

beth shalom
auckland new zealand
בית שלום



September 2021

Elul~Tishrei 5782



Teruah

*A strong, vibrant community with a spiritual heart
embracing Jewish life and its diversity.*

(ISSN 1177-2352)

Our Board members

Affiliated with the Union for Progressive Judaism (UPJ)

Charities Commission Registration Number CC29542

PO Box 26 052, Epsom, Auckland 1344, New Zealand

Tel: 09 524 4139 Fax: 0282 552 3027

Office: Christine O'Brien office@bethshalom.org.nz

Website: www.bethshalom.org.nz

Executive

- President, Olga Bernstein, president@bethshalom.org.nz
- Vice President, Alistair Kirk, vice_president@bethshalom.org.nz (Vision Project and Education)
- Secretary, secretary@bethshalom.org.nz
- Treasurer, David Singer, treasurer@bethshalom.org.nz, (Finance Committee)

Board members and portfolios

- Julie Dick, primroseji@gmail.com, Burial & Benevolent Society
- Terry Haffern, haffernt@outlook.com, Ritual, Garden
- Jessamie Milton, djmhippy@gmail.com
- Ted Ries, tedbries@gmail.com, Security, JCC
- Shane Sampson, shane@bethshalom.org.nz, Finance Committee
- Michelle Wise, wisemichelle@gmail.com Membership
- Rachel Zussman, rachelzuss@hotmail.co.nz

- Educator, Debbie Miller educator@bethshalom.org.nz
- Community Care, Lita Summerfield, serendipitylins40@gmail.com
- Senior Outreach, Chris Shiller, shiller@orcon.net.nz
- Auckland Jewish Burial & Benevolent Society, Sue Berman ... 022 051 3589, ajbbs@bethshalom.org.nz

Service times are Fridays at 6:30pm and Saturdays at 10am.

During COVID-19 Level 4, all services

will be on Zoom.

Contents

Opinions expressed in Teruah do not necessarily represent the views of Beth Shalom Board of Management.

1. September 2021 Elul~Tishrei 5782
2. Our Board members
3. ToC - Box
4. Coming up ...
5. From the President
6. Welcome back Rabbi Dean Shapiro
7. Join us these High Holy Days
8. The Buzz ...
9. Obituary, Gordon Stern 1934-2021
10. A unique chance to have a say on how to tackle racism
11. Drash from Ethan Nemeroff
12. Education Update
13. Ritcom Reports ... Sanctuary Etiquette
14. Prayers for healing ...
15. Auckland Jewish Burial & Benevolent Society Inc
16. K'VER AVOT V'IMAHOT
17. Community Care
18. Save the Date! Shabbaton weekend 26-29 November 2021

Coming up in September ...

- While **Experiential learning** at Beth Shalom will not take place in person, we have an exciting online programme. We will have our virtual meet up on Sunday morning 9-10.30am using the platform **Gather** <https://www.gather.town/> to do a Rosh HaShanah-themed scavenger hunt and other fun online activities. Exact details are still being developed, and we'll have the link and other information out by Saturday night to those on the Hebrew School email mailing list. Kids, you will be able to see and chat with your friends. There will be children's services on both Rosh Hashanah and Yom Kippur on Zoom at 9am. Links will be provided soon.
- High Holy Days services will be on Zoom, please check the weekly email newsletter for links and other information.
- **The Eunice Defries Memorial Art Exhibition** is being postponed until we are certain we can all gather together safely again. We hope to be able to hold the exhibition towards the end of this year and will update you when we have new dates.
- **Shabbaton 26-28 November 2021** at Carey Park.



**You're unique.
Your insurance
advice should
be too.**

T I B The Insurance Brokers

Rothbury
INSURANCE
BROKERS

TIB is now part of Rothbury Insurance Brokers.
We love being local and helping local businesses succeed and grow. Get in touch, we'd love to help you.


John Barnfield
Commercial Broker
P +64 9 942 4936
M +64 21 449 096
john.barnfield@rothbury.co.nz


Peter Palmer
Senior Commercial Broker
P +64 9 914 3471
M +64 21 445 608
peter.palmer@rothbury.co.nz

From the President

I have been struggling to write this piece. We are about to enter one of the most important parts of the Jewish year, a time of hope and renewal. A time of introspection, taking stock and planning to move forward. A time to come together as a community.

