



Agudas Achim Congregation

401 E. Oakdale Blvd., Coralville, IA 52241

Phone: 319-337-3813

www.AgudasAchimIC.org

High Holidays 5783



*Back to
Basics*

L'shana tovah
u'metukah,
A good, sweet
New Year
from
Agudas Achim
Congregation

T'shuvah - T'fillah - Tzedakah

~ RETURN TO SELF ~
~ PRAYER & CONTEMPLATION ~
~ RIGHTEOUS ACTION ~

For the High Holidays 5783,
we are regathering our community &
turning our hearts to what matters.
Come celebrate, connect and dream
of what the new year will bring.

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

(including Sukkot, Shemini Atzeret, and Simchat Torah; excluding Shabbat)

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This bulletin is digitally available on our website.

LETTER FROM THE RABBI

Esther Hugenholtz

Dear congregational family,

It's the month of Elul which means that rabbis start getting jittery. I have purchased a beautiful fountainpen and a Moleskin notebook for my spiritual journaling and am trying to remember in which box my white High Holiday tallit is hiding (homeownership is glamorous, isn't it?). I already have some Rosh haShanah challahs in the freezer and when the weather holds, I still hope to go pre-Rosh haShanah apple picking with the family.

In this High Holiday bulletin, I have shared an Elul sermon that I gave during this sacred month. A lot of it is about spirituality and God ('tis the season!) but a lot of it is also about how many of us may feel extra-jittery this year about coming to High Holiday services and programming. And that's totally normal and okay after what we have been through these last 2.5 years.

So let me say this: first of all, I want to wish all of us '*yasher koach*' and '*kol hakavod*'—well done. We are not quite out of the pandemic, but so far – with a new generation of bivalent vaccines on the horizon – we have managed to do what we promised we would: keep people safe. The sacrifice and impact of doing so will become clear to us as time marches on, but we did it! This was the most sacred act Judaism can demand of us; the preservation of life. It is no small thing, even though we achieved this through small, mundane and boring acts (isolation, social distancing, mask wearing, Zoom). In our success lies a quiet heroism that is magnificent.

Second of all, we also need community. The President of the congregation and I, as partners in leadership, often reflect on this together as we are both lovers of and believers in community. After such protracted moments of loneliness, we are now invited to come back together and celebrate.

This is why this year's High Holiday theme is 'Back to Basics: T'shuvah, T'fillah, Tzedakah – Return to Self, Prayer and Contemplation, Righteous Actions'.

This is our opportunity to reconnect with each other, rededicate ourselves to holy community and spiritual growth and rebuild what may have fallen by the wayside: the synagogue as a soft place to fall; a place to come home to, a place where we are given permission and extended an invitation to step outside the brutality of our world into something sacred that can hold the highest of what we are meant to be. None of this is meant to be either grandiose or intimidating; quite the contrary. The Midrash tells us that when we take one step in *t'shuvah* (repentance/return), the Holy One takes ten steps to meet us. One small step is all that is needed.

That's why we are going to make this year extra festive. **I, as your rabbi, cordially invite you to a celebratory drinks reception between 7:30 and 8:00 p.m. on the first evening of Rosh haShanah** (Sunday September 25) on the patio, under the tent. Leveraging the airflow of the outdoors, we can see each other's faces (if one feels comfortable unmasking and that is a decision for each of us to make), share a hug and make the best kind of a *L'chaim* with something sparkly and delicious. Bring your friends, family and neighbors. Connect, chat, check in, laugh—and then we will filter through into the building (or for outdoor worship in the tent), for a heartfelt, soulful Rosh haShanah service.

I invite you to read this High Holiday Bulletin cover to cover. It's a little thicker and longer than usual but there's lots of good stuff in here. Come learn about the connection between J.R.R. Tolkien's writings and the High Holidays. Brush up your confidence cracking open a machzor, that weird and complicated High Holiday prayerbook, so that you will feel empowered at services. And on our *Yamim Nora'im*, the Days of Awe themselves, we will have a meditation/contemplation room set up for you, or an outdoor prayer space to wander (and wonder!) among the trees. Children's services and babysitting will be back. Stay for lunch, for *Tashlikh* in the park, and Hillel's 'Reverse Tashlikh'

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LETTER FROM THE RABBI

Esther Hugenholtz (cont.)

