



Agudas Achim Congregation

401 E. Oakdale Blvd., Coralville, IA 52241

Phone: 319-337-3813

www.AgudasAchimIC.org

High Holidays 5784

High Holidays 5784

אֶשְׁרֵינוּ ASHREINU

How Blessed Are We - Experiencing the
Season of Awe through Jewish Joy

*Agudas Achim Congregation wishes you L'Shanah
Tovah u'Metukah - a good and sweet New Year*



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

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

Webinar ID: 844 0640 0204

Passcode: 685578

Dial in: +1 312 626 6799

This bulletin is digitally available on our website.

LETTER FROM THE RABBI

Esther Hugenholtz

Ashreinu – ‘How Blessed Are We’ – Experiencing the Season of Awe through Jewish Joy.

*‘Ashreinu,
mah tov chelkeinu,
u’mah na’im goraleinu
u’mah yafah yerushateinu...’*

You do not need to be either a student or a scholar of Hebrew in order to feel the unique cadence, the rhythm and rhyme, of this text. Read it slowly to yourself (if you are comfortable doing so) and let the sounds percolate into your soul.

What is this text, what does it mean and where is it from? And what does it have to do with the High Holidays?

This ‘Ashreinu’ passage is part of a short ‘kavvanah’ (sacred intention) that is found at the beginning of the morning service, tucked away between the morning blessings and Psalms. *‘How blessed are we; how goodly our portion, how delightful our lot, how beautiful our inheritance!’* Siddur Lev Shalem translates it (p. 106). Part of the reason to include this text in the traditional liturgy is because it culminates in the recitation of the morning *Sh’ma*, making sure one has ‘checked the halakhic box’ of saying the morning *Sh’ma* at a timely moment. This simple passage can unlock a lot of secrets for a fulfilling Jewish life as it reorients our hearts to joy.

We Jews have a lot of different words for joy – our experience of joy is cardinal to our way of life! We have ‘*simcha*’ (joy or happiness), ‘*gilah*’ (a type of religious ecstasy), ‘*rinah*’, a heartfelt, song-filled

elation and ‘*osher*’ (from which ‘*ashrey*’ and ‘*ashreinu*’ is derived), a joy that wraps in itself notions of happiness, good fortune, blessedness and covenantal responsibility. The joy of ‘*Ashreinu*’ is not a frivolous, fleeting cheeriness, but a deep, abiding kind of joy that settles in your *kishkes* (gut), permeates your consciousness and fuels your soul. It is this profound and wise joy that we will explore this High Holiday season, and we will look at the awe (and perhaps even awesomeness and awfulness!) of the Yamim Nora’im and the Jewish future through this framework of joy.

Why did I set this theme for this year?

Every year, I have set a theme for the High Holidays. The idea is that, among the ocean of teachings and insights for the season, we can focus on what guides us in any particular year. Last year, when we regathered for the first time, we set the theme as being ‘Back to Basics.’ We may have felt a bit jittery or ‘rusty’ after years of pandemic isolation. Easing our way back into familiar, pre-pandemic practices required grace and gentleness.

This year, the story is different. Over the course of the previous Rosh haShanah and this one, we have seen our congregation go from strength to strength. I will admit as your spiritual leader that it has not always been easy. There were many a Shabbat where we only had a handful of people at services. It was like we had to reinvent ourselves; recover our passion, our reason for cherishing this community.

We Jews have a lot of different words for joy – our experience of joy is cardinal to our way of life! We have ‘*simcha*’ (joy or happiness), ‘*gilah*’ (a type of religious ecstasy), ‘*rinah*’, a heartfelt, song-filled elation and ‘*osher*’ (from which ‘*ashrey*’ and ‘*ashreinu*’ is derived), a joy that wraps in itself notions of happiness, good fortune, blessedness and covenantal responsibility.

(Continued on page 3)

LETTER FROM THE RABBI

Esther Hugenholtz (cont.)

(Continued from page 2)

Yet, as I am about to enter my seventh year of serving as your spiritual leader, I too take stock. The last years have been extraordinarily tough for so many of us. We have felt the isolation, the trauma and the shock of losing control over even the most mundane of experiences. Coming out of the pandemic has felt like a relief but at the same time, we find ourselves picking up the pieces of a fractured world on an overheating planet. We eye the weather forecasts as inflation affects our pocket books. Our national discourse remains toxic and the social fabric torn. I never could have predicted what my rabbinate would have looked like when my family came to these shores in 2017.

At the same time, woven through the complex and often troubled patterns of this story are the golden threads of our Judaism. I cannot look into the hearts of others; only my own... but I realize that throughout this all, Judaism, being Jewish and the Jewish community has given us storehouses of resilience and invitations for joy. Our Jewish values stand like bold, bright banners upon the hill: maintaining the dignity of all human beings created *'b'tzelem Elohim'*, in the image of God, when human and civil rights are routinely under attack. Adhering to the scientific method for the sake of *'pikuach nefesh'*, saving life. Emphasizing the blessings of Shabbat, of warm challah and comforting company, when the world overwhelms us. Harvesting the fruits of growing community, welcoming back our longstanding members and welcoming in new ones. Jewish joy is found in food, comedy, a shared cultural understanding. Perhaps in 'The Marvelous Mrs. Maisel' or 'Shtisel'. Jewish joy is found in our place here in Iowa City where we have thrived for over a century and where we are known and beloved to our neighbors. Jewish joy is found in our animating social justice values; whether that's support for our local Food Pantry, climate change or reproductive rights and anything in between. Jewish joy is found in our sense of

mission and purpose; in asking ourselves gently, with an open heart, what compels us to *be Jewish* and *stay Jewish*. Jewish joy may be found in the whispered blessings of Shabbat candles, a soothing new synagogue melody or a fierce game of Mah Jong.

'How blessed, how goodly, our delightful, how beautiful...' for some of us it might be quite strange to think of our Judaism in those terms. We may have complicated backstories to our Jewish heritage. Perhaps we experienced vicious antisemitism or passive-aggressive hostility. We may not feel all that confident or welcome in our own Jewish spaces. Maybe we feel alienated or burnt out on our own Jewishness.