And sitting in opposition to this hopeful vision, we are living through a pandemic, a time of great uncertainty, a time when our community has been touched by death and illness, and uncertainty about whether we can be together as a community over the High Holy Days.

It feels like so much is outside of our control. And indeed, it is.

Victor Frankl had a beautiful quote that really resonates with me:

Between stimulus and response there is a space.

In that space is our power to choose our response.

In our response lies our growth and our freedom.

For me, this speaks to our inability to control all those 'big things' - natural calamities, illness, accidents. We can't control this pandemic. We can't control illness. We can't control whether we can be together over the High Holy Days. But we can control our reactions - some or most of the time. (Maybe not before coffee in the morning or, for me, when I'm tired).

Appropriately at this time of year, this also makes me think about *teshuvah*. We are taught that we are responsible for our own actions. We are also taught that, if we commit an action which is wrong, we are required to seek forgiveness.

In the spirit of our county and our religion, let us find it in our hearts to respond in a way that is kind- to ourselves and others. Let us seek and grant forgiveness for past actions.

These acts of taking responsibility and deciding on actions fall into that space between stimulus and response. They are in our control. This is our power and our humanity.

My heart is heavy as I think that we may need to do another High Holy Days without being able to gather together in the sanctuary. But I also know that we have the resilience and ability to respond, to do this well, if needed.

And the reasons that we can and will get through this as a community make my heart sing. We have so many people for whom Beth Shalom is central to their lives and who give so generously of their time, caring and love. Their actions and reactions form the 'glue' that binds us together as a community.

I wish each and every one of us, the Beth Shalom family, a year ahead which is free from pandemic, free from fear, free from pain and illness. A year filled with love and laughter and friendship and community.

L'shalom, Olga

Rabbi Dean Shapiro

Shalom, Hello, and Kia Ora!

Please allow me to re-introduce myself, since it has been quite some time since I was part of the Beth Shalom community. I'm Rabbi Dean Shapiro. I was Beth Shalom's rabbi from 2008 until 2011. I grew up in Los Angeles, where I received ordination from Hebrew Union College. That followed twelve years in the film business, my first career after Uni. (Maybe I'll tell you about that some time...)

Shortly after I became a rabbi, my partner, Haim Ainsworth, our son Jacob, and I moved to Auckland. Haim, as some of you will know, is originally from Taranaki. Our three years as part of the Beth Shalom community were very special. The first step Jacob ever climbed was onto the Beth Shalom bimah!

When my contract ended, we moved to Phoenix, Arizona. I became the rabbi of Temple Emanuel, where I served for the past ten years.

Haim and Jacob have been living in New Plymouth since October, 2020. A year ago, as Covid ravaged the United States, we decided they should return to Aotearoa, where they would be safe, close to family, and able to learn in person.

Now that my contract at Temple Emanuel has concluded, I'm able to reunite with them, and with Beth Shalom. This will be my fifth High Holy Days at Beth Shalom. We will pray, sing, learn, and laugh together.

How fitting to return to a beloved community for the High Holy Days. Their theme is tshuvah - return. We take stock of who we were last year, remembering all that's happened and acknowledging the ways we've changed, for better and for worse.

"Shanah tovah," we tell one another. "May you have a good year." The linguistic root of the Hebrew word "Shanah/Year" is change. Throughout the year, we convince ourselves that we're static. We don't observe ourselves grow older, wiser, softer, or meaner. During the Days of Awe, in contrast, we pierce that veil of illusion and acknowledge that change is happening all around us - and within us - constantly. We are growing older. We are growing stronger and weaker.

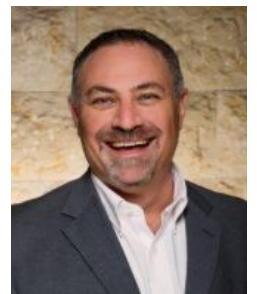
This tumultuous year has felt like standing on a rolling log - we never know what the next move will be. It's exhausting to live with such uncertainty! And yet that is precisely what the High Holy Days ask of us: admit that we are not in complete control of our lives. There are forces far greater than any human being - even all human beings - and we are at their mercy. Some call these forces God.

These High Holy Days will not be as we had hoped, all together again in our lovely blue shule at 180 Manukau Road. That's incredibly disappointing.

But they will be what they need to be: meaningful, shared, and safe. They will allow each of us to connect with our fellow community members (that's very possible using Zoom - in some ways even better than in person!) and with our own true selves. The lay leaders and I have worked hard to make them so.

