



Agudas Achim Congregation

401 E. Oakdale Blvd., Coralville, IA 52241

Phone: 319-337-3813

www.AgudasAchimIC.org

September 2021 / Elul 5781–Tishrei 5782

SCHEDULE FOR HIGH HOLIDAYS

Rosh HaShanah

Monday, September 6 (first night)

Evening Service 8:00 p.m.

Tuesday, September 7 (first day)

Morning Service 9:30 a.m.

Tashlich at City Park 3:00 p.m.

Evening Service 8:00 p.m.

Wednesday, September 8 (second day)

Morning Service 8:30 a.m.

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Kever Avot

Sunday, September 12

Service at Agudas Achim Cemetery 2:00 p.m.

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Yom Kippur

Wednesday, September 15

Kol Nidre 6:00 p.m.

Thursday, September 16

Morning Service 8:30 a.m.

Yizkor 5:00 p.m.

Minchah (Afternoon Service) 5:30 p.m.

Neilah (Closing Service) 7:00 p.m.

Havdalah and Blowing of Shofar 8:30 p.m.

Sukkot

Monday, September 20

Evening Service in Sukkah or Synagogue 6:30 p.m.

Tuesday, September 21

Morning Service at synagogue 9:30 a.m.

Wednesday, September 22

Morning Service at synagogue 9:30 a.m.

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Shemini Atzeret

Monday, September 27

Evening Service 6:30 p.m.

Tuesday, September 28

Morning Service 9:30 a.m.

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Simchat Torah

Tuesday, September 28

Evening Service 6:30 p.m.

Wednesday, September 29

Morning Service (and Yizkor) 9:30 a.m.

*For more detailed information,
consult the [High Holidays bulletin](#).*

[Zoom Link for all High Holiday Services](#)

FROM THE RABBI

Esther Hugenholtz

I was at the doctor's office this morning for a routine appointment when the nurse asked me if I wanted my Flu shot. In any other year, I would have quite happily said 'yes', but this year, my 'yes' was a 'YES!'

The nurse skillfully set the needle in my arm with such deftness that I hardly felt a thing and I went about the rest of my day with a quiet assurance that while there are many things I cannot control, getting the Flu shot was within the parameters of my life that I could.

Control and the loss of control are ever-present for us in these pandemic times. We moderns have become accustomed to control and now there seems scant little of it. We try to control our emotions as we experience the overwhelm of multiple global and domestic crises at once. We try to control our own lives through pandemic mitigation, through finding what sense of purpose, meaning, direction and connection that we can. We fight, to paraphrase a famous poem's stanza, against the dying of the light.

That is exactly what the High Holidays are also about: the loss of control. It always seems strange that the majority of the world's cultures celebrate the new year either when the days lengthen after the winter solstice or the length of daylight hours triumph over night time around the equinox. Spring, it seems, is the perennial time for new beginnings and new years. But not in Judaism: we celebrate the New Year as the weather turns, the leaves drop and the seasons... seem to slip through our fingers. For all its beauty and splendor, fall is also a season of loss and mortality. I don't think it is for naught that Americans go crazy for Halloween when fall starts to tip into winter, and death brushes its hands against the earth.

To our ancestors, that loss of control would have been the instinctive default. They learned its deep spiritual lessons and placed them into the Machzor, the High Holiday prayer book. We are like fading

grass and flowers, the Machzor exhorts us, but the Word of the Eternal stands forever. It is out of this dialectical contrast between the temporal and the enduring that we wrest meaning, poignancy and joy. When we erect our sukkot, with the full expectation to get rained on, the liturgy still insists on calling it our 'z'man simchateinu', the season of our joy. The High Holidays invite us to distill what is good, true and beautiful in our lives. To carve out that space to sit with the complexity of life and find within it the simplicity of its ethical imperative. As the Prophet Micah exhorts us: 'what is it that God asks of you, oh human, but to love mercy, do justly and walk humbly with your God.' (Micah 6:8)

We will be present with each other, these High Holidays, albeit digitally. That is a loss of control and it is normal if it fills us with sadness. At the same time, it is also the proactive taking of control: to recognize that there are forces at play more powerful than us, but that within our power is the ability to choose life and find joy in alternative ways of 'gathering.' Many of us are bound to have a rich array of emotions at this time. The High Holidays are precisely designed to hold all of them. We can bring our full selves into this encounter. We may not be able to carry all the burdens of our wounded world, but we can bring the full offerings of our heart. We can love, laugh, sing, eat, rejoice, reflect, pray, reach out to loved ones and remain steadfast that our Torah encourages us to do the right thing. I cannot imagine a more beautiful form of control than this.

