



Agudas Achim Congregation

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October 2022 / Tishrei-Cheshvan 5783

FROM THE RABBI

Esther Hugenholtz

My heart is full, my cup overflows. What an unbelievable Rosh haShanah we got to spend together! I echo the President's words in gratitude for the wonderful turn-out, the heartfelt engagement and the untrammled sense of fun and connection we all shared. I was blown away by the attendance at the Drinks Reception, the services, the wonderful Oneg and delicious lunch. Our sanctuary was full again and bursting at the seams with song and good cheer. Y'all came through!

I will admit that preparing for the High Holidays felt like a shot in the dark. There were so many unknowns and contingencies, as we tended to details and rhythms of communal organization that were a little, well, rusty and underused after three years. But I need not have worried: everything went off without a hitch. And more than that: it was a truly festive, joyous and healing experience.

And now... the lull after the peak. Today, I noticed the auburn and bronze crowns on the trees as the leaves are starting to turn. The sun is still bright but the nights are now cold (my sympathies to all you gardeners). As we settle in for the week and anticipate the joyous solemnity of Yom Kippur during these 'Aseret Yemei T'shuvah', these 'Ten Days of Return', let me tell you about what you can still expect from us.

First of all: please continue to glance over our action-packed High Holiday Bulletin. There's lots of information in there about children's services, babysitting, and more. Allow me to use this space

to highlight some ongoing and new things tied in with this sacred season:

1. Please note that our **Fundraising Campaign** is still ongoing. We have already raised a really lovely amount and we are confident that with our newly created Venmo account, we can raise even more. Every (small) dollar amount is welcome – we really hope this can be a grassroots endeavor to ensure the health and viability of our synagogue community. Thank you so much for your support and generosity!
2. Our Tikkun Olam Chair, Mallory Hellman, is spearheading our **High Holiday Food Pantry Drive** this year. We have brown paper bags at the synagogue – make sure you fill 'm up! More information about specific items needed can be found in the High Holiday bulletin.
3. **Song Circle** with Cantorial Soloist Lea Haravon-Collins and Karen Charney, at 4:00 p.m. before Yizkor services on Wednesday, October 5. We have had the honor of being beautifully led by Lea for Rosh haShanah and this is the third time that she and Karen are sharing their seasonal songs with us and I can highly recommend this experience.
4. On Monday October 3, at 7:30 p.m. we will be having an (in-person only) sequel to the previous **Machzor Workshop**, this time aimed at Yom Kippur. If you want a refresher or a deeper understanding of the mysteries of the High

(Continued on page 2)

FROM THE RABBI

Esther Hugenholtz (cont.)

(Continued from page 1)

Holiday prayer book so you can feel more confident and comfortable in the service, please come to the synagogue!

5. Young families: we invite you to register for **children's services, babysitting and activities** for Yom Kippur. This is the second year that the Iowa City Community School District gives Yom Kippur off as part of their Diversity, Inclusion and Equity focus and we are very grateful to the district. This means that finally our children can participate fully in the life of the community without having to miss school!
6. October 4: the start of Kol Nidrey, of course... we so look forward to welcoming you here. Please note that we have three 'space' options at the synagogue for your health, safety and spiritual renewal: a) the **main sanctuary** (mask-mandatory), the **meditation/snack room** behind the Becker Room (for private contemplation or a comfortable place to eat and drink) and c) the **outdoor tent** with the portable ark (weather permitting) and an audio-video link to the main service (mask-optional). Please feel free to move between these spaces throughout a long and intense day: to reflect, pray, schmooze, connect, take mask breaks and whatever else keeps you grounded and healthy in the sacred experience of the Day of Atonement.

The rabbinic 'Back to Basics' sermon series, which was kicked off with the themes of 'Malchuyot' and 'T'shuvah' will continue:

- *Malchuyot*: Why do the High Holidays matter? (**Erev Rosh haShanah**)
- *T'shuvah*: How do we begin to fix ourselves? (**Rosh haShanah first day**)
- *Zichronot*: When we need a reminder of all we are. (**Shabbat Shuvah**)
- *T'fillah*: Where do we turn to be re-souled? (**Kol Nidrey**)
- *Tzedakah*: What the world needs from us. (**Yom Kippur Shacharit**)
- *Shofarot*: Who will we be in the future? (**Yom Kippur Ne'ilah**)

Please check your weekly email and the synagogue website for YouTube links to this High Holiday season's sermons, as well as in text format. We will also include privately-set YouTube links to the services so that you can (re)watch the services that have been and see our lay leaders and 'bimah team' in action. The sermons on 'Malchuyot' and 'T'shuvah' are up for your viewing/listening pleasure!

