kiruv leader is to learn how to delegate. People have told me: “If you want to get something done, you have to do it yourself”; or, “I can’t delegate, the things I am doing are just too important.” Or “We are at such a critical stage right now, I simply have to handle this myself.”

of the ordinary worker, into the corporate arena<sup>1</sup>.”

Welch went a step further. He realized that by delegating he was not making a necessary compromise in order to do more, as conventional wisdom would have it. He saw that his workers, being specialists in their field, would be able to

#### ***Managing Loose, Managing Tight***

Knowing when to meddle and when to let go was a pure gut decision. I managed tight when I sensed I could make a difference. I managed loose when I knew I had little if anything to offer.

Consistency was not a requirement here. Sometimes being an undisciplined, unmade bed got the job done faster. You pick and you choose your opportunities to make a difference. I loved to go on the field when I thought I could play, and I loved cheering from the sidelines when I didn’t think I belonged in the game.

*Jack Straight from the Gut*, Jack Welch with John A. Byrne

And of course, “I just can’t afford to take on (the right kind of) help.”

Delegation is not something that comes naturally to most leaders. In fact a Rosh Yeshiva of a leading Baal Teshuvah Yeshiva told me that it was the hardest thing which he ever had to learn. After all, anything which he delegated to others he knew he could do better himself. But it can be learned. One of the reasons that General Electric was such a great success under Jack Welch was that he learned to do what even great CEOs had found to challenging, “to bring the democratic process, the voice

act in areas of which he was really quite ignorant.

“People say, ‘Jack, how can you be at NBC; you don’t know anything about dramas or comedies....’” Welch explained. “Well, I can’t build a jet engine, either. I can’t build a turbine. Our job at GE is to build resources – human and financial. The idea of getting great talent, giving them all the support in the world, and letting them run, is the whole

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<sup>1</sup> Jack Welch Speaks, by Janet Lowe, pg. xviii

There is probably nothing worse in business than to work for a boss who doesn't want you to win.

*Jack Straight from the Gut,*  
Jack Welch with John A. Byrne

*management philosophy of GE, whether it is in turbines, engines, or a network<sup>1</sup>.*

I found a similar thing in the Heritage House. The campus guy knows more about the dynamics of students than I do and the guy who runs the hostels is more of an expert in that area than I could hope to be. Similarly, the staff doing follow-up. And if they did not come into the organization that way, it did not take long. This is the way it should be.

Delegation has to be learned, otherwise you are always going to be overwhelmed, and you will become a pathetic half-baked expert at everything. Learn to be a massive delegator, and you will do big things.

## ***Get Out of the Way, Stop Managing and Start Serving & Leading<sup>2</sup>***

Many people have the idea that, even after they have delegated, they have to micro-manage – to look over the details of everything that has been done. This is silly, for it defeats the object of delegation. As a delegator, you have to nurture people and their ideas, not control them. You have to become more of a cheerleader than a controller. If you feel that you are not

going to be satisfied with your employee's work, that you are a perfectionist, then understand that, in the long run, you are always going to remain essentially a one man show. You may have lots of people working for you – but none of them will really do anything independently that is creative or significant<sup>3</sup>. As one GM Motors employee once put it, "For 50 years GM has been employing my body, when they could have also gotten my mind for free."

So what if things do not get done as well. In the long run much more is going to get done. Part of delegating is to watch a staff member doing something wrong and not to say anything. Save your involvement for the big time. The issue is not whether something could have been done better. It can always be done better. Rather, focus on whether the program is growing, whether it has a good reputation, and most important of all, focus on believing in the person doing the job. All people, with their formidable intelligence, depth of feeling and desire to grow, are

Getting the right people in the right jobs is a lot more important than developing a strategy.

*Jack Straight from the Gut,*  
Jack Welch with John A. Byrne

capable of doing great things. But they need to believe in themselves; they need a

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<sup>1</sup>Jack Welch Speaks, by Janet Lowe, pg. 10

<sup>2</sup>Expanded from an article written for the *Yesodos Magazine*.

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<sup>3</sup>Ralph Stayer wrote an interesting article on this point called *How I Learned to Let My Workers Lead*, printed in the November-December 1990 edition of the *Harvard Business Review*, Stayer writes how he had to learn to stop controlling, and start coaching. Stayer finally learned the difference between letting people independently make the decision he would have made and really allowing people to make their own decisions.

certain confidence to lead<sup>1</sup>. The easiest way to get them to fulfill that potential is to believe in them – and let them know it. You let them know it first and foremost by giving them as much autonomy imaginable.

For this reason never monitor the hours of any senior staff member – and let them know that at the outset. The surest way to get people to want to keep on growing is for them to trust and respect themselves. The surest way for you to nurture that is to show that you trust and respect them. And one of the best ways to do that is to make people feel that they are accountable to themselves. Few people want to underachieve. Most people need some framework, like what the minimum number of hours per week they are required to do. But I have never had a senior staff member who only worked those hours. This is because most people really want to do what is needed. Only in the case of secretarial staff, who are serving an office with definite hours, is it necessary to have a clock in and clock out system. True, Shiurim have to be given on time. Meetings have to be kept. But staff get to choose their own hours. If I have a staff member whom I need to be accessible at a certain time, I tell him and leave the solution up to him.

And if a particular staff member takes advantage, then fire him. He is not for you. But don't waste your days monitoring him.

## ***Who Works For Whom?***

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<sup>1</sup>Jack Welch put it this way: "It is a series of reinforcing confidence builders which we all go through. When you're elected captain of the team ... it just happens – you're used to a series of experiences, and people look to you and respond favorably to you." (*Jack Welch Speaks* by Janet Lowe, pg. 14)

Getting every employees' mind into the game is a huge part of what the CEO job is all about. Taking everyone's best ideas and transferring them to others is the secret. There's nothing more important. I tried to be a sponge, absorbing and questioning every good idea. The first step is being open to the best of what everyone, everywhere, has to offer. The second is transferring that learning across the organization.

*Jack Straight from the Gut,*  
Jack Welch with John A. Byrne

Your headspace should be, "You don't work for me. I work for you!" Part of your work is to work for your employee – to make it happen for him when he gets stuck, to broaden his horizons, to act as cheer-leader and to get rid of obstacles. If I am good at what I am supposed to do, then my employee will come to me – it will be worth his while. If he doesn't, I usually regard it as my fault, not his. It is I who have to show him that I can be of help, not the other way around. When an employee comes to me with a problem, or for a general discussion of how to move things forward, I try to solve things on the spot. I try to make the phone calls, do the networking, write the proposal, all together with the person right there. His presence forces me to deal with the issue. And it gives him a feeling of my availability and responsiveness. I know that once he walks out of the door I am probably not going to have another minute to take care of it.

On the other hand, I do not solve problems for people who can take care of it themselves. In such cases I try to provide whatever it is I think the person needs in order to do it by themselves. And usually my first question after a problem has been presented is, "What do you think?"



When you see things this way you will understand what Henry Mintzberg means by calling a senior executive a conductor of a symphony orchestra rather than someone who carefully micro-manages staff<sup>1</sup>. The role of the executive is, through a constant stream of unobtrusive actions, to infuse others (often quietly) to perform with inspiration and talent. Mintzberg calls this a covert leader. And he agrees such leaders are engaged on the shop floor rather than detached in their offices.

What emerges from this is a very liberating insight – that by serving in this way you actually lead. What you are trying to reduce is not serving but managing. Steven Covey made famous the distinction between a leader and a manager. A manager is an efficiency expert – superb posters, balanced budgets, everyone with a job definition. A leader inspires, has a vision and is able to communicate that vision to others. This is an essential element of delegation, the subject of this chapter. If, as a leader, you cannot communicate a shared understanding of the organization's goals, then indeed your delegation will be problematic. As a leader your job is not only to energize and invigorate, but also to give people a sense of mission, elicit passion and commitment *that is specifically directed*. As a server, you give people the extra tools and help they need to feel empowered by their mandate.

Every kiruv leader is part manager. Personal and organizational management is so essential that we have dedicated two sections to these issues. But woe to you if you make management your primary expression and leadership secondary.

So the recipe is about three spoons of delegation, two spoons of leadership, two spoons of serving and no more than

one spoon of management. If this is a new recipe for you, try it. It tastes delicious!

Of course there will be times when something doesn't get done at all. Worse still, sometimes the person may mess up and cause damage. But overall, that's a small price to pay; for by delegating you not only free yourself up, you also free the creative juices of the person to whom you are delegating. My experience has been that most of the people to whom I delegate ultimately did a better job than I could have.

There may have been a learning curve to start with; but ultimately they became the experts in their field. I, on the other hand, remained just a 'kol bo'nik.'

## *Nurturing Managers*

Delegating goes beyond giving staff the job to do. It has to involve giving some of your staff the mandate to become leaders themselves. Usually, this requires that you appoint staff to formal positions in charge of something or another, i.e. a formal managerial role. Of course there are dangers in this. Elsewhere, we talked about the Peter Principle, elevating someone beyond their level of competence. As Carol Walker points out<sup>2</sup>, a more common problem is the fact that many in this position fail to grasp how

This all happened because Reg [the previous CEO] had the courage to pick someone [Jack Welch himself] who was 180 degrees from what was then the "model GE executive."

*Jack Straight from the Gut,*  
Jack Welch with John A. Byrne

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<sup>1</sup>Covert Leadership: Notes on Managing Professionals in *Harvard Business Review*, Nov.-Dec. 1998

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<sup>2</sup> Saving Your Rookie Managers from Themselves, By Carol A. Walker, *Harvard Business Review*, April 2002

their roles have changed – that their jobs are no longer about personal achievement but instead about enabling others to achieve, that sometimes driving the bus means taking a backseat, and that building a team is often more important than just doing it yourself and getting the program done. Even the best employees can have trouble adjusting to these new realities. That trouble may be exacerbated by normal insecurities that make rookie managers hesitant to ask for help, even when they find themselves in thoroughly unfamiliar territory. As these new managers internalize their stress, their focus becomes internal as well. They become insecure and self-focused and cannot properly support their teams. Inevitably, trust breaks down, staff members are alienated, and productivity suffers.

As Carol Walker points out, effective delegation may be one of the most difficult tasks for rookie managers. Wanting to show that they are worthy of the appointment, they feel under a lot of pressure to produce results. The natural

response of rookies when faced with such challenges is to “just do it,” thinking that’s what got them promoted in the first place. But their reluctance to delegate assignments also has its roots in some very real fears.

First is the fear of losing stature: If I assign high-profile projects to my staff members, they’ll get the credit. What kind of visibility will I be left with? Will it be clear to my boss and my staff what value I’m adding?

Second is the fear of abdicating control: If I allow Yankie to do this, how can I be sure that he will do it correctly? In the face of this fear, the rookie manager may delegate tasks but supervise Yankie so closely that he will never feel accountable.

Finally, the rookie may be hesitant to delegate work because he’s afraid of overburdening his staff. He may be uncomfortable assigning work to former peers for fear that they’ll resent him. But the real resentment usually comes when staff members feel that lack of opportunity is blocking their advancement.

**Delegation does not  
mean abdication.**

*Carol A. Walker*

Seemingly capable rookie managers often try to cover up a failing project or relationship – just until they can get it back under control. A newly promoted manager doesn't want you to see weaknesses, lest you think you made a mistake in promoting him<sup>1</sup>.

When you first put someone in such a position, you have got to invest in them. Don't expect him to 'just get it'. Explain and nurture the person over the next couple of years into higher levels of managerial competence. Make sure that he feels comfortable telling you about how things are going, especially all the things that he messed up on. Don't keep him waiting for days to discuss issues – make him a priority. At the same time, try and avoid giving 'packaged and boxed' answers. Get him to put his own solutions on the table, and then discuss them. In this way, you continue to model for him how to empower and delegate. Most important, continue to express your confidence in him. Tell him again and again and again.

We needed a way to surface the best ideas and move them quickly through the organization. That's what our operating system came to be. Like all companies, we always had a series of planned meetings and reviews throughout the year. What boundaryless did was link the meetings to create an operating system that was built on a continuous flow of ideas. I saw every meeting as a building block for ideas. Each one built upon the other one until the ideas became bigger and better. That's what made it more than just a bunch of boring, time-consuming business sessions.

New employees often comment that what makes GE different is the steady drumbeat of reinforcing core ideas, meeting, after meeting, after meeting. Our operating system kicks off in early January with the top 500 operating leaders meeting in Boca. It's a celebration of the best people and the best ideas in the company. Over the two-day event, speakers from all levels showcase in ten-minute bursts their progress on a specific company initiative. No long, boring speeches, no travelogues – just the transfer of great ideas. (see Appendix D for 2001 agenda). Everyone is expected to put forth one new outside-the box idea that can apply to other units.

In July, we have a two-hour follow-up by videoconference to see if the personnel changes we agreed on had been implemented. In June and July, the business leaders come to Fairfield for strategy of their business, the Session I.

To assist this relentless sharing of best ideas, we built a corporate initiatives group. 20 or so MBAs who had been in consulting for three to five years and wanted to get into the real world. They came to GE with the promise that if they delivered, the GE businesses would steal them within two years.

*Jack Straight from the Gut,*  
Jack Welch with John A. Byrne

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<sup>1</sup>Carol Walker in the Harvard Business Review

## **Get Them Information, Get them to give you information and Keep the Network Going**

A lot of what I do is just telling other people the information they need to know: what is happening in the organization, what are other people doing, articles, studies, conventions, people to know and ideas to use.

The other thing I do is coordinate networking. I ensure that all parties to an issue are informed and are in touch with one another. I call this traffic directing.

In order to direct traffic, make evaluations, and ensure that the information flows back up to you, you do not need to know everything. But you do need to train your staff to know when they have to inform you of something. But if you just leave it to staff discretion you are unlikely to get the perspective you need. You need to have reviews, some of it written, and on a regular basis. Dr. Michael Kaufman of VISA (Visiting Israel Students Organization) has a review of each Shabaton first thing on Sunday morning when all the details are still fresh in everyone's mind. I try to review at least one program or the performance of one staff member per week.

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## ***Feel Secure***

*I [have] described four types of managers. Type 4 is the most difficult for all of us to deal with. That's the person who delivers on all the commitments, makes the numbers, but doesn't share the values – the manager who typically forces performance out of people rather than inspires it.*

*Jack Straight from the Gut, Jack Welch with John A. Byrne*

It's just amazing how many communal rabbis and kiruv leaders are looking over their own shoulders. To delegate massively you have to feel secure. If you think that your employee is going to undermine you – let him, or get rid of him. But don't trap the both of you in your little bubble of inadequacy. Most people in whom you invest your trust will live up to it. If you are a real leader, you will feel secure. Trusting is a low risk investment with high yields. It's any investor's dream.

In fact, if you feel secure, then your most likely problem is going to be the very opposite, that your employees still turn to you too much. Never answer a question or solve a problem you think they could have by themselves. Say, "You can handle that," or "That's going to have to be your choice." Chizuk, nurturing and encouragement yes; babysitting – never.

8

**Shimush & Outside Consultants**

***Shimush***

I owe most of my organizational expertise to the fact and the privilege of being mentored by others. These have included Gedolei Yisroel, Rabbis, bosses, colleagues, employees and outside consultants. Like any other area of complexity, running an organization requires active shimush. This shimush includes meetings with people, many of them our graduates, who have done projects worthy of note explaining how they went about it. It requires case studies of successful projects and it requires onsite visits to programs in the field. I try to visit one new program every time I travel to the States, and I go about four times a year. I am always learning from other people.

Here is a very incomplete list of some of the people in my life and some of the things which I have learned from them:

- Rabbi Mendel Weinbach – kiruv is a sugyah that needs to be learned up like all sugyahs; the dynamic interaction of power and kavod; the idea of being passionate for your own mosad in the context of a broader concern for Klal Yisroel; the idea that Kedushas Eretz Yisroel requires higher halachik standards applies to kiruv as well.
- Rabbi Dovid Refson – delegation and empowerment; treating everyone with respect; being right in a machlokes does not make the machlokes worthwhile; how to make good judgements when under pressure, how to reconcile care, patience, and decisiveness; untold issues having to do with structure, staff, fund-raising and kiruv issues.
- Rabbi Yirmiyahu Abramov – my daily partner and ‘kiruv chavrusa’ - how to continuously re-evaluate and take a fresh look at things; how to think big and inspire others to do so; not to bear a grudge neither to people nor to other mosdos no matter what you think they have done to you; how to see the big picture and not get lost in the details; how to keep growing, stay fresh in organizational frameworks, appreciating different kiruv models; appreciating what works in kiruv and who is likely to be successful.
- Rabbi Meir Schuster – To be really great in kiruv you have to be totally dedicated, how to integrate kiruv into one’s broader עבודה, how to fear for someone’s soul as a real fear, how authenticity is the key to great kiruv.
- Mr. Elie Horn- How to methodically and critically look at all aspects of an organization; how to have the courage to set the tight standards for yourself and staff and to resist the pressures towards mediocrity: to look for and nurture future generals – for only through them can one make a revolution; how to create an institution which is bigger than any of the individuals involved and that will therefore have continuity.
- Rabbi Eliezer Rosner – Never to give up; how to monitor, check and evaluate projects; not to be frightened of speaking the truth; how to serve the Jewish people without expecting any Kavod in return, how to see yourself as a servant of the Jewish People.
- Mr. Zeev Wolfson, his wife Nechama and his sons, Aaron and Avraham: The world is a small place; assess the kiruv potential of a place before plunging in; a

project which cannot eventually fund itself has no future; you are capable of doing much more than you think you are; make sure that you are fully networked with everyone in the field; women are as important a force in doing kiruv as are men; a project without a Daas Torah will fail.

Now this is but a partial list of the things I have learned from some of the people I ought to mention. The interesting thing is that the older I get, the more I find I am learning from others. I find I am aware of more and more issues and am getting exposed to levels of depth I did not know even existed.

## ***Outside Consultants***

Ner LeElef and Aish HaTorah are examples of two organizations, which have benefited significantly from consultations with businessmen and outside professionals. People who have spent their lives working in and analyzing corporate structures have a tremendous amount to offer kiruv organizations. By asking the right questions, by bringing a fresh perspective to the table and by drawing on a different exposure, they can often help to considerably upgrade things. Top consultants have an uncanny ability to zero in on core issues and can save one from years of fuzzy thinking.

For example, Ner Le'Elef is divided into first and second phase programming. First phase programming means training programs. Because the first phase took place right under our noses and the second phase took place all over the word, senior staff was more caught up with first rather than second phase issues. Also first phase has to be our starting point. We had to train people

before we could put them out. There was a lag time of a few years before second phase kicked in. Yet the whole purpose of first phase was for the second phase. Yet, in practical, organizational terms, we were missing this perspective. This was easily picked up by outside consultants and, what might have become an imbalance in our focus, was quickly corrected.

One of the most valuable consultations we had was from the assistant-dean of the Amdocs Business School. Amdocs is a multibillion-dollar company. Its business school trains its managers already in the field. Our issue was how do we give information which we felt was vital to our participants, but which at the time of the course was still too theoretical for them to integrate. When we train our participants they are still in Kollel, usually in Jerusalem, and it is hard for them to project themselves into the realities of the field. Amdocs Business School has developed a very good system of simulations. They simulate meetings with clients, interviews of all sorts where even the physical outlay of the room imitates reality. The details are not important here. What matters is that we were able to learn very directly from this model.

As with any area of wisdom, it is those who are not ashamed to learn who are inevitably those who understand the most. Jack Welch, retired CEO of GE (General Electric) was known to liberally borrow ideas from anyone, anywhere, any time and make them his own. He once spent more than a week with the fabled Sam Walton to figure out how Wal-Mart priced its goods and got them to market so quickly. He borrowed the idea of six Sigma quality from Motorola and quickly made it his own<sup>1</sup>.

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<sup>1</sup>Will The Legacy Live On? The Bottom Line on Jack Welch, *Harvard Business Review*, Feb. 2002

## Should a kiruv organization have a corporate culture?

Of all the subjects I have written about in this manual, these words, ‘corporate culture’, are the most uncomfortable for me to use. Yet, I believe it is worth while taking a look at what companies mean by the word and how it helps them to function. I believe there are important, relevant applications of this to a kiruv mosad.

Corporate culture is a fancy word, which, in kiruv organizations, means the specific hashkafas, values, work ethics, sense of professionalism, sense of relating that pervades the organization. Someone entering an organization characterized by teamwork and caring for example is likely to pick up the atmosphere and do the same. That same person, were he to join an organization where it is everyone for himself, and where there is little caring, may just pick up that corporate culture in no time at all. I have known mosdos where there is such a false sense of ‘lishmokeit’ for Klal Yisroel, that staff feel capable of stepping on each other’s toes in the name of the higher good. And I know other mosdos where the level of care and relating immediately transfers itself to any new staff member.

Corporate culture means that one is conscious of creating a specific environment. One deliberately nurtures employees into a headspace which promotes the kind of relating to others

in the organization (e.g. taking a personal interest in each others lives like attending each others Simchas), the kind of commitment to making projects happen, etc. Is this an organization where people clock in and clock out? Is it a place with high

I had learned that for any big idea, you had to sell, sell and sell [to our own employees] to move the needle at all.

*Jack Straight from the Gut,*  
Jack Welch with John A. Byrne

Like every goal and initiative we’ve ever launched, I repeated the No. 1 or No. 2 message over and over again until I nearly gagged on the words.

*Jack Straight from the Gut,*  
Jack Welch with John A. Byrne

turnover of staff? Is it a place where the standards of success are very high? All of this goes into corporate culture.

For example, under Jack Welch, General Electric decided that they were going to be No.1 or No. 2 in any business, or they would get out of that market. This was both strategically sound, but the idea of always being the best began to become a

natural part of the GE’s corporate culture.

However, the most important part of a corporate culture is its values<sup>1</sup>. When

<sup>1</sup>*In Search of Excellence*, see note below.

Patrick M. Lencioni of *the Harvard Business Review* July 2002 (*Make Your Values Mean Something*) reports: In 1994, Jim Collins and Jerry Porras published *Built to Last*. The book made the case that

the corporate world talks of values, they do not mean only ethical values, though these are included. Rather, they are referring to a set of attitudes or qualities which will permeate that company. Examples of such values are professionalism, integrity, risk taking, innovation, collaboration, dependability, dedication and self-motivation.

Even so, values have to be real, not just slogans. As Patrick Lencioni<sup>1</sup> puts it: “Communication. Respect. Integrity. Excellence. These are the corporate values of Enron. As events have shown, they’re meaningless<sup>2</sup>.” Part of the problem, writes Lencioni, is that people confuse values with aspirations. “I once asked the CEO of a Fortune 500 networking company to tell me one of his firm’s core values. “A sense of urgency!” he replied without hesitation. “So,” I asked “your employees take quick action and hit all their deadlines?” “No,” he replied, “they’re complacent ..., which is why we need to make urgency one of our core values.” ... Far from being a core value, a sense of urgency didn’t even exist in the organization. It was just an aspiration – a goal for the future,” or what Lencioni calls an aspiration value. But core values are different. They represent those values which cannot be changed or compromised. They are the deeply

ingrained principles that guide all of an institution’s actions<sup>3</sup>.

Thomas Watson, formerly of IBM, writes about this in his book, *A Business and Its Beliefs*<sup>4</sup>:

“I believe the real difference between success and failure in a corporation can very often be traced to how well the organization brings out the great energies and talents of its people. What does it do to help these people to find common cause with each other? .... Consider any great organization – one that has lasted over the years – I think you will find that it owes its resiliency not to its form of organization and administrative skills, but to the power of what we call *beliefs* and the appeal those beliefs have for its people. This then is my thesis. I firmly believe that any organization, in order to survive and achieve success, must have a sound set of beliefs on which it premises all its policies and actions. Next, I believe that the most important single factor in corporate success is faithful adherence to those beliefs. And, finally, I believe if an organization is to meet the challenge of a changing world, it must be prepared to change everything about itself except those beliefs as it moves through corporate life. In other words, the basic philosophy, spirit, and drive of an organization have far more to do with its relative achievements than do technological or economic resources, organizational structure, innovation, and timing. All these things weigh heavily on success. But they are, I

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many of the best companies adhered to core values, provoking managers to stampede to off-site meetings in order to conjure up some core values of their own.

The values fad swept through corporate America like chicken pox through a kindergarten class. Today, 80% of the *Fortune* 100 tout their values publicly – values that too often stand for nothing but a desire to be au courant, or worse still, politically correct.

<sup>1</sup>*Harvard Business Review*, July, ‘02

<sup>2</sup>Enron was a giant Texas-based power supply company which was involved in overstating its profits, inflating its share value and eventually collapsing.

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<sup>3</sup>Lencioni concludes: “Given all the hard work that goes into developing and implementing a solid values system, most companies would probably prefer not to bother. And indeed they shouldn’t because poorly implemented values can poison a company’s culture.”

<sup>4</sup>The quote is taken from Peters and Waterman, in their book, *In Search of Excellence*, pg. 280.



think, transcended by how strongly the people in the organization believe in its basic precepts and how faithfully they carry them out.”

The bigger the organization, the more important the idea of corporate cultures. But even two-man organizations will benefit from the exercise of deciding what their organizational values are.

Of course, for Torah Jews, most of these ideas are incorporated as Hashkofos. But I have seen different organizations with a shared set of Hashkofos who have completely different organizational cultures. Some are very into stressing their own unique role, while others have a broader picture of things; some stress teamwork as a core-value while others are weak on this; some feel that hard-core front-line kiruv is the only thing they should be doing while others have a broader mandate. Some organizations are infused with a tremendous sense of urgency. Others lack this. The differences are many and cover a wide spectrum of issues.

And certainly, different organizations have different visions of where they are trying to go. It is the job of the leader to communicate this vision, and we have included this ability as one of the basic attributes of leadership above. Warren Bennis has the idea that one’s vision should be expressed as a metaphor. “If I were to give off-the-cuff advice to anyone trying to institute change, I would say, ‘How clear is the metaphor? How is that understood? How much energy are you devoting to it?’ It’s the imagery that creates the understanding, the compelling moral necessity that the new way is right<sup>1</sup>.”

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<sup>1</sup>Warren Bennis, *The Unconscious Conspiracy: Why Leaders Can’t Lead*, AMACOM 1976

I’d tell those stories and others like them, involving everyone in the class in my ethical and leadership quandaries. Then I’d call on someone I knew had had just been in a tight spot to discuss their dilemma. The floodgates would open. These personal discussions were some of the richest moments we had at Crotonville. Everyone in the room left knowing they weren’t alone in facing a tough call. ....

In the early 1980s, many managers left confused and troubled. By the mid-1980s, the responses were showing more buy-in. By 1988 people were saying that the message and vision made sense. But they often added, “That’s not the way it is back home.” The message still wasn’t getting all the way through.

We had to get the candor and passion out of the classroom and back into the workplace.

*Jack Straight from the Gut,*  
Jack Welch with John A. Byrne

Jack Welch, former CEO of GE, felt that a mediocre person who shared the organizations corporate culture could yet have a future in the organization. But without that vital ingredient, such an employee ought to be fired.

*If you’re an A, you “make the numbers and embody GE values.” If you’re a B, you either make the numbers or live the values, and the company will work to help you achieve both. If you can’t reach that Olympian height, you’re a C, and you’re “out of here.”<sup>2</sup>*

Checking that someone’s values are consistent with your organization has to be done from the very beginning. Job candidates ought to be screened not only for their skills and experiences but also for their fit with the institution’s values. After an institution has clarified what its values

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<sup>2</sup>Will The Legacy Live On? The Bottom Line on Jack Welch, *Harvard Business Review*, Feb. 2002. Welch’s opinion is that A’s account for roughly 20% of staff, B’s for 70%, and C’s for 10%. When Welch recently appeared on the Charlie Rose show, he reiterated his contention that organizations need to continually prune the bottom 10% of the workforce.

are, it should promote those values at every turn<sup>1</sup>.

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<sup>1</sup>Employees at Comergerent, a public company, are evaluated against the core values, and when it comes time to award stocks, bonuses, and raises, the CEO uses the values statement as a metric. So too the decision to let someone go. "I can work with someone who needs more coaching or training, but when it comes to our core values, I have to be intolerant," Kovacs, the CEO, explains. (In Lencioni, *ibid.*)

## SECTION THREE: STAFF MANAGEMENT

### **CHAPTER:**

- 1        - 15 Tools of Good Staff Management**
- 2        - Employee Evaluation**
- 3        - Hiring and Firing**

## 15 Tools of Good Staff Management

*Don't agonize, organize.*  
Florence Kennedy

*Lots of folks confuse bad management with destiny.*  
Kin (F. McKinney) Hubbard

At bottom, management of people amounts to giving people a sense that you believe in them and the tools they need to fulfill their potential. Studies of the business-world have shown conclusively that staff produce in proportion to the amount management believes in them. For example, if a sales-team is regarded by their manager as a super-team, they will be a super-team. And if they are regarded as a mediocre team or less, they will produce accordingly, irrespective of their real talents. Moreover, you cannot fake it. You cannot pretend that you believe in someone if you don't. In fact, usually, the manager's low expectations are unintentionally communicated to his staff. If you do not believe in a person, you are setting them up to fail – a negative cycle of mutual interactions sets in which almost guarantees that the person will under-

Management of people amounts to giving them a sense that you believe in them and providing the tools they need to fulfill their potential.

produce and maybe even fail or leave the organization<sup>1</sup>. It is so easy to set a staff

member to fail, even when they had been previously successful.<sup>2</sup> *The definition of a good manager is then someone who is consistently able to communicate his belief in his staff in such a way that they always produce the maximum.* Moreover, he believes in his own talents to develop the potential of his staff. Studies have shown that even a poor performing or mediocre staff will improve more rapidly than a super-staff if they are consistently told that they are indeed better.<sup>3</sup>

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damage to their egos by avoiding situations which might lead to greater failure. They either reduce the number of sales calls they make or avoid trying to 'close' sales when that might result in further painful rejection, or both. Low expectations and damaged ego lead them to behave in a manner that increases the probability of failure, thereby fulfilling their manager's expectations." (J Sterling Livingston, *Pygmalion in Management* in the Harvard Business Review on Managing People, pg. 52)

<sup>2</sup>Manzoni and Barsoux, *The Set-up-to-Fail Syndrome*, in the Harvard Business Review on Managing People. The authors identify eight steps of mutually reinforcing negative reactions which lead to a downward spiral of failure.

<sup>3</sup>This paragraph is based on J Sterling Livingston, *Pygmalion in Management* in the Harvard Business Review on Managing People, pg. 57. Sterling brings

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<sup>1</sup> Sterling: "In response to low managerial expectations, [unsuccessful salespeople] typically attempt to prevent additional

Perhaps we are leading you astray by using the word “manage”. People are not commodities and you need to have real relationships with the people you are working with and for. So there is not too much to add to the *sugya* of organizational principles over and above the *Orchos Tzadikim* or the *Mesilas Yescharim*.

This has now been understood by the business community as well. Stephen Covey in particular has stressed that techniques will only help in the short-term. As he puts it, “Secondary traits alone have no permanent worth in long-term relationships<sup>1</sup>.”

Yet, the specific application of good middos to organizational life sometimes needs spelling out. We have therefore brought a few major and easy principles to follow. These represent a summary of many of the issues we deal with elsewhere.

- i. Become a massive delegator. Empower your staff to take responsibility. Whenever they come to you for a decision, see whether you can get them to work to decide.
- ii. Set clear goals together with your staff. Better, get them to set the goals themselves. From time to time give them clear feedback as to how they are doing vis-a-vis these goals.
- iii. Help your staff as much as they need, but minimize managing them. Serve them, don’t have them serve you. Make it happen for them, especially when they get stuck or are intimidated. You have to earn their trust, not the other way around. John H. Halcomb<sup>2</sup> put

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case studies to back up his claim. Sterling shows that the same is true of teacher’s expectations of his students or a psychiatrist’s expectations of his patients.

<sup>1</sup> *The Seven Habits of Highly Effective People*, pg. 22

<sup>2</sup> *The Militant Moderate*, Rafter

it this way: “You must get involved to have an impact. No one is impressed with the won-lost record of the referee.”

Catch people doing something right. Keep a list of all staff members and check off when you last complimented one of them. Do not allow a whole month to go by without complimenting each one of them. Read *The One Minute Manager* (A summary of this book appears in this chapter, below.)

Ask yourself whether you really have a wholistic understanding of each member of your staff. What are their strengths and weaknesses? Do you know what their hopes and ambitions are? Are these goals realistic? Are you and your organization going to be able to help them to achieve these goals? Are they feeling frustrated in the organization? What are you going to do about this?

- vi. Give them a feeling that you really care for their well being. Find at least one staff person per month for whom you will do a specific chesed. Keep up-to-date about their family and always attend all their simchas.
- vii. Insure that, from time to time, you have discussions with all staff, individually or collectively, about the big picture. Make them a part of the broader plan.
- viii. Share with them some of the inside

- info of the mosad and some of the interesting meetings you might have had.
- ix. Give your staff the safety to risk failure. Allow your staff to make mistakes without saying anything. Praise good attempts that failed just like you praise good attempts that succeed. It is inaction that is inappropriate.
- x. Help your staff to upgrade their skills. Send them on courses, put them in touch with other people and coach them yourselves.
- talk about the future rather than the past. Say: "We need you to come at 9 am," rather than "Why have you not been coming at 9 am?"
- xii. Allow for gradual, consistent improvements in behavior. If need be, fire a staff member, but do not makes his life a misery by demanding standards now which he can only achieve at some time in the future.
- xiii. Develop policies for as many scenarios as possible. (See for example, the

### Fifteen Rules of Staff Management

- . Become a massive delegator
- . Get your staff to set clear goals.
- . Serve your staff – don't manage them
- . Catch people doing something right
- . Understand their strengths, weaknesses and ambitions
- . Relate to staff needs
- . Give them a sense of the big picture
- . Share with them inside information about the mosad
- . Give them the safety to risk failure
1. Provide opportunities for professional enrichment and improvement
2. Don't criticize the past – provide direction for the future
3. Allow for gradual, consistent improvements
4. Give them a clear sense of your policies
5. Be yourself
6. Set a positive atmosphere.

- xi. Give them a constant sense of professional enrichment. If you do have to correct behavior,
- Heritage House Leave Policy, Appendix 1). This will allow you to hide behind these policies whenever

necessary, instead of having to play the bad cop and worse, having to appear as petty. However, don't get so caught up in your own bureaucracy that you lose track of when to make exceptions. In a small organization, policies will rarely be necessary. But every now and then, you are faced with

someone who just doesn't get it. In these situations, policies are lifesavers.

xiv. Be yourself. Don't try to project any image of yourself.

xv. Set a positive atmosphere, one which gives people a good feeling, not only about the work environment, but about themselves.