And the High Holidays are here. They, too, conjure up mixed emotions, like a witch's cauldron. Hope and fear, exhilaration and anxiety, curiosity and inadequacy. We may be reminded of the people we have lost or the relationships that have broken. The inner work of *t'shuvah* can feel overwhelming and Sisyphean; the mental load of our world and our lives too much to bear. And sometimes too, we might feel bored at long services with arcane imagery, or distracted by pangs of hunger (or caffeine withdrawal headaches!) on Yom Kippur.

The golden thread of Judaism that we see woven through our lives, is also a patterning of light woven through the High Holidays. There are sparks of holiness, bread crumbs scattered along a deeper path. Little nuggets of delight, passion and meaning. I am so excited for us as a community to find them together; treasures in our hands and a growing consciousness in our hearts.

Shanah tovah u'metukah, wishing you a sweet and happy 5784!

Shalom uv'rachah, peace and blessing,
Rabbi Esther Hugenholtz

MESSAGE FROM THE PRESIDENT

Dear Friends –

As we approach the High Holy Days of Rosh Hashanah and Yom Kippur it is customary to reflect on the past year's experiences, both as they relate to synagogue life and our own families' lives.

Agudas Achim experienced some bumps in the road, but thankfully they are in the past and we move on to more positive days. Some of our families experienced personal losses including grandparents, parents, siblings, children as well as friends. Through the support of family and friends and our rabbi, we work through the losses. We still miss those lost and think of them often. My father died 42 years ago, my mother 21 years ago, and my sisters 8 and 5 years ago. I think of them every day.

Agudas Achim and our families have experienced positive things in the past year. The synagogue is offering more social and spiritual events, attended by increasing numbers of our members. There are unique programs for seniors, young people, LGBTQ, as well as others. The rabbi has initiated a series of alternative Shabbat services which have been enjoyed by our heterogeneous congregation. The religious school year of 2022/2023 (5783) afforded our principal and education committee the opportunity to introduce a new curriculum, one that was designed prior to the COVID-19 pandemic, but impossible to use after 2020, until recently. Students are happy, learning and davening and many have expressed a real joy to be at the school on Sundays. There have been uplifting events in the lives of our families that include births, b'nai mitzvot, graduations, and marriages to name but a few.

Each of us have things we reflect on that we would like to change. During the High Holy Days, it is most

important to reflect on our personal growth and the honing of our ethical instincts. Did we get angry with someone over a relatively minor incident, did we act out of proportion to words said to us, and did we not say "I Love You" often enough to our loved ones? For all these and more, we ask for God's forgiveness and forgiveness from those we offended. This is a time to reflect on how we will change in 2023/2024 (5784) to improve our lives and the lives of others.

Agudas Achim is growing, not only in numbers, but in the spiritual and social aspects available to all. We ended the past year with 202 member families and several more have joined in July and August. These are the highest numbers of recent memory.

The people involved in operating the synagogue: Rabbi Hugenholtz, Karen Brady, John Wertz, the executive committee, and the board of directors, are people of integrity and will work hard to continue growth and expand opportunities for everyone.

We have much to be thankful for and things for which we confess and ask forgiveness,

but on Erev Rosh Hashanah we will greet each other warmly; blend our voices in song and our hearts in friendship and community. We will make sure that our synagogue continues to be an important part of our lives.

Shana Tova Tikateivu,

David Lubaroff
President

Each of us have things we reflect on that we would like to change. During the High Holy Days, it is most important to reflect on our personal growth and the honing of our ethical instincts.

Selichot

Saturday, September 9

Selichot Service

9:00 p.m.

Rosh Hashanah 5784

Friday, September 15 (first night)

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

7:15 p.m.

Erev Rosh Hashanah Services (led by Rabbi Hugenholtz)–

8:00 p.m.

As usual: *Lev Shalem w/musical elements*; sanctuary; Zoom available

Not Just Honey Cake Oneg

After service

Saturday, September 16 (first day)

Rosh HaShanah Morning Services

Conservative service– lay-led; Social Hall; Zoom not available

8:30 a.m.

Reform service– rabbi-led; Sanctuary; Zoom available

9:30 a.m.

Short Children's Service

10:00 a.m.

For children under the age of 10

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

After service

Second Day Rosh Hashanah Evening Services

8:00 p.m.

As usual: *Lev Shalem w/musical elements*; sanctuary; Zoom available

Sunday, September 17 (second day)

Rosh HaShanah Morning Services (led by Rabbi Hugenholtz)–

Conservative service– rabbi-led; Sanctuary; Zoom available

8:30 a.m.

Congregational Tashlich with an emphasis on young families

3:00 p.m.

Gather at Lower City Park Pavillion #12.

On the first day of Rosh HaShanah (September 16), 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, September 24

Service at Agudas Achim Cemetery

11:00 a.m.

This event will not be streamed on Zoom.

Please note amended time.

Yom Kippur 5784

Sunday, September 24

Kol Nidre (led by Rabbi Hugenholtz); As usual: Lev Shalem w/musical elements; Sanctuary; Zoom available

Doors open 6:15 p.m.

Service 6:30 p.m.

Monday, September 25

Yom Kippur Morning Services

Conservative service— rabbi-led; Sanctuary; Zoom available

8:30 a.m.

Reform service— lay-led; Social Hall; Zoom not available

9:30 a.m.

Children's Service

10:00 a.m.

Yizkor & Afternoon services— As usual: Lev Shalem w/musical elements; Sanctuary; Zoom available.

Yizkor

5:00 p.m.

Minchah (Afternoon Service)

5:30 p.m.

Neilah (Closing Service)

6:30 p.m.

Children's Supper and storytime in the Tent

6:30 p.m.

Havdalah and Blowing of Shofar

7:45 p.m.

