



Agudas Achim Congregation

401 E. Oakdale Blvd., Coralville, IA 52241

Phone: 319-337-3813

www.AgudasAchimIC.org

June 2022 / Sivan—Tammuz 5782

FROM THE RABBI

Esther Hugenholtz

Dear Agudas Achim friends,

As I am sitting here, I am both witnessing and utilising the miracle of modern technology. I am speaking into my phone, and it is translating my speech to text. Why? Though I must admit that it is awkward writing this way, especially for a writer like myself, I also find that it reflects some of the authenticity of our oral tradition. During Memorial Day weekend, I had a mishap; I tripped and broke my wrist. Hence, my arm is casted for the

foreseeable future, and I am diminished in the physical aspects of my work duties. Please be patient with me as I learn to navigate this new technology. I may be less responsive through email, until my body has recovered. However, you will be in my heart and please do not hesitate to reach out through Calendly and schedule zoom meetings with me: I can still do those.

The festival of Shavuot celebrates the giving of the written Torah; and by implication, also of the oral Torah. This idea of having a dual revelation is strong in traditional Judaism. In a literary culture like ours, where the written, printed, or digitalised word reigns supreme, we can often forget the power of the spoken word. I am reminded of the exactitude of dictation as I am dictating this text into my phone! It raises the question how we hear; this is

after all the key commandment of the Shema! Here, oh Israel...

What other experiences are auditory, and which ones are visual? As we stand at Sinai yet again, and are ready to assume upon ourselves the obligation of recommitting to our Judaism, Shavuot may be a good reminder that we are all bound by words: the words we speak and the words we hear. So this Shavuot, I wish you the blessing, power and transformation of the word that is spoken; the

word that rings in your ear and echoes in the chambers of your heart.

We have plenty of activities left in the summer before us. May I remind you that we have wonderful Shavuot in the Park coming up. See the bulletin for details. We also have two B'not Mitzvah coming up, a

beautiful moment to see a new generation embrace and covenant themselves to our Torah.

Loads of other social activities are planned for the summer; June, July, August and beyond. May I also draw your attention to Lea Haravon's class which she hopes to teach later in the fall where she marries the study of psalm 27 to yoga. See, the word is not just spoken, heard or written; it can also be embodied through movement.

(Continued on page 2)

FROM THE RABBI

Esther Hugenholtz (cont.)

(Continued from page 1)

I am finding this way of writing a Bulletin article quite interesting and frankly quite strange and a little bit bewildering! But this is pushing me in new directions as well, to grow as a thinker and as a writer. We are reminded that we really need each other, we need to hear and speak words of kindness, patience, community and love. To ask for help and grace when we are hurting; in body or in spirit.

Words can be ethereal, ineffective and reduced to trite symbolism. Those are not the kind of thoughts and prayers I wish to offer at a time when America is hurting as much as it is in the face of repeated calamities and cruelty. Words can also be tangible,

comforting and real: so reach out to each other, transmit your own revelation – the truths of our Torah, the values by which we live and the testimonies of the human heart.

Wherever we may go over the summer and wherever we may stand at Shavuot this year, we will stand next to each other, bound again by the covenant of Sinai, as the Mountain sparks in flame and bursts out in bloom, celebrating our truths and bringing communities and people together in a quest for holiness, justice and love.

I wish you all a Shavuot sameach, a happy festival of Shavuot. Full of cheesecake, cheese and perhaps a little bit of wine, but moreover full of magical summer eves in which we can hear the truths in the words that we need to hear in our own lives.

SHABBAT SERVICE SCHEDULE

[Streaming link for all Shabbat services on Zoom](#)

Bamidbar <i>(Numbers 1:1-4:20)</i>	Friday, June 3	7:00 p.m.	Lev Shalem (Conservative)
	Saturday, June 4	9:30 a.m.	Mishkan T'filah (Reform)
Nasso <i>(Numbers 4:21-7:89)</i>	Friday, June 10	7:00 p.m.	Oriana Bloom Bat Mitzvah
	Saturday, June 11	9:30 a.m.	Oriana Bloom Bat Mitzvah
Beha'alotcha <i>(Numbers 8:1-12:16)</i>	Friday, June 17	7:00 p.m.	Mishkan T'filah
	Saturday, June 18	9:30 a.m.	Lev Shalem
Sh'lach <i>(Numbers 13:1-15:41)</i>	Friday, June 24	7:00 p.m.	Hadassah Wolcott Bat Mitzvah
	Saturday, June 25	9:30 a.m.	Hadassah Wolcott Bat Mitzvah