## *The One Minute Manager*

Effective managers manage themselves and the people they work with so that both the organization and the people profit from their presence<sup>1</sup>.

The One-Minute Manager<sup>2</sup> is a short, easy-to-read book that is based on behavioral principles of reinforcement. The authors talk about three principles:

- i. One minute goal setting
- ii. One minute praises
- iii. One minute reprimands

*Goal Setting* is preferably done by the employees themselves, to get them to set out, in no more than 250 words, what their major goals are<sup>3</sup>. So often employees are not clear about what is expected of them, have not agreed with their seniors what their priorities are<sup>4</sup> or get bogged down over time. A brief statement of goals allows the person to refer to this statement every day for a minute, and stay focused.

“80% of your really important results will come from 20% of your goals.

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<sup>1</sup>*The One Minute Manager*, pg. 15

<sup>2</sup>Kenneth Blanchard & Spencer Johnson, *The One Minute Manager*, Fontana Books 1981

<sup>3</sup> “One Minute Goals Setting is simply:  
Agree on your goals.

See what good behavior looks like.

Write out each of your goals on a single sheet of paper using less than 250 words.

Read and re-read each goal, which requires only a minute or so each time you do it.

Take a minute once every while out of your day to look at your performance, and See whether or not you behavior matches your goal.” (ibid. pg. 34)

<sup>4</sup> “In some organizations I’ve worked in, any relationship between what I thought my job responsibilities were and what my boss thought they were was purely coincidental. (ibid, pg. 27)

So we only do One-Minute Goal Setting on that 20 percent; that is our key areas of responsibility – maybe three to six goals in all. Of course, in the event a special project comes up, we set special One Minute Goals<sup>5</sup>.”

*Praising and reprimands* are done on specific behaviors or achievements as close to the event as possible. Praising and reprimands give a person accurate feedback on what they have done. Shared goal setting allows the person to “see” for himself the results and to know whether those results are good or not. They do not require your interpretation to tell him this information<sup>6</sup>.

“He said he wanted me to succeed. He wanted me to be a big help to the organization, and to enjoy my work.

He told me that he would try, therefore, to let me know *in no uncertain terms* when I was doing well and when I was doing poorly<sup>7</sup>.”

“He made me keep detailed records of my progress which he insisted I send to him. ... He was trying to catch me doing something right<sup>8</sup>.”

Don’t wait until your staff does something exactly right before praising them. Praise also increasing approximations to the desired behavior. Otherwise you will catch your staff doing more things wrong than right.<sup>9</sup>

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<sup>5</sup>Ibid, pg. 28

<sup>6</sup>Ibid, pgs. 66-68. “Everyone who works for me has a plaque which looks like this:”  
... Take a minute: Look at your goals;  
Look at your performance; See if your behavior matches your goals.

<sup>7</sup>Ibid, pg. 37

<sup>8</sup>Ibid, pg. 38;

<sup>9</sup>Ibid, pg. 82



After a while your staff begins to catch themselves doing things right and they start praising themselves<sup>1</sup>.

Be specific in your praise<sup>2</sup> (or your reprimand<sup>3</sup>). When praising, tell them how good their success makes you feel, how it helps the organization and the other people who work there<sup>4</sup>. When reprimanding, look them straight in the eye and tell them exactly what they have done wrong<sup>5</sup>. This should not take longer than 20 seconds. Do not attack the person, only the behavior<sup>6</sup>.

Then let what you have said sink in for a few seconds. Tell them how competent you usually think they are. Tell them that you are only upset with them now because of the great respect you have for them<sup>7</sup>. And when the reprimand is over, it is over<sup>8</sup>. Teach people to laugh at themselves when they make a mistake<sup>9</sup>. Do this by modeling, i.e. by laughing at your own mistakes<sup>10</sup>.

When reprimanding, make sure that you refer them back to the original goals, and make sure they understand what is expected of them. Try to find examples which they can actually see, to help them understand this<sup>11</sup>. Do not allow things to

accumulate. Reprimand only one behavior at a time and as close to the behavior as possible<sup>12</sup>.

You should be praising much more than reprimanding, so “you’re always trying to create situations in the beginning where you can give a One Minute Praising<sup>13</sup>.”

The principles are based on win-win, i.e. that the approach is good for productivity and it makes the person feel good about himself. “People who feel good about themselves produce good results<sup>14</sup>.”

## ***Be Yourself***

Nobody should ever feel that there is a pecking order. And nobody should ever feel intimidated about approaching you about any problem. Some times people in positions of power become intimidating without realizing it.

You avoid this by being yourself. There is a tendency for someone who is leading to become ‘more professional’ and formal in the mood and atmosphere he sets, and this is a mistake. Because the moment you are doing this you are play-acting, trying to be an image of yourself instead of trying to be you. And an image of you will never be as good as you.

I remember a certain Talmid Chacham who, as a mechanech was characterized for his warmth and connection with people. He had worked in Arachim and was a successful Mashgiach and Magid Shiur in a yeshiva ketana. Whenever you asked people what kind of a person he was, they invariably answered: חם, חם, חם. Then he opened his own yeshiva and he made a serious mistake. He decided to act like a rosh yeshiva. In no time he was alienated from the bochrin, the yeshiva developed severe disciplinary

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<sup>1</sup>Ibid, pg. 43. “Also you’re always wondering when he might praise you again and that seems to keep you going even when he’s not around. It’s uncanny. I’ve never worked so hard at a job in my

life.” (ibid)

<sup>2</sup>Ibid, pg. 44

<sup>3</sup>Ibid, pg. 53, 55

<sup>4</sup>Ibid, pg. 44

<sup>5</sup>Ibid, pg. 52

<sup>6</sup>Ibid, pg. 55

<sup>7</sup>Ibid, pg. 54. Applying the behavioral principle of behavior extinction until the end, the authors continue: “He says how much he looks forward to seeing me some other time, as long as I understand that he does not welcome that same mistake again.”

<sup>8</sup>Ibid, pg. 55

<sup>9</sup>Ibid, pg. 56

<sup>10</sup>Ibid, pg. 57

<sup>11</sup> Ibid, pg. 85

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<sup>12</sup>Ibid pg. 87

<sup>13</sup>Ibid, pg. 85

<sup>14</sup>Ibid, pg. 19

problems, and many of the first year group left. The man lost one of his greatest assets because he decided to be an image of what he thought he should be.

Being yourself includes never lauding it over others. There should never be any sense that you are the boss in any conversation. People know that you hired them, that you pay them, that you can fire them and that, on occasion, you make it clear that you want things done a certain way. That's enough. Any further reminders are going to make the atmosphere heavy, and work is going to feel grueling.

## *Set a Positive Atmosphere*

Emotional moods are really powerful things, especially those of the head of the organization. A 1981 study<sup>1</sup> found that when three strangers sit facing each other for a minute or two, the most emotionally expressive of the three transmits his mood to the other two, without even a single word being spoken between them. Another study showed that in 70 work teams across diverse industries, people in meetings together ended up sharing moods – within two hours<sup>2/3</sup>. So

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<sup>1</sup>By Howard Friedman and Ronald Reggio. This and the following studies are brought by Daniel Goleman, Richard Boyatzis and Annie MacKee in the Harvard Business Review, Dec. 2001.

<sup>2</sup> Caroline Bartel at New York University and Richard Saavedra at the University of Michigan in 2000.

<sup>3</sup>In *The Harvard Business Review*, Dec. '01, Goleman, Boyatzis and McKee point out apparent exceptions, in particular Jack Welch and Bill Gates. Of the latter's apparently harsh style, the authors write: "Gates is the achievement-driven leader par excellence, in an organization that has cherry-picked highly talented and motivated people. His apparently harsh leadership style – baldly challenging employees to surpass their past

even if you do not feel in a good mood, fake it.

There is another vital component dependent on positive and informal mood. It is very hard to communicate a message of "you really matter," to employees when the atmosphere is negative. We yearn not to live and die in vain. We yearn to be recognized for our efforts. When we are in a positive work environment, we tend to pick up more positive signals about the fact

I wanted to create a company "where people dare to try new things – where people feel assured in knowing that only the limits of their creativity and drive, their own standards of personal excellence, will be the ceiling on how far and how fast they move." In the end, I believe we created the greatest people factory in the world, a learning enterprise, with a boundaryless culture.

*Jack Straight from the Gut,*  
Jack Welch with John A. Byrne

that we are being valued by significant others, colleagues and employers alike<sup>4</sup>.

But, here comes the tricky part. It is easy to confuse a positive atmosphere with a light atmosphere. The former increases productivity, the latter reduces it. I have seen mosdos where many hours of the day are spent kidding around, shmoozing and wasting time. When we talk of a positive atmosphere, we mean it in the context of a serious working environment, where people feel a certain sense of

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performance-can be quite effective when employees are competent, motivated, and need little direction-all characteristics of Microsoft's engineers." (pg. 45)

<sup>4</sup>Ibid

urgency at achieving what they need to achieve.

A kiruv organization ought to be friendly and informal but with standards and rules. The office has to open and close on time (this may effect only the secretaries), people have to feel accountable, there have to be staff and program evaluations. These two things are actually not in tension at all. Most people enjoy a structure which is serious and think anyone who had done anything worthwhile in the kiruv field can say the same.

As Jack Welch put it:

*When people make mistakes, the last thing they need is discipline. It's time for encouragement and confidence building. The job at this point is to restore self-confidence. I think "piling on" when someone is down is one of the worst things any of us can do. Piling on during a weak moment can force people into what I call the "GE Vortex." You see the "Vortex" when leaders lose their confidence, begin to panic, and spiral downward into a hole of self-doubt<sup>1</sup>.*

achievement orientated, but simultaneously caring and warm. Most people long for the satisfaction of achieving, and they will be grateful that you have given them the framework in which to do just that.

But to achieve this, one other ingredient is required, safety. People will not try daring or unusual things if they do not feel that they can afford to fail. I, for one, have failed numerous times, and I

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<sup>1</sup> *Straight from the Gut*, Jack Welch with John Byrne

## Employee Evaluation

### *The Ideal Employee*

There is no such thing as an ideal staff person in the abstract. Staff have to be matched to organizations, they have to be matched to jobs and they have to be matched to teams. However, there are certain common denominators. Throughout this book we have mentioned traits which good employees ought to have on the job. Here is a check list<sup>1</sup>:

|        |   |
|--------|---|
| x.     | Cares for the Jewish People                               |
| xi.    | Loyal   |
| xii.   | Hard-working  |
| xiii.  | Ambitious   |
| xiv.   | Team-player   |
| xv.    | Positive Energy   |
| xvi.   | Responsible   |
| xvii.  | Creative  |
| xviii. | Self-Motivated  |
| xix.   | Caring  |
| xx.    | Honest  |
| xxi.   | Positive self-image                                       |
| xxii.  | Has expertise in the area for<br>which he is being hired. |
| xxiii. | Good interpersonal skills                                 |
| xxiv.  | Good judgement.   |

We could add to this list, or make it shorter. All of these are obvious but one, that the employee needs a positive self-image. Someone with a poor self-image requires so much attention and sensitivity. Everything you say to him always has to be thought through. He is always getting hurt and offended.

But more than that, people with poor self-images simply don't perform as well as they should. We had one employee who would never invite the Ner Le'Elef hanhala to speak on his program, because he was frightened that if we knew too much about the program we would not like it and remove him from the program. Another employee was too intimidated to make appointments with even very accessible people. Employees with poor self-images tend to look for people to work for them who are clearly inferior to themselves.

And there is one more point:

*To get speed, [Jack] Welch<sup>2</sup> argues, you need self-confident people – people who won't waste your time with reams of papers or fancy academic gobbledygook. Self-confident people make it simple, and simplicity makes you fast<sup>3</sup>.*

Elsewhere, Welch put it like this:

*The true test of self-confidence is the courage to be open – to welcome change and new ideas regardless of their source. Self-confident people aren't afraid to have their views challenged. They relish the intellectual combat that enriches ideas. They determine the ultimate openness of an organization and its ability to learn. How do you find them? By seeking out people who are comfortable in their own skin – people who like who they are and are never afraid to show it. Don't ever*

<sup>1</sup>Below we will show why ticking attributes off a check list is not a good way to evaluate an employee.

<sup>2</sup>Outgoing CEO for General Electric  
<sup>3</sup>*Will The Legacy Live On? The Bottom Line on Jack Welch*, Harvard Business Review, Feb. 2002.

*compromise “being you” for any job in any institution<sup>1</sup>.*

It is not an absolute principle to avoid insecure employees at all costs. But it is a significant variable. Nor should you confuse an employee who has a positive self-image with one who seems to exude confidence. The latter may turn out to be quite insecure after all, as I have discovered on several occasions. In fact,

Eventually, I learned that I was really looking for people who were filled with passion and a desire to get things done. A resume didn't tell me much about that inner hunger. I had to “feel” it. In this new group job, I discovered that the only business I would ever know in my blood was plastics. This was a big transition in my thinking. I could no longer have fingertip control of all the details. That made my obsession about people even more intense.

*Jack Straight from the Gut,*  
Jack Welch with John A. Byrne

the employee with a positive self-image need not start out with confidence. Confidence can and should be nurtured. And that is your job as much as it is the employee's.

But all of this is only an ideal – and you are never going to get the ideal employee.

There is another factor to bear in mind.

Very few kiruv jobs are totally specialized. It may be that someone is more front-line or more second stage, more administrative or more people orientated, but usually someone's job involves multiple different areas, as a

combination of their primary and secondary areas of responsibility.

Most mosad heads come to us (Ner Le'Elef) looking for someone who will fit a very specific job definition. But perhaps things should be done a little differently. Perhaps one should look for someone who is highly qualified for the overall area needed, but that the job will then be tailor-made for the person rather than the other way round. It may require a bit of reshuffling of everyone's job to do this, but the net result is that there is a much better fit for everyone.

## ***Team Players***

It is a mark of good leadership to be a team-payer yourself, to look for partners and to empower employees. It is a mark of good management to insure that your staff will be team players as well. But team playing does not come as a ready-made package. Even those who will be team players have to learn how to do this. For it goes against the grain of our natural state.

Rabbi Reuven Leuchter points out that the nature of a person is to see only his way. Your daas is not democratic. The individual seichel doesn't entertain another opinion. In order to be true and pure, in order for your seichel to function and be you in it's truest sense, it has to be single-minded, with a complete attitude that *I* am right and *you* are wrong!

The area where this quality is most appropriate, indeed vital, continues Rav Leuchter, is learning; Learning means seeing your pshat in the gemora and sticking to it because you are right and he is wrong. It does not, it cannot accept a different view to it's own or else it is not your pure seichel.

Then eventually, as you are meffalpel with your chavrusa, you allow yourself to take a step back from the rigidity of being committed to your local

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<sup>1</sup> *Jack Straight from the Gut,* Jack Welch with John A. Byrne

vision rightness, and recognize the other's opinion.

In the running of a team though, these functions reverse; The main part is to be able to give in, despite what your seichel tells you. Your job as a team player is to bend, agree, and compromise, to work together with and to be *mevater*.

And this is where middos really come into their own. The middos to be content with giving if necessary, to not remain with open or hidden resentments, but knowing that this is the team and is all part of our common purpose.

Team playing is a learned behavior. It is learned in families, it is learned in team sports (where those are permissible) and it can be learned in multiple other ways. As Stephen Covey puts it, we have grown on the maturity continuum from dependence to independence to interdependence<sup>1</sup>.

In a good Jewish chinuch, a bochor and later avreich should be educated to understand that a community is a function, in part, of team play. All too often, however, I see people who see the kehila as something you use as a service. I need to daven in a minyan and therefore I have to go down to the shul. Probably it helps me with my kavana and who knows, maybe they give a good shiur too. But contributing to a broader sense of community is a minority attitude.

Some of the biggest frustrations of people in the field are by those who feel they are working with someone (it only takes one) who is not a team player. Usually the feeling is that the person is not willing to roll up their sleeves and participate in the less romantic parts of kiruv – they want to stick to the pure kiruv as opposed to the everything, before and after, which makes it happen. Sometimes,

the loner is quite hard working and talented. In these cases, his reason for cutting others out is because he is trying to carve out his own little melucha. My experience is that this is usually insecurity rather than a gaava problem. It is just as unpleasant, nevertheless.

Half the battle is won by the behavior you model and the atmosphere you generate. If you are a team player, your staff will usually pick up on this and be the same. In such an environment, the message to everyone is one of 'I need you. You are important to me,' and that allows everyone to feel good about themselves and about those around them. Don't expect your employees to be better than you. If you act independently, without consulting and sharing with them and bringing them into the loop, they will behave in the same way.

But not everyone is naturally going to become a team player even in the right environment. There are many kiruv stars who aren't team players and whose influence remains therefore limited. My experience is that it is better to take a mediocre team player than a star who is not. You will do more in the long run.

*How silent the woods would be  
if only the best birds sang.*

Anonymous

A team-player is characterized by the mindset of being prepared to roll up his sleeves and join in the ground work if that's what's required. He won't see setting up tables or clearing up as mesiras nefesh. For him, that is simply what needs to be done. And that kind of positive attitude is infectious.

People who are not team-players are ultimately a burn out. They are high maintenance – if they are not upsetting others, they are getting upset themselves. They often have unrealistic expectations which inevitably lead to them having *taanos* against you. Every time a staff member leaves, they will be convinced

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<sup>1</sup>*The Seven Habits*, pg. 49. There he writes that dependence is the paradigm of you; independence is the paradigm of I while interdependence is the paradigm of we.

that they are going to fill the slot. Similarly, they will be upset by any perceived threat to their jurisdiction.

Team players, on the other hand, can handle it when things do not go their own way.

This type of insecurity is something to be wary about when choosing a staff member. It can be the single biggest reason why potential kiruv work isn't being done by adding constraints, which severely limit the effectiveness of the organization. Insecure people are easily upset, perceive many threats to their jurisdiction and require a lot of stroking.

The classic non-team player is the one who always considers his project the only important one amongst the many which the organization may be doing and demands more than his fair share of resources when they are limited.

They say that differential treatment erodes the very idea of teamwork. Not in my world. You build strong teams by treating individuals differently.

*Jack Straight from the Gut,*  
Jack Welch with John A. Byrne

## ***Evaluating Employees***

Most employers have a natural sense of how their employees are doing. After all, an evaluation should be performance based. If they are producing they are good. But life is never so simple. Many employees are productive, but at a huge emotional cost to their co-workers. Some are atmosphere destroyers and some are hugely demanding on the infrastructure. It is difficult to measure the loss in overall productivity to the

organization when such people are around.

### ***Appraisals All the Time***

I was giving appraisals all the times. I always wanted everyone to know where they stood. Every year, I'd send a handwritten note with the annual bonus to my direct reports. I'd write two to three pages, outlining what I was looking for in the coming year. I'd attach to it the prior year's letter, which I would mark up in red, to give continuity to the process. These notes did a couple of things. I had the chance to reflect on each business and what I thought was important. My direct reports realized that there would be follow-up – and that I cared a lot. The process was time-consuming, and sometimes late on a Sunday night, I would wish I hadn't started it, but it was great discipline for me.

*Jack Straight from the Gut,*  
Jack Welch with John A. Byrne

They burn people out, people who may then leave the organization prematurely, and they themselves tend to leave (if they are not escorted out) much earlier than the average.

“OK,” you'll say. So there are two things: “Productivity and the team element.” But here we need to go a little deeper.

We once had an employee who seemed to pass both the productivity and team tests. Yet we fired him. Why?

We did the following evaluation:

|   | Good | Mediocre | Poor |
|---|------|----------|------|
| Primary Areas of Responsibility: Front-line kiruv                                       |      |          | X    |
| Secondary Areas of Responsibility: Staff management, rel. with the neighbors, programs. |      | X        |      |
| Areas not essentially a part of job Definition: Brochures, etc.                         | X    |          |      |

Clearly, simply making up a list of this employee's strong and poor qualities would not have yielded the same results. Now, we might have decided to change this person's job definition to fit his strengths. The problem with that was that his ordered priorities of responsibility fitted exactly the priorities of the organization. And he was not suitable to fill the mandate of any of our other priorities. Based on this evaluation, we made the tough decision that this person did not have a future in the organization. Although such decisions are tough, they are ultimately to the benefit of the employee as well. For there is nothing worse to someone than to feel that their strengths are not being appreciated, that they are being pressured to perform in areas where they have the least aptitude, where their achievements are soliciting a "Yes, but".

Staff can be evaluated according to many different systems<sup>1</sup>. The means of evaluation may also be different, the best

means including both a self-evaluation and a manager's evaluation<sup>2</sup>. Let us talk of A's as people who are constantly improving themselves, expanding the quality and quantity of their work. If he is in front-line kiruv he not only does well, but learns how to do better and better. He becomes more aware of follow-up, avoids pressing people's buttons, learns which are the best things that inspire people, and learns how to harness that inspiration towards further growth. He is always looking at things freshly and creatively and from time to time he does something bold and innovative. If he is a B, then he is good at what he does, but what you see is what you are always going to get. He is likely to be a solid trooper and you, as the employer, are likely to be satisfied. If he is a C, then he is under-performing, but has

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<sup>2</sup>Some companies add the evaluations of staff members under the supervision of the person being evaluated, but I do not think that this is appropriate for anything but the largest organizations. However, informal conversations with staff at all levels as to how things are going will reveal a lot about other staff members. The laws of Loshon Hora are very tricky here, and you can easily be *nichshal* and worse be *machshil* others, so make sure that all conversations are *letoeles*.

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<sup>1</sup>For example, SunTrust divides its 200 market managers into four categories: large-market growers, small-market growers, market maintainers, and strugglers.



the potential to do a lot better. If he is a D, then he lacks that potential and he is best laid off, the sooner the better<sup>1</sup>.

It is the Cs who are the most problematic for it is not acceptable for an organization to keep someone who is just

The As are people who are filled with passion, committed to making things happen, open to ideas from anywhere, and blessed with lots of runway ahead of them. They have the ability to energize not only themselves, but everyone who comes in contact with them. They make business productive and fun at the same time. They have what we call "the four Es of FE leadership.": very high *energy* levels, the ability to *energize* others around common goals, the *edge* to make tough yes-and-no decisions, and finally, the ability to consistently *execute* and deliver on their promises.

In my mind, the four Es are connected by one P – passion.

The vitality curve must be supported by the reward system: salary increases, stock options, and promotions. The As should be getting raises that are two to three times the size given to the Bs. Bs should get solid increases recognizing their contributions every year. Cs must get nothing.

*Jack Straight from the Gut,*  
Jack Welch with John A. Byrne

scraping by. They not only fail to really produce, but they tend to be unhealthy for the general atmosphere and they lower the bar for everyone. If they are the chevra-man type (and probably cheerful and

funny) they are likely to shmooze a lot to other employees, lowering the work ethic and productivity with every conversation. They may be well liked, but very unproductive. If they are not so social, they are more likely to put their heads down and work, but as low-performers. We will discuss what to do about the Cs in the next section.

A good organization with 10 employees is likely to have three or four As, three or four Bs, two to three Cs, and maybe one D. The D must go, and the Cs either have to become Bs or they too have to go. On the other hand, one cannot get rid of a staff member simply because someone better became available. A C has to be given due process, but, as we shall see, with clearly delineated time frames.

## ***Input vs. Output*** ***Hard and Soft Areas***

There are two ways in which one can define a job, according to input or according to output. Input is the work that someone does. Output is the results. Most jobs, including kiruv ones, are defined by input, not output. For example, the standard contract will define the hours a person is supposed to work and what he is supposed to do during those hours. But really it would be much better to define the job in terms of output, i.e. by setting clear targets as to how many people should be attending shiurim after 2 months, 6 months and a year, and the same with those becoming frum etc. When one describes a job according to input, it usually takes many, detailed points and the negotiations on each point can be quite tedious. In business, input oriented contracts can involve over 100 points. However, when one defines the job in terms of output, one can usually do the job in a few sentences. Input orientated contracts are good for people you don't trust. You are worried that the person is simply not going to put

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<sup>1</sup>Note, these letters refer to a person's performance and not to the person himself.

in the time (the input) and you can't imagine how he will achieve his targets (output). So you start telling when he should be starting and stopping, when he gets to go home for dinner, how much learning and how much kiruv, etc. But actually this often has limited practical

points on a contract, otherwise things get out of focus again.

The situation gets a little more complicated when people are meant to work in teams. So start off with the output criteria of the team. If the team does not produce as it should be, then you may have

**Needing to be "hard" in order to be "soft.":**

Making tough-minded decisions about people and plants is a prerequisite to earning the right to talk about soft values, like "excellence" or "the learning organization." Soft stuff won't work if it doesn't follow demonstrated toughness. It works only in a performance-based culture.

*Jack Straight from the Gut*, Jack Welch with John A. Byrne

application in terms of ensuring that all aspects of a job are covered.

One way of seeing this is to understand the difference between apparent effectiveness and real effectiveness. We would understand that a fundraiser who makes many calls (input), but secures few appointments (output) is a failure. So why should we not look at kiruv in the same way. We should not be considering how many rabbis are busy with a particular project (this is one of our biggest projects!), or how much of our budget is dedicated to it. Rather we should look only at results.

Let's take an employee who gives three shiurim every day to between two and five people. We might say that his input (the amount of activity he is generating) is great. But his output might not amount to the same as another person who gets 500 people to one shiur. The latter has low input but high output. (Of course, the 500 guy may be losing when it comes to actual growth of the participants, but let's keep it simple for now.) Therefore, it is always better to define someone's job in output rather than input terms. The total output definition for any individual should only amount to a few

a problem of team-work, but ultimately this must translate into personal accountability. The avreich in a kollel who is in charge of publicity and planning cannot say that his part has nothing to do with the results. That is for the front-line kiruv guy. (That is tantamount to saying that his job has only input but no output variables, although see the distinction between hard and soft areas below.) Everyone must be held accountable for the results, and one should be able to define how one is going to measure this for each member of the team.

Now here comes a complication. Output can be measured in terms of hard or soft areas. Hard areas are like the ones we brought above, e.g. how many people came or came again or got involved. These are easy to measure when they are set up. Soft areas have to do with things like how good was the shiur that was run, how inspiring was the Shabaton, how well run was the dinner. These kinds of outputs are more difficult to measure, but they should figure as a secondary measure of staff competence and success. So back to the publicity guy, we may accept that he did a great job even though the event was not a success. In the long run, however, if soft areas don't translate into hard areas, you

are in danger of blaming your lack of success on anything but the productivity of your own staff. (It was a bad time, we chose the wrong place, the other organization ran an event the same night, this town is so hard to work in, etc.)

The danger with this approach is that, in attempting to quantify things one can get off track. For example, one may call a 30 person attendance to a shiur a great success while one may call 5 people a failure. But what if the 30 people are really a motley bunch and are unlikely to create the atmosphere for further growth? What if the 5 are real winners, and are likely to lead to a steady and healthy growth? At what stage must the 5 become 30 in order to justify this logic? Or lets say we measure how many people the person manages to get onto a Gateway Seminar as the bottom line (not a bad measure). But what if your crowd doesn't fit in with the average Gateways attendee? Can you then replace this measure with some other? And what of the organization which attracts a big crowd, but very few become frum? Does that mean that the front-line guy is also not doing his job? I do not have a clear answer to all of these questions for reasons that we explained in the chapter under goal-setting. So yes, output measures are tricky things. But we ought to be using them nevertheless. It's the best measure we have.

The output criteria must have a few conditions:

1. The number of criteria must be few, preferably no more than 4 or 5.
2. The criteria must have a clear time-frame. E.g. after six months we expect to see such and such.
3. The criteria must be measurable, i.e. what you are expecting to see must be clearly laid out and open to assessment without it becoming your or someone else's opinion.
4. You need to make an effort to measure the criteria. For example, let us say that you want to know that people are really excited and moved by

In manufacturing, we try to stamp out variance. With people, variance is everything. .... We forced our business leaders to differentiate their [staff]. They had to identify the people in their organizations that they consider in the top 10 percent, the vital 70, and finally the bottom 10 percent. If there were 20 people on the management staff, we wanted to know the four in the top 20 and the two in the bottom 10 – by name, position, and compensation. The under-performers generally had to go.

Differentiation comes down to sorting out the A, B, and C players.

*Jack Straight from the Gut,*

Jack Welch with John A. Byrne

a shiur or a seminar. It may mean that you need to give out evaluation forms at the end of each shiur/seminar.

## ***What to do with Under-Performers***

Once you have identified a C player, you must produce an action plan for that person<sup>1</sup>. It must be made clear to the C that he is going to be held accountable for carrying out the action plan. The consequences for not carrying out the action plan, including loss of job, must also be clear.

If the person fails the minimum production threshold within the designated time then he has to go. Cs are often the hardest people to get rid of. You may have become quite close to them and you may be acutely aware of the difficult family

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<sup>1</sup>"The action plan will depend on several considerations: Does the person want to improve? Does this person have some strong skills that are valuable to the company? Is this person in a job that is not suited to his skills or her skills?

position that they are in. They may have been very loyal to the organization and you may feel that you are being quite treacherous in return. You may feel that if you just work with the person a little longer you can get them up to standard after all<sup>1</sup>. Yet, in most cases, you cannot justify keeping such a person on. The hard case is someone who was once an A or a B, worked for many years in the organization, and is now burnt out, or no longer relating to the targeted audience. This is a Sheela for a Gadol.

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<sup>1</sup>Even in most business companies, which we perceive as much colder and tougher places, Cs are not removed as they should be, especially C managers. (Harvard Business Review, Jan. '02, pg. 82 – 83)

## Hiring and Firing

### *Hiring*

*There is something rarer than ability.*

*It is the ability to recognize ability.*

Elbert Hubbard (1856-1915)

### *Who to Hire*

When embarking on employment searches start out by creating a proper job description (see note <sup>1</sup>). I often hear heads of kiruv organizations saying things like, “I can’t give you an accurate description of the job, but I know who I am looking for.” Usually, these are the jobs that stay open for years and years.

There is an art to searching and screening (see note <sup>2</sup>), but like everything,

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<sup>1</sup>The following, as well as the footnotes which follow, was contributed by Yossie Kaufman:

Job Description:

Define your needs (subjectively, objectively, and via inside/outside feedback.)

Run through “your needs” (put yourself in the “shoes” of the hired employee).  
Shepherd or sheep? (Gives commands or takes ?).

Commitment needs - hiring once or turnover is a given level of commitment of both sides.

Define needed internal qualities/personality.

Prepare/submit a concise description. (Ad appropriate for the right publication/location with your general contact info, and deadline. Request resumes and photo. Do not always submit full organizational details).

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<sup>2</sup> The Search:

Review your resume collection.  
Ask friends for appropriate resumes.  
Contact people in identical or similar positions (allows you to say: We are looking for “someone like you”).  
Advise your appropriate staff.  
Contact spies (Apt.).  
Appropriate publications/locations.  
Expand your parameters.  
Forget “being yotzeh.”  
Persistence as a “hit-man.”  
CHAZOREH.

Screening:

Review resumes. Make notes on an attached sheet of paper with your questions/concerns that you wish to address.

3 piles (yes, no, maybe).

Contact references (check accuracy of experience, performance, satisfaction on both sides, personal/ family connections-how did they originally hear about the staff person).

Clarify why the employee left: Did he jump or was he pushed?

Contact top 3-5 candidates and arrange interviews.

Be wary of a facade.

it takes time to do things properly. This is truly a case of “a minute in time saves nine,” (if you will excuse me for borrowing a phrase.)

We suggest you review the sections headed ‘the Ideal Employee’ and ‘Team players’ in the previous section as a background check-list and then consider the following<sup>1</sup>:

- Desire-Drive
- Capabilities
- Chemistry—who will they need to interact with?
- Personality (attitude) – is he a team-player?
- Responsibility level
- His 3-5 strengths and weaknesses.
- His reason for looking for work and why for you
- Direct experience
- Related experience
- Responses to actual scenarios
- Contact appropriate references

Note that we have put desire and drive above capabilities. As John Stuart Mill put it, “One person with a belief is a social power equal 99 who have only interests.”

A further guide to the qualities you may be looking for is contained in the

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Be friendly, clear and tougher than you would usually be. You will ease up as you establish a working relationship.

Why did they leave their previous position? Why are they presently looking for work? What do they know about your organization? Why with us? What would they like to be doing professionally in 2/5/10 years? Where?

Consider inviting an associate to join for a few minutes to shmooze and discuss the organization, its needs...(touch base after, but with a grain of salt).

Do not burn bridges with non-accepted applicants. Be makir tov.

<sup>1</sup>This list was contributed by Yossie Kaufman

interview questions we have brought below.

## ***How to Hire - More Than Just the Interview***

Below we have brought a comprehensive guide to interviewing, which will inform you, as a potential employer, of much that you need to know about this vital area. But you cannot rely on the interview alone. Unless you add other elements to complete your understanding of the applicant, you are in great danger of hiring the wrong person.

### ***References***

Probably the most important thing in finding out about someone is references. Contacting references is vital. You can find out a lot more about the person by a few inquiries to the right places than you may from the interview itself! Letters of recommendation usually exaggerate a person’s positive attributes and are therefore not worth that much. But, when spoken to directly, people are willing to say much more than they are willing to write. Make sure that the references are helpful ones. The least helpful is the person’s former Rosh Yeshiva. The most helpful are the person’s immediate previous employees and personal friends. Ask many questions. That way, even if the reference person begins with a sales pitch, he/she will start coming out with more accurate information with each question.

## *Trial Shiurim*

Many places ask the candidate to give a few shiurim as well. Sometimes, these talks are viewed as the most important part of the interview. This is an error, for it gives undue weight to one area of the person's qualities. Unless you are hiring this person as your major shiur-giver, it is a mistake to give too much emphasis to this.

The candidate may be a fabulous networker, an excellent organizer, a superb ruach man, and a great counselor, but he may give only a mediocre shiur. The reverse is also true. I know some great lecturers who are good for little else. In addition, many interviewees come to a town harried and lacking sufficient knowledge of the local crowd to really connect with their shiur. Some, stupidly, come inadequately prepared to give a shiur. Although this says something about the person, it should not be given undue weight.