(Continued from page 2)

environmental clean-up event later in the month. And let's go out with a bang for *Ne'ilah*, with niggunim and the open ark, electric candlelight and a triumphant blast of the shofar – and break bread together, as we have always done. And of course, we will keep you protected: with masks, airflow and Zoom options.

I can't wait to see you there. Back to square one – but in the best way possible.

L'Shanah Tovah u'Metukah; a good and sweet 5783.

Shalom u'vrachah, with peace and blessing,

Rabbi Esther Hugenholtz

MESSAGES FROM OUR LAY LEADERSHIP

A year ago, we were planning for in-person High Holiday services, first at the IMU, then at the synagogue... and then the delta variant upended it all. In so many ways, we are in a very different place this year. We look forward to welcoming as many of you as possible who feel comfortable gathering in person. Currently, virus cases are falling and just about everyone is eligible to be vaccinated. The school year has started, we are back into our old routines – with a wary eye out for COVID, but mindful of how far we have come.

So much of being human depends on interacting with each other in person – fellowship, friendship, community, and warmth. We're excited to prepare for the holidays, and I can't tell you how much we are looking forward to seeing a sanctuary filled with people. And as you catch up with congregants you may not have seen for some time, it won't bother us one bit if it takes us a while to turn that buzz of conversation into quiet attention so we can formally enter into the new year - together.

Janice Weiner, President

— —

The High Holidays of Rosh Hashanah and Yom Kippur for 2022/5783 will begin on Sunday evening, September 25. This year we will again have one service, both Conservative and Reform, which will be held in our sanctuary. We will be offering an option for outdoor seating on our rear patio under a large tent. We will again offer a Zoom option which will function as a livestream, and for those who are able, we are encouraging in-person attendance.

Wouldn't it be nice to be with friends and family in our synagogue after two-and one-half years of separation? Consider the comforting feeling of singing together and being embraced by many voices. We will continue to require vaccinations and our COVID safety protocols are listed later in this bulletin.

The Erev Rosh Hashanah service will use the Lev Shalem conservative prayer book. The service on the first day of Rosh Hashanah will use the Mishkan HaNefesh reform prayer book; Lev Shalem will be used on the second day and during Yom Kippur services.

Let us perform the mitzvah of coming together to usher in the new year and the holy day 10 days later.

David Lubaroff, President-elect

Selichot

Saturday, September 17

Selichot Service

8:30 p.m.

Rosh Hashanah 5783

Sunday, September 25 (first night)

Drinks Reception on Synagogue Patio ([please RSVP](#))

7:30 p.m.

Erev Rosh Hashanah Services
Led from Machzor Lev Shalem

8:00 p.m.

Not Just Honey Cake Oneg

After service

Monday, September 26 (first day)

Short Children's Service
For children under the age of 10

9:30 a.m.

Rosh Hashanah Morning Services
Led from Machzor Mishkan haNefesh

9:30 a.m.

Lunch on Synagogue Patio ([please RSVP](#))

After service

Congregational Tashlich with an emphasis on young families— Gather at Lower City Park Pavillion #12.

3:00 p.m.

Second Day Rosh Hashanah Evening Services
Led from Machzor Lev Shalem

8:00 p.m.

Tuesday, September 27 (second day)

Rosh Hashanah Morning Services
Led from Machzor Lev Shalem

8:30 a.m.

Child care will be available for children under the age of 8 from 9:30 to noon.

[Please sign up here in advance.](#)

לשנה טובה תכתבו
May you be inscribed for a good year

Kever Avot

Sunday, October 2, 2022

Service at Agudas Achim Cemetery

2:00 p.m.

This event will not be streamed on Zoom

Yom Kippur 5783

Tuesday, October 4

Kol Nidre

Doors open 5:30 p.m.

Service 5:45 p.m.

Wednesday, October 5

Morning Services

8:30 a.m.

Children's Service

10:00 a.m.

See Children's section for more activities from 10-2

Yizkor

4:30 p.m.

Minchah (Afternoon Service)

5:00 p.m.

Jonah-themed Children's service

5:00 p.m.

Neilah (Closing Service)

6:00 p.m.

Havdalah and Blowing of Shofar

7:30 p.m.

Break-fast at the synagogue

After service

All Yom Kippur Services use Machzor Lev Shalem. Child care will be available for children under the age of eight from 10:30-2:00. [Please sign up here in advance.](#)

לשנה טובה תכתבו ותחתמו

May you be inscribed and sealed in the book of life

Sukkot 5783

Sunday, October 9

Erev Sukkot Service in Sukkah or Synagogue 6:30 p.m.