VICTORIA SOLURSH CELEBRATION OF LIFE

There will be a celebration of life for Victoria Solursh on Friday, June 24 at 9:00 a.m. at The Kirkwood Room at Governor's Ridge, 515 Kirkwood Avenue, Iowa City. A Zoom option will be available later on. [See this link for more information.](#)

FROM THE PRESIDENT

Janice Weiner

This is far from the first time in this country's history when much of what we take for granted, much of what we aspire to and hope for for our children and grandchildren seems to be at a tipping point. The thought of sending my granddaughter to preschool this fall and having her do active shooter drills sets my hair on fire. That, combined with ever-present COVID, inflation, threats to our public schools, to freedom of speech, to reproductive healthcare, to our basic democratic institutions – is enough to make me wonder if we as individuals can have any impact.

And yet, I keep coming back to one answer: Yes. Each of us, in our own small way, can have an impact. We vote, we give, we help, we reach out, we talk, we comfort, we lend a hand, we stretch ourselves beyond our respective comfort zones.

We think, we write, we formulate policy, we make phone calls, we march, we pray ... we live.

That in turn has led me to think about the individuals who comprise this congregation and the staff who ensure that it continues to function. When we examine our own small universe – be it our family and home, our school, workplace, or place of worship – we discover that each functions because of the collective of individuals who shoulder their responsibilities (well, don't ask me about getting Alaska to feed the dogs) and contribute to the whole – to the greater good. Remove one person from that equation, whatever the reason, and others step in to bridge the gap, like so much water rushing in.

We at Agudas Achim are a bare bones organization. To be honest, we can't really pay our staff what they are worth, especially in inflationary times. And believe me, what they accomplish behind the scenes is ... a lot. I've watched them and worked

with them over the past year. As with any organization, a lot happens that you don't know about. Only Rabbi Hugenholtz works full time. None of our professional staff does, though we certainly have the work to keep three full-time positions busy. Of course we and they can always do things better, be more creative and innovate (can't we all?). But as we slide into summer, I ask that, for just a minute, we all take a step back and realize how fortunate we are to have Karen, John and

Sonja who, together with Rabbi Hugenholtz, have seen us through the pandemic, from the days when there were no vaccines and we didn't dare gather and were thrust onto Zoom, to the much more open and welcoming – yet still challenging – times in which we currently find ourselves. Ideas and suggestions are welcome always. We're the little shul that could – and we

keep on chugging. We'll get the calls made, we'll make the contacts, we'll make sure it's organized and clean, we'll (I'll) write the thank you notes, we'll organize the High Holy Days (in person, G-d willing) and we'll continue to gather.

Be safe, be well – and thank our staff. Just because you don't see it doesn't mean it's not happening. They hold things together just as we hold our families together and all our family and organizational units hold our larger community together. Right now, as so many things in society seem to be spinning out of control, that may be the definition of success.

Please attend our hybrid congregational meeting on June 16th – you can come in person, or zoom in from the comfort of your home. Bring your ideas, your thoughts and your time to help us move forward.

We'll get the calls made, we'll make the contacts, we'll make sure it's organized and clean, we'll (I'll) write the thank you notes, we'll organize the High Holy Days, and we'll continue to gather.

MAY EVENT PICTURES



Rabbi Hugenholtz at the Reproductive Rights Demonstration



Lag Ba'Omer at Big Grove

SPEECH AT REPRODUCTIVE RIGHTS DEMONSTRATION

Esther Hugenholtz

Dear friends, a peaceful Shabbat to you—Shabbat shalom!

I stand before you as a rabbi and as a mother, wife, woman and immigrant. I feel honored to have been invited to speak today and to amplify the call for justice—to uphold Roe v Wade.

My presence is not a political act; it is a moral stance, an expression of my deepest religious values and a fulfilment of the obligations of Jewish ethics.

I am here because I feel God and Torah have called me to be here.

Jewish tradition holds that the most sacred value is ‘pikuach nefesh’, the injunction to save human life. Judaism compels me to protect the dignity, rights, and lives of pregnant people. This value is so important in our tradition that I have chosen to desecrate *Shabbat*, the holy Sabbath, to be here, and I am here in deep solidarity.