In order to give the person the best chance at succeeding in this area, make sure that he knows in advance that he is being asked to give shiurim. Be as specific as possible. Tell him whether you have any topics in mind, what the age, level of commitment and level of learning of the audience is; are they intellectual or more down to earth; how much time will he have. Tell him what kind of topics they usually like. Don't make him give a shiur with one hand tied behind his back.

## *The Interview*

Interviewing is an art, especially when the candidate may be clueless as how to be interviewed. Somehow, in a very short space of time, you need to get a clear picture of the interviewee. Minimally, you are looking to clarify the

I was selling "runway" – the capacity to grow something I've always looked for in every appointment I have made. I *always* bet on runway. I felt it was a good bet to put people in stretch jobs early in their careers. Far more often than not, they brought a lot more excitement and passion to the job and achieved greater personal growth for themselves.

*Jack Straight from the Gut,*  
Jack Welch with John A. Byrne

list of attributes we brought under the heading *Who to Hire?* above<sup>1</sup>.

### *Before the Interview*

Be enthusiastic when informing the applicant that you want to interview him. Tell him to get a pen and paper, then tell him as much about the interview as possible: day, time, place, who will be interviewing, how many people are participating in the interview, and whether there is anything you would like him to bring. Tell him a little about your organization, the town and other information that will give him a feel of

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- <sup>1</sup> Desire-Drive  
Capabilities  
Chemistry—who will they need to interact with?  
Personality (attitude) – is he a team-player?  
Responsibility level  
His 3-5 strengths and weaknesses  
His reason for looking for work and why for you  
Direct experience  
Related experience  
Responses to actual scenarios  
Contact appropriate references with pertinent questions, once again

what he is coming to. Shmooze with him a bit, for he is probably nervous and somewhat intimidated.

If he has a Semicha, a degree, or any other qualifications, remind him to bring the necessary papers with him. And remind him to bring a resume of both himself and his wife, in a plastic folder, with a few copies and with a few letters of recommendation.

Tell him that Ner LeElef has a detailed 'How to Interview for a Job' booklet and that he should get hold of it.

### *Telephone Interviews*

Telephone interviews can be good as an initial screening procedure, but they are misleading to some degree. These interviews are often more difficult than face-to-face interviews, as they do not allow the applicant to project his personality as easily and he is often not aware of how he is coming across. It is vital when undergoing a telephone interview that you ensure that you will not be interrupted or distracted. It can be so disconcerting for the interviewee. You should also make a greater effort to be friendly and disarming over the phone as neither party is getting the kind of feedback you get when sitting face-to-face with a person - neither from facial expressions nor from body posture, which can often communicate whether you are interested or bored by what the applicant is saying. Note that if you are relaxed and smiling, despite the fact that they cannot see you, this will be projected in your voice. The opposite is also true. Note too that there is a tendency to talk faster over the phone than face-to-face. You must take this into account when assessing the interview.

### *Logistical Arrangements Prior to Arrival*

Presume that the interviewee is not used to making logistical arrangements, so have someone on your side walk him through. (He may also be flying to several other locations and be exhausted and overwhelmed.) Get exact flight details, and give him clear instructions as to who is meeting him at the airport and how he can be recognized. Give this person's cell number as well as yours. Instruct your secretary that if this person should call, she should make sure that you get the call. Tell him to call if his plane is delayed. If his luggage is lost and he seems simply too distressed to interview well, ask for the interview to be re-scheduled, and ask him to extend his stay.

Presume that he is exhausted upon arrival. Do not take him straight into interviews. Give him a good few hours before the interview so that he can freshen up and have a nap if need be.

### *Dress*

Dress and physical appearance do matter. So why not tell the person to come to the interview in Shabbos clothes. Why not point out to him, before the interview, if his tie is skew.

### *Presume the candidate does not know how to interview*

Most people do not know how to undergo an interview. And yet you are going to judge them based on something they do not know how to do. Therefore, my approach is for the interviewer to walk the applicant through the interview process. Make as many allowances as possible for his lack of professionalism. Try and anticipate as much as possible to protect him from himself and perhaps the critical eyes of others around you. That



way you can focus on really interviewing him, as opposed to getting stuck on the frills.

### *What to look for in the interview*

We mentioned above the list of qualities one might be looking for in a potential employee. In addition, we have brought a comprehensive list of interview questions further below. A single interview is rarely enough to discover these qualities. In Ner LeElef we found that the best system for acceptance to our programs is to have someone do screening and then, if the couple makes it, to give the husband and wife an initial interview with a male and female staff member for a basic evaluation. A second interview of the husband in front of a broader team and, separately, of the wife by a woman alone is then held. These interviewers have with them the notes of the initial evaluation, and are able to take things further. We are careful to write everything down immediately after the interview. We ask for a picture of the couple, so that we can remember them in the future. I also find it useful to write something on the form which will remind me who this couple is.

Some of the telling things that you will be able to tell from the interview are as follows:

1. Eye contact
2. Body language
3. Social skills – does he connect with people, does he project warmth, is he likable?
4. Is he a positive person about life in general?
5. Does he seem to have energy, oomph and vitality?
6. What is his desire in general to do kiruv and to make a difference
7. Clarity of Goals
8. Sincerity

9. How lechatchila is this job for him?

10. How relevant is his previous work experience to the position at hand.

11. What other jobs is he looking at? How high on the list is this job?

12. Where does his wife want to go?

13. If the person is young and this is his first job, knowing about his parents is helpful.

14. I ask the person which Sifrei Mussar, Machshava, etc. the person has learned and then ask him to say something from one of those sefarim. (It is amazing how many applicants claim that they have learned or are learning a sefer and yet cannot quote a single thing.)

Whether he is quick to say anything negative about other Hashkafos, or even other religious groups and to talk politics. (All of these would be negative indications.)

Even if the person is nervous he should express some appreciation for your taking all this interest in him.

### *Help the Person to Produce his Best*

Since you want the person to put his best foot forward, you want him to feel as relaxed as possible. You certainly do not want to be over-aggressive in your interviewing. You are not being more professional by so doing. It is unfair to take a young interviewee, and to unclothe him when he feels very vulnerable in your presence. It also usually does not give you an accurate reading of the person, though some might rise to the occasion.

The more people sitting around the table, the more nervous he is going to be. If you see that he is nervous, you may want to call him for a second interview, which you should not label an interview, where you just shmooze with him in a

friendly relaxed way. You may see a completely different aspect of him.

In any event, you should “always let the interviewee know that you are listening.” Do this “by filling the gaps in the interviewee’s conversation with verbal placeholders such as “yes,” or “I see,” and even just “uh-huh”.<sup>1</sup> Taking notes to show that you are really listening is also a good idea<sup>2</sup>.

“In most interviews, you are not looking for yes-or-no answers to your questions. You want exhaustive answers – as much information as possible. The way to get them is to listen. Talk as little as possible, just enough to keep the interview on track. .... Ask open-ended questions.”<sup>3</sup>

If you feel that there is a particular piece of information that you the interviewee is not revealing, wait until the interview is formally over. At this stage, everybody becomes more relaxed. Then say, “Excuse me. There is one more question I forgot to ask.” Very often the interviewee, feeling less defensive, will then reveal more information. Sometimes it is better to wait until the next day.<sup>4</sup>

If you see that he has very little body language he is probably nervous. However, find out whether English is his mother tongue. People use a lot less body language in a second language. Ask him to give a Devar Torah in his mother tongue, say Russian, even if you do not understand a word. Then watch for the body language.

If you are interviewing his wife then the best way is by having a woman you trust do this. Women do not necessarily interview well when interviewed by another man, and may become flustered and embarrassed in front of her husband (or he may become flustered by her). Also, you do not want him yelling at her in the hotel room after the interview for messing up.

Establish rapport. If he is going to work for you, you have to like him, not just respect him. At the beginning of the interview, look for ways to connect with the interviewee in the same way as you would if you had a new guest at your Shabbos table. Take three to five minutes to play a bit of Jewish geography, as common acquaintances always increase the mutual feeling people have for each other.

Allow the interviewer to ask you as many questions as he wants about the job, but only at the end. Otherwise he will land out interviewing you and not the other way round. Do not get into too many specifics though. Try and zero in on salient points which may change the person’s mind. For example you may not want anyone for less than two or three years. Do not get into a salary negotiation with the person at this stage.

### *Follow-up*

The interviewee will be anxious to hear your response. So let him know as soon as you have news what is happening. Do not wait for him to call.

After dealing with common interview questions we will return to the details of negotiating a deal and signing a contract.

## ***Common Interview Questions***

Just like the candidate needs to be prepared, so do you. Have your interview questions written out before<sup>5</sup>. Here are

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<sup>1</sup>Ethan Rasiel, *The Mckinsey Way*, pg. 81

<sup>2</sup>Ibid.

<sup>3</sup> Ibid., pg. 83 & 84

<sup>4</sup>Ibid, pg. 85 & 86

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<sup>5</sup>Ethan Rasiel, in *The Mackinsey Guide*, writes, ‘When I asked McKinsey alumni for their best advice on interviews, every single one of them said, “Write an interview guide.” (pg. 79)

some of the questions you may want to ask him:

- *“Tell me about yourself.”*<sup>1</sup>
- *“Why do you want to work here?” or “What about our organization interests you?”*<sup>2</sup>
- *“Why did you leave your last job?”*  
Ask him if he had any problems.
  - *“How did you get along with your former boss and co-workers?”*  
Watch out if he starts bad mouthing former employees or co-workers! You want someone whom you can trust to get along with everyone. But if he does tell you of certain problems in the previous job this is not a knockout. Even if it was his fault he may have matured.
- *“What are your best skills?”*  
Ask him to give examples where he has demonstrated these skills.
- *“What is your major weakness?”*

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<sup>1</sup>A professional response will involve a short, organized statement of his education and professional achievements and goals. The candidate should also briefly describe his qualifications for the job and the contributions he could make to the organization.

<sup>2</sup>A professional response will show interest in the organization. The interviewer will reveal some knowledge of the job and the organization. He will describe how his professional skills will benefit the organization.

Many interviewees will be reluctant to tell you about any weaknesses they have. Often I hear, “Well of course, I have lots of weaknesses, but none that I can think are relevant to the job.” Of course no one likes being put on the spot and therefore some are opposed to even asking this question. However, it is not so much the information that the person provides as his skill in handling the question which is revealing here.

- *“Do you prefer to work by yourself or with others?”*
- *“What are your career goals?” or “What are your future plans?”*

If he is coming from Israel you want to check whether he is coming with a ‘Jewish Agency’ mentality, i.e. he see this as a two year adventure, committed to going back to Israel with a bit of money and experience in hand. It is very hard to build something on a system of two-year rotations. You are not looking to tie the person down. But you want him to be open to staying if things are working out. Some jobs, however, are intrinsically springboard jobs (e.g. assistant rabbi jobs, especially in smaller towns.)

- *“What salary are you expecting?”*  
You may find expectations here which are way out of the ball park for you and the sooner you know this the better<sup>3</sup>.

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<sup>3</sup>A trained interviewee will avoid answering this one directly, instead, deflecting the question back to the

- “Do you have any questions?”

## Other Common Interview Questions

### Your personal life

- ⌚ Tell me about yourself
- ⌚ Which is more important for you, your job or your family?
- ⌚ What are your hobbies? and Do you play sports?
- ⌚ What have you been doing since your last job?
- ⌚ Do you get angry/frustrated when you are asked questions in an attacking way?
- ⌚ Are you a shmoozer?
- ⌚ How do you feel about not wearing a hat? Why do you wear a hat?

### Your Education

- ⌚ What's your background in secular studies and your attitude towards studying secular subjects?

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interviewer by saying something like: “I don't know. What are you planning on paying the best candidate?”

- ⌚ Do you plan to continue your education?

- ⌚ What were your favorite classes/activities at school?

### Professional Qualifications

- ⌚ Why did you choose your major?
- ⌚ Do you work well under pressure?
- ⌚ Can you work overtime on occasion?
- ⌚ What are your best skills?
- ⌚ Do you prefer to work by yourself or with others?
- ⌚ What new skills or capabilities have you developed recently?
- ⌚ Give an example from a previous job where you've shown initiative.
- ⌚ What have been your greatest accomplishments recently?
- ⌚ Do you have computer skills?
- ⌚ What have you learned from your past jobs?

⌚ *What were your biggest responsibilities?*

⌚ *What specific skills acquired or used in previous jobs relate to this position?*

### **Your Career Goals**

⌚ *“What are your career goals?” or “What are your future plans?”*

⌚ *How will you judge yourself successful? How will you achieve success?*

⌚ *What type of position are you interested in?*

⌚ *Interviewer can talk about his busy schedule and how sometimes he gets home after 11:00 p.m. Then asks the interviewee – “How would you feel about having a busy schedule like his?”*

⌚ *If you could create your own position, what would it be?*

⌚ *If money was not an issue, what would you like to be doing?*

⌚ *Where do you see yourself in 10 years?*

⌚ *What can you do for us that someone else can't do?*

⌚ *“Why do you want to work here?” or “What about our organization interested you?”*

⌚ *Why should I hire you?*

⌚ *What qualifications do you have that relate to the position?*

⌚ *What is important to you in a job?*

⌚ *What motivates you in a job?*

⌚ *What qualities do you find important in a co-worker?*

⌚ *How do you feel you would be able to attract the youth of our community?*

⌚ *What is your biggest מעלה?*

⌚ *What is your biggest מעלה in קירוב?*

⌚ *With which of the following groups do you feel that you have the greatest potential to be successful? Teens, College, Professionals? Etc.*

⌚ *How much money will you need to make it?*

- ⌚ *How soon would you be willing to come and take the job?*
- ⌚ *What is the probability that you will pursue this job offer?*
- ⌚ *How will this job fit in your career plans?*
- ⌚ *What do you expect from this job?*
- ⌚ *Can you travel?*
- ⌚ *What hours can you work?*
- ⌚ *When could you start?*

### **Our Job Offer**

- ⌚ *So what do you think about our city so far?*
- ⌚ *How does your previous experience relate to this position?*

### **Miscellaneous**

- ⌚ *What would you say to a young man who said that he would like to come to shabbaton but his (non-Jewish) girl friend also has to come?*
- ⌚ *What would you tell a student who says that he performs mitzvot but he gets no enjoyment from doing them?*

- ⌚ *The husband is interested in Yiddishkeit but the wife is not. He asks you if he should divorce her. What would you say?*
- ⌚ *How would you respond to someone who says that the reason he does not want to learn or attend a class is because he doesn't believe in it?*

## ***Making the Job Offer and Closing the Deal***

### ***Negotiations<sup>1</sup>***

Once you have completed the interview process the next step is negotiations. Bear in mind the following.

- Know your financial and practical parameters.
- Select your first choice.
- Present a fair opening position. (Do not get a name as an unfair and low paying option).
- Be respectful of the candidate's needs and presentation.
- If you know you are paying low but you are starting up, or are very tight, then be open and explain the importance and opportunity of being involved with your organization at this

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<sup>1</sup>This list was contributed by Yossie Kaufman

critical stage. Be honest about future possibilities.

- If you are not 100% financially prepared or certain of board backing, agree to get back to each other by a definite day.
- If the candidate is looking for more than you are prepared to authorize, then suggest a 24-hour break for all to review their positions. If your offer is firm, then this will allow him time to think over what has been discussed and to agree to your offer.
- If this person is by far the ideal candidate, then review your finances and consult with your board or donors.
- If you cannot come to an agreement then be appreciative of his time and move on. Make your intentions clear.
- Once you have agreed on a written understanding including a probation period, then notify those that were not finalists immediately.

### *Put Things in Writing*

- It is vital, when about to hire someone, to get things clear (including the conditions under which you would end the relationship). And the only way to get things clear, and to keep them that way, is to put things in writing.
- Even if the parties do not sign a written contract, it is still worth having a written memorandum of understanding. This is not so much because one of the parties may be dishonest or manipulative, but because one of the parties may truly forget what was said or, more commonly, gets it wrong. (It is usually the employer who forgets what was said or forgets to mention vital points altogether.) Often during negotiations things were said by one of the parties in passing, which is taken as a

certainty by the other party and often one of the parties is convinced that something was clear and the other side claims to know nothing about this. A written document forces all these issues into the open.

Here are a list of reasons why you may be reluctant to sign a contract:

- You are nervous about committing to the money for the entire period of time and want to take it month by month
- You may be intimidated by contractual obligations of any sort, feeling that the best way is to have the flexibility to sort things out as they happen. The organization may have several employees without a contract with one of them.
- You are a little ambiguous about the agreement.

Whatever the reason, from the candidate's point of view, it is not good news not to have a contract (even if he is also uncomfortable with signing it). Certainly, were a potential employee to come to me for advice and tell me that you were refusing to write a contract, I would probably tell him not to take the job. In the worst case scenario, at least agree to a non-contractual, written memorandum of understanding.

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### The advantages of a written document:

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|-----|--|
| i.  | Although this obligates you, it also protects you, by obligating the other side. |
| ii. | It makes sure that both parties understand the deal in the same way.             |

- iii. It ensures that all important issues get addressed.
- iv. It prevents, at a later stage<sup>1</sup>, one of the sides forgetting what was agreed upon.

Not everything that needs to be agreed upon can appropriately be written in a contract. Some things need to be spoken out but not written. Although the fundamentals do need to be in writing there are times when the trust between the parties needs to be activated. If you cannot trust the person at all, don't employ him, but don't try and box him into a contract that will force him to be trustworthy.

The general protocol is for the employer to make the contract, and it is certainly not to your advantage to have the candidate write up the contract. However, if you are so pressed for time that you just know you are not going to get around to it, then ask the candidate to present a draft of points which reflect his understanding of what has been discussed so far, from which you will make a final contract.

a. **General Principles of Negotiation:**

1. When calling the candidate to wish him Mazel-Tov on his successful application, tell him that you are looking forward to working with him. Tell him, if appropriate, that you are

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<sup>1</sup>Usually it is the employer who forgets.

Many times the employer is a group of baal-habatim who are running their own businesses, sometimes involving tens or hundreds of employees. They certainly do not remember the details of every deal which they make.

looking forward to doing big things together with him. Finally, tell him that you would like to work out the specifics of the deal and sign a contract as quickly as possible in order to be able to start working as soon as possible.

2. At all times, you must maintain a balance between striking a fair deal and maintaining a positive atmosphere. Remember, you have to not only live and work with the successful candidate, you want him to be enthusiastic about his coming. And you do not want to be so worn out by the negotiations that in the end you lose your own enthusiasm to his coming.
3. Although there may be certain points that are essential for you to receive, you are not trying to get a perfect deal, only a fair deal. In fact, everything we have written here for you as an employer would be just as helpful for the employee. That's what fair means. The information and model contract we have written here is not biased in favor of either side. It reflects that type of fair, considerate deal which we believe ought to be a standard for all.
4. You need to maintain a healthy perspective of what is an essential and what is a peripheral. Do not get so stuck on bargaining about a small point that you poison the whole atmosphere.
5. Keep on stressing the good. Say, for example, "You know, this contract is beginning to look good and I am looking very forward to getting going. I feel that we can all do big things together. There is however, one small issue which I would like to clarify with you." Or say, "I am not worried that we won't come to a consensus on this. In general we seem to be on a wavelength, and I am sure that we will sort this one out too." And how about, "Maybe you'll give in a little and I'll



give in a little and we'll meet somewhere in the middle."

b. **Now is the time to get the following things clear:**

1. Job Description
2. Starting date
3. Salary & Benefits (including health insurance)
4. Tax related issues
5. Moving and Settling Costs
6. Vacation time and conventions, etc.
7. The candidate's wife's role and remuneration
8. Termination procedures

## 1. Financial Package

### Cost of Living

Do not use your superior knowledge of local conditions to your advantage. I know of several cases where the candidate was reassured that he would be able to come out fine on his salary and this did not turn out to be true. In one case, a businessman (in South America) used the criterion of what he was paying his (non-Jewish) workers (probably living in some slum area). In another, we had a Rosh Kollel telling everyone that a total income of \$20,000 in his city (in the States) would do just fine.

When making up someone's salary, it is best to break it down into the following categories:

- i- Basic Salary

- ii- Rent  
ii- Chinuch  
iii- Health Insurance  
iii- Tax

In order to protect the person, it is best that you give them a fixed basic salary and that the rest be paid by the kollel. In addition, I recommend that mosdos pay and extra \$3,000 P/A per child over the third child.

The following points need to be remembered:

*Rent:* If the couple has more than 3 kids, some landlords are going to be reluctant to rent to them. It may therefore take a lot longer to find an apartment/house. Where is this couple going to stay in the interim and are their expenses going to be much higher in that first period as a result?

*Chinuch:* Are you going to arrange a tuition break for the candidate's children or not? Are you guaranteed in getting the break? If you or the candidate does not get it, will you be in a position to pick up the difference?

### **Paying the highest wages, while having the lowest wage costs:**

We had to get the best people in the world and had to pay them that way. But we couldn't carry along people we didn't need. We needed to have better people if we were to get more productivity from fewer of them.

*Jack Straight from the Gut,*  
Jack Welch with John A. Byrne

It is essential that this point be clarified before you finalize the contract.

*Health Insurance:* If your organization does not have a good and reasonably priced health plan, then you are going to have to assess the market in general. Do not wing this, because you may then budget for a plan which turns out to be a poor one or not to fit the needs of the candidate's family. Be sure to ask the family in advance about any particular medical needs and ensure that the plan covers these things. Make sure that he understands that health plans generally do not cover pre-existing conditions. This is particularly pertinent to pregnancy. If his wife is pregnant he may have to pay for that privately and it will significantly alter his expenses for that year.

Preferably, there should be some general contractual clause saying that special consideration will be given to covering medical expenses not covered by the health plan within a reasonable range.

*Other Benefits:*

- a. *Travel:* If the job involves a good deal of traveling, provision should be made to provide the candidate with a car, pay mileage, or give a car allowance. Generally, the principle should be you get to and from work on your own steam. We provide any work-related travel costs once you are on the job.'
- b. *Entertainment:* If the couple is expected to host people regularly for *Shabbos* and *Yomim Tovim*, you need to give them an entertainment allowance.
- c. *Discretionary Fund:* Make sure that you set up a Rabbi's discretionary fund for small, petty cash purchases. It is demeaning and unproductive to have the candidate ask for every little penny.
- d. *Conventions:* Agree to send the candidate to one convention, seminar or professional course per

year. This will ensure that he is constantly staying fresh, growing and getting *chizuk*.

*Vacation time:* This is something which must be clearly defined at the outset, or else it can cause a lot of tension and confusion. See the Heritage House vacation policy at the end of this book.

*Taxation:* You should try to get as much parsonage for your employee as possible.

If your state or city has unusually high taxes (e.g. NY City Taxes) then you have to tell the candidate this. This may be particularly pertinent if he is relying on his wife working and they need a baby sitter to do so. Sometimes there is so little left after her second salary is taxed and baby sitter expenses, that, from a strictly financial point of view, it is not worth her while to work.

Clarify at the outset who is going to pay the taxes. It is preferable that you withhold them from his salary and pay them on his behalf.

*Moving and Settling Costs:*

Most organizations do not think to factor moving and settling costs into their budgets. By the time you realize that you have to get the fellow, his family and belongings over to you, you may be clueless where to get the money from. If a family of three children is moving from Israel, with seforim and minimal belongings, and has to buy basic furniture when they get to the States, this is going to cost you between \$8,500 and \$10,000.

In addition, it is a reasonable request that you provide moving costs back to Israel, should this be required.

Moving and settling costs can be broken down into the following categories:

1. Airfare (both international and internal)
2. Cost of lift or overweight (See footnotes <sup>(1 and 2)</sup>)
3. Visa and related costs
4. Purchases and set-up costs in new location. (See footnote <sup>3</sup>)

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<sup>1</sup>Lift: It is our experience that, in most cases, sending a lift will not be worth the candidate's while. Electrical goods from Israel are not compatible with American current and some of them do not work well with a transformer, which often make the appliance awkward to use. It is usually not worth transporting furniture either.

<sup>2</sup>Overweight: When booking an airline, get him to choose the one that goes by suitcase rather than weight, even if that means a stopover in Europe. Be sure that they understand what the total allowance is for their family as a whole. Some airlines have a liberal policy regarding some overweight when they understand that someone is moving. Try to clarify this in advance. Tell him to get to the airport early so that he will have enough time to maybe find someone else on the same flight who is travelling light to share the weight. Instruct him that, if there is a problem at the check-in ask to speak to a supervisor, who has more discretionary powers than the check-in clerk.

The biggest problem may be books. It may be worth sending a few boxes via the post-office, which have special boxes for this purpose. Do not allow him to get into a situation where he will have to pay significant overweight on his flight. He will pay an outrageous sum for very little gain.

<sup>3</sup>Furniture: Give him clear instructions about the purchase of furniture. A lot of tensions arise when the candidate runs out of money and feels that he needs to ask for more to buy, lets say, ten dining room chairs because of all the guests they are planning on having. You in turn, think that they could just as easily buy some plastic or folding chairs. You feel that in any case they bought a freezer (or

5. Hidden costs. (See footnote <sup>4</sup>)

## **The wife of the candidate: Her role and remuneration**

Many places would like to get two-for-one, both husband and wife working for one salary. If the expectations are that the candidate's wife is going to be involved with any formal job, then it is important that she get paid or that the

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whatever) which was unnecessary and of course they have now run out of money and have the chutzpah to ask you for more. They may think that they need this huge dining room table whereas you employers had a normal table and a folding table or two in mind. They may feel strongly that they have to buy the best mattresses for the whole family. They may see this as a health and not a comfort issue. But you will not necessarily agree.

They may always have had a display cabinet and your hosts may think that is excessive.

Other sources of tension arise when the couple unwittingly buys from stores that are overpriced.

To avoid all of this, get them to price everything first, so that they can see clearly whether they are going to go over budget. Then regroup before they start their purchases. You must budget extra time for all these things, because they are going to be under pressure to get their life together.

<sup>4</sup>A new couple is likely to incur many costs, which are difficult to ask for, such as their trip to the airport. Before they get to know your city, they may inadvertently shop in more expensive stores, and not come out the first month or two. So when calculating moving and settling costs round the figure up rather than down. If the candidate really does not have money, do not put him in the position where he has to start haggling over every expense.

This is not the way to start off the relationship.

global salary for the couple reflects her involvement. Generally, if the wife is being asked to work she should be paid separately. A second, more common scenario exists, where the wife is expected to find an independent job as a teacher or in some other, independent role, and it is understood by all parties that the couple will only come out on the combined income. In these cases it is proper that you, the employer undertake the responsibility for finding the wife a job.

## 2. Job Description

Many jobs fail because of a lack of job description. You may have different expectations to the candidate which may lead you to think that he is a failure even when he thinks that he may have been successful. For example, you may think that his primary purpose is to service those already coming to Shul, whereas he may see his job as primarily focused on outreach. You may see him focused on the kids, he on the adults. Sometimes there is not a consensus amongst the employers themselves. They may even, between them, have conflicting mandates.

### Starting date:

In some cases, such as schoolteachers, starting dates are fairly inflexible. However, try to arrange things so that the couple has enough time to settle in for a few weeks before the candidate begins work.

### Termination procedures:

Nobody likes to talk about the possibility that the job may end early, but this does happen and the best time to deal with it is at the outset. The worst time to deal with it is when or after it happens, when emotions

may be high and neither side may be in a giving mood. Every contract must, therefore, contain termination procedures. This should include under what circumstances the candidate would be laid off, how much notice he will be given and whether there is any compensation package involved. In addition, if he is being laid off, he needs to be given time off from his job to look for another job.

### Halachik Issues:

Communities will rarely maintain the halachik standards that an avreich may have been used to in Yeshiva. But the candidate may come in fighting, naively, to raise the standards overnight, and may even see you as a part of the problem. He needs to know at the outset that all shealos connected to the mosad or with implications for the mosad have to be processed by you, and he has to be comfortable with the posek which you are using. You on the other hand, should never refuse to ask a sheala which he requests to be processed, even if you think that you know the answer.

## A Sample Contract

*Contract between the Q.B. Liner  
Synagogue (QBS)  
and Jeremy Ostrov (JO)*

*The QB Line Synagogue community was established to service all Jews in Liner Town, irrespective of their age, Jewish background and commitment. QBS sees a special need to communicate the beauty and relevance of Torah knowledge and observance to our unaffiliated brethren. To address this need, QBS has created the job of 'director of outreach'. The director of outreach will attempt to reach as many Jews in Liner as possible, and to encourage their growth*

*and learning in ways that will be measurable and agreed upon by all the parties.*

1. QBS will employ JO as director of outreach for a period of two years, with an automatic renewal of the contract under the same conditions after the first year.
2. JO will be responsible to Rabbi Menashe Epstein (RME), the Rabbi of QBS. He will submit a quarterly written report to the Board. (Employees please not that, even if you are not required to do this, you should always keep some written record of you work – the shiurim you gave, the number who attended, a list of the people who are becoming more interested, etc.)
3. JO will be responsible for all those Jews living within the communal range of QBS who are unaffiliated to Judaism as well as those who are marginally affiliated to the Synagogue.
4. Within the scope of his duties JO is expected to begin several, weekly shiurim in people's homes, the Shul or any other suitable venue for the above stated population. Two to four times a year, he will also run a Shabbaton or seminar, or invite an outside group to do so, or place those he is working with on such a seminar.
5. At a later stage, and should the situation allow, JO will begin an adult beginner's minyan on Shabbat.
6. Points 4 & 5 reflect the spirit but not necessarily the exact definition of JO's duty. QBS will leave to the discretion of JO what the specific implementation of his mandate is at any one time.
7. JO will not be required to fund-raise. However, he may do so in order to expand or upgrade the work he is doing. (Some organisations might specifically not allow their employees to fund raise.)
8. JO is expected to work an average of 8 hours a day. This may be done at any time of the day and from any location and includes the phone calls he makes from home and preparation time for shiurim.
9. JO may not enter into any agreement with another Rabbi or Jewish organization without the prior consent of QBS.
10. JO will be given 3 weeks vacation a year. (Teachers are generally given the whole summer off. Heimishe places sometimes prefer not to define exact vacation times and to leave it to the discretion of the parties as the situation unfolds.) He may take this time as he chooses provided that it is coordinated with QBS in advance and that it does not undermine his work. In addition, he will not be required to work during Chol HaMoed Pesach and Chol HaMoed Sukkot. (Note: This is not always the case. There are schools and communities where working on Chol HaMoed is most definitely required.) He will be given up to two weeks paid sick leave per year. Besides his leave, JO will be entitled to go away for Shabbos 4 times a year. (Note: A full leave policy would take many pages. As an example, ask to see the Heritage House leave policy.) (In some versions of this contract it will stipulate that employees are expected to work during Chol HaMoed Pesach and Chol HaMoed Sukkos)
11. At all times JO will keep RME informed of his activities and whereabouts.
12. Although RME will not specifically direct the activities of JO, he will have the right to veto any of his activities, for halachik, hashkafik, (intra-) communal or inter-communal reasons.
13. JO understands that he is a part of a broader communal structure. He will be sensitive to the need to integrate his activities into this structure. He will

participate, as far as his activities allow in all the prayer services of the community.

14. JO will receive an annual salary of \$.

15. In addition, JO will receive the following:

I. Moving expenses of \$--.

II. A good health plan which will be paid for by QBS and which will provide medical and dental insurance. In this and other cases where JO will be eligible for parsonage, every attempt will be made to provide him with this benefit. (Note: Dental insurance is often not covered and this is something that cannot be insisted on, but one should check the medical insurance to ensure that it covers the basic requirements such as birth etc.)

III. A travel allowance which will cover all travel done while on the job.

IV. An entertainment allowance that will cover costs related to the hosting or entertainment of guests during the week or Shabbat.

V. A budget for outreach activities of \$30,000 per year.

16. QBS will arrange for a 50% tuition break for JO's children in the Yeshiva Academy School. Should this tuition break not be granted, or should its implementation be delayed, QBS will take financial responsibility for this 50% of the tuition.

17. JO's wife will not be considered an employee of QBS. She will be free to work in any job that does not contradict her husband's standing in the community.

18. It is understood that Mrs. O will be supportive of her husband's work and provide the home environment and

backup which allows JO to do his work. However, should QBS want any formal input from Mrs. O, be it in an administrative or other capacity, part or full-time, she will be remunerated separately for her work.

19. Upon arrival in the city, QBS will provide JO with reasonable, temporary accommodation for up to two months while JO secures longer term accommodations.

20. JO will also be given an advance of up to 50% of his monthly salary, for the first two months, available to him within two days of request, from the time he starts working.

21. JO will not be required to fulfill all his responsibilities until he has secured longer term accommodations, he has procured basic furniture, his family has arrived and his children are placed in school, and he has dealt with all immediate legal, and other issues. JO will do his maximum to be productive during this period. He will also do the maximum to keep this period to a minimum. In the worst case scenario, this period will not be no longer than two months after his arrival. (Note: In the case of an employee with a foreign nationality moving from another country, there is often a lot that both sides can do prior to the employees arrival which can greatly speed up the process of documentation and other issues.)

22. If, after the end of the first year, either of the parties decides not to renew the contract, QBS will provide JO with one time resettling expenses in Israel of \$--. However, should JO move on to another job, then QBS will be absolved of these expenses.

23. Should either party decide not to renew the contract JO will be given reasonable paid time off from work in order to search and interview for a new position.

24. The renewal of the contract will be decided no later than four months

before the end of the period of employment as indicated on the contract. (Note: In the case of a teacher, this has to be done by February, when schools are actively looking to fill positions for the coming year. Time must be allotted for the teacher to attend the Job Fair of Torah U'Mesorah. It is not clear to us whether the employer should be asked to contribute towards the expenses of such a job fair. Also, in the event that the employment did not begin at the beginning of the school year, the contract should still finish by July so that there is time to reach the new destination, and settle, and have children starting school on time.)

25. Should the parties decide to renew the contract, JO will be entitled to a salary increase of inflation plus \_\_%.
26. During the period of the contract, neither party shall unilaterally terminate employment unless there are exceptional ethical, halachik or other professional aberrations. In such a case, a competent posek will be consulted (chosen according to the formula in the point 27. Should QBS be so dissatisfied with JO's performance that they feel that he falls below the minimal level of professional competence, they will first advising him of their dissatisfaction and giving clear performance goals to correct the situation within a reasonable period of time. Should the situation still be uncorrected, they may either give JO a paid leave of absence until the termination of his contract, or attempt to reach a settlement with him, or request that he seek alternative employment until which time he will continue to be paid, or bring the matter before a competent, mutually agreed upon posek. Should a termination or notice procedure be disputed by one of the parties, or should any other dispute arise between the parties, then QBS will offer for arbitration a choice of the

following five, internationally recognized Rabbinic authorities from whom JO will choose one. At no stage may either party resist the bringing of any issue by the other side to a competent posek. No side may bring an employment dispute issue in front of the a posek without the knowledge and opportunity for active participation of the other side. (Note: This does not apply to all employment issues. Just to issues of dispute.) Neither party will use the secular system to resolve disputes.

