



World

Vanishing world

Jewish sites
fade in Turkey
Page 12.



Israel

Lethal response

Israel considers more
targeted killings
Page 14.

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DUQUESNE'S ISRAELI DUKE

Point guard fits in at Catholic school

By STEPHANIE SIEGEL
Assistant Editor

Sometimes it's not easy for a Jewish girl at a predominantly Catholic university — especially an Israeli Jewish girl. Sometimes the crosses on the walls, the prayers to "our father," remind Shiri Sharon just how far away from home she is.

"Sometimes it's really tough for me," Sharon, a junior at Duquesne University, said. "Like to sit in a classroom and see a cross on every wall, or sometimes the teachers assume everyone in the class is Christian and they can say some ignorant statements — not racist — but they don't expect anyone to be Jewish or especially Israeli."

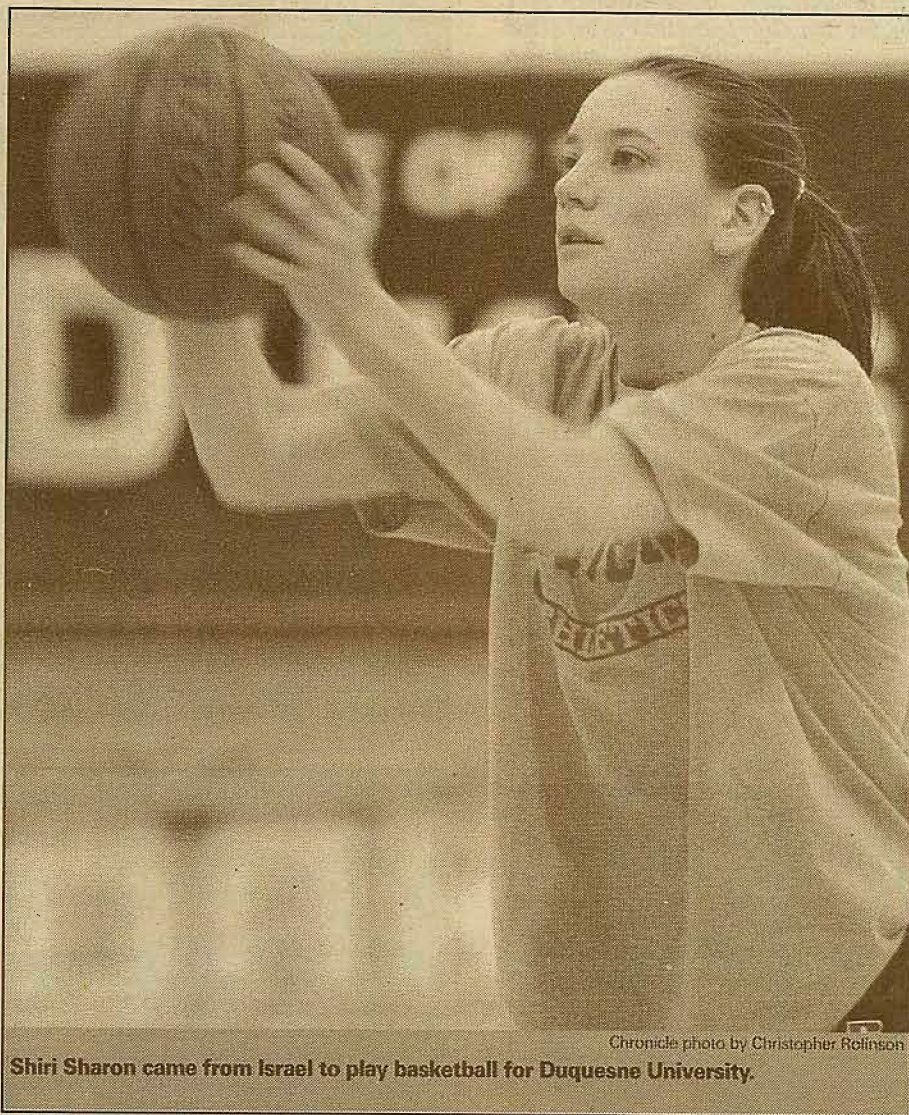
But for Sharon, 23, the starting point guard on the Duquesne Duke's women's basketball team, there's something that makes the crosses, the prayers, the ignorance and the homesickness easier to bear — basketball.

Sharon's deep love of the sport is what brought her to the United States, to Pittsburgh, to Duquesne. And basketball is probably the one thing that's keeping her here, while her parents, brothers and sister endure the situation back in Israel.

Sharon grew up on a kibbutz in northern Israel, the youngest of four children. She wasn't exactly a tomboy, she said, but she was an energetic child and played just about any game that allowed her to run around. It was on the kibbutz that she first started playing basketball with the other children living there.

"I've been playing ever since I was a kid," she said. "I used to play with the boys at first, but I would make the girls play, too. I would always encourage them to come and play. I'd say 'Come and play. I'll pass the ball to you,' because they were scared to play with the guys."

That consideration for teammates is still evident today. Her Duquesne coaches call her a team player. It's something she takes seriously. Even



Shiri Sharon came from Israel to play basketball for Duquesne University.

Chronicle photo by Christopher Robinson

watching college basketball games on television — something she says she does "all the time" — she studies not only how point guards play, but how they interact with their teammates.

"I'm taking care of my teammates," Sharon said. "I like to make sure they're comfortable with what we're doing. I try to be positive as much as I can in my comments."

Sharon's move to Pittsburgh wasn't the first time that basketball took her away from familiar surroundings. When she started high school, Sharon and her parents moved to Ra'anana, a city outside of Tel Aviv, so she could play high school basketball. She played for Ostrovsky High School and for Elitzur Ramle, a semi-professional team, which won the Israeli First Division championship. She also played for Kadetts and Junior National teams.

Point guard needed

On one of those teams, Sharon played with an American girl who Duquesne Dukes Women's Basketball Head Coach Dan Durkin was trying to recruit. She ended up going to Stanford, but told Durkin about Sharon.

"He said he needed a point guard, and she said she had one for him," Sharon said.

Going to an American college was something Sharon had never thought about. But given the opportunity, she took it.

"When they asked me if I wanted to go to the United States and if I wanted to go study, I said I don't care. I didn't really know what it was all about. Just as long as I could play basketball," she said.

Now, Sharon, a psychology major, is excelling, not only as an athlete, but as a

Please see Point Guard, page 27.

Riverview

Towers faces \$100,000 deficit

By JO MARKS RIFKIN
Staff Writer

Faced with a draining renovation project, Riverview Towers, an independent living facility for seniors, finds itself saddled with a \$100,000 budget deficit for 2003 and is asking the public for contributions to make up the shortfall.

The deadline for the funds is April 1, said Alan Fishman, president of the Riverview Towers Board of Directors, but renovations will continue in any case, he added.

"We will find other ways to make up the deficit, even though it will be difficult," he said.

The Towers consist of two high-rise buildings, the older of which, Building A, is currently going through the renovations causing the budget deficit.

"It is a temporary setback, which we are confident we will overcome," said Riverview Director Hanna Steiner.

The reason the Building A project is short on funds has many layers, she said.

The scope of asbestos discovered during renovations, which began on June 10, 2002, is more extensive than anticipated and has pushed back the completion date, critically affecting the building's budget, Steiner said — both in terms of construction costs and available rental units.

None of the 24 studio apartments being converted into 12 deluxe one-bedroom units can be currently rented.

Additionally, there is a problem of renting apartments while construction work in both the public and private rooms continues on every floor.

If Building A could borrow money from the operating budget of Building B, the deficit would not exist, said Fishman. "But we are strictly regulated by HUD (the U.S. Department of Housing and Urban Development) regarding our finances."

Due to requirements of HUD, which holds the mortgages and subsidizes rents on both towers, one building cannot borrow from another.

Because the two towers were built in different years — Tower B was built in 1974, Tower A in 1965 — HUD requires the buildings have two separate and distinct budgets.

Both Steiner and Fishman said the renovations were not necessarily for aesthetic reasons, but are being refur-

Please see Riverview, page 27.



Shiri Sharon will play point guard for the Dukes.