Break-fast at the synagogue

After service

Sign up to bring food [here](#), or [contact](#) the office

Child care will be available for children under the age of eight on Monday, September 25 from 9:30 a.m.-12:00 p.m., and 6:30-7:45 p.m. [Please sign up here in advance.](#)

לשנה טובה תכתבו ותחתמו

May you be inscribed and sealed in the book of life

Sukkot 5784

Friday, September 29

Shabbat & Festival Service	7:00 p.m.
----------------------------	-----------

Saturday, September 30

Shabbat & Festival Service	9:30 a.m.
----------------------------	-----------

Sunday, October 1

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

Shemini Atzeret 5784

Friday, October 6

Tot Shabbat Service and dinner	6:00 p.m.
--------------------------------	-----------

Shabbat & Festival Service	7:00 p.m.
----------------------------	-----------

Saturday, October 7

Shabbat & Festival Service	9:30 a.m.
----------------------------	-----------

Simchat Torah 5784

Saturday, October 7

Erev Simchat Torah Service	6:30 p.m.
----------------------------	-----------

Sunday, October 8

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

HIGH HOLIDAYS INFORMATION

Additional Programming

High Holiday Challah Bake with the Rabbi—Bring Your Own Dough

SUNDAY, SEPTEMBER 3, 11:30 A.M.

Ring in the season with a challah-baking and braiding workshop. Come to the synagogue kitchen to make your own High Holiday challah and learn different braiding techniques 'in the round'. If you find it difficult to bring or make your own dough, please email the rabbi at rabbi@agudasachimic.org

Jewish Calendar Learning Session

SUNDAY SEPTEMBER 3 AT 12:30 P.M.

Join us at Agudas Achim as Bernie Miller leads a live, pre-High Holy Days learning session on:

"THE JEWISH CALENDAR . . . and why it's that way!!"

Get the answers to some of your most burning questions:

- Everybody else gets 12 months. Why do we have 13??
- What's so bad about Passover in the summer? An outdoor Seder on the beach sounds good to me.
- What do Hillel II and NASA have in common?

and . . .

- What on earth do barleycorns have to do with timekeeping?

Everyone is welcome. Contact the synagogue office for more information.

Make the Tallit Your Own: embodied prayer practicum

WEDNESDAY, SEPTEMBER 6, 6:00 P.M.

Are you new to wearing a tallit and would you like to wear one for the High Holidays? Do you want to learn how to tie tzitzit? Are you curious about some of the other embodied prayer practices of the High Holiday season (standing, tapping the chest, bowing)? Come to this inclusive, low-threshold practicum with the rabbi to reclaim your spirituality for Tishrey. If you want to learn to tie tzitzit (fringes) to an existing tallit or garment, feel free to bring it. If you want to order a tallit-making kit (including fringes), see www.torahaura.com/tallit

We have a small selection of tallitot in the synagogue giftshop and people may borrow a tallit from the sanctuary rack during worship. For questions, email the rabbi.

Make the Machzor Your Own: High Holiday liturgy practicum

MONDAY SEPTEMBER 11, 7:00 P.M.

In this session, 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

REMAINING DATES: SEPTEMBER 3, AND SEPTEMBER 10, 2:00-3:00 P.M.

Psalm 27 is traditionally read each day during Elul, the Jewish lunar month proceeding the High Holy Days. Join Yoga teacher and cantorial soloist Lea Haravon Collins as we engage in this ancient tradition with a new twist (literally!). In this three-session immersive experience, we will meet weekly during the month of Elul to explore the Psalm's themes of strength, comfort, gratitude, petitioning and waiting through text study and Yoga postures.

We will come away from each gathering with a simple movement practice which can be coupled with a daily reading of Psalm 27 or used as you like to help you to prepare for the approaching Days of Awe.

No previous Yoga or Psalm-reading experience necessary! Join us for as many sessions as you like. Everyone, including and especially curious skeptics with tight hamstrings, is welcome.

Location: Agudas Achim Congregation, 401 E Oakdale Blvd. Coralville

A Yoga mat, large towel or blanket and a journal are recommended but not necessary.

To register: rsvp@agudasachimic.org

For more information: leslea-collins@outlook.com

Tot Shabbat

FRIDAY, OCTOBER 6 AT 6:00 P.M.

Tot Shabbat will take place on Friday, October 6 at 6:00 p.m., followed by a family-friendly dinner until 7:00 p.m. A shabbat & fesival service will take place as usual at 7:00.

Tot Shabbat is a special service for children aged 2 to 7 years and their parents, with additional siblings and/or grandparents welcome. We will sing a few easy and fun songs and read a story about Sukkot together.

Karen Charney will lead this with her guitar in the Sukkah, (weather permitting).

Please RSVP by October 3 to Karen Lipman (kklipman@aol.com) with how many kids and adults for the service and dinner. We hope to see you there!

Fundraising Letter

Separate to this High Holiday Bulletin, the leadership of the synagogue will send out a fundraising letter for our High Holiday campaign. Thank you in advance for your generosity.



COVID & In-person Attendance

Here are our recommendations with regard to the COVID-19 pandemic. The virus is still with us, and in fact a few new strains have emerged in the past month. At this moment, it is not clear how severe or harmful these new strains will be, and we will do our best to keep you posted on any new findings. As of now, our recommendations have not changed. If you are sick or have a fever or cough, please do not attend the synagogue in person. Services by Zoom will be available. If you've been exposed directly to someone with an active case of COVID-19, please do not attend the synagogue for at least a week. If you have any chronic illnesses that might put you at increased risk of COVID or other viruses (please get advice from your doctor), it may be helpful to wear a mask and do social distancing, as in the past. Masks will be provided in our lobby. We also recommend that all of the suggested immunizations, by CDC and the FDA be considered, including the current influenza vaccine and the new "RSV" vaccine. A new COVID-19 booster shot should be available by the end of September. There are other vaccines that may be of helpful for you. Again, please see your doctor for advice. We will do our best to keep the synagogue safe for you.

We wish you a joyful and healthful new year.

Machzorim Pickup for Home Use

SUNDAY, SEPTEMBER 10 FROM 10:00 A.M. TO 1:00 P.M., AND

WEDNESDAY SEPTEMBER 13 FROM 5:30 P.M. TO 7:00 P.M.

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

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 9, 9:00 P.M.

This will be a short, musical service led by the Rabbi. The Torah mantles will be changed for the High Holidays. We will be using a beautiful Selichot book with meaningful readings which we acquired last year. If you wish to order your own copy for personal reflection, see CCAR Press' [Mishkan haLev: Prayers for S'lichot and the Month of Elul](#).

