THE CUBA FAMILY ARCHIVES FOR SOUTHERN JEWISH HISTORY AT THE BREMAN MUSEUM

MSS 242, Gary Metzel Papers

Box 4, File 3

Spirituality Conference, 1994

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October 14, 1993

Dear Spirituality Conference Chairperson:

Our first committee meeting is scheduled for October 27, 1993. The meeting will be held in Temple Sinai at 7:30 P.M.

Please call me if you cannot attend.

Regards,

Paulette Lovitz, Chairperson
(404) 640-9815
The Tenth Annual Gary Metzel Memorial Spirituality Conference

Rediscovering Jewish Spirituality

The Tenth Annual Gary Metzel Memorial Spirituality Conference

The above are excerpts from comments by Gary Metzel who developed the first Spirituality Conference held in October, 1984, which has been recreated by many other groups throughout the country.

Gary died on September 19, 1989, following a lengthy illness. In October, 1989, the Atlanta Reform Synagogue Council unanimously voted to dedicate the annual events as the Gary Metzel Memorial Spirituality Conference.
8:30-9:30 AM
Registration ................................................................. Entrance Hall

9:00-9:30 AM
Weekday Morning Service ................................................... Sanctuary
Rabbi Philip Kranz

9:30-10:40 AM
Opening Session Remarks ................................................. Sanctuary
Welcome ................................................................. Paulette Lovitz, Chairperson
Introduction of Keynote Speaker ................................. Atlanta Reform Synagogue Council
Keynote Speaker .......................................................... Rabbi Rifat Sonsino, LLB, Ph.D, D.D.
Questions & Answers

11:00-1:50 AM
Workshop I ................................................................. See Back Cover For Location
Rediscovering Jewish Spirituality ........... See Page 3 For Listing Of Rabbis' Texts

12:00-12:45 PM
Luncheon ............................................................... Social Hall
Hamotzi, Birkat Hamazon, & Musical Program .................... Deborah Benardot, Associate Cantor
The Temple
Scott Colbert, Cantor
Temple Emanu-El
Herbert Cole, Cantorial Soloist
Temple Sinai
Barbara Margulis, Cantor
Temple Kehillat Chaim

1:00-1:50 PM
Workshop II & Teachers' Workshop ........................................ See Back Cover For Location
See Page 3 For Listing Of Rabbis' Texts

2:00-2:30 PM
Closing Session ................................................................. Sanctuary
Commentary and Summation ......................................... Rabbi Rifat Sonsino, LLB, Ph.D, D.D.

Steering Committee
Jackie Metzel, Honorary Chairperson • Paulette Lovitz, Chairperson • Bunny and Bernie Lovitz, Program
Lois Berkowitz & Harriet Rosenberg, Arrangements • Addie Schneider, Publicity & Public Relations •
Shelly Morton, Moderators • Rabbi Jeffrey Lazar, Educators Liaison • Steve Lewis, Registration
Ronald Rosen, M.D., Immediate Past Chairperson • Arnold Katinsky, Ex. Officio

WORKSHOP I & WORKSHOP II
REDISCOVERING JEWISH SPIRITUALITY

MARK BLOOM, CONGREGATION B'NAI ISRAEL, RIVERDALE
Five Suggestions For Cultivating Spirituality

JAMES D. COHN, TEMPLE OF ISRAEL, GREENVILLE, S.C.
Sharing Moments Of Encounter With The Divine As In Gen. 28:16
Who Meets God In A Dream

FRED DAVIDOW, TEMPLE SHIR SHALOM, DULUTH
The Role Of A Teacher And Parent In Spiritual Growth

STANLEY M. DAVIDS, TEMPLE EMANU-EL
Struggle Against Evil Within The Jewish Soul - Some Rabbinic Perspectives

RONALD GERSON, CONGREGATION CHILDREN OF ISRAEL, ATHENS
Spirituality, Prayer, & Healing - What's The Connection?

BRETT ISSEROW, THE TEMPLE
"The Place Whereon You Standest?" God And Nature In Judaism

JOSEPH KLEIN, MIZPAH CONGREGATION, CHATTANOOGA, TN
Sharing Moments Of Encounter With The Divine, As In Gen. 28:16
Who Meets God In A Dream.

PHILIP KRANZ, TEMPLE SINAI
Spirituality and Jewish Commitment (Spirituality Is A Quick Fix Or A Lifelong Process?)

JEFFREY B. LAZAR, TEMPLE SINAI
* The Role Of A Teacher And Parent In Spiritual Growth

STEVEN LEBOW, TEMPLE KOL EMETH
The Role Of A Teacher and Parent In Spiritual Growth

WILLIAM L. ROTHSCHILD, THE TEMPLE
Is "The Spirit Of Reason" An Oxyoron? If We Can't Explain It, How Can We Feel That It's True?

SCOTT SAULSON, JEWISH FAMILY SERVICES
What Makes One A "Religious Liberal"?

RIFATSONSINO, TEMPLE BETH SHALOM
Is Religion A Matter Of Heart Or Mind, Or Both?

ALVIN M. SUGARMAN, THE TEMPLE
Spiritual Giants Of The Past: Maimonides, Luria and Buber. What Do They Share? Where Do They Differ?

FRANK N. SUNDHEIM, UAHC REGIONAL DIRECTOR
Sharing Moments Of Encounter With The Divine, As In Gen. 28:16
Who Meets God In A Dream.

* morning only
1. HOW DID YOU LEARN ABOUT THIS CONFERENCE?
   __ATLANTA JEWISH TIMES __JEWISH GEORGIAN
   __TEMPLE BULLETIN OR MAILING __RABI AT SERVICES
   __OTHER ________________________________

2. CIRCLE PAST SPIRITUALITY CONFERENCES YOU HAVE ATTENDED.

3. WHAT ATTRACTED YOU TO THIS YEAR'S CONFERENCE?

4. HAS THIS CONFERENCE BEEN OF VALUE TO YOU? __YES __NO

5. WHAT DO YOU FEEL WOULD BE THE IDEAL LENGTH OF THE SESSION WITH THE RABBIS?
   __45 __60 __75 __90

6. DID YOU ATTEND THE TEACHERS' WORKSHOPS? __YES __NO

7. PLEASE SHARE YOUR THOUGHTS AND SUGGESTIONS FOR IMPROVING FUTURE SPIRITUALITY CONFERENCES (e.g., TOPICS, FORMAT, SPEAKERS, ETC...)

8. WOULD CHILDCARE SERVICES BE USEFUL TO YOU NEXT YEAR? __YES __NO

WE WOULD APPRECIATE YOUR CONTINUED INVOLVEMENT IN THE SPIRITUALITY CONFERENCES. PLEASE DETACH AND RETURN THIS SECTION FOR FUTURE PARTICIPATION.