27. Both parties hereby attest to the fact that they have understood the above document and all its contents. They understand all its implications and they agree to abide by all its conditions unequivocally and without resort to forced or unusual interpretation thereof.

#### **Contract Variations for Different Circumstances:**

The contract above was designed for an individual being employed by a synagogue or other organization. A kollel chaburah would make numerous changes in this contract. Similarly, a teacher's contract with a school would be different in many respects. For example, teachers have to relate to the ratio of free (non-teaching) periods (used for counseling, preparing classes, etc) to teaching periods. In the case of a novice teacher, the issue of what kind of supervision he would receive needs to be addressed.

### ***Firing***

No staff member who is fired should ever be completely surprised. There should be clear indications of dissatisfaction on your part well in advance. The person should know clearly what is wrong, and what he is expected to do to

correct the situation. He should be given all the help he needs to succeed. A time frame should be set for this, after which there be a review. This is due process and must be followed even if you are convinced that the person concerned is incapable of correcting the behavior.

Once a decision has been made to fire someone, make a meeting and dive right in. Get to the point A.S.A.P. This puts the person out of their agony, and avoids their having to guess what might be coming later on in the meeting. It gives the person clear facts which allows them to understand everything else you say in context:

“Ploni, (we have discussed our concerns recently, and it seems that we see things differently) things are not working out. We do believe that you have made an important contribution to the organization, and I am truly grateful for all you have done for us.”

Do not go into details. That just invites the person to defend himself and will lead to an argument. The person will, of course, demand to know why he is being fired. But, if he challenges you on the facts, say something like, “It was a combination of facts, but it really all amounts to the fact that we feel that your way of doing things is different enough from ours that we don’t think that we are going to be able to grow together much further than we have.” If he presses you, you can say, “I do owe you a fuller explanation and I would like to make a time to discuss this with you. But I do want to stress that we have made a definite decision about this. Please let me know as soon as you want to meet again on this issue.”

By stressing the finality of your decision you make it easier for him to accept and he’s less tempted to argue. The worst thing is to fudge, to give him a feeling that maybe, if he puts up a huge fight, he stands a chance of changing your mind.

This does not mean that you should never change your mind. I once informed a program head that we wanted to replace

him. I had his replacement all lined up already. He responded by saying that his only realistic chance for another job was in the area of teaching, and that he has missed the March/April time when teachers get employed. I immediately recognized that he was right. On the spot I reversed myself.

Now what comes next is important, because you are now going to change the focus from the past to the future.

“I am ready to be of whatever assistance I can be to you. It seems your strengths lie elsewhere and I am happy to put the many good things I have to say about you in writing. I will be happy to work with you to ensure that you find a good position, as I am sure that someone with your talents will.”

### Steps in Firing

- , Let the person know what he is doing wrong
- , Give him everything he needs to succeed
- , Set clear standards
- , Set a time frame
- , Evaluate
- , Decide to fire
- , Tell him the news right at the beginning of the conversation
- , Do not go into details
- , Turn the conversation to the future
- , Do not get into a fight
- , Regroup if necessary
- , Write him a thank you letter for all that he did for the organization
- , Help him to find another job
- , Work hard to become his life-long friend



Hopefully this approach will be accepted in which case you can end by saying, “I want to thank you for all that you have done for us. And, please feel free to contact me at any time that I can be of assistance in any way.”

But the person may be very agitated and things may not go so smoothly. Be insistent, saying, “I do not think that it would be good for us to have a further discussion about the issues right now. You are quite right that I owe you this discussion and you are going to get it. But we need to end of for now. Let me know when you want to meet. I really am interested in working with you to find something that is going to be win-win for everyone.”

It is crucial to make every effort to part ways on good terms. The person’s original reaction may be aggressive and full of hurt and this may make things more difficult. But do not give up. Follow up with a letter to the person thanking them for their contribution to the organization. We have brought examples of this below. Be specific and do not condemn him with faint praise. Even if you are not invited, attend his next Simcha, if only to just shake his hand, say Mazel Tov and leave. Make a real effort to find him another job interview. This is a Derech Eretz requirement; but it is also organizationally unwise to have someone ‘out there’ who might badmouth you for the rest of his days.

Unless you are convinced that the person is unsuited for organizational life altogether, if you do get asked about him, and you recognize that you are still angry with him, then say, “Look, he has many fine talents. (We did not get on, and) I am not sure how well I got to know him and therefore I am not the best person to ask. But so-and-so who knows him well would be able to tell you (as much as you would want to know) about him.”

## ***Thank You Letters on the Departure of an Employee***

Although not all of these letters were written after firing an employee, they are not substantially different from what is needed. For those of you who need ideas of how to compose such letter, you will see a pattern being modeled here.

Dear Chaim,

I’m writing to you on behalf of my co-directors Rabbis Schuster and Abramov, the controller, LY, and the director of outreach, JJ. The whole Heritage House staff and we would like to thank you for the many years of dedicated service to the organization. Throughout the many important positions you held while working for us, you were a real team player and it was a real pleasure working with you.

I truly believe that over the years

That first talk is when the surprise and disappointment, if any, should occur – not when the person is asked to leave. I can’t remember a single instance where someone felt shocked or blind-sided when our final conversation took place. “Look,” I’d say, “we gave this thing a good run. We both know it’s not working out. It’s time to wrap it up.” At that point, the biggest challenge is to get everyone focused on the future. Assure them that this is another transition in their life when they can make a new start – just like the transition from high school to college, or from college to the first job. They can move on to another environment where all past warts are forgotten.

*Jack Straight from the Gut,*  
Jack Welch with John A. Byrne

your contribution through the Heritage House to the cause of kiruv was of great significance. This is your *zechus* that hopefully we have a little *chelek* in. I truly hope that you go on working in some way for the Jewish people - you have so much to give. If any of us can be of any assistance in this regard we are all available.

Chaim, over the years I believe we built up a close personal connection and I hope that we manage to keep up our relationship.

B'vracha ub'hatzlacha,

Dear Chavi,

I'm writing to you on behalf of my co-directors Rabbis Schuster and Abramov, the controller, LL, and the director of outreach, JJ. The whole Heritage House staff and we would like to thank you for the many years of dedicated service to the organization. You were such a central part of the women's hostel team that it is very difficult to reconcile myself with the idea that Sundays and Thursdays you're not going to be there.

I have learnt an incredible deal from you over the years: Your input into key decisions re staffing; your care and insight into so many guests; your team play and your fountain of suggestions all made a difference to my life, to the other staff members with whom you've had contact and most important, to the many tens of hungry souls whom you helped get closer to Yiddishkeit.

I truly believe that you are making the right decision and we all support the priorities that you have expressed. With much *bracha* for the future.

Avraham Edelstein

## *Letters of Recommendation*

Describe what he did for you  
Evaluate how well he did it

1. Describe his general qualities
2. Relate, if possible, to why he is leaving

To whom it May Concern,

For the last year and a half, Zahava Goldberg has been working for the Heritage House, first as a Shabbat manager and then as the general manager of the women's hostel. She has been responsible for the hiring and supervising of all staff, for the tone and atmosphere of the hostel, and for fulfillment of all the educational goals thereof. This is a job requiring great responsibility, alertness and sensitivity.

Zahava has been nothing short of outstanding. Her enthusiasm and energy, even under significant stress, has been infectious. She has shown exceptional interpersonal skills, with a unique ability to understand people across a broad spectrum of cultures and backgrounds, what their needs are and how to relate to them. She has had to deal with many difficult situations, such as asking guests to leave, and maintaining levels of professionalism among staff, all of which she has handled with finesse, sophistication and professionalism. She has found an excellent balance between taking responsibility on the one hand and keeping higher management involved on the other. In an organization with high

standards, we regard Zahava as one of the best staff members we have ever had.

Avraham Edelstein

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*I have known Rabbi Yossi Wechsler in a professional capacity for approximately seven years. In his capacity as Yprograms director for U.P.A.A., Rabbi Wechsler acted as that body's liaison for a joint-follow up project with the Heritage House. In his capacity as head of LeHavin's outreach project, Rabbi Wechsler closely coordinated and actively cooperated with our InnerNet project. In addition, I have had many other opportunities to know first-hand the work he was involved with. I have discussed with him at length numerous outreach ideas, issues of organizational and inter-organizational dynamics, broader analyses of the outreach movement and other relevant topics.*

*Rabbi Wechsler has shown a remarkable all-roundness — someone that has the creative ability to articulate a vision, to set goals and to pursue their implementation. Some have faulted him for his expectation to work for leadership which will set these standards. My personal experience has been that Rabbi Wechsler has a real sense of teamwork and a serious desire for quality leadership. Rabbi Wechsler thrives in environments requiring internal motivation and whose criteria are focused and substantive. He pushes himself without overreaching; he has a healthy self-insight which allows him to be alert to the input of others without sacrificing his own thought and depth.*

*Rabbi Wechsler is a people-person — he is exceptional in his ability to connect to people of all ages and from all walks of life. He evokes a sense of authenticity and trust, and he consistently communicates respect and enthusiasm for the others. He works hard to listen to and understand people a prerequisite for the substantial contribution that he has made to hundreds of lives. The combination of people- and organizational skills makes Rabbi Wechsler a very valuable member of any team, organizational or corporate.*

*In sum, Rabbi Wechsler is a polished professional, highly dedicated*

*and motivated, very experienced and accomplished. Were we an American-based organization, I am sure I would have hired him long ago.*

Yisroel, will be the indirect, if not direct, beneficiaries of all his future dedicated input into the cause of Jewish outreach.

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To whom it may concern,

For the last few years Rabbi Moishe Rogisnitzky has been the official Ohr-Samayach liaison with the Heritage House coordinating programming, publicity and recruitment.

Throughout this time Rabbi Rogisnitzky has shown an unusual sensitivity and depth of feeling for the plight of the Jewish people in general and for each and every Jew in particular. The students from the Heritage House attending classes at Ohr Somayach usually have no background in Judaism and are quite intimidated by the yeshiva experience. Rabbi Rogisnitzky would personally pick up these students, put them at ease, engage them in discussion and take care of their physical and spiritual needs. He managed to generate a quiet warmth and caring which has been the secret of his success and which will most likely prove to be among his greatest assets in the future.

The world needs more Moishe Rogisnitzkys. We say farewell to him, knowing that we, together with all of Am

*To Whom It May Concern,*

*Illana Kruger worked for me as a research assistant as part of her 1997 summer scholarship internship. Illana researched the area of suffering, finding both Jewish and general sources on the subject, sifting and ordering the material, and integrating the material into our existing material. She did all these jobs in a professional and highly satisfying manner.*

*Illana showed herself to be independent, while completely responsive to higher authority and sensitive to both the local flavor as well as the broader issues of organizational dynamics. She was an absolute delight to have around, always cheerful and liked by all. She proved to be alert, a quick learner and a hard worker.*

*Yours sincerely,*

*Avraham Edelstein*

To Whom It May Concern,

Rabbi Kugielsky has been the senior counselor for the Heritage House for nearly three years. During that time, I have had a chance to get feedback from tens and tens of hostel guests, as well as many others who came from all walks of life. I have also spoken in detail to Rabbi Kugielsky about cases and how he was handling them, and I have seen numerous pieces of correspondence. What I have to say about him is as follows:

- 1) We have never had a hostel guest who had a session with him, who did not emerge a happy customer. In some cases, the results were dramatic; in others, less so. But all emerged feeling that they understood themselves better, that they were now able to be more honest about the issues that they were facing, and that they had some tools with which to face those issues.
- 2) Because his approach is based on how to be true to oneself rather than on techniques, and because he is able to get to the bottom of issues in an amazingly short period of time, many people only need to see him once and many only twice. He can never be accused of extending a relationship unnecessarily.
- 3) Even though Rabbi Kugielsky—like other known counselors in the Torah world—is not a trained

psychologist, his years of experience and contact with hundreds of individuals stand him in good stead. I do not have enough feedback about the Rabbi Pliskins of this world to know how to rate Rabbi Kugielsky, but I would be very surprised if there are ten counselors working with pre- and post-baalei teshuvah in the world as good as he is.

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## SECTION FOUR: SALARIES AND BONUSES

### **CHAPTER:**

- 1        - Salaries**
- 2        - Benefits**
- 3        - Bonuses**

## Salaries

Salaries in the kiruv market have been low but are getting higher. Many organizations, which knowingly underpay their employees, claim that they have no choice; they simply cannot afford to pay anything more. While I have no doubt that they believe what they are saying, this position is unacceptable. Such organizations do not address the salary problem for one and one reason only – it is not a high enough priority.

An organization may not be able to redress the entire differential immediately, but it can certainly solve the problem over a number of years. Underpaying organizations should assess that the total

**What these organizations are saying is “you must suffer for the sake of the higher goals of the organization” and that is a very bad thing.**

financial package must be livable according to minimum, decent standards of that city, and raise salaries gradually over a five-year period. I have seen organizations take another and yet another employee, all underpaid, when that increase in their budget should have gone to making it up to current employees. I have seen underpaying kollelim starting out with ten underpaid avreichim rather than 6 or 8 adequately. What these organizations are saying is “you must suffer for the sake of the higher goals of the organization” and that is a very bad thing. It is tantamount to saying that the means or some means justify the ends. This is not a Torah idea.

In the section above on hiring staff, we broke down the salary requirements into its component parts and suggested that you undertake the medical insurance,

chinuch and even rental costs. That way you insure that you are not only paying a living wage to the person when you hire him, but that you will continue to do so both as the person’s family gets larger and older, both of which require increasing wads of ‘greenies’.

In other words, the financial arrangements must be viable in the short (1 yr.), medium (2-5 yr.) and long term, although some outreach kollelim have a built in turnover rate of about 3 years. But every organization, if it wants to achieve high and stable productivity, has to look for ways to keep staff long term, even if it means an extra financial strain.

I do not believe in *Hakaras HaTov* when it comes to keeping a staff member who is no longer pulling his weight. But I do believe in *HaKaras HaTov* when it comes to loyal, hard working and productive staff members whose increasing financial requirements are within a normal range.

Should your final comment after reading this be, “You know, what he is saying is probably true, but I can barely make my current budget at the end of the month,” then it is my opinion that you are not fit to be running a mosad. It is time that you threw in the towel.

## 2

### Benefits

We discussed benefits above, in the section on hiring new staff. Let me add here that one of the most important benefits which you should be giving is a three-in-one insurance package, involving retirement, disability and life. In the States, social security certainly makes it a lot easier to make it through the retirement years. But it is usually not enough. However, please insure that all your staff will be eligible for this. Not all are going to be American citizens, for example. But social security is not enough, in the main, to survive beyond a basic poverty level. The average kiruv person just scrapes by so he is not likely to have any savings either. In Israel, Bituach LeUmi is certainly not enough for a person to retire on.

The policies of the Heritage House and Ner LeElef apply to employees who

have worked for the organization for four years or more, in full time positions. This allows us to avoid investing in high turn over staff. Our package allows each person to choose the relevant amounts of life retirement and disability. In the open work place, such policies are linked to salary. In the Heritage House, the policy is the same for all staff.

People give their lives for kiruv. They sacrifice all financial well being for the sake of the Klal. We owe it to these people to look after them in their old age. The problem has not hit the kiruv mosdos yet, only because the kiruv movement is too new for there to be many retirees. But we are all aging, as sure as our ancestors did, and so are the people we are charged with looking after. And to look after them we have to start now.



# 3

## Bonuses

Both the Heritage House and Ner Le'Elef pays bonuses Pesach and around the Yamim Noraim. We do not tell staff about bonuses in advance and we do not commit ourselves to paying these. However, we do budget for these bonuses in advance. The amount each person gets as a bonus is worked out on a per need basis, with each person getting awarded a certain amount of points according to perceived financial need, family size, etc, as per the chart below. I try to slip in a note, if not personalized then at least personal in tone and content, together with this.

### Bonus-Eligibility Criteria use by the Heritage House and Ner LeElef

**Minimum Eligibility Criteria:** 10 hrs per week

#### A-Family Status

8 pts: 7 children or more  
7 pts: 4-6 children  
5 pts: 2-3 children  
2 pts: 0-1 children  
0 pts: single

#### B-Seniority

7 pts: Directors, Controller  
6 pts: General Manager

5 pts: Heads of Programs  
4 pts: Recruiters, Follow-up workers, Office Managers  
3 pts: Secretaries, Week-day Staff  
2 pts: Maggid Shiur  
1 pt: Inputter, Shabbos Caller, Logistics, Fix-It  
-1pt: Cleaner

#### C-Full/Part Time

7 pts: Total Organizational Commitment  
6 pts: Full Time  
5 pts: 3/4 Time  
3 pts: 1/2 Time  
1 pt: 10 - 19 hrs

#### D-Length of Time with Organization

5 pts: 4 yrs. or more  
4 pts: 3 - <4 yrs.  
3 pts: 2 - <3yrs  
2 pts: 1 - <2yrs  
1 pt: 6 months - <1 yr.  
0 pts: 4 - <6 months  
-1 pt: <4 months

#### Estimated Financial Situation

7 pts: real bad, chronic debt  
5 pts: significant pressure  
3 pts: coping  
2 pts: reasonable/0 pts: comfortable

| Name | Family Status | Staff Level | Hours | Length | Financial | Total | % of Total | Amount of Bonus \$ | NIS | NIS Rounded |
|------|---------------|-------------|-------|--------|-----------|-------|------------|--------------------|-----|-------------|
|      | 2             | 3           | 1     | 1      | 3         | 10    | 2.14%      | 70                 | 212 | 210         |
|      | 7             | 1           | 0     | 4      | 5         | 17    | 3.64%      | 118                | 360 | 360         |
|      | 0             | -1          | 6     | -1     | 0         | 4     | .86%       | 28                 | 85  | 85          |
|      | 7             | 5           | 3     | 0      | 3         | 18    | 3.85%      | 125                | 381 | 380         |
|      | 0             | 3           | 0     | 2      | 0         | 5     | 1.07%      | 35                 | 106 | 105         |
|      | 5             | 2           | -1    | 3      | 2         | 11    | 2.36%      | 77                 | 233 | 235         |
|      | 2             | 3           | 6     | 1      | 3         | 15    | 3.21%      | 104                | 318 | 320         |
|      | 7             | 5           | 3     | -1     | 3         | 17    | 3.64%      | 118                | 360 | 360         |
|      | 7             | 7           | 7     | 5      | 3         | 29    | 6.21%      | 202                | 614 | 615         |
|      | 8             | 2           | -1    | 5      | 5         | 19    | 4.07%      | 132                | 402 | 400         |

## SECTION FIVE: DEVELOPMENT OF STAFF AS PROFESSIONAL RESOURCES

### **CHAPTER:**

- 1        - Introduction**
- 2        - Motivation, Inspiration, Loyalty and The Jewish People**
- 3        - Professional Competence and Growth  
          (Mentoring: Teaching Smart People to Learn)**
- 4        - Upward Mobility and The Peter Principle**
- 5        - Trust, Caring Personal Growth and Community Building**

## Introduction

The best way to measure how well you are developing staff is through the eyes of the staff members themselves. In a book called *First Break all the Rules*, Buckingham and Coffman bring a 12-point questionnaire to measure this.<sup>1</sup>

ii.

1. Do I know what is expected of me at work?
2. Do I have the materials and equipment to do my work right?
3. At work, do I have the opportunity to do what I do best every day?
4. In the last seven days, have I received recognition or praise for good work?
5. Does my supervisor, or someone at work, seem to care about me as a person?
6. Is there someone at work who encourages my development?
7. At work, do my opinions seem to count?
8. Does the mission/purpose of my company make me feel like my work is important?
9. Are my co-workers committed to doing quality work?
10. Do I have my best friend at work?
11. In the last six months, have I talked with someone about my progress?
12. At work, have I had opportunities to learn and grow?

The authors report that:

- i. Those employees who responded more positively to the twelve questions also worked with higher levels

of productivity, profit, retention and customer satisfaction and

The employee's immediate manager – not pay, benefits, perks or a charismatic corporate leader – was the critical player in building a strong workplace.<sup>2</sup>

Moreover, they stress that one should take care of the basic needs of a staff-member before soaring to higher things. These correspond to the first six questions above.<sup>3</sup> “To warrant positive answers to these questions from his employees, a manager must be able to do four activities extremely well: *select a person, set expectations, motivate the person, develop the person.*”<sup>4</sup>

Although we don't always use the same language, we have addressed all 12 issues below.

2. Ibid., pg. 32

3. Ibid, pg. 48: “If the employee doesn't know what is expected of him as an individual, then you shouldn't ask him about playing on a team. If he feels as though he is in the wrong role, don't pander to him by telling him how important his innovative ideas are to the company's reengineering efforts. If he doesn't know what his manager thinks of him as an individual, don't confuse him by challenging him to become a part of the new “learning organization.”

4. Ibid., pg. 59

## Motivation, inspiration, loyalty and the Jewish People

*One of the fine arts of management is to communicate a sense of urgency to the people who work for you.*

Peter F Drucker

I never tell a senior staff member, when he should come or leave work. “Nobody will ever monitor your hours,” I say. Yet not a single one has worked just the minimum number of hours. They work longer hours, not because of a sense of responsibility, for responsibility will only take one to do what one has to, but not more. They work more because they want to, because they are passionate about the Jewish people, because they love their jobs and because they are motivated and inspired. No stopwatch will produce the same as an ounce of inspiration<sup>1</sup>.

Now here many organizations make a big mistake. They hear the above message and they understand from that that the answer is to create people who are first and foremost passionate about their own organizations. In other words they are looking for mosad-junkies, people who will share their own institutional egocentricity. “We have all the answers for Klal Yisroel,” you will hear these people telling you condescendingly. And in their great arrogance, and territorial headspace, they land out doing less for the Jewish People, not more.

If your kiruv organization is a healthy one, then you will find that the focus on one part of the Jewish Nation (those alienated from and ignorant of their Jewish Heritage), will lead to a heightened concern and appreciation for other parts thereof.

We need people who are going to be loyal to us, for as long as they are working for us. We need people who are enthusiastic about our organization, and enthusiastic about working for it. But we need people who are first and foremost passionate about the Jewish people. They need to care deeply not about the *Torah Institute of Hackensack*, but rather for the future of Am Yisroel. They must see the *Torah Institute* as the vehicle for serving the Klal, and they should certainly be grateful for the opportunity. But they should never, and you should never, turn the means into the ends.

Here’s an easy test to see whether your message is getting distorted or not. If your kiruv organization is a healthy one, then you will find that the focus on one part of the Jewish Nation (those alienated from and ignorant of their Jewish Heritage), will lead to a heightened concern and appreciation for other parts thereof. Your staff members will feel more deeply about the Beis Yaakov system, about chinuch in the homes, about Yeshivas and about

chesed mosdos. Now this is not to say that they should be putting their kochos into any of these. We are best serving the Klal by staying focused. But the concern and sensitivity ought to grow.

In some kiruv mosdos, the employees actually begin to become alienated from (and maybe even condescending towards) other parts of the Nation. The larger the organization, the greater the danger of this happening. One kiruv mosad I know considers the *frum* population as a useful tool for potential

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<sup>1</sup>We have discussed some of these ideas in the chapter on Delegation in the first section called Leadership.

kiruv manpower. All their Torah and *Mitzvos* have no intrinsic worth, it only has value if this *mosad* can harness that energy for *kiruv*. This is a *mosad* that has turned itself into the ends and *Klal Yisroel* into the means.

Inspiration is a fickle thing. We all soon realize that *kiruv* is not a romantic endeavor. It is much more akin to a hard daily grind. While one cannot maintain high levels of inspiration at all times, one can maintain high levels of motivation and a deep inner sense that what one is doing is worth while.

What is needed is to really understand the responsibilities and *Zechuyos* of being a *mashpiah*. We need to feel the depth of the tragedy of every intermarriage, and the hemorrhaging of *Klal Yisroel* that is the cumulative result. We need to really love Jews, all Jews and really feel how good it would be for them (and for us) if only they were *zocheh* to keep the Torah. We need to feel that we, through this *mosad* and others like it, are involved with something of profound significance. We need to feel a sense of urgency and responsibility. These feelings, once acquired, are sustainable.

Now some of this may be imbibed through the atmosphere of the organization, an osmotic type of effect. But the issue also needs specific attention. Ask yourself when you last had an *Adam Gadol* address your employees, even over the telephone? When did you all go somewhere for an afternoon and immerse yourselves in the *Hashkafik* and *Halachik* implications of what you are doing? Did you ever sponsor your employees to go to AJOP or some other convention? (And yes, I know you do not have the money.) Do you try and collect articles concerning intermarriage rates, innovative thinking or

anything else that may be relevant and give them to your employees? Have you learned for yourself *Hilchos Toachacha*, *VeAhavta LeReacha* and all the other *mitzvos* that impact of *Kiruv*? Have you shared this with your staff? Do you give them a sense of the bigger picture? Do they understand the significance of the Baal Teshuva movement and its occurrence specifically during *Ikvesa DeMeshicha*?

In our list of leadership qualities we brought the need to have a vision, to have a passionate belief in that vision and to be able to communicate that vision and passion to others. If you have no vision, don't expect your staff to have one either. If you do not believe in that vision passionately, don't expect your staff to be inspired. And if you are not able to share and communicate that vision, don't expect them to have a picture of growth or a horizon to work towards.

Moreover, leadership involves an understanding of how one goes from here to there. If you cannot

You cannot be a manager  
of people until you are  
their leader

Bureaucracy strangles. Informality liberates. Informality isn't about first names, unassigned parking spaces, or casual clothing. It's about making sure everybody counts. Titles don't matter. Passion, chemistry, and idea flow from any level at any place are what matter. Everybody's welcome and expected to go at it.

*Jack Straight from the Gut,*  
Jack Welch with John A. Byrne

provide this, then your staff will become frustrated at not being able to implement the vision.

What emerges is that you cannot be a manager of people until you are their leader. Your contracts may be perfect, you pay on time and the organization may be efficiently run. But you will be left with a

bunch of uninspired and unmotivated people. Anyone who skipped the leadership stuff in this book as too vague and not lemaaseh, and moved straight into the *tachlis* of management, had better go back. First become a leader and then a manager.

## Professional Competence and growth

### Principles of Mentoring or Teaching Smart People to Learn

Issues of competence require a context before they can be effective. Staff first need to feel they know clearly what is expected from them. They have to feel that they have what they need to achieve this. And they have to feel empowered, that they have a real mandate to apply all that they are good at to produce results. Most people want to do their best. Provide them with an energized vision, and they will be inspired and motivated to go forward. Then show them that you are there to back them up. It is only then that issues of competence can be properly addressed.

Let us presume that we are dealing with someone who is fairly good at what he is doing to begin with. We now need to address the issue of how you take this person further. The first stage in nurturing greater competence is to teach goal setting within a time frame. Kiruv is intrinsically a fuzzy business and it is easy to feel good or ok about things that really were not that successful.

Mature staff can easily be taught to make their own evaluations, and measure whether the results match their goals. They should report to you with that evaluation and with their own recommended list of improvements.

Others, who are either not used to that kind of critical thinking or who feel threatened by it, may need to be helped. But even those should be shown how to collect and tabulate all the basic information that is required for such a thing.

All of your staff, including the do it



yourselves, require feedback. Feedback should of course involve praise. But it also requires the kind of insights which will help the person to grow, what

Goffee and Jones call ‘tough empathy’<sup>1</sup>. Yet, there is a huge difference between this forward looking approach and what amounts to no more than criticism of the past. I always say to staff, “I am not a good post-mortem man.”

The only thing that relates to the project in the past is what was right about it. All the feedback on what needs to be improved must be focused on the future, on the specific ways in which the improvements could be implemented. Be

specific. For example, I know one kiruv worker who was a great lecturer but lacking in his personal connection with people. It would not have helped to have simply instructed him to get closer to people. He needed to be specifically instructed to do concrete things like, “When you have finished your lecture stay afterwards for at least half an hour to shmooze with people. And if nobody comes up to you, go up to someone, and ask them the following questions, etc.”

Do not expect people to totally correct their behavior overnight. And do not present the person with a whole shopping list right at the outset.

Look and be satisfied with continuous small changes, and be sure that, during this time, you catch him doing many things right. Every incremental improvement, including the amount of time between errors, is cause for you to tell him that he is growing in this area. Even if he never seems to recognize that what he is doing is a real problem, act as if he does and you will see results.

We once had an employee who was have trouble with his team-work but who was full of excuses and who never admitted that he had a problem. Nevertheless, he would say, ‘Well, if that is the way you want to do things from now on,...’ and that was enough for us to work with him. We weren’t looking for confessions or expressions of regret. We were looking for

behavioral improvement, and this we received.

Staff also needs to be nurtured into continuously upgrading all aspects of their professional

development. When you send your loyal secretary on a computer course, you are not only making your organization more competent, but you are reinvigorating her with a sense that she is really growing and developing. When you tell one of your speakers that you are giving him a one-month Sabbatical to prepare a whole new set of shiurim, you are giving him *Chiyus* which will prevent burn-out. You are gaining years in quality and energy from that one-month.

The fact that so many of us running a kiruv organization would find it difficult to take these words seriously is a mark of how short-sighted we are in these areas.

Multinational companies spend tens of millions of dollars each year on staff training and upgrading. Many have their own training centers and business universities. Some, like Amdocs, have courses specialized for managers, others cover the spectrum of staff and skills. They do this because it works- the company does not lose millions; it gains billions.

The best minute I spend is the one I invest in people.

Kenneth Blanchard and Spencer Johnson in  
*The One Minute Manager*

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<sup>1</sup>Rober Goffee and Gareth Jones, *Why shoul Anyone be Led by You?* in Harvard Business Review, Sep.-Oct. 2000



An outreach kollel or kiruv organization cannot think that big. But you can hold meetings, as we do, often inviting a specialized outsider to help upgrade our thinking. I pay for staff to go and see other operations, and I continuously direct them to go and speak to people who seem to have a new angle on how to do something.

All of this requires a certain headspace. It is the headspace of being a mentor rather than a boss, of being a nurturer rather than an administrative overseer. Rabbi Moshe Pamensky, then of Aish HaTorah had it right when he said, “I try to constantly retire. To give over my entire job to someone else.” What he understood was that the more

he tried to retire, the more he would have to do; for the organization would

We’d do everything to give them the skills to have “lifetime employability,” even if we couldn’t guarantee them “lifetime employment.”

*Jack Straight from the Gut*, Jack Welch with John A. Byrne

grow and grow.

## CELEBRATIONS

Business has to be fun. For too many people, it’s “just a job.” I always found celebrations were a great way to energize an organization. From my first days in plastics, I was always looking for ways to celebrate even the smallest victories.

“Don’t look at me. I can’t celebrate for you. We’re not going to have a vice president of celebrations at GE.” You have to consider yourself the manager of celebrations. “Your job is to make sure your team is having fun – while they’re being productive”.

*Jack Straight from the Gut*, Jack Welch with John A. Byrne

## Upward Mobility and the Peter Principle

Everybody wants to feel that they are growing and developing. No one wants to feel that they are just treading water. In the section above we talked about skills development and in the section below we talk about personal growth. Here we choose to talk about the most obvious indication to someone that they really are growing, promotion. Only a large organization can easily accommodate an open-ended policy of upward mobility. In a smaller organization someone might feel that they have reached a dead-end fairly soon. Some larger organizations are so tightly structured that each employee is expected to slot in in a very specific place and more or less to stay there for the rest of his life.

Now these limitations may not bother your staff at first, but sooner or later they are going to feel stuck. They will suffer from burnout and, if they are wise, they will leave. If they stay and they are intelligent, they will look increasingly for things outside of their job to stimulate them and to provide them with spiritual satisfaction. They will look to minimize the job as a part of their lives.

Many of the things we have discussed in other chapters of this section may alleviate the problem. A working atmosphere which is caring and nurturing, which imbibes a deep sense of mission, where there is a sense of community – all these things are motivators which will keep the person going. But a wise person will realize that he has more potential

which is never going to be used here. What to do?

Tinkering will not help in such a case. You must do something imaginative and far reaching. Offer the person to develop a new branch of the organization in another location. Offer the person a partnership, now or in five years time. Help the person to develop projects which you might not have gone for otherwise. However, beware the Peter Principle.

The Peter Principle says that someone gets promoted to one level above his competence. Instead of a fabulous

*The Peter Principle says that someone gets promoted to one level above his competence. Instead of a fabulous front-line kiruv worker you get a third rate administrator.*

front-line kiruv worker for example, you get a third rate administrator. I have unfortunately, seen the Peter Principle at work under my very nose. On one occasion, the natural growth of the organization and the increasing complexity of the issues just ran away

with the person. On another, I was guilty of assessing the person's potential too high.

The tragedy of these situations is that the person who has been Peter Principled will not be happy. He will be out of his depth. He will usually lack the confidence to ask for help, thinking that he has to prove himself. He will find it hard to delegate, thinking that he has to show that he can do things himself. He will be frightened about losing control and he will lack the control to act in a way that, in his eyes, may not put him in a visibly positive light.

Once you have Peter Principled someone, you have generally created a monster. The person will never go back to what they were doing before. The only

next step is out the door. Beware the Peter Principle!

## ***Recognition and Gratitude - The Thank You Factor***

I have a confession to make. I struggle to say thank you to staff. I am not rude. If someone makes me a coffee I am full of gratitude. It's the big things that I find hard to give recognition to. The guy who has just spent the last year running a program, he's the one I am likely to miss. When he's in the middle, I think I should wait until the end. And when its over, we are too busy doing the evaluation, and moving on to the next thing.

So I decided that I am going to thank one staff member per week. I cannot tell you how often I reached Erev Shabbos and I still hadn't done it. And I would say to myself: "You have to pick up the phone now." And I feel the huge resistance welling up in me and I realize that it is simply hard to say thank you.

But I learned a long time ago that a bad *midah* with an excuse is still a bad *midah*.

Now when I first thanked one of our staff members, she asked me, "What do you want?" But that only happened once. People get used to being thanked. But they never stop appreciating it.

And here is another thing I learned. Saying thank you helps even when you do not fully mean it or you are upset with the other person and they know it.