We've learned a lot since last year - about how to hold services online, and about our lives. May they be for the better.

Shanah Tovah, my friends. I wish you good changes.



High Holy Days at Beth Shalom

Join us these High Holy Days

Warm, uplifting services for all, held safely on Zoom & YouTube



Rosh HaShanah

Mon 6 Sept 6 pm - Erev Rosh Hashanah

Tues 7 Sept 9 am - Family Service

10am - Morning Service followed by a Deeper Dive into the day's themes



Yom Kippur

7.30 pm Wed 15 Sept Kol Nidrei

9 am Thurs 16 Sept Family Service

10.30 am Morning Service

1 pm Deeper Dive

2.30 pm Thurs 16 Sept Afternoon Musaf & Mincha

5 pm Yizkor

6 pm Neilah & Havdalah

Zoom links to be sent via email.

Contact office@bethshalom.org.nz with questions.

All are welcome.

HIGH HOLY DAY DEEPER DIVES



**Following our morning services,
join Rabbi Dean on Zoom for a
chance to explore, connect, and
schmooze.**

**It's a new way to go deeper
into these Days of Awe.**

The Buzz ...

On Sunday 1 August about 40 friends of Sarah Livschitz and family came together for a shared meal at Beth Shalom to wish Sarah well as she embarks on her journey to train to become a Rabbi. This has been Sarah's dream since she was a teenager, and we are thrilled to see her start this journey.

Sarah will be studying for a year at Hebrew Union College in Israel and then going to the US to complete the course there. We wish Sarah every success and much happiness.





Community Cares invites you to

WINE & WHINE

beth shalom
auckland new zealand
בית שלום



with Rabbi Dean

Meeting on Zoom between
Rosh HaShanah & Yom Kippur

Everyone Is Welcome.

5 PM Daily,
except Shabbat.

**During Lockdown,
we need each other
more than ever.**



Gordon Stern 1934-2021

A STALWART LONG STANDING MEMBER OF BETH SHALOM

When Arthur and I arrived in Auckland with our three daughters in December 1978, it was that time of the year when the city "shut down". However there was still some activity at Temple Shalom, as it was then known, where Madeline and Gordon Stern were running the Hebrew School, with about 5 or 6 pupils. As our arrival almost doubled the student roll we were welcomed with open arms!

Madeline, Gordon and Jenny Stern welcomed us to their home in Campbells Bay ,for a BBQ, swimming and generally to relax and feel welcomed in our new country. As Jenny mentioned in her Eulogy her Dad's generosity with family and friends was legendary. As was Gordon's involvement in all aspects of the running of Beth Shalom.

Probably the beginning of this involvement was when Gordon and Madeline were married in 1959 at Temple Shalom, the first wedding in the new shul. Over the years he served on many shul committees, in various Executive roles, as a Trustee and was President in 1976-77. When I was working on the Archives of Beth Shalom many years ago, I noticed his signature on receipt books for monies received, so obviously a Treasurer too in the early years .

Jenny recalled her years at Hebrew School, having her Bat Mitzvah, and afterwards joining her father as a Lay reader for Friday night services. Back in those times The Sisterhood was a necessary and active committee, which Madeline contributed to for many years. In those days worldwide, the women's committee of the shul was called The Sisterhood!

As is the case with most community organisations there was always a need to raise money, usually for a specific project , like employing a Rabbi, and major renovations to the building. Gordon was instrumental for many years in bringing forward ideas for fund raising, and taking part in subsequent projects. He probably lost count of the number of boxes of wine we all sold for the shul, after his painstaking hard work to acquire it. We have a photo of Gordon at the wheel of his ute en-route to deliver telephone books in central Auckland in our fund raising efforts in 1992. As Stephanie Markson commented it was an overwhelming task, for a small reward, but engendered great ruach and community spirit. I am sure his involvement and charity work with Rotary and Jaycees also helped increase their funds.

Gordon was born in New Zealand to Marie and David Stern, who had emigrated from East London. He attended Auckland Grammar School and living near the harbour was drawn to sailing , starting in a dinghy and progressing to bigger boats. He was a talented sailor and took part in many races in the South Pacific, even losing his way with his crew in one race, but finding themselves again when Great Barrier came into view! Our family were treated several times to a sail on Gordon, Madeline and Jenny's beautifully appointed yacht , even finding ourselves at the helm in the Hauraki Gulf, whilst Gordon was in the cabin reading the newspaper!! He was very serious about his yachting, being a member of the Royal New Zealand Yacht Squadron, and assisting with the running of the Americas Cup.