NAME ____________________________________________________________
CONGREGATION _____________________________________________________
ADDRESS __________________________________________________________
CITY, STATE, ZIP ____________________________________________________
PHONES(404) ____________________________ ____________________________

WOULD YOU BE INTERESTED IN BEING ON THE COMMITTEE FOR NEXT YEAR'S CONFERENCE? __YES __NO

MAIL TO: SPIRITUALITY CONFERENCE
          TEMPLE SINAI
          5645 DUPREE DRIVE, NW
          ATLANTA, GA 30327
Dr. Sherry H. Blumberg, R.J.E.
32 S. Monsey Road
Monsey, New York 10952

Dear Sherry,

I was saddened to learn of the current state of your health. After speaking with you, I was encouraged to learn that you are receiving chemotherapy and tolerating it well. I am looking forward to working with you during the next few months, and I am excited that I will meet you in February. I truly believe there is much I can learn from you. You have such a wonderful attitude about life.

One cannot help but become very much aware of your optimism, your commitment to Judaism and your enthusiasm as you endeavour to help each of us develop a better way of thinking about “God’s Glory” as we seek to communicate it to the student. My impressions are, of course, based on my few brief conversations with you. Too often I come in contact with people, rabbis, and teachers who are devoid of spirituality, and I am left wondering how they expect to provide spirituality, or communicate this, or to teach others!

I have spoken with Rabbi Jeff Lazar, and Cantor Scott Colbert and shared with both of them that you would be receptive to discussing any questions teachers have or receive from their students about God. We hope to have these to share with you
by the beginning of January.

Some of the needs expressed by the teachers at last year’s conference with Rabbi Rifat Sonsino are: the workshop needs to be geared toward helping them in the classroom by providing them with practical methods for teaching spirituality to the students. It was the general consensus that an overview of child development as it relates to their spiritual development would be helpful. It should include i) what children can handle spiritually at various ages; ii) what materials are available, and can be integrated into the curriculum; and iii) specific lesson plans available to teachers for the various age levels. Another request was that the workshop be interactive, and open-ended allowing for questions and answers, and could include a sharing of positive experiences. Still another asked that the workshop have a focus, instead of being too broad in scope, and address the group’s needs.

This sounds very comprehensive, and may very well require more than one session. What are your thoughts, Sherry? You certainly have all the credentials, and are eminently qualified to make the day a success, one that will be remembered for years to come. However, my overriding concern is about your health, and your level of energy. We do not want to burden you by having you do anything that would jeopardize your health, in any way. Your well-being is our primary concern! We are interested in doing everything we can to make February 19, 1995, and the time leading up to the day, free of stress for you. Please let me know if any of the above makes you uncomfortable, and what, if anything, needs to be eliminated.

I am most appreciative that you have been in touch with your colleagues to determine their availability in the event you are unable to be with us. I kept their names and would be much obliged if you would tell me how to contact them. I need to submit their names to the Atlanta Reform Synagogue Council as it underwrites the cost of the conference. They would require additional information about the candidates. I have also been advised to discuss a target date with you, with regard to your final decision about coming to Atlanta.

We are optimistic that your health will remain good, and that you will in fact be with us, and that we will be the beneficiaries of your expertise and knowledge, and
that there won’t be any need to follow up on the contingency plans. Please know that you are on our minds, and that our prayers are with, and for you.

Please call or write to me in the event you would like any clarification or elaboration.

L’hitraot,

Shelley A. Morton, Chairperson
1995 Gary Metzel Memorial Spirituality Conference
(404) 252-4452

SAM/jyo
Dear Jackie,

Thank you for all of your support this year! I've enjoyed working on the committee for four years and I sincerely hope our friendship will continue on many more. I have made so many wonderful friends through the Gary Metzel Center.

Always,

Paulette A. Lovitz
Gary Metzel Spirituality Conference
March 13, 1994

Committee Chairpersons

Honorary Chairperson:
Jackie Metzel
2979 Sequoyah Drive, N.W.
Atlanta, Georgia 30327
H: 355-8514

Chairperson:
Paulette A. Lovitz
2917 Mountain Trace
Roswell, Georgia 30075
H: 640-9815

Program:
Bunny and Bernice Lovitky
808 Country Park Drive
Smyrna, Georgia 30080
H: 432-0644

Arrangements: Co-Chairpersons
Harriette Rosenberg
5682 Kingsport Drive
Atlanta, Georgia 30342
H: 843-3704

Lois Berkowitz
963 Springdale Drive
Marietta, Georgia 30062
H: 426-9934

Moderators:
Shelly Morton
312 Blanton Toad
Atlanta, Georgia 30342
H: 252-4452

Publicity and Public Relations:
Addie Schneider
1411 Saratoga Court
Marietta, Ga 30062
H: 565-4176

Education Liaison:
Rabbi Jeffrey Lazar
c/o Temple Sinai
5645 Dupree Drive N. W.
Atlanta, Ga 30327
H: 252-3073
Registration: To be announced

Immediate Past Chairman:
  Ronald Rosen, M.D.
  455 Ferry Landing
  Atlanta, Georgia 30328
  O: 948-7228
  H: 955-1888

Ex-Officio Program:
  Arnold Katinsky
  265 Glencourtney Drive, NE
  Atlanta, Georgia 30328
  O: 393-0096
  H: 231-1888

Grace (wife)
  215 Tawneywood Way
  Alpharetta, GA 30002
  442-0454

Harold Kirtz
  347-7522
  265 Tawneywood
  Atlanta, GA 30302
  O: 255-2892

Date 3/16
RETAIL RECEIPT FOR REFUND

THANK YOU FOR SHOPPING AT THE FRIENDLY CONYERS KMART

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**Tax:** 1.50
**Total:** 31.41

**Cash Tender:** 35.00
**Change:** 3.59

Date: 03/11/94 05:00P

3·3·94
Dear Dan,

Would you please send me an update on the amount of money in the Spay Methel Spirituality Fund. I have not seen a balance in a year or two. Many thanks.

Also, would you please advise the office of the correct name of the Fund. Enclosed is copy of the signed name. Wherever they print the name, I would appreciate their connecting the name of the Fund.

Sincerely,

[Signature]
GARY METZEL SPIRITUALITY FUND

Establishment:

There is hereby established a named fund of the Temple Sinai Endowment Fund, known as the GARY METZEL SPIRITUALITY FUND (the "Fund").

The Fund is established to honor the memory and to continue the work of Gary Metzel, of blessed memory, a member of Temple Sinai, who, in addition to his years of leadership and commitment to Temple Sinai, created and founded the annual Atlanta Reform Synagogue Council Spirituality Conference and devoted much time and energy to its ideals.

Purpose:

The purpose of the Fund is primarily to assist financially as follows:

(1) to help provide a keynote speaker at the Spirituality Conference, or

(2) to encourage Temple Sinai members who seek to enhance their religious and spiritual growth through adult education at Temple Sinai or elsewhere, by providing scholarships for conferences, seminars and other spirituality educational programs, or
The text on the page is not clearly legible. It appears to contain handwritten notes, but the specific content cannot be accurately transcribed. The page seems to contain a mix of dates, names, and possibly addresses or locations.
# Room Assignments

**WORKSHOP I**
11:00 - 11:50 AM

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**WORKSHOP II**
1:00 - 1:50 PM

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* See TEXT FOR DISCUSSION

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**The Tenth Annual Gary Metzel Memorial Spirituality Conference**

**Rediscovering Jewish Spirituality**

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**The Gary Metzel Memorial Spirituality Conference**

"In May of 1983 I attended a UAHC/CCAR Commission on Worship in New York City. The major presentation was made by Rabbi Eugene Borowitz on the subject of Spirituality. It is Rabbi Borowitz's opinion that the aspect of spirituality in Judaism has been neglected so much in recent decades that it now needs to be given special emphasis. This presentation made such a strong impression on me that I started to think about how to structure an action program based on these principles, with which I fully agree."