The remarks I am about to offer may seem a bit technical and that is kind of the point. Rabbi means teacher and the Jewish position on pregnancy termination is ancient, complex, and multifaceted. We need both activists and thinkers at this moment; we need to be able to sit with sacred disagreement and transformative discomfort in order to rally united to our common cause.

So, as we say in the Jewish tradition, ‘ta sh’mā’, ‘come and learn’. It is my honor to teach you and this will be our foundation for understanding Judaism’s de facto pro-choice position.

From a theological perspective, it’s crucial to understand that the Hebrew Bible does not directly address abortion. Jewish tradition draws its analysis of abortion from the sole verse in the Torah to address *accidental* pregnancy loss, Exodus, 21:22. You will now have the opportunity to hear some Hebrew!

‘*V’chi yinatzu anashim v’nagfu ishah harah, ve’yatzu yeladeiah v’lo yih’yeh ason anosh, ye’anes ka’asher yasit alav ba’al ha’ishah v’natan biv’lilim*’ –

‘When men fight, and one of them pushes a pregnant woman and a miscarriage results, but *no other damage ensues*, the one responsible shall be fined according as the woman’s husband may extract from him, the payment to be based on reckoning.”

Yes, it’s patriarchal. But what’s significant is the verse that follows: ‘But if *other* damage ensues, the penalty shall be life for life...’

The assumption here is that the woman has an independent status from the fetus. The fetus, although considered precious, sacred, and worthy of monetary compensation, does not have the same status as the woman, who has full personhood and is worthy of full compensation if she herself is harmed. In further exploring the question, the Mishnah (an ancient compendium of Jewish legal interpretation) states clearly that the fetus gains full status of personhood only when it emerges from the womb and draws its first breath.

In other words, Jewish sources are clear that the woman’s life (and arguably, her wellbeing) take precedence over the fetus. Jewish law not only *permits* the termination of pregnancy, such as in cases of fetal abnormality or maternal distress, but in some cases *mandates* the termination of pregnancy: if the woman’s life is in danger.

Indeed, Jewish denominations and individual Jews fall on a spectrum from stringent to lenient on the question of pregnancy termination, but all are united in the belief that abortion should remain a viable option as the law of the land. As the leading medical journal *The Lancet* stated, this is a matter of saving lives. *Pikuach nefesh* – the injunction to save human life.

(Continued on page 6)

SPEECH AT REPRODUCTIVE RIGHTS DEMONSTRATION

Esther Hugenholtz (cont.)

(Continued from page 5)

By now it should be clear: reproductive rights in Judaism are a matter of religious freedom. The freedom for our doctors, rabbis, and bio-ethicists to issue advice – and the freedom of individuals to shape their lives – within the framework of our religious ethics.

We are gathered here in blessed pluralism. Some of us are not religious; some of us are. We come from a variety of faith backgrounds, including secular moral perspectives grounded in atheism or agnosticism. One reason I'm here is because I refuse to cede the religious narrative to those who seek to strip us of our fundamental rights. We must reclaim sacred language and holy narrative.

In her book 'Moral Resistance and Spiritual Authority, Our Jewish Obligation to Social Justice', Rabbi Emily Langowitz includes an essay 'What Reproductive Justice Might Look Like.' I'll share an excerpt:

"As people of faith, we have a responsibility to counteract the dominant societal narrative that assumes that religion is against abortion, reproductive and sexual health access, and reproductive justice. This means that the work we do is twofold: to speak out and reclaim the public narrative around religion and reproductive justice, and to continue to take action that ensures that all people have the access to the information, health care, and services that will reflect their dignity as creative agents made in the image of God."

Let me end with a personal story. When I was contemplating a third pregnancy at age 40, I sought out the opinion of a well-respected rabbi with expertise on bio-ethics. I knew the answer to my question, being a rabbi myself, but I wanted to bring an external moral, pastoral and theological voice to my internal perspective. The question was: what are the competing values between fulfilling the mitzvah (good deed) of *p'ru ur'vu*, growing my

family, versus the risk of termination due to possibly severe congenital birth defects? I wanted to enter this process in a thoughtful, deliberate and holy way.