His contribution to and involvement in the business community in Auckland will be remembered firstly by the company Irvin and Stern. Gordon first joined Vic Irvin washing the warehouse windows, and eventually became a partner. After the death of his business partner, Gordon expanded the furniture business, eventually to include carpets, and involving a lot of overseas travel. During David Lange's government Gordon represented New Zealand on The Wool Board, because he was heavily involved at this stage in exporting NZ wool. Following this period his interests changed direction, and he set up in Property Development, specifically in Wairau Park on the North Shore, where some investors are still engaged in the syndicates Gordon developed.

Gordon and his family have always been present and committed to Beth Shalom, even to dressing as hippies for Purim Festivals! We shall miss his presence a great deal, and give thanks for his long standing contribution to life at Beth Shalom.

I'd like to acknowledge Jenny's permission to use sections of her eulogy for this article.

Chris Berman



PRESS RELEASE - You can help stop racism

A unique chance to have a say on how to tackle racism

Your voice is important, and your reflections and ideas are needed now.

The Human Rights Commission has begun an initiative to gather Aotearoa New Zealand's thoughts on how to address racism.

It has launched the website againstracism.hrc.co.nz as part of an engagement effort led by Race Relations Commissioner Meng Foon, who is asking for everyone's help.

"We need your ideas to ensure this work reflects the vision, values and lived experiences of impacted communities, families, whānau, hapū, and iwi across the country," he says.

Contributions will be treated anonymously and summarised in a report which will be submitted to the government later this year. The HRC's engagement report will also be made publicly available. It is expected that the government will consider this in its work on a national action plan against racism.

"Now, more than ever, a government plan is needed to address racism against communities who experience such discrimination. It is necessary as racism will not stop of its own accord," says Mr Foon.

The national action plan against racism is expected to be an action-oriented document, setting out solutions and goals, and identifying the steps the government could take to promote racial equality and eliminate racism.

It is United Nations-mandated work and comes as part of New Zealand's obligations under the International Convention on the Elimination of All Forms of Racial Discrimination (CERD).

"Now, more than ever, a government plan is needed to address racism against communities who experience such discrimination. It is necessary as racism will not stop of its own accord," says Mr Foon.

"We want you to help grow a national action plan against racism," says Mr Foon.

Queries about the Human Rights Commission's work to support the national action plan can be emailed to againstracism@hrc.co.nz



The New Zealand Jewish Council will be making a submission but needs to know your views.

Please send your thoughts to againstracism@nzjc.nz.



Drash Parsha Re'eh

Moses gives his final speech to the Israelites and tells them of blessings and curses, and most importantly, the choices they will have to make in order to navigate between these. He reads out a bunch of Do's and Do not's. Should they choose to follow these, they will be blessed with peace and love and 20% off your first order discounts and all that other good stuff. However, should they choose not to follow these, they'll be cursed with famine, sickness, and all those other things we could do without.

Essentially this is the most extreme terms and conditions you've ever seen. You'd probably want to actually read this one before clicking agree. But why? Why so many rules? I think in order to answer this question, the first thing we need to do is change the way we think about them.

If you change the word rules to guidelines, it becomes a lot more powerful. Many of these "guidelines" are obviously incredibly outdated. I would guess that most people here don't see stoning as the correct response to somebody preaching about other gods, and I doubt any of us are out here offering animal sacrifices. But there are some that I think do still hold relevance today.

For example, indentured servitude. "If an Israelite stole money, he or she is to be sold as a slave for 6 years of indentured servitude. In the seventh year however, they are to be set free. When they are set free, they are to be given gifts and supplies to begin life again." Adhere to this and you'll be fine, fail to do so and face the consequences, you know how it is. Now I'm not too sure about the taking slaves part, I think there's a couple civil rights movements that might have something to say about that, but I think the underlying message here is really profound. Obviously, the thief has done something wrong. And as punishment they are taken as a slave. Again, not really my cup of tea but it is what it is. That's not the end of it though. After they have served their time, not only must they be set free, but they must be imparted with gifts and supplies to begin life again.