Inside

Metro

Day of Learning engages marriage

BY LEE CHOTTINER
Executive Editor

While Christians throughout Pittsburgh celebrated Christmas Day last week, Jews spent the day studying the mitzva of tying the knot.

More than 75 people spent the morning at Poale Zedeck Congregation in Squirrel Hill for its annual Day of Learning. This year's theme was marriage.

Nine instructors, including rabbis, lawyers, teachers and a city magistrate lectured on an array of topics ranging from the lofty ("Male-Female: A Mystical View"), to the practical ("What is a ketuba?").

Participants had the choice of attending lectures for men or women only or to go to sessions open to both sexes.

Poale Zedeck Rabbi Yisroel Miller told the participants they practiced "kidush hashem" (sanctification of God's name) by spending the day in study rather than just sleeping in.

In his lecture, "The Wedding Ceremony: A Practical Guide," Shaare Torah Rabbi Daniel Wasserman broke down the steps of the Jewish wedding, explaining the meaning behind its rituals, legal steps and even parts of the bride's wardrobe such as the veil.

He said the bride and groom are like a king and queen on their wedding day, "because they carry the hopes and dreams of the Jews: bring us closer to the rebuilding of Jerusalem."

And he couldn't resist wrapping up his talk with a piece of common sense advice: serve white wine at the ceremony, because red wine can stain the bride's gown.

Kollel Dean Rabbi Aaron Kagan, who spoke on the mysticism behind man and woman, said it is important for the two to learn to love each other through marriage, for then they learn how to love God.

"Because ultimately the two are linked," Kagan said. "If you grow in love to one, then you can another."

Miller, who explained the contracts signed for a wedding, said it is not necessary for a couple to buy an expensive, ornate ketuba. He said one printed out by a computer is every bit as valid.

He also explained the importance of absolute accuracy when writing and signing another contract — the get (writ of divorce) — noting that the most difficult part at times is agreeing on how to spell the name in Hebrew of the city where the get is granted, and listing all the names of the parties, including nicknames, to clearly identify them.

The Day of Learning has been going on

since 1997, said Poale Zedeck executive Director Jay Angel, with every year stressing a different theme.

Among the other instructors this year were Rabbis Aryeh Hutman and Levi Langer from the Kollel, attorney Philip Milch, Hillel Academy instructor Beverly Gross, Sara Liba Tropper and city magis-

trate Dan Butler.

Angel expects to hold the Day of Learning again next year.

"It's been so successful," he said. "Whatever it (the topic) is, it's always been very interesting."

(Lee Chottiner can be reached online at lchottiner@pittchron.com.)

Bingo!



Chronicle photo by Josh Sinder

A resident at Weinberg Village, and Mitzva Day volunteer Emily Feder share a moment during a Bingo game at the assisted living center. About 30 people volunteered their time on Dec. 25 at Weinberg Village and Weinberg Terrace visiting with the residents.

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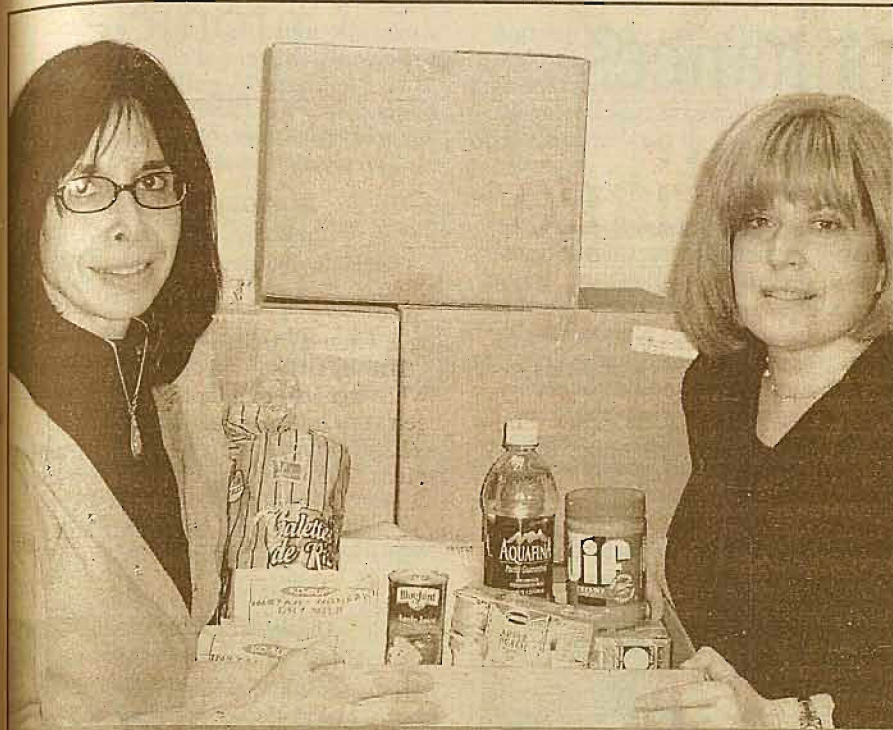
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Meals on Wheels



Mollie's Meals, the kosher Meals on Wheels program of the Jewish Association on Aging, is delivering emergency food boxes to its clients this winter. The boxes are packed with shelf-stable foods, bottled water and flashlights for use during inclement weather. Shown from left are Fraida Estrin, case manager, and Bayla Butler, program director. Allegheny County's only kosher home delivered meals program can be reached at (412) 421-7616.

Bock named VP of Engineers' Society

Michael G. Bock, a partner at Schnader Harrison Segal & Lewis LLP, has been elected first vice president of the Engineers' Society of Western Pennsylvania for 2003. He is also entering his ninth year of service on ESWP's board of directors.

Bock is a resident in the firm's Pitts-

burgh office and is a member of the firm's Litigation Services Department and Real Estate Practice Group and practice leader of its Construction Law Practice Team.

He is a graduate of the University of Pittsburgh and the University of Southern California.

Beth Shalom sisterhood holds program on Israel volunteer experience

Beth Shalom Sisterhood Education committee will hold a program "Hot off the Presses: An Israeli Experience" at 7:30 p.m. on Jan. 14 in the Samuel and Minnie Hyman Ballroom at Beth Shalom Synagogue. This program is the second in the annual Sisterhood Keshet education series.

The program speakers, Marce Schwartz (Beth Shalom Sisterhood immediate past president) and Howard Schwartz, recently spent three weeks

volunteering for the Sar-El/Volunteers for Israel program, working and living on an Israeli army base with Israeli soldiers. They will be discussing their experiences and the Sar-El program. There will also be a short program on how to talk effectively about Israel with materials from the Israel PR Project founded by Jennifer Laszlo Mizrahi.

For more information contact the Beth Shalom office, (412) 421-2288

Aleph Institute establishes hotline

The Aleph Institute has established a hotline, made possible through a grant from the Ladies Hospital Aid Society to assist former inmates and their families.

The 24-hour hotline is designed to guide the family, the inmate, or the parent with a troubled teen or a teen-ager in crisis.

When a family member is in jail, families often need someone to help them

navigate through difficult times, Rabbi Moishe Mayir Vogel, director of the Aleph Institute in Pittsburgh, said in a prepared statement.

The hotline number is (412) 537-8862.

For more information about the Aleph Institute and the programs they offer, visit the Web site at www.AlephNE.org.

JTOP holds reading

The Jewish Theatre of Pittsburgh will present a reading of artist and writer Shirley Barasch's new play, "For Professional Purposes," at 7 p.m. on Jan. 9 at Levinson Hall at the Jewish Community Center in Squirrel Hill.

Twelve actors will participate in the reading of the play, a coming of age story about a young Jewish girl.

Barasch is the director of music and fine arts at Point Park College.

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Annual exclusions of up to \$11,000 are allowed on gifts of present interests to each donee. Outright gifts and gifts of a present income interest in trust qualify as gifts of a present interest. An individual may make annual exclusion gifts to as many individuals as they like without the necessity of filing a federal gift tax return.

Spouses may split gifts for federal gift tax purposes. Thus if a married couple has two children and has never made any taxable gifts before 2003, they could gift a total \$2,044,000 worth of property this year to or for the benefit of their two children, fully utilizing their annual exclusions and all applicable credits.