I am also sharing the book references I am drawing from for my sermon series:

- (*Malchuyot*) 'All the World: Universalism, Particularism and the High Holidays' – edited by Rabbi Larry Hoffman
- (*T'shuvah*) 'On Repentance and Repair: How to Make Amends in an Unapologetic World' by Rabbi Danya Ruttenberg
- (*Zichronot*) 'The Body Keeps the Score - Brain, Mind and Body in the Healing of Trauma' by Bessel van der Kolk.
- (*T'fillah*) 'Open and Relational Theology – An Introduction to Life-Changing Ideas' by Thomas Jay Oord.
- (*T'fillah*) 'The God of Becoming and Relationship – The Dynamic Nature of Process Theology' by Rabbi Bradley Shavit Artson.

(*Tzedakah*) 'Doughnut Economics – 7 Ways to Think Like a 21st Century Economist' by Kate Raworth .

(Continued on page 3)

FROM THE RABBI

Esther Hugenholtz (cont.)

(Continued from page 2)

For my Elul sermon series, building on a new and open-minded understanding of the Divine, please [check the website](#):

Week 1: 'God is Everywhere: Even the God You Don't Believe In'

Week 2: 'One God or Less: Monotheism and the Quality of Mercy'

Week 3: 'The God of Becoming and Relationship'

Now that we have the logistics out of the way, we can make space for the sacred and intentional to dwell among us these next days. May our turning and returning be sweet, our amends be sincere and our forgiveness be swift. May we continue to gather, friends, with great joy and in deep love. The harvest will prove to be abundant.

FROM THE PRESIDENT

Janice Weiner

The days of awe. To be honest, I am in awe. It is such a different experience to be back in person. I am so grateful. We don't know what the situation will be 2, 4 or 6 months from now – but we are together and valuing it all the more. Thank you all for making this happen.

We have so much for which to be grateful, despite the upheaval, loneliness and dislocations of the past two plus years of pandemic. Fuel costs are up here, inflation is real – and still it is nowhere near what it is in Europe, for example. Almost two-thirds of our power is generated by wind, so yes, our energy prices are up – but nowhere near what they are elsewhere. I spoke with my Belgian family today and they told me of many who are giving up - whose energy bills would eat up more than their entire monthly salary. My Belgian family has set their thermostat to 17 C – approximately 62.5 F for the winter to try to keep their energy costs manageable. The Nordstream gas pipelines have been sabotaged. We have huge threats to our democracy but we have multiple chances to retain ours. Hungary and Italy now have far right governments – Italy's is the direct descendent of Mussolini's party, on the 100th anniversary of Il Duce coming to power. The UK has a king for the first time since most of us can remember and the British Pound is taking it on the chin.

The world is on fire – and I mean more than climate change – I mean politically. It strikes me that we haven't experienced a period like this since 1989. Look at Iran, where the death of a young woman at the hands of the "Morality Police" seems to have unleashed close to a full-blown revolution, led by young, educated women. Brazil is in the run-up to its most important election since the military ceded power in 1985. One-third of Pakistan is under water. Of course, there is Russia's war in Ukraine and the resulting soul searching in Europe about access to energy. Who knows which way China is headed, and we face our own serious challenges here at home, both natural (Hurricane Ian) and political.

In the midst of this maelstrom, I am grateful to gather, grateful that – when measured on this global scale – what we have to work on is of a manageable scale. And I am also hopeful that the larger picture can offer us perspective. We have community – we can rely on, lean on and build our community. The work ahead of us - t'shuvah, repentance and atonement - is arduous but simultaneously both manageable in scale and worthwhile as we regather and strengthen our community. The answer right now in the midst of all this turmoil is community. L'shanah tovah tikatevu.

THE COVID-19 COLUMN

Bob Wallace, Jane Zukin and Barcey Levy

I am writing to update the congregation on synagogue policies with regard to self and family protection from COVID-19 when using synagogue facilities. All of our current religious services are now “hybrid”—including both in-person and broadcast (via Zoom) modes. We are being as proactive as possible in maintaining protection while using the synagogue for all purposes. Here are the basic, current policies:

1. Please do not come to or bring anyone to the synagogue if you or they are ill or have been exposed to COVID-19, for everyone’s protection.
2. After Rosh Hashanah and Yom Kippur, when all persons entering the synagogue are required to wear masks, we will transition to mask optional.
3. We require that all persons over 6 months entering the synagogue be vaccinated for COVID-19, but no longer require documentation. Please refer to the current recommended vaccine schedules on the Centers for Disease Control and Prevention (CDC) website.