The above are excerpts from comments by Gary Metzel who developed the first Spirituality Conference held in October, 1984, which has been recreated by many other groups throughout the country.

Gary died on September 19, 1989, following a lengthy illness. In October, 1989, the Atlanta Reform Synagogue Council unanimously voted to dedicate the annual events as the Gary Metzel Memorial Spirituality Conference.

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**Presented by**

- Atlanta Reform Synagogue Council
- Congregation B'nai Israel
- Congregation Children of Israel
- Congregation Mizpah
- Temple Kehillat Chaim
- Temple Emanuel
- Temple of Israel
- Temple Kol Emeth
- Temple Shir Shalom
- Temple Sinai
- The Temple

Sunday, March 13, 1994, 8:30 A.M. - 2:30 P.M.
Temple Sinai, 5645 Dupree Drive, NW, Atlanta, GA 30327
Program

8:30-9:30 AM  Registration ................................................................. Entrance Hall

9:00-9:30 AM  Weekday Morning Service ..................................... Rabbi Philip Kranz
Sanctuary

9:30-10:40 AM Opening Session Remarks .................................. Sanctuary
Welcome ................................................................. Paulette Lovitz, Chairperson
Introduction of Keynote Speaker ................................. Harold Kirtz, Vice President
Atlanta Reform Synagogue Council
Keynote Speaker ........................................... Rabbi Rifat Sonsino, LLB, Ph.D, D.D.
Questions & Answers

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2:00-2:30 PM Closing Session .................................................. Sanctuary
Commentary and Summation ................................. Rabbi Rifat Sonsino, LLB, Ph.D, D.D.

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Text For Discussion

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Sharing Moments Of Encounter With The Divine, As In Gen. 28:16
Who Meets God In A Dream.

*morning only
Dr. Blumberg
2-19-95
Spirituality Conference
II. Problem – Formulation

1. Objectives
2. Scope – Parameters – Goals – Tests

III. Discussion

1. Conclusion – Postscript – Goody-Goody
2. Acknowledgements – Table of Contents

IV. References

Childhood & Education

In this chapter (can also be

1. Introduction
2. Thetorical Framework
3. Discussion/Conclusion/Other

Appendices

Appendix A
Appendix B
Appendix C

Acknowledgements

Thank you to all those who contributed to this project.

Professor B. Johnson

Department of Education

University of California, Los Angeles
* A.M. ONLY
Chapter One

1. All human beings are characterized by many traits which differ from each other profoundly. One man is hot-tempered, constantly angry; another is self-possessed and never angry, or only slightly and rarely so. One man is excessively proud; another is excessively meek. One man indulges in appetites without being sufficiently gratified; another is pure of heart and does not crave even the few essentials that the body requires. One man is so greedy that all the money in the world would not satisfy him, as it is written: “A lover of money will never be satisfied with money” (Ecclesiastes 5:9); another, contented with very little, curtails his desires and does not strive to obtain all that he really needs. One man starves himself while hoarding up wealth, and does not enjoy anything for which he has to pay the least amount; another recklessly squanders all he has. And so it is with all human dispositions, such as hilarity and gloom, niggardliness and generosity, cruelty and compassion, cowardice and courage.

4. The right way is the middle course in each set of human traits, namely: the disposition which is equally distant from the two extremes. Hence, the ancient sages ordained that every person should always evaluate his dispositions and adjust them in the middle course, so that he may enjoy physical health. Thus a person should be neither hot-tempered and easily provoked to anger, nor should he be like a corpse that has no feeling, but average, getting angry only for a grave cause that rightly calls for indignation, in order to prevent anything similar from occurring again. Furthermore, he should desire only that which the body needs for its sustenance and cannot do without, as it is written: “The good man eats enough to satisfy his needs” (Proverbs 13:25). He should exert himself at his vocation only enough to obtain what is necessary for his livelihood, as it is written: “Let moderation be your banquet” (Proverbs 23:20). He should be neither tight-fisted nor too lavish, but give charity according to his means, and extend suitable loans to those who are in need. He should be neither hilarious nor gloomy, but always quietly cheerful. This applies to all other dispositions; it is the way of the wise. He who avoids extremes and follows the middle course in all things is a wise man.

6. The precept concerning walking in God’s ways (Deuteronomy 28:9) has been interpreted by the sages to mean: “Be gracious even as he is called gracious; be merciful even as he is called merciful; be holy even as he is called holy” (Shabbath 133b). Thus the prophets described God by all kinds of attributes, “slow to anger and abounding in kindness, righteous and just, perfect and mighty,” and so on, to inform us that these traits are good and right and man ought to adopt them for himself and thereby imitate God as much as he can.

7. How shall a man train himself in these traits so that they become ingrained in him? Let him keep practising time and again the actions that are prompted by the middle-course dispositions, repeating them continually, till they become easy for him rather than burdensome and work into his moral constitution. Now, since the Creator is referred to by these terms, that represent the middle path in which we are to walk, this path is called the way of God. Our forefather Abraham taught it to his children, as it is written: “Indeed, I have chosen him, that he may charge his children and his household after him to observe the way of the Lord, doing what is good and right.” Whoever walks in this path secures for himself happiness and blessedness, as it is written in the same verse: “So that the Lord may fulfill for Abraham what he has promised him” (Genesis 18:19).
Dr. Blumberg 2/14/95
The Impulse to Good and the Impulse to Evil

1. R. Nahman, son of R. Hisda expounded: Why is the word Va-yitzei ["He formed man"] (Gen. 2:17) spelled with two yods? Because the Holy One created two yetzers ("impulses") in man—the impulse to good and the impulse to evil.

6. Rava said: The impulse to evil is first called "wayfarer," then "guest," and finally "master." Thus it is said, "And there came a wayfarer unto the rich man" (2 Sam. 12:4); then, "And he spied to take of his own flock and of his own herd to dress for the guest" (ibid.); and finally, "And dressed it for the master who had come to be with him" (ibid.).

23. The sages said: The impulse to evil is [at least] thirteen years older than the impulse to good. It begins growing with a child in the mother's womb and comes out with him. If the child is about to profane the Sabbath, it does not deter him; if the child is about to take a life, it does not deter him; if the child is about to commit an act of unchastity, it does not deter him. Only at the age of thirteen is the impulse to good born in a child. If then he is about to profane the Sabbath, it warns him: "You fool! Scripture states, 'Everyone that profaneth it shall surely be put to death' " (Exod. 31:14). If he is about to take a life, it warns him: "You fool! Scripture says, 'Whoso sheddeth man's blood, by man shall his blood be shed' " (Gen. 9:6). If he is about to commit an act of unchastity, it warns him: "You fool! Scripture states, 'Both the adulterer and the adulteress shall surely be put to death' " (Lev. 20:10).