My Rabbi had counseled many Jewish women on the right to, and even obligation of pregnancy termination. 'Go for it,' he said. 'The Jewish tradition is here to support you in any heartbreaking decisions you may or may not face. [...] Our tradition guarantees a woman's right to her own reproductive agency.' With those words in my heart, we started our journey, and over three years later, we have a delightful, rambunctious toddler who lights up our souls.

I share this story because it shows the inner workings of Jewish ethics and how religion can offer spiritual sustenance and moral guidance in ways that affirm life, grant choice and center love, agency, health, wellbeing and holiness. I bring you this story to dismantle the structures of shame. We need to bring our stories into the light.

Ironically, it was during this pregnancy that the Iowa State legislature tried to pass a so-called fetal heartbeat bill. Reproductive justice is about context: healthcare access, economic and racial disparities, maternity mortality rates, parental leave and social provisions, LGBT rights. As a rabbi and as a woman, I refuse to let this new world come into being without fighting to uphold our rights and freedoms. I consider this our religious obligation.

I will end with the words of Pirkei Avot 1:14, an ancient collection of Jewish moral teachings: '*Im ein ani li, mi li. Uchshe'ani l'atzmi, mah ani. V'im lo achshav, ematai?*' – "If I am not for me, who will be for me? And if I am for myself alone, what am I? And if not now, then when?"

May we heed the call to life, dignity and justice. '*Olam chesed yibaneh*', we will build this world on love. May the Merciful One bless the work of our hands. Amen.

SERMON ON GUN VIOLENCE

Esther Hugenholtz

Parashat Bechukotai 2022

I Will Remember the Land

I cannot offer you a *nechemta*, dear brothers and sisters, dear siblings.

A *nechemta* is a rabbinic offering of comfort or consolation in the form of a sermon or teaching. It is meant to frame difficult truths, soften moral injury and uplift hearts. And I cannot give it you; not even on this holy Sabbath. In fact, it may even be immoral if I attempted to; if we try to push aside our grief, our pain, our brokenness, to embrace the soothing balm of platitudes, then I must confess my failing: I cannot do it.

We are broken. America is broken. We are a nation mired in sin, steeped in idolatry. Not the sin moral crusaders voyeuristically emphasize; sins so small they fit through the keyhole of our bedrooms. Neither the idolatry as defined by the doctrinal and small-minded, the so-called heresy of the questioning mind. Our sin and idolatry are placing a price tag on life, a target on our children.

We are all profoundly shaken by the Buffalo racist massacre earlier this month, and the Uvalde, Texas school shooting this week. Innocent lives, Latino loves, black lives, elderly lives, young lives—stolen from us. Two teachers and nineteen children dead. Children the ages of my two oldest; their beautiful, innocent, happy faces beaming from our screens straight into our shattered hearts. There is nothing we can say that will lessen the pain, that will wrest meaning from the nihilistic chaos of preventable and cold-blooded murder. There is no theology or theodicy adequate for this moment; the only morally appropriate response religion can muster is Prophetic rage.

Perhaps this is all there is to say; that saying more risks opening the door of the grotesque. But saying less is also not an option, except for the silence of Shiva; the leaden weight of words not spoken. But contrition can never spill over acquiescence, into

‘nothing can be done and nothing will change.’ We cannot continue to go through these toxic, deadly cycles of shootings, slaughtered innocents and ‘thoughts and prayers.’ I have no thoughts and prayers to give. The Prophet Isaiah spoke thousands of years ago, addressing another nation riven by violence and sanctimony. With the lashings of tongue, Isaiah made clear the moral catastrophe of his age:

‘Ke’tzinei Sedom... v’am Amorah’, ‘you chieftains of Sodom, you people of Gomorrah.’ ‘Lamah li rov ziv’chei hem’ – ‘what to Me are all your offerings?’ –

‘Uv’farish’chem kapeichem’ ... ‘though you spread your palms [in prayer]...’

‘Eineini shomea, yadeichem damim mal’e’u’ – ‘I do not listen, [for] your hands are filled with blood.’ (Isaiah 1:15).

The space between speaking and silence is *listening*. Listening to the victimized families. Listening to the activists who are working hard on the ground to effect change. Listening to the high calling of our tradition. We cling onto our Tree of Life and seek the wisdom she can offer.