4. We will continue to maximize the use of outdoor space for events and activities.
5. Special air purification systems have been installed, and we are maximizing fresh air circulation.
6. While challenging, we attempt to use procedures that minimize the spread of COVID-19 at synagogue events where food and drink are served.

More detailed information can be found at:

<https://coronavirus-johnsoncounty.hub.arcgis.com/>

<https://www.cdc.gov/coronavirus/2019-ncov/your-health/isolation.html>

Of course, all policies remain subject to change as the pandemic and public health guidelines shift. We will continue to communicate with you. Medical and clinical questions should always be addressed to your personal health professionals, but we are happy to try to address questions about our policies that you may have. L’Shana Tova.

EARLY KEYBOARD SOCIETY CONCERT

An Early Keyboard Society concert will be held at Agudas Achim on Sunday, October 16 at 4:00 p.m. Jory Vinikour, harpsichordist, will be the featured artist.



MACHZOR RETURNS

We’ve arranged times for people to come to the synagogue to return their borrowed machzorim on Wednesday, October 19 from 5:30-7:00 p.m. and Sunday, October 23 from 10:00 a.m. to 1:00 p.m. If these times don’t work for you, please contact the office.

SCHOOL NEWS

Sonja Spear

Tekiah gedolah! BWEEEEEEUP! That was the sound of the Sunday School learning the notes of the *shofar* and blowing celebratory blasts on plastic *shofarot*. (My apologies to the parents of the kids who took their *shofarot* home for continued learning.)

It feels wonderful to start the year with a blast! After two years of turmoil and restrictions, everyone just wanted to make a joyful noise.

Hannah Sandler's Kindergarten took that joy and used it to learn a little about Rosh Hashanah. They practiced the prayer over apples and honey. Then they practiced over *more* apples and honey.

Hersh's Class practiced writing their names in Hebrew. They also began a long unit on the cycle of the holidays and Jewish time. They began by investigating the differences between Jewish calendars and secular calendars, noticing that Jewish holidays start at sunset. They even discussed phases of the moon.

This year, these students will learn about the holidays through the lens of Jewish community. For instance, they will talk about the Jewish calendar as a simple technology that keeps us all together, celebrating the same holidays at the same time. They will even make an illustrating Jewish calendar of their own!

Mallory Hellman's class, which uses the *B'chol Lashon* (In Every Language) curriculum, is looking at the holidays with an emphasis on diversity. They began by discussing how we celebrate Rosh Hashanah in North America. But they will soon branch out into a history of Jews in China, including Chinese-Jewish Rosh Hashanah customs.

This class is also joining Hillel students in cleaning part of the Iowa River, a "reverse *tashlich*" in which we pull our litter/sins *out* of the river.

We have a very small B-Mitzvah class this year, only two people. They are studying the structure and deeper meaning of the prayers in the *siddur* with the rabbi. I work with them individually on polishing *tefillot*.

We are all looking forward to Sukkot, when we will decorate the synagogue's sukkah. I expect the material equivalent of a joyful noise – lots of bright colors and swooping shapes. Having decorated the sukkah, we will invite the parents to join us in sitting inside it. The first meeting of the *Havurah* for parents and students will be on Sunday, October 16. The kids will lead a few prayers and show off their decorations.

In short, it is good to be back, in person and indoors. I expect a fun and productive year.

WARM UP AMERICA



Warm Up America provides afghans, through shelters and other service groups in the area, for people who might need added physical or emotional warmth. If you have a suggestion for a group which might be interested, please let us know.

We'll be meeting on Sundays, Oct. 2, 16, & 30, and Nov. 11 & 27, 10:30 a.m., in the social hall. Masks are preferred, as a precaution because we work closely together and because some members feel safer this way.

We welcome visitors for schmoozing or working with us. We also help people refresh their knitting, crocheting, and crohooking skills.

DONATIONS

RABBI'S DISCRETIONARY FUND

Sue & Ken Blackwell: In memory of Jerry Baskin

Corvin Greene: In appreciation of Rabbi Hugenholtz

Linda Kerber

Irwin & Patricia Levin

Ellen Lewin & Lizabeth Goodman: In memory of Joseph Lewin

Anne Scott: In appreciation of Rabbi Hugenholtz and her Introduction to Judaism class