And get your Flu shot. And your third COVID-booster if you're already eligible.

With my great appreciation and affection, wishing you all L'shanah tovah u'metukah - a good and sweet 5782.

FROM THE PRESIDENT

Janice Weiner

As we return to our High Holiday traditions this year as part of the annual cycle, I've been asking myself: What is community? And what constitutes the common good?

Peoplehood – community – kehilla – congregation – these are concepts that are central to Judaism. Yes, absolutely, we have Torah, the annual cycle of holidays, the life cycle events, Shabbat, our laws and much more. But what would they be without community? We need community to worship and everything – from teaching our kids to tikkun olam, repairing the world, is a group effort.

You all know this – many of you have been involved with organized Judaism long before I was. So why am I repeating it and where am I going with it?

Covid has fractured many communities, including ours in ways we may not realize. We have to re-learn to be together, even as we continue to deal with the pandemic - continue to reach out to one another and to be there. As we head into Rosh Hashanah, it would be wonderful if you all carved out a bit of time to think carefully about what community means to you. It's about reaching out to others, including some you may not know so well;

it's about having a conversation and sharing a meal with those with whom you feel comfortable doing so. It is about both personal and sacred community.

It's also about the common good. Every decision we have made to ensure the health and safety of the congregation, and every piece of tech equipment we have purchased to create a better virtual experience – it is all done with the common good in mind.

As we move through Rosh Hashanah and Yom Kippur and settle back into the smaller events that sustain us throughout the year, please

consider reaching out to someone you have not for some months. Make a connection and create a bit more community.

I was honored to be the witness for two immersions in the Lake MacBride "mikvah" this past Sunday – two new Jews. It was moving and profound to see people committed to joining us – both as co-religionists and as members of our community. I've found that, after 18 pandemic months, I need people now more than ever. I'll be reaching out. Together, let's find ways to build, sustain and reinforce our community. All ideas are welcome.

Please consider reaching out to someone you have not for some months. Make a connection and create a bit more community.

GIFT SHOP NEWS

Joanne Margolin

There are a few packages of Rosh Hashanah cards in the case, and lots of individuals. Most of the single cards are \$1.75, and there are some on mega-sale at 50 cents each. There are also some coloring cards for children, and our usual supply of Judaica.

Please call me with any questions or special requests that you might have, and contact the office at secretary@agudasachimic.org to find out when someone will be there to assist you.

ARISE, ARISE

D'var by Peter Rubenstein

We are in a period of seven shabbats of consolation in which haftaroth are chosen for their messages of comfort and hope to raise the spirits of the people from the despair and travail symbolized by Tisha B'Av to the celebration of the New Year. This is the fourth of those weeks. And the words of this haftarah, beginning with Isaiah 51:12, are particularly stirring and uplifting (p. 1108 in Etz Chaim). The portion begins with the words, 'I, even I, am He who comforts you.' This opening statement is followed by phrases such as "Hitor'ri Hitor'ri -Rouse, rouse yourself; Oori, Oori – Arouse yourself in splendor; Hitna'ari may afar koomi – Arise, shake off the dust, sit on your throne Jerusalem; and toward the end, "For the Lord will comfort His people, will redeem Jerusalem.

If some of these phrases seem familiar to you, it is because they are quoted in the prayer L'cha dodi which we recite on Erev Shabbat: Oori, Oori, shir dabeiri; Hitor'ri hitor'ri, ki va orech kumi oori; Hitna'ari mayafar koomi. There are also Messianic references such as "al yad eesh ben Partsi and " al yad ben Ishai bait halachmi." One can ask the question of why the author of the prayer, Shlomo Ha'Levi would quote these verses. Maybe he just liked the repetitive sounds and wanted to co-opt them for his own poem. Or maybe there is something more going on.

One of the ideas in Judaism we do not talk much about is that of Olam HaBa, the world to come. In Judaism, this is different from Heaven which is depicted as the dwelling place of God. It is a state in which sin, illness, and evil will vanish, peace will reign, and the just, after suffering unfairly on Earth during their lives, will obtain their rewards. We do not dwell on it to any great extent because, to our knowledge, no one has been there and come back to tell us about it. It is often associated with the coming of the Messiah who will usher in such a world, and in our history, the idea of Olam HaBa has had a prominent presence when conditions the Jews were facing were particularly dire, and the idea represented their only real hope for righting the ills of the world in which they lived.