26. A sage in the school of R. Ishmael taught: My son, if this filthy wretch [the impulse to evil] meets you, drag him to the house of study, where, if he is made of stone, he will dissolve; if made of iron, he will be shattered into pieces.

35. Who is mighty? He who subdues his impulse [to evil].

56. R. Samuel bar Nahman said: The words "Behold, it was good" refer to the impulse to good, and the words "Behold, it was very good" (Gen. 1:31) refer to the impulse to evil. But how can the impulse to evil be termed "very good"? Because Scripture teaches that were it not for the impulse to evil, a man would not build a house, take a wife, beget children, or engage in commerce. All such activities come, as Solomon noted, "from a man's rivalry with his neighbor" (Eccles. 4:4).

128. There are four types of men: he who says, "Mine is mine, and yours is yours"—the average man; some say, this is the type of Sodom. He who says, "Mine is yours, and yours is mine"—the ignorant man [the am ha-'arets]. He who says, "Mine is yours, and yours is yours"—the pious man. And he who says, "Yours is mine, and mine is mine"—the wicked man.
The Impulse to Good and the Impulse to Evil

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1. Our masters taught: For two and a half years the school of Shammuyi and the school of Hillel were divided. The first school said: It would have been better for man not to have been created than to have been created. The other said: It is better for man that he was created than it would have been had he not been created. They finally voted and decided: it would have been better for man not to have been created than to have been created. But now that he has been created, let him search his past deeds. Some say: Let him examine what he is about to do.

5. Our masters taught: six attributes are ascribed to human beings. In regard to three, they are like ministering angels; in regard to three others, like animals. Three like ministering angels: they have understanding like the ministering angels, they walk erect like the ministering angels, they can use the sacred tongue like the ministering angels. Three like animals: they eat and drink like animals, they procreate like animals, and they defecate like animals.

7. Before the formation of the embryo in its mother's womb, the Holy One decrees what it is to be in the end—male or female, weak or strong, poor or rich, short or tall, ungainly or handsome, scrawny or fat, humble or insolent. He also decrees what is to happen to it. But not whether it is to be righteous or wicked, a matter He places solely in the man's power.

2. R. Akiva used to say: Beloved is man, for he was created in God's image. Still greater was the love shown him insomuch as it was made known to him that he was created in God's image, for it is written, "In the image of God made He man" (Gen. 9:6).

10. Even as men's faces are not alike, so their understanding is not alike. Each man has an understanding that is his very own.

11. We have been taught that R. Meir said: A man differs from his fellow in three ways—in voice, in appearance, and in understanding.

19. Whatever was created during the six days of creation needs further doing: mustard needs sweetening, lupines need sweetening, wheat needs grinding, even man needs finishing.

95. Rav said to R. Hammuna: My son, if you have the means, treat yourself well. For in Sheol there is no delight, and death is not to be postponed. Should you say, "I will make provisions for my children"—who can tell in what order people will arrive in Sheol? Human beings are like the herbs of the field—some may be blossoming at the time others are wilting.
9. Therefore man was created unique, in order to proclaim the greatness of the Holy One, blessed be He. For if a man strikes many coins from one die, they are all exactly alike. But though the King of kings of kings, the Holy One, blessed be He, has fashioned every man in the stamp of the first man, Adam, not a single one of them is exactly like his fellow. And why are men’s faces not like one another? So that no man would see a beautiful dwelling or a beautiful woman and say, “She is mine.”

23. Judah ben Tema used to say: At the age of one, he is like a king lounging in a canopied litter, being hugged and kissed by everyone. At two and three, he is like a pig, sticking his hands into the gutters and putting whatever he finds into his mouth. At ten, he leaps about like a kid. At twenty, he is like a neighing horse, making himself attractive as he goes looking for a wife. Once wed, he has a saddle put upon him, and he works like an ass. After he brings children into the world, he has to brazen his face like a dog in order to provide food for himself and his children. When grown old, he is [bent] like an ape.

99. Who is a pious fool? He who sees a ripe fig and says, “[Instead of enjoying it myself], I will give it to the first man I meet.”

100. Sages said in the name of Rav: A man will have to give reckoning and account for everything that his eye saw and he did not eat.

Ben Zoma: Who are the wise? Those who learn from all people.... Who are strong? Those who control their passions.... Who are rich? Those who rejoice in their lot.... Who are honorable? Those who honor others.
SONGSHEET

HASHIVENU

Hashivenu, Hashivenu Adonai Elecha
V'nashuva, v'nashuva
Chadesh, chadesh yamenu k'kedem.

Help us to return to You, O Lord;
then truly shall we return.
Renew our days as in the past.

YISM'CHU HASHAMAYIM

Yism'chu Hashamayim (3x)
V'tageil ha'aretz.
Yiram hayam (3x) um'lo'o )4x

Let the heavens be glad and the earth rejoice.
Let the sea roar and all that fills it.

Y'DID NEFESH

Y'did Nefesh, av harachaman (2x)
M'shoch avdecha el r'tzonecha. (2x)
Yarutz avd'cha k'mo ayal,
Yishtachaveh (la, la, la....)
El mul hadarecha.

Heart's delight, Source of mercy,
draw Your servant into Your arms:
I leap like a deer to stand in awe before You.

SISU ET Y'RUSHALAYIM

Sisu et Y'rushalayim gilu va, )
Gilu va kol ohaveha, kol ohaveha ) (2x)
Al chomotayich ir David hifkad'ti shomrim
Kol hayom b'chol halailah. (2x)

Rejoice with Jerusalem all you who love her.
I have set watchmen upon thy walls, O Jerusalem.
They shall never hold their peace, day or night.
camera captured audience reaction to emotional moments such as the dedication of an AIDS quilt panel memorializing members of Reform congregations who have died of AIDS.

At Saturday morning Shabbat services, thousands worshipped as one. A backstage camera dubbed the "Torah cam" projected onto the screens images of a yad, or pointer, as it followed word-for-word the Torah portion being read on the bimah. By doing so, says Rabbi Daniel H. Freelander, director of program for the Union of American Hebrew Congregations, "we conveyed the message that Torah is not just for the rabbis and cantors to read. It's for every Jew."

In addition to the availability of cassette tapes of workshops and speeches, delegates could for the first time purchase videotapes of major addresses. A number of musical performances were recorded and reproduced in stereo. (To order, see RJ Plus #111 on page 70.)

Throughout the conference, delegates passed a series of resolutions which will help guide synagogue policies throughout North America. One, approved on the heels of Hillary Rodham Clinton's address, "supports a strong national health-care reform plan whose stated goal is to extend affordable quality health care to every American." But delegates went a step further than the administration, advocating a single payer system that calls for the government to pay for all health-care premiums, as is done in Canada.

Other resolutions called for legislation granting spousal benefits to members of committed gay and lesbian partnerships; supporting the use of fetal tissue for life-saving or life-enhancing research and treatment; and urging equality for women rabbis. (See page 64 for resolution excerpts.)