Compassion and empathy are two values which are talked about a lot in this torah portion. Another example of one of these guidelines being more than just a "rule" is that of Shemittah, the sabbatical year. Every seven years there should be a shemittah, a time of rest for the land, during which any debts owed from one Israelite to another shall be cleared. This is interesting because just like with indentured servitude, there is clearly someone in the wrong here. If you're in debt, you should probably try to pay it. Otherwise you get scary men in dark trench coats show up to your house and break your knees. Or, if you don't live in a movie, get bombarded with letters and eventually taken to court or something like that.

But again, just like with the previous guideline, it is decreed that the money lender show compassion. Yes, they took money and didn't pay you back, definitely not great. But also, if 7 years pass and they still haven't paid you back, perhaps there's more at play here? Maybe they are without a job, maybe they are without a home, maybe they have a deathly ill family member who occupies their time 24/7 and are thus incapable of paying back their debt. This guideline encourages the lender to think about this and show compassion. And along with the previous guideline as well as a few others, this parsha focuses a lot on compassion and empathy. This brings me to my point. I think that the message of this torah portion is maybe not so entwined with the content of these guidelines, but more with their reasoning. Compassion. Understanding. Empathy. Humility. And choices. Every day we encounter hundreds upon thousands of forks in the road. Choices which we must make, many of which we don't spare a second thought to.

This parsha calls on us to stop and be conscious of those choices. Re'eh literally means see. Take a step back and see not only what it is you're doing, but why. Are you acting with your best intentions in mind? Are you aware of the actions you are taking and the reactions those actions will have? Who else will be affected? Have you made your choice with compassion, empathy, and all of the other previously mentioned values? Because whether we realise it or not, Every choice that we make will come back to us. I'm sure you've heard it before. Do good unto others and they will do good unto you. You get out what you put in. Setting yourself up for failure. Karma's a _____. When we put positive energy out into the world, we get positive energy back. And when we put negative energy into the world, we get that back too. One might say that we can bless or curse ourselves based on how we choose to act.

So, as I wind up here, I want to ask you all to be aware. Act with purpose. When you have to make a choice, don't just do something because it seemed easier or because it's what you've always done. Stop and ask yourself "What is guiding my choice? Is this the energy that I should be putting into the world? Act with loving kindness because ultimately, it could be your curse or blessing. Thank you. **Ethan Nemeroff**

Education

We had a great arts project about tzedak headed up by Rachel Zussman. It was supposed to be an interactive project with the congregation on Rosh Hashana but well, Covid got in the way.

We also had a parents meeting out of which grew our parents and kids telephone tree and support network. And what better time than Covid lockdown to be implementing this.

Finally, Introduction to Judaism has been meeting these past few weeks on Zoom and last week our students studied Job. I would like to share one of our student's understanding of the book. I found what she wrote profound and I would like to share it.

Shana Tova May we all be inscribed in the book of life.

In preparation for Rosh Hashana, we studied the Book of Job, I would like to share a piece written by Olivia Klein.

The Book of Job seems to have two very definite parts, one told as a story, giving background and details, and the other as prose. The prose reads as dialogue, speeches between friends, and Job, hopelessly pleading into the void to whoever will hear it, since his friends seem to only contest everything that he says. Beginning with a pious man of good fortune, G-d and Satan make a wager as to if Job will still be a pious and 'good' man if his fortunes are taken from him. In rapid succession, Job loses his financial stability, health, and family. At these losses, he prays to G-d, understanding that what is given can be taken away. He becomes an angry man, sitting in dirt, skin inflamed. Friends come to try to soothe him, and the speeches begin.

Job, in devastation, laments for death, or rather to have never been born. The friends try to convince Job that his suffering must be for a reason, because G-d does not punish the undeserving. Job dismisses this, but begins to curse G-d for his situation, asking for G-d to lay out his grievances and show Job what he has done wrong, why this suffering is occurring. Finally, after many speeches, G-d presents himself. He immediately chastises Job's companions, saying that they have no wisdom and no knowledge. G-d comes forth, announcing his greatness by asking where they were when the seas were formed, and if they could turn day to night. By showing his greatness, G-d contrasts Job's human questions, showing how entirely different their consciousnesses are. Job acknowledges that G-d is unknowable, and that he is only dust and ashes. Coming to terms with his humanity and G-d's omnipotence, he recants all past hatred spewed at The Lord. Finally, G-d addresses Job's friends, and tells them that they spoke untruths when they said that G-d punishes only the sinners, and blessed Job with a bountiful and healthy rest of his life.