These ideas of Messianic deliverance and the hope brought with idea of Olam HaBa were very prominent among the Jewish mystics that lived in Safed in the 16th Century, one of whom was the author of Lecha Dodi, Shlomo HaLevi Alkabetz. To these Jews particularly, the Shabbat represent a glimpse of the world to come. It was and still is a time when we can separate, step away from, the ills of the world that press us down and enter a time of respite, of peace and happiness where our problems can, if not be totally ignored, then at least play a less prominent role in dictating our lives. In this light, it becomes easy to see why Halevi chose these quotations for his song. He must have viewed the entrance of the Shabbat Queen as symbolic of the entrance of the world to come. His prayer reminds us that, like the peace we can find on Shabbat, which comes every week, there should be hope and faith that what is offered by the idea of Olam HaBa is relevant to us. We do not have to believe in an afterlife. We just have to remember that we can use this glimpse of the world to come to help us guide our actions during the week to create a better world in which we can all flourish.

So this week in Synagogue, when we not only sing Lecha Dodi but chant the haftarah that provided so much inspiration to the song's author, let us remember the promise of Olam HaBa and how our actions, as individuals can speed the day when the ideals espoused in the world-to-come concept becomes more of a reality for all in our lives on Earth. A prayer in the Reform siddur on page 39 that we often read on Erev Shabbat encapsules these thoughts:

Standing on the parted shores of history,
we still believe what we were taught
before ever we stood at Sinai's foot.
That wherever we go, it is eternally Egypt,

That there is a better place, a promised land,
That the winding way to that promise
Passes through the wilderness.
That there is no way to get from here to there
Except by joining hands marching together.

WARM UP AMERICA

Warm Up America continues to provide afghans within the community, most recently for a family whose house had burned. We also continue to accept donations of synthetic yarn, and money for yarn through Agudas Achim's Tikun Olam fund. We welcome anyone, Agudas Achim members and non-members, who is interested in helping knit, crochet, crohook, or sew afghans together.

We will be meeting under the Agudas Achim portico from 10:30 a.m. to noon on Sundays, September 26, October 10, and October 24. We'll be masked and distanced per applicable protocols.

Please consider joining us. Therese Guedon (thereseguedon@gmail.com) has further information.



BLAST FROM THE PAST

See if you can guess who these photos are! The names are on page 8.



DONATIONS

RABBI'S DISCRETIONARY FUND

Amy Baum: Deep gratitude & great appreciation of Rabbi Hugenholtz

Ellen Lewin & Lizabeth Goodman: In memory of Fannie Lewin & Joseph Lewin

GENERAL FUND

Kathleen Jacobs

Linda Kerber: In memory of Dorothy Kaufman

Edward Krachmer: In memory of Marilyn Krachmer

Pamela & Bill Kutschke: In memory of Donald Herbach

Michael Peacock

Veronica Tessler: In gratitude of Rabbi Esther

CEMETERY FUND

Ewa Bardach & Hani Elkadi: In memory of Janusz Bardach

Rhoda Vernon: In memory of Ida Vernon

LOUIS GINSBERG YOUTH FUND

Mark & Vickie Ginsberg: In memory of Marvin Pomerantz

PORTMAN PROGRAM FUND

Murray & Meryl Cohen: In memory of Marilyn Krachmer

REECE FLAUM TERRACE FUND

Richard & Nancee Blum: In memory of Selma Rose

SCHOOL FUND

Stanley & Jane Zukin: In memory of Joan Brown

TIKUN OLAM FUND

Beverly Boyers: In memory of Francis Smith and Mary "Vera" Boyers

Alan Saltzman: In memory of Samuel Saltzman

SMALL ACTS OF KINDNESS

Dave Caplan

Even small acts of kindness, presented in a timely fashion, can make a big difference in someone's life. I was reminded of this as I was leaving the Free Lunch today, where we handed out 99 lunch bags of food. The volunteer coordinator rushed out to ask for a moment of my time. She presented me with a money order for \$700.00 and the following information. The money was from a long term client of the Free Lunch Program who had pulled himself up and repaired the damage to his life. He is now employed in a good job and he wanted to give the money to the synagogue so that we can continue our work in supporting the Free Lunch Program and provide meals on an on going basis into the future. He was grateful for our meal assistance over the years and wanted to help shoulder the load for those who need the assistance in their lives now.