Delegates returned home with much more than official UAHC position papers in their files. Herb Soss, the incoming temple president from Ohio, left with concrete ideas on synagogue fundraising, membership dues, and selecting a rabbi—strategies he shared with his fellow congregants. He also acquired a renewed sense of affiliation with Reform Judaism. Says Soss, "Our temple president had told me, 'you'll come back rejuvenated, enthusiastic, and charged up.' He was right."

Similarly energized was Esther Bridges, the Iowa mother whose daughter recently revealed that she's a lesbian. Bridges returned to the Midwest heartened by Rabbi Schindler's words. She says, "The part of his speech making sure that the congregations are open to gays and lesbians was very important to me."

Ari Gauss returned to Pomona College with, among other things, an expanded definition of the much-used phrase "Jewish continuity." "We need more than just to continue," he says. "We need improvement, we need fulfillment, we need to reach out, to educate, and to uplift."

Biennial veteran Judith Lichtenstein has experienced that feeling of rejuvenation at the conclusion of past Biennials. This year was no different. "Whether it's 500 or 5,000 people," she says, "I get the same feeling of family. It's like visiting Israel without taking an 11-hour flight."

Leslie Katz is a Jewish journalist living in San Francisco.

For excerpts of keynote addresses and UAHC resolutions, see pages 61 and 64.

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KALLOT '94

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The Good News & the Bad News about Jews and Money

Why our prosperity makes us uneasy.

First, the bad news: American Jews have a lot of money. While an estimated 7-10 percent of the Jewish community live at or near the poverty level, Jews comprise one-third of America’s multi-millionaires, according to sociologist Steven M. Cohen. And although Jews comprise only 2.5 percent of the population, we constitute 8-10 percent of the GNP, according to Gerald Bubis, professor emeritus, Hebrew Union College-Jewish Institute of Religion in Los Angeles. Economist Thomas Sowell estimates Jewish income to be 72 percent above the national average.

So why is this bad news? Because, as long as the stereotype of the “rich Jew” persists, merely disclosing the facts of Jewish prosperity seems almost a betrayal.

Whether personified by Shakespeare’s Shylock, who walked his greed onto the stages of Elizabethan England and onto the mental landscape of Europe forevermore, or by the so-called “international Jewish banking conspiracy,” which American hate groups such as Aryan Nations blamed for the farm belt crisis of the 1980s, Jews have been perenniially condemned as greedy, acquisitive, conspiratorial, and oppressively wealthy. Through the ages, such imagined crimes have been used by our enemies to justify pogroms, expulsions, and genocide—real crimes motivated largely by the lust for wealth. The expulsion of the Jews from Catholic Spain in 1492, for example, brought untold millions to the coffers of Ferdinand and Isabella and the Spanish owning class; the Nazi Holocaust brought an estimated $14 billion to the coffers of the Third Reich, according to reparations authorities.

Money as a Survival Tool

Paradoxically, to defend against the deadly fallout of the “rich Jew” stereotype, Jews have been forced to pay particular care to money-making as a tool of survival. Since wealth has often been our only available, though far from infallible, defense against anti-Semitism, money, for Jews, has “had an existential reality,” writes Gerald Krefetz, author of the 1982 study, Jews and Money, “...for it gave them substantiality in alien eyes. Without their financial usefulness, they would have been obliterated long ago...It has been incumbent upon them to succeed.”

This mandate to succeed blossomed in the “Golden Land” of 20th-century America into an unprecedented level of Jewish wealth, acquired through the conversion of survival skills and religiously-based disciplines into money-making tools. The urban savvy of Jews in Europe gave rise in America to real estate fortunes and other business opportunities that profited from this country’s rush to urbanization and suburbanization. The skills-diversification and risk-taking made necessary by Jewish economic marginalization in Europe inspired the kind of American Jewish innovativeness that was responsible in good part for the film and television industries, mass-market retailing, clothing design and manufacture, and other mainstays of the American consumer culture. Perhaps most important, the Jewish communal self-sufficiency of pre-emancipation Europe gave rise in America to a Jewish credit network that, prior to 1925, was the only reliable source of loans and investments available to Jews. According to historian Henry Feingold, this network, consisting of some 500 loan societies and nearly 2,400 mutual benefit organizations, preserved the Jewish community from the impact of what we would today call “redlining.” At that time, all but two banks in the entire Northeast refused to make loans to Jews.

An Ambivalent Legacy

In short, Jewish success on this continent was based on skills that were forged through suffering and survival. This ambivalent legacy remains an active ingredient in our psyches and complicates our attitudes toward money. On the one hand, it has produced an empathy with the economically oppressed and a philanthropic tradition of self-help and generosity. On the other hand, we have at times cele-
Seek Me And Live

Amos 5:4

Children of Israel • Temple Beth David • Temple B’nai Israel • Temple Emmanu-El
Temple Kehillat Chaim • Temple Sinai • The Temple • Temple Kol Emeth

Cordially invite the community to join us as we participate in an
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UAHC Joint Commission on Worship
Atlanta Reform Synagogue Council
UAHC Southeastern Regional Council

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CONFERENCE ON SPIRITUALITY TOPICS

Rabbi Samuel Karff .................................................. Keynote Address
Rabbi Frank Sundheim ........................................... "Who Says I Have To?"
Rabbi Harvey Winokur ............................................. Reform Judaism: Breaking the Chains of Tradition
Rabbi Alvin Sugarman .............................................. From Whence the Mitzvah: God or Man?
Rabbi Philip Kranz .................................................. The Reform Jew as Observant Jew
Rabbi Samuel Weinstein ........................................... Living in an Age of Unenforceable Commandments
and an Unknown Commander
Rabbi Barry Friedman ........................................... God: Commander in Chief or Errand Boy?
Rabbi Paul Tuchman ................................................ You Can’t Make Me!
Rabbi Steven J. Lebow ........................................... What Happens When the Rabbi Plays God?
Rabbi William Sajowitz .......................................... Our Wrestling Match with God. "Fixed" in Advance?
Rabbi Jeff Lazar ..................................................... But I am Reformmd -- I Don’t Have to Observe Any Laws
Rabbi Deborah Pipe-Mazo ....................................... "Thus Saith the Lord"... Do We Have to Listen?
Rabbi Edward Chesman .......................................... Sin: Isn’t that a Hebrew Letter?
Rabbi Steven Jacobs ................................................ If There Is No Mitzvah... Then There Is No Mitzvot!

All rabbis and participants will share their personal beliefs

For reservations, complete and return with your check for $7.50 to:
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279-8893 (Home)

Wil Joe Klein - Mjofak Cong. Chatt

Reform: R. Morton F

Re-discovering Jewish Spirituality

3-1 Spoke w/ Frank, Already
Talked to Bernie. Taking
Topic I

3-4 Old & gnarly thing wrong &

I am

II in 3
THE GARY METZEL MEMORIAL SPIRITUALITY CONFERENCE

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ATLANTA REFORM SYNAGOGUE COUNCIL $1825
GARY METZEL FUND $350

$6125

EXPENSES:

KEYNOTE SPEAKER:
HONORARIUM $1500
TRAVEL $500
HOTEL, MEALS AND MISC. EXPENSES $200
SUB TOTAL $2200

CONFERENCE:
PRINT PROGRAMS $175
FOOD AND BEVERAGES $1700
RECEPTION $200
ADVERTISING $325
SECURITY $210
MAINTENANCE STAFF $250
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MISC. SUPPLIES $200
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Egg
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Cheese

Soda
Popper
Intensile
Slip Tier Yea

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2-3 with price

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**TC 6056**
Functional Schedule for Spirituality Conference
March 13, 1994

All Steering Committee meetings will be held in Temple Sinai at 7:30 P.M.

