



**HaChodesh**

נא לא לדבר בשעת התפילה  
PLEASE NO CONVERSATION DURING SERVICES



**WEEKDAY DAVENING INFORMATION**

	Sunday (3/18)	Monday (3/19)	Tuesday (3/20)	Wednesday (3/21)	Thursday (3/22)	Friday (3/23)
<b>Earliest Talit</b>	<b>6:07 AM</b>	<b>6:06 AM</b>	<b>6:04 AM</b>	<b>6:02 AM</b>	<b>6:01 AM</b>	<b>5:59 AM</b>
<b>Shacharit</b>	<b>8:15 AM</b>	<b>6:15 AM</b>	<b>6:25 AM</b>	<b>6:25 AM</b>	<b>6:15 AM</b>	<b>6:25 AM</b>
<b>Gedolah</b>	<b>1:35 PM</b>	<b>1:35 PM</b>	<b>1:35 PM</b>	<b>1:35 PM</b>	<b>1:35 PM</b>	<b>1:35 PM</b>
<b>Mincha - Maariv</b>	<b>6:50 PM</b>					<b>7:00 PM</b>
<b>Maariv Only</b>		<b>8:20 PM</b>	<b>8:20 PM</b>	<b>8:20 PM</b>	<b>8:20 PM</b>	
<b>Shkia</b>	<b>7:06 PM</b>	<b>7:07 PM</b>	<b>7:08 PM</b>	<b>7:09 PM</b>	<b>7:10 PM</b>	
<b>Tzait</b>	<b>7:51 PM</b>	<b>7:52 PM</b>	<b>7:53 PM</b>	<b>7:54 PM</b>	<b>7:55 PM</b>	

שבת פרשת ויקרא  
ראש חדש/פרשת החדש  
SHABBAT PARSHAT VAYIKRA  
ROSH CHODESH/PARSHAT HACHODESH  
1 NISAN/MARCH 17  
From the second Sefer Torah we read from Pinchas (Numbers 28:9-15), the two paragraphs "וביום השבת" and "ובראשי חדשיך". From third Sefer Torah Maftir reads from Parshas Bo (Exodus 12:1-20). Haftorah is Ezekiel 45:16-46:18. Don't say צדקתך צדק or אב הרחמים, א-ל מלא.

**FRIDAY NIGHT**  
**CANDLE LIGHTING - 6:46 PM**  
**MINCHA - 6:50 PM**  
**TZAIT - 7:49 PM**

**SATURDAY**  
**HASHKAMA/YOUTH - 8:20 AM**  
**CHUMASH SHIUR - 8:30 AM**  
**SHACHARIT MAIN - 9:00 AM**  
**LAST KRIAT SHEMA - 10:05 AM**  
**GEMARA SHIUR - 5:35 PM**  
**MINCHA - 6:35 PM**  
**SHKIA - 7:05 PM**  
**MAARIV/HAVDALAH - 7:50 PM**

**CONGREGATION AHAVAT ACHIM**  
**18-25 SADDLE RIVER ROAD**  
**FAIR LAWN, NJ 07410-5909**  
**201-797-0502**  
**WWW.AHAVATACHIM.ORG**

**BULLETIN INFORMATION**  
**TO REQUEST A BULLETIN**  
**ANNOUNCEMENT (BY 7:00 PM**  
**WEDNESDAY) OR DEDICATE A**  
**BULLETIN FOR \$36 (\$54 W/PHOTO),**  
**EMAIL SEPLOTNICK@GMAIL.COM**

Kiddush is sponsored by Amy & Stephen Agress in honor of Josh's Aufruf and upcoming marriage to Bronia Goldman. יעלה הזיווג יפה ויבנו בית נאמן בישראל (may the beautiful couple be elevated in the building of a faithful house of Israel).



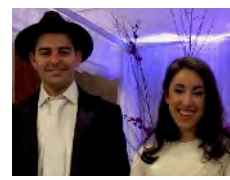
Suedah Shlishit is sponsored by David Garfunkel in respect of the yahrzeit of David's mother, פייגה רבקה בת ר' חיים הלוי. May her neshama have an aliyah.

