

# Pine Street Parsha



Parashat Vayikra

Shabbat Hachodesh- Rosh Chodesh 17 March 2018  
1 Nissan 5778



SIDRA 544  
Rosh Chodesh 890  
Maftir 348  
HAFTORAH 1218



498  
812  
308  
1283

**1st & 2nd & 3rd Aliyot:** The instructions for offering a “Oleh” – burnt offering (fully consumed on the Alter) is detailed. This offering could be brought from a bull, or male sheep or goat. The less expensive “Oleh”, using a Turtle Dove or common dove, is described. The Mincha, an offering made from baked, fried, or deep fried matzoh type crackers is detailed.

**4th Aliya:** The Korban Shlomim – the peace offering, brought from male or female cattle, sheep, and goats is described.

**5th Aliya:** This aliya describes this Korban Chatas – the sin offering. Three unique sin offerings are described:

1. When the High Priest sinned
2. If the King sinned
3. If the entire nation sinned because of a wrong ruling by the Sanhedrin – High Court. Note: A Korban Chatas could only be offered if the sin was unintentional.

**6th & 7th Aliyot:** The Korban Chatas of a commoner is detailed, as well as the specifics of the Korban Asham – the guilt offering. This Korban was offered in instances where intentional wrong doing was implicated; such as not fulfilling an assumed oath, or doing something questionable without first ascertaining the law. Additionally, a type of Asham was offered in instances of dishonesty and swearing falsely.

## Upcoming events at Pine Street

### Launch of the Shabbat Keshet Program

**Shabbat Keshet – 17 March**

**Connecting with the community**

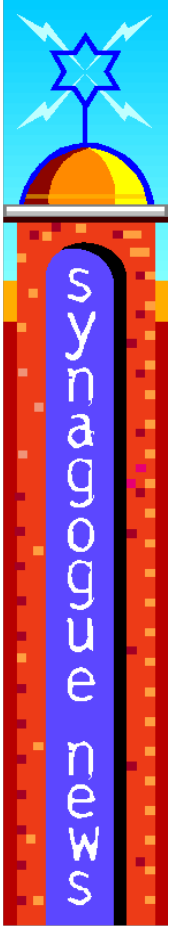
**An opportunity to bring our people together on a Shabbat. To honour as many congregants with an Aliyah to the Torah as possible during the year**

Come listen to our own

**Harry Joffe**

Talk about his recent trip to Israel, the Jerusalem Marathon that he competed and completed and the political arena in the Middle East

At the Kiddush this Shabbat



**Mazeltov and best wishes to:**

Rabbi and Marice Gerson and Tony and Mary-Ann Simmons on the Batmitzvah of their granddaughter Nomi, daughter of Sean and Ora Simmons. Mazeltov to great grandparents Max and Doreen Cohen and Joyce Miller.

**Mazeltov and best wishes to:**

Lionel and Norma Cohen on the engagement in Miami of their granddaughter Sabrina, daughter of the late Michael Cohen and Pippa Walls from Cape Town, to Ben, son of Miguel and Beile Edelstein.

**Mazeltov and best wishes to:**

Jonathan and Roslyn Davis on the marriage of their son Brandon to Oriellah, daughter of Chaim and Laurene Shalpid to take place in Glen Hazel on Wednesday 21 March 2018. Mazeltov to grandparents Gerald Zimble, Sybil Davis, Rabbi and Malka Shalpid and Sonia Margolias and to great grandmother Maureen Kramer.

**Refua Shleima to:**

Linda Superfain, Wayne Superfain, Sheila Bergman, Stan Bergman, Pam Gluckman, Tali Isaacs, Cyril Schlosberg, Adam Gelman, Ken Gruss and Hymie Buchalter.

**Details of all Shiurim are on the Notice Board.**

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**Celebrating a Simcha** – For only R540-00 you can have a plaque done for our Simcha Board and celebrate your Simcha for Life!. Please call Sue at the office for more details.  
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**Our Chazzan has released two CD's.** His latest album 'The Best of Italian Hits' and a Cantorial CD. Both CD's are available for purchase at the Office. Please call Sue for details.

