

Gorelick

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holds. He also headed up the building committee during the move from Dilworth Road to Shalom Park.

Bill will be recognized as a Life President of Temple Israel during the 1999 Challenge To Excellence Gala.

Bill and his wife Patty have three grown children. Todd and his wife Stacy have two children, Henry and Adelaide, and reside in Charlotte; Marcelle and her husband Daniel Peck recently moved from Richmond to Charlotte; and Rael lives in New York.

In the Jewish community, Bill has served and is serving in countless pivotal offices. As chair of the Building Committee he oversaw the planning and construction of Shalom Park and the Jewish Community Center. He has served as President of key Jewish organizations including the Jewish Foundation of Greater Charlotte and the Charlotte Jewish Federation. The Hebrew Cemetery is one of Bill's many interests in the Jewish community and he is currently serving as Treasurer.

After graduating from the Wharton School of Business at the University of Pennsylvania, Bill returned to Charlotte to begin his business career at Capitol Finance Group, along with his brother, Shelton. After several mergers, the finance group became part of First Union National Bank in 1989. The bank sold Capitol in 1991 and Bill

went on to other business interests and today considers himself a personal investor.

On the civic front, Bill is serving or has served on the boards of the Mint Museum, Foundation of the Carolinas, Board of Visitors at UNCC, Queens College Learning Society, Charlotte Alternative Sentencing, Country Day School, Charlotte Symphony, the Charlotte-Mecklenburg Art Commission and other civic groups. He has also served on the City Board of NationsBank.

Please make plans to join Temple Israel in honoring a truly outstanding individual as we embark on our "Challenge To Excellence." ☆

SAVE THE DATE Temple Israel "Challenge to Excellence" GALA

Evening of
May 15, 1999

Adam's Mark Hotel

Honoring Bill Gorelick
Benefitting Temple
Israel's Membership
Endowment

Atlanta

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pay what their heart decrees. That, he believes, will be enough to sustain them, though he also anticipates turning to the Atlanta Jewish Federation and private foundations.

Between 125 and 150 followers have turned out each Shabbat for services, and so far, they are putting their money where their hearts are.

A congregant donated a suite of offices. And from the first paycheck his secretary got from Shema Yisrael, Mintz said, she wrote a \$500 check back to the congregation.

Mintz, like the other rabbis and prayer leaders, are working without pay, for now.

Fifteen congregants are now each taking out \$2,500 personal bank loans to provide Shema Yisrael with most of the \$50,000 that it needs to pay its bills now through the High Holidays.

Some of that will go for ads, running each of the next three weeks, in the Atlanta Journal Constitution and in the city's Russian Jewish newspaper, pro-

moting the congregation's free Rosh Hashanah and Yom Kippur services.

Services will be conducted in the Atlanta Civic Center, which can hold up to 4,000 people. Because just 30,000 of Atlanta's estimated 80,000 Jews are affiliated with any Jewish organization, Mintz thinks it will be possible to fill all the seats.

In the course of bringing such diverse religious ideologies together, Shema Yisrael has already faced a few challenges.

One Shabbat morning the Conservative prayer leader could not come, so Mintz led an Orthodox service up until the Torah reading, when the egalitarian group took over. "There was some degree of discomfort, but there was respect. No one left, which was amazing," he said.

And the movable hotel ballroom walls do not entirely block sound from neighboring sections.

When Cheryl Joss, a member of the Orthodox/traditional section, was setting up the joint kiddush on Shabbat morning, she could hear the sounds of the Reform guitar coming from one side, and the sound of the Orthodox cantor's voice coming from the other.

"The sound of the instrument was absolutely foreign," said Joss, who works in real estate, "but this whole idea is about acceptance and tolerance, and it made me feel great to think we are all Jews, but all doing our own thing. It was quite a moving experience."

Another congregant, Alexandra Moore, goes to the Reform service. She had not been to synagogue for 20 years, she said, but is finding something at Shema Yisrael that she cannot imagine at any other congregation.

"I'm interested in seeing how this concept evolves, because I think it's quite unique and a modernist idea," said Moore, who teaches literature and performs modern dance.

Married to a non-Jewish man, Moore feels more comfortable here than she has anywhere else. "This environment is accepting, an unconditional acceptance of all people," she said.