Parent/Child Breakfast, Sunday, 9:00 AM, sponsored by the Shestacks in honor of Nava's first birthday.



Mazel Tov to Randi & Arnie Spier who are this year's Ahavat Achim Journal Dinner Honorees to take place on Sunday, April 29. Get your ads in now. Dinner is approaching fast!

Mazel tov to Joan & Barry Goldberg on Leah's marriage to Avraham Brez. יעלה הזיווג יפה ויבנו בית נאמן בישראל (may the beautiful couple be elevated in the building of a faithful house of Israel).



Mazel tov to Vicki & Ian Joseph on Daniela's engagement to Abe Setton. יעלה הזיווג יפה ויבנו בית נאמן בישראל (may the beautiful couple be elevated in the building of a faithful house of Israel).

## Kiddush Information

- ☆ If you are around when the Rabbi says “על המחיה”, your assistance in clean up would be appreciated.
- ☆ Kiddush setup for this Shabbat: Brooks, Fontaine, Eisman
- ☆ Kiddush setup for next Shabbat: Greenbaum, Joseph, Wechsler
- ☆ To sponsor a Kiddush (\$1000/\$613/\$318 plus scotch) send an email to [gplotnick@aol.com](mailto:gplotnick@aol.com).

## Adult Education



- ☆ CHUMASH CLASS - Shabbat morning before Shacharit.
- ☆ GEMARA SHIUR - One hour before Mincha, through the first Shabbat in November.
- ☆ DAYTIME TORAH VOYAGES - Thursdays at 2:00 PM.
- ☆ FUNDAMENTALS OF JEWISH THOUGHT - After Kiddush.
- ☆ PEREK ON THE LAWN, Pirkei Avot Periodic Shiur.

### Points To Ponder (Answers Below)

- ☆ (1st) Who is told about korbanot? Who can bring them?
- ☆ (3rd) What halacha regarding the Shabbat table (table in general) do we learn from this aliyah?
- ☆ (4th) Bonus: What is a korban shlamim peace offering for? (see commentaries in the Chumash)?
- ☆ (7th) What is me'ila treachery as the Torah describes in (5:15)? (see Rashi/Altrscroll commentary)

### Answers to Points To Ponder

- ☆ (1st) The Jewish people are told about them, but anyone can bring one.
- ☆ (3rd) To have salt on the table, because the table is compared to a mizbeach.
- ☆ (4th) An offering by person or group when they feel moved to express their love for God due to a recognition of His presence/goodness/etc
- ☆ (7th) Benefiting from materials that have been donated for sacred causes in the temple.

## Gita Cooperwasser ע"ה

### Youth Program



- ☆ Please contact Melanie at [mkwestel@gmail.com](mailto:mkwestel@gmail.com) and volunteer to host Chad (our Youth Director) for shabbat and/or meals.
- ☆ Youth groups begin at 10:00 AM. Tot Shabbat in the playroom.
- ☆ Parents, ensure that your children are in groups or with you at all times.
- ☆ NO FOOD DURING GROUPS!

### Community Events

- ☆ Mar. 19 – **A Hands-On Pesach Seder**, with Rabbi Elly Storch, Assoc. Principal of Judaic Studies, DRS Yeshiva High School for Boys. YOUNG ISRAEL OF FAIR LAWN, Monday night, 9:00 PM. For more info, click here: [Seder](#).