When Jack Welch became group executive for General Electric's Components and Materials group, he installed a special phone in his office just for his purchasing agents. When they won a deal they would phone him and share the good news. Welch would immediately thank them and tell them how this benefited the company. He then followed

up with a personal thank-you note<sup>1</sup>. (Those of you reading this book will hopefully contact me and give me some exemplary Torah examples who are running mosdos, to get me out of the shame of having to call on a non-Jewish CEO as my quote.)

People need recognition and thank you is just one of the ways you can give this. I know one mosad where the staff are convinced that the mosad heads haven't a clue as to what they are doing. Firstly, this is bad leadership. If there were evaluation procedures in place there would be periodic reviews of all programs. Secondly, it is bad staff management. It is hugely de-motivating to know that your bosses might not even notice whether you did an extra program or not – that they have never come to see it first hand. Oh, they are great cheerleaders when you go and tell them about it. And they might think very highly of you. But you know at bottom that they couldn't care less.

You have to find many ways in a day to show an interest in what your staff is doing - not to interfere – to provide recognition and positive feedback.

I remember one staff member who was very good at what he did, but very slow to improve or make changes. I found myself having to push very hard to get things through. One day I sent him an e-mail telling him that I really held of what he was doing. I was shocked to find out that he had no clue that I felt that way. I realized that all he was getting from me were a bunch of tough e-mails and he had begun to feel that nothing he did pleased me. I subsequently learned that there were other staff members who also felt that way. As a manager, I had my work cut out for me. I learned the hard way.

I also find that I have to work particularly hard to praise those staff members who are being supervised by my fellow-directors. Although I can rely on

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<sup>1</sup> Jack Welch Speaks by Janet Lowe, pg. 27

their getting their praise-quota from my colleagues, they usually have to deal with me sooner or later, usually on a money issue, the worst time to communicate positive vibes. There should simply be no one beyond the long arm of your recognition.

## Trust, Caring Personal Growth and Community Building

### *Trust & Respect*

Almost everyone supposes that the companies people rate the best to work for are the ones that pay higher salaries or that offer the best fringe benefit packages. Actually the most relevant characteristic is trust.<sup>1</sup> According to Levering, the atmosphere of trust comprises three dimensions: credibility (what employees think about their bosses), respect (what employees think their bosses think about them), and fairness (how level is the playing field in terms of salaries, fringes, opportunities for advancement etc.). Credibility finds expression in the workplace through open communication and the way bosses make themselves accessible to employees. Respect is perceived when there are explicit forms of acknowledgement of work well done and of extra effort, but especially when each employee feels like a person, not like a mere resource of the organization.<sup>2</sup>

None of this will happen though, unless you believe that it is important.

### *Caring*

Trust flows into caring. People who trust you will feel that you will take care of them as certain needs arise. Level one trust, includes delegating – i.e. trusting people with responsibility; trusting that they are going to do a good job. Level two is caring. You have to care for their personal lives (more on this later) as well as for their professional development. Caring for a staff-member's personal situation is a responsive caring; whereas caring for their growth is pro-active. Not to do the former is to have bad midos, not to do the latter is a failure of leadership.

**I've never seen a company that was able to satisfy its customers, which did not also satisfy its employees. Your employees will treat your customers no better than you treat your employees.**

*Larry Bossidy,  
CEO of AlliedSignal Inc.*

*Personal  
Care:*

I remember a fairly newly married staff member coming to me and telling me that she was pregnant, throwing up and feeling weak. I told her how beautiful it was that she was pregnant, that we would work out every day when she would come to work and that the main thing is that she should look after herself. She was so cheered up by this support that she made an extra effort (and succeeded) to work her regular hours. But even had she not, I would have continued to give her that same support. Now I am a firm believer that an organization is not a *Tsedakka* institute and it's role is not to provide sheltered employment. We should never hire anyone who isn't fully competent and we should never keep someone who is not pulling his or her

<sup>1</sup> Robert Levering. *A Great Place to Work* (Great Place to Work Institute, 2000)

<sup>2</sup> Based on an article in *Icaro Brasil*, June 2001

weight. But here was someone who was committed, passionate and responsible and who had fallen pregnant as we would

"How can the GE culture possibly work in various cultures across the world?" The answer to that question was always the same: Treat people with dignity and give them voice.

*Jack Straight from the Gut,*  
Jack Welch with John A. Byrne

daven that she would. We had to reconcile, and not begrudgingly, the fact that she was a *kli* for *HaSh-m's bracha* with the fact that she couldn't work as well.

A male employee told me that his father was very ill. I told him to go and see him and to stay for as long as he needed to. After two weeks his father died. This was the last two weeks that that son was ever to spend with his father, and he was able to do that feeling that he had the absolute blessing of the work place. Now what if the father had lived another two weeks, or three? At what stage would we tell the person to come back, and have his father die just when he was not at his side? I would leave that to the worker. I would never decide such a thing.

I have been shocked to learn of the lack of care that exists in some organizations. For example, some mosdos do not have a pension plan for their workers. Are you going to squeeze all the *kochos* out of this person and then leave him and his family, broken and penniless in his old age? I am equally shocked to learn that many organizations do not get their employees all the tax breaks they could under parsonage arrangements or do not feel personally responsible when their employee's wife is out of a job even though the organization knows her income is a vital part of their package. And what about that kid that got thrown out of school, or the other one with a medical

problem? If you really care, you really care. And that's all there is to it. And you won't wait for the staff member to approach you either. You will know they are in need (or better still when you can anticipate their need) and you will get stuck in.

Some heads of organizations take an opposing view. They make a conscious decision to stay out of the personal lives of their employees. These ideas deserve no space in a book on professional management. But let me make one caveat. Do not become the private therapist of your staff. Many will grab this opportunity if given it, if only because you are for free. So let's be clear. You are not there to sort out people's marriages, or their drug problems or their major psychological baggage. Refer them to the therapist that you are not. But this does not mean that you do not care.

There are many different ways in which caring for staff is expressed. It comes in the form of taking care of their future both professionally and personally, it comes in the form of compassion in times of distress. It involves your sharing in Simchas, in short relating to the broader lives which your staff have.

An excellent article on compassion in the workplace appeared in the *Harvard Business Review*<sup>1</sup>. The authors stress that besides being the right thing to do, being compassionate also makes good organizational sense as well<sup>2</sup>. Some of the highlights of this article appear below:

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<sup>1</sup>Jane E. Dutton, Peter J. Frost, Monica C. Worline, Jacoba M. Lilius and Jason M. Kanov in *Harvard Business Review*, January 2002, *Leading in Times of Trauma*

<sup>2</sup> The authors state:  
Unleashing compassion in the workplace not only lessens the immediate suffering of those directly affected by trauma, it enables them to recover from future setbacks more quickly and effectively, and it increases their

*“By the very nature of your position, you can help individuals ... begin to heal by taking actions that demonstrate your own compassion, thereby unleashing a compassionate response throughout the whole organization ...When people think of compassion, the first thing that comes to mind for many is empathy. But while empathy can be comforting, it does not engender a broader response and therefore has limited capacity for organizational healing. Instead, our research shows that compassionate leadership involves taking some form of public action, however small, that is intended to ease people’s pain – and that inspires others to act as well.”*

attachment to their colleagues and to the company itself. For those who witness or participate in acts of compassion, the effect is just as great; people’s caring gestures contribute to their own resilience and attachment to the organization. Indeed, we’ve found that a leader’s ability to enable a compassionate response throughout a company directly affects the organization’s ability to maintain high performance in difficult times. It fosters a company’s capacity to heal, to learn, to adapt and to excel. ... It’s hard to document the positive effect that organizational compassion has on employee retention and productivity, but it’s clear that employees will reward companies that treat them humanely. On December 11, 1995, a fire destroyed the Malden Mills manufacturing plant in Massachusetts. Instead of taking his \$300 million insurance pay out and relocating or retiring, owner Aaron Feuerstein decided to rebuild the factory. He announced that he would keep all 3,000 employees on the payroll through December while he started to rebuild. In January, he said he would pay them for a second month, and in February, Feuerstein pledged to pay for a third. His generosity made quite an impact on his employees: Productivity at the plant nearly doubled once it reopened.

**“Compassionate leadership involves taking some form of public action, however small, that is intended to ease people’s pain – and that inspires others to act as well.”**

*Acute trauma, tragedy, or distress can cause people to engage in intense soul-searching... Why did this happen? Could I have prevented it? How will we cope? Why me? ...*

*It isn’t your job as a leader to answer these questions. But at the same time, it’s not realistic or reasonable to ask people to ponder these questions only on their own time, outside of the office. Instead, you can cultivate an environment that allows people to work through these questions in their own way so they can eventually start assigning meaning to events and begin healing.*

*You can start by setting an example for others by openly revealing your own humanity. You may well experience the same emotions affecting your employees – from deep sorrow to anxiousness to uncertainty to anger to steely resolve. Openly expressing these feelings can be very powerful for those who witness it, especially during times of extreme pain. Mayor Rudolph Giuliani’s public display of grief in the wake of the New York terrorist attacks set the stage for an honest expression of anguish throughout the city, and at the same time, strengthened people’s resolve to rebuild and restore confidence in the city. When people know they can bring their pain to the office, they no longer have to expend energy trying to ignore or suppress it, and they can more easily and effectively get back to work. This may be a mutually reinforcing cycle, since getting back to a routine can be healing in itself.*

*Conversely, when you expect people to stifle their emotions, they don’t know how and where to direct their energies, and it’s very difficult for them to figure out how to focus at work. It can also test their loyalty to the organization. We*

*interviewed employees at an architectural firm where a visitor died suddenly in the firm's hallways despite employees' heroic efforts to revive him. Company leaders did not acknowledge the trauma publicly, leaving people shocked and demoralized – and uncertain about how to respond should such an event occur again. Some employees were wracked with guilt over not being able to save the man's life. Others felt weak and helpless because they had no opportunity to grieve in the presence of their colleagues. They had shared a significant experience and could not console one another – or even recognize peoples' extraordinary efforts to revive the victim. This one event damaged not just the employees who were directly involved but also the social fabric of the whole company. By acting as if nothing out of the ordinary had happened, the company's leaders left people feeling as if the organization didn't recognize them as human beings, which created a rift between employees and management that has never been repaired.*

*A seemingly simple but important aspect of demonstrating your humanity is just being present, physically and emotionally. It shows employees that the organization cares about what happens to them and will do whatever it can to help them in a time of need. At one leading market-research firm, a senior executive died suddenly of a heart attack. The grief-stricken CEO personally visited each member of his 20-person management team to deliver the news, going house to house to share in each person's sorrow. His presence couldn't undo their colleague's death, nor could it stop their pain. But there is tremendous power in just sitting with people as they process terrible events. Bear in mind, too, that being there doesn't mean you have to visit people at home. Sitting with someone who's going through a crisis in his or her office can be just as powerful....*

*Symbolic gestures can be very powerful [in making tragic events*

*meaningful].. Two days after the September 11 terrorist attacks, England's Queen Elizabeth II asked her troops to play The Star-Spangled Banner during the changing of the guard services outside Buckingham Palace. This extraordinary break from a time-honored tradition, dating back to 1660, gave thousands of Americans far from home, as well as supporters from other countries, a way to pay their respects and to mourn.*

## ***Creating Community***

*Level one caring means responding to the personal needs of your employees, on a daily basis and during times of crisis. Level two care is creating a sense of community in the organization. A community shares Simchas – a staff lechaim and a big sign is all it takes. (You should be running to tell other employees of their colleagues' simchas.) Staff and spouses should occasionally get together (try a Sukka gathering once a year with a guest speaker). Larger organizations should have an internal newsletter.*

*How might a level two care response look to someone who is in crisis, someone who has experienced a personal tragedy, or who has developed a long term illness, divorce or similar such? Level one care would already demand that you adjust the person's schedule, that you ask, daily, about the situation, that you set a framework where the person does not have to entirely pretend at work that nothing is happening in his life. Level two caring could comprise a collective staff initiative to provide baby-sitting, cooked food and logistical help. The staff-member may not have the resources to find the right doctor or lawyer, or to get the Medicaid coverage he needs. The staff may divide up different areas of chesed responsibility amongst themselves.*

*Now community means not that you, the boss, do it all. That is level one*



care all over again. What we are talking about is invoking the work place as a sense of community.

The latter will ensure that you do not get burned out. Even if the employee has a problem which may last for years, by activating 'community', you will not only not have to deal with this problem alone; you will also communicate to the staff member that he is surrounded by a secure blanket, and that he is not taking advantage of one person, having to pretend to the others that everything is just fine.

*[A leader can] facilitate a compassionate institutional response on two levels. The first level is what we call a context for meaning – the leader creates an environment in which people can freely express and discuss the way they feel, which in turn helps them to make sense of their pain, seek or provide comfort, and imagine a more hopeful future. The second level is a context for action – the leader creates an environment in which those who experience or witness pain can find ways to alleviate their own and others' suffering...*

*...At one consulting firm we studied, an employee's daughter suffered a horrific car accident far from home. To make it easier for the employee and her husband, the company's leaders rented an apartment for them near the hospital. In another example, the wife of a terminally ill employee at Cisco Systems was so taxed with caring for her husband that she couldn't find the time to make him a pot roast, his favorite dinner, on his birthday. Barbara Beck, a senior vice president at the company, decided she would cook a pot roast and deliver it to the family herself. The gesture lent a semblance of normalcy to the occasion and gave the employee's wife the space she needed to cope with her husband's illness and to process its effect on her life. In yet another case, the branch manager at a bank, whose close friend and second-in-command died of a heart attack, took on*

*numerous extra duties so his employees would have additional time to mourn – even as he himself was suffering tremendous grief. ...*

*When Newsweek employees were coping with the unexpected illness ... of editor Maynard Parker...editor-in-chief... Richard Smith, gave daily updates on Parker's condition and stressed that the company was actively involved in getting him top medical care. ... Mark Whitaker, who was then managing editor and succeeded Parker as editor... "I think it made people realize, 'Well, if I ever have a situation like that myself, God forbid, this is a company that will be there for me.' ...*

*...CEO Sheri Benjamin has established a code of principles that includes the statement "We're all in this together," and one implication is that if a client is consistently abusive to firm members, the firm will resign the account. A few years ago, the company dropped a million-dollar account – at that time, worth fully 20% of its annual business. Employees were startled that the firm would go so far, but they were energized, too. Inspired by the knowledge that the PR firm cared about their well-being, they worked extra hard to bring in new clients.*

**"Leaders need to recognize and support instances where spontaneous organizing and compassionate actions occur at the lower levels of a company"**

*...It's essential to note that organizational response doesn't have to start at the top. Leaders need to recognize and support instances where spontaneous organizing and compassionate actions occur at the lower levels of a company...*

*At Foote Hospital in Jackson, Michigan, employees wanted to help a colleague who had lost three close relatives, so they lobbied for a system that would let them donate vacation or personal time to others who needed extra days off. Donating time has now become an official policy at Foote – although, of*

*course, contributions are voluntary - thanks to the initiative and innovative thinking of people at the staff level of the organization. This program took on new life in the wake of the attacks in New York and Washington, D.C. Foote employees donated more than \$18,000 of their vacation time to the Red Cross relief fund – again, at their own initiative, and the hospital matched this amount.*

*At Newsweek, one employee organized a blood and platelet organization drive when Maynard Parker fell ill, another managed home chores for Parker's family, and yet another babysat his children. ...*

*As these stories show, organizational compassion can be contagious. Indeed, what we call "positive spirals of compassion," where one act of compassion inspires another, are common.*

*...Just as compassion can be contagious, so can the detachment that accompanies a non-compassionate response; loyalty to the organization erodes not just among people who have directly suffered a tragedy but also among their colleagues who witness the lack of care. Over time, if an organization will not or cannot support the healing process, employee retention will suffer.*

*...As a colleague of ours once remarked, there is always grief somewhere in the room. One person may be feeling pain due to a death in the family. Another may find personality conflicts in the workplace unbearable. Still another may be watching a colleague struggle with a serious illness and not know how to help. You can't eliminate such suffering, nor can you ask people to check their emotions at the door. But you can use leadership to begin the healing process through your process of making meaning out of terrible events. And through your actions you can empower people to find their own ways to support one another during painful times. This is a kind of leadership we wish we would never have to use, yet it is vital if we*

*are to nourish the very humanity that can make people – and organizations – great.<sup>1</sup>*

### **There is always grief somewhere in the room.**

But turning your mosad into a community isn't all about times of grief. It is something which needs to be nurtured every day. If staff don't feel a part of things; if they only find out afterwards what decisions you implemented; if they hear rumors – they are going to feel alienated from the organization. You will be transmitting the message, "You do not count," and they will respond with, "OK so this is only a job. I'll do what I have to and put bread on the table." If you do not take care of them as people, if you do not really rejoice in their simchas, ensure that they feel fulfilled and are growing at work, ensure that they feel that they really found a friend in you, then you stand no chance of moving to the next stage – community. Community is not just about your caring. It is about your ability to create an environment of relating, an atmosphere of mutual care.

Trust – respect – caring – community. Caring in turn, has two components. There is concern for the professional development of you staff but there is also *concern for their personal growth*. You see someone is stagnating personally, even though he is doing a great job for you. If you couldn't care, you haven't really understood the trust-caring-community thing. It's time to go back to the beginning and re-learn the whole thing.

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<sup>1</sup>The entire section in italics is from Jane E. Dutton, Peter J. Frost, Monica C. Worline, Jacoba M. Lilius and Jason M. Kanov in Harvard Business Review, January 2002, Leading in Times of Trauma

## SECTION SIX: CARING FOR AND MANAGING YOURSELF

### **CHAPTER:**

- 1        - Introduction**
- 2        - Personal Goal Setting**
- 3        - Managing Yourself**
- 4        - Time-Management and its Constraints**
- 5        - Using Technology**

## Introduction

*Many peoples' tombstones should read 'Died at 30, buried at 60.'*

Nicholas Murray Butler

Until the mid-eighties, most of those who were involved in serious kiruv were under the age of 35. Today, this is no longer true. The issue of how people who spend their lives in kiruv continue their personal growth has become a very pressing one.

When I first got involved with kiruv, I thought that the main challenge of personal growth lay in learning how to be a baal habayis. Of course I appreciated the difference between the kedusha of doing kiruv and that of the market place. And certainly I am deeply grateful for the zechus of being able to do kiruv. But, still, I was no longer in the beis midrash day and night, and my whole עבודת ד' seemed in danger of doing a nose-dive. In fact, I thought to myself that this is harder than being out in the open work force. At least a baal habayis has specific work- hours. I was having great difficulties drawing boundaries. And to be honest, I was not feeling very spiritual. I was very energized, true. And true, I was learning a fortune. But I felt that these were mere information and skills. I did not feel that I was really growing internally. My struggle with this issue is now almost two decades old.

But then I realized that there was something else going on as well. The essence of the struggle I was having seemed to be this: All my years in Yeshiva, I was given a message that a true Ben Torah leads a passionate but balanced life. A Torah Jew needs to daven, learn, relate to his family, have a certain type of Elul, etc. But becoming a Klei Kodesh, a kiruv worker, seemed to demand the very opposite of this kind of balance. Many of

the great models seemed to be *meshugaim leoso davar*, great mechanchim and mekarvim totally focused on what they were doing. There seemed no way to close this circle, to be a balanced Ben Torah and a great kiruv worker all in one.

Indeed, Rav Pam, רב"ל, appeared to confirm that balance was not in fact, what one was looking for:

*Many Rebbe'im ask me "I am so busy with my talmidim! When will I be able to learn for myself?" My answer has always been, "I also had this question. I once tried to learn other limudim (areas of study) in addition to what I was teaching and soon realized that this was not the proper way. My responsibility as a Rebbe is to learn as much as I can for the benefit of my students."*

*...An interesting explanation of the following Gemora illustrates this point. The Gemora says, "If a Rebbe is similar to an angel, you should seek to learn Torah from him." How can one know what an angel looks like? One explanation is that angels cannot do more than one job at a time. The Gemora must then mean that if a Rebbe can be content remaining stationary in his own personal learning so as to allow himself to concentrate completely on what he must teach his talmidim – that is the Rebbe from whom one should seek to learn Torah. To be successful in imbuing his students with knowledge and love of learning, a Rebbe must devote himself completely to his talmidim, even at the expense of his own personal learning. Rabbi Shmuel Rozovsky zt"l, the late Rosh Yeshiva of Ponovezh, once said that he expends an inordinate amount of time and*

effort on preparing his shiurim. He was not referring to mastering the actual material, for he was a gaon and he had already mastered everything he was expected to teach. His preparation, he said, was in three areas. First, he prepared what to say. Second, he prepared what not to say. After all, there are some things that a Rebbe might appreciate, such as a certain sevara (explanation), but it may be beyond the level of the students and would only confuse them. The third thing was how to present that which he should say.

Of course, the time spent on preparation could have been used to learn another blatt Gemora. But what does Hashem want - the success of the students, or his own blatt Gemora?<sup>1</sup>

The solution, I believe, lies in the possibility of we kiruv-workers seeing our kiruv as an integral part of our Avoda-package, of what HaSh-m wants from us, and to understand that this is the way to get close to HaSh-m. 'Looking after yourself' implies taking off from work to take care of your own spiritual growth. While it is important to 'look after yourself', it is much more important to understand how to turn everything that you are doing into an act of conscious עבודת ד'.

The Chasam Sofer<sup>2</sup> says something which has had a profound effect on me. Avraham Avinu, he says, sacrificed the levels of holiness which a Chanoch or a Shem achieved, in order to busy himself with mekareving the world<sup>3</sup>. G-d didn't

need another angel, he figured to himself, he already had tens of thousands of those<sup>4</sup>. His uniqueness as a human required him to address the future of mankind as a whole<sup>5</sup>. But there is a price to be paid for this involvement. It is a messy business washing the feet of idolators; wandering from city to city and getting thrown in a furnace for your troubles. It is much easier to sit and meditate on the niflaos haBoreh. Yet it is not Chanoch, nor Shem nor Ever who became the father of the Jewish people. By sacrificing his holiness for others, Avraham Avinu actually was more holy, for he was doing what his Creator wanted of him<sup>6</sup>.

באברהם אע"ה שנזדכך עפוריותו כל כך אך לא מצד פחיתות וחסרון נפשו לא הגיע אל המעלה הזו

<sup>4</sup> כי מה יתן ומה יוסיף האדם אם יוסיף מלאך אחד על אלפי רבבות מלאכי מעלה, הלא ד' בורא וממציא כהנה וכהנה חדשים ובקרים. ואם כה יעשו יחידי סגולה בכל דור ודור, ימצא אחד מני אלף קדש לד' ורוב העולם מקולקל.

<sup>5</sup> שם: כי באמת גם לפניו היו יחידי סגולה אשר ידעו את ה' ודעת דרכיו יחפצו ובאהבתו ישגו תמיד. ... לא, כי אם אאע"ה היה עושה כאשר עשה חנוך להתבודד עצמו מחברת בני אדם התעלה גם הוא להיות ממלאכי א-ל. ואשר לא עשה כן, הוא כי התבונן בחכמתו כי לא באלה חפץ ה' שישלים האדם את נפשו לבד. ואת אנשי דורו ישאיר אחריו תרבות אנשים חסאים ומכעייסי ה', כמקרה אשר קרה לדורו של חנוך ודור המבול, הנסיון הזה לימד אותו כי טוב לאדם למעט בהשלמת נפשו, למען רבות כבוד ה' למעט את מורדיו ולהרבות עבדיו ויודעיו... הארץ תשם מרעת יושביה וחפץ הבריא תשאר מעל... והאוחז במדה זו מראה אהבתו אל ה' ביתר שאת וביתר עז, כי מדרך אוהב את המלך להתאמץ ולהשתדל בכל האפשר להכניס בני אדם תחת עול מלכותו. ולהרבות לו עבדים כיד המלך, ויען כי זכה אאע"ה למדה זו טרם ציוה ה' עליה. רק משכלו ומדעתו עמד בראש כל חוצות, בנה מזבחות וקרא בשם ה'. העמיד תלמידים הרבה, את הנפש אשר עשה בחרן, לכן לו יאות להקרא אוהבו של המלך ית"ש, זרע אברהם אוהבי, וכגמול נפשו השיב לו ה' וחלף אהבתו אל ה' היה אהבת ה' אליו, וזהו שהודיענו ית"ש באמרו כי ידעתי [אהבתיו] למען אשר יצוה את בניו ואת ביתו אחריו ושמרו דרך ה'."

<sup>6</sup> חתם סופר שם: ולמה זה חיבה יתירה נודעת לאברהם אע"ה משאר אבות העולם שקרא אותו המקום בשם אוהבו? בירור ענין זה נודע

<sup>1</sup>New Problems, Time-Tested Solution, By Avrohom Birnbaum, based on an address by Rabbi Avraham Pam zt"l, *The Jewish Observer*, March 2002

<sup>2</sup> חתם סופר הקדמתו לשו"ת יורה דעה הנקראת פתוחי חותם

<sup>3</sup> מי לנו גדול מחנוך אשר מעוצם תשוקתו ודביקותו בה', נתפרדה החבילה חברת ארבע היסודות, חדל מלהיות אדם ונתעלה להיות כאחד מצבא מרום ממרום העומדים את פני המלך לשרתו: [110 כי לקח אותו אלקים] ולא מצינו

How to feel this closeness in the day to day realities requires a lot of alertness, analysis and constant avoda-awareness. Perhaps one day, we will be zocheh to a mussar sefer for outreach workers.

For me, a key lay in personal goal setting, the subject of the next chapter.

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לנו ממאמר השי"ת [בראשית י"ח]: כי ידעתיו למען אשר יצוה את בניו ואת ביתו אחריו ושמרו דרך ה' וגו' [ידעתיו פי' רש"י לשון חבה]. הורה בזה כי נפלאה אהבת ה' לאברהם אע"ה על שלימד דעת את העם וקירבם לעבודתו, והיא שעמדה לו יותר מכל מעשה הטוב וזכות הנפש אשר היה לו לעצמו



## 2

# Personal Goal Setting

*When I stop learning something new and start talking about the past versus the future, I will go.*

Jack Welch<sup>1</sup>

Personal goal setting is no different to organizational goal setting. First you have to formulate a personal mission statement. This is the vision you have for yourself ten years from now. Your vision for yourself should push the boundaries of what you can become, though it should not be that which is produced by the gentle tides of sleep<sup>2</sup>. Start off with a simple statement like:

Ten years from now, I hope to be a Talmid Chacham, an excellent fundraiser and a much more mellow person. I hope to deal much better with pressure and to be much more nurturing towards my staff. I hope to have an excellent relationship with each one of my children and an excellent relationship with the רבנו של עולם.

Don't worry in the beginning about putting the goals in any order in particular, though if there is one goal which is clearly a priority put that one down first.

Then start filling in the details:

### *Talmud Chacham:*

To learn six masechtos

To know hilchos Shabbos, Yom Tov, Eiruvim, Mikvaos and Geirus.

To become baki in the sugyas dealing with kiruv, such as Hilchos Tochacha, Lifnei Iver, Ifrushei Meisurah, etc.

To gain a working knowledge of Kiddushin, Inyanei Kashrus and Sofrus.

To know Chumash, Rashi (at last) and 3 – 5 Ikar Rambans on each Parsha

To know the following: one sefer of the Maharal and of Rav Tzadok HaCohen, the Derech HaSh-m and the Daas Tevunos of the Ramchal, and 15 maamarim of the Pachad Yitzchak.

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<sup>1</sup>Jack Welch Speaks by Janet Lowe, pg. 15

<sup>2</sup>Shakespeare: To sleep the gentle tides of sleep



Now list the goals for each year. Figure out, for example, which Mesechtos you want to learn how many Dapim each has, and how many you are therefore going to have to learn per day. Don't try anything fancy, like saying you will learn on a Yom Tov, if you know that this is not realistic for you.

Next is your strategy. Who you are going to learn with? When? How, realistically are you going to do your chazaros? Now find not just a chavrusa, but a partner, someone who

A vision is not a dream  
– it is a realistic horizon  
meant to stretch me  
beyond my normal efforts  
in a guided and processed  
way.

will share your goal. But before you do that, work out the rest of your schedule. See whether it is realistic to work on all aspects of your learning, as well as all the other aspects of your vision.

The difference between this approach and the normal way in which Bnei Torah work on themselves, is that this starts with the end in mind, and therefore gives a longer term understanding of how our growth in each area needs to unfold. We are accustomed to maybe making certain kabalohs on Rosh HaShanah, but, because they are only for the year, we tend to try and put our whole lives into that year. This tends to be unrealistic and leads to less growth not more. Also, we often fail to break down our kabalohs (= vision) into specific goals and strategies.

Once you have broken your vision down into goals, you have to have criteria for success and methods of evaluation. You have to be able to know how you are going to measure

success. Criteria for success means both minimum as well as ideal criteria. The ideal would be if you set out to learn 10 mesechtos and you learn all of them. A minimum standard may be that you learn half of them. If you learn less than half of them, this project will have been a failure.

Criteria for evaluation in this case is easy: Did you learn the dapim or didn't you<sup>1</sup>? But in other areas, such as interpersonal sensitivity, midos and kavanah in Tefila, things are a littler trickier.

Once you have criteria for success, you now need a weekly, monthly and annual cheshbon hanefesh to monitor your progress. I find that it is more exciting if I compete with myself from week to week. I take all the things that I am working on and I give myself points from 1 to 5. I then factor in local variables like whether we were making a bar mitzvah that week, or I was away or I had the flu. If something of longer duration crops up which is going to change my life for months on end, then I redo the whole thing.

**Stephen Covey:**

It seems to me that the real secret to reawakening passion in one's work is integrating what we do with who we are, despite conditioning to separate our work lives from the things we truly care about.

[Another strategy] for reawakening the passion for work [is to] ask yourself what legacy you want to leave, not only for your life but also for a particular job or project.

(In Letters to the Editor, *Harvard Business Review* July 2002)

If I see that I was dreaming about my goals, that week after week I am falling short, then I have to change my vision as well as my goals. A vision is not a dream – it is a realistic horizon meant to stretch me beyond my normal efforts in a guided and processed way.

If it does happen that your goals do not fit your vision, that you do not honestly feel that these are targets which you can realistically pursue, you have some hard thinking to do. Now you need to ask yourself whether you are willing to compromise on this aspect of your vision of yourself. Picture yourself in ten years from now without this aspect of your vision fulfilled. Are you going to be disappointed in yourself? If the answer is yes, then it is time for a fundamental re-evaluation of what you are doing with your life. For example, ask yourself whether you are willing to reconcile yourself to be an am ha'aretz, the head of a kiruv organization. It would tempting to say to yourself that you can still have the best of both worlds. Certainly, you won't be able to be a talmid chacham in the next ten years. But you have a long life ahead of you. Somewhere, later on in your life, you will fit in the missing learning. My friend, I want to disabuse you of such dreams. They come to dull your awareness so that you will never do anything about a situation you would never be prepared to die with. But you will. In such a case your choice is very stark. Either you accept your ignorance or you leave your current position in your mosad and maybe kiruv altogether. Wow! Well, if you are still with we kiruv people after that, you are ready for the next level, ensuring compatibility of your personal vision with that of the

organization. This is the subject of the next chapter.

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<sup>1</sup>Although you might set yourself a standard of knowing them in order to be considered that you learned them.

## *Personal Vision within Organizational Life*

Growing inside organizational life occurs at three levels:

Level One: Natural Maturation

Level Two: Increased Professionalism

Level Three: Pnimius Growth

Level one growth, natural maturation, happens to most people, but not always automatically. One learns how to get less upset about things, how to interfere less, how to say the right things. One becomes more mellow, and therefore likable. Instead of being the high energy, cute twenty eight year old, one becomes the forty two year old sage, sought after and dispensing with advice. There is not much insight to be added to natural growth of this sort, other than to say that it is good to grow old – relish and rejoice in your added years, for you will be able to live life in a much fuller and more wholesome way.

Level two growth is achieved when you become more professional in your work. You learn how to hire and to fire better, you improve your fundraising, and you introduce a wider and more focused range of programming. In short, you are better at what you do.

One can always work on professional development. Far too few of us work on becoming really good in all areas of our responsibility. And more's the pity.

I spend a lot of my time reading business books, consulting with mentors, and trying in general to upgrade. No question that there are plenty of horizons left for me to explore and there always will be.

Level two growth requires real work, but it must be remembered that most of it is skills development, rather than real, internal growth.

There's an easy test to see whether your growth is skills-based or pnimius-based. Imagine that you got stranded on a desert island. You have no organization, no budget – just yourself. What do you have? Whatever is left is the real you. That will be your pnimius growth.

Pnimius growth can take place within as well as outside of your organization. You can learn and daven and bring up your kids, all completely separate from the organization, and maybe it should be that way.

But pnimius growth must also take place within the organization. We probably spend most of our lives within our organizations. It is inconceivable that we would waste most of our lives! We have to find a way to grow, and to grow continuously, within the organization.

Now this requires that you look closely at each part of your job – and that takes time. And that time needs to be specifically scheduled. Everybody else gets an appointment with you. How about one for yourself.

Understanding what you do is not as easy as it sounds. For what you do can differ quite radically from how you

might define your job. Many leaders don't even realize this discrepancy, (though they are aware of the frustrations of not getting things done).

Let us take an example of chesed. Every kiruv worker does plenty of chesed. Chesed and kiruv are intertwined, just as sure as tea takes hot water. Yet many kiruv workers are doing huge amounts of chesed without really developing their midah of chesed. You develop your midah of chesed when you do things like helping the deliveryman, or picking up a jar of coffee for the office, even though you don't drink the stuff. You grow in your chesed when you feel for the overall well being of your staff, and you worry about the shiduchim of their kids.

## ***Clashes between personal agendas and organizational vision***

Your organization ought to be a place where you can feel fulfilled. There ought to be a harmony between what you want to be and what the organization ought to become. But there will never be a perfect match. At some point you will feel some tension. You may be tired of giving basic shiurim all of the time, or you may actually find yourself not wanting to be around at all.

If this happens to you, it need not be a crisis. If it is a crisis, it is probably because you have made the mistake of thinking that the mosad was somehow there to serve your self-fulfillment needs, or put differently, of too close an alignment between your own fulfillment needs and the goals of the organization.