10/27/93 First Steering Committee meeting

11/17/93 Letters to Rabbis regarding topics
Recruit Moderators
Negotiate and determine menu and price with caterer

1/5/94 Second Steering Committee meeting
Follow up to Rabbis
Initial press releases to synagogues

2/1/94 Distribute flyers, registration forms to synagogues

2/4/94 Follow up press releases to synagogues
Ad to Atlanta Jewish Times

2/21/94 Moderator training by phone or in person
Program to printer

3/2/94 Third Steering Committee meeting

3/8/94 Final count to caterer (Take more time if needed)

3/13/94 * The Day *

3/14/94 Post-Conference news release

3/15/94 Thank you notes to committee members, Rabbis and all volunteers!

TBA Steering Committee critique meeting
STEERING COMMITTEE RESPONSIBILITIES

PROGRAM

With full committee, determine format/schedule/content for day, including items such as:
- number and types of sessions
- topics of sessions/workshops
- actual times
- allocation of space

Design and printing of program and meeting area diagram

Communicate with workshop leaders/Rabbis
- inform of topics; where relevant stress desire that Rabbis present their own personal feelings/views

Design and print evaluation forms - participants and Rabbis

ARRANGEMENTS

Coffee - during A.M. registration and breaks
Lunch
- caterer - negotiate menu and price
- set-up and serving - recruit volunteer help

Guides/ushers

Mark meeting areas

Arrange custodial/maintenance help
- may need additional volunteers for set-up/break down

PUBLICITY/P.R.

Press Releases to newspapers & synagogues
Flyer/registration form for congregations to reprint in bulletin and reproduce to mail as separate stuffer

Photo person for conference day coverage - Charles Rafshoon
Post-conference press releases

Paid ad in Atlanta Jewish Times - format, size, price
Make and distribute posters
Contact ritual and adult education committees
Contact Torah study groups and Chavurat
Contact Rabbis about bema announcements

MODERATORS

Enlist
Train
Schedule
Post-conference thank yous
EDUCATOR LIASON

Design and implement program
Inform educators
Registration
    accept mail-in and conference day registrations
    set up registration table with volunteer help
Leader for Hamotzei, Birkat (have copies)
Tables and chairs throughout building - rental if necessary
Security/parking
Coordinate PA system
Taping (video-audio)
Bell to change sessions
Rabbi Rifat Sonsino is the spiritual leader of Temple Beth Shalom of Needham, Massachusetts (since 1980).

Born in 1938, Rabbi Sonsino attended the University of Istanbul, Turkey, and graduated in 1959 with a degree in law. After serving in the Turkish army, he went on to Paris, France, to study Judaica at the Institut International d'Etudes Hebraiques. In 1961, he entered the Hebrew Union College in Cincinnati and was ordained Rabbi in 1966 with a Masters degree in Hebrew literature. In the meantime, he held student pulpits in McGehee, Arkansas; Jonesboro, Arkansas and Kokomo, Indiana.

After ordination, he was sent by the World Union of Progressive Judaism to Buenos Aires, Argentina, to become the Rabbi of Temple Emanuel.

From 1969 to 1975, Rabbi Sonsino served at Main Line Reform Temple in Wynnewood, Pennsylvania (a suburb of Philadelphia) and from 1975 to 1980 at North Shore Congregation Israel in Glencoe, Illinois (a suburb of Chicago).

Rabbi Sonsino has taken an active part in a number of community programs. He was the past chairman of the North Shore Interfaith Housing Council (Chicago), past president fo the North Shore Fellowship of Rabbis (Chicago), past chairman of the Program Committee of the UAHC Eisner Camp, past president of the Needham Clergy Association and past chairman of the Joint Committee on Reform Jewish Education (Chicago and Boston). He has also served on the UAHC's National Commission on Education for many years. Presently, he is the Vice-President of the New England Region of the Central Conference of American Rabbis, and the Chairman of the JCRC's World Jewry Committee.

Rabbi Sonsino holds a PhD from the University of Pennsylvania (1975) in the field of Bible and Near Eastern Studies. His articles on Bible and Judaica have appeared in a number of National periodicals. His book, Motive Clauses in Hebrew Law, was published in 1980 by Scholars Press for the Society of Biblical Literature. He is the co-author (with Daniel B. Syme) of Finding God; Ten Jewish Responses (NY: UAHC, 1986), and What Happens After I Die; Jewish Views of Life After Death (also with Daniel B. Syme; NY: UAHC, 1990).

In 1991, the Hebrew Union College-Jewish Institute of Religion bestowed upon Rabbi Sonsino an honorary doctorate in recognition of his 25 years in the Rabbinate.

Rabbi and Ines Sonsino have two children, Danny and Debbi.
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After ordination, he was sent by the World Union of Progressive Judaism to Buenos Aires, Argentina, to become the Rabbi of Temple Emanuel.

From 1969 to 1975, Rabbi Sonsino served at Main Line Reform Temple in Wynnewood, Pennsylvania (a suburb of Philadelphia) and from 1975 to 1980 at North Shore Congregation Israel in Glencoe, Illinois (a suburb of Chicago).

Rabbi Sonsino has taken an active part in a number of community programs. He was the past chairman of the North Shore Interfaith Housing Council (Chicago), past president fo the North Shore Fellowship of Rabbis (Chicago), past chairman of the Program Committee of the UAHC Eisner Camp, past president of the Needham Clergy Association and past chairman of the Joint Committee on Reform Jewish Education (Chicago and Boston). He has also served on the UAHC's National Commission on Education for many years. Presently, he is the Vice-President of the New England Region of the Central Conference of American Rabbis, and the Chairman of the JCRC's World Jewry Committee.

Rabbi Sonsino holds a PhD from the University of Pennsylvania (1975) in the field of Bible and Near Eastern Studies. His articles on Bible and Judaica have appeared in a number of National periodicals. His book, Motive Clauses in Hebrew Law, was published in 1980 by Scholars Press for the Society of Biblical Literature. He is the co-author (with Daniel B. Syme) of Finding God; Ten Jewish Responses (NY: UAHC, 1986), and What Happens After I Die; Jewish Views of Life After Death (also with Daniel B. Syme; NY: UAHC, 1990).

In 1991, the Hebrew Union College-Jewish Institute of Religion bestowed upon Rabbi Sonsino an honorary doctorate in recognition of his 25 years in the Rabbinate.

Rabbi and Ines Sonsino have two children, Danny and Debbi.
July 28, 1993

Dear Spirituality Conference Chairperson:

Thank you for accepting Chairmanship of your respective committee for the 1994 Gary Metzel Spirituality Conference.