Rosh Hashanah Drinks Reception, Oneg, and Congregational Lunch

The Social Committee is organizing a series of 'culinary opportunities' around the High Holidays. A celebratory drinks reception will be held on the patio at 7:15 p.m. before the first Erev Rosh HaShanah service, followed by a "not just honey cake" oneg after the service (congregants are encouraged to bring a cake or dessert to share). 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. If you have any questions or are interested in helping volunteer with any of the High Holidays social events, please reach out to Ari Levin and Lori McMann, Social Committee Co-Chairs.

Kever Avot (Graves of the Ancestors)

SUNDAY, SEPTEMBER 24, 11:00 A.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

MONDAY, SEPTEMBER 25, 5:00 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 Monday, September 18. 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 6:30 p.m. on **Monday, September 25**. The final shofar blast will be at approximately 7:45 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. The synagogue will provide bagels and cream cheese, with other dishes brought by members. To sign up to bring a dish, please use the Sign Up Genius form [here](#) or contact the office.

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 (mask-wearing is optional but welcome at the synagogue)

We encourage congregants choosing to wear masks 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.

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@agudasachimic.org by **Monday, September 14** 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:

Standard set: \$55; Premium set: \$65; Deluxe set: \$80

Food Drive

Agudas Achim will once again have a food drive during the High Holidays. Our donations will go to The Coralville Community Food Pantry. 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 later in the bulletin for the most-needed items. Thank you in advance for your generosity. If you have questions, you can email Mal Hellman at mallory-hellman@uiowa.edu.

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.

THE HIGH HOLIDAYS, RITUAL, PRAYER AND PARTICIPATION

Esther Hugenholtz

The Jewish year is not a cycle but a spiral. It is circular in the sense that we revisit some of the same practices, rituals and prayers each year and it is linear that we as individuals and our Jewish traditions are ever-evolving. As a congregation affiliated with both Reform and Conservative Judaism, we value both tradition and innovation and it is our mission to offer a diverse and engaging worship experience to the congregation.

In that light, here are some announcements about the High Holidays, ritual, prayer and participation.

Day 1 Rosh haShanah Reform Services: order of the Torah service

The Reform Machzor, Mishkan haNefesh, has created significant innovations in both the Rosh haShanah and Yom Kippur liturgy. For Rosh haShanah, the majestic 'Musaf' service (with the Unetaneh Tokef, Great Aleinu and shofar blasts) which traditionally appears *after* the Torah service, has been 'transplanted' into the Shacharit (morning) service. The reason for this is that Reform Judaism doesn't observe Musaf, the additional service, either on Shabbat or Festivals.

The result of this editorial choice is that the 'liturgical weight' of the morning service hits earlier than what we may be used to. At the same time, it pushes back the Torah service, making it feel much later in the day. When we adhered to this liturgy last year, people noticed the lateness of the Torah service and the timing was not preferred.

After much study and consultation with the Ritual Committee, the Ritual Committee Chair, Andrea Chase and Rabbi Hugenholtz decided to perform some 'surgery' on the service: during Shacharit, we will do a moment of silent contemplation (in order not to lengthen the service excessively) with the option of a personal reading during the Shacharit Amidah, then followed by the Torah service. Afterwards, we will

pray the majestic Rosh haShanah Amidah (including Unetaneh Tokef, Great Aleinu and shofar blasts) after the Torah service. It is our hope that this will 'rebalance' our service and introduce the Torah service earlier in the liturgy.

Planning and executing High Holiday services is always a work in progress as we seek to balance preserving the beauty of our tradition with the freshness of updating our beloved liturgy. We look forward to your reflections and thank you for your gracious understanding.

Yom Kippur Reform morning service

The Yom Kippur Reform morning service will be lay-led by our lay leaders team, Linda Wertz and Principal Sonja Spear. Expect a musical service full of joy and beautiful English readings!

Again, Mishkan haNefesh (the Reform machzor) likes to innovate! In lieu of a traditional Avodah service, it has created a series of readings of fifteen steps to holiness. After much deliberation between the lay leaders, the Ritual Committee and the Rabbi, we have chosen to not lead that part of the machzor for the congregation although congregants are invited to browse the machzor and be inspired by its many beautiful readings.

Distinctive ritual practices for the High Holidays

The High Holidays can at once feel intimidating and comforting as we balance the rich, challenging themes of liturgy with the familiar cadence of this time of year that evokes memories and loving bonds. We invite all congregants to engage with the High Holidays in whatever degree or format that works well for you. If you would like to try some of the traditional practices associated with this season such as mikveh (immersion prior to Yom Kippur in a mikveh or natural body of water), wearing white, fasting, sacred journaling, reciting Psalm 27, bowing and prostration, blowing the shofar and wearing a tallit, please do not hesitate to reach out to the Rabbi for support. Likewise, if you feel like you need to 'take a break' during services, arrive late or leave early—follow your own lead to make yourself comfortable. The High Holidays also has a number of social and food-related events on our calendar which will satisfy spiritual and culinary seekers alike!

Maintaining physical and emotional health

Speaking of culinary themes... this is a gentle reminder for the congregation to be mindful when engaging in fasting practices on Yom Kippur to always guard your health first! If you have underlying conditions or counter-indications for fasting, please consult your trusted doctor and know that Jewish law and tradition encourages people to break their fast if there is any debilitation or risk to health. In Jewish law, minors (under B-Mitzvah age) have no obligation to fast.

If prolonged periods of standing or sitting prove challenging for you, please adopt whatever position brings you physical relief.

The High Holidays can also be emotionally demanding: please take good care of your emotional needs and take breaks as required.

Nametags

We will have nametags set out in the lobby to help get to know each other better. If you are a member, please select your nametag. If you do not have a nametag pre-made for you, please make your own at the table. We look forward to getting to know you.

Opportunities for learning and growth

As you can see from this High Holiday bulletin, there are plenty of opportunities for learning and growth, including Elul Yoga, learning about the Jewish calendar, challah braiding, understanding the machzor, learning about the tallit and much more.