So let us here state two important principles:

- a. Personal goals always have to be bigger than any organization.
- b. Organizational goals always have to be bigger than your personal goals

The first principle means that you should never feel stuck – even if this is the organization that you started. There is plenty of room for mesiras nefesh in the things you want to do. Martyrdom is not part of the deal. And don't try the "Well, I would leave if I could find someone to replace me," line. If you commit yourself to leaving by a certain date you will find a replacement. But if you don't make it a clear commitment, Mr. Right will just never show up. There are plenty of good people around who can take over from you if you ever want to get out. (And no, they won't do as good a job as you were doing at first.) (Of course a sheala should be asked, but now the sheala reads, "I want to leave, and there are lots of people to replace me. Can I leave?")

I was once delivering a session to a group of English community rabbis. We were discussing the difficulties of changing the community, given the resistance of the officers as they call the board there. My response was to say that if I were a part of such a framework, and I felt that I could not achieve satisfying goals, I would leave. I was greeted by a whole lot of "you don't understand". But it was clear that for some of them, their personal goals had clearly been put aside for the sake of what had been dictated to them as the organizational goals of their communities.

The second principle means that you cannot easily change the mandate of the organization, just because it is not fulfilling you. You really do have to think very carefully whether this is in the broader interest of Klal Yisroel.

And ultimately, once you have formulated the issue in your own mind, you need to ask a *sheala*.

For example, let us say that for twenty years you were dedicated to doing campus outreach. Now, instead of doing campus kiruv, you want to move to young adults. Perhaps you have been hugely successful on the campus, but you find the fund-raising too tiresome. In addition, you feel that you want to have a community to show for your efforts. But let us say that you were one of those unique people who really is successful in campus outreach. There is a certain uniqueness factor that needs to be factored in.

Part of your *sheala* is going to be just how effective you will be on campus if you no longer want to be doing it. (And how effective will you be in your new area.) But one thing is for sure: your campus outreach now has a reality which is bigger than you are. By understanding that, you can better take care of it, building continuity into your projects from the start. Continuity means the conscious and focused addressing of how the organization can function without you, even if not as well.

Now let us bring a subtler example. Let us say that you have been running around organizing things and fundraising and that now you feel you need to give some more shiurim. Yet you know that the people you have giving the shiurim are doing it better than you can, and they certainly cannot do what you do. The answer to this dilemma may lie in your finding outlets to teach that lie completely outside of your organization, even if it is for another kiruv organization. This fulfills both principle **a** and principle **b** above.

## ***Burn-Out***

Short-term burn-out happens to all of us. I find that sometimes I get burned out two weeks after taking a vacation. I also discovered that I couldn't predict when I am going to get burned out. Therefore, I prefer not to schedule my vacations. Instead, I take emergency days whenever burnout takes over. I also do not know how long it will take me to recover. Sometimes I feel fine again after two days. Sometimes I need four or five. I take a hotel room and I learn, write, exercise and read newspapers. I do not keep my cell phone on and only my wife knows where I am. I call in once a day to ask one question and one question only – Are there any emergencies, which only I can handle? (The answer to this should always be no.) I do not ask for messages.

Long-term burnout is a different story, however. In a revealing analysis, Boyatzis, McKee and Goleman describe how one can lose one's bearings and meaning in one's job<sup>1</sup>, i.e. suffer from long-term burnout. (I have adapted their analysis to someone running a kiruv mosad.) Above we described a scenario where you discover that you may be doing the wrong thing through careful analysis. However, sometimes the opposite may also be true. A person finds himself in a job which started out as fulfilling but which has gradually become less meaningful. Often this feeling creeps up on one, one begins to feel bored and can even feel trapped. You lose all motivation in such cases and if the phone is not ringing or you are not giving a shiur you just feel like you want to get out of there. Since most kiruv people are high achievers, these feelings may be masked for years, hidden under the frenzy of activity. As a leader, you may even think that you are exhibiting a trait of effective leaders: adaptability. But without strong

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<sup>1</sup> Reawakening Your Passion for Work, By Richard Boyatzis, Annie McKee, and Daniel Goleman *Harvard Business Review* April 2002

self-awareness, people risk adapting to such an extent that they no longer recognize themselves. And self-awareness in these situations is hard to come by. Once you've lost touch with your passion and dreams, the very routine of work and the habits of your mind can make it difficult to reconnect.

The first reaction to all of this is to begin to say, "Look, it's a job, better than most. All jobs have their downside. I'll do what I have to do and get my meaning out of life elsewhere. Besides, I can't just pick up and allow what I built up over the last 20 years to collapse. Besides, I have a family to feed. Anyway, who is going to take a 50 year old, with seven kids?" The problem with this is that you spend so much time running your mosad that there isn't much else. There is no problem if this happens in the short term, say a few months. But longer than that requires action. It requires that you follow your heart. Many kiruv professionals have been so used to the idea that they will simply be doing this for the rest of their lives that they gradually adjust to the letdowns, frustrations, and even boredom of their work until they surrender to a routine that's incompatible with who they are and what they truly want. This is truly a tragic situation. In such situations, it is time to follow your heart and with Daas Torah, to follow it to new and unusual places. This does not mean that you have to leave altogether, but you must follow some tried and tested strategies for renewal.

The first thing that you must do is to call a time-out. The time-out must involve a complete removal from the mosad for a period of 6 months to a year. During this time, you should work not only on renewing your private life, (e.g. going back to learning two sedarim a day)

but to renewing your professional life as well. Take some MBA courses at the local university or on-line, read business books on leadership and management, learn how to do power point, and catch up on your

history of American Jewry. Most important, spend a few weeks visiting other, successful outreach organizations and see what you can learn from them. Now go back to making a new plan for yourself. Check your vision, redo your goals, and work out how you are going to implement them. Build into this structure time to think and time to learn. Do the same for your mosad. Work out whether your job dissatisfaction had to do with a lack of success. Identify the problem and take whatever brave steps are necessary. If you think that your staff is not up to your new goals, then consider a clean sweep.

Boyatzis, McKee and Goleman provide several, useful tools for reflection, to help you to reformulate your vision:

#### *Reflecting on the Past.*

Alone and with trusted friends and advisers, periodically do a reality check. Take an hour or two and draw your "lifeline." Beginning with childhood, plot the high points and the low points – the

#### **Stephen Covey:**

Over the years, I have encouraged individuals to write four eulogies they would like given at their funeral: One by a loved one; one by a friend; one by a work associate; and one by a member of their community, church, or service organization. This small exercise is profoundly affecting and urges people to focus on what matters most. Once people name their passion, they can begin to live it.

(In Letters to the Editor, *Harvard Business Review* July 2002)

events that caused you great joy and great

sorrow. Note the times you were most proud, most excited, and most strong and clear. Note also the times you felt lost and alone. Point out for yourself the transitions – times when things fundamentally changed for you. Now, look at the whole. What are some of the underlying themes? What seems to be ever present, no matter the situations? What values seem to weigh in most often and most heavily when you make changes in your life? Are you generally on a positive track, or have there been lots of ups and downs? Where does luck or fate fit in?

Now, switch to the more recent past and consider these questions: What has or has not changed at work, in life? How am I feeling? How do I see myself these days? Am I living my values? Am I having fun? Do my values still fit with what I need to do at work and what my boss is doing? Have my dreams changed? Do I still believe in my vision of my future? As a way to pull it all together, do a bit of free-form writing, finishing the sentence, “In my life I... and now I...”

#### *Defining Your Principles for Life.*

Think about the different aspects of your life that are important, such as family, relationships, work, spirituality, and physical health. What are your core values in each of those areas? List five or six principles that guide you in life and think about whether they are values that you truly live by or simply talk about.

#### *Extending the Horizon.*

Try writing a page or two about what you would like to do with the rest of your life. Or you might want to number a sheet of paper 1 through 27 and then list all the things you want to do or experience before you die. Don't feel the need to stop

at 27, and don't worry about priorities or practicality – just write down whatever comes to you. This exercise is harder than it seems because it's human nature to think more in terms of what we have to do – by tomorrow, next week, or next month. But with such a short horizon, we can focus only on what's urgent, not on what's important. When we think in terms of the extended horizon, such as what we might do before we die, we open up a new range of possibilities. In our work with leaders who perform this exercise, we've seen a surprising trend: Most people jot down a few career goals, but 80% or more of their lists have nothing to do with work. When they finish the exercise and study their writing, they see patterns that help them begin to crystallize their dreams and aspirations.

#### *Envisioning the Future.*

Think about where you would be sitting and reading this article if it were 15 years from now and you were living your ideal life. What kinds of people would be around you? How would your environment look and feel? What might you be doing during a typical day or week? Don't worry about the feasibility of creating this life; rather, let the image develop and place yourself in the picture. Try doing some free-form writing about this vision of yourself, speak your vision into a tape recorder, or talk about it with a trusted friend. Many people report that, when doing this exercise, they experience a release of energy and feel more optimistic than they had even moments earlier. Envisioning an ideal future can be a powerful way to connect with the possibilities for change in our lives.

### 3

## Managing Yourself

What we have been talking about above is how to manage one's personal growth in the context of a demanding, professional environment. However, in addition to this, one also has to learn how to manage the purely professional aspects of oneself. The easiest way to understand the challenge in this is to define your job and then contrast that with how you actually spend your day. If the disparity is large, you desperately need the words below.

Many people, when faced with grueling schedules, think that the answers lie in better time management. But time management (which we bring below) is not the only component of managing yourself. Managing yourself has as much to do with what you do as how you fit it all in. An ideal schedule just does not exist, not because you are not perfect, but because the world around you is not. Welcome to *Olam HaZeh*, a messy place full of greys. So what you are trying to achieve is a practical, good year<sup>1</sup>. Such a year should be divided between the following chunks of dedicated time:

- a. Directly goal related action
- b. Secondary goal related action
- c. Other
- d. Means to ends action
- e. Yisurim shel Ahava

A *directly goal related action* is an action which represents the hard core kiruv you are trying to do. This may be a shiur, a program, talking to someone about Yiddishkeit, and so on.

A *secondary goal related action* is an action which reflects the background of what you have to do in order to do kiruv. This includes formulating a vision, setting goals, strategizing and evaluating, staff management and coordination.

*Other actions* are those actions which do not help your own kiruv efforts but are worthwhile nevertheless. Such actions include helping other organizations to do kiruv or chesed or raise money, helping individuals who might be regular from members of the city, or any other worthwhile action that may have nothing to do with your own organizational goals.

*Means to ends actions* have no value per se, but have to be done in order for your organization to continue running. This includes fundraising and publicity, legal and halachik issues, obtaining and running a building, etc.

*Yesurim shel Ahava* are the things which really do not seem to be helping you in any way, but take significant amounts of your time and energy nevertheless. This includes politics and failed initiatives.

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<sup>1</sup>I have talked about a year rather than a smaller unit of time because many of things we bring below are either seasonal or infrequent, but quite time-consuming when they do occur.



## A – ENDS

| <b>1. Directly goal related</b>                              | <b>Big<br/>Org.</b> | <b>Med.<br/>Org.</b> | <b>Small<br/>Org.</b> |
|--|---------------------|----------------------|-----------------------|
| Counseling   | 3%                  | 3%                   | 2%                    |
| Kiruv – giving shiurim, program, seminar participation       | 4%                  | 8%                   | 15%                   |
| Programming – brain-storming, planning                       | 7%                  | 5%                   | 5%                    |
| Programming – implementation                                 | 2%                  | 14%                  | 8%                    |
| Programming – discussions and evaluations                    | 5%                  | 1.5%                 | 1%                    |
| <b>Sub Total 1</b>   | <b>21.00%</b>       | <b>31.50%</b>        | <b>31.00%</b>         |
| <b>2. Secondarily goal related</b>                           |                     |                      |                       |
| Vision - goal setting, evaluations, etc.                     | 5%                  | 1%                   | 0.5%                  |
| Staff issues - org. related                                  | 8%                  | 2%                   | 3%                    |
| Staff issues – personal                                      | 4.5%                | 2%                   | 3%                    |
| New staff – searching, hiring and training                   | 2%                  | 0.5%                 | 1%                    |
| General Organizational Coordination, networking              | 2%                  | 0.5%                 | 1%                    |
| Information flow, finger on the pulse                        | 3%                  | 1%                   | 1%                    |
| <b>Sub Total 2</b>   | <b>24.50%</b>       | <b>7.00%</b>         | <b>9.50%</b>          |
| <b>Total (Sub Total 1 + Sub Total 2)</b>                     | <b>45.50%</b>       | <b>38.50%</b>        | <b>40.50%</b>         |
| <b>3. Other</b>  |                     |                      |                       |
| Helping other organizations                                  | 8%                  | 4%                   | 3%                    |
| Helping other individuals                                    | 5%                  | 5%                   | 2%                    |
| Personal development   | 2%                  | 2%                   | 2%                    |
| Staying abreast  | 1%                  | 1%                   | 1%                    |
| Unusual family events  | 1%                  | 1%                   | 1%                    |
| <b>Sub Total 3</b>   | <b>17.00%</b>       | <b>13.00%</b>        | <b>9.00%</b>          |
| <b>Grand Total<br/>(Sub Total 1+Sub Total 2+Sub Total 3)</b> | <b>62.50%</b>       | <b>51.50%</b>        | <b>49.50%</b>         |

## B – MEANS + OTHER

|                                    |               |               |               |
|------------------------------------|---------------|---------------|---------------|
| <b>4. Means to ends</b>            |               |               |               |
| Fundraising and public relations   | 18%           | 22%           | 20%           |
| Financial, admin., legal, building | 5%            | 9%            | 7%            |
| Halachik                           | 1%            | 1%            | 1%            |
| Crisis management                  | 2%            | 5%            | 7.5%          |
| <b>Total</b>                       | <b>26.00%</b> | <b>37.00%</b> | <b>35.50%</b> |

## 5. Yesurim shel Ahava

|   |                |                |                |
|---|----------------|----------------|----------------|
| Politics                                | 2%             | 1%             | 1%             |
| Burn-out days                           | 2%             | 2%             | 3%             |
| Inappropriate, misdirected              | 4%             | 4%             | 4.5%           |
| Failed Initiatives                      | 2%             | 3%             | 4%             |
| Lack of time-management                 | 1%             | 1%             | 2%             |
| Health                                  | 0.5%           | 0.5%           | 0.5%           |
| <b>Total</b>                            | <b>11.50%</b>  | <b>11.50%</b>  | <b>15.00%</b>  |
| <b>Total (Sub Total 4+ Sub Total 5)</b> | <b>37.50%</b>  | <b>48.50%</b>  | <b>50.5%</b>   |
| <b>Grand Total</b>                      | <b>100.00%</b> | <b>100.00%</b> | <b>100.00%</b> |

Although I have put considerable thought into the percentages I have written in above, I am not so interested that you should buy into my figures. Nor is it important now to understand why figures mysteriously go up or down between small, medium and large organizations. One note is in order, however. Some of the activities which you consciously do, fundraising for example, may seem quite a bit higher than the figures I have put in here. That is not because I am dreaming, but rather because the average person does not factor in many of the hidden

percentages in wasted time, etc, which I have put down here. But all of this is not the main point. What I want to stress is that you have got to get your first three categories (primary and secondary goal related and other) over 50%. For these are the categories that reflect the ends. The moment you are spending more on the means than the end, you are in trouble. Never turn your life into one dedicated to means. Regroup and change whatever you have to change – but remain an ends person.

## Time Management and its Constraints

Above (Section One, iv), we dealt with time management as a function of leadership rather than management. We explained there how to create more time for yourself by delegating, and other means.

But, in the end of the day, you should forget about the model of the leader who deals with everything in an orderly way, finishes one task before going on to another, and prevents things from piling up and carrying on from one day to another. Your day, like the day of any CEO of a major company, will probably have many interruptions, too many meetings and not enough time for you to feel that you are fully in control. Henry Minzberg<sup>1</sup> showed how business managers move through a bewildering array of issues on any given day; in fact fully half of their activities are completed in less than nine minutes, hardly enough time to really focus on things and understand them fully. However, Minzberg, Tom Peters<sup>2</sup> and others have argued that this in and of itself need not be seen as a weakness or as inefficient. They show that a leader can influence a large number of activities through brief contacts. •

In fact, Abraham Zaleznik<sup>3</sup> argues that if you get too focused on maintaining order you may make a great manager but a less than excellent leader. You need to

learn how to balance the two. As a manager, you need to create and maintain order but as a leader you need to focus on new approaches and ideas. As a manager you need to implement the goals of the organization, but as a leader you need to create those goals, shape moods, evoke images and establish objectives. As a manager, you are trying to protect yourself from others intruding too much and you are constantly fighting clutter, but as a leader you are looking to interact with people, in search of better ways or new ideas. As a manager, you want your role with others to be defined, but as a leader you often need to engage in turbulent and intense interactions with others.

So this is why we separated time-management into two, that of a leader and that of a manager. But we are probably all filling both roles, we are all wearing both the manager's and the leader's hats. So, having pointed out the limitations of time-management, you can still save an awful lot of time, and do things much better with a few basic practices. Here are some that I have found to be the most helpful:

### Keep appointments short

One of the biggest time-wasters is open-ended appointments. Generally, you should tell people how long the appointment is when they walk through the door. Say, "We have 45 minutes, let's see what we can get through." Try and schedule appointments back to back, so that when the next person arrives you can easily end off the first appointment. With rare exception, I only take appointments in the afternoons, and I always try to bunch them consecutively. If you do not have another appointment scheduled, ask your

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<sup>1</sup>The Manager's Job: Folklore and Fact in *Harvard Business Review*, July-August 1975 as quoted in Tom Peters, see note below.

<sup>2</sup>Tom Peters, reprinted in *Harvard Business Review*, Dec. '01

<sup>3</sup>*Harvard Business Review*, March-April 1992 as summarized in the Dec. '01 edition

secretary to call someone (preferably overseas) at that time. When it comes through, say, “Hang on one moment, I just have to say goodbye to someone.”

- **Leave detailed messages**

Let’s say that someone is looking to make an appointment with you. You return their call and they are out. Say the following: “Hi. This is Rabbi Meirowitz. Concerning your request for a meeting, I can meet at one of the following 4 times.” Always leave a range of options. State your preference, though. “Please call back with one of the times. If you do not get hold of me, just leave your choice of time with my secretary.”

Most people find themselves not prepared to leave a detailed message. If you really want to save time, make some points of what you want to say. To adapt a phrase, “A minute in time saves nine.”

- **Don’t only diarize appointments**

Write a time in your diary for all the things you have to do. That way you make sure that your appointments don’t take up your whole day. My wife makes official appointments with me, usually in the morning before I go to work. Although we both felt awkward about it at first, we found that it was the best way for me to be sure that I could give her the time that she needed. I also diarize time to write proposals, and make budgets. Any telephone conversation which is going to take longer than five minutes, I make as an official, diary-entried, appointment. •

- **Cars, buses and airports**

Tell people to call you back at times when you know you are driving. (Unless it is dangerous to do so.) If you are taking a long drive you can schedule a longer telephone meeting for then. (Some like to use such time to unwind.) Some people

prefer to return calls immediately because it avoids telephone tag. In Israel, I usually travel by bus, as this affords me the opportunity to do my writing. I do not like making calls on the bus. But usually I am able to return a few calls on the way down. During the later afternoon, I consciously do not return some calls, knowing that I will have this time on the way down to return calls. I travel overseas quite a bit, I try to arrive at the airport at least three hours before boarding. I find this a good time to finish my business, especially if I need a really long conversation, as well as to write.

**Don’t go to things you feel you shouldn’t go to**

Don’t get shlepped to go and see a building when you are not thinking of moving; don’t go and see a project or display because someone else said you have to see it; don’t allow meetings to take place unless they have a clear purpose.

On a more macro-scale, don’t work in offices where you do not feel productive. If your boss won’t let you move, then at least find hide-outs for some of the day.

I am not a great fan of talking business under the חופה. I feel it is a זלזול of a holy event. But I do arrange to meet people just before and just after, as well as during the Seudah. I prepare for these occasions. I do not leave it to chance. Similarly, if I have to take a long car/bus trip, I schedule telephone meetings in advance.

**Work where you can be productive**

A few days after Rabbi Yirmiyahu Abramov joined myself and Rabbi Meir Schuster as the 3<sup>rd</sup> director of the Heritage House, he shared with me that he found our offices too busy and stifling an environment. We arranged for an office for him in a different location, where he was

fabulously productive. A similar thing  
Ner LeElef center. Because we were  
sharing the financial and administrative  
infrastructure with the Heritage House, I  
found it more productive to be there, and I  
still work out of those Heritage House  
offices.

- **Don't feel guilty about  
going home early**

Finished what you have to do or feeling  
blah, get out of the office and go home.  
Don't feel that you have to set an example  
to your staff. They know you are  
dedicated. Don't feel that you are

happened with me when we opened up our  
somehow not doing enough. You will do  
more this way. Richard Moran said, "The  
person who spends all of his or her time at  
work is not hardworking; he or she is  
boring."

- **One minute manager**

Read *the One Minute Manager*. (It  
is a short, easy to read book. A summary  
of it appears in Section B, Chapter I,  
above.) You may not be able to use all that  
he writes. But whatever you use will save  
you loads of time.

## Using Technology

Technology will probably make your life easier. But it will not necessarily save you time. And in fact, used in the wrong way, it can make you a less rather than a more effective person.

Take palm pilots. Most people in kiruv use palm pilots as electronic telephone books and as appointment books. I have no palm. I use a paper (yes, paper) diary, and I use a Casio electronic phone book. Speed? I have watched people write appointments in their palms as I was writing in my diary. The best palm time? One and a half times my diary-writing time. I have watched people beam to each other and waited for them to finish long after I wrote in the number. (And how many times in your lifetime are you going to beam anyhow?) Convenience? About once a month I hear of someone who lost his palm, dropped it in water or down the stairs and forgot to back it up.

But more than that, my diary allows me to see my whole week at a glance, prioritize things, set goals and feel I am on top of things. It allows me to easily relate to longer periods of time, months at a glance, plan overseas trips and make sure I get everything else in as well. I would never give up my paper diary for a silly palm.

And then there is the cursed cell phone. I will not rant on about things you already know about this most invasive of instruments. So let me just tell you what I do. I have a cell phone but I do not give out the number. The cell phone is off, on most days for the entire day. I turn it on to make outgoing calls. The cell phone does not take messages. I will sometimes arrange to have someone call me on my cell phone at a particular time, and then

switch it on at that time for that purpose. That's it. And I couldn't be happier.

But I still suffer from a more ancient malady. The desk phone. I was once in an El Al office and there was a huge line. Part of the problem was that the El Al agents were taking phone calls all the time. So I walked out of the office to the call box 5 yards away and called them. I received instant service. Now I have the same yetzer hara as other people to helplessly respond to that ring no matter who I have sitting in front of me. I know that the chances of the phone call being as important as the conversation I am currently having are very small. I know that I am effecting the quality of this conversation. I know that this conversation is an arranged appointment and the call is not. I know that this person spent a good deal of time shlepping over to meet me and the caller did not. So what is the mystery of this grip of modern technology over our lives?

I will leave you to answer that question. But let me tell you what I did to try and save my life from this horrible fate. Generally, I organize my day as follows: Mornings until noon: Teaching and administrative work. Appointments: 2pm onwards. I tell my callers to try between 12 and 2. That is also the time that I return calls. So, although I turn down most (but not all) callers at other times, I am telling people when I will be available for their calls. My secretary has a list of names of callers I will take any time (very few) and a great deal of others find, that when I am not available, that there are suddenly other people who can help sort them out. I have oversimplified, but the idea is clear.

There is a great rule thumb in technology investment that will keep you

on the straight and narrow: What *kushya* is this piece of technology a *teretz* to. For example, our placement officer, Rabbi Yaakov Miller, was constantly writing notes about different students, particular job opportunities, tens of things and people who need to be followed up. His old system: pieces of note-paper. For Rabbi Miller, the palm is truly a blessing. Others use palms to organize their lives much better. They write memos, are beeped by reminders, record expenses and keep their schedules all under one roof. If the *kushya* was lack of organization, then the palm, for some, is a good *teretz*.

So what is not a good *kushya*. Well, out of date technology for one. (Unless you cannot get spare parts or new programs are not interfacing with your hardware.) It really does not matter how out of date your computer is, how slow your modem is, or how backward your photocopying machine or telephone

system – if it is working for you, then you will probably waste time rather than save it by upgrading. By the time you locate the right new system, negotiate a price, have it installed, learn how to use it properly, have all the little problems ironed out and spend the time raising the money for the stupid thing, you will have wasted many tens and tens of hours. (But if you do buy a new system make sure that it is a good, up-to-date one.)

I know people who are always buying new programs for their computers. Every day they are tinkering, wasting hours, to be able to do something a half a second faster. Their eyes and their hands are not up to this increased pace, so they don't even save the 4 seconds a day they were trying to. If you want to save time, shmooze less on the phone, or take a good look at your priorities. But don't fall into the technology trap.

## SECTION SEVEN: FINANCES

### **CHAPTER:**

- 1        - Budget Making, Cash Flow And Debt Management**
- 2        - Fiscal Ethics**
- 3        - Fundraising**



## Budget Making, Cash Flow and Debt Management

### *Budgets*

I have known several organizations that did not make an annual budget. Every one of them got into trouble. In order to get away with being almost clueless about whether projected income for the current year would match projected expenses, these organizations became “baalei bitachon.” They kept this ‘bitachon’ up when they went into debt, as they inevitably did, and they continued to act with fiscal irresponsibility dressed up in frum garb until they were more or less at the brink.

The idea that you can use *Bitachon* to go into debt and “*HaSh-m Yaazor*” strikes me as a contradiction to the definition of *Bitachon* provided by the Chazon Ish:

אמונה ובטחון פ"ב: טעות נושנת  
נתאזרח בלב רבים במושג בטחון. שם בטחון  
המשמש למדה מהוללה ועיקרית בפי החסידים,  
בכל מקרה – נסתובבה במושג חובה להאמין  
שפוגש האדם והעמידתו לקראת עתיד בלתי  
מוכרע ושני דרכים בעתיד, אחת טובה ולא שניה  
כי בטח יהיה הטוב, ואם מסתפק וחושש על –  
היפוך הטוב הוא מחוסר בטחון. ואין הוראה זו  
בבטחון נכונה, שכל שלא נתברר בנבואה גורל  
אבל ענין הבטחון... העתיד אין העתיד מוכרע  
הוא האמון שאין מקרה בעולם.

What is prohibited, says the Chazon Ish, is *Yiush*. *Yiush* is that which causes us to take inappropriate *Hishtadlus*. But projecting your finances for the year hardly comes into the category of despair.

I am involved with two organizations, the Heritage House and Ner Le'Elef. The Heritage House has a budget of less than \$1 million p/a. It's annual budget is about ten pages long, and, most

years, we come to within 1% of the budget. A few projects within the organization have independent budgets, and some have a basic budget with specialized fundraising added to them on an open-ended basis.

Ner Le'Elef, a much larger organization, makes various different annual budgets for different scenarios. Between the 10<sup>th</sup> and the 15<sup>th</sup> of each month, we make a six-page budget for the coming month. (i.e. to be paid in 6 to 7 weeks time.) We make our first annual projection for the following year at least six months in advance.

In both cases, these budgets have allowed us to weather some very difficult times without ever going into long-term debt. They gave us a clear understanding of when we needed to freeze, when we needed to cut and when we could afford to grow. There have been occasional times when we have gone into debt, but we were able to take immediate action and understand how and when we would come out of it. In twelve years, we have never been late for payroll, bli ayin hara.

Making budgets is not hugely complicated, but making your first one can take time. Somebody with average computer skills should be able to master Excel (a spreadsheet) in an hour.

Just one caveat. The budget has to be real. In fact, it took me a year to make the first Heritage House budget. For if the budget is not accurate, and if it does not have a certain flexibility built in, then it is useless. But after that first time, it was plain sailing.

#### *Who is Responsible:*

In our organization the controller prepares an initial budget based on projections from the previous year's

figures. I then prepare an inflated budget which includes all the salary increases, project expansion and new expenses. The directors then sit together and decide what to cut out in order to balance the income with expenditures.

The controller then monitors this budget, month by month, and, if need be, we make adjustments. The budget contains a significant figure for surprises, for *pitzuim* in the case of lay-offs and for maternity expenses. We put money in these categories even if we are not expecting to use them that year. (We are often surprised.)

#### *Mining the Budget for Information:*

Making an annual budget allows us to see clearly what percentage we are spending on fundraising, infrastructure and programming. Without a budget, we would probably spend a lot more on fundraising, without realizing it, and a lot less on programming, which is what the organization is all about. (On an average year, we try not to spend more than 5% of the budget on fundraising.)

#### *Unexpected Opportunities:*

If a real opportunity comes up unexpectedly, we do not allow our careful plans to stand in the way. We make a new annual budget starting from that day. But a budget there must be.

An example of this was in 2002, when American backpackers were few and far between. The Heritage House hostels, which at their pick were hosting 4800 students a year, went down to 1200 for that year. The streets were dead. We decided to go into the Israeli market. Being that our entire infrastructure was English speaking, this required major changes in the whole face of the organization. This required many trial budgets, seeing how different scenarios would look. Without these budgets, I have no question that we would have gotten into a lot of trouble.

## ***Debt Management***

Just as there is a wisdom of how not to go into debt, there is a wisdom of how to be in debt. Here I am not talking about chronic debtors, organizations which are going further into debt month after month or which may have been in debt for years. If you head such an organization, I strongly suggest that you join Debtors Anonymous, a twelve steps program which will help you to get out of your mess. However, occasionally an organization either gets messed up or is faced with a unique opportunity. The problem with such debts is two-fold. Firstly, such debts are usually in the form of being behind in salaries and other payments. In other words the pressure is on to repay the debt immediately. Secondly, the organization is usually using up all its budget on current payments. In other words, there is no conceivable way in which the debt can be factored into the budget.

As for the first problem, let me be clear, you can neither make payroll nor bills the form of your debt. Your obligation to staff comes ahead of anything else. One organization was told by Rav Elyashiv, SHLITA, that even if they had to close down and sell their building, they had to pay their staff.

The solution to both problems is firstly to turn your debt into a real loan. Then you have to cut your operating budget so that your loan repayments are absorbed by your regular budget, even if this means closing programs and/or laying off staff.

Many mosad heads are reluctant to ask one of their donors for a loan because it is then unlikely that they will receive their annual donation. One solution is to go to someone of means who is having a bit of rough time and has therefore considerably reduced his donation to you. Ask him to help you solicit a loan from one of his contacts. Ideally, the loan

should be for two years to be repaid monthly. If that fails, go take out a bank loan, but at all costs, translate the debt into a formal loan.

## Fiscal Ethics

*Nothing is illegal if one hundred businessmen decide to do it.*

Andrew Young (b. 1932) American politician

*A professor gave a hypothetical case to his business school students. He said, "If you were running a business for a large company and were about to book a \$50 million order, but to do so, you had to deposit \$1 million in a Swiss bank account to an agent, would you do it?" Approximately 40 percent to 50 percent said they would. I was shocked! Shocked! I told the students someone was teaching them the wrong things. This was not one of those cases where you had to interpret the law; this was a simple bribery case.*

Jack Welch<sup>1</sup>

Every talk I ever heard about money had to with fundraising. Yet there is a lot to learn about the handling of money other than raising it. There are ethical issues, issues of accountability, of cash flow and budgeting, of debt management and long term projections. These things do not come naturally to most of us. The *Tur* only uses this language of מאד מאד in a few places<sup>2</sup>, several of them having to do with money affairs. The *Prisha*<sup>3</sup> explains that this is because we have an exceptional יצר הרע when it comes to money matters<sup>4</sup>. The יצר

in this area is so strong, that we often do not recognize that something is an issue to begin with. Worse than that, we often believe that the course we are set on is totally appropriate when this is very far from the case. We are like those described by the *Mesilas Yeshtarim* as walking in the dark and not even knowing that there is a pole to look out for to begin with<sup>5</sup>. Two things blind us. Money itself blinds – the

### Patrick M. Lencioni:

But coming up with strong values – and sticking to them – requires real guts. Indeed, an organization considering a values initiative must first come to terms with the fact that, when properly practiced, values inflict pain. They make some employees feel like outcasts. They limit an organization's strategic and operational freedom and constrain the behavior of its people. They leave executives open to heavy criticism for even minor violations. And they demand constant vigilance.

(In the *Harvard Business Review* July 2002  
(Make Your Values Mean Something))

of money has a natural and tireless energy all of its own. And we are blinded, as I will later explain, by the לשמה factor.

<sup>1</sup> Jack Welch Speaks, pg. 56

<sup>2</sup> גבי שוחד וריבית וצדקה ועריות ורופא

<sup>3</sup> חשן משפט ריש ט' ט

<sup>4</sup> שרוב בני אדם להוטים אחר חמדת הממון וקצת תימא דהטור בעצמו כותב הטעם שאפשר שיבא לידי שפיכות דמים עיין בב"ח

<sup>5</sup> מסילת ישרים פ"ג: הוא כהולך בחשך שיש לפניו מכשולות ואין עיניו רואות אותם. וגו' עיין שם שני ציורים ושניהם נוגעים לכאן

Let us start off with some clear-cut cases. On several occasions our organization had been approached to launder money for tax purposes.<sup>1</sup> The temptation to accept has not only to do with the considerable sums involved, but also by the fact that the person offering the money was a donor and close friend to the organization, making it awkward to turn the money down. Fortunately, the penalties in the States for this sort of thing are so severe that מורא המלכות would adequately substitute for any deficiencies in יראת שמים we might have had. But we have often been faced with more difficult scenarios.

The משרד הדתות in Israel used to have something called כיסוי גרעונות<sup>2</sup>, which means deficit coverage. Organizations had to be in the red to be eligible. But, in order to show that their debts were not as a result of fiscal or other mismanagement, they had to show that

*If you have integrity, nothing else matters. If you don't have integrity, nothing else matters.*

Alan Simpson, former Senator

they were running a balanced budget in the middle of the year. Now I do not believe that anyone believed in this perfect annual cycle, where magically in the middle of every year hundreds of organizations were

running perfect budgets, all of them in debt six months later, only to repeat the cycle the next year. It was a system that encouraged dishonesty. Organizations would show one account of several in order to doctor their figures to have the appropriate look and that, according to Rav Chaim Pinchus Sheinberg Shlita, is simply not allowed. As he put it to us on one occasion: "The Torah requires that we be 100% honest. 99.99% is not enough." He kept on saying this, over and over again, hoping that it would sink it.