Monday, October 10

Sukkot Morning Service at synagogue 9:30 a.m.

Tuesday, October 11

Sukkot Morning Service at synagogue 9:30 a.m.

Shemini Atzeret 5783

Sunday, October 16

Erev Shemini Atzeret Service 6:30 p.m.

Monday, October 17

Shemini Atzeret Service 9:30 a.m.

Simchat Torah 5783

Monday, October 17

Erev Simchat Torah Service 6:30 p.m.
Followed by family fire pit event (more details to follow)

Tuesday, October 18

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

[Meals you can pick up on Erev Rosh HaShanah](#)

[Gift baskets you can order for Rosh HaShanah](#)

order by 9/21

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HIGH HOLIDAYS INFORMATION

Additional Programming

The Torah of Tolkien

The Torah of Tolkien: The Return of HaMelech

Lessons for the High Holy Days

Monday, September 12, 5:30 p.m.

Zoom only

[Register here](#)

[Facebook Event Page](#)

Let's prepare together for the Days of Awe and the Lord of the Rings: The Rings of Power series! We'll explore Tolkien's theology, the ethical and narrative themes that LOTR and the machzor share, and the role of t'shuvah in Tolkien's life and works. All are welcome! Join Cantor Vera Broekhuysen and Rabbi Esther Hugenholtz and learn what the World of the Lord of the Rings can teach us about the values of the High Holidays.

Make the Machzor Your Own: High Holiday liturgy practicum

Monday September 12, 7:30 p.m.

In-person only, at the synagogue

In this session, open to both Introduction to Judaism students and the wider synagogue community, we will familiarize ourselves with the Machzor (High Holiday prayer book), unlock its mysteries and explore its meanings so that we can feel prepared and empowered going into this special season.

Elul Yoga

Register: rsvp@agudasachimic.org

For more information: leslea-collins@outlook.com

Lea Haravon Collins will lead a yoga practice / text study centered on Psalm 27 from 2:00-3:00 p.m. on Sundays through September 18 at Agudas Achim. No previous experience necessary.

Fundraising Letter

Separate to this High Holiday Bulletin, the leadership of the synagogue has sent out a fundraising letter for both our High Holiday campaign and a general fundraising campaign which will stretch throughout the year. This campaign seeks to address our operational deficit and looks towards building and securing the future of our congregation. Thank you in advance for your generosity.



In-person Attendance and Jewish Values

For the past two-and-a-half years, our synagogue community has shown incredible dedication and resilience in keeping our congregation safe from COVID19, fulfilling the mitzvah of pikuach nefesh ('saving a life'). We will continue, to the best of our ability, to keep our congregation safe through adequate ventilation in indoor spaces as well as outdoor services under the patio tent and with our Zoom option.

We remain aware that our community has differing needs and risk profiles. Hence, we have decided to encourage in-person attendance for all who feel safe to do so; **a Zoom option will of course be available but will take the form of a livestream.** We encourage all those who are fulfilling a ritual requirement in the service to attend in-person, either indoors or outdoors. We are very excited to welcome our community back and celebrate this momentous return.

We strongly encourage the membership and their families to get boosted with the newly available bivalent vaccine, as per the demands of Jewish law (barring medical reasons for vaccine exemption) and our vaccine mandate continues in effect, now for those age six months and older. There will be a mask requirement for the High Holiday services.

Machzorim

For those who wish to attend services on Zoom, we are again implementing a plan to loan High Holiday machzorim to local families. As our services will be a mix of Reform and Conservative, both will be available for checkout.

Books will be available for pickup at the synagogue on

Wednesday, September 14 from 5:30-7:00 p.m. and

Sunday, September 18 from 10:00 a.m. to 1:00 p.m.

Masks are required in the synagogue.

If you are unable to come to the synagogue during these times, please contact the office to arrange for a delivery.

We have a limited number of machzorim available, so the limit of one per family will be strictly enforced. Should you wish to obtain copies for your personal use, they can be purchased through these links: [Reform](#), [Conservative](#).

Machzor return dates and times will be available and publicized after Yom Kippur, and the option of having someone pick up the books from you will also be available. **They must be returned to the synagogue by October 31 or the replacement cost of the books will be billed to you.** Replacement costs are \$49 for Conservative, \$44 for Reform.

Selichot

SATURDAY, SEPTEMBER 17, 8:30 P.M.