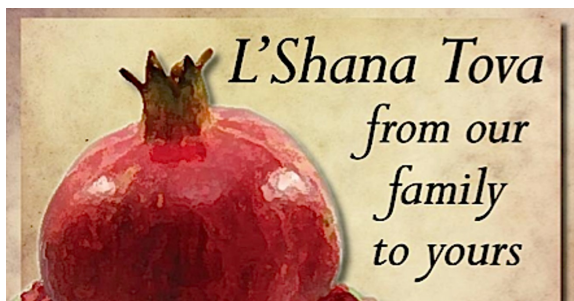
Whether you're a veteran or a newbie... Welcome to the Agudas Achim High Holiday season! We are very excited to welcome back (and thank you to!) our members and say hello to our guests, visitors and friends. If this is your first time at our synagogue specifically or a synagogue in general, our friendly ushers, members and rabbi will say hello and show you around. If you are interested in learning more about our community, joining the synagogue or getting more involved as a member, please do not hesitate to reach out to the Rabbi or the Membership Committee.

Wishing you a very sweet and happy 5784, with an abundance of (Jewish) joy, friendship and connection.

ADDITIONAL SEPTEMBER BULLETIN INFORMATION

Seniors Group

The Agudas Achim Synagogue Seniors Chavurah will not meet in September due to the High Holidays. We will resume our meetings on October 19 in the Social Hall. Happy New Year everyone.
Phyllis, Jane, and Jeanne



Mahjong Group

The Agudas Achim Mahjong group is back in business! Whether you're a total newcomer or a seasoned veteran of this classic game, mahjong is the perfect way to hone your strategy skills and build community. Join us for upcoming game days from 11:00 a.m. - 2:00 p.m. on Sunday, September 3. Feel free to come for all or part of the afternoon, all are welcome! Any questions? Contact Karen (kklipman@aol.com) or Ari (arielmlevin@gmail.com).

Gift Shop News

We won't be ordering new cards this year, but the few Rosh HaShanah cards that we have left in the gift shop will be available for 10 cents apiece. There are also some children's placemats and greeting cards to color.

Yiddish Group

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

Wednesday Book Group

The Wednesday book group will meet on September 27 at 1:00 p.m. on Zoom. Contact the office for information.

Cheshvan Yoga

Elul Yoga is ongoing, but Cheshvan Yoga will begin on October 15. More information will be provided in the next bulletin.

Library News

New books are here! The library is always open when the synagogue is open. Stop by and be the first to check out:

Nonfiction:

For facts from the past that inform our present:

Hitler's American Friends: The Third Reich's Supporters in the United States

Bradley W. Hart

You've read her fiction... now read:

People Love Dead Jews

Dara Horn

Pope Pius XII during the years 1935-1945:

The Pope at War: The Secret History of Pius XII, Mussolini, and Hitler

David I. Kertzer

Biography:

From the host of *All Things Considered*:
The Best Strangers in the World

Ari Shapiro

A new compelling biography of:

Ruth Bader Ginsburg: A Life

Jane Sherron De Hart

Fiction:

From an author new to our library, Joshua Henkin's:

Swimming Across the Hudson

The World Without You

Matrimony

Morningside Heights

Liked the Netflix series? We have the novel:

The Beauty Queen of Jerusalem

Sarit Yishai-Levi

August Oneg Hosts

Thank you to August's oneg hosts!!! Mal Hellman, Ruth & Doug Nathanson, Karen Lipman, Peter Rubenstein, and Donna Rodnitzky

If you'd like to sponsor an oneg, contact the office!

Spiritual Journaling for Sukkot



Join us on October 3 at 7:00 p.m. in the Sukkah at the synagogue (weather permitting) for another spiritual journaling class. Bring something to write with and on. It's ok if you didn't attend the Elul journaling class.

Warm Up America

Warm Up America's members create afghans for those in need of additional emotional or physical warmth. We accept donations of all-synthetic yarn and funds for purchasing yarn, through Tikun Olam. We ask that you consider remembering us during your High Holiday giving.



We will meet on Sunday, September 10, from 10:30 a.m. to noon, in the social hall, then on October 15. We invite you to join us. L'shana Tova.

DONATIONS

RABBI'S DISCRETIONARY FUND

David & Martha Lubaroff: In memory of Rhona Fox

Nathan Savin & Susan Enzle: In memory of
Muriel Savin

Jeffrey Whitebook: In memory of Julie Whitebook

CEMETERY FUND

Ewa Bardach & Hani Elkadi: In memory of
Janusz Bardach

Lorraine Dorfman: In memory of Morris Tiss for
pavilion maintenance

GENERAL GIFTS

Christine Boyer: In appreciation of Yoga classes

Gary & Cathy Cohn: In memory of Charlotte Cohn

Jeanne Jaggard: In memory of Harold Jaffe

Jaime Kean: In memory of Pat Kean

Linda Kerber: In memory of Dorothy Kaufman,
Richard Caplan, Janusz Bardach

HIGH HOLIDAY/CANTOR FUND

Edward Krachmer: In memory of Marilyn Krachmer

Mel & Diane Sunshine: In memory of
Kalman Sunshine and Sam Brodsky

LIBRARY FUND

Sam & Marj Kuperman: In memory of Burton Frank

Rhoda Vernon: In memory of Lillian Sterman

PORTMAN PROGRAM FUND

Murray & Meryl Cohen: In memory of
Marilyn Krachmer

REECE FLAUM TERRACE

Congregation B'nai Jacob: for fence & playground

TIKUN OLAM FUND

Sam & Marj Kuperman: In memory of Eleanor Frank
for Warm-Up America

SEPTEMBER SHABBAT SERVICES

[Streaming link for Zoom Shabbat services](#)

Ki Tavo <i>(Deuteronomy 26:1-29:8)</i>	Friday, September 1 Saturday, September 2	7:00 p.m. 9:30 a.m.	Lev Shalem Mishkan T'filah
Nitzavim-Vayelech <i>(Deuteronomy 29:9-31:30)</i>	Friday, September 8 Saturday, September 9	7:00 p.m. 9:30 a.m.	Mishkan T'filah Lev Shalem
[Rosh HaShanah]	Friday, September 15 Saturday, September 16		See schedule earlier in bulletin for information
Haazinu <i>(Deuteronomy 32:1-52)</i>	Friday, September 22 Saturday, September 23	7:00 p.m. 9:30 a.m.	Mishkan T'filah Lev Shalem
[Sukkot]	Friday, September 29 Saturday, September 30		See schedule earlier in bulletin for information

RABBI'S ELUL SERMON SERIES

Esther Hugenholtz

This Elul sermon series on spirituality, social justice, and the High Holidays may speak to readers as we wrestle with the big questions in life and our moral agency.