It was certainly a kind and generous act on his part and a resounding thank you to all who have given their time and resources to help make the program succeed. We should add his donation to the donation which the T'Kun Olam committee makes to the Free Lunch Program. They are able to use these donations to buy food and drinks from HACAP, a regional supplier of foods for charitable works, for pennies on the dollar. That would maximize the impact of his donation. When we serve meals in the dining room at the Free Lunch Program we are often thanked for the meal and our volunteerism. An act of generosity like this really demonstrates just how much it helps people and we should be very pleased that of all the service groups he might have chosen to support, it was our group which he remembered and supported. A pat on the back and KEEP UP THE GOOD WORK. That thank you is for everyone. Like the Jewish People gathered spiritually in Egypt for the Passover, this thank you is for everyone who has helped to heal the world, past, present, and future.

The Free Lunch program had hoped to reopen its doors to the public on October 1st. However, that time frame has been pushed back due to the Covid variants which are making the rounds through the populace. I will keep you apprised of any new information as it becomes available.

LIFE CYCLE EVENTS

The congregation extends its condolences Mark & Vickie Ginsberg on the death of Mark's brother, Douglas Alan Ginsberg.

WEDNESDAY BOOK GROUP

The Book Group will meet via Zoom on Wednesday, September 22 at 1:00 p.m. Please contact the office for more information.

YIDDISH STUDY GROUP

The Yiddish Study Group meets Mondays and Fridays at 10:30 a.m. via Zoom.
[Contact the office](#) for more information.

BEREAVEMENT GROUP

The bereavement group will meet on Wednesday, September 15 at 12:30 p.m. via Zoom. For more information, [contact Martha Lubaroff](#).

SEPTEMBER YAHRZEITS

Hannah Aizenberg
Serena Armstrong
Abraham Asch
Rina Bar-Lev
Jerome Baskin
Rose Brady
Pamela Breckner
Iylene Caplan
Nate Chapman
Arnold L. Davidson
Anna Dubin
Ronald Farber
Isadore Ginsberg
Louis Ginsberg
Adolph Glaser
Kenneth Graff

Irene Gross
Robert F. Hoffman
Samuel Kaufman
Yochanan Kohen
Gary Korsmo
Sidney Lenett
Celia Hubelbank Levine
Fannie Lewin
Joseph Lewin
Sylvia Lipman
Hyman Lupeson
Robert Godin Mangers
Benjamin M. Marcus
Melvin L. Marcus
Vince McFadden
Ike Milavetz

David Paul
Etta Dubin Portman
Bernhardt "Bernie" Rosenberg
Ruth Rubenstein
Polly Schlesinger
Bernard Schoenberg
William Schueller
Irene T. Sideman
Herman Snider
Robert Thurston
Dov Tsachor
Ida Vernon
Ethel Weinberg
Maurice Weinstein

BLAST FROM THE PAST NAMES

The pictures on page 5 are Sue & Robert Armstrong and Mel Sunshine.

SHABBAT AND FESTIVAL SERVICE SCHEDULE

[Streaming link for all Shabbat services on Zoom](#); [click here](#) to sign up for in person attendance

Nitzavim (Deuteronomy 29:9-30:20)	Friday, September 3	7:00 p.m.	Lev Shalem (Conservative)
	Saturday, September 4	9:30 a.m.	Mishkan T'filah (Reform)
Vayelech (Deuteronomy 31:1-30)	Friday, September 10	7:00 p.m.	Mishkan T'filah
	Saturday, September 11	9:30 a.m.	Lev Shalem
Haazinu (Deuteronomy 32:1-52)	Friday, September 17	7:00 p.m.	Mishkan T'filah
	Saturday, September 18	9:30 a.m.	Lev Shalem
Shabbat Chol	Friday, September 24	7:00 p.m.	Mishkan T'filah
Hamoed Sukkot	Saturday, September 25	9:30 a.m.	Lev Shalem