This will be a short, musical service led by the Rabbi in the hybrid model (in-person at the synagogue / on Zoom). The Torah mantles will be changed for the High Holidays. We will be using a beautiful new Selichot book with meaningful readings.

Drinks Reception, Oneg, and Congregational Lunch

A celebratory drinks reception will be held on the patio at 7:30 p.m. before the first Erev Rosh HaShanah service, followed by a “not just honey cake” oneg after the service. A congregational lunch will be made available on the patio after first-day Rosh HaShanah services. Please RSVP to rsvp@agudasachimic.org so we can prepare appropriately.

Kever Avot (Graves of the Ancestors)

SUNDAY, OCTOBER 2, 2:00 P.M. AT THE AGUDAS ACHIM CEMETERY

It is customary to visit the graves of loved ones near Rosh HaShanah. We will meet at the Cemetery, allowing individuals to visit graves of their departed relatives and friends.

Yizkor

WEDNESDAY, OCTOBER 5, 4:30 P.M.

The Yizkor list will be made available in the form of a booklet during Yizkor on Yom Kippur afternoon. We will update the list with the names of those for whom we've previously sent condolence announcements to the congregation. To add names to the list or ensure your loved one is listed, please email the synagogue at secretary@agudasachimic.org by Wednesday, September 28. There is no charge.

Mi Sheberach – A Prayer for Healing

You may add names of loved ones to this list which will be read during the Torah service at each of the services. *Mi Sheberach* is a prayer for healing whether it be physical, mental, or emotional. Please email healing@agudasachimic.org if you wish to add your name or the names of loved ones to this list. You do not need to be present at the service. There is no charge.

Havdalah at the End of Yom Kippur

We anticipate that Yom Kippur services will conclude with the start of Neilah at approximately 6:00 p.m. on **Wednesday, October 5**. The final shofar blast will be at approximately 7:30 p.m.

Break Fast after Yom Kippur

The synagogue will provide a break-fast for the in-person congregation to be enjoyed on the outdoor patio.

Fasting on Yom Kippur

Jewish tradition mandates that only those people who can fast without any jeopardy to health may do so. Young children should not fast and older children may do a modified fast.

Mask Breaks

We encourage congregants to take mask breaks at will outdoors on the synagogue grounds to refresh themselves.

Wearing White

There is a custom to wear white for the High Holidays, symbolizing purity and new beginnings. If you are comfortable, you are invited to wear white in the spirit of the season in-person or from home.

Lulav and Etrog

Agudas Achim will be ordering Lulav/etrog sets from Rosenblum's World of Judaica, which will arrive prior to Sukkot. Please email secretary@agudasachim.org by **Monday, September 19** if you'd like us to order a set for you to pick up at the synagogue. You will be notified when they arrive. Options are as follows:

Basic set: \$50; Standard set: \$55; Quality set: \$70; Deluxe set: \$80

Food Drive

Agudas Achim will once again have a food drive during the High Holidays. Our donations will go to CommUnity of Iowa City. You can fill grocery bags and bring them to the synagogue when you pick up or drop off your High Holiday prayer books. Please see the flyer on the next page for most needed items.

Thank you in advance for your generosity.

CHILDREN'S SERVICES AND ACTIVITIES

[Sign-up Sheet for High Holidays Children's Activities](#)

This is a sign-up sheet for children's activities for the High Holidays. It includes childcare and volunteering/attendance for following events. All events subject to cancellation if minimum attendance is not reached.

Rosh Hashanah – Monday, September 25

A service for children under the age of ten will be held from 9:30 to 10:00 a.m.

Please accompany your child during the children's service and take the opportunity to pray and to celebrate Rosh Hashanah together.

Let us know if you are coming! We need a **minimum of five families** to join the service to make the event viable. Unfortunately, we will need to cancel the service if fewer than five families sign up.

We will hold a second child-friendly service for *tashlich* at the ponds in lower City Park at 3:00 p.m. We will gather near shelter #12. We will provide graham crackers. Parents are welcome to bring snacks to share.

Yom Kippur – Wednesday, October 5

There will be a Children's Service from 10:00 – 10:30 a.m. Signup requested at link above.

We offer childcare for children under the age of eight from 10:30 a.m.– 2:00 p.m. During this time older children can participate in the adult service or in the activities below.

The rabbi will lead a **Jonah-themed children's service** in the evening from 5:00 – 6:00 p.m. If five families or more are registered at the link above. Please accompany your child to the service.