## Ahavat Achim Future Events

- ☆ Mar. 23- Friday night Pre-Pesach Dinner
- ☆ Mar. 24 - Suedah Shlishit is sponsored by Chaim Kirschenbaum on the yahrzeit of his mother, חנה ע"ה בת שבת, חנה
- ☆ Mar. 25 - Hagolas Kelim/Pesach Kashering, 9:00 AM - 11 AM, at the shul
- ☆ Mar. 30 - Chometz burning at Elliot Hershkowitz's home, 37-14 Jasper Rd., 8:00 AM to 11:00 AM. No lulav burning
- ☆ Apr. 14 - Pre-Yom Haatzmaut Scholar-In-Residence Shabbaton
- ☆ Apr. 15 - Men's Club trip to National Museum of American Jewish History
- ☆ Apr. 21 - *Youth Taking Over - Part 2*, for the “Sharsheret Pink Seudat Shelishit”, sponsored by Kira, Andrew & Cayleb Wigod. Wear your finest pink clothes and listen to our youth talk about the importance of random acts of kindness in honor of Sharsheret.
- ☆ Apr. 25 - Board Meeting (Tentative)
- ☆ Apr. 28 - TABC Alumni Reunion
- ☆ Apr. 29 - Journal Dinner
- ☆ May 19 - Suedah Shlishit sponsored by Eli Zefon in memory of Shlomo ע"ה Ben Eliyahu (שלמה בן אליהו זון נלב"ע ז"ר סיון תשס"ד)
- ☆ May 23 - Board Meeting (Tentative)
- ☆ June 2 - Suedah Shlishit is sponsored by Eli Zefon in memory of Baroch Mafzir ע"ה Ben Samuel (ברוך מפציר בן שמואל נלב"ע כ"ד סיון תשנ"ט)

### Rabbi Available to Sell

#### Chometz

- ☆ March 18: 9:00 - 10:00 AM, Sunday night by appointment
- ☆ March 19: 8:30 - 9:00 PM
- ☆ March 21: 8:30 - 9:00 PM
- ☆ March 22: 3:00 PM & 8:30 - 9:00 PM
- ☆ March 23: 7:00 AM
- ☆ March 24: 8:15 - 9:00 PM, or later by appointment
- ☆ Mar. 25: 9:00- 10:00 AM, 7:30- 8:00 PM
- ☆ March 26: 7:30 - 8:00 PM
- ☆ March 28: 7:30 - 8 PM, or later by appt.
- ☆ March 29 - 3:00 PM (last chance)

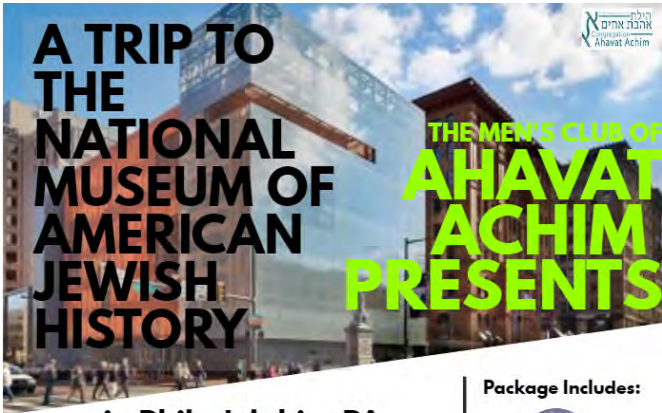


You can help Ahavat Achim's finances and it won't cost you a cent! Just make your regular Amazon purchases via this link: <https://smile.amazon.com/>.

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**in Philadelphia, PA**

Member & Member's Guest Price: \$40\* (if reserved by March 15th)

Non-member or after March 15th: \$50\*

\*prices per person (inquire for family pricing)

**DEPARTURE/RETURN POINT: AHAVAT ACHIM  
18-25 SADDLE RIVER RD. FAIR LAWN, NJ**

**TIME: 9AM - 6PM**

**DATE: SUNDAY, APRIL 15TH**

**REGISTER NOW AT  
MENSCLUB@AHAVATACHIM.ORG  
(please include name & cell in rsvp)**

**OR CALL ELLIOT GREENE TO SIGN UP  
201-519-7951**

**Package Includes:**



Admission to the museum  
Guided tour of the museum



Breakfast & Lunch



Deluxe Coach Bus

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**SUPPORT YOUR SHUL**

**Donate a Sefer, etc.**

The shul has Siddurim & Machzorim (\$36) and Chumashim (\$54) available to be donated. Please contact Jeff Safier at [robynsafier@gmail.com](mailto:robynsafier@gmail.com) for details.