Parashat Shoftim 2023

We bring ourselves into this preparatory month of Elul, at the threshold of the holy Season of the Yamim Nora'im, the Days of Awe. The summer weather is cooling and nearly imperceptibly, we notice the shift in light—it seems like all of Creation is in the season of turning.

There are a great number of paradoxes and complexities about this time of year. On the one hand, it is a happy time—a time of family and feasting, of meals and apple picking. On the other hand, it is a time of introspection, sometimes quite heavily. When I found myself teaching about the High Holidays at the Seniors' Brunch earlier this week, I asked the participants to say a word that the season prompted in them. One person very insightfully said: 'dreadful'. As in, the High Holidays are full of dread. The paradox of the High Holiday season is that they take on the quality of what we bring to them: our fears, judgments, anxieties. Joy, celebration or release.

Another paradox is that this is the time of year when most Jews and their families attend synagogue. There is an anticipatory mood; some have the custom of buying something new and wearing it for Rosh haShanah. Others polish their family silver, brush up on their brisket recipes. The fact of the matter is, however, that the season is distinct, sui generis and difficult to penetrate for the occasional observer. In other words, it is the marathon of Jewish liturgy, and I don't know about you, but I wouldn't attempt a marathon cold. I couldn't even complete a 5k run if I tried.

The High Holidays feel topsy turvy, upside-down in some way. They can amplify our hope or our inadequacy. The machzor projects back on us any

question or protestation we may have of the Divine. We are inscribed and sealed, we die by fire or by water, we collectively atone for a myriad of sins we may or may not have committed—it is no wonder that many people struggle with this time of year.

As your rabbi, I was so conscious of this last year. It was the first year of our reopening and I was both eager to welcome people back as well as prepare us for the expected jitters of returning. It was a strange, new dynamic to navigate. This year may feel less liminal in that regard but every year, the High Holidays call out to us and insist on us examining our hearts. It's a tough job. And it's okay to have deeply conflicted feelings about this season. The question is: to what degree does this season speak to our lived experience as moderns? What can we take away from ancient ritual and archaic metaphor, from timeless form and unbound existentialism? What truth, beauty and wisdom can we find in it—and in our Judaism more broadly?

I was struck by a verse in this week's Torah portion, Shoftim. The portion is all about appointing magistrates and pursuing justice. It's a lawyer's favorite parashah and it certainly belonged to the late and great Ruth Bader Ginsburg: 'tzedek, tzedek tirdof', 'justice, justice you shall pursue.' Yet, embedded within the text was a curious nugget. Delineating the rules of responsible Isrealite kingship, the king finds himself limited: he (and yes, it was a he) may not amass too much gold, wives or horses. And then the curious nugget itself: 'bilti ram levavo me'eichav' – 'he is not to raise his heart above his fellows.' It's a unusually poetic turn of phrase but one we know from the Machzor where it gets cast as 'al chet shechatanu levanecha... ramot eynaim', for the sin we have committed for the 'raising of our eyes'—in other words: haughtiness or arrogance.

Why should an Israelite king – or other type of leader – not be arrogant? Well, arrogance is never a commendable quality though a tempting one. The

(Continued on page 18)

RABBI'S ELUL SERMON SERIES

Esther Hugenholtz (cont.)

(Continued from page 17)

Ramban – Nachmanides – suggests that conceit prevents the king not only from seeing his subjects as his moral and ontological equals but it also bars him from seeing the God's eye perspective. Our arrogance blinds us to finding our place in the universe. Perhaps it is an idolatry of the heart. We lose the very perspective we seek out this holy season, despite its baggage and triggers. The abiding truth that we are part of a much, much greater whole.

This is the season to trim away the callouses of our hearts. To open ourselves a little; to take spiritual risks. To soften the hard edges of ourselves and to relativize and reduce our power we have over others. The claim and meaning of monotheism is not the worship of one God for its own sake, but that this is a signal of a deep knowing of our own smallness. Not as a humiliation or degradation, but as an elevation of our spirit as golden, glowing speck of dust in the great wind of life. Not even the most powerful man (and sigh, yes, it is a man) is exempt from seeing himself as fleeting as the withering grass.

We balance these things, this season. Our High Holiday theme this year is 'Ashreinu', how blessed or how fortunate are we. We are going to be leaning deep into Jewish joy, uncover it and savor it, delight in our heritage and be inspired in our mission. But before we can do that, we need to down the tools of our own self-regard and crack open our souls, so that truly, the light can get in.

It's a little scary, and a little weird. And we might all be a bit rusty. But we will do this together and in it, we will find release and healing, hope and love, and the great joy of knowing to Whom we truly belong.

Parashat Ki Teitze

Between Beginner's Mind and Imposter Syndrome:
This is Your Judaism!

'G'dilim ta'asu lach al arba kanfot k'sut'cha asher t'chaseh bah' – 'You shall make tassels on the four corners of your garment with which you cover yourself.' (Deut. 22:12)

It's such an odd line, wedged in between reams and reams of ethical and cultic law. Parashat Ki Teitze from Deuteronomy feels like a sequel to Parashat K'doshim, from the book of Leviticus. There are laws addressing issues of equity and justice; there are other laws maintaining patriarchy and communal cohesion. There are laws dealing with war, marriage, divorce, intransigent behavior, inheritance, charity and much more. All of these are concerned with running a smooth Israelite society aligned with their understanding of the Divine Will.

And then there is this little line about making tassels for the four corners of our garments!

And yet, this is the very mitzvah many of us have encountered at some point in our lives: the mitzvah of tzitzit.

Rarely do any of us 'send away the mother bird from her nest' or 'build parapets upon our roofs', or especiall this one: 'not withhold the conjugal rights of a lesser-loved wife' or 'stone a rebellious son' (I am resolved to *not* make any parenting jokes!). Still, the tallit is an enduring symbol of Judaism and of Jewishness – so much so that its emblematic design was taken for Israel's flag.

There are few sights more moving than walking into a full synagogue on Kol Nidrey and seeing everyone wearing their tallitot, anticipating our holiest day of the year. The tallit is both decidedly communal as it is private; a word of opposites that are at once integrative, like the word 'to cleave.' The tallit cleaves us: to holy community and our Jewish people; but also cleaves us into a more private domain of personal prayer and lived experience. Each Jew has their own journey with their tallit.