At the end of **Ne'ilah**, children are invited to assemble at the back of the sanctuary for the candle-lit procession to the bimah for the concluding blowing of the shofar at 7:30 p.m.

Parents are encouraged to dress children in white for the procession. Like all members of the congregation, they are invited to wear a white outfit if it is spiritually meaningful to them.

Meditation Room for Adults / Children Fasting and Snacks

For adults, the Conference Room will be set up as a quiet meditation room. The Becker Room will be set up as a place to eat and drink if necessary. We encourage children under 8 to eat their snacks in the babysitting area.

Extended Children's Activities

The public schools will be closed for Yom Kippur, so we expect many families and children to join Yom Kippur services. We look forward to engaging many children in spiritual, educational programs this Yom Kippur.

Since we are a small community, we need parent volunteers to make these programs successful. Please volunteer to help our children experience a meaningful Yom Kippur.

We will use the sign-up sheet above to gauge interest. We may not be able to hold programs that do not attract sufficient volunteers or interest.

Children's events planned for the day of Yom Kippur, Wednesday, October 5

Mindful Nature Walk

We will walk around the synagogue grounds and notice the beauty around us. Parents, please accompany your child. We need a minimum of five families for this program.

Ages: 3-7

Time: 10:30 – 11:00 a.m.

Volunteers Needed: 2

Jonah: Righteous Dude or Pain in the Tuchas?

Ages: 10 and up

Time: 11:00 – 11:45 a.m.

Volunteers Needed: 2

We will study and discuss the Book of Jonah in pairs. We need a minimum of six participants to make this program viable.

Book of Jonah: Bibliodrama

Ages: 7-9

Time: 11:00 – 11:45 a.m.

Volunteers needed: 2

We will look at the story of Jonah from many points of view and create a dramatic reading of the story. We need a minimum of six participants to make this program viable.

Candle-Holder Decorating

Ages: 3 and up

Time: From 10:00 a.m. – 2:00 p.m. as families see fit.

Kids will decorate candleholders / make paper lanterns for the Neilah procession. No registration required.

RABBI'S SERMON FOR PARASHAT RE'EH

Esther Hugenholtz

This sermon is the first part of an Elul sermon series on spirituality and the High Holidays and may speak to readers as we wrestle with the big questions in life and regathering as a community.

Elul Sermon: God is Everywhere, Even the God You Don't Believe In

I secretly delight in using the pulpit as a confession booth. I mean, I am being facetious, but hear me out. (And no, I have never been in a confession booth, except to snoop around churches while growing up in Catholic Spain). What I mean is that being a congregational rabbi pushes me to grow spiritually, to challenge my own patterns of thought and to take risks in leadership. Being a spiritual leader means that just as I teach the congregation, the congregation teaches me. As the Talmud states: 'I have learned much from my teachers; more from my colleagues and most of all from my students.'

This is my confession: I like thinking and *talking about God*. And I *love* God. It sounds paradoxical and strange for a rabbi to admit to this; firstly, isn't that part of a rabbi's job description? Secondly, even though it's what rabbis do, it is also true that a lot of people are viscerally uncomfortable with talking about God.

Monotheism has historically had 'mixed reviews'. There is no denying that those of us who claim to be monotheists have to take responsibility for the abusive, toxic elements of monotheism, especially if these are perpetuated in our own faith communities. Growing up in a secular culture, I felt people's innate resistance to religion and I had to learn to be nimble. 'I don't believe in God!', was a common turn-of-phrase, to which I responded with the rabbinic classic: 'the God you don't believe in, I don't believe in either.'

This is only the beginning of a process of inquiry. If we reject a certain image of God (patriarchal, domineering, interventionist, judgmental), then what do we replace that image with? There are lots of options:

One, we can opt out theological inquiry altogether.

Two, we can leverage the sophistication of agnostic or atheist philosophy is a countervailing measure.

Or, three, we could build up a newer, compelling theology that speaks deeply to today's world.

Thinking or talking about God is intimidating; it's not an easy process to start. Still, I would argue that developing *theological literacy* in today's world is absolutely crucial - even, or especially - for the secularists, atheists and agnostics among us.