Of course we all know that a Torah mosad ought to be setting standards that are beyond reproach, i.e. that the halachik standards of קדוש השם are much higher than in other contexts. We are the first ones to feel the enormous חלול די when an Orthodox person makes headlines for a fiscal misdemeanor. Yet ironically, the fact that we are acting for a Torah mosad makes it more, not less likely that we will act inappropriately.

The temptation to act inappropriately in money matters when working for a mosad is based on four, inter-related things:

- i. We apply the label לשמה as a catch-all phrase to describe anything we do;
- ii. We feel less personally accountable for the actions we take on behalf of a Mosad;
- iii. We develop huge נגיעות in wanting to see the mosad succeed.
- iv. We have not learned how to be Bnei Aliyah within the context of our organizational life.

It is on this last point that the reader should take pause. For the kind of ethical challenges I described above really belong in the easy pile. After all, one can get a clear psak on these issues if one feels morally and halachikally confused. The hard cases are the ones which are not necessarily halachikally defined at all. Let me give some examples.

I would like to make a distinction between two English words: honesty and

<sup>1</sup>The way it works is as follows. A person will give the organization say a million dollars just before tax season. He can then write off that amount for that year, and, not only get a tax deductible, but also maybe put himself in a different tax bracket. At the beginning of the New Year the organization gives back \$800,000 and pockets a cool \$200,000. It seems like a clear case of crime does pay after all.

<sup>2</sup>Debt Coverage

integrity. Integrity applies when one is being technically honest, but acting inappropriately nevertheless. It is the **לפנים חייב להלכה** which is not quite **משורת הדין**, but not really optional either, a **גדר** similar to **אין רוח חכמים נוחה הימנו**. It deserves the label, **אינה חוגגת** even though no halachik violation was involved<sup>1</sup>. For example, many organizations keep their employee wages artificially low, causing great hardship to people who are totally dedicated, by claiming that they simply cannot afford to raise them. This is nonsense. Watch these organizations closely and you will see that even if they are so hard up that they do not start new projects, they will pay the rent if it goes up 20% (rather than move to cheaper premises), they will speak on cell phones even when they cost more, they will not compromise on the quality of their brochures. Now I have no doubt that they truly believe that they cannot afford to raise salaries. For never in their lives have they practiced thinking rigorously and ruthlessly honestly about financial matters. How ironic: We spend most of our *Yeshivishe* learning on **ניקין** and **נשים**; we are masters of the **קצות** and the **נתיבות**. But we think at a kindergarten level the moment we close the *Gemorah* and enter the real world.

My point about the fuzzy thinking of fiscal ethics applies to other areas of finances as well. Let me challenge some of the usual thinking with some of these issues.

I have yet to meet a kiruv organization that claims that it has enough money. And this ought to be true. For any organization worth its salt should have several if not many ideas at one time that it is not able to implement for lack of finances. These might be upgrades of existing initiatives or completely new projects. Who of us does not think that if we had a couple of extra staff, things

would not be significantly improved? Yet, shockingly, I also do not know of an organization that suddenly came into big money that was able to spend it all wisely. In fact, I know organizations that would, in my opinion, be ruined if they were to be given big money. They would quickly institutionalize their bigger budgets and never be able to get rid of it again. I have sat with several organizations that were deep in debt, in an attempt to find solutions. Some of these organizations owned inappropriately large buildings. Others were paying unnecessarily high rentals. In many cases, moving to quite appropriate alternatives would have been the easiest place to instantly and drastically reduce their budgets. Yet not once was I successful in convincing an organization to do this. In the headspace of these **בעלי מוסדות**, their building has become so intrinsically identified with their **מוסד**, that they simply could not think in any other terms. Given their circumstances, I believe that this position was tantamount to an abuse of public funds, **ממון הקדש**, a serious ethical violation. Imagine being locked into unethical behavior of this sort – and thinking that you were **קדש קדשים** doing it to boot.

I am of the opinion that an organization should not spend more than 5% of its budget on fundraising. To spend more is not only organizationally unsound, but it is also a probable misuse of **דעת התורם**. Now I can think of fabulous reasons to violate this principle. It takes money to produce money. If you ever want to get out of the hole you had better make that \$50,000 video. And you had better have an upscale dinner. And you desperately need that fund-raiser. And of course the video quickly dates. It is so unlikely that an organization that starts to use a video will ever do without it again. You raise the standard of your brochure – anything less becomes unthinkable. And so it goes.

<sup>1</sup> ב"ק צד: (ועיין הגדרת רש"י שם), ב"ב קלג:;  
שבת קכא: ועוד

My real answer to those who say that you have to spend money in order to produce it is as follows. So many of us think that the biggest reason we are not doing more is because we do not have more money. Yet, I have not found this to be true. The biggest reason we do not do more is because of qualified manpower of real quality. The right projects run by the right people actually help to generate their own income. At this stage a lot of you must think that I am simply off the wall. Yet, I have watched tens of new projects get off the ground in the last two three years alone, many of them with budgets of \$400,000 p/a or more. Where did all this new money come from? The answer is that the right people heading the projects found the money or were the cause of the money to be generated.

But I do not expect many people to believe what I have just said so let me tackle things from a different angle. An organization that spends more money in order to raise more money will get onto a track which it will never get off of. This trend will gain its own momentum. A fundraiser, for example, is paid to think of new ideas to raise more money. All of his ideas will cost money to begin with. Now it is a fact that over 90% of all moneys for organizations are raised in one-on-one solicitations. So, all these other ideas are going to raise money, but in decreasing proportions to the amount spent to raise them. Worse still, they tend to be labor intensive. They tend to occupy the best people in the organization in efforts that remove them further and further from kiruv goals. I have known organizations where this whole package almost seemed to become an end in and of itself. The fundraiser was raising money to pay for his office, his salary and secretary who spent her time working for him to raise money for her. Well, not quite. But almost.

If it seems that I have wandered from a discussion of fiscal ethics to organizational efficiency, I have and I haven't. There is a large compatibility

between the two. What does not make sense from a strictly organizational point of view translates itself into using funds inappropriately. And although we may be capable of fuzzy thinking in many areas, it is just those that have to do with handling money where we seem to be particularly vulnerable.

Once we understand how badly our old signposts, such as the לשמה logic, have let us down, we are better off abandoning them altogether.

Rav Wolbe in his עלי שור talks about the natural instinct we all have for "frumkeit". In and of itself, this is neither a positive nor a negative trait, just one of the כלים we have in our reservoir of natural traits and qualities. In institutional life, we can add another natural trait, the trait of לשמה. The נפקא מינה to whether something is לשמה or not is in the case of an עבירה לשמה,<sup>1</sup> and that has nothing to do with us. For us לשמה may mean sharing our ideas with others, working for the broader Klal and not just for one's own institution. But as a moral guide to fiscal ethics, it is worth nothing at all.

It takes a very high level of יראת שמים to keep us on the straight and narrow at all times. Those of us who are dedicated to showing others that the רבנו של עולם is running the world need to be aware of the help we need in maintaining our standards. It certainly helps to know that if we put a foot wrong we are going to lose our סיעתא דשמיא.<sup>2</sup> In fact on one occasion we were

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<sup>1</sup>Rav Tzadok HaCohen defines an עבירה לשמה as something which someone does for the sake of כלל ישראל knowing that it is wrong and expecting to be punished for it to the extent even of losing their עולם הבא. However, they are willing to make that sacrifice in order to save the Jewish nation. He mentions Esther, Yael and Shimshon in this regard.

<sup>2</sup>We are not suggesting that you only need סיעתא דשמיא in fundraising – just that that is the area where it is easiest to see. It is also the most immediately frightening area to think to lose.

told by our posek that the thing we were asking about was permissible, but that we would lose our *סיעתא דשמיא*. And then he did. At some level, all that he did and said represented truth. But still, he paid the price. So, you may do this, he concluded, but you will pay the price. We decided not to pay the price.

So far, no kiruv organization has been involved in major *Chillul HaShem*, thank G-d. Does this mean that we are more idealistic, are in fact setting a higher

said a shocking thing: Yaakov Avinu was forced to deal with Lavan and with Eisav in the way that he standard, or are just involved in areas that don't lend themselves to as much investigation or even *נסיון* to begin with? Either way, we have to keep on giving each other *chizuk* to keep on growing in a very difficult area. May we all merit to be *מקדש שם שמים*.



### 3

## Fundraising

This section will not deal with the art of fundraising per se. What we want to deal with here are some of the managerial and decision-making issues that surround fund-raising. For there is more to fundraising than soliciting funds. An organization needs to assess not only whether its fundraising mechanism is putting money on the table, but whether its long-term prospects are healthy or not. There are two variables here:

- i. Is the fundraising broad-based or dependent on one or several sugar-daddies?
- ii. Is the fundraising dependent on only one person in the organization or does it have a broader base?

### *Sources of financing - A healthy institution*

Nobody likes running around looking for \$18 or even \$180 checks. We are all looking for the big one, and so we should be. However, what we sometimes fail to recognize is that it is the labor-intensive base of small donors which gives us our stability. The reason for this is clear. If a \$36 a year donor drops out, we will easily be able to replace him, and even find two like him. But when a \$360,000 a year donor drops out, it is going to be a hard knock for the year. Now you don't want to spend your whole year running around collecting \$18 checks. And you don't want to become known as the guy to whom one gives an \$18 check.

We all know that it is going to be tough to delegate the larger solicitations.

But the smaller amounts can certainly be taken over. They can be collected in the form of dinners, raffles, or just the good old door-to-door way. They can be collected on a Super Sunday, with volunteers and very low expenses. And they will be your savings whenever the economy hiccups a little, and your big donors start running scared.

It is important that you concentrate on the right ratio of big to small donors and that you give attention to correcting any imbalances

A healthy organization with a \$1 million a year budget might raise it as follows:

|                                    |               |             |
|------------------------------------|---------------|-------------|
| 30%:                               | \$ 18 -       | \$ 750      |
| 25%:                               | \$ 750 -      | \$ 2,500    |
| 20%:                               | \$ 2,500 -    | \$ 5,000    |
| 15%:                               | \$ 5,000 -    | \$10,000    |
| (about 20 donors in this category) |               |             |
| 5%:                                | \$10,000 -    | \$20,000 (3 |
| to 5 donors in this category)      |               |             |
| 5%:                                | \$20,000 -    | \$30,000    |
| (two \$25,000 donations)           |               |             |
| 5%:                                | Over \$30,000 |             |
| (one \$50,000 donation)            |               |             |

Such an organization has around 30 donors giving it 30% of its budget, nearly a third. But no donor is giving more than a few percent of the total budget. In this scenario there is unlikely to ever be a sudden budgetary crisis. Income will be predicted with a fair amount of accuracy and one can engage in medium and even long-range planning based on modest increases.

However, I do not know how to maintain these ratios for organizations with significantly larger budgets. Per force, the 30 largest donors are likely to be giving a much higher percentage of the

budget, and the pyramid will probably become inverted at some stage.

Nevertheless, larger donors should always be partnered in the projects they support. This protects you in two ways:

- i. It makes it less likely that the person will withdraw his money to begin with.
- ii. If he does withdraw, his partner will feel an extra obligation to carry the load on his own or to find another partner.

But more than that, partnering is a fabulous way of fundraising to begin with. Psychologically, donors feel much more willing to give if they are going into a 'partnership' with someone. It helps to produce the first donation when you say, "Come in on 50% and I will find you a partner," and it certainly helps to produce the second, knowing that the first has already put his money on the table. You are leveraging each person's money to produce a second, similar sum, and it works best for large donors.

### ***Who in your organization is responsible for fundraising?***

In most kiruv organizations, the head of the organization does the bulk of the fundraising, be it the Rosh Yeshiva, Rosh Kollel or other. Usually, even if the organization has professional fund-raisers, they only contribute a small part of the budget. The only regular exception to this are the executive-directors of schools-yeshivas. These people take full responsibility for the financial needs of the institution and are given serious decision making power or at least veto power over how the money is spent. In the large baal tshuva mosdos a pattern has emerged. The Roshei Yeshiva collect maybe 75% of the finances. Members of the hanahla collect another 10%-15%, professional

fundraisers who are former talmidim and/or current staff members collect most of the rest. So where does the professional fundraiser fit in? He has his place, in a large organization, by helping to organize and run dinners, by activating the current donors of an organization, by helping the organization to strategize, etc. But it is a mistake to think that the professional fundraiser is the primary producer of funds. Smaller fundraisers, working on a percentage basis may bring in a few percent of the organization's budget.

We have talked above about how an organization becomes dependent on one or two large donors. The corollary-problem is an organization which is too dependent on one person, usually the head of the organization, to raise the funds. This is usually the head of the organization and is highly problematic. It is problematic because it often turns the head of the organization into a full-time fundraiser, denying Klal Yisroel the benefit of his real *kochos*. And it is problematic because it often leads to burnout. But it is mainly problematic because it is dangerous, because this person may not always be able to deliver the goods. Under these conditions, even a short period of illness can be disastrous.

This is the situation which the Heritage House faced when I came aboard. Rabbi Meir Schuster, the founder was the one and only fundraiser. Over the years, we tried to change this situation. We did not do anything dramatic. We simply chipped away at the total, by adding a small fundraiser here and a mailing there, until we got Rabbi Schuster's percentage down to about 80%. And then we did one other thing: Twenty-four years after the founding of the Heritage House, we decided to run a dinner.

The main reason that we decided to run the dinner was not because we thought we would make so much more money, although we do reach new people. The primary reason was to create a mechanism where we could solicit funding in an

organized fashion that would allow a broader group of staff access to Rabbi Meir Schuster's donors, relieving him of so much direct responsibility. There was a downside to this. Most people will give more on a one-on-one solicitation than they will give to a dinner. In addition, a dinner has many overheads. Conventional wisdom would have dictated that we should not have targeted people who were already giving. Many of these donors did, in fact, decrease their annual donation. But we had created a protective mechanism that decreased our long-term dependence away from Rabbi Schuster and towards a spreading of the load. This made it worthwhile for us.

## ***Different ways to fundraise***

There are many different ways to fund-raise. You could do stop orders, mail and telephone solicitations, apply for grants, run dinners, study with wealthy donors, make small parlor meetings, encourage existing staff to work on a percentage basis, etc. There are more innovative ways, such as asking for an endowment (which could be in the form of a building, for example), asking people to leave the organization in their will, supermarket vouchers and tax-breaking schemes.

None of these methods equals one-on-one solicitations. Making an appointment and pitching for funds from someone with whom you have developed a relationship is how 80% of the funds of 99% of organizations worldwide is raised. However, there usually is at least one story to fool one into dreaming that one can break the system.

Take mass mailings. The market average for mailings is 1 ½ % - 2 ½ % return with an average of \$18 per check. This means that mailings can be a useful supplement to your budget of maybe a few thousand dollars, but

that's it. Enter the Simon Wiesenthal Center. The Simon Wiesenthal Center has a few hundred thousand people on their mailing list. Their returns are much better than the average. Their mailings are worth several million dollars a year. Some see this and their mouths water. They plunge into mailings and wonder why the magic didn't work for them.

Stop-orders, especially in Israel (horaat keva) is another mirage. But Arachim raises a good deal of their budget this way. Why can't you be the same?

The devil, as they say, lies in the details. Take the Arachim story. Arachim has evenings with its best speakers. They fire up grateful audiences who have already attended one of their seminars. Many of these people feel they owe their lives to Arachim. At the end of the evening, with feelings at a high, Arachim whips out their stop-order forms and the results pour in.

Simon Wiesenthal has a dedicated audience as well. Millions of people identify with the holocaust in a deep emotional way. Is your cause the same?

I am a great believer in mailings, stop-orders and most other ideas that will make an extra few thousand for the organization. I am in favor, not because these things revolutionize our budget, but because they spread the load, providing a wee bit extra protection and stability in the medium and long term.

## SECTION EIGHT: ORGANIZATIONS - THEIR STRUCTURE, DYNAMIC AND RELATIONSHIP WITH OTHERS

### **CHAPTER:**

- 1        - Accountability & Controls**
- 2        - How Kiruv Organizations Begin, Develop and Mature**
- 3        - Loose Umbrellas vs. Strict Structures**
- 4        - Territoriality and the Lishmoh Factor**
- 5        - Boards of Directors, Lay Boards, Committees**

## Accountability & controls

We all have a *yetzer hara* to be free of accountability to others. We feel we know our organizations the best and therefore are in the best position to decide what should and should not be done. We are frightened of *Daas Baal HaBatim*, which may be far away from Torah principles and a real understanding of the dynamic of kiruv. As *Bnei Torah*, when we have a *Sheala*, we will ask a *Gadol*.

Sounds good until you see how few *shealos* get asked, how many questionable financial, staff or programming practices are practiced without a second thought, and how many *halachik* violations are smoothed over by that grandest rationalization of all, “Everything we are doing is purely *lishmoh*.”

I see organizations going into millions of dollars of debt, sometimes over a period of years, and I wonder and worry about the fiscal mismanagement involved. Could these organizations have gotten into such a mess if there was some accountability? I doubt it.

And besides those *mosdos* who have gotten into big trouble, a lot more have escaped exposure in *Olam HaZeh*. But this will do nothing for them in *Olam HaEmes*.

Every month, by the tenth of the month, I and my colleagues at Ner LeElef present a detailed budget for that particular month. The budget is many pages long. A cover letter points out any changes in the budget from the previous month. The budget gets sent to two outside parties, representing the donors, who go through it with a fine toothed comb. We then have a telephone meeting with one of the donors and we go through the entire thing, line by line. Rabbi Abramov and myself look forward to this call. It is a chance for us to review all our programs, to talk things out.

We have a donor who is willing to have a serious discussion, point by point every month. Yes, it does have its uncomfortable moments. But, we have learned to want and ask for accountability, and we are grateful for freeing ourselves from the urge to do what we want when we want.

The first thing I did when becoming executive-director of the Heritage House was to appoint to change the title and role of the administrator into one of controller. Without any formal decision making power, he was to be a whistle blower as a formal part of his job. He could request us to ask a *sheala* and force us to relate to any issue he saw fit. Ner LeElef, which is much larger, require many more checks and balances. Beside the checking of the budget, full time inspectors of the programs were appointed. A detailed constitution, defining every aspect of the running of the organization, was drawn up. Detailed financial and progress reports are presented on any aspect of our operations.

Both organizations make annual projections of their budgets, many pages long, and expect to come within one to two percent of those projections. No new project is undertaken without telling the controller where we expect the money to come from. If it is to come from the existing budget, we have to say what we would remove or under-spend from that budget.

None of this is seen by any of us as tiresome or bureaucratic. We see these things as tremendous assets, rather than liabilities. We have not become tired and bogged down, while other institutions remain free and creative. On the contrary, we feel that by running on a higher, more responsible level, we have created more opportunities for ourselves.

## How kiruv organizations begin, develop and mature

The natural evolution of organizations that begin as front-line kiruv organizations, is to transform into organizations which service primarily baalei tshuva. An organization which is ten years old should, if it is vibrant, have people whom they have just made contact with, but also people from ten years ago, and from nine and from eight, etc. Now all those 'oldies' require servicing as well. They have grown up with you, are loyal to you and may even be supporting you financially. Slowly, you transform into a baal-teshuva community. As a result, you are less user-friendly to the non-observant. There are a few solutions to this dilemma:

- a. You kick the 'frummies' out. You graduate them to other frameworks. This is nearly impossible to do in a consistent fashion if you become a

community with regular minyanim. A second unpalatable approach is to stop providing for the growth of these people. Some will leave but many will stay. Their growth will level off at a certain level and you will be to blame.

- b. You accept that your primary Tefkid is to now look after the people whom you have mekareved. You regard the natural evolution from kiruv mosad to baal teshuvah community as healthy and to be welcomed.
- c. You divide and conquer. You make two separate branches, preferably in two locations. Although it would have been better to keep the first location as your kiruv mosad, in practice it will be easier to start your kiruv mosad over again in a different location.

## Loose umbrellas vs. strict structures

A small mosad can afford to have a loose structure. The larger the mosad, however, the more problematic the approach. Nevertheless, even a large mosad can have a loose structure in one of two models:

- a. Everyone has a clear area of responsibility, with very little overlap. Ohr Somayach, South Africa, a large kiruv organization with 4 branches in Johannesburg and one branch in Cape Town is an example of this. Someone is in charge of fundraising and the administrative infrastructure; someone is in charge of front-line kiruv, someone in charge of the Beis Midrash, etc. and each person more or less looks after himself. To do this you have to have two elements: A deep mutual respect and a high level of competence and motivation.
- b. The second model is where the 'mother organization' sees itself more as a type of catalyst to nurture fairly independent, ultimately, self-sustaining projects. Chabad works very much in this way. You get two years of funding from head office and then you are on your own, usually in many more senses than just financing. The head office may provide some services, and occasionally try to reign someone in, but essentially it is every center to itself. Although

most of us are not used to thinking in this way, imagine the following. Let us say that your current budget is \$½ million p/a. Imagine that you took that budget, and asked anyone who wanted to do a kiruv project to apply for a \$10,000 - \$25,000 a year grant. You would subject each initiative to strict standards, the applicants would at least have to match the funding, and there would have to be a strong plan and commitment to continuing the project independently after two years. Now say to yourself, "Would more for Klal Yisroel be done that way than raising the budget for what I am doing now?" The answer may well be yes.

Ner LeElef is an example of a loose structure which seems to have worked quite well. Although we saw the need to centralize the training programs to upgrade their efficacy, there is no project out there with a Ner LeElef sign on the door. This is true even where we are the primary funders of the project. The policy, however, has allowed us to make many financial coalitions, to get local donors to take responsibility, and essentially to act as a catalyst to projects which become independent after two years. We are then able to move onto the next project, thereby achieving much more.

## Territoriality and the Lishmoh factor

The worst type of atmosphere to work in is where there is a sense of competition rather than co-operation within the organization. Usually the 'lishmoh' factor is used as an excuse for what amounts to nothing more than bad midos. Inevitably, mosdos that generate an atmosphere of individual selfishness from within, also generate a high degree of territoriality towards other organizations. The 'lishmoh' factor works perfectly when you can look someone else in the face (as has happened to me personally) and you can say, "We are obviously a more capable organization than you are. Therefore, if you were really 'lishmoh' you would hand this project over to us."

The late Mashgiach of Lakewood, Rav Wachtfogel, Z"l, used to respond to organizations that objected to another organization's coming into town by saying, "There are 20,000 people in this town. How many are you committed to mekareving, 10,000? 15,000? I will commit the other organization not to mekarev more than five to ten thousand Jews in this city?"<sup>1</sup>

<sup>1</sup>There seems to be consensus that one of the sources of kiruv rechokim is obligated from, amongst other מצוות, the מצוה of תלמוד תורה, then השגת גבול does not apply. The אמונה איש, in his חזון איש, spelled this out:

פ"ג א: הרי שיש בעיר מלמדים מתפרנסים מעמלם ולפתאום באו מלמדים אחרים מעיר אחרת, וכטבע בני אדם אינם שבעים רצון מהשנות, קפצו כלם על האורחים החדשים ומלמדי העיר ניזוקו. המקופחים פשטו שנאתם בלבם על הרודפים החדשים .... [ו]יצאו להוציא דבת שוא ולעורר רחמי בני העיר נגד האכזריות של הבאים החדשים ... הנה כל מעשיהם היו מנוקים מכל חטא ואון לוא היתה ההלכה כמותם שיכולים לעכב על החדשים ... אין כאן איסור מחלוקת ולא איסור לשון הרע ולא שנאת חנם, ויש כאן מלחמת מצוה להעמיד הדת על תלה.

אבל עכשו שההלכה הכריעה דקנאת סופרים תרבה חכמה ... הנה האורחים הבאים עשו כהלכה והקמים כנגדם שופכים דם נקיים, וכששונאים אותם בלב עוברים על לא תשנא אחיך, כשמדברים עליהם רע עוברים אל איסור לשון הרע, כשמקהילים קהלות לקטטות עוברים על לא תהיה כקרח, כשנוקמים בהם בהעדר הטבה עוברים משום לא תקום.

The Chazon Ish goes on to say that our natural responses in these cases simply cannot be trusted. It requires first and foremost belief in and commitment to the details of the הלכה, a commitment which requires us to go to the trouble to find out what the הלכה is to begin with. It is not good enough that you have good midos, he writes. For you will always bump into something which activates a negative midah (you may not even have known that you had) and will lead to even committed Torah Jews committing איסורי תורה, something they would never dream of doing in other areas, like Kashrus. The comments of the Chazon Ish bring to mind a דבר העמק, who discusses something I have seen several times in practice. He writes:

העמק דבר, ויקרא, סדר שמיני, פרק ט': פסוק ו': "זה הדבר אשר ציוה ה' תעשו וירא אליכם כבוד ה'." זה הפסוק אומר דרשוני שהרי כבר עשו מה שעליהם והביאו הכל אל פני אוהל מועד ... ודרשו חז"ל בת"כ אמר להם משה לישראל אותו יצה"ר העבירו מלבבכם וגם מה שיך לכאן המקרא כי ה' אלהיכם וגו'. והענין דכבר היה בימי משה כתות בישראל שהיו להוטים אחר אהבת ה' אבל לא על ידי גבולים שהגבילה תורה ... אלא אותו יצה"ר העבירו מליבכם שגם זה התשוקה אע"ג שהיא להשיג אהבת ה' בקדושה מכל מקום אם היא לא בדרך שעלה על רצונו ית' אינו אלא דרך יצה"ר להטעות ולהתעות דעת גדולי ישראל בזה התשוקה ... ובזה שיך לומר שלא יקח שוחד הינו שנותן נפשו על אהבת ה' ועל כבודו ית' באופן שאינו מחויב בזה ואין לו שוחד גדול מזה..."

Similarly, the Chazon Ish describes a scenario the likes of which I witnessed first hand. There was recently a case where one kiruv organization opened up a branch literally across the road from a



Developing a maturer attitude requires bitachon and good midos. But it also requires you to constantly educate your staff towards this hashkafic outlook. The natural state of man is machlokes<sup>1</sup>. Shalom require work, constant work. In institutional life, when the nobles are oh so much more noble, this is doubly true.

I tell my staff, “Do not ever feel that, by not declaring war now, you have ever lost the machlokes option. It only takes a second to make a machlokes, and you can do it any time you want. Shalom, on the other hand, is a rarer commodity. You do not always get a chance to gain it. And once you lose it, it is terribly hard to regain. So hold onto the Shalom option. You can always change your mind later.”

This approach has to be maintained even if it is not reciprocated. The Gemorrah in Sanhedrin<sup>2</sup> links the midah of

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second organization. The second organization took the first to a דין תורה, and the פסק was that the first organization was permitted to stay where they were. The second organization then phoned me (I was not yet familiar from the case) and tried to solicit from me an opposing opinion. (Fortunately, my ignorance of Torah paid off, and I was not in any position to express any opinion.) Of this the חזון איש writes that the aggrieved party will say:

לעומקו וחסר לו הבנה הראויה למהלך רוחי ומשאת נפשי, וכל משפטו לפי כוח הדמיון של בן אדם ונטיותיו הטבעיות, הייתכן שהתחייבתי להיכנע למשפט מעוות כזה.

Having said that, we should stress that the גדולים, and in particular Rav Shmuel Kamintezky, Shlita, have attempted to avoid such overlap. The fact that the הלכה allows one to do this, does not mean that it ought to be done or that it is even approved behavior.

<sup>1</sup> שפת אמת, ריש פרשת קרח  
<sup>2</sup> דף ו ע"ב בסוגיא אי מצוה לבצוע או אסור לבצוע ולבצוע היינו לעשות פשרה ושם: רק יוסי הגלילי אומר אסור לבצוע ... אבל אהרן אוהב שלום וגו' ופרש רש"י ד"ה ורודף שלום: וכיון שהיה שומע מחלוקת ביניהם קודם שיבואו לפניו בדין היה רודף אחריהן וגו'

Shalom with the concept of peshara<sup>3</sup>, and this requires the agreement of both parties. However, this is talking about a Din Torah, and the chiddush is that there is a Din of Shalom, where both parties give a zechus kiyum to each other. But the Gemorrah there when trying to prove that it is a mitzvah for the Dayan to first look to a peshara brings as support the Mishneh in Avos:

הו מתלמידיו של אהרן: אוהב שלום ורודף שלום וגו'<sup>4</sup>

The opposing view answers this (successfully) by pointing out that Aharon was working outside of the framework of a Beis Din. So, even the opinion which says that in Beis Din it is אסור to look for a פשרה<sup>5</sup>, agrees that it is a מצוה to look for (פשרה) outside of Beis Din. Now what prevents us from doing this is our sense of outrage at the injustice: “We can’t let them get away with this.” “How could they do this to us?” “We have to teach them a lesson.” And so on.

So let’s get things clear. Since, outside of Beis Din, it is not justice we are looking for, but peace, you have to unilaterally act peacefully even if the other side does not reciprocate. For peace is not just a pragmatic idea; it is a value. And as a value it must be upheld irrespective of the standards of those around you.

In (peaceful) inter-organizational relations there are two levels, co-ordination and co-operation. Co-ordination means that you agree to hold major events on different nights, that essentially you do

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<sup>3</sup> שם הסוגיה דנה אם מצוה לבצוע או אסור לבצוע ולהלכה כששני בעלי דין באים למשפט מצוה על הדיין להציע מראש שיעשו פשרה.  
<sup>4</sup> בגמ': אבל אהרן אוהב שלום ורודף שלום ומשים שלום בין אדם לחבירו

<sup>5</sup>. This may be because a מצוה of (as opposed to a משפט of פשרה) is also a form of שלום:

גור אריה ריש פרשת משפטים ש"ה לומר שתשים סנהדרין אצל המזבח: ... דהם שוים לגמרי דהמזבח הוא משים שלום בין ישראל לאביהם שבשמים ... וכן המשפטים מטילים שלום בעולם

not get in each other's way. Co-operation involves joint programming.

In practice, it is rare for two organizations to run a joint seminar, Shabbaton or weekend. More likely, organizations in a city will agree to host a citywide Shabbaton weekend, each with its own location, to make a unified appeal to the Federations and the like. Remember that co-operation is not an all or nothing business. Even a disastrous experience with an organization does not preclude future co-operation on other issues.

Joint programming is an art in and of itself. In later editions of this book we hope to address the issue more fully.

Remember: The enemy is intermarriage, assimilation, Jewish ignorance and Tumas Edom. It is never another organization<sup>1</sup>.

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<sup>1</sup>: See what we brought in the name of the Chazon Ish in the previous footnote. Of course, historically there have been many situations where Torah principles required a stand against anti-Torah positions but, says Rav Etlinger (Minchas Ani on Chumash), this is because ultimately peace between us and Shamayim is of transcendent value to peace between us and our fellow man. The first Midrash Raba on Parshas Pinchos says:

אמר הקב"ה: בדין הוא שיטול [פינחס] שכרו. לכן הנני נותן לו את בריתי שלום. גדול השלום שנתן לפנחס שאין העולם מתנהג אלא בשלום והתורה כולה שלום שנאמר דרכיה דרכי נועם וכל נתיבותיה שלום וגו'.

Even though Pinchus killed the leader of a Tribe, he is considered as bringing Shalom into the world. This, says Rav Etlinger, is the Shalom between man and his Creator. But קנאין פוגעים בו is only relevant to עריות. For everything else, a Shealas Chacham has to be asked.

## Boards of directors, lay boards, committees

Elsewhere, we have already dealt with the importance of accountability in a real fashion. אל תאמין בעצמך עד יום מותך was said for Baalei Mosdos first and foremost. Another reason for putting together a board of some sorts is for fundraising purposes. But the most important reason for having a board is to have more team-members, for ideas, for practical help and for advice.

But boards are tricky things. דעת בעל הבית is not always the same as דעת תורה. Some ideas might sound plain wacky to you, and then how do you explain to this gentleman on whose largesse you somewhat depend that you are not currently interested in what he has to say. Boards of any sort can also make things oh so slow. I know an organization that told me quite clearly that they cannot make a decision in under four months even if everyone agrees. Yet the answer is clearly not to go back to one-man shows. There is no point wasting one's time with yes-men either. If one is going to get quality people involved, then they are going to have opinions of their own.

There is no clear answer to this. And different large organizations reflect different models. Rabbi Shalom Schwartz of Aish HaTorah has shown how effectively one can get anyone who walks through the door involved, in not only shiurim, but in helping and organizing. This system does not necessitate a lay-board of directors. Rather, the work gets done through formal or informal sub-committees or, even more loosely, in different areas of responsibility.

Of course, it goes without saying that every organization has its דעת תורה. Some organizations, like לב לאחים, have gone a step further, actively looking to get Gedolei Torah involved at some level in their activities.

(See also Section One, Chapter xi, Shimush and Chapter xiii, outside consultants)

Most often, you will not have the choice of whether you are going to have a lay-board or not. Most often, the lay people will have been there before you. In fact, they will be your employers. Often this works out fine. Sometimes, one is faced with a difficult layman who threatens to cloud your entire job-satisfaction.

Often, laymen who are very sophisticated in the work-place, who may be running major corporations at the highest levels, become hard if not unreasonable task masters over "their Rabbi." They will impose their will based on the skimpiest of understandings of a situation, and they may always be a little condescending to the rabbi, who after all, is not as much a man of the world as they are. They are convinced that the rabbinate requires the meagerest of salaries, especially since it is coming out of their pockets.

But there is worse to come. The real problems start when the rabbi is employed without a clear job definition to begin with, and where the expectations for achievement may be totally unrealistic.

Someone once told me that he worked for a whole year, thinking that he was doing a good job. At the end of the year he was shocked to find out that he had been doing the wrong job. The baal habatim had never bothered to communicate with him what it was that they wanted him to do, so he did what he intuited was their will. Well, he turned out to be dead wrong.

On another occasion, we discovered that the four major baal habatim in a town all had different job definitions. For six months we tried,

without success, to get a job definition out of them. The situation had already contributed to one person lasting a mere four months, and we saw the cycle repeating itself. In the end, we washed our hands of the whole business.

Sometimes, the problem is more local. A new resource (rabbi) hits the town. The lay-people have been patiently waiting for his arrival, having gone through a whole search and careful negotiations. The candidate finally arrives, and payments have to begin. But the fellow isn't ready to work yet. He has to find an apartment, furnish it, buy a car, take out medical insurance, find out where the store is, get his kids in school and a thousand and one other things. But the laymen forget all this. They become enormously impatient and are quickly convinced that they have made the wrong choice.