(Continued on page 19)

RABBI'S ELUL SERMON SERIES

Esther Hugenholtz (cont.)

(Continued from page 18)

I remember when I got my tallit – twenty years ago. I still use it now, for weekday prayer. It is a little threadbare and yellowed over time after years of use and washing. It is a simple, unassuming garment: black stripes on white, light and soft, made of a simple, fine wool. Not long after I bought it, a friend bought tekhelet (the blue thread) for me in Israel and I proudly tied it into my tallit. This tallit has seen a lot. I remember how nervous I was when I first bought it in the tiny little Judaica shop in Amsterdam. Dutch Judaism – especially at the time – wasn't really all that sold on egalitarianism and I feared the judgment that my purchase may render. I remember the strong sense of impostor syndrome I felt when I put it on, my hands trembling as I made the blessing. I wore it at my first aliyah post-conversion. I wore it when I davened with a small minyan of friends on the morning of my chuppah. And during a private shacharit before my ordination as a rabbi, I wore it too. My tallit has journeyed far and wide; from Jerusalem to the Arctic Circle, from Havana, Cuba to a rising new Berlin, my prayers a resilient defiance of history. I have laughed, praised and wept wearing it. 'Ta'aseh lach al arba kanfot...' make for yourself on the corners of your garment...

But I want to revisit something quick. Earlier, I described 'everyone' wearing their tallit during Kol Nidrey. But I purposely deceived you. Of course it is not true: not 'everyone' wears a tallit. Nor does 'everyone' have to. First of all, you should only wear a tallit if you want to and feel comfortable and empowered to do so. But here's a hard reality: many people do not wear a tallit because of impostor syndrome; because they somehow do not feel worthy to this most universal of mitzvot.

Firstly, there's the, ugh, gender stuff. I would hope we would have resolved that by now, but we haven't. Twenty years ago, I also struggled with its gendered implications despite my rational commitment to egalitarianism. Sometimes norms and expectations settle deep in the kishkes, where

they stay lodged against our better instincts. Of course, no woman should be compelled or forced to wear a tallit – but neither should a woman deprive herself of the right bequeathed by her by our great tradition to wear one. So if you are a woman and you have not yet worn a tallit, I wholehearted invite and support you to do so. (Come talk to me sometime!)

Secondly, there's the 'religious' stuff. Do you have to be a particular kind of Jew to wear a tallit? And by 'particular kind' we mean the fully observant, God-fearing (to use that awful word) type? In other words, do you have to be 'frum'? These expectations too settle deep within us and we must be firm in our answer: no. Any Jew can wear a tallit. There's no purity test or any kind of test. Just a gentle, loving invitation from the Torah to engage with this mitzvah. If you are a secular Jew or a skeptical Jew, a doubting Jew or an 'I'm-angry-with-God' kind of Jew: wear your tallit. Wear it as an act of devotion or as an act of protest. Wear it as an ethnic marker or a tribal identifier. Wear it as a pronouncement of solidarity to your ancestors or for your descendants. Wear it as a Jew-by-birth or a Jew-by-rebirth. There is no Tzitzit Police: this mitzvah is yours.

Which brings me to my last point. During the year, we can already feel the stymying effects of impostor syndrome. But during Elul and the High Holiday season, our sense of inadequacy can feel weaponized against us by the heaviness and inevitability of the Hebrew calendar. We feel crippled at times by this season, searching for a way in or perhaps a way out, but a way forward to be sure. Set aside your impostor syndrome. So many of us had it and have it, including rabbis—including me. Set aside your self-judgment and the policing of your neshamah, your soul. Instead, swap out the paralyzing with the liberating. Replace imposter syndrome with beginner's mind. Know that you can come to each mitzvah, each tradition, each idea, with freshness, hope and curiosity, with childlike

(Continued on page 20)

RABBI'S ELUL SERMON SERIES

Esther Hugenholtz (cont.)

(Continued from page 19)

wonder and unending delight. Celebrate what you do not yet know and take pride in what you have made your own.

This Torah, my brothers, sisters, siblings, was given to all of us and for all of us. This Torah is not an iron chain but a golden thread. It is not recrimination but invitation. Consider your worth this Elul as being made in the Image of the Divine and infinitely loved by God, Who yearns for our t'shuvah, our

return to who we were meant to be. If you are already wearing a tallit: relish it, nurture it, let it nourish you. And if you do not yet wear one and would like to: you are cordially invited. I am here to help you every step of the way.

Note: Rabbi Hugenholtz will teach a tallit practicum on Wednesday, September 6 at 6:00 p.m. More information can be found earlier in bulletin under "Additional Programming".

SEPTEMBER YAHREZEITS

John Abrons
Hannah Aizenberg
Charles Anolik
Serena Armstrong
Rina Bar-Lev
Jerome Baskin
Eli Braverman
Pamela Breckner
Leonard Brodsky
Iylene Caplan
Nate Chapman
Maxine Davine
Ronald Farber
Douglas Ginsberg
Louis Ginsberg
Adolph Glaser

Kenneth Graff
Yochanan Kohen
Sidney Lenett
Jacob Louis Levin
Joseph B. Levin
Celia Hubelbank Levine
Mortimer Levine
Fannie Lewin
Joseph Lewin
Sylvia Lipman
Hyman Lupeson
Robert Godin Mangers
Benjamin M. Marcus
Vince McFadden
David Milavetz
Jean Miller


David Paul
Etta Dubin Portman
Sylvia Roston
Walter Roston
Ruth Rubenstein
Sydney Schochet
Bernard Schoenberg
William Schueller
Irene T. Sideman
Miriam Silversteen
Herman Snider
Robert Thurston
Ida Vernon
Ethel Weinberg
Maurice Weinstein
Lillian Zwerling

BOARD MINUTES

We are going to begin publishing board minutes in our synagogue bulletins in an effort to increase transparency. For board minutes from the July meeting, [please visit this link](#) (there was no August meeting).