In this reading, a lot can be said about the concept of Faith, as well as how we perceive Good and Evil. It is my belief that two major aspects can be pulled from this. The first is dissecting the idea of faith, specifically the difference of faith derived from fear and through true belief. Next is the ability for humanity to understand G-d's reasoning for anything, including allowing those who are considered pious and good to suffer.

When we look at faith, immediately the idea of following something blindly and without real, logical evidence comes to mind. With this in mind, the drive behind that faith becomes even more important. For this, we can look at Job and his companion's ideas of why suffering exists. Job, originally a blessed man, has his world devastated and stability pulled from him. In this suffering, he prays. Even at his lowest, longing for un-birth and angry with G-d, Job never loses his faith, and never believes that he has done something wrong. Conversely, his friends spend the entirety of the book attempting to convince him that G-d only punishes the wicked, and as such, Job should understand that his misfortune is due to naught but his own transgressions.

When G-d comes down, after all statements as to the nature of suffering have been made, Job's three friends have been deemed incorrect in their advice that evil only occurs to those who have done evil themselves. Job, with or without overt hardship in his life, was a pious man, knowing in the depths of his being that there is a G-d, and that he is a good person. If his faith was based purely on the fear of being punished, or conversely the desire for reward, when disaster struck, he would have abandoned all faith. This is, in my opinion, what the faith of Job's friends is based off of. Consistently, they tell Job that it must be his own fault and the fault of all sinners that there is suffering, for a just G-d would not allow evil to happen to those deserving of good. This mindset, that those deserving are the only ones that suffer, innately instills a sense of fear in this type of believer. Afraid of suffering, a person will try to live more piously in order to avoid it, rather than for a more pure reason. This, in itself, is a tainted reason to have faith. Worship through fear is still worshiping in order to benefit yourself (i.e., prevent suffering, rather than gain material). The book of Job beautifully illustrates these two motives for true Faith, and leading a good life. Job, in G-d's eyes, is his preeminent son, and his selfless motives, and acceptance that not all things can be understood, shine as a beacon of what to strive for. Such as his friends making sacrifices to him, we must make sacrifices to become more selfless and less afraid.

The book of Job, in my opinion, does little to actually attempt to illustrate the differences between good and evil, but does speak to it a little, and to the treatment of those deemed good or evil. When Job's friends first arrive, he says that they seem repulsed by him, as he is inflamed and sitting in ashes, poverty stricken and alone. This repulsion can show us that people in misfortune are immediately less well regarded as someone healthy and prosperous. In this instance, they are equating health and wealth with morality. This aligns with their overall message that anyone who is suffering must be sinning in some ways. To this, Job contests any allegations, stating that he has not sinned in a multitude of ways, be it major or minor. Eventually, after much suffering, Job is once again rich in his life, showing that even the good can be tested and inflicted with pain. Of course, the other side of this coin does exist, and means that yes, those who inflict pain onto the world are also able to reap rewards.

G-d's speech upon coming down from the heavens is lengthy, but I believe it is easily summarized. In it, we are given a multitude of examples of G-d's greatness, from the creation of the seas to the ability to begin and end a day. In this, we can begin to understand that the entirety of existence and consciousness is different for G-d than it is for us. G-d, and thus his motives, are unknowable to a human. Moreover, Job realizes that to G-d we are simply dust and ash, simple things. It is not worth it to try to understand G-d, to fight against the judgement, for we will never understand. So even a man like Job, who has "done everything right", still being cursed to suffer, is understood as something within G-d's right to do. Tests will occur to the best and the worst of us, and it is not within our ability to truly comprehend why. It is for this reason that Job's friends are told to be incorrect in their words to Job. When they finitely declared that only sinners are punished, they declared that they knew G-d's motives. In this, they could not be correct, for that is unknowable to us.

All we can do in this life is to trust that things will go right, and to live without fear of punishment for that which only G-d can control. The story of Job expresses this perfectly, and from it we can take several good lessons. First, to be a good and true person, for no reason other than the deed itself. Also, to understand that there are somethings in this world that are unknowable to us, and to accept it when that happens, rather than imposing our own beliefs and will upon it. Lastly, we can take away that sometimes in life terrible things will happen. For this, we must understand that some things are out of our control, and also not our fault.

Debbie Miller, Education Co-ordinator at Beth Shalom

027 765 3677 or 09 579 7715 or 09-524 4139

Your place to make friends and build community

Sanctuary Etiquette

Recently we included in Teruah an item on Sanctuary Etiquette. We have now re-worded the entry relating to clapping (applause) in the sanctuary.