Interest rates are at historic lows. For those of our readers who have substantial means, it is possible to leverage their taxable gifts through the use of many sophisticated estate planning and planned giving techniques. The use of grantor retained annuity trusts (GRATS), charitable lead annuity trusts (CLATS), Family Limited Partnerships, and 529 qualified education savings plans are four such techniques which are of special benefit at this time.

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The attorneys at Rothman Gordon wish all our Chronicle readers a healthy, happy and prosperous 2003.

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North Hills Music program enhances Ohav Shalom services

BY HILARY DANINHIRSCH
North Hills Correspondent

The harmony of guitars, mandolins, flutes, violins, the melody of familiar tunes, the voices of enthusiastic singers. Are you listening to a concert at Heinz Hall?

You could be, but if it's a Friday night and you're in the North Hills, there's a good chance you are attending a Shabbat service at Temple Ohav Shalom.

For several years, Julie Newman, music director of Ohav Shalom, has been playing guitar and singing during Shabbat and other holiday services. She is often joined by other members of the synagogue's musical ensemble, including congregants Greg Siegle and Shara Taylor.

Last year, for the first time, the ensemble participated in the High Holiday services. Previously they played in the family-oriented services. Since last fall, the ensemble has gathered for weekly practice sessions.

All of this work corresponds with Newman's goals for the music department at Ohav Shalom: maximizing the participation of the congregation.

As music director, Newman, 45, coordinates the ritual calendar with other members of the music committee, currently comprised of 15 members. She and Rabbi Art Donsky, who often accompanies Newman on the guitar, work together to design the musical elements of the holiday and Shabbat services. She also teaches at the temple's religious school and its Hebrew school.

Newman's background did not necessarily foretell a future in Jewish liturgical music. In fact, her first affiliation with a synagogue was not until she and her husband, Bill Klingensmith, joined Ohav Shalom when they moved to McCandless Township about 10 years ago.

At the age of 12, Newman took guitar lessons from a teen-age instructor and played only sporadically over the years. Her guitar remained silent until her first son, Jake, now 10, was born, at which time she dusted it off and started singing him lullabies.

Gradually, she began playing more frequently and in the past several years, has taken more formal voice and music lessons.

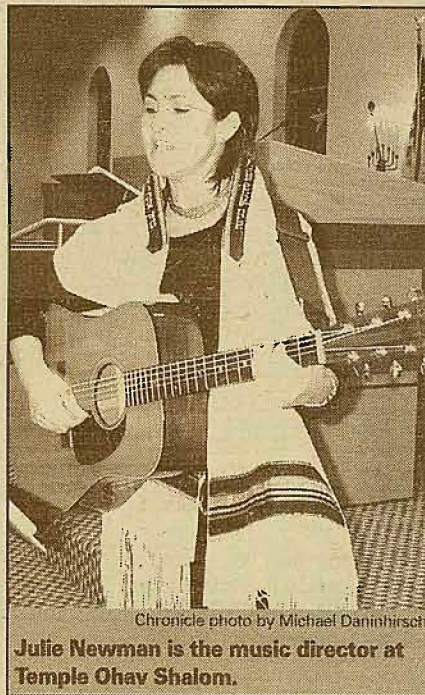
The first time she sang in services was about eight years ago when she sang the alephbet at a Tot Shabbat service. That led to other family-oriented services, followed by religious school instruction (a two-year Florence Melton course), and her own bat mitzva in 1997. It was not until she helped the temple conduct its High Holiday service in-house in 1999 that the music program hit its high note. At that time, some of the congregants volunteered as cantorial soloists, and a cantor was brought in to conduct workshops for them.

Now Newman regularly sings and plays guitar, with or without the ensemble, at various holiday, Ruach, and Shabbat services. She said Donsky's support was "the driving force" behind the evolution of the music program.

"I think that Julie and the many volunteer soloists from our congregation along with volunteer band members have allowed for a deeper and wider religious experience," Donsky said. This is consistent with his High Holiday message to the congregation; the need to encourage and build a joyous Judaism in our lives.

Newman's musical contributions to the

Pittsburgh Jewish community extend beyond her commitment to Ohav Shalom. Twice a month she plays at Rodef Shalom's alternative Saturday morning service. She has also played at Dor Hadash and has assisted Temple Emanuel with their religious school instruction. Earlier this year she participated in Yom Limud (Day of Learning), sponsored by the Jewish Education Institute for religious school instructors and is scheduled to do a Shabbat workshop at Tree of Life in Morgantown, W.Va.



Chronicle photo by Michael Daninhirsch
Julie Newman is the music director at Temple Ohav Shalom.

The introduction of music in Jewish worship services is not new, although it is most often used in Reform services. Donsky said that the Reform movement has employed music since it began, and the inception of music can be traced back to ancient times, while the temple still stood in Jerusalem.

Some Conservative synagogues are also getting into the act. Sinai Temple in Los Angeles and B'nai Jeshurun in New York City, are revolutionizing the use of music by infusing a blend of klezmer, jazz and world beat music into their Conservative worship services.

For the most part, the music resonates with the members of Ohav Shalom.

Jodi Kart, 37, of Marshall Township, grew up in Pittsburgh attending a Conservative synagogue in which music was never played in services, but she felt comfortable with the musical aspect of the services when she joined Ohav Shalom three years ago.

She said the music played sounded folksy, "like sitting around a campfire."

"It's great for the children," she said. "I think it engages them and encourages them to participate and hopefully develop lifetime habits of attending services."

Another congregant, Gerri Greenberg, grew up in an Orthodox tradition. She said Ohav Shalom only occasionally used music when she moved here 30 years ago, but that the current music program has enhanced the services.

"I think that for the younger generation it has made it more appealing," Greenberg said. "I particularly enjoy it and think it's very uplifting. Julie is marvelous. She is very talented and offers a

Please see North Hills, next page.

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Dinner for Eight is set

Dinner for Eight, a unique approach for Jewish singles to meet new people in a comfortable setting, is matching groups of eight people from the information gathered from the Dinner for Eight questionnaire for informal dinners around Greater Pittsburgh.

A group leader (one of the participants in the dinner group) facilitates all the dinner arrangements.

Advanced registration is required and must be completed by Jan. 10. There is a registration fee. Call Dini at (412) 521-8011, ext. 225, for more information.

JCC South Hills announces new Sports and Recreation director

The Jewish Community Center of Greater Pittsburgh announces the appointment of Ted Lapiduss as the new Sports & Recreation director for its South Hills location.

Lapiduss supervises sports and recreation activities and services for all ages in the South Hills including basketball, in-line hockey, soccer, volleyball, karate, family recreation and more. He will also oversee the creation and implementation of new programs, tournaments and sports camps.

"I am excited to have the opportunity to instill the values of teamwork and perseverance for children, while providing them with an enjoyable outlet for much-

needed physical activity," said Lapiduss. "It's also great to provide options to help keep adults active, whether they are participating in activities for fun or competition."

A native of Pittsburgh, Lapiduss studied at the University of Dayton in Ohio and Point Park College. His background includes involvement in youth recreation and coaching. For the past two seasons, he served as an umpire for the Pittsburgh Umpires Association.

For more information on the JCC's South Hills Sports and Recreation Department and to find out about the programs offered this winter, contact Ted Lapiduss at (412) 278-1975.

Schwarck to speak on life changes

Barbara Schwarck from Clear Intentions will give a presentation on making positive life changes from 7:30 to 9 p.m., Jan. 8, at the Jewish Community Center

in Squirrel Hill. There is a charge for the event. Refreshments will be served. Call Dini at (412) 521-8011, ext. 225, for information.

North Hills: Music helps congregants connect to prayer

Continued from previous page.

great deal to our congregation."

But Newman adds, "Acceptance has been high, but not universal."

Of those people who are not comfortable with the use of music, Newman said it is because "they are emotionally connected to the other sound, and what they have grown up with feels more authentic."

Donsky and Newman together try to design services that accommodate a diverse congregation and its preferences. For example, music is not used in every service.

"You always have to be listening to the

congregation," Newman said. "I may change in each service what music I plan to do based on the feeling in the room. We always have to be making sure we're soliciting feedback and listening to that."