CEMETERY FUND

Ewa Bardach & Hani Elkadi: In memory of Janusz Bardach

Becky Sale: In memory of Arny & Brenna Davidson

Rhoda Vernon: In memory of Ida Vernon

FAMILY ASSISTANCE FUND

Pamela & Bill Kutschke: In memory of Donald Herbach

FINE ARTS FUND

Nancy Sprince: In memory of Lillian Zwerling

GARDEN FUND

Marc & Nancy Zwerling: In memory of Craig Zwerling

GENERAL GIFTS

Richard & Nancee Blum: In memory of Selma Rose

Robert Clinton: In memory of Jennifer Miriam Pavelich Clinton

Gary & Cathy Cohn: In memory of Charlotte Cohn

Kathleen Jacobs

Bernard Miller & Sonja Hauter: In memory of Jean Miller

Nancy Sprince

Jeffrey Whitebook

GINSBERG FUND

Mark & Vickie Ginsberg: In memory of Louis Ginsberg

HIGH HOLIDAY FUND

David & Constance Berman

Sue & Ken Blackwell: In memory of Justin Denman

Randy & Sue Braverman

Robert & Vida Brenner

Bennett Brown & Maurine Neiman: In memory of JJ

Ray & Lindy Buch

Steve Burton & Serena Stier: In honor of Miriam Gilbert

Karen Charney & Benjamin Coelho

Alex & Ronit Cohen: In memory of Simon & Anita Lidsky

Claudia Corwin: In memory of Ethel & Stanley Corwin

Joel Dressler: In memory of Miriam Gelfand

Tom & Becky Gelman

Mark & Vickie Ginsberg

Fayga Greiner

Susan Groff-VanArendonk

Richard Haendel: In memory of Goldene Haendel

Lisa Heineman & Glenn Ehrstine

Kathleen Jacobs: In memory of Richard Jacobs

Jeanne Jaggard

David & Karlene Katz

Gloria & Ed Kottick

Sam & Marj Kuperman: In honor of Jeff Portman

Linda Levey

Ellen Lewin & Lizabeth Goodman: In memory of Molly Goodman

Richard & Karen Lipman

Michael & Joanne Margolin

Bernard Miller & Sonja Hauter

Carrie Z. Norton

Kathy Ormond

Hershel Rephun & Devon Terrill: In memory of Josh & Claire Rephun

Brian & Jennifer Richman: In memory of Richard Isenberg

Bob & Donna Rodnitzky: In memory of Jerry Rodnitzky

Gary & Mindy Russell

Frank Salomon & Mercedes Nino-Murcia: In memory of Itzik Weinman

Joel Shilyansky & Sonia Sugg

Richard Strauss & Ellen Herman: In memory of Sim & Sara Strauss and William & Leona Herman

(Continued on page 7)

DONATIONS (cont.)

(Continued from page 6)

HIGH HOLIDAY FUND (cont.)

Mel & Diane Sunshine

Rhoda Vernon

Daniel Weeks & Jan Fassler

Janice Weiner

Jeffrey Whitebook: In honor of the Whitebook family

Stanley & Jane Zukin: In honor of our children: David, Eric & Renee

PORTMAN PROGRAM FUND

Murray & Meryl Cohen: In memory of Marilyn Krachmer

PRAYERBOOK FUND

Charlotte Dvoretzky: In memory of Miriam Silversteen

SAFETY FUND

Sanctuary Community Church

Nancy Sprince: In memory of Craig Zwerling

TIKUN OLAM FUND

Jaime Kean: In memory of Pat Kean

Bernard Miller & Sonja Hauter: For Food Drive

YIDDISH STUDY GROUP

The Yiddish Study Group meets Mondays and Fridays at 10:30 a.m. via Zoom.

[Contact the office](#) for more information.

OCTOBER YAHRZEITS

Abraham Asch

Liliane Assouline

Harry Canter

Nate Chapman

Rivalie Sideman Cohn

Arnold L. Davidson

Fred Davine

Maxine Davine

Anna Dubin

Ronald Farber

Felicia Fursman

Bernard Gerr

Isadore Ginsberg

Adolph Glaser

Doris Graff

Irene Gross

Henry M. Haendel

Robert F. Hoffman

Harold Jaffe

Harry Hagman Kaufman

Samuel Kaufman

Fanny Kimmel

Yochanan Kohen

Gary Korsmo

Albert Leer

Sidney Lenett

Andrea Levey

Celia Hubelbank Levine

Rosalie Levy

Joseph Lewin

Sylvia Lipman

Mary Lubaroff

Hyman Lupeson

Robert Godin Mangers

Melvin L. Marcus

Vince McFadden

Ike Milavetz

Jean Miller

David Paul

Bessie Persellin

Leo Pliner

Bernhardt "Bernie" Rosenberg

Ruth Rubenstein

Polly Schlesinger

Bernard Schoenberg

William Schueller

Mildred Siegel

Herman Snider

Steven Steigman

Dov Tsachor

Ethel Weinberg

Eugene Victor Weiner

Jeanne Louise Weiner

Joseph Willner

OCTOBER SERVICE SCHEDULE

[Streaming link for Zoom Shabbat services](#); [Streaming link for all of these services excluding Shabbat](#)