This week’s portion could not be more fitting for our national mood of mourning. Parashat *Bechukotai* is among the most gruesome of the Torah, enumerating an avalanche of cruel curses. If we violate the terms of the covenant, if our hearts remain uncircumcised, Leviticus teaches us, then we too will become mired in the consequences of our own transgression. Each curse visited is more horrifying than its predecessor. Plague, exile, war, death—culminating in, for lack of a better word, parental cannibalism.

The Torah presents us with a stark mirror: to what level of degradation must a society sink for mothers to eat their own babies? It’s right there in the text.

(Continued on page 8)

SERMON ON GUN VIOLENCE

Esther Hugenholtz (cont.)

(Continued from page 7)

A testimony to the warped and unnatural; the negation and inversion of the highest of human covenants—the unconditional love between parents and children. We ordinarily read it in a whisper during the Torah service because these words should leave us with shamefaced and trembling.

Now, we must confront our shame and read them out loud.

‘V’achaltem basar beneichem uv’asar benoteichem tocheilu.’ – ‘And you shall eat the flesh of your sons and the flesh of your daughters you shall eat.’ (Lev. 26:30).

Let us feel the weight of this horror. Let us sit, aghast, with the truth that we feed our children to the Molochs of unregulated guns and vested interests; we cannibalize our future generation, the apples of our eyes, through our complicity. There is no greater forsaking of the covenant of humanity than this; it is a betrayal against our very nature and a spurning of the Divine.

There is no *nechemta*. Not right now. Not yet. We must first grieve and then organize.

The paradox is that *Bechukotai* does end with a *nechemta*. Even the horrors of Leviticus are not enduring. The covenant is restored, the moral arc of the universe bending once more towards justice. Once we commit to a process of *t’shuvah*, of sincere repentance and repair, and we circumcise our hearts, we will find our way back to justice, wholeness and peace. It is the ending we all ache for; as we sit here tonight in the comfort of this space, wrapped in melodies of grace. We ache for nothing more but to retreat into the *sh’leimut*, the wholeness, of Shabbat and unburden ourselves for this brief time. It is a natural and human response. Perhaps some of us can; and others of us cannot.

But that unburdening is not up to me; I cannot give myself permission to offer words of release when so much is still broken and the dead still lay before us. We sit, suspended in time, unresolved, seeking to bridge the chasm between what is and what ought to be. *‘V’zacharti et briti... v’ha’aretz ezkor’*, the portion tells us. ‘And I will remember My covenant and remember the land.’

The question remains for us here in these United States of America: do we remember our covenant and our land? Not until, as Jeremiah reminds us, we no longer defile the land with the corpses of abominations (Jeremiah 16:19) and we, according to Isaiah, commit ourselves fully to justice, until we ‘cease to do evil, learn to do good, devote [y] ourselves to justice, aid the wronged, uphold the rights of the orphan, defend the cause of the widow.’ (Isaiah 1:16-17).

What is, I wonder, the inversion and extension of the orphan? The parent who has to bury their young child before their time?

Dear brothers and sisters, there is no *nechemta*, aside from the *nechemta* we bring to each other through rising up to the cause of justice, for resisting this culture of death, for organizing during the unseen parts of the day and the quiet hours of the night? For linking up with our fellow citizens, no matter how different or how far from us they may seem? The *nechemta* lies in pulling the levers of democracy in a direction that ends this obscenity once and for all. Then the sun shall rise with healing in its wings.

Until that time, we mourn—and we fight.

The background of the entire page is a light cream color, decorated with a pattern of stylized tropical leaves in various shades of green. The leaves include palm fronds and large monstera leaves with characteristic splits. They are arranged in a way that frames the central text.

EVERYONE IS INVITED!

SHAVUOT IN THE PARK

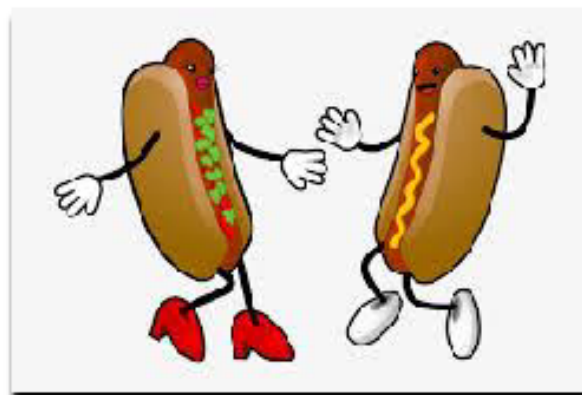
Ice Cream! Games! Singing and Connecting!