Newman hopes that all of the congregants go home with a feeling of being transformed and spiritually connected.

"Music is another pathway for the words of tefilla (prayer) to reach our hearts," she said.

She said she also heeds the words of Reb Nachman of Bratslav: "There are 10 levels of prayer and above that is song."

(Hilary Daninhirsch can be reached online at hilarysd@attbi.com.)

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What's the best NSAID for arthritis?

NSAIDs — nonsteroidal anti-inflammatory drugs — help relieve pain and reduce inflammation. These medications are effective for treating osteoarthritis, rheumatoid arthritis, and other painful conditions. Some familiar NSAIDs are ibuprofen (sold under brand names such as Motrin) and naproxen (Aleve, Naprosyn), but more than 25 NSAIDs are available today. There's no one NSAID that works best for everyone. When your doctor prescribes an NSAID, you may have to try several different NSAIDs before finding one that helps you.

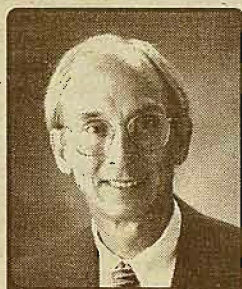
NSAIDs work by making your body produce less COX-2 (cyclooxygenase) enzyme, which is involved in inflammation and pain. Many NSAIDs inhibit both COX-1 (important in various body functions) and COX-2 and are called "nonselective" NSAIDs. Ibuprofen, naproxen, and indomethacin (Indocin) are examples. Older adults and those with a history of stomach and digestive problems, including ulcers, may have trouble with nonselective NSAIDs. A new class of NSAIDs inhibits COX-2

only. The selective COX-2 inhibitors are Celebrex, Vioxx, and Bextra. Selective COX-2 inhibitors have less impact on the digestive tract. Other side effects such as fluid retention and blood pressure elevation are possible side effects with all NSAIDs. Talk to your doctor about which NSAID is best for you. In general, for many patients, the generic (nonbrand name) nonselective NSAIDs are tried first. COX-2 inhibitors are more expensive than nonselective NSAIDs but may have advantages for some patients.

You may have to take an NSAID for several weeks before you experience an effect. NSAIDs are not a cure for

arthritis and rheumatic disorders, but when used correctly are effective for relieving symptoms. Follow your doctor's instructions when taking an NSAID, and be sure to report any side effects immediately.

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Style

Chat rooms can bring people together



ERIK
ROSEN
Online
Judaism

My editor recently asked me to do some digging into the world of online Judaism to see what people are talking about and what's hot. I figured I'd check out a Jewish chat room and poke around. I thought I'd get a sense of how Jewish Americans view the upcoming Israeli elections, the Likud's bribery scandal, or some equally current topic.

I headed over to Yahoo! Chat's Jewish chat room (<http://in.chat.yahoo.com/?room=Jewish+Chat>) and started fishing for some interesting ideas. I soon found myself having a lovely discussion with Nurit from Augusta, Ga. We talked about her 17-year-old cousin who is attending yeshiva in Israel. "She feels safe there," Nurit explained. Nurit herself has never been to Israel, but plans on visiting after graduate school. She's not too worried though, figuring common sense will keep her safe. When it's your time, "it's your time," she adds.

Nurit was up late (we chatted at about midnight) recovering from surgery she'd had a few days ago. "I don't like taking the pain medication," she said. She doesn't follow Israeli politics and won't venture an opinion on the election. She is a poet ("I write about things that move me"), but she doesn't show the work to others ("I am really shy about it"). She is 29 years old.

I told her about my column. I explained that it was "ostensibly about online Judaism," but that I sometimes use it as a jumping off point for more "opinion-oriented" pieces. She asked me how long I have been writing. "Since, I was a kid. I am now a creaky 38," I answered. I told her my wife is also a poet. Finally, I gave her my site address and told her to check out the article on Thursday, and to drop me an e-mail and let me know what she thought of it. She said she would.

I am sharing with you the details of my conversation to give you a sense of the real and human connections that can be made online, across the street or across the ocean. As I told Nurit, "It is amazing how easy it is to reach out from one person to another and actually communicate. It is the beauty and promise of the Internet."

It is so easy to get lost in the overwhelming clutter of cyberspace, but the ability to use the technology for essential things is still there. If you stay focused and ignore the come-ons, the "get rich quick" schemes, the pop-up ads, and the porn, the Internet is a rich and fertile country worth visiting. There is art, information, news, opinion, and countless other subjects waiting to be explored. And if you're lucky, you may just make a new friend.

(Erik Rosen can be reached online at jewishpittsburgh@yahoo.com.)

FROM CELLULOID TO SYNAGOGUE:

Do film fests build Jewish identity?

By JOE BERKOFKY
Jewish Telegraphic Agency

NEW YORK — One recent Sunday, 1,200 people at the vintage Coolidge Corner Cinema in Brookline, Mass., nibbled Jewish-flavored barbecued wings.

Film screenings sandwiched around the chicken, coleslaw and cornbread included "Shalom, Y'all," and "Kinky Friedman: Proud to be an Asshole From El Paso."

Those two documentaries about Jews and the South were among dozens of offerings at the 14th annual Boston Jewish Film Festival in November.

Though not exactly glatt kosher, the films — and meat — were "a fun way to do something more" at the festival, Executive Director Sara Rubin says.

Perhaps much more, when it comes to filling Jews' appetite for greater identity, according to a new report by the Jewish Outreach Institute in New York.

The study, "Can Watching a Movie Lead to Greater Jewish Affiliation?" insists that the burgeoning Jewish film festival scene holds not only big box-office potential but the possibility of moving unaffiliated Jews "along the continuum of Jewish involvement."

The institute examined 46 festivals. One-quarter of them are independently run, while the others have some kind of sponsorship Jewish institutions or organizations, such as Jewish community centers or federations.

"Film festivals serve as an entryway into the Jewish community," institute spokesman Paul Golin says.

For no Jewish obligation or commitment stricter than the price of admission — and the report urges discounts — any Jew can explore new Jewish worlds in the anonymity of a darkened movie theater.

Hannah Greenstein, the Jewish Outreach Institute's program officer and co-author of the film festival report, says festivals should view their audiences the way advertisers would target buyers.

"Jewish film festivals must have an outreach goal; they must seek out marketing opportunities to the unaffiliated or the disengaged," she says.

Those opportunities are booming.

The pioneering Jewish film fest, launched in 1980 in San Francisco, has spawned more than 60 similar events annually in the United States, from Fairbanks to Philadelphia. Another half dozen are held in Canada, and about two dozen globally, from London to Hong Kong to Sao Paulo, Brazil.

In one sure sign that the festivals have arrived, the National Foundation for Jewish Culture sponsors an annual Jewish Film Festival conference. The third such conference, set for San Diego this February, will explore issues such as curating films about Israel in the Diaspora.

The foundation also receives up to 70 applicants each year for the \$150,000 it awards annually for Jewish documentary film making.

Jewish "film festivals are one signal of a Jewish renaissance" culturally, says Richard Siegel, the foundation's executive director. "They're multiplying, so



David Benchetrit, director of "Kaddim Wind: Moroccan Chronicle," at work.

clearly they're hitting a responsive chord."

The box office is heating up too, opening the doors to even wider Jewish involvement, the report says.

San Francisco has grown into the biggest event, attracting 34,700 people watching nearly 50 films in 2002. Toronto is next with some 15,000 people seeing over 60 films, while Boston drew a record 13,000 people this year, up 18 percent from the previous year.

Among the larger festivals, Boston has grown from 10 films at its inception to this year's edition, which featured 45 films from 14 countries and a \$400,000 budget.

The Boston film festival also hosts Jewish films throughout the rest of the year that attract some 10,000 viewers.

Officially, the Boston festival aims to showcase the best contemporary films from around the world dealing with Jewish themes. But Rubin says the festival also "pushes the envelope on what is Jewish" and hopes to spark debate about Jewish themes.

"The festival is a comfortable place to be uncomfortable about your Jewishness," she says.

This year's barbecue, at a hip art house, echoed the kind of nontraditional twist that the Jewish Outreach Institute applauds as a creative way to promote Jewish interest.