(Shabbat) Vayelech <i>(Deuteronomy 31:1-30)</i>	Friday, September 30 Saturday, October 1	7:00 p.m. 9:30 a.m.	Lev Shalem Mishkan T'filah
Kever Avot	Sunday, October 2	2:00 p.m.	At Agudas Achim Cemetery
Kol Nidre	Tuesday, October 4	5:45 p.m.	Machzor Lev Shalem
YK Morning	Wednesday, October 5	8:30 a.m.	Machzor Lev Shalem
YK Children's Service	Wednesday, October 5	10:00 a.m.	Machzor Lev Shalem
Song Circle	Wednesday, October 5	4:00 p.m.	
Yizkor	Wednesday, October 5	4:30 p.m.	Machzor Lev Shalem
Minchah	Wednesday, October 5	5:00 p.m.	Machzor Lev Shalem
Jonah Children's Service	Wednesday, October 5	5:00 p.m.	Machzor Lev Shalem
Neilah	Wednesday, October 5	6:00 p.m.	Machzor Lev Shalem
Havdalah/Shofar	Wednesday, October 5	7:30 p.m.	Machzor Lev Shalem
(Shabbat) Haazinu <i>(Deuteronomy 32:1-52)</i>	Friday, October 7 Saturday, October 8	7:00 p.m. 9:30 a.m.	Mishkan T'filah Lev Shalem
Erev Sukkot	Sunday, October 9	6:30 p.m.	Sukkah or Synagogue
Sukkot Morning 1	Monday, October 10	9:30 a.m.	
Sukkot Morning 2	Tuesday, October 11	9:30 a.m.	
Shabbat Chol HaMoed	Friday, October 14	7:00 p.m.	Mishkan T'filah
Sukkot	Saturday, October 15	9:30 a.m.	Lev Shalem
Erev Shemini Atzeret	Sunday, October 16	6:30 p.m.	
Shemini Atzeret Morning	Monday, October 17	9:30 a.m.	
Erev Simchat Torah	Monday, October 17	6:30 p.m.	
Simchat Torah Morning	Tuesday, October 18	9:30 a.m.	
(Shabbat) Bereshit <i>(Genesis 1:1-6:8)</i>	Friday, October 21 Saturday, October 22	7:00 p.m. 9:30 a.m.	Mishkan T'filah Lev Shalem
(Shabbat) Noach <i>(Genesis 6:9-11:32)</i>	Friday, October 28 Saturday, October 29	7:00 p.m. 9:30 a.m.	Mishkan T'filah Lev Shalem

MIRA CUNNING BAT MITZVAH

Please join us for the bat mitzvah of

Mira Cunning

Friday, October 21, 7:00 p.m.

Saturday, October 22, 9:30 a.m.



In her d'var torah, Mira is excited to think about the passage “וַיֹּאמֶר אֱלֹהִים יְהִי אֹרֶךְ וַיְהִי־אֹר / God said let there be light, and there was light.” She joins lots of rabbis, including our own, in asking: how can we repair what humans have broken in the world since creation and the garden of eden? Drawing on kabbalah, Mira seeks the answer to this question by tracing kelim, or shards of divine light, in the Book of Genesis and our world today-- including in Iowa City.

MIRIAM GELFAND UNVEILING

An unveiling of the headstone for Miriam Gelfand will be held at the Agudas Achim Cemetery on Sunday, October 30 at 2:00 p.m. with Rabbi Hugenholtz officiating. Anyone is welcome to join the family on this occasion. If there are any questions, please contact Julia Gelfand at jgelfand@uci.edu or 949-307-6630.

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. Meetings can be via Zoom, via telephone, or in person. Note that we have reduced the rabbi's calendly hours due to the High Holidays.

SHABBAT SHUVAH SERMON

Rabbi Esther Hugenholtz

Shabbat Shuvah - Zichronot: When we need a reminder of all we are.

The feature in our synagogue that provokes most responses from non-Jewish visitors is the Memorial Board. Not the architecture of our building, not the painted Torah verses on the wall, not even the Torah scrolls. When I explain the Jewish tradition of memorializing the dead, they are invariably deeply moved. Those memorial boards are a way for those who are no longer with us to remain 'seen.' Seeing and naming, in some ways, is remembering.