***JUNE 4, 2022
HAPPY HOLLOW PARK
7:30 ICE CREAM AND FUN FOR ALL AGES
8:15 SHORT SOULFULL SERVICE***

RSVP to rsvp@agudasachimic.org
(but not required)

Save the date:
June 17, 4:30 at City Park Pool
Interfaith Pride Service and Picnic

**JOIN US OUTSIDE TO WELCOME
NEW MEMBERS OF AGUDAS ACHIM
CONGREGATION WHO JOINED
FROM 2020 TO 2022**



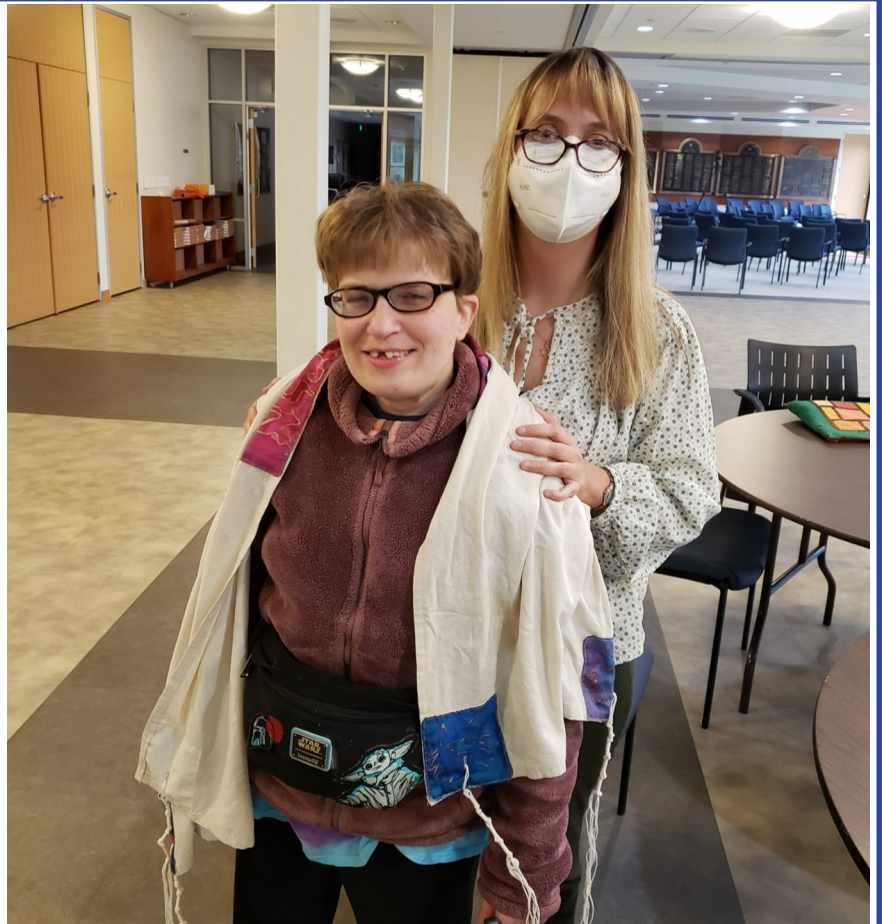
**BBQ PICNIC
WEDNESDAY, JUNE 15
6 PM AT THE SYNAGOGUE**

- Enjoy kosher beef and kosher turkey hot dogs with all the fixins
- Bring a picnic blanket or lawn chairs
- Complimentary for all members
- Guests limited to 60 people. Reservations required.
- To make reservation: Please submit your name and the names of all those who will be joining you to: rsvp@agudasachimc.org
- Send vaccination information to: services@agudasachimc.org
- In case of rain, we will move inside where all safety protocols are in place including social distancing and masking except when eating. Thank you for helping to protect our most vulnerable.

A “REJUVENATED” TALLIS

Twenty years ago, Eliana Friedman hand crafted a personalized tallis while attending Camp Ramah in Palmer, MA. Painted on silk in the *atarah* (neck area) was her Hebrew name, and on the corners were cat images (her favorite pet).

The tallis has worn well and often—but not so the tzitzit: only one corner still had its original fringes. Rabbi Hugenholtz came to Eliana’s assistance and together Rabbi and Eliana tied new tzitzit on all four corners. Eliana is proud of her rejuvenated tallis (no pun intended).