**Yahrzeit Plaques**

Memorialize a loved one with a plaque for \$300 for members and \$450 for non-members. We will also endeavor to send you written notice of an upcoming yahrzeit, mention your loved one's name during the public Yizkor and list the yahrzeit in the Bulletin once a year. For more information, email Larry at [lardavbern@gmail.com](mailto:lardavbern@gmail.com).

**Scrip**

Scrip is available from Men's Club. Email David at [dmgarfunkel@gmail.com](mailto:dmgarfunkel@gmail.com). Pay using Paypal ([treasurer@ahavatachim.org](mailto:treasurer@ahavatachim.org)) or use Discover, MasterCard or Visa - email [treasurer@ahavatachim.org](mailto:treasurer@ahavatachim.org) for details.

**Mishebayrach**

If you've made a Mishebayrach you've pledged to give Tzedakah on behalf of those for whom you asked Hashem's blessing. Contributions to the shul are appropriate and can be made via Paypal to [treasurer@ahavatachim.org](mailto:treasurer@ahavatachim.org), or via MasterCard, Visa or Discover by sending info to Steve Winchester (contact him at [treasurer@ahavatachim.org](mailto:treasurer@ahavatachim.org)). If by check indicate on its face "Aliyah Donation."

**David Schwitzer<sup>דוד שוויצער</sup> Social Hall**

Please contact Ben Lang at [bmmnpl@aol.com](mailto:bmmnpl@aol.com) to book the David Schwitzer<sup>דוד שוויצער</sup> Social Hall for an event or special occasion. \$250 per simcha (members)/\$325 for Associates/\$400 paid in advance for non-members, plus the cost of any additional clean up (plus a \$150 security/cleaning deposit refunded when the social hall is returned in the condition it started in). Private caterers must be approved in advance by the Rabbi.

**Sisterhood & Men's Club**

Please contact Elliot Greene at [egreene@acm.org](mailto:egreene@acm.org) to join the Men's Club. To join Sisterhood, please contact Shelly at [sewinchester58@gmail.com](mailto:sewinchester58@gmail.com) or Renee at [reneeafreund@yahoo.com](mailto:reneeafreund@yahoo.com).

**Honoraria**

Contributions to acquire honoraria in memory or honor of a loved one are welcome. The available Honoraria list will be provided upon request by contacting Steven Plotnick at [seplotnick@gmail.com](mailto:seplotnick@gmail.com).

**Mitzvah Cards**

Want mitzvah cards, contact Eita Latkin at 791-8940 or [parentsof3@aol.com](mailto:parentsof3@aol.com). Cost is \$3 per card. Also can be ordered in bulk - ten cards for \$25, which you send out yourself privately.

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are proud to announce a  
**SCHOLAR-IN-RESIDENCE SHABBATON**  
celebrating 70 years of the State of Israel

**RABBI DAVID BROFSKY**

Rabbi David Brofsky is an author and educator. He has taught Talmud and halacha in yeshivas and seminars in Israel, including Yeshivat Har Etzion and Michlelet Mevaseret Yerushalym. He is currently a senior faculty member at Midreshet Lindenbaum, teaches in Midreshet Torah V'Avodah, and writes a halacha shiur for the Virtual Beit Midrash (VBM). Rabbi Brofsky is the author of Hilchot Tefilla: A Comprehensive Guide to the Laws of Daily Prayer, Hilchot Moadim: Understanding the Laws of the Festivals, and an upcoming book on the laws of mourning. He studied at Yeshiva University and Yeshivat Har Etzion. He lives in Alon Shevut, Gush Etzion with his wife, Mali, and their four children.