Over the last two sermons, we have talked about the abstract concept of *Malchuyot* – Divine Sovereignty – as well as the more concrete lessons of *T'shuvah* – return or repentance. In this sermon, on *Zichronot*, we are going to shift gears again and look at the power of remembrance and how this can lead to healing.

Liturgically, *Zichronot* is one of the three sections, together with *Malchuyot* and *Shofarot*, of the Rosh haShanah Musaf service. All three together form a natural progression; a redemptive arc. We set the terms: of Creation, of God's Sovereignty. Then we unpack what it means to live under those terms through the covenantal philosophy of *Zichronot* (literally 'Remembrances') and lastly, the outflow of our covenantal philosophy is 'Shofarot', the triumphant call to redemption. It is our ability to see, name and remember as well as being seen, named and remembered that humanizes us.

In the liturgy, there are a variety of *piyyutim* (liturgical poems) as well as scriptural passages associated with this and the writers of the Machzor make certain assumptions about each worshiper being able to contextualize each passage. Each verse from our tradition opens up a world of emotionally-resonant meaning to the reader. The flawed greats of our tradition appear on the page, each an archetype for the human condition: Noah, Abraham, the enslaved Israelites... and through

God's remembrance of these seminal characters, they become *templates for God's remembrance of us*. For us being seen and validated by the Eye of Eternity.

While much of the Rosh haShanah imagery can be intimidating seeming like the High Holidays are about God's omniscient judgmental panopticon, I don't actually think that is their (only) intention. Rather, I think our transparency before God, the 'Bochen Levavot' (the Examiner of Hearts) is that Eternity sees us in the fullness of our being and reaffirms the covenantal relationship through the authenticity of our existence. We are who we are, warts and all. And yet, we stand these days – perhaps in judgment or in self-judgment, but also in love, hope, life and tenderness – as we are. Our Biblical forebears were flawed and fraught personalities, often tormented or undergoing real trauma. The High Holidays are in many senses, about us being seen and remembered in our moments – not just of glory – but also of trauma. Whether it is Isaac bound upon the altar; an ultimate betrayal of parental love, or Hannah in the sanctuary of Shiloh, desperately praying for a child and humiliated by a powerful Priest in the midst of her despair. Or Hagar and Ishmael, cast out into the desert, betrayed and left for dead—where poignantly, the Divine appears before Hagar and identifies as 'Elohei ro'I', the Seeing God.

Interestingly, the *Zichronot* section opens up with Noah. Not Adam nor Abraham, but Noah: the first truly tormented character in the Torah who saw mass death and destruction: the vanquishing of his entire world in the flood. Previous characters had seen unrest and turmoil or perpetuated violence against each other. But only Noah saw the whole-scale destruction of his universe, holed up in his ark. The Machzor tenderly states: '*V'gam et Noach b'ahavah zacharta...*' – 'Did you not lovingly remember Noah, when You brought the flood

(Continued on page 11)

SHABBAT SHUVAH SERMON

Rabbi Esther Hugenholtz (cont.)

(Continued from page 10)

waters, destroying all flesh because of their evil deeds? Did You not assure him with words of salvation and compassion?’

In some ways, we are like the ‘Dor Mabul’, the Generation of the Flood. In uncanny ways, quite literally, if we see the devastating floods in Pakistan or the Hurricane in Florida, all exacerbated by the relentless march of climate change. But also figuratively, in a more expansive and existential way, as we are all learning to live with the trauma of being witness to the world as it is today. We are holding our pain, fear, disillusionment and *Zichronot* is there to remind us that we are truly *seen*. Just as we are witnesses to God, through the proclamation of the Sh’ma... perhaps more importantly, *God is a witness to us*. And God remembers.

In his seminal book on trauma, ‘The Body Keeps the Score: Brain, Mind and Body in the Healing of Trauma’, Dutch psychiatrist Bessel van der Kolk examines not only where trauma comes from through the stories of Vietnam veterans and survivors of 9/11, but also unpacks which therapeutic strategies may or may not help to resolve trauma. Towards the end of the book, in a header called ‘Breaking the Silence’, he writes:

“Activists in the early campaign for AIDS awareness created a powerful slogan: “Silence = Death.” Silence about trauma also leads to death—the death of the soul. Silence reinforces the godforsaken isolation of trauma. Being able to say aloud to another human being... “I was battered by my husband” ... or... “I’m not making it since I got back from Iraq,” is a sign that healing can begin. We may think that we can control our grief, our terror or our shame by remaining silent, but naming offers the possibility of a different kind of control. When Adam was put in charge of the animal kingdom in the Book of Genesis, his first act was to give a name

to every living creature.”