Then there was the fellow who worked as a community rabbi for \$32,000 and no benefits for two years. The community was delighted with him and intended to renew his contract. He went in determined that if he did not come out with \$52,000 then he was simply going to walk away from this job. But, he is an eidele

ben-Torah and he walked into a whole committee of tough and sophisticated baal habatim. He walked out of the meeting accepting their generous offer of \$34,000.

It would take a book to describe all of the cases we at Ner LeElef have come across and it would take another book to describe how to deal with all these scenarios. But what is more important than writing these two books is to understand that there are some basic successful strategies for dealing with these situations.

איזהו חכם הרואה את הנולד: Many people go into situations without contracts or even job definitions, not because they have never heard of such a thing, but because they felt uneasy about requesting this. This is especially true when they are dealing with fellow Bnei Torah. They feel that somehow, the parties ought to trust each other, that somehow making a demand of this sort will ruin the good vibes between them. Well, if I can borrow a phrase, a bit of tension in time saves nine. You are avoiding a bit of conflict now, and setting yourself up for a great deal in the future. Moreover, there are sensitive ways in which such a document can be produced.

## SECTION NINE: DO-IT-YOURSELF ORGANIZATIONAL QUESTIONNAIRE

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| <b>2</b> | <b>- Real and Imagined "Professionalism"</b>                           |
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| <b>4</b> | <b>- Evaluation Criteria and Goal Setting</b>                          |
| <b>5</b> | <b>- Action at the Top - The Dynamics of Interdependent Leadership</b> |
| <b>6</b> | <b>- Managing Yourself</b>   |

*The following represent a sample of some of the questions that you may want to ask yourself in order to get in touch with some of the issues discussed in this workshop.*

1. Do you often ask yourself tough and insightful questions about your kiruv role?
2. How vigorously do you pursue answering them?
3. Can you list ten such questions?
4. Is there a chavrusa/rebbe with whom you interact regularly on these issues?

## ***Introduction-How Big Are Big Kiruv Organizations?***

- \*What is your maximum vision for your perfect pre-Messianic kiruv organization?
- \*How many people do you seriously think your organization could facilitate doing teshuvah over the next 20 years?
- \*Do you take this goal seriously? Do you work toward it?

## ***Real and Imagined ‘Professionalism’***

### **a. Tricks vs. Change - Challenge the Given**

- \*Are you aware of alternative models to your current organizational structure/kiruv methodology, which appear to work?
- \*Have you ever seriously considered a radically alternative structure or methodology to your current way of doing things?

### **b. Techniques vs. Torah Learning**

- \*Granted that we have never learned enough, do you feel that you have learned for an adequate length of time prior to entering kiruv?
- \*If not, do you have any serious plan to fill in the missing pieces? Even if you regard such a plan as unfeasible, do you at least know what such a plan would entail and how to take some steps toward it? (e.g. a savings plan)
- \*Do you spend time studying the basic sugyos relating to kiruv (Tochacha, etc.)? Do you use the *sheilos* that you have as opportunities to learn as much as possible; to speak to great poskim?
- \*Are you mechadesh new things in your shiurim? Do you ever speak topics out with others? Do you research things from primary sources?

### **c. Communication skills vs. Midos**

- \*Do you feel that your organizational/kiruv involvements have not only allowed you to become professional, but have improved your midos?
- \*What new things have you learned about yourself in the last year as a result of your kiruv involvements? What have you done with these insights?
- \*Can you define what makes a leader? Are you actively working towards being a better one?

### **d. Organizational Shimush**

- \*Have you ever worked closely with someone you considered an organizational professional?

**e. Hashkafic applications**

\*Do you have a clear sense of where, in kiruv, fundraising, etc. hishtadlus ends and bitachon takes over?

\*When you apply business or organizational principles, do you ever invoke the רבנו של עולם?

\*Is there a Torah way of applying sick leave, making a budget, or calculating bonuses?

\*How does *Hatzneah Leches* reconcile with your public relations campaigns?

## ***Leadership***

**f. Charisma vs. Organizational Sophistication**

\*Do you have a sense of the common elements of character, style, vision, etc. of some of the leaders of the baal tshuvah movement?

\*Are you working on improving yourself in those ways?

\*Do you understand the relationship of you own Yiras Shamayim, Limud HaTorah and general Avodas HaShem to your effectiveness as a leader?

**g. Charisma vs. Attitudinal Vitality**

\*Do you consider yourself as someone who has natural charisma?

\*Do you try to communicate energy, enthusiasm and excitement to your staff and others?

\*How many other people in the organization communicate these qualities?

\*If you are a baal tshuvah, do you ever recapture the wonderment of Torah that you had in the beginning?

\*Do you feel the same thrill today when someone begins to show more interest in Yiddishkeit as when you started out?

**h. Organized Personalization: Kiruv becomes Leadership**

\*Do you still characterize your primary kiruv attributes as your ability to have warm, loving, giving interactions with people?

\*Do you still make authentic and deep connections with people?

\*How many staff members did you thank this week? How many did you inspire?

\*Are you really helping all your staff members grow and fulfill their potential?

**i. Leaders should not become managers**

\*Do you spend more than 40% of your year on fundraising, administrative and crisis management issues?

\*Do staff approach you for their computer, bookkeeping, or other problems?

**j. How to Lead Your Leader**

\*Can you distinguish between management and leadership?

\*Do you protect your leader from management in order to encourage his leadership?

\*Do you understand the genius of your leader and try to nurture it?

## ***Evaluation Criteria and Goal Setting***

**k. Goals**

\*Do you have clear criteria by which you can judge whether your organization is being successful or not?

**l. Success**

*1-Criteria*

\*Do you establish clear criteria before each program initiative, which will determine whether you continue with that program or not?

\*Will you definitely close the program if it does not achieve a minimal level of success within the allotted time?

\*How do you compare the successes of various programs?

\*Do you measure the quality of people getting involved in various programs as a function of success? How?

\*Do you measure the number of people who become frum as the bottom line success of any program?

\*Do you know how to make a cost benefit analysis of your programs?

*2-Local success*

\*Do local successes such as improving your image, a big turn out, an enthusiastic response, etc. comprise relevant criteria for the success of a program?

**m. Budgetary allocations**

\*Do you allocate more than 20% of your budget to fundraising and administrative expenses?

\*If so, do you justify this by saying that it takes money to produce money?

\*Do you have clear hashkafic parameters as to what demands present kiruv opportunities vs. long term planning should be made on your current budget?

**n. Personal Goal Setting**

*1-Clashes between personal agendas and organizational vision*

\*Can you describe your ideal day in terms of time spent learning with the family involved in your mosad?

\*How often do you have such a day?

\*If rarely, are you willing to entertain that there may be something other than kiruv that you may be able to contribute to Klal Yisrael?

*2-Using the mosad to fulfill yourself*

\*Do you have a clear sense of when you can use the mosad to fulfill yourself? Is it ever legitimate to change the ideal goals of the mosad to better suit your own needs?

*3-Personal goals must be larger than any mosad*

\*What personal goals do you have that go beyond or are outside of the mosad?

*4-How to work with a "meshugana ledavar"*

\*Do you regard a totally dedicated co-worker as a model for your own kiruv commitments?

**o. "Mosiditis" - when is bigger not better**

\*What was the best idea which your mosad ever had?



\*What period in the history of the mosad leaves you with the fondest memories? If it is not now, what is wrong?

**p. Specialization-Choose or be chosen**

\*Do you have a clear sense of who your targeted audience is as distinguished by age, sophistication, level of commitment and interest?

\*Are all people within the targeted range going to feel comfortable with each other?

\*Who, of that targeted range, is most likely to actually come to any program?

\*How much effort have you invested in understanding the specific dynamics of that population?

\*Why did you choose that population?

## ***Action At The Top – The Dynamics Of Interdependent Leadership***

**q. When do partnerships work**

*1-Interdependency*

*2-Power vs. Kavod*

\*Do you understand what the kavod needs of everyone in your organization is?

\*Do you understand what the power needs of everyone in your organization is?

\*What are you doing to meet those needs?

\*If you regard any of those needs as illegitimate, what are you doing to address the issue?

\*Is the kavod you are giving really honoring the person and his potential, or is it simply an attempt to flatter him? Does it include trying to help him grow?

\*Is your power and kavod in the organization really earned in relation to each member of staff?

## ***Managing Yourself***

**r. A practical, good year**

\*Can you define your year in terms of time spent on direct vs. secondary goal related activities, ends vs. means activity?

\*Do you know how to implement a sensible ratio?

\*Do you have goals for each week? How much time do you spend on your goals verses other things?

**s. Graded inaccessibility**

\*Do you accept all calls, and respond to all requests for appointments?

\*Are you equally accessible to all? Do you see this as a good thing?

\*Do you know how to make people feel that you are accessible without making yourself hefker?

**t. Responding vs. initiating - avoiding the trance of action**

\*Do you spend most of your day initiating or responding?

\*What percentage of your day is spent on crisis intervention? Do you feel that you control events or they control you?

**u. Delegation and Co-Ordination**

\*What percentage of the decisions you make are crucial to the goals of the organization?

\*How many of these could be made wrongly by others without significantly undermining the organization's goals?

\*At what point do you say that you have done enough hishtadlus for a program? Do you know the difference between bitachon, and low motivation?

\*What would you do with all the extra time you had?

**v. Maintaining finger on the pulse**

\*Do you have a real understanding of what the questions, needs and attitudes of your targeted audience are?

\*Has this changed over time? Has your programming and approach changed accordingly?

\*How much time do you spend on the front-line?

**w. "Chavrusaing" - free days**

\*Do you talk to people who are critical of the mosad?

\*Do you have regular discussions with anyone about developing and implementing your long range vision?

\*Do you even have a skeletal plan of how you plan on implementing your long-range vision?

## APPENDICES

### **CHAPTER:**

- 1        - Ner LeElef - Feedback Mechanisms**
- 2        - Ner LeElef Performance Matrix**
- 3        - Heritage House Leave Policy**

## Ner LeElef Feedback Mechanisms

### Evaluations, Creativity and Flow of Information

The current evaluation and feedback procedures in Ner LeElef are quite extensive yet still need to be improved. Understandable, we are weakest in areas outside of Israel and North America where we have full-time staff. In order to upgrade this entire system, we are planning on implementing the plan indicated below.

#### CGP Weekly Feedback Meetings

To be held every week, Wednesday afternoon, 2:00- 4:00 pm in Rabbi Abramov's office.

#### G (General) Feedback

Held every alternative week, these meetings are to go through the list of people currently being placed and to discuss the many issues that surround each placement. We will attempt to insure that the graduate is placed in situations that give maximum expression to his potential. Programming staff and participant issues are also discussed.

These meetings include the following Staff:

Rabbis Abramov Edelstein, Altheim, Miller, Gendelman and Ingber. Rabbis Efros and Butler will join these meetings whenever they are in town, as will Mrs. Levine and Mrs. Ingber whenever the meetings effect their area of responsibility.

#### C (Creativity) Feedback

Once a month these Wednesday meetings are dedicated to brainstorming about first and second phase issues. For this purpose the forum is broadened to include Rabbi Leuchter and Rabbi Gershenfeld as well as relevant outside consultants. Mrs. Leah Emanuel will attend these meetings and draw from it ideas which will then be e-mailed to all our graduates in the field.

#### P (Participant) Feedback

Once a month the Wednesday meeting is dedicated to going through each participant on the program name by name and evaluating his program and determining what individualized treatment he might require. Relevant teachers will be invited to this meeting such as Rabbi Orlowek concerning the English Second Year Program and Rabbis Leuchter and Gershenfeld concerning the English First Year Program.

| Week One           | Week Two           | Week Three         | Week Four          |
|--------------------|--------------------|--------------------|--------------------|
| G Feedback Meeting | C Feedback Meeting | G Feedback Meeting | P Feedback Meeting |

## ***Supervision of Phase One Programs***

### **A. In Israel**

There is a well-developed system with Rabbis Miller and Altheim, visiting programs taking attendance and taking reports on the quality and relevance of lectures. Mrs. Levine does the same for the Woman's program.

### **B. Overseas**

Rabbi Tipograf supervises the Moscow and St. Petersburg program. However we have no supervisor of the students programs and one avreich program in Buenos Aires.

## ***Phase Two Programs***

Rabbi Shlomo Nachat supervises the Russian Ten Cities Project which is our largest direct second phase project. For other projects to which we get second phase funding we rely on an inadequate system of reports, sporadic visits and anecdotal feedback. The spread of the project involving Australia, South Africa, Germany, and South and North America makes a proper solution to this problem very challenging.

### **1. AE (Annual Evaluation) Sessions**

Once a year each program director and other senior staff members should write a report and evaluation of their areas of responsibilities as well as a performance evaluation of staff under their supervision. The evaluation should highlight problems and provide concrete suggestions for upgrading. This should be followed by a two-day evaluation meeting by the directors and different columniations of staff. Following this a concrete list of upgrades combined with target dates and specific individuals to be held accountable for implementation.

### **2. P Months (Program by Program Evaluations.)**

Every month a different program or aspect of Ner LeElef will be thoroughly evaluated and a final report with concrete suggestions written about the program. For the programs overseas this will preferably include a visit either by one of the directors or by an outside evaluator.

A program evaluation will involve the recruitment, educational content, placement, relationship with Ner LeElef, etc... Specific targets for the following year and for subsequent years will be set.

## **PROGRAM AND GENERAL EVALUATIONS**

|           |   |
|-----------|---|
| January   | English Program 1<br>Women's Programs                           |
| February  | Placement and Follow-up<br>Operation                            |
| March     | English Program 2<br>Shvut Ami Teachers Kollel                  |
| April     | Buenos Aires Programs   |
| May       | Hebrew Speaking Program<br>English Teachers Program             |
| June      | Amiel   |
| July      | Ssnap and Israeli Universities<br>Shvut Ami Rabanus Kollel      |
| August    | Spanish Program, Resource<br>Library                            |
| September | Russian Ten Cities  |
| October   | Comprehensive<br>Evaluation- AE Sessions                        |
| November  | Moscow and St. Petersburg                                       |
| December  | Rabbi Eliyahu's Kollel,<br>Administration and<br>Infrastructure |

## Ner LeElef Performance Matrix

### Ner LeElef Performance Matrix and Funding Criteria

The Performance Matrix will be the basis of the evaluation process of the Graduates Network Project. Each step of this evaluation process, as outlined below, will be worked through for each graduate through the joint effort of the graduate, an assigned mentor of the graduate, and the Ner LeElef head office. Mentors for graduates will be drawn from Ner LeElef Supervising Resource Members (staff responsible for supervising and interacting with graduates in the field), successful veteran Ner LeElef graduates in the field, and from selected outreach professionals. Each mentor will take a new graduate under his charge and serve as a liaison with the Ner LeElef head office.

#### 1) Level 1, 2 & 3 Projects

##### *DESCRIPTION & FUNDING CRITERIA*

Second phase projects comprise three levels in their scope and financial requirements:

- i-Level one projects are defined as individual placements either fully funded or with a certain financial short fall;
- ii-Level two projects are task forces;
- iii-Level three projects are global undertakings such as the campus initiative.

#### **General Funding Criteria**

Consideration will be given to the following variables:

- i-The quality of the resource
- ii-The size and the kiruv potential of the place

- iii-The percentage of total funding involved
- iv-The viability of local funding taking over completely after two years
- v-The existence of local resources as speakers, families and other;
- vi-The existence, quality and accessibility of local chinuch
- vii-What other kiruv is currently being done

#### Level One Projects

##### **Description**

Level one projects are defined as individual placements, be they Rabbinic, educational or classical outreach. In most of these cases the position already exists and a partial salary is being offered. The Ner Le'Elef graduate is faced with the choice of taking a second job where this is available, having his wife work, again where feasible, or apply for a Ner Le'Elef grant.

Sometimes a second job by the graduate or his wife (or both) can be an elegant and even advantageous solution to a shortfall between salary and cost of living. Thus a member of a task force who becomes a teacher in the local day school gets to know the students and their parents in the school thereby broadening his contact base. However, often a second position undermines the work being done. Thus a busy communal rabbi who teaches in addition will often find himself with only time for basic communal duties, services, weddings, funerals and the like, and with little time to focus on outreach. A wife who teaches may feel too stressed out to really get close to people, to take on

kallahs, give shiurim and continuously have large numbers of guests for meals.

Many of the most exciting possibilities however, do not yet have a day school and require our graduate to build everything from scratch. We have found that many European communities in particular are in this position.

### **Funding Criteria**

i-The Ner Le'Elef board must be convinced that the community has a genuine financial need. An application explaining this must be made in writing;

ii-The graduate must, together with the community or on his own, accept responsibility for complete financing within a period of two years. If the community is not ever likely to be able to support a family, then the graduate must commit to fundraising elsewhere;

iii-Ner Le'Elef will not provide more than sixty percent of the funding in the first year; forty percent in the second year and twenty percent in the third. However, the total amount will not exceed the equivalent of 100% funding for one year;

iv-A board member or a designated emissary must visit the community to determine the facts first hand;

v-The minimum sized community eligible for funds is two thousand souls;

vi-The average age of the community must not be more than forty;

vii-The community must be stable or growing in size, and not declining.

### **Level Two Projects**

#### **Description**

Level two projects are task force projects. We anticipate a significant numbers of graduates to be accommodated in this framework. Where a graduate is being offered a position in an existing outreach kollel and the like, this will be considered as a level one position. We are

only considering here new initiatives. A taskforce will comprise four to ten people, the ideal size being six.

### **Funding Criteria**

i-Communities will be chosen for their kiruv potential threshold. This is a combination of interacting factors, which includes the current Jewish infrastructure, the spread of the population, the openness of the population and its size;

ii-The minimum sized community eligible for funding is 30,000 souls;

iii-Funding will be for two years, after which the project is expected to draw its budget entirely from local funding.

### **Level Three Projects**

#### **Description**

These are defined as global or at least continent-wide projects.

### ***B – PERFORMANCE EVALUATION***

#### **2) Current Picture Document**

Upon commencement of shlichut a current picture of targeted community, synagogue, school, outreach center, etc. will be drawn up by the graduate.

The following **variables** should be included in the Current Picture Document:

- A) Quantitative demographics
- B) Identification of local Jewish professionals (rabbis, principals, community center directors, etc.), followed by function and potential interrelation with graduate
- C) Identification of local lay leadership and evaluating their interest,



responsibility, and ability to assist the graduate

- D) Quantity and quality of Jewish cultural – educational activity
- E) General assessment of assimilation, alienation, and intermarriage
- F) Financial viability and stability assessment
- G) Availability and operational capacity of key Jewish institutions and facilities (schools, synagogues, mikvahs, kashrut, adult education)
- H) Alliance and networking possibilities
- I) History of outreach in the area – its successes and failures
- J) Evaluation of employers and of the chain of command
- K) Level of cooperation and latitude accorded to graduate by employers and local Jewish outreach institutions
- L) General assessment of future potential

### 3) **Goals and Actions Document**

Based upon the Current Picture Document, a “Goals and Actions” document will be drafted to identify and delineate goals, objectives, and plan of action.

This plan will be initially considered and formulated through the joint effort of the graduate, his mentor, and the Ner LeElef head office. Goals should be visionary and inspiring, while objectives should be conservative to allow a margin of error. This game plan should be presented to the local employer for fine tuning and ultimate ratification.

### 4) **Performance Matrix Document**

The "Goals and Actions" document will be the basis for determining the Performance

Matrix Document. The specific factors of each community and the requirements of each job description will significantly affect the relevancy of various performance goals.

The Performance Matrix Document should evaluate:

#### **1) Performance of the graduate**, with respect to:

- his formal job description
- additional goals, objectives and actions accepted upon himself, as enumerated in the Goals and Actions Document
- his success in motivating and engineering cooperative efforts
- Ner LeElef's networking initiative
- his ability to marshal additional resources
- trends and acceleration of success (perhaps he started slow, but is building nicely; or perhaps he started with a bang, but programs are all but fizzling out)
- his learning scale (is he progressing in his understanding, and developing necessary capabilities)
- reevaluation of his personal strengths and weaknesses
- his potential for future success/failure within this assignment
- his potential for greater success in another assignment (a different place or type of position)

#### **2) The effects of activities**

##### **Quantitatively:**

Number of people/families in contact

Synagogue attendance: Weekday (Shacharit, Mincha-Maariv), Shabbat, Holiday and High Holidays

Program and lecture attendance

Number of Torah classes and participants

Participation in Jewish cultural activities

Number sent to Programs: Seminars, weekends, learning programs in Israel, and other programs

Number of people increasing observance of mitzvot

Number of children sent to Jewish schools and after-school Torah education

**Qualitatively, measured by**  
Increase in Jewish activity  
Increase in observance e.g. kashrut, mikva,  
etc.  
Support for Torah causes, through  
involvement and financial assistance

Identification with orthodoxy and Torah  
issues  
Growth of Jewish related businesses:  
kosher delis, Judaica, etc.

These evaluations should be made by  
independent objective sources either  
within or outside the community.

### 3

## Heritage House Leave Policy

The following policy applies to all employees and volunteers working on a fixed salary who are working long term, more than 10 hours a week, as well as all, regular weekday hostel kiruv staff, even if said employees are receiving an hourly wage. The exception to this rule is vacations for workers on an hourly wage. Vacation leave applies to all employees mentioned above as far as their right to take vacations is concerned. However, staff being paid hourly will not be paid for their vacation unless they have been granted the same status as fixed salary employee by the director.

### *Vacation Leave*

All such employees are entitled to the following **paid leave**, unless explicitly stated in their contracts:

1. All Chagim, Yomim Noraim, erev Chagim and Yomam Noraim including erev Bedikas Chometz, Chol Hamoed, Tisha B'Av and Purim but excluding erev Purim, erev Chanukah, Chanukah, (see below, b), erev Tisha B'Av, minor (12 hour) fasts, Yom Ha'Atzmaut, Yom Yerushalayim, Lag Ba'Omer and your birthday. **Purim means the day that you are chayav to celebrate**, either the 14<sup>th</sup> of Adar if you live out of Jerusalem or the 15<sup>th</sup> if you live in Jerusalem.
2. Heritage House will try to facilitate that married staff members are home to light Chanukah candles bizmano, each to his/her own minhag. However, **time taken off for this purpose needs to be made up**. eg: If you work in the administration from 9am, we would expect that you come in an hour earlier etc. as per arrangement with the director or, where relevant, the controller. Heritage House reserves the right to require staff members to work their regular hours, should the situation so require or should staff members not be able to make up the time.
3. **One additional week paid leave.**
4. Three days paid leave if your spouse gives birth (Mazel Tov), maternity leave if you give birth (see iv below). (If you're male and you manage to give birth we'll give you a year off).
5. One day on the day of the bris, if the child is a boy.
6. One day if your child is having a bar mitzvah.
7. Eight days if you are getting married.

#### a. **Qualifications**

1. The additional week can only be taken with timely, prior consultation with the director.
2. **Permission for Vacation Leave:** Vacation leave will not be given unless the relevant staff member responsible for finding and/or approving a substitute has been given adequate notice. Ordinarily this staff member is the general manager of the men's and women's hostels in the case of the hostels, the controller in the case of the office and project heads in other

cases, or, in any of these cases, the director. If you are one of these staff members just mentioned and you in turn wish to take vacation leave, timely notice has to be given to the director. The amount of notice required cannot be clearly stipulated in advance, as it will differ dependent on the amount of leave being taken and the type of work being done. However, for a weeks leave, ordinarily one month's notice will be required. The director reserves the right to refuse any request for vacation at that time if an appropriate replacement (as decided by the organization and not the employee) cannot be found or if it is unexpectedly busy in that part of the organization at that time or for other equally relevant reasons.

3. It need not be taken all at once. Ordinarily, no leave will be given during peak or busy times.
4. The week is accumulated on an annual basis, i.e. after working for the organization for one year one has a right to one week's leave. If you have been working for the organization for longer than a year and you did not receive any such leave, you are automatically eligible for one week's leave as of the date of this memo. You will not be eligible for any more than one week, however, no matter how long you have worked for the organization.
5. The week is not cumulative from one year to the next. If you did not take your week's vacation within the year, you may not take 2 weeks the next year.
6. **You may not take your vacation during the months of July and August up to and including Yom Kippur. You will only be permitted to take your vacation during December, January and June where there are special reasons for doing this.**

### ***Sick and Compassionate Leave***

1. Staff are allowed up to 8 days sick and/or compassionate leave a year, fully paid. Compassionate leave includes the illness of a child, the serious illness of a spouse, marriage, or death of one of the seven close relatives, and any other situation which the director deems appropriate. **Any other situation, such as the bris or bar mitzvah of a sibling, non-serious illness of a spouse, the death or illness of a grandparent, parents' visit, death of a close friend, etc has to be taken out of vacation leave.**
2. **Sick and compassionate leave cannot be used as vacation leave.** However, staff members are entitled to use their vacation leave towards sick or compassionate leave.
3. It is not cumulative from one year to the next.
4. At the discretion of the director (myself at present), an additional week unpaid may be taken either for illness or serious compassionate reasons. This will not be done prior to all eligible vacation leave being used towards that purpose, and cannot be taken in addition to the extra week for overseas trips (see (iii) below.)
5. Sick leave can only be taken for legitimate reasons of illness so serious that you cannot come to work. **You cannot take sick leave because you have a cold and you want to use up your credit.** The director or his temporary replacement retains the sole right to evaluate this.

6. In the event of a sustained, long illness or other leave mentioned above, beyond 3 weeks, the organization cannot continue automatic, continued employment.
7. In the event of medical and other health related appointments, staff on a monthly salary is expected to make up the hours or take this time off the allocated annual sick leave. However, such appointments can only be made during work time if there was no other time available by the doctor, dentist, etc. and not for reasons of your own schedule.

### ***Vacation Leave for Overseas Trips***

1. Staff who wish to visit family abroad are entitled to an extra week vacation leave, i.e. for a total of two weeks. This includes all time taken off from work related to such trips before and after the trips.
  2. Staff taking such leave will not be entitled to the regular additional week paid leave (I)-4. If you have already taken a week paid leave, you are only entitled to one week, unpaid, overseas leave.
  3. Both weeks will be unpaid leave.
  4. No credit will be given to your vacation leave should you go for less than two weeks, i.e. on any overseas trip you use your regular vacation leave first.
  5. All qualifications made to vacation leave (i) above, apply to overseas trips as well.
  6. Staff who leave for trips abroad and do not return in time, (as pre-arranged with the director), are automatically fired.
  7. Staff who work through Chol HaMoed, (and at other times when they normally have off, as defined in (I)-1 above can gain a credit towards vacation leave in one of two ways:
    - They may be paid for an equivalent time of their overseas leave;
    - They can accumulate up to a maximum of one extra week unpaid leave;
- These two clauses are not mutually exclusive. Staff may accumulate two weeks by working Chol Hamoed Sukkos and Pesach, use one for one week's paid overseas vacation, and one for an extra third-week unpaid vacation.

### ***Maternity Leave***

1. Maternity leave may be taken for up to 3 months commencing at any time after the beginning of the 7th month of pregnancy onwards, at 75% of your average salary for the last 6 months.
2. No maternity pay will be given to anyone who was pregnant at the time of employment for that pregnancy. Maternity leave may nevertheless be taken as unpaid leave. Staff who are pregnant at the time of employment are required to inform the director or controller prior to accepting employment. Failure to do so may lead to dismissal without notice.

3. Staff who fall pregnant are expected to inform the director or Controller within the 5th month of pregnancy.
4. Up to ½ day a month will be paid to staff working more than 30 hours a week **if necessary** for pre-natal, medical care **where such care was not available during non-working hours**.
5. Fuller details of maternity arrangements are available from the controller.

### ***Late or other reasons for absence from work***

The following reasons for being late or absent **cannot be taken off sick and compassionate leave** and must either be made up or taken off vacation leave:

1. All personal hassles such as waiting for the fix it man, banking, buying or renting an apartment, renewal of passport, baby sitter didn't come, school didn't open, kids missed tender, got wet in the rain, etc.
2. **All transport hassles** such as heavy traffic, bus late, bus left early, bus didn't show up, car broke down;

The following may be taken off sick and compassionate leave:

1. Public transport not operating because of snow or other reasons;
2. Late because of bomb scare or car accident;
3. Moving into a rented or a second hand bought apartment- a total of two days; into a new, bought apartment - 3 days;
4. Any additional time must be taken off vacation leave.

### ***Other Leave***

Under rare circumstances and for exceptional reasons, and at the discretion of the director, an extra week unpaid may be granted by the director. This may involve using up sick leave, though unpaid, toward the extra week.

### ***Army Call-ups***

Call ups or medicals or any related appearance at Tzahal:

1. If they are for one day or less they must be taken out of sick and compassionate leave.
2. If they are for 2 days or more they will comprise a separate fully paid military leave for the duration of the call up.

### ***Leaving Work Early and Interruptions during work***

Everything we said in this memorandum about coming late or missing work apply to leaving early and to interruptions during work, including non-work related telephone calls. (NB. we are not authorizing any personal calls, made or received during working hours. You are transgressing a Torah prohibition by making or receiving them. In addition, you are chayav to take off your salary, time spent on such calls. The same is true of personal visits during work time. In addition, use of work phones for personal purposes outside of working hours is also prohibited. Only the director and in his absences, the controller is authorized to make exceptions to this. Authorization from any other party is null and void.

### ***Miscellaneous Clauses***

1. In all the above cases, wherever the job of the staff member requires them to be at a specific location, working from home is not considered having worked. This is true even if Rabbi Schuster, the Director or anyone else specifically asked them to work from home, unless this has prior clearance, from the director.
2. Any previous arrangements inconsistent with this memo are null and void unless specific instructions to the contrary are given after receipt of this memo by the director.
3. Any cases not explicitly covered by this policy are to be presumed as coming from the vacation leave unless explicitly stated by the director to the contrary. Specific dispensation will always be given for that occasion only and are never intended to apply to future cases of a similar nature.
4. Logging: Staff are required to phone in to the controller during his working hours, any vacation or sick or other leave within her next working day after taking the leave if it was unanticipated or in advance as in all normal cases of vacation leave. Failure to report any absences will be reviewed as a serious breach of the working relationship.

# RECOMMENDED READING LIST

All the following are available from the Ner LeElef resource library.

E-mail: [Nerlelef@barak-online.net](mailto:Nerlelef@barak-online.net)

## **The Top Four:**

Of the four best books I have to recommend, three of them are short and easy to read:

*Jack Welch Speaks, by Janet Lowe (Wiley, 1998)*

During his time, Jack Welch was possibly the most successful CEO of any major company. (He has just finished his term.) The book is not organized that well, but it is full of wisdom and is written in a simple, readable form.

*Look who moved my Cheese, by Howard Johnson*

An excellent book on how to develop the enthusiasm to be in a state of constant change to meet the fast-changing challenges of the environment. Short and easy to read, though its relevance to a Torah-mosad needs to be carefully thought out.

*The One Minute Manager, by Blanchard & Johnson*

This book ought to be sub-titled, 'How to manage staff so that they will manage themselves.' It is based on behavioral principles and its success led to a whole slew of follow-ups including *Leadership and the One Minute Manager*.

The fourth book requires more work to get through, but it is well worth your while:

*The Seven Habits of Highly Successful People, by Steven Covey*

A thinking, intelligent organizational leader will find a lot in *The Seven Habits* which rings true. The book stresses the need to really change your character, and not just work on techniques, if one is to become a successful leader. There are today on the market many *Seven Habits* follow-ups, most significantly, *First Things First*.

## **Other Valuable Books:**

*In Search of Excellence, by Tom Peters, Waterman*

This was an 'earlier generation' best seller. The authors study the best companies and identify eight factors, which are common to them all. Although a little long-winded, this book is full of wisdom.

*The McKinsey Way*

A former McKinsey employee shows how the famous McKinsey business-consulting firm identifies, analyses and resolves problems. It has useful information on how to brainstorm, how to interview and how to deal with hostile staff.

*The Fifteen Minutes on Leadership*

Part of a series, it is a short and basic introduction to management.

*The Harvard Book on Management*



This is a part of the Harvard series on business. The book is not worth reading from cover to cover, unless you are slightly academically inclined. But the book does have good articles on what motivates staff and what comprises a good working environment. I have not looked at the other books in this series, though their reputation is good.

*The Circle of Innovation* by Tom Peters

This is the same author as *In Search of Excellence* (above). It is full of useful information on goal setting, creative thinking and management in general.

*First, Break all the Rules* by Marcus Buckingham and Curt Coffman

Based on a huge survey of managers, it has a lot of basic information on good management and leadership.

### Non-Profit Management

Today, there are also numerous books on management of non-profit organizations. Many of these books have the advantage of presuming that the reader has no experience in budget making, fund-raising or goal setting. I have not found any single book in this series which I would put on the must-read list, though each of them has useful information:

*Managing the Non-Profit Organization*,  
Drucker

### *Miscellaneous*

*How to Win Friends and Influence People*, by Dale Carnegie.

After all this time!, still the best book of its kind. There is also a very good set of tapes of the same name.

### *Audio*

*Interviews and Resumes* by Jonathan Taub.

This is a talk, which Rabbi Taub gave to one of the Ner LeElef programs, CLS.

### ***Fundraising:***

The following is a list of some cassettes and books on fundraising. Books on sales are also included, as some of the fund-raising technique overlaps with that of sales.

*10 Commandments of Fundraising*

*13 Fundraising Stories*

*5 Habits for Successful Fundraisers*

*Maximizing Your Fundraising Meetings*

All four audio-tapes by Rabbi Yitzchak Greenman. They are a part of a five part series of tapes on fundraising put out by Aish Hatorah.

*Advanced Selling Strategies*, Tracy

Audio, The proven system practiced by top salespeople

*Mastering the Art of Selling*, Hopkins  
Audio, Teaching the essential skills of persuading a [prospect to buy

*Campaign Planning: Insuring a Beginning, Mid #1 & #2* by Rabbi Shimon Pepper  
Audio, from the 12th AJOP Convention, 2000

*Data Management & Fundraising*, Vinitsky  
Audio, From the 12th AJOP Convention, 2000

*Fundraising* by Rabbi 'Lazar' Rosner  
Audio, given on one of the Ner LeElef programs, Talmidei Aron

*Fundraising Issues*, by Rabbi Yitzchak Berkowitz  
Audio, given on one of the Ner LeElef programs, Audio, given on one of the Ner LeElef programs, CLS.

*Fundraising: Community Analysis/How to Get an Appointment* by Rabbi Yitzchak Hutner  
Audio, given on one of the Ner LeElef programs, Audio, given on one of the Ner LeElef programs, CLS.