SEPTEMBER 2023

Fri	1	Yiddish Study Group	10:30 AM	Sun	17	Rosh HaShanah Morning Services - Conservative	8:30 AM
		Apples & Alternative Shabbat at Wilson's Orchard	4:30 PM			Tashlich	3:00 PM
		Shabbat Evening Services	7:00 PM	Mon	18	Monday Drop-Ins	10:00 AM
Sat	2	Shabbat Morning Services	9:30 AM			Yiddish Study Group	10:30 AM
Sun	3	Talmud Study Group	9:00 AM	Thur	21	Board Meeting	7:00 PM
		Mah Jong Group	11:00 AM	Fri	22	Yiddish Study Group	10:30 AM
		HHD Challah Bake with Rabbi	11:30 AM			Shabbat Evening Services	7:00 PM
		Jewish Calendar session with Bernie Miller	12:30 PM	Sat	23	Shabbat Morning Services	9:30 AM
		Elul Yoga	2:00 PM	Sun	24	Talmud Study Group	9:00 AM
Mon	4	Office Closed	10:00 AM			Sunday School at I.C. Animal Care and Adoption Center	11:00 AM
		Yiddish Study Group	10:30 AM			Kever Avot	11:00 AM
Wed	6	Tallit Session	6:00 PM			Kol Nidre	6:30 PM
		Ritual Committee	7:30 PM	Mon	25	Yom Kippur Morning Services - Conservative	8:30 AM
Fri	8	Yiddish Study Group	10:30 AM			Yom Kippur Morning Services - Reform	9:30 AM
		Shabbat Evening Services	7:00 PM			Children's Service	10:00 AM
Sat	9	Shabbat Morning Services	9:30 AM			Yizkor	5:00 PM
		Selichot Service	9:00 PM			Minchah	5:30 PM
Sun	10	Talmud Study Group	9:00 AM			Neilah	6:30 PM
		Sunday School	9:15 AM			Children's Service & Supper	6:30 PM
		Machzorim Pick-up	10:00 AM			Havdalah and Blowing of Shofar	7:45 PM
		Warm-Up America	10:30 AM			Break Fast	8:00 PM
		Sunday School Ice Cream Social	11:00 AM	Wed	27	Free Lunch	11:30 AM
		Elul Yoga	2:00 PM			Book Group	1:00 PM
Mon	11	Monday Drop-Ins	10:00 AM			Ritual Committee	7:30 PM
		Yiddish Study Group	10:30 AM	Fri	29	Yiddish Study Group	10:30 AM
		Machzor Learning Session	7:00 PM			Erev Sukkot Services	7:00 PM
Wed	13	Machzorim Pick-up	5:30 PM	Sat	30	Sukkot Morning Services	9:30 AM
Thur	14	Exec Meeting	5:30 PM	Sun	1	Sukkot Morning Services	9:30 AM
Fri	15	Yiddish Study Group	10:30 AM			Sunday School Family Lunch in the Sukkah	12:00 PM
		Drinks Reception	7:15 PM	Save the Date			
		Erev Rosh HaShanah Services followed by Not Just Honey Cake Oneg	8:00 PM	Tues	10/3	Spiritual Journaling in the Sukkah	7:00 PM
Sat	16	Rosh HaShanah Morning Services - Conservative	8:30 AM	Fri	10/6	Tot Shabbat & Supper in the Sukkah	6:00 PM
		Rosh HaShanah Morning Services - Reform	9:30 AM			Erev Shemini Atzeret Service	7:00 PM
		Rosh HaShanah Children's Service	10:00 AM	Sat	10/7	Shemini Atzeret Service	9:30 AM
		Lunch on Synagogue Patio	1:00 PM			Erev Simchat Torah Service	6:30 PM
		Rosh HaShanah Evening Services	8:00 PM	Sun	10/8	Simchat Torah Morning Services	9:30 AM



AGUDAS ACHIM PRESENTS

Apple Picking & Alternative Shabbat Service

AT WILSON'S ORCHARD

FRIDAY SEPTEMBER 1 2023

Come for the apples, stay for a soulful
Shabbat experience!

Apple Picking | 4:30 pm

Informal dinner at the Orchard | 6 pm

Kabbalat Shabbat (Friday night) service | 7 pm

Please bring own money for apple picking & dinner.
Sliding scale/financial aid available.

Note: there will be NO service at the synagogue at this time.



Agudas Achim Congregation

High Holidays Food Drive

In Support of:



C O R A L V I L L E
COMMUNITY
FOOD PANTRY

Top Donation Needs:

- Monetary Donations
- Baby Food
- Diapers (Adult and children, all sizes)
- Period products (tampons, menstrual cups, panty liners, etc)
- Personal care products (toilet paper, shampoo, soap, etc)
- Pet food (dog & cat)

Note: they encourage people to refrain from donating canned goods, since they are able access those foods at a much cheaper price

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

SYNAGOGUE SUCCESSES

We welcomed the month of Elul and the season of repentance with study and discussion on the Zochreinu prayer from the High Holiday liturgy. We talked about the importance of remembrance, reflecting on life and seeing the bigger picture of our place in the world. The Seniors' Brunch theme was 'Melons and Muffins' so the soul and stomach were both nourished.



The Rabbi's relationship with the Iowa City Public Library has gone from strength to strength!

What started out with an incidental Hanukkah program has become a fixture at the Library. This time, we had 75 people join us for a

challah braiding class where we learnt how to braid three- and four-strand challot. Kids and parents happily took their challot home with them.

Special thanks to congregant Charles Packard for providing the dough and foil baking pans.



On the 24th of August, 3 new Jews appeared before the beit din and were welcomed into the covenant of the Jewish people. We heartily wish Miriam, Ezra, and Adam mazel tov. May they enjoy many blessings on their continued Jewish journey and as members of our community.

STAFF

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

BOARD OF TRUSTEES

President	David Lubaroff	Religious School	Lisa Heineman
President Elect	Jeanne Cadoret	Social	Ariel Levin & Lori McMann
Past President	Janice Weiner	Tikun Olam	Mallory Hellman
Vice President	Jayne Sandler	Ways & Means	Mindy Russell
Treasurer	Mindy Russell	Youth	Hannah Sandler
Board Secretary	Chuck Friedman	At Large 1	Sue Weinberg
Membership	Karen Lipman	At Large 2	Lori McMann
Ritual	Andrea Chase	At Large 3	Naomi Greyser
Adult Ed	Lisa Heineman		