As you know the conference will be held on March 13, 1994 at Temple Sinai. The keynote speaker is Rabbi Rifat Sonsino, Ph.D., D.D. His theme is "Rediscovering Jewish Spirituality."

I have enclosed the schedule of the meetings and other important dates related to the conference. Please note that each of the Steering Committee meetings will be held at Temple Sinai. It is critical that everyone attend each of these meetings since we have kept the number of meetings to an absolute minimum.

I'm looking forward to working with each of you.

Sincerely,

Paulette Lovitz, Chairperson
1994 Gary Metzel Memorial Spirituality Conference
(404) 640-9815
August 9, 1993

Dear Jackie,

This year, the Gary Metzel Spirituality Fund will have $351.00 available to be used for a special event or programming or in another appropriate manner. Please submit your plans and proposed budget to the Endowment Committee, at least three months prior to the expenditure, for approval. The expenditure should be acknowledged as having been supported by the Gary Metzel Spirituality Fund.

Thank you in advance for your thoughtful use of the available money for 1993-94 from the Gary Metzel Spirituality Fund.

Sincerely,

Linda Harris, Secretary
Endowment Committee

By Benevolence, Man Reaches a Height Where He Meets God Hai Gaon
9-3-93
med c \rightarrow Paulette Loity
ch.

Ted Frankel
Pres At Hef. Syn
Con.
November 11, 1993

Dear Jackie,

After receiving and reviewing the proposed budget for the Gary Metzel Memorial Spirituality Conference, the Endowment Committee has approved funding the requested $350.

Your effort on behalf of and commitment to the Spirituality Conference is appreciated and we look forward to another successful day.

Sincerely,

Linda Harris
Secretary
Dear Jackie,

Thanks so much for your invitation to the reception at your home in honor of the Spirituality Conference and the conference speaker. To coincide with the weekend, Temple Sinai is hosting the South East Federation of Temple Youth - North Study Kallah. I am serving as host rabbi and dean of the weekend and so I will be with the young people Friday evening and all day on Saturday. That will preclude Nancy and my attendance at your reception.

We hate not being with you and Rabbi Sonsino. You know, though, that I will be involved in a "good cause!"

Once again, please know that Nancy and I very much appreciate your kind invitation.

Sincerely,
In May of 1983 I attended a UAHC/CCAR Commission on Worship in New York City. The major presentation was made by Rabbi Eugene Borowitz on the subject of Spirituality. It is Rabbi Borowitz's opinion that the aspect of spirituality in Judaism has been neglected so much in recent decades that it now needs to be given special emphasis. This presentation made such a strong impression on me that I started to think about how to structure an action program based on these principles, with which I fully agree.

The above are excerpts from comments by Gary Metzel who developed the first Spirituality Conference held in October, 1984, which has been recreated by many other groups throughout the country.

Gary died on September 19, 1989, following a lengthy illness. In October, 1989, the Atlanta Reform Synagogue Council unanimously voted to dedicate the annual event as the Gary Metzel Memorial Spirituality Conference.
8:30-9:30 AM
Registration ................................................................. Entrance Hall
9:30-11:00 AM
Opening Session ......................................................... Sanctuary
Welcome .............................................................................. Rabbi Benardot, Cantorial Soloist
Introduction of Keynote Speaker ................................. The Temple
Keynote Speaker ............................................................... Rabbi Michael Chernick
Questions & Answers ....................................................... 11:45 AM
11:35-12:10 PM Workshop I ............................................ See Back Cover For Location
Covenant: The Relationship Between God and Israel
(See Page 2 for Listing of Rabbis' Texts)
Teachers' Workshop ............................................................ Sanctuary
12:15-1:00 PM Lunch .......................................................... Social Hall
Hamotzi ................................................................. Deborah Benardot, Cantorial Soloist
The Temple
1:15-2:00 PM Workshop II .............................................. See Back Cover For Location
Covenant: The Relationship Between God and Israel
(See Page 2 for Listing of Rabbis' Texts)
2:30-3:00 PM Closing Session ................................. Sanctuary
Commentary and Summation ........................................... Rabbi Michael Chernick
Text For Discussion

WORKSHOP I & WORKSHOP II
Covenant: The Relationship Between God and Israel

RICHARD M. BAROFF, TEMPLE BETH DAVID, SNELLVILLE
The Price of the Covenant: Kl Tavo (Deuteronomy Chapter 28)

JAMES D. COHN, TEMPLE OF ISRAEL, GREENVILLE, S.C.
"Judaism Without Covenant: Responding to the Modern Challenge."

STANLEY M. DAVIDS, TEMPLE EMANU-EL
"The Covenant as Taught Through Legend and Myth."

URI GOREN, TEMPLE BETH ISRAEL, MACON
"A Time to Share and a Time to Blame. Who is Responsible?"

BRETT ISSEROW, THE TEMPLE
"Who Needs God If We Have Each Other?"

*JEFFREY B. LAZAR, TEMPLE SINAI
"The Role of the Land of Israel in the Covenant."

FRED RASKIND, TEMPLE BETH EL, DULUTH
Covenants: 1 or 2 or 3?

WILLIAM L. ROTHSCHILD, THE TEMPLE
Covenants 101: How Does Our Fundamental Relationship as Jews with God Differ From a First Year Law School Contracts Course? Why Should it Differ At All?*

ALVIN M. SUGARMAN, THE TEMPLE
Limits: Human and Divine . . . Toward a Covenant of Mutual Affirmation (II Chronicles 15:12) (Deuteronomy 26:17, 18)

FRANK N. SUNDEHEIM, UAHC REGIONAL DIRECTOR
"The Prophets Speak: What is God's Responsibility for the Covenant? What is Mine?"

HARVEY J. WINOKUR, TEMPLE KEHILLAT CHAIM

*afternoon only

Steering Committee
Jackie Metzel, Honorary Chairperson • Ronald Rosen, M.D., Chairperson • Paulette Lovitz, Program
Pamela Howell & Harelle Rosenberg, Arrangements • Claire D'Agostino, Publicity & Public Relations
Bunny and Bernie Lovitz and Mert & Connie Ginger, Moderators • Joanne Harrington, Educators Liaison
Shelley Morton, Registration • Milton Crane, Immediate Past Chairperson • Arnold Kainsky, Ex. Officio

*Call Ted & inviting Paulette to visit ARSC
THE GARY METZEL MEMORIAL SPIRITUALITY CONFERENCE

REFORM JEWS IN SEARCH OF SPIRITUALITY
TENTH ANNUAL CONFERENCE

REDISCOVERING JEWISH SPIRITUALITY

PRESENTED BY
ATLANTA REFORM SYNAGOGUE COUNCIL
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Temple Beth David • Temple Beth Israel • Temple Emanu-El • Temple Israel
Temple Kehillat Chaim • Temple Kol Emeth • Temple Sinai • The Temple
UAHC SOUTHEAST COUNCIL

SUNDAY, MARCH 13, 1994
8:30 AM - 2:30 PM

TEMPLE SINAI • 5645 DUPREE DRIVE N.W. • ATLANTA

KEYNOTE SPEAKER
RABBI RIFAT SONSINO
Temple Beth Shalom; Needham, MA
Author and Biblical Scholar

WORKSHOPS LED BY AREA RABBIS
Special session for Reform educators and interested others

$12 per person including lunch • Dietary laws observed
Babysitting will be provided if demand is great enough*

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CITY/STATE/ZIP ___________________________________________________________________
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☐ I will attend Reform educators session
☐ I would use babysitting if available*

RETURN THIS FORM WITH CHECK FOR $12 PER PERSON PAYABLE TO TEMPLE SINAI
MAIL TO EDUCATION OFFICE, TEMPLE SINAI, 5645 DUPREE DRIVE N.W., ATLANTA, GA 30327
BY MARCH 4, 1994
FOR INFORMATION CALL: 640-9815
Paulette A. Bovitz
2917 Mountain Trace
Roswell, Georgia 30075

August 3, 1994

Dear Jackie,

I'm sending you the packet that everyone else is getting. I trust you are having a nice summer.