**SHABBAT PARASHAT SHEMINI  
APRIL 13-14, 2018**

For more details about the program and sponsorship opportunities, please visit [www.ahavatachim.org](http://www.ahavatachim.org) or call 201-797-0502 [www.mizrachi.org/70for70](http://www.mizrachi.org/70for70)

## Parshat HaChodesh

*"This month shall be for you the beginning of the months, it shall be for you the first of the months of the year." (Shemot 12:2)*

On the Shabbat before Rosh Chodesh Nissan, or on Rosh Chodesh if it falls on the Shabbat, two Torah Scrolls are removed from the Ark (three if on Rosh Chodesh). From the first, the Sidrah of the week is read, and from the second (or third on Rosh Chodesh), the Maftir, in this case, the passage giving the commandments associated with the very first Rosh Chodesh Nissan in Egypt, is read.

The first day of Nissan was and always remains a historic day for the Jewish nation. It was the day when the people received their first commandment as a nation: Sanctify the New Moon.

This ritual has a profound spiritual and historic significance. It is noteworthy that it was one of three commandments that the Syrian Greeks, in the time before the Chanukah miracle, attempted to nullify by force. The other two were the Observance of Shabbat and Circumcision. Clearly, therefore, Israel's enemies understood that the sanctification of the New Moon was basic to the existence of Israel as a nation of Torah.

Commentators explain that, by virtue of this Commandment, G-d gave the Jewish people mastery over time. From that moment onward, the calendar with its cycle of festivals could exist only when the Sages of Israel declared the New Month. This signifies more than control over the reckoning of time, the dating of legal documents, and all the banalities to which man is subject in his everyday life. It represents the potential for renewal.

The Jewish people is symbolized by the moon because, although the moon wanes, it waxes as well. It stands for hope, for the confidence that there is a future as well as a past. This vibrancy assures that any conquest of the Jewish people can never be more than temporary. Israel may seem to disappear from the panorama of history - but so does the moon.

The moon returns - and Israel, by means of the power vested in it by the Torah, sanctifies the New Month. So, too, the nation constantly renews its vigor, constantly defies the laws of history that insist it should have long since become extinct, constantly demonstrates its ability to make itself the vehicle for the prophecies of redemption and a greater spiritual world.

## MISCELLANEOUS

### **Ahavat Achim Membership/ Hospitality**

Contact Arnie at [aspier@verizon.net](mailto:aspier@verizon.net) for membership details. For Shabbat hospitality contact Melanie at [mkwestel@gmail.com](mailto:mkwestel@gmail.com).

### **Bikkur Cholim/Chesed Committee**

If someone needs a visit/assistance, contact Sara at [saralevine06@gmail.com](mailto:saralevine06@gmail.com) or Mary Lisa at [kenkatter541@gmail.com](mailto:kenkatter541@gmail.com).

### **Personal Announcements**

Various life cycle events related to members are announced in the bulletin (e.g., births, bar and bat mitzvahs, weddings and deaths, as well as travel to/from Israel to study). We also welcome new members. Other personal announcements are not appropriate except as part of the bulletin's dedication (a \$36 cost - \$54 with photo).

### **Numbers & Info**

☆ ERUV – To subscribe for updates, email [fairlawneruv@groups.io](mailto:fairlawneruv@groups.io). Check status at <https://groups.io/g/fairlawneruv> or call 201-254-9190.

☆ MIKVAH – 201-796-0350. At Shomrei Torah, 9 PM–10:30 PM, Motzei Shabbat from 1¼ hours after Shabbat ends for 1½ hours. Kaylim Mikvah: Sun. 10 AM–3 PM

☆ TWITTER: [AhavatAchimFL](https://twitter.com/AhavatAchimFL)

☆ FACEBOOK: [facebook.com/groups/ahavat.achim/](https://facebook.com/groups/ahavat.achim/)

☆ INSTAGRAM: [instagram.com/ahavatachimfl/?hl=en](https://instagram.com/ahavatachimfl/?hl=en)

☆ FLICKR: [flickr.com/photos/ahavatachim/albums](https://flickr.com/photos/ahavatachim/albums)

### **Shul Calendar**





☆ To add events to the shul calendar email Larry at [lardavbern@gmail.com](mailto:lardavbern@gmail.com)