Van der Kolk’s personal encounter is a quintessentially post-War Dutch one: his father having fought in the Resistance against the Nazis, and other family members suffering trauma from forced labor in Japanese internment camps at the River Kwai in Thailand, van der Kolk grew up in a household filled with traumatic experiences and an inability to name their experiences. He writes, ‘If you’ve been hurt, you need to acknowledge and name what happened to you. I know that from personal experience... In contrast, being met by silence and incomprehension kills the spirit.’ A little later on, he offers another insight relevant to our engagement with the theme of *Zichronot*: ‘Death, destruction, and sorrow need to be constantly justified in the absence of some overarching meaning for the suffering. Lack of this overarching meaning encourages making things up... to fill the gap in meaning.’ This meaning-making process, he argues further on, is strengthened through telling our stories.

The Machzor, at its best and finest, is a repository of those stories and an instruction manual of making meaning. And I don’t think it is coincidental that *Zichronot* as a section appears not long after the *Unetaneh Tokef* and *Malchuyot* as well as finding its redemptive resolution in *Shofarot*. It is as if the Machzor wants to remind us that we live in a traumatizing world (‘who by fire, by water... by plague’) and that one of the coping strategies of navigating that world is by naming and remembering it and seeing ourselves remembered, named and seen through the God’s Eye Perspective. The ancient rabbis had no grounding in clinical psychology and nor do I—it would be an excellent question to see how modern psychology and psychiatry assess the power and impact of our Machzor. Still, we do inhabit a Jewish culture of meaning-making and that meaning-making

(Continued on page 12)

SHABBAT SHUVAH SERMON

Rabbi Esther Hugenholtz (cont.)

(Continued from page 11)

becomes all the more prominent and poignant around the High Holidays.

I want to return to Noah and how the Machzor describes, in *Zichronot*, that God remembers him 'b'ahavah', in love. It is true that our tradition is poetic, but it is also terse. That insertion of love is telling. Encoded in that single word is a trajectory of healing; of validation; of remembering who we truly are and all we were called to be. Irrespective of Noah's successes (saving the human species) and failures (not being able to call the human species to repentance), Noah is remembered by God in love. Noah experienced a profound devastation that we cannot fathom but his worth and meaning as affirmed in the Eye of Eternity; through the moral arc of the Universe. It does not take away from his loss, nor should it minimize it, but it allows a path forward.

So too it is with us. We all hold worlds within us; worlds of joy and worlds of pain. Often those worlds are born in secret and remain unrevealed. Whatever it is that we carry, the Machzor imagines a justice and love in the universe that sees and remembers. This relationality and reciprocity is what undergirds the covenant. God is 'zocher habrit', the Rememberer of the Covenant; upholding the promise of our revealed, named and honored humanity.

Once we feel seen, named and remembered, we can start healing.

Whether it was Isaac's pain as the knife hovered over him, Hagar's agony over witnessing the near-perishing of her child, Hannah's emptiness as she remained barren, Noah's despair over the flood or even Jonah's aggrieved hurt and incomprehension in Nineveh—God sees, and we learn through these stories, to see each other's and our own humanity.

Between these tender ten days, the *Aseret Yemei T'shuvah*, the Ten Days of Repentance, may we be gentle with ourselves. After the *tochechah* (rebuke or, perhaps better, 'constructive criticism') and *t'shuvah* (repentance, or perhaps better, 'return to our true selves') lies a path of tikkun (repair or healing). Our fallibilities and our hurts are our own — as Sigmund Freud said in 1895: 'I think this man is suffering from memories.' Yet we need not be *alone* in how we take stock of them or honor our own stories.

We are remembered for good and we are remembered each of us being good; we can heal and make things better and unfold ourselves, 'b'ahavah', in love for all that we are meant to be. It is our prayer that these High Holidays allow us to be reminded of who we are and to remember ourselves: we beings of love and potential, resilience and creativity, hope and healing, compassion and strength—and we will write a new story about ourselves and our world in the year to come.