ORIANA BLOOM BAT MITZVAH

Please join us for the bat mitzvah of

Oriana Bloom

on Saturday, June 11 at 9:30 a.m.

Stream at our normal Shabbat Zoom link.



WEDNESDAY BOOK GROUP

The Book Group will meet via Zoom on Wednesday, June 22 at 1:00 p.m.
[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.

BASEBALL JEWISH HERITAGE NIGHT

SAVE THE DATE: First time ever Jewish Heritage Night at Vets Memorial Stadium: Thursday, June 23! Game time is 6:35 p.m. as the Cedar Rapids Kernels host the West Michigan Whitecaps. You won't want to miss this historic event. Aside from great minor league baseball, Robby Cooper will sing the National Anthem, Steve Ginsberg will throw out the First Bagel Pitch, and Chabad of Iowa City will be on the field to say Play Ball in Yiddish! A limited number of FREE tickets are available on a first come first serve basis by contacting Lena Gilbert (319.241.9249 or lenagilbert@skogman.com) or you may purchase tickets from the Kernels ticket office. Go Kernels!

MEMBER INFORMATION SURVEY

All services at Agudas Achim rely on members of the congregation to perform religious duties such as reading from the Torah or a Haftarah, performing the blessings before and after the Torah reading (Aliyah) as well as many other ways of participation. These duties rely on obtaining information about our members. Therefore, we wish to develop a database that will include this information. [Click here](#) to access a survey that will help the Rabbi, the Gabbai, and the ritual committee to organize smooth running services. Please help us by filling out the survey.

HADASSAH WOLCOTT BAT MITZVAH

Please join us for the bat mitzvah of
Hadassah Wolcott
on Saturday, June 25 at 9:30 a.m.

Stream at our normal Shabbat Zoom link.



JUNE 2022

Fri	3	Yiddish Study Group	10:30 AM	Fri	17	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	4	Shabbat Morning Services	9:30 AM	Sat	18	Shabbat Morning Services	9:30 AM
		Shavu'ot at Happy Hollow Park	5:30 PM				
Sun	5	Talmud Study Group	9:00 AM	Sun	19	Talmud Study Group	9:00 AM
		Shavu'ot Service	9:30 AM			Dungeons & Dragons Group	3:30 PM
Mon	6	Shavu'ot Service	9:30 AM	Mon	20	Yiddish Study Group	10:30 AM
		Yiddish Study Group	10:30 AM			Tea Time Check-In	2:30 PM
		Tea Time Check-In	2:30 PM			Intro to Judaism	7:30 PM
Wed	8	Nina Barragan [Weinstein] Book Reading at Prairie Lights	7:00 PM	Wed	22	Free Lunch	11:30 AM
Thur	9	Exec Committee	5:30 PM			Book Group	1:00 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	Oriana Bloom Bat Mitzvah	9:30 AM	Sat	25	Shabbat Morning Services	9:30 AM
		Shabbat Morning Services	9:30 AM			Hadassah Wolcott Bat Mitzvah	9:30 AM
Sun	12	Talmud Study Group	9:00 AM	Sun	26	Talmud Study Group	9:00 AM
		Warm-Up America	10:30 AM			Warm-Up America	10:30 AM
		Dungeons & Dragons Group	3:30 PM			Dungeons & Dragons Group	3:30 PM
Mon	13	Yiddish Study Group	10:30 AM	Mon	27	Yiddish Study Group	10:30 AM
		Tea Time Check-In	2:30 PM			Tea Time Check-In	2:30 PM
		Intro to Judaism	7:30 PM			Intro to Judaism	7:30 PM
Wed	15	New Member Welcome BBQ	6:00 PM				
		Ritual Committee	7:30 PM				
Thur	16	Annual Congregational Meeting	7:00 PM	Mon 7/4		Office Closed - Happy Fourth!	

ANNUAL CONGREGATIONAL MEETING

Please join us for our Annual Congregational Meeting

Thursday, June 16, 7:00 p.m.

Hybrid Zoom and in-person. Stream at normal Shabbat link.