# COVENANT & CONVERSATION

LIFE-CHANGING IDEAS IN THE PARSHA WITH RABBI SACKS



[www.rabbisacks.org](http://www.rabbisacks.org)

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*I am deeply touched that Covenant & Conversation has been generously sponsored by The Maurice Wohl Charitable Foundation in memory of Maurice and Vivienne Wohl ז"ל. Maurice was a visionary philanthropist on a vast scale, driven throughout his life by a sense of Jewish responsibility. Vivienne was a woman of the deepest humanity and compassion, who had a kind word for everyone. Together, they were a unique partnership of dedication and grace, for whom living was giving. Through their Charitable Foundation, they continue to bring blessings to Jewish communities around the world.*



THE MAURICE WOHL  
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— RABBI LORD JONATHAN SACKS

## The Call

vayikra 2018 / 5778

It was never my ambition or aspiration to be a rabbi. I went to university to study economics. I then switched to philosophy. I also had a fascination with the great British courtroom lawyers, legendary figures like Marshall Hall, Rufus Isaacs and F. E. Smith. To be sure, relatively late, I had studied for the rabbinate, but that was to become literate in my own Jewish heritage, not to pursue a career.

What changed me, professionally and existentially, was my second major *yechidut* – face-to-face conversation, – with the Lubavitcher Rebbe, in January 1978. To my surprise, he vetoed all my career options: economist, lawyer, academic, even becoming a rabbi in the United States. My task, he said, was to train rabbis. There were too few people in Britain going into the rabbinate and it was my mission to change that.

What is more, he said, I had to become a congregational rabbi, not as an end in itself but so that my students could come and see how I gave sermons (I can still hear in my mind's ear how he said that word with a marked Russian accent: *sirmons*). He was also highly specific as to where I was to work: in Jews' College (today, the London School of Jewish Studies), the oldest extant rabbinical seminary in the English-speaking world.

So I did. I became a teacher at the College, and later its Principal. Eventually I became – again after consulting with the Rebbe – Chief Rabbi. For all this I have to thank not only the Rebbe, but also my wife Elaine. She did not sign up for this when we married. It was not even on our horizon. But without her constant support I could not have done any of it.

I tell this story for a reason: to illustrate the difference between a *gift* and a *vocation*, between what we are good at and what we are called on to do. These are two very different things. I have known great judges who were also brilliant pianists. Wittgenstein trained as an aeronautical engineer but eventually dedicated his life to philosophy. Ronald Heifetz qualified as a doctor and a musician but

instead became the founder of the School of Public Leadership at the John F Kennedy School of Government at Harvard. We can be good at many things, but what gives a life direction and meaning is a sense of mission, of something *we are called on to do*.

That is the significance of the opening word of today's parsha, that gives its name to the entire book: *Vayikra*, "He called." Look carefully at the verse and you will see that its construction is odd. Literally translated it reads: "He called to Moses, and God spoke to him from the Tent of Meeting, saying ..." The first phrase seems to be redundant. If we are told that God spoke to Moses, why say in addition, "He called"?

**"We can be good at many things, but what gives a life direction and meaning is a sense of mission, of something *we are called on to do*."**

The answer is that God's *call* to Moses was something prior to and different from what God went on to say. The latter were the details. The former was the summons, the mission – not unlike God's first call to Moses at the burning bush where He invited him to undertake the task that would define his life: leading the people out of exile and slavery to freedom in the Promised Land.

Why this second call? Probably because the book of *Vayikra* has, on the face of it, nothing to do with Moses. The original name given to it by the sages was *Torat Cohanim*, "the Law of the Priests"<sup>1</sup> – and Moses was not a priest. That role belonged to his brother Aaron. So it was as if God were saying to Moses: this too is part of your vocation. You are not a priest but you are the vehicle through which I reveal all My laws, including those of the priests.