But Gail Quets, the institute's director of research and co-author of the study, says anyone expecting people to walk out of such events with a new Jewish identity is kidding himself.

"Outreach is a sequence of activities.

People don't see a Jewish film and run out and join a synagogue," she says.

The institute's report urges fests to program "next steps" to greater Jewish activity. Ideas include information tables, panels of experts around film topics or even crossover events to other communities featured in some of the films.

Synagogue affiliation or ties to organized Jewry might come later. But Siegel says traditional notions of Jewish affiliation — such as synagogue membership or federation donations — must be expanded as well.

Jewish film-going is "not affiliation, it's participation in an active and meaningful way," he says. "Why should a synagogue dues payer who attends three times a year be considered more engaged than an active participant who debates films at a festival?"

What's more, the film-going experience — a collective act that is experienced individually — is "essentially what the prayer experience is," he says.

If Jewish film festivals are becoming the spiritual realm of the barely initiated, then film topics run a gamut almost as wide as the great Jewish texts.

From gay Chasidic Jews ("Trembling Before G-d") to the toxic effects of vinyl siding on Jewish suburbia ("Blue Vinyl") to Tel Aviv 20-somethings ("Giraffes"), Jewish film making is blossoming, in part to meet the demands of the festival scene.

In San Francisco, for example, festival officials screen 240 films a year, selecting about 50 for the annual event, Executive Director Janis Plotkin says.

In Boston, Rubin says festival officials

Please see Film Fests, next page.

Producer's Judaism is a buffer from Hollywood glitz

GARY ROSENBLATT
New York Jewish Week

NEW YORK — When the now legendary film director Martin Scorsese first discovered Herbert Asbury's book "Gangs of New York" in 1970, and decided to make it into a film, Rick Schwartz was a 2-year-old growing up in a Modern Orthodox home in Teaneck, N.J.

It took three decades for Scorsese to complete his dream and it was helped along by hundreds of people. One key figure was Schwartz, the self-effacing vice president of production for Miramax Films who served as co-executive producer on the movie.

During several recent interviews, Schwartz, 34, who now lives in Englewood, N.J., spoke about the "incredible opportunity" of spending much of the last three years working closely with Scorsese and actors — Leonardo DiCaprio, Daniel Day-Lewis and Cameron Diaz on the film — an almost three-hour depiction of the brutal and bruising life in Lower Manhattan of the Civil War period.

"We all knew that we would never have another experience like this," said Schwartz, given the size, complexity and talent of the assembled cast. He has some trouble defining just what his job as a producer entails, but noted that it is mostly about "problem solving," serving as a buffer between the studio and the creative people, dealing with every aspect of making a film and "a million

logistical problems along the way."

Whatever those problems are normally, they surely were multiplied in making "Gangs of New York." In the world of Hollywood hype, the film is known as much for the off-screen monumental struggles between Scorsese and Miramax founder and co-chairman Harvey Weinstein over artistic issues and budget as it is for its content.

On one level, "Gangs" is the story of a young man (DiCaprio) who as a child witnessed his father's death in a major war of gangs (between Irish immigrants in the Five Points section of New York and the nativists who resented the newcomers). Years later, the young man returns to the neighborhood to seek revenge on the powerful leader (Day-Lewis) who killed his father. But it is also the story of prejudice, class and race in this country, set against the backdrop of the Civil War and culminating in the 1863 Draft Riots, the deadliest urban uprising in American history.

For those who don't mind the sight of gore and blood the story is compelling and the visual impact stunning in its scope and authenticity. Scorsese, celebrated almost as much for his perfectionism as his talent, recreated 1860s New York on the outskirts of Rome, building more than a mile of city life as well as two huge ships for several harbor scenes.

All of this made life both incredibly difficult and exciting for Schwartz, who

was on the scene throughout the shoot as well as for the post-production process, editing the film down to its final length, and getting to see the genius of Scorsese's filmmaking up close.

He is indebted to Weinstein who hired him after the briefest of interviews more than six years ago.

"By the time I met Harvey I had spent hours with people at Miramax telling me how tough he was, and I was terrified," recalled Schwartz.

"They marched me in, the room was small, there were other people there, Harvey was on the phone, and he cupped his hand over the phone and asked me why I wanted to be in the movie business."

Schwartz said he was tempted to just say he was delivering pizza, and flee. He doesn't recall his response to the question, but they spoke briefly about family life — "Harvey was trying to find out what kind of a person I was" — and he was hired on the spot. He spent the next two-and-a-half years as an assistant to Weinstein, and was at his beck and call at all times, attending meetings and flying around the world. Along the way he worked on various films in a variety of capacities. One day (in 2000) Weinstein casually informed him he had been promoted to associate producer and was to leave for London the next day to work with director Kenneth Branagh on "Love's Labour Lost."

When he arrived, Schwartz recalls, he told Branagh he had no idea what to do

but said if Branagh was patient with him, he'd be willing to learn and help. It must have worked, because Schwartz became increasingly trusted by Weinstein and went on to serve as executive in charge of production for Giuseppe Tornatore's "Malena," and "Birthday Girl," the Nicole Kidman film, and executive producer of "The Others," also starring Kidman, before and during "Gangs."

"Rick is modest about his talents but he is especially appreciated for his ability to develop relationships and maintain his composure in challenging moments," said Matthew Hiltzik, Miramax's senior vice president for corporate communications.

The two young men have become good friends. "We come from the same place, literally and figuratively," said Hiltzik, who also grew up in Teaneck and is an observant Jew.

Schwartz said that while the rest of his family is "quite Orthodox, I am still finding my way, but I no longer take my Jewish education for granted."

"I operate in two worlds," he said, "and while Hollywood is filled with Jews, many of them are nominally Jewish. Hollywood is all about fantasy, and it's very seductive, and I see peers who get lost, searching for something to ground them."

"It's exciting," Schwartz said of his professional life, "but literally, you have to know where you come from."

Film Fests: Movies work as outreach

Continued from page 6.

screened 450 films before picking this year's selections.

But Sharon Pucker Rivo, executive director of the National Center for Jewish Film at Brandeis University and an associate professor of Jewish film, sees a downside to the Jewish film explosion.

The center, which with more than 200 titles is the world's largest distributor of Jewish film and video, represents 108 filmmakers seeking distribution through the Jewish festivals.

Whether such festivals can raise Jewish consciousness remains an "amorphous" equation, says Pucker Rivo, who doubts that 40 good Jewish films are produced each year.

Jewish film festivals often show films "that didn't make it commercially: Either they're really loosey films or they're inaccurate, historically," she says. "But the imprimatur of a film festival gives it legitimacy."

Just what makes a good Jewish film remains a matter of dispute: Plotkin, for instance, gave a thumbs down to the film "Schmelvis: Searching for the King's Jewish Roots," while Toronto's 10th annual festival hosted the film's world premiere.

Quality aside, Pucker Rivo also remains skeptical about the Jewish film festival phenomenon. Today's festivals, she says, are the successors to yesterday's "film series."

Whether film festivals can raise Jewish consciousness depends on where they're held, she contends.

The most effective use of Jewish films as a hook for Jewish involvement is to show them in venues "that have an ongoing mission which is not just entertainment but life cycle, whether a synagogue, or a Jewish community center, or a university," she says.

But some disagree. Plotkin, says independently run festivals like San Francisco's are accountable only to their board of directors rather than some outside agency sponsor, and so have "complete curatorial" freedom.

Not all Jewish film festivals even list "outreach" as part of their picture. But San Francisco's, among others, seeks not only to celebrate Jewish "diversity" but to "reach out to the young and unaffiliated," Plotkin says.

In fact, she was "thrilled" by the outreach report, which "validated" her festival experience.

An audience survey at this year's San Francisco festival found that nearly 60 percent of the 34,000 patrons said they were returning for the third straight year. Five percent said they had been returning each year for a decade. Some 30 percent were newcomers, according to a 2001 survey.

Those results reflected what other festival officials sensed: They're attracting old and new audiences who are prime outreach targets. In San Francisco, for instance, the 2001 survey found 80 percent of film-goers were Jews, while 64 percent were married to non-Jews.