"Non-judgmental acceptance" is his goal, says Mintz. "In this tiny little way, it could happen, our coming together without judging each other. And if it could happen here, maybe it really could happen everywhere for the Jewish people." ☆

Swiss

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in recent years of Holocaust institutions and educational programs in the United States, others point out, the current claims would never have received the support of American politicians whose efforts in Congress and at the state and local levels brought pressure upon the Swiss banks to settle.

Rabbi Irving Greenberg, president of the Jewish Life Network, a group that develops continuity programs, called the restitution efforts made by national and local politicians "a moral breakthrough."

"People are now in favor of memory instead of against it,"

Greenberg said. "it means we really got the message across."

Greenberg, who also is a member of the U.S. Holocaust Memorial Council, said the Swiss banks settlement "will be a further stimulus" to preserving the memory of the systematic murder of six million Jews.

The publicity surrounding the Swiss-Jewish negotiations "is a further reminder of what was done or not done in the Holocaust," he said.

Benjamin Meed, the president of the American Gathering of Jewish Holocaust Survivors, said the issue behind the Swiss negotiations and similar restitution talks is not one of money, but of morality. "It's a question of how do we complete the 20th century and how we should enter the 21st century."

One of this country's leading Holocaust scholars agreed.

"This is not reparation, this is not guilt money," said Deborah Lipstadt, a professor of Holocaust Studies at Emory University in Atlanta.

"This is the plain old result of attempted robbery by banks," she

said. "We're talking about goods and valuables because the people are gone."

For the Holocaust survivors, most of whom are now in their 80s, who will receive some payment from the settlement, there is another concern - that a well-publicized fight for their rightful possessions, more than 50 years after World War II, will be a sorry postscript to their own lives.

Noting the embarrassment engendered by the unpleasant episode, Greenberg said, "The fact is the banks are returning a fraction of what they stole" and that the settlement money "is going to be used primarily to ease the isolation and poverty of survivors."

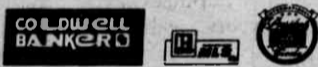
Greenberg added: "It is perverse to question either one of those. It should be a matter of pride and responsibility that those steps are being taken. Saying that taking money is cheapening is perverse. It's the least we could do for the survivors and the least the banks could do." ☆

(JTA correspondent Matthew Dorf in Washington contributed to this report.)



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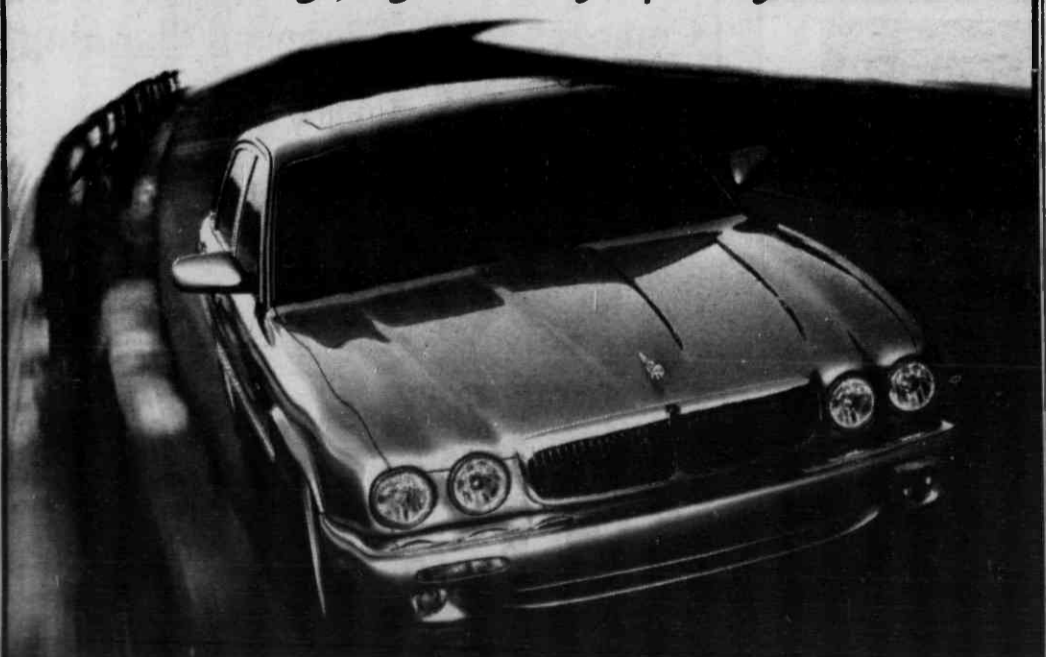
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