Whether we like it or not, we are sitting on the shifting plate tectonics of a culture that is acting and reacting on religious premises. On the one hand, the United States is one of the most religious countries in the industrialized world. On the other hand, secularism is sweeping across the United States like a tsunami and is shaping the attitudes of the younger generations. Out of the tremors of these developments, we see culture wars, calls to a certain type of theological dominance or even dominion, a turning away from religion and its institutions by thoughtful, values-driven young people and increased societal polarization. Being able to hold ourselves proudly in the marketplace of ideas is imperative for liberal Jews and religious liberals of all persuasions. *God is everywhere, even the God you don't believe in*.

Moreover, more parochially, perhaps, we are entering a special Jewish time where God is front and center on the agenda. We are in the Book of Deuteronomy, the most God-centered of the five books of the Torah, and we are now officially in the month of Elul, in the run up to the High Holidays. The High Holiday season a season that people value deeply; it is part of their 'memory bank'; they feel a fealty to coming to services; they desire to turn inwards and open avenues of contemplation as the seasons turn and they want to experience spiritual intimacy. I, for one, am thrilled about the High Holidays this year and passionately look forward to

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RABBI'S SERMON FOR PARASHAT RE'EH

Esther Hugenholtz (cont.)

(Continued from page 13)

welcoming back as many people as we can welcome.

The paradox of the High Holiday season is that it is all those things – apples and honey, new clothes, brisket, family memories, beautiful liturgical music and, dare I say it? Long, *very long* hours in the pews. Many of us know the High Holidays are not just beautiful but also hard. Very hard: triggering, boring, incomprehensible, working with a theological toolkit that feels hopelessly outdated. 'Avinu Malkeinu?' God as our Father and King? The *machzor* assaults us with archaic, patriarchal, vertical images of the Divine which at minimum require surgical precision to unpack and make meaning of. Then there's the fact that the ritual and liturgy is long and strange. A prayerbook unlike any other used the rest of the year. A God few of us can believe in. Services that are double the length of ordinary services. Obtuse rituals of shofar blowing, standing for long periods of time, fasting, wearing white, prostrating—and even symbolically re-enacting our own death.

How in the world are we meant to make meaning of this?

Of course, rabbis can suggest books, websites, podcasts, articles. But as useful as those resources are, I don't think access to resources is enough. We can all access Rabbi Google.

What I think is more important is to extend an *invitation*. An invitation to *open the heart*; to open doors to feeling safe to explore some of these issues. An invitation to doubt, to wrestle, to walk away from and then come back (or not). An invitation for wonder, for connection. To say: you know what? You are safe to explore your doubts here with us. You're not the only one. And you're safe to celebrate your love of God with us. You're not the only one. (As for me, I can *doubt God and*

love God all at the same time. Religiosity is not binary or a zero sum game.)

What is important for our communities is to create conditions and share instruments to till the soil of our hearts. To be *here*; a safe and loving presence, a comforting presence and sometimes, when appropriate, a challenging presence that encourages spiritual and emotional growth. We as a community can be all those things and the High Holidays can be all those things.

I imagine a lot of us may feel a bit trepidatious about returning to the synagogue at the High Holidays. It's hard to pick up rusty habits. We have recalibrated our internal clocks and calendars, reoriented our priorities, which in many cases is healthy. In the long list of things that people contend with, *where* is the synagogue, Judaism and God? We might feel shy about coming into a space with complex and odd rituals that can make us feel disempowered, or back at square one. We might wrestle with the trajectory of our own lives and the consequences of our own actions. Or we might be downright angry at God and Judaism for the painful and broken world that we live in. The paradox is real; legitimate and none of us need to explain anything about the way we feel in or outside this space.

This is our space. Our communal home. Our heritage. It is okay for us to be here and to question it. Because the God I do believe in (non-patriarchal, non-interventionist, but also gentle, gracious, loving and real—always rooting for the humans, no matter how much we mess up) is waiting for us, on our terms.

Thank God, we have free will, the strength and the curiosity to approach this holy season with an open heart and open mind... to come back together and find blessing in each other and in our beautiful tradition.



Agudas Achim Congregation

High Holidays Food Drive

In Support of:



CommUnity
Crisis Services and Food Bank

Top Ten Donation Needs:

1. Financial Donations
2. Canned Fruit in Juice
3. Peanut Butter
4. Canned Meat
5. Baby Diapers
6. Baby Formula
7. Rice and Pasta
8. Hearty Soups and Stews
9. Toilet Paper
10. Laundry Detergent

Cash or checks made out to CommUnity can be left at or sent to the Synagogue. The office will send the donations to CommUnity with a cover letter. Goods can be brought when picking up Machzorim or attending services.

Agudas Achim Congregation

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