"Secular Jews," Plotkin says, "come to the Jewish film festival as if it were their high holiday."



Dr. Frist

We rarely get excited about changes in congressional leadership, but having the only physician in the U.S. Senate as majority leader — Sen. Bill Frist, R-Tenn. — heartens us.

We hope it means new urgency will be given to the millions of Americans who are not receiving adequate health care.

Although the number of Americans with health insurance rose by 1.2 million between 2000 and 2001 to 240.9 million, according to the U.S. Census Bureau, the number of uninsured Americans rose by 1.4 million to 41.2 million.

And an estimated 14.6 percent of the population had no health insurance during all of 2001, up from 14.2 percent the previous year. More than 8 million of those uninsured were children.

We're moving in the wrong direction.

The question is, how to get more people insured.

The nation balked loudly in the 1990s when President Clinton proposed a national health care system. It was too big, too intrusive, too expensive — you name the reason, it was given for rejecting the idea.

So be it, we're not ready for total national health care, but what if a smaller, more manageable system were proposed, say total prescription drug coverage for the poorest segment of the population? Or total health care coverage for uninsured children?

These are just talking points, but they have merit.

We hope Dr. Frist makes health care a high priority in the next congress. This is a man who keeps his doctor's bag in his Senate office, who has actually treated sick and wounded people beneath the Capitol dome.

If anyone should understand the urgency of the problem, he should.

Oppressive power

If you thought the USA Patriot Act doesn't affect the Jewish community, think again.

Ten Iranian Jews holding Israeli citizenship have been released on bail after being detained by the U.S. Immigration and Naturalization Service for several days.

They were detained with several Iranian Jews and hundreds of Muslims, arrested under the Patriot Act, which mandates the registration of boys and men from five Muslim countries who are in the United States on temporary visas.

The registration is part of a U.S. attempt to track Middle Eastern men living in the United States.

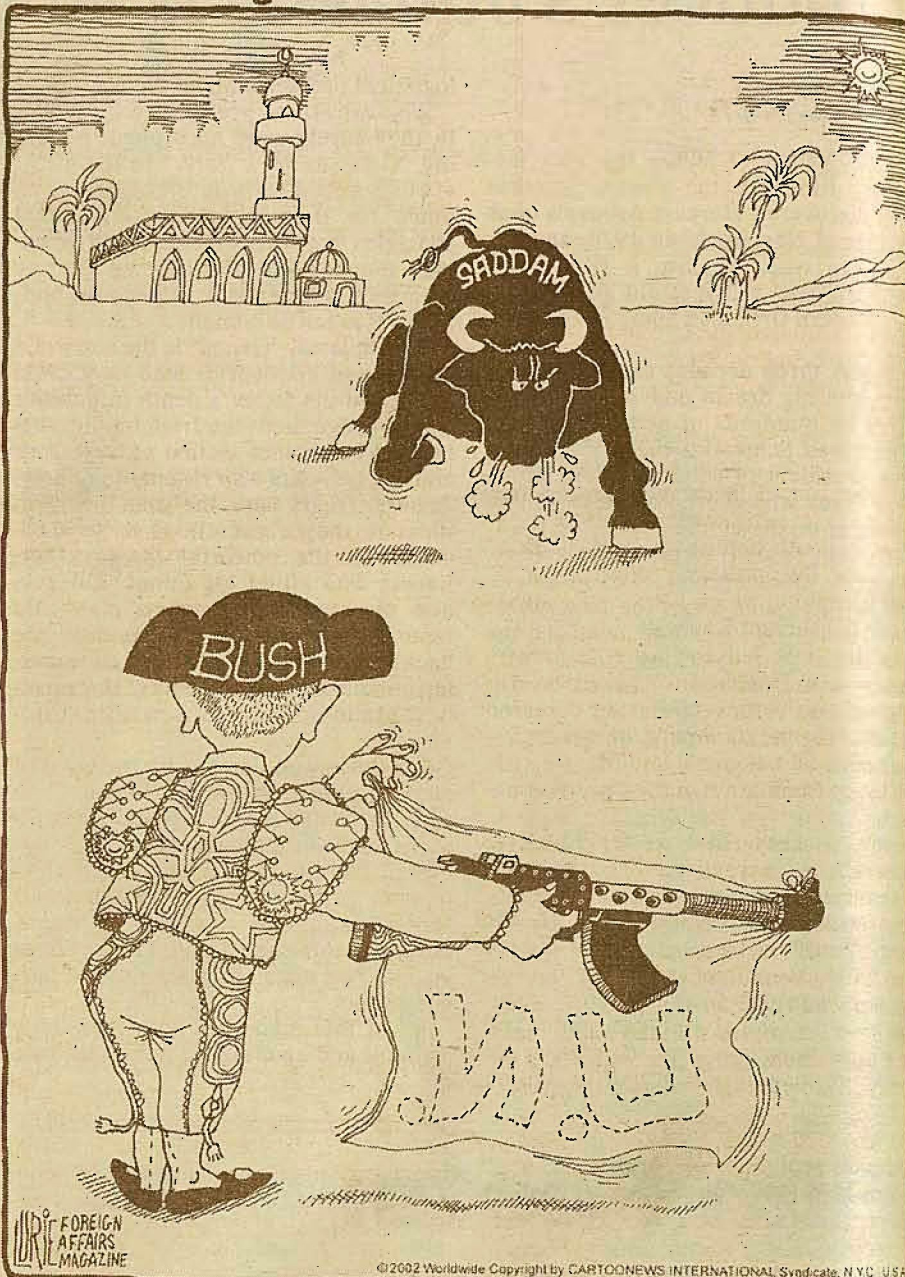
The Iranians with Israeli passports

were told they might be deported to their "country of origin" — Iran, according to the Israeli Consulate.

What that could mean for them is uncertain, but don't rule out another kangaroo court by the Iranians, who may charge their Jewish countrymen as spies for Israel. Jews are already languishing in Iranian jails on the same trumped-up charge.

It's a shame it has taken an incident like this to remind us that the Patriot Act flies in the face of American values. Our bubas and zeydes fled Europe to free themselves from that kind of oppressive government. Well, now we know how they felt.

Lurie's Foreign Affairs



Viorst: Israel faces risk of not making peace

GUEST COLUMNIST
AARON LEIBEL

WASHINGTON — There is a danger of civil war if Israel reaches a territorial compromise with the Palestinians, but the risk of not making such a deal due to pressure from Orthodox settlers in the West Bank and Gaza Strip is even more dangerous, says a journalist-historian who has written extensively on the Middle East.

"By not compromising with the Palestinians, we will see more and more bloodshed on both sides," said Milton Viorst of Washington, whose "What Shall I Do With This People: Jews and the Fractious Politics of Judaism" (Free Press, October 2002) deals with the divisiveness of the Jewish people and its effects on Jews and Israel.

Viorst concedes there is a danger of Israeli civil war, as settlers may resist giving up territory.

"But if it requires a certain amount of coercion and pressure from outside forces like the U.S., so be it," he said. "I would hope that pressure from the outside would prevent civil war. But I can't imagine allowing settlers to prevent Is-

rael from arriving at a peace settlement."

The problem is, the author noted, that "if you believe you are doing God's work [as those settlers do], you have no incentive for compromise."

"What Shall I Do With These People" — the title refers to a rhetorical question a frustrated Moses asked God in the Sinai about the "stiff-necked" Israelites — chronicles the fractious nature of the Jewish people.

But, Viorst argues, the intolerance of Jews for the opinions of other Jews has grown worse in recent years.

This radicalism can be traced to the effects of the 18th century Enlightenment, which fractured Jewish unity, he says. The liberal, secular ideas of that movement, which the Jews absorbed as they burst out of the ghettos, undermined rabbinical authority and created a world of denominational Judaism.

But anti-Semitism rose in the 19th century, and the Jewish people countered it with the Zionist movement, Viorst continues. Within that movement, religious Zionism arose, which at first was a very small minority, claiming to combine traditional Judaism with a return to the Jewish people's historical land.

After the 1967 Six Day War, those religious Zionists combined with the Revisionist movement, then led by Knesset member and later Prime Minister Menachem Begin, to prevent the return of the land taken in that war.