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**We wish those families commemorating a Yahrzeit a long and good life**



**Friday 16 March 2018**

Denis Cohen – Len Jacobson

**Shabbas 17 March 2018**

Sidney Hirschowitz – Father  
Selwyn Levy – Brother

**Sunday 18 March 2018**

Jeff Isaacs – Mother  
Joseph Rothschild – Father

**Monday 19 March 2018**

Clive and Pam Morris – Steven, Caron and Eric

**Tuesday 20 March 2018**

Alter Karpes – Grndmother  
Andrew Kuming – Grandmother  
David Kuming – Grandmother  
Lily Cohen – Step-Mother

**Wednesday 21 March 2018**

Sharon Levy – Mother

**Thursday 22 March 2018**

Thelma Drobis – Mark's late Brother  
Barbara Snoyman – Father  
Errol Zeifert – Mother

**Friday 23 March 2018**

Hilary Saks – Father  
Bernard James – Aunt  
Rodney Fittinghoff – Mother  
Norman Barling – Grandfather  
Kim Krug – Father  
Rahlene Grevler – Father  
Brian Jossel – Mother  
Raymond Pogir – Mother



**The Haftarahman for Parshat Hachodesh**

Ezekiel's Prophecy regarding the Messianic dedication services in the 3<sup>rd</sup> Temple

Yechezkel (Ezekiel), 45:18-46:15.

**The connection of the Haftarah to Parshat (portion of) Hachodesh:** This Shabbat's (Sabbath's) Haftarah is the last of the 4 special Haftorahs read before Pesach (Passover). They are Shekalim, Zechor, Parah & Hachodesh. The Maftir (Special supplemental reading) of this week is named Parshat Hachodesh (taken from Shemot (Exodus) Ch. 12:1-20) where Hashem, (G-d) told Moshe (Moses) that the Month of Nissan will be the month of the redemption of the Jewish Nation from Egypt. Each Jewish person has to prepare a lamb or goat for the Pesach sacrifice. Then Moshe was taught all the laws concerning the holiday of Pesach. The Haftarah speaks of a time that is yet to come. It speaks of the dedication ceremony for the third and final Holy Temple that will begin on Rosh Chodesh (New Month) of Nissan. When the Jews were about to leave Egypt the Month of Nissan symbolized the beginning of a new era. When the Mashiach (Messiah) comes, Nissan too will be the beginning of a new era.

**The storyline of this week's Haftarah:** Introduction: This Haftarah takes place in the future. The prophet Ezekiel speaks of the time that the 3rd and Final Bait Hamikdash (Holy Temple) will be standing. Prior to the beginning of our Haftarah, Ezekiel discusses the 12 tribes' division in the land of Israel. (See pictures). Ezekiel's prophecy explains how the Nassi will supervise the karbanos (sacrifices) in the 3rd Bait Hamikdash. In that time there will be a Levite portion and a portion for the Mashiach.

The Haftarah begins with the Nassi (priest or possibly the Messiah) or Kohen Gadol, High Priest, being responsible for the dedication sacrifices. The Nassi will officiate the sacrificial service. Ezekiel speaks of the future atonement sacrifices and offerings at the dedication of the 3rd Bait Hamikdash. During the dedication sacrifices, the Kohen (Priest) will take from the blood of the sin offering. An identical sacrifice is done on the 7th of the month for accidental contamination of the sanctuary. In the future, there will be sacrifices on Sukkot (Tabernacle) and Pesach. The Minchah offering will include an efa of flour and a vessel that holds a hin of oil. Identical sacrifices were brought on Sukkot. The Haftarah discusses the future dedication offerings for Shabbat and Rosh Chodesh, the New Moon: The Nassi or Kohen Gadol will enter via the hall of the gate outward and stand by the door post while the Kohanim bring his offerings. The people shall worship Hashem on Shabbat and Rosh Chodesh.

Descriptions of offerings follow: Mashiach's offerings; The Shabbat and Rosh Chodesh sacrifices information; how the Nassi and the people will enter and leave the Holy Temple; The quantities of the dedication Minchah (Afternoon) offerings. Other descriptions are: how the Nassi is to enter and leave the Bait Hamikdash on weekdays; the daily offerings during the future dedication; laws concerning the Nassi's property; and the Kohen's chambers and other enclosures. In the future, the land of Israel will be divided into 13 parts: One part for each of the 12 tribes and the 13th part will be the Temple area for the Mashiach. The land will be divided equally by tribe vs. by population. All the land of Israel will be to the west of the Jordan River. Beforehand, half of the temple was located in the tribe of Judah with the other half in the tribe of Benjamin. In the future, the Temple area will be in the Mashiach's state, and the tribe of Levi will have their own state.