SYNAGOGUE VENMO

We Have Venmo! Donating to Agudas Achim has just become easier! We now have a Venmo account: @AgudasIC. (There are other Agudas Achims out there, so be sure to choose the one with IC at the end.) Since we are a business account, we do have a 2-3% charge on each donation in case you'd like to add a bit more. [You can donate via Venmo at this link.](#)

OCTOBER 2022

Sat	1	Shabbat Morning Services	9:30 AM	Mon	17	Shemini Atzeret Morning Service	9:30 AM
		Song Circle	12:00 PM				
Sun	2	Talmud Study Group	9:00 AM			Tea Time Check-In	2:30 PM
		Sunday School	9:15 AM			Erev Simchat Torah Service	6:30 PM
		Warm-Up America	10:30 AM	Tues	18	Simchat Torah Morning Service & Yizkor	9:30 AM
		Kever Avot Service	2:00 PM				
		Dungeons & Dragons Group	3:30 PM	Wed	19	Machzorim returns	5:30 PM
Mon	3	Yiddish Study Group	10:30 AM			Ritual Committee	7:30 PM
		Tea Time Check-In	2:30 PM	Thur	20	Board Meeting	7:00 PM
		Machzor Workshop for Yom Kippur	7:30 PM	Fri	21	Yiddish Study Group	10:30 AM
Tues	4	Kol Nidre Service	5:30 PM			Shabbat Schmooze	6:30 PM
Wed	5	Yom Kippur Service	8:30 AM			Shabbat Evening Services	7:00 PM
		Song Circle	4:00 PM			Mira Cunning Bat Mitzvah	7:00 PM
		Yizkor	4:30 PM	Sat	22	Shabbat Morning Services	9:30 AM
		Minchah & Children's Service	5:00 PM			Mira Cunning Bat Mitzvah	9:30 AM
		Neilah	6:00 PM	Sun	23	Talmud Study Group	9:00 AM
		Havdalah & Blowing of Shofar	7:30 PM			Machzorim returns	10:00 AM
		Break Fast	8:00 PM			Dungeons & Dragons Group	3:30 PM
Fri	7	Yiddish Study Group	10:30 AM	Mon	24	Yiddish Study Group	10:30 AM
		Shabbat Schmooze	6:30 PM			Tea Time Check-In	2:30 PM
		Shabbat Evening Services	7:00 PM			Intro to Judaism	7:30 PM
Sat	8	Shabbat Morning Services	9:30 AM	Wed	26	Free Lunch	11:30 AM
Sun	9	Talmud Study Group	9:00 AM			Book Group	1:00 PM
		Sunday School	9:15 AM	Fri	28	Yiddish Study Group	10:30 AM
		Dungeons & Dragons Group	3:30 PM			Shabbat Schmooze	6:30 PM
		Erev Sukkot Service	6:30 PM			Shabbat Evening Services	7:00 PM
Mon	10	Sukkot Morning Service	9:30 AM	Sat	29	Shabbat Morning Services	9:30 AM
		Tea Time Check-In	2:30 PM	Sun	30	Talmud Study Group	9:00 AM
Tue	11	Sukkot Morning Service	9:30 AM			Sunday School	9:15 AM
Thur	13	Exec Meeting	5:30 PM			Warm-Up America	10:30 AM
Fri	14	Yiddish Study Group	10:30 AM			Unveiling for Miriam Gelfand	2:00 PM
		Shabbat Schmooze	6:30 PM			Dungeons & Dragons Group	3:30 PM
		Shabbat Evening Services	7:00 PM	Mon	31	Yiddish Study Group	10:30 AM
Sat	15	Shabbat Morning Services	9:30 AM			Tea Time Check-In	2:30 PM
Sun	16	Talmud Study Group	9:00 AM			Intro to Judaism	7:30 PM
		Warm-Up America	10:30 AM				
		Dungeons & Dragons Group	3:30 PM				
		Early Keyboard Society	4:00 PM				
		Erev Shemini Atzeret Service	6:30 PM				

JCIC VOTER ENGAGEMENT TOOLKIT & EVENT

Voter Engagement Toolkit

The Johnson County Interfaith Coalition (JCIC) is announcing an online Voter Engagement Toolkit to help our congregations and organizations to be informed faith-based voters. The Toolkit can be found at <https://organizeiowa.com/vote/>. This resource includes information on voting, faith-based voting resources, and information on issues impacted by voting. The JCIC Integrated Voter Engagement Committee encourages members of our congregations and organizations to confirm their voter registration status now, and to become educated on candidates running in the November election.

JCIC October 15 Public Candidate Forum “Vote Truth to Power” to Encourage Informed Voting

On Oct. 15 from 2 to 4 p.m. at the Purpose Place (formerly the Kingdom Center), 611 Southgate Ave. in Iowa City, JCIC will hold its 2022 Candidate Forum, “Vote Truth to Power.” This is a bipartisan event; Republican and Democratic candidates have been invited to participate. “Vote Truth to Power,” sponsored by the Johnson County Interfaith Coalition (JCIC), invites local candidates to speak to voters on hot-button issues, including specific matters of concern to local people of color. The event will include a bipartisan forum, one-on-one Q & A with candidates, door prizes, children’s activities, snacks, and information from allied organizations.

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