"We are in crisis," he says. "Not only

are Jews deeply divided by conflicting concepts of Judaism, but also religious Zionists — who have substituted the worship of land for the worship of God — in alliance with the Revisionists, have become the dominant political force in Israel making it difficult to compromise."

These forces came together, he believes, in the assassination of former Israeli Prime Minister Yitzhak Rabin.

"In retrospect, it is clear the anger that produced the assassination [of Rabin] had been simmering not just since 1967 but since the schism between religious and secular Jews during the Enlightenment," he writes. "Though the breach seemed harmless for many decades, it had never healed. The Six-Day War only reopened it. When Rabin signed the Oslo Accords, religious Jews seemed to lose all interest in bridging their differences with Jewish secularism."

Viorst, who is a member of Adas Israel Congregation, a Conservative Washington, D.C. congregation, traces his interest in things Jewish to his childhood. He was born in 1930 in Paterson, N.J. As a boy, he remembers attending the Orthodox shuls of his Eastern European grandparents on the High Holidays to spend time with his mother's and father's parents.

"All my grandparents were reasonably devout," he writes, "but it never occurred to either side to worship at the other's shul."

Please see Viorst, next page.

Letters to the editor

We invite you to submit letters for publication. Letters must include name, address and daytime phone number; addresses and phone numbers will not be published. Letters may be edited for length and clarity; they cannot be returned. Mail, fax or e-mail letters to:

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LETTERS TO THE EDITOR

Visit Israel

I so enjoyed Ronna Harris's column in the Dec. 26 Chronicle. In Israel we are going through a difficult time. It is so nice to see a family who has the confidence and spirit to travel to Israel at this time.

I myself am going for a month next week and I hope and pray I will see many other Pittsburghers there enjoying what Israel has to offer and not being afraid to travel there now.

Israel needs us and we need them. Let us not forget her during these troubled times. Good for you Ronna and your wonderful family, let's follow the Harris's and go now.

Tova Weinberg
Squirrel Hill

With all eyes on Labor and Likud, centrist Shinui showing huge gains

GUEST COLUMNIST
LESLIE SUSSE

JERUSALEM — While pundits are watching the contest between Prime Minister Ariel Sharon's scandal-rocked Likud and Haifa Mayor Amram Mitzna's shell-shocked Labor, a subplot is developing in Israel's upcoming election.

Shinui, a small and until now little-noticed party, led by an outspoken journalist who has never served in the government, has been quietly making sweeping gains.

Just a month before the Jan. 28 election, polls are predicting as many as 14 seats for Shinui, which has just six members in the current Knesset.

The party is led by Yosef "Tommy" Lapid, 72, a Hungarian-born Holocaust survivor who before joining the Knesset was an abrasive, screaming fixture on Israel's political talk-show circuit.

If the pollsters are right, Shinui could be the big winner in the January election, emerging as a key player and kingmaker in the next Israeli government.

A coalition built around Likud, Labor and Shinui could be the first all-secular government in Israel's history, with major implications for questions of religion and state.

It also would have an overwhelming mandate for peace moves with the Palestinians or, if negotiations prove impossible, for intensifying Israel's anti-terrorism campaign.

If Shinui becomes part of the ruling coalition, how it adapts to the responsibilities of government will determine whether it's able to become a stable centrist force or whether, like earlier centrist groupings such as the Democratic Movement for Change, Tsomet and the Center Party, it starts disintegrating as soon as it tastes power.

In the meantime, Shinui is picking up votes everywhere. Shinui, not Labor, has been the main beneficiary of the corruption

scandal in the Likud's November primaries: More than 100,000 Likud defectors are thought to have gone to Shinui, boosting its electoral tally by three seats, and there could be more to come.

Even more importantly, Shinui has become the party of the young. It's the "in" thing for young, middle-class, mainly Ashkenazi Israelis to support Shinui, much as they once supported the leftist Meretz.

These young people are skeptical of the left's promises of peace and deterred by the right's bleak vision of the future; they see Labor and Likud as passe; and they are tired of feeling exploited by fervently Orthodox Israelis who don't work or serve in the army, but still receive government benefits.

Those feelings mesh with Shinui's main messages: an approach to the Palestinians that takes the middle ground between left and right, and a commitment to ending perceived Orthodox privilege and religious coercion.

Shinui's pledge to curtail the power of the fervently Orthodox also appeals to another huge reservoir of potential political support — Russian immigrants — who say that many immigrants who are not Jewish according to religious law are persecuted by the Orthodox establishment.

The attitude of the Interior Ministry, which is currently controlled by the fervently Orthodox Shas Party, toward Russian immigrants is absurd, Lapid says.

"Shas people, whose sons don't serve in the army, deciding on whether someone who does" serve deserves full citizenship is the "height of immorality," he says.

It's far from assured that Lapid will be able to introduce his secular agenda — Labor or Likud may fear alienating the religious sector — but if he did, Israel would become a different country. There would be civil marriage and divorce; a new, more inclusive definition of who is a Jew; army service for all, including the fervently Orthodox; public transportation on the Sabbath; separation of religion and state; and better relations with Reform Jews abroad.

Shinui's success has come at a price, however: As the party soars in the polls, it is at-

tracting criticism from all sides.

Some critics, who charge that Shinui's main message is negative — opposition to the Orthodox — say it represents an unhealthy phenomenon in Israeli politics.

Left wingers attack Shinui as brutally capitalist, accusing Lapid of creating a party for wealthy, secular Ashkenazi Jews that they say feeds on hatred of the fervently Orthodox and contempt for Sephardi Jews and Arabs.

Right wingers dismiss Shinui as a left-wing party because of its readiness to dismantle settlements in any peace deal with the Palestinians. Left wingers say Shinui is secretly right wing, and recall that Lapid once suggested planting bombs in Palestinian cities in retaliation for terrorism against Israelis.

Lapid unabashedly presents Shinui as the party of the middle class, the "haves," and advocates a strong market economy on the Reaganite and Thatcherite models.

The government should give the people fishing rods, not fish, he says — in other words, not subsidies but the skills to make a living.

Lapid's panacea for Israel's present economic crisis? Cut income tax to a maximum of 50 percent, which could help thousands of small businesses to survive and hire new employees, thereby cutting unemployment.

Left-wing observers ask how such a party would help Russian immigrants with practical issues such as housing.

Despite the criticisms, Lapid feels his party is well-positioned. He believes Sharon will win the election, and will then have three coalition choices: a narrow coalition with the far right, which he won't want; a coalition with Labor and the religious par-

ties, which Labor won't want; or a coalition based on Likud, Labor and Shinui, who together would have more than 70 seats in the 120-member Knesset, laying a base for a highly stable, secular-leaning government.

That prospect is anathema for the religious parties, especially Shas, which fears being excluded from the next government and losing public funding for its educational system.

Sounding the alarm bells, Health Minister Nissim Dahan of Shas suggested that Diaspora Jews should think twice about making aliya, because, he said, they might be tempted to assimilate under a secular government.

Shas spokesmen explained that Dahan meant it might be easier for potential immigrants to live full Jewish lives abroad rather than in Israel. But pundits took Dahan's hyperbole as an indication of just how worried Shas is about Shinui's growing power.

Before Shinui, Israelis' experience with centrist parties has not been good: They invariably have lacked ideological cohesion and have broken up.

Shinui, however, seems to have more ideological glue than its predecessors — and, in Lapid, a stronger leader.

Whether these assets will enable Shinui to become a permanent fixture in Israeli politics, or whether it turns out to be just another passing fad, remains to be seen. But unless the polls are way off, Lapid almost certainly will get his chance to make a real impact in the next government.

(Leslie Susser is the diplomatic correspondent for the Jerusalem Report.)

Viorst: Writer covered Israel for 30 years

Continued from Previous Page.

His parents, however, belonged to a Conservative synagogue where he became bar mitzva.

After getting a bachelor's degree from Rutgers, he studied French history as a Fulbright scholar at the University of Lyons and received a master's in history from Harvard, before getting his master's in journalism from Columbia University and going to work for The Washington Post in 1957.

As a columnist for The Washington Star in the 1960s, he began traveling to Israel and was "fascinated" with what he saw. He says he has always been interested in Israel ("My roots are all in Judaism"), but these trips sparked his professional interest.