We tend to take the concept of a vocation – the word itself comes from the Latin for a "call" – for granted as if every culture has such an idea. However, it is not so. The great German sociologist Max Weber (1864-1920) pointed out that the idea of vocation, so central to the social ethic of Western culture, is essentially "a religious conception, that of a task set by God."<sup>2</sup>

It was born in the Hebrew Bible. Elsewhere there was little communication between the gods and human beings. The idea that God might invite human beings to become His partners and emissaries was revolutionary. Yet that is what Judaism is about. Jewish history began with God's call to Abraham, to leave his land and family. God called to Moses and the prophets. There is a particularly vivid account in Isaiah's mystical vision in which he saw God enthroned and surrounded by singing angels:

*Then I heard the Voice of the Lord saying, "Whom shall I send? And who will go for us?" And I said, "Here am I. Send me!"* (Isaiah 6:8)

The most touching account is the story of the young Samuel, dedicated by his mother Hannah to serve God in the sanctuary at Shiloh where he acted as an assistant to Eli the priest. In bed at night he heard a voice calling his name. He assumed it was Eli. He ran to see what he wanted but Eli told him he had not called. This happened a second time and then a third, and by then Eli realised that it was God

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<sup>1</sup> Hence the Latin name Leviticus, meaning, "pertaining to the Levites," i.e. the priestly tribe.

<sup>2</sup> Quoted in Michael Novak, *Business as a Calling: work and the examined life*, Free Press, 1996, 17.

calling the child. He told Samuel that the next time the Voice called his name, he should reply, ‘Speak, Lord, for your servant is listening.’ It did not occur to the child that it might be God summoning him to a mission, but it was. Thus began his career as a prophet, judge and anointer of Israel’s first two kings, Saul and David (1 Samuel 3).

These were all prophetic calls, and prophecy ended during the Second Temple period. Nonetheless the idea of vocation remains for all those who believe in Divine providence. Each of us is different, therefore we each have unique talents and skills to bring to the world. The fact that I am here, in this place, at this time, with these abilities, is not accidental. There is a task to perform, and God is calling us to it.

The man who did more than anyone to bring this idea back in recent times was Viktor Frankl, the psychotherapist who survived Auschwitz. There in the camp he dedicated himself to giving people the will to live. He did so by getting them to see that their lives were not finished, that they still had a task to perform, and that therefore they had a reason to survive until the war was over.

Frankl insisted that the call came from outside the self. He used to say that the right question was not “What do I want from life?” but “What does life want from me?” He quotes the testimony of one of his students who earlier in life had been hospitalised because of mental illness. He wrote a letter to Frankl containing these words:

**“Each of us is different, therefore we each have unique talents and skills to bring to the world.”**

*But in the darkness, I had acquired a sense of my own unique mission in the world. I knew then, as I know now, that I must have been preserved for some reason, however small; it is something that only I can do, and it is vitally important that I do it... In the solitary darkness of the “pit” where men had abandoned me, He was there. When I did not know His name, He was there; God was there.<sup>3</sup>*

Reading Psalms in the prison to which the KGB had sent him, Natan Sharansky had a similar experience.<sup>4</sup>

Frankl believed that “Every human person constitutes something unique; each situation in life occurs only once. The concrete task of any person is relative to this uniqueness and singularity.”<sup>5</sup> The essence of the task, he argued, is that it is self-transcending. It comes from outside the self and challenges us to live beyond mere self-interest. To discover such a task is to find that life – my life – has meaning and purpose.

How do you discover your vocation? The late Michael Novak argued<sup>6</sup> that a calling has four characteristics. First, it is unique to you. Second, you have the talent for it. Third, it is something which,

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<sup>3</sup> Viktor Frankl, *The Unconscious God*, Simon & Schuster, New York, 1975, 11.

<sup>4</sup> Natan Sharansky, *Fear No Evil*, New York : Vintage Books, 1989.

<sup>5</sup> Viktor Frankl, *The Doctor and the Soul*, Souvenir Press, 1969, 57.

<sup>6</sup> Michael Novak, *Business as a Calling*, Free Press, 1996, 17-40.

when you do it, gives you a sense of enjoyment and renewed energy. Fourth, do not expect it to reveal itself immediately. You may have to follow many paths that turn out to be false before you find the true one.