DONATIONS

RABBI'S DISCRETIONARY FUND

Ray & Lindy Buch: In memory of Sally Broad

Rody Gessner & Michelle Edwards: In memory of Milton & Florence Gessner

Steven & Barcey Levy: In honor of Bernard Levy, Ana Cotler & Warren Stroh

Barcey Levy: In honor of Steven Marc Levy, my husband of 42 years

David & Martha Lubaroff: In memory of Sara Middleman

Alan Mutnick: In memory of Paul Mutnick

Esther Margaret Olsen: In honor of Rabbi Esther Hugenholtz with much joy at bringing my neshamah home

CEMETERY FUND

Katherine & Dwight Keller: In memory of Ansel Chapman

COMMUNITY RELIEF FUND

Doug & Beverly Jones: In memory of Louis Solganick

FAMILY ASSISTANCE FUND

Richard & Phyllis Braverman: In memory of Lee & Frances Green

David & Martha Lubaroff: In memory of Phyllis Eisenberg

General Fund

Kathleen Jacobs

FAMILY ASSISTANCE FUND, CONT.

Kenneth & Rebecca Kaplan: In memory of Richard Kerber

Sam & Marj Kuperman: In memory of Roslyn Klein

Judy Liskin-Gasparro

Bernard Miller & Sonja Hauter: Thanks for Lag Ba'Omer party at Big Grove

PJ LIBRARY

George & Teresa Weiner

PORTMAN PROGRAM FUND

Barry & Marjorie Ginsberg: In memory of Samuel Kanef

Mark Graber & Hetty Hall: In memory of Sarah W. Hall

Richard Levine: Yizkor - Shavout

SAFETY FUND

Richard Levine: Yizkor - Shavout

Sanctuary Community Church

SIM & SARA STRAUSS MEMORIAL FUND

Stephen Strauss: In memory of Samuel Osdoba

TIKUN OLAM FUND

Richard & Phyllis Braverman: In memory of Lee & Frances Green

Jerry Naylor: In memory of Robert Alan Naylor

JUNE YAHREZEITS

Samuel Bar
Joseph Bernstein
Dorothy Buddelof
Carl Caplan
Helene Colen
Gitel Dicker
Zachary Feinstein
Bruce Fishbane
Katie Fishman
Joyce Flaum
Steven Frankel
Milton Sidney Gessner

Sarah D. Glaser
Moshe Green
Lev Gudkov
David Jacob Hugenholtz
Bessie Josselson
Arthur Kay
Esther Klausner
Jacob Kosubucki
Aaron Levine
Evelyn Levitz
Belle Lupeson
Bessie Marcus

Russell Smith McGinnis
David Michaels
Fannie Middleman
Dee Norton
Simon Pava
Albert Abraham Pruchno
Becky Robin
Richard Stephen
Rochman
Howard Sabin
Rose Dovitz Sanders
Freda Schumeister

Samuel Shetzer
Bill H Shields
Benjamin Sideman
Alexander Simon
Michael Smith
Epstein Stephen
Miriam Stone
Jessica Thurston
Etta Tunik
Irving Warren
Sylvia Zukin
Walter Zukin

WARM UP AMERICA

Warm Up America continues meeting in Agudas Achim over the summer. Our next dates are June 12 & 26, and July 10 & 24, 10:30 a.m. - noon, in the social hall. We'll be masked and vacc'd, per synagogue policy. We welcome schmoozers. Warm Up is preparing for fall distribution of afghans to local social service facilities. If you have a suggestion for where people might be who would benefit from a bit of added warmth, please contact us through the synagogue office.



MEETING WITH RABBI HUGENHOLTZ

[We've set up a Calendly link here](#) for setting up meetings automatically with Rabbi Hugenholtz. We are reserving Wednesday and Thursday from 4-6 for B-Mitzvah meetings specifically, but feel free to schedule a meeting with her if you'd like.

STAFF

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

BOARD OF TRUSTEES

President	Janice Weiner	Adult Ed	Bennett Brown
President Elect	David Lubaroff	Social	Kineret Zabner
Vice President	Janelle Jaskolka	Tikun Olam	Elliot Abrons
Past President	Sue Weinberg	Ways & Means	Mindy Russell
Treasurer	Mindy Russell	Youth	Curtis Braverman
Board Secretary	Chuck Friedman	At Large 1	Esther Retish
Membership	Jane Zukin	At Large 2	Bob Wallace
Ritual	Rita Marcus	At Large 3	Samantha Goldish