Sanctuary Etiquette

Let's make everyone's experience at Beth Shalom as good as we can. Here are some pointers that will make a difference.

- Smart modest clothing – casual is fine
- If we are late, we walk behind the bimah to find a seat so as not to disturb others
- We hold off entering the sanctuary if the congregation is standing
- Our mobile phones are off or on silent
- Please avoid walking in or out of the sanctuary while the torah reader is leining as this can be very distracting for the torah reader.
- Photos may be taken after the service but not during the service
- We don't eat or drink in the sanctuary apart from sipping water from a water bottle
- It is our custom to say yasher koach to congratulate someone during a service instead of applauding with clapping.
- When young children become restless take them to the play area in the hall.

SEPTEMBER SERVICE ROSTER DETAILS IN THE WEEKLY EMAIL
NEWSLETTER CIRCULATED ON THURSDAYS THROUGHOUT
SEPTEMBER



Prayers for Healing Group

A group of Beth Shalom members has commenced, to think of and pray for individuals in our community, who are in need of healing.

The idea is that this group is not an organised group or minyan. Simply, caring people who, when made aware of the need, help healing with the power of prayer.

And that families in distress might receive comfort from the knowledge that this is taking place.

Caring for the unwell is part of being a community.

For those interested, I can supply articles: "The Jewish Way in Healing", and some scientific research on the positive power of prayer in healing.

- If you wish to be part of this group or if you know of someone who is unwell that would appreciate our prayers.
- Please contact Leon Goldwater or Christine O'Brien at shul office
- Leon: ldgoldwater@gmail.com 020 403 88054
- Christine: office@bethshalom.org.nz 524 4139

Auckland Jewish Burial & Benevolent Society Inc

A time for change

"What is this thing that has happened to us? It's a virus, yes. In and of itself it holds no moral brief. But it is definitely more than a virus... It has made the mighty kneel and brought the world to a halt like nothing else could. Our minds are still racing back and forth, longing for a return to 'normality', trying to stitch our future to our past and refusing to acknowledge the rupture. But the rupture exists. And in the midst of this terrible despair, it offers us a chance to rethink the doomsday machine we have built for ourselves.

Nothing could be worse than a return to normality. Historically, pandemics have forced humans to break with the past and imagine their world anew. This one is no different. It is a portal, a gateway between one world and the next. We can choose to walk through it, dragging the carcasses of our prejudice and hatred, our avarice, our data banks and dead ideas, our dead rivers and smoky skies behind us.

Or we can walk through lightly, with little luggage, ready to imagine another world. And ready to fight for it."

These words published in the Financial Times last year, are written by Arundhati Roy, best known as the author of the award-winning book *God of small things*. She is a brave and constant voice calling for a world that centres the wellbeing of people and the planet. She calls on us to find new and different structures of organising that protect our natural resources and enhance universal human wellbeing.

Some may say she is a radical and dismiss her concerns as not our personal concern. I say that right now her observations, describing a biblical level of a broken world, including the pandemic, the manifestations of climate change, famine, war, inaccessibility to human basic needs and rights - make her a truth sayer.

As we approach our High Holy Days, the rituals, prayers and communal energy we have to draw on from our rich and long history of Jewish practice, is our opportunity to see the world anew. It is our time to make a personal reflection on the way we are in the world; our actions towards others - those close and those less known to us; towards the living world around us - nature, resources, animals, plants, water - all that sustains our lives. To ask what do we need to seek forgiveness for and what must we do to action that forgiveness through new ways of being? What can we celebrate of the values which make us richer and most deeply human, and how do we do more of that in the world? These are big questions for our time.

I hope that we will experience the joy and energy of community through these special days - to look into each other's faces and see the power of possibility for change in each of ourselves and together. I pray that these days in isolation make us stronger and more determined to remerge anew and to "walk lightly, with little luggage, ready to imagine another world. And ready to fight for it".

The service normally held at Waikumete Cemetery on 12 September at 2pm to honour our ancestors – those we have loved and lost – will be online as we will still likely be at alert level 4. Look for a Zoom link in the email notices.

When attending the Yizkor service on Yom Kippur on Zoom, we invite you to bring a yarhrzeit candle or stone to connect with this holy remembrance service.

Please let the office know ASAP if you have names to add to the Yizkor Service list for printing.