The Sinai Indaba was outstanding. The speakers were inspiring and informative, the atmosphere was charged with a positive feeling of fulfillment and unity.

Our personal taste of Sinai Indaba in the person of Laibl Wolf was an experience to remember and to include in our daily lives.

We are now in the final countdown to Pesach, don't stress – its happening ready or not.

Shabbat Shalom

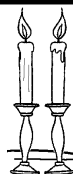
Rabbi Gerson

**Know the Parsha**

- 1 Which offering was considered the most holy and why?
- 2 What ingredient is specifically omitted from all meal offerings? Could one use honey? Why or why not? Could one use salt? Why? What is the significance of putrefaction or preservation?
- 3 What was the penalty if one committed a sin against a neighbor, such as not returning a found article, and why might this recompense be unfair to the aggrieved?
- 4 In the beginning of this parasha, from where did Hashem's voice come when He spoke to Moshe?

**Answers**

1. Meal offering because it could only be eaten by the priests and only within the precincts of the Sanctuary.
2. Leaven; no; it putrefies; yes; it prevents putrefaction; putrefaction symbolizes moral degradation and salt symbolizes that which is lasting, such as our Covenant with G-d.
3. He was required to restore the item in full, plus 20%, as of the value at the time of the offense. With inflation, the person might only receive a fraction of the value of what was stolen if he was paid off in currency.
4. From the tent of meeting.



**Shabbat Candles  
before 6.05 pm**



**Havdalah 6.54 pm**

## Rabbi Berel Wein on Parshat Vayikra

The opening words of this the third book of the Torah highlights for us an important idea. It is that God so to speak calls upon the people for service, position and action. Moshe is called on by God to order the services in the Temple. He used to see this task as being his personal responsibility.

This idea that God calls upon people regularly to accomplish the will of Heaven is expressed in many examples in the Bible and in traditional rabbinic literature. It even resonates in the non-Jewish world where for a long time entering the clergy as a profession was described as being a calling.

All of this is based on the idea that God communicates with his creatures on a regular and multifaceted basis. The rabbis have taught us that the Lord has many messengers and many means of delivering these messages. One should not think that this is random or haphazard.

Therefore the word vayikra is employed rather than the word vayikar, which would imply a much more chancy and random situation. So it appears that God calls unto people regularly and with a divine purpose. The question is whether people are tuned to hear the call and act upon it.

One of the great challenges of life is to do the right thing at the right time. This is true in personal life and in commercial enterprises, as well as in national and religious affairs. Being able to hear the voice of heaven challenging us and calling us is key to doing the right thing at the right time.

God calls out to us in a still small voice as the prophet Elijah was told when he expected to hear the voice in the mighty wind or the frightening earthquake or the monstrous thunderstorm. Rather, the voice does not register in our ears but in our inner mind and heart. In describing the call of God to the mighty hero of Israel, Shimshon, the voices are being described as beginning to pound within him with the force of a tongue inside a bell.

When the prophet Isaiah is called to service he hears a voice that proclaims: "Who shall I send and will go for us?" These questions are eternal and repetitive in every generation and under all circumstances. It is the still small voice that is heard that rings in our mind and pricks our conscience. It is how we feel that the Lord is calling us and allowing us to become His chosen partner in the process of creation and the evolution of civilization.

There are times in life when one has to strain mightily to hear that voice. There are other times in both our personal and national lives when that call is self-evident and clearly heard. But the response to the call is always up to human beings, individually and communally. Certainly in our time, with the rebirth of the Jewish people in so many miraculous and unexpected ways, this call is heard pounding within us and guiding us towards the fulfillment of our mission as a people.



### Make A Positive Identification

Some people identify themselves with their faults, weaknesses, and limitations. This weakens and limits them. Others identify themselves with their virtues, skills, and positive qualities. This strengthens them and brings out their best.

Identify yourself with your strengths and virtues. This will enable you to help others do the same.

*(From Rabbi Pliskin's book Kindness)*

## Minyanaires and Minyan Makers

Join our minyanim once, twice three times a  
day, a week or a month.

Put your name on the minyan standby list.

Contact Rabbi Gerson for details