SEPTEMBER 2021

Wed	1	Executive Committee Meeting	6:30 PM	Fri	17	Yiddish Study Group	10:30 AM
		Machzor Study Session	7:30 PM			Shabbat Schmooze	6:30 PM
Fri	3	Yiddish Study Group	10:30 AM			Shabbat Evening Services	7:00 PM
		Shabbat Schmooze	6:30 PM	Sat	18	Shabbat Morning Services	9:30 AM
		Shabbat Evening Services	7:00 PM	Sun	19	Talmud Study Group	9:00 AM
Sat	4	Shabbat Morning Services	9:30 AM			Sunday School Sukkah	9:15 AM
Sun		Talmud Study Group	9:00 AM			Gathering	
Mon	6	Yiddish Study Group	10:30 AM	Mon	20	Yiddish Study Group	10:30 AM
		Tea Time Check-In	4:00 PM			Tea Time Check-In	4:00 PM
		Erev Rosh Hashanah	8:00 PM			Erev Sukkot Service	6:30 PM
Tues	7	Rosh Hashanah 1st Day	9:30 AM	Tues	21	Sukkot Morning Service	9:30 AM
		Tashlich at City Park	3:00 PM	Wed	22	Sukkot Morning Service	9:30 AM
		Erev Rosh Hashanah 2nd Day	8:00 PM			Free Lunch	11:30 AM
Wed	8	Rosh Hashanah 2nd Day	8:30 AM			Book Group	1:00 PM
Thur	9	Executive Committee Meeting	5:30 PM	Thur	23	Board Meeting	7:00 PM
Fri	10	Yiddish Study Group	10:30 AM	Fri	24	Yiddish Study Group	10:30 AM
		Shabbat Schmooze	6:30 PM			Shabbat Schmooze	6:30 PM
		Shabbat Evening Services	7:00 PM			Shabbat Evening Services	7:00 PM
Sat	11	Shabbat Morning Services	9:30 AM	Sat	25	Shabbat Morning Services	9:30 AM
Sun	12	Talmud Study Group	9:00 AM	Sun	26	Talmud Study Group	9:00 AM
		Kever Avot at the cemetery	2:00 PM			Sunday School	9:15 AM
Mon	13	Yiddish Study Group	10:30 AM			Warm-Up America	10:30 AM
		Tea Time Check-In	4:00 PM	Mon	27	Yiddish Study Group	10:30 AM
Wed	15	Bereavement Group	12:30 PM			Tea Time Check-In	4:00 PM
		Kol Nidre	6:00 PM			Erev Shemini Atzeret Service	6:30 PM
Thur	16	Yom Kippur Morning Service	8:30 AM	Tues	28	Shemini Atzeret Service	9:30 AM
		Yom Kippur Evening Services	5:00 PM			Erev Simchat Torah Service	6:30 PM
				Wed	29	Simchat Torah Service	9:30 AM

SCHOOL NEWS

Sonja Spear

I always feel hopeful in the fall. After the sweltering days of August, September puts a spring in my step. As we start the year in the middle of a new surge of the pandemic, my optimism is tempered, but not gone. I think that the school is poised to have a good year. I have talked to many people who are new to our community and planning to send their children to Sunday School. They will bring fresh perspectives and new energy. Also, the Onward Hebrew curriculum, with its emphasis on vocabulary and learning through moving and doing, is very adaptable to teaching out doors.

But, as always, all of our plans are contingent on the course of the pandemic. Here is what we have planned so far.

School will open in the synagogue sukkah on September 19 at 9:15 a.m. People who have not already registered can do so onsite. (But, of course, it is easier to plan if people register sooner! The registration form is on the synagogue website; [click here to fill it out](#).) Children and staff will wear masks and distance from each other. Classes will meet in a large tent next to the synagogue through October. Once colder weather sets in, we will move into the synagogue building. But we will continue to mask and distance, meeting in the most open parts of the building.

Since I always feel hopeful in the fall, I hope that we will have a vaccine for children soon. But if we have a COVID surge, we may have to move the school online. We will rely on CDC recommendations to inform that decision. I have found new online programs for Hebrew and Judaics, which should see us through until we can meet in person again.

Last year was long and strange. This year promises to be strange as well. But we are prepared with better information and better coping strategies. I look forward to seeing all the kids again soon. I want to hear about their summer adventures and see which kids have the coolest masks. After all, in Judaism and in the academic year, the fall is a time for new beginnings. New beginnings are always hopeful.

STAFF

Rabbi	Esther Hugenholtz	Office Secretary	John Wertz
Administrator	Karen Brady	Custodian	Amos Kiche
Principal	Sonja Spear		

BOARD OF TRUSTEES

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