A reminder that while the B&B work closely with Community Care of Beth Shalom and the Senior Outreach Services, you are welcome also to approach us directly for assistance or questions related to death and dying, burial arrangements or with applications for support for financial benevolence.

L'shanah tovah tikatev v'taihatem.

Sue Berman, President of the B&B

We can be contacted on: 022 051 3589 or email: ajbbs@bethshalom.org.nz



**THOMPSON
MEMORIALS**

High Quality Headstones
At The Best Prices

PH 818 5261

www.thompsonmemorials.co.nz
Email: sales@thompsonmemorials.co.nz
After Hours: 09 423 0248
Open Saturday mornings
4105 Great North Road, Glen Eden



Proud to serve the Jewish community



THE BURIAL & BENEVOLENCE SOCIETY
INVITES YOU TO JOIN US AS WE REMEMBER
OUR BELOVED DEAD

KEVER AVOT V'IMAHOT

SUNDAY 12 SEPTEMBER AT 2 PM
HELD SAFELY ON ZOOM
ALL ARE WELCOME



Community Care ...

Hello Everyone,

Well, here we go again, back into an unexpected lockdown!! Fortunately the Government is on top of it, and safety measures have been and continue to be put into place to keep us safe. Lockdown is frustrating, annoying, boring etc., many different adjectives we can apply, according to our own circumstances, but it is all for the greater good of New Zealand as a whole.

We really urge all of you to stay in your bubbles and obey the rules. We've been there before, but unfortunately this Delta is a nasty strain and is not just confined to older people, and will attack the young as well, so we ALL have to be extra vigilant. Get tested if you need to, get vaccinated, and stay indoors as much as possible. Wash your hands and sanitise when necessary, and wear masks when you do go out. We went through all this last year and it worked, so it's up to all of us to make that happen again.

HOW CAN THE COMMUNITY CARE TEAM HELP

As usual, we are here to help and support you. Please feel comfortable to ask us:

- After a fall or feeling unwell,
- Finding it a challenge to do things for yourself,
- Need a helping hand short term,
- Perhaps need to just talk to someone,
- Need help with filling forms,
- Need someone to be with you when visiting a doctor,
- Or need support getting X-rays done.

We know some of these suggestions are not possible at the moment, but we can still help you to put things into place, for when they are. Like always though, we need to know when you want help of some kind before we can give it.

Do you know of someone who is unwell that would benefit from a phone call?

MOST important at this time. People on their own, even if they are well, can feel very isolated during lockdown and a friendly voice can be very comforting: a Get Well card, some flowers to cheer, receive a frozen meal? Get a family member to call us if you cannot.

INDEPENDENCE IS WONDERFUL

Consider how a helping hand can support you in achieving this.

Especially, when it is offered willingly by members of our team.

LET US KNOW

We also want to know and share your good things, so tell us if there is a special anniversary, or a new baby, or any other happy event on the horizon.

With the HHD around the corner, we can only keep our fingers crossed that we are back to normal in time, and we can all get together to celebrate the incoming New Year.

The Community Care team wishes you and your loved ones a year filled with Peace, Happiness and Good health.

Chag Sameach

Please, continue to take care and stay safe.

Cheers

Lita (Chairperson) and the Community Care Team.

Contact:

Chris Shiller 021 177 4934 shiller@iorcon.net.nz

Lita Summerfield 021 297 9462 (TEXT ONLY) or email: serendipitylms40@gmail.com

Lorna Orbell 022 026 2897 chaim@slingshot.co.nz

Left to right,
Ora Lefebvre.
Chris Shiller,
Barbara
Sandler, Lita
Summerfield,
Sandra van
Eden, Bill
Merrill, Lorna
Orbell and
Sandra
Brickman.



SHABBATON 26-28 November



SAVE THE DATE!

FOR SHABBATON!

NOV 26-28, 2021

Join Us at Carey Park for a wonderfully rustic weekend with the family.

Relax in nature with the Beth Shalom community!

Full program TBD...but you can bet on a **great time** packed with loads of great speakers and activities for kids and adults!



Community Security Group

Serving the Jewish Community in New Zealand

Phone: 0800 AUCK CSG or 0800 2825 274

Post: PO Box 68 728, Auckland

Email: contact@auckcsg.org.nz



CSG is looking for more people!

THE COMMUNITY NEEDS US – WE NEED YOU.

If you are aged between 18 and 80 and would like to contribute to your community then please contact the CSG using the details above.