Mexico was filled with death and vacations. It's hard to believe it's time to plan again.

If you have any suggestions before the next meeting, call me at home.

I'm really excited about 1995 conference.

Sincerely,

Paulette
Sometimes one picture just isn't enough. So we offer another look at two recent events in the Jewish community: The Atlanta Scholars Kollel matzah bakery and the Reform Spirituality Conference.

In addition, the spotlight this week is on Ketura Hadassah's cooking demonstration and the Greenfield Hebrew Academy siddur party.

Feast for the eyes: Chef Doris Koplin, center, demonstrates how to make cooking easy March 9 to members of Ketura Hadassah.

Cantor quartet: Performing at the Reform Spirituality Conference March 13 are, from left, Scott Colbert, Barbara Margulis, Deborah Benardot and Herbert Cole.

Tough neighborhood: Atlantans prepare rolling pins March 6 at the Atlanta Scholars Kollel matzah bakery.

From right to left: Greenfield Hebrew Academy students raise the sivil-bat with pride at their siddur party Feb. 11.
Beth Jacob Hosts
Rabbi Lieber
Rabbi Yussef Lieber, headmas- ter of the Hebrew Academy of Nassau County in New York, will be the scholar-in-residence at Congregation Beth Jacob's Shabbaton Jan. 21-22. His theme is "The Joy of Being Jewish." Rabbi Lieber's schedule includes a singles dinner Friday evening and a community program Saturday evening. Rabbi Lieber will deliver his spirited presentation, "Story and Song for Blinds and Soul," to the community at 9:30 p.m. Saturday, Jan. 22. During the day Saturday and again Shabbat afternoon in a question-and-answer program with Rabbi Ilan Feldman.

Greenfield Hosts
Child Experts
The Greenfield Hebrew Academy's PTA Enrichment Focus Group has selected "Monsters of Childhood Fears" for the single dinner and the Saturday evening program. For information, call Chana Shapira, 633-0551.

Sonsino Keynotes
Metzel Conference
Rabbi Rifat Sonsino will be the keynote speaker at the 1994 Gary Metzel Memorial Spirituality conference, scheduled for 9 a.m. Sunday, March 20, at Temple Sinai. The topic of the conference will be "Renewal of Jewish Spirituality.

AA Super Bowl Party For Ramah
Ahavath Achim Congregation's brotherhood will hold a Super Bowl party at 5:30 p.m. Sunday, Jan. 30, in the synagogue's Padua Conference Room.

Katherine & Jacob Greenfield
Hebrew Academy
The Community Day School of Atlanta
The Greenfield Hebrew Academy presents our documentarian edutech event.

For Local Reservations Call:
530-3000
Roger Gelder, President
An Independent Budget System Licensee.

For more information or to RSVP, call 843-9900 and visit us at 520 Northland Drive.
David Blumenthal

"If we can re-

scape to God,

then God can

repent to us," the

professor

and rabbi says.

In a new book, rabbi raises the question of God's 'dark side'

Over the past several de-

cades, many theologians have

struggled with the question of

how God could have permitted

the systematic destruction of 6

million Jews. Drawing on the

psychological study of victims of

child abuse, Emory religion pro-

fessor and rabbi David Blumen-

thal has written a book arguing

that, in the wake of the Holo-

caut, it is theologically appro-

priate for Jews to regard God not

only as just and loving but also

as abusive. Blumenthal says

Roger Silk.

Q: How was God abusive in the

Holocaust?

A: God allowed it to happen and
didn't stop it. Violence against

another human being is abusive

when the recipient is innocent.

Child abuse is never, never the

fault of the child. The child may

think that it has merited the

abuse that has somehow come upon it, but that's not true. The

Jewish people are sinful, and we
get punished. But when the pun-

ishment is disproportionate to

the sin, then the victim is inno-

cent of the excess.

Q: That is not to absolve the Na-

zis of guilt, is it?

A: Surely not. Jewish tradition

is on the horns of a dilemma. We

assert both free will and provi-

dence. It's a little bit like having

teenaged children. You put your

kid behind the wheel of a car, and

he goes out and gets into an acci-
dent — drunken driving. Well, of

course, the child is responsible,

but in some sense of the word the

parent is responsible as well.

Theologically, that means that

not only are the Nazis responsi-

ble, but the Allies are responsi-

ble, the bystanders are responsi-

ble and the American govern-

ment is responsible for not hav-

ing intervened earlier.

Q: What kind of a God would al-

low such a thing to happen?

A: According to Jewish tradi-

tion, God has the power to do

what God wants. The only limit

on God's power is covenant. A

covenant means that you and I

have a relationship and that

limits what we can do to each

other. And it also provides the

moral basis on which I can make

demands upon you to fulfill parts

of the agreement.

Q: Are you saying that God did

not live up to God's end of the

covenant?

A: Yes.

Q: What is it about God that can

lead to such a breach of rela-

tionship?

A: All of us are religious un-

derstand that God is good, that

God is love, that God is support

and so forth. But if we are creat-

ed in the image of God and we

have a dark side, then in a certain

sense God has a dark side as well.

Q: I'm sure to many people that's

a shocking notion. Is it less

shocking in the Jewish tradition

than in other traditions?

A: I think it's less shocking to

Jewish biblical tradition and

Jewish rabbinic tradition and the

tradition of Jewish irreligious po-

etry, where the idea of protest

against God's unjust actions is

very clear. Jewish theology in

the Middle Ages, however, shift-
ed into a mode of God as perfec-

tion, and that rationalist tradition

comes down into the modern

period.

Q: You criticize current Ortho-

dox Jewish views of the Holo-
caut. Why?

A: The Orthodox movement has

shifted into saying things we just

didn't say in the first 45 years af-

ter the Holocaust — that the Hol-
caustr punishment for the sins of

the modernization of the Jewish

people. It is true that the

Jews were sinful in the modern

time, the book is premised on the

fact that if we can repent to God,

then God can repent to us.

Q: How could God show repen-
tance for the Holocaust?

A: I don't know. That's kind of

up to God — to make the Jewish

people all offer.
Let's Get Spiritual

Atlanta's Reform community was introduced to a more accessible God at its recent Spirituality Conference.

SUSAN BERNSTEIN STAFF WRITER

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