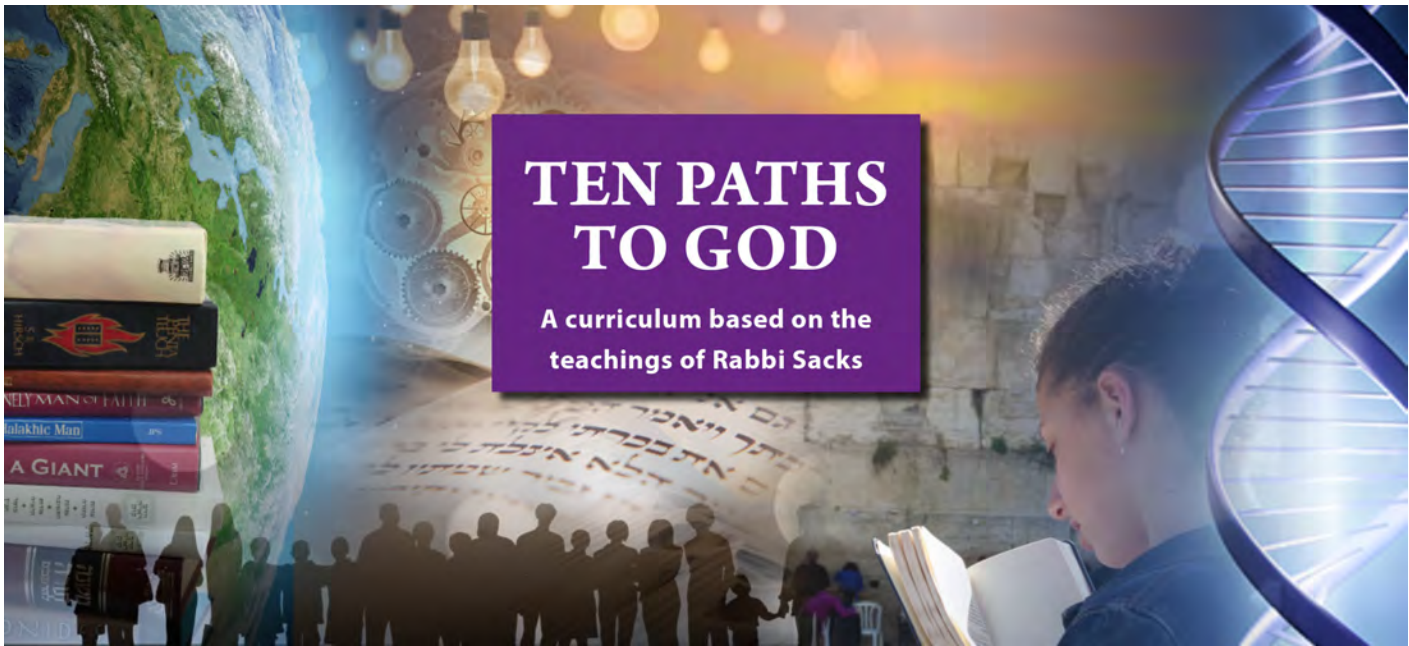
Novak quotes Logan Pearsall Smith who said, “The test of a vocation is the love of the drudgery it involves.” All real achievement requires backbreaking preparation. The most common estimate is 10,000 hours of deep practice. Are you willing to pay this price? It is no accident that Vayikra begins with a call – because it is a book about sacrifices, and vocation involves sacrifice. We are willing to make sacrifices when we sense that a specific role or task is what we are called on to do.

This is a life-changing idea. For each of us God has a task: work to perform, a kindness to show, a gift to give, love to share, loneliness to ease, pain to heal, or broken lives to help mend. Discerning that task, hearing God’s call, is what gives a life meaning and purpose. Where what we want to do meets what needs to be done, that is where God wants us to be.



**LIFE-CHANGING IDEA #23**

*“For each of us God has a task. Discerning that task, hearing God’s call, is what gives a life meaning and purpose.”*



**Launching soon!**

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