His first trip to the Arab world was to Egypt after the Yom Kippur War in 1973.

Viorst has covered the Middle East for 30 years for The New Yorker and other publications and written about the region for periodicals including The New York Times, The Los Angeles Times, Foreign

Affairs, The Nation and Time. His dozen books include Sands of Sorrow: Israel's Journey From Independence (1987) and In the Shadow of the Prophet: The Struggle for the Soul of Islam (2001).

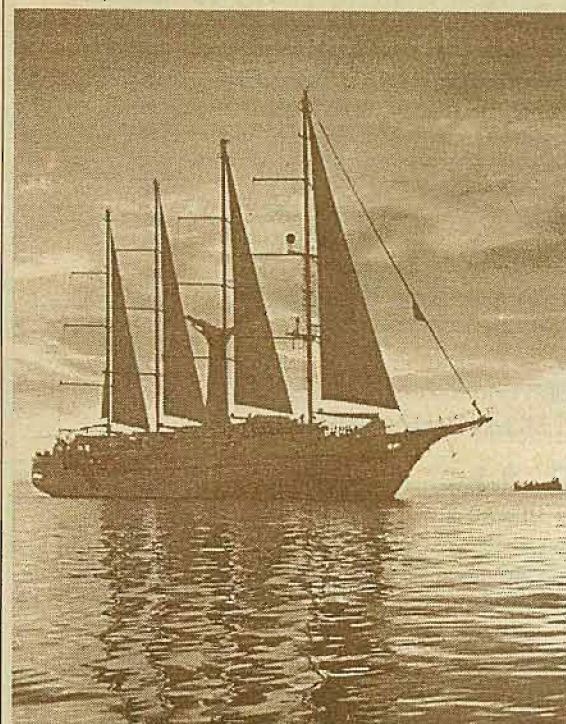
Viorst sees himself as an analyst of the problems in the Jewish world and in Israel, not someone who necessarily has the solutions.

But he points to Rabin's 1992 inaugural address, which he claims has been largely overlooked, as containing the seeds of hope.

"No longer are we a 'people that dwells alone,' and no longer is it true that 'the whole world's against us,'" Rabin said in his speech. "We must overcome the sense of isolation that has held us in thrall. ... We must join the campaign of peace, reconciliation and international cooperation that is now engulfing the globe, lest we miss the train and be left alone in the station."

(Aaron Leibel is the arts editor for the Washington Jewish Week.)

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Nation

Chabad expands on campus

BY RACHEL POMERANCE
Jewish Telegraphic Agency

NEW YORK — At nearly 11 p.m. one Hanuka night, Rabbi Eitan Webb was still making his way through his list of holiday phone calls.

The new Chabad-Lubavitch rabbi at Princeton University even called those who had visited his home only once for Shabbat dinner, offering holiday wishes and gently asking about their lives.

Webb's devotion offers a glimpse of Chabad's signature method of outreach — personal attention and devotion to each Jew — that has attracted droves of followers around the country.

"At Chabad we use a phrase, 'Every Jew is family,'" said Rabbi Hirsch Zarchi, 29, who heads the Chabad house at Harvard, where he is known to everyone as "Hirschy."

As Jewish organizations of all stripes wonder how to get young people more involved in Jewish life, Chabad's approach appears to be working.

Chabad is the "fastest-growing Jewish presence on campus," said an official with one Jewish organization. "They have actually sent more students to Israel than any other organization, including Birthright and Hillel, which is clearly evidence of their reach and commitment."

There currently are full-time Chabad houses on 61 college campuses across the United States. Chabad offers part-time programming at another 80 schools.

The fervently Orthodox movement is in the midst of a new push to open full-time houses on another 20 campuses. Of those, 12 already have opened.

The campuses targeted in the latest wave are those considered prestigious or that have large Jewish populations, and that have requested a Chabad house, according to Rabbi Menachem Schmidt, a member of Chabad's executive committee and the Chabad representative at the University of Pennsylvania.

The rationale was to find students with leadership potential and groom them into Jewish leaders, said George Rohr, the philanthropist who funded the initiative.

"There are many worthy organizations who respond to the expressed needs of students who affiliate Jewishly. The reality, though, is that the vast majority of students are not Jewishly involved," Rohr said. "Chabad emissaries are unparalleled in engaging this huge student body, creating welcoming entry points for them and empowering them with Jewish warmth and knowledge."

In some cases, however, Chabad's presence has sparked tension with other Jewish organizations on campus, particularly Hillel, said journalist Sue Fishkoff, author of a new book on Chabad outreach called "The Rebbe's Army."

"In general, where Chabad is small and there's a very strong Hillel, there tends to be less of a conflict because Hillel does not see Chabad as that much of a threat," she said.



Rabbi Hirsch Zarchi, foreground, addresses students and faculty during his first Hanuka on the Harvard campus. Professor Alan Dershowitz, center, and family are among those present.

But at Princeton University, the Center for Jewish Life — a joint program between the university and Hillel — decided not to include Chabad when it arrived on campus in November.

The center's director, Rabbi James Diamond, said the decision had to do with Chabad's "methodology," which he called "confrontational."

"There are many students who come in here who are very much searching for their Jewish identity, and they really are not comfortable being confronted, and they made that very clear to us," Diamond said.

Chabad is "tolerant but not pluralistic," Diamond said. "We are religiously tolerant and pluralistic."

Expanding on a Hillel slogan, he said Hillel's approach is to "meet the students where they are, not where we want them to be."

Chabad's mission, however, sounds similar: "To try to engage every single Jew on that campus and empower them with the knowledge and the experience of Judaism on their own terms," in Zarchi's words.

Students who attend Chabad programs generally confirm that approach.

"I don't feel that a certain dogma or a certain way of viewing Judaism is imposed upon the Jewish students who go to this house," said Emily Ludmir, 21, a Harvard senior who attended a Chabad day school in Orange County, Calif., but prays at a Reform congregation.

"It feels like a very open and welcoming place" and a "space where you can really feel like you could be Jewish," she said.

Observers say the warmth of Chabad's approach is central to its success on campus.

Emissaries are dispatched strategically as family units — a rabbi, his wife and children — to give visitors the experience of the roles, customs and intimacy of Jewish family life.

According to Rabbi Yossi Brackman, who opened a Chabad house at the University of Chicago this spring, "When you want to show people Judaism, you want to show them real-life Judaism, and you see that in the family."

Early in his tenure as head of the move-

ment, Chabad's late rebbe, Menachem Mendel Schneerson "set his eye on the college student," according to Rabbi Moshe Kotlarsky, director of the International Conference of Chabad Lubavitch Emissaries.

"The rebbe intuited that the energy and enthusiasm emblematic of youth, coupled with a student's deep desire to find his or her life's purpose, needs to be met with the care, respect and wisdom of our ageless Torah's blueprint for life," Kotlarsky said.

Chabad began outreach on campus with visiting yeshiva students in the early 1950s. The first official Chabad house opened at UCLA in 1969, and growth had been steady until the recent spurt of activity.

Chabad generally has been regarded as a "warm, accepting place to explore your Judaism," Fishkoff said.

In contrast, some students say Hillel attracts a regular crowd of people, and those who come in just once or twice might feel "out of place," Harvard's Ludmir said.

But not everyone finds Chabad's approach alluring.

"I couldn't stand them," said Jordan Davidson, 24, who graduated in 2000 from Brown University, where he said Chabad rabbis would pounce on students emerging from the cafeteria and student union.

"They would come right up to you and ask you if you were Jewish, and I had seen people say that they were Jewish and then get harassed by these people and then followed down the street, and that was really obnoxious to me," Davidson said.

"The awful thing to me was saying that I wasn't Jewish, just lying to them about my ethnicity because I didn't want to be harassed and I didn't want to be associated with these people," Davidson said.

"While these guys are noble in their efforts, and I'm sure their cause is fantastic, their approach probably drives more people away than actually attracts people," he said.

But proselytizing on campus is very unusual, Schmidt said.

"No one initiative can satisfy the needs and sensitivities of each individual student," he said. "We provide a very wide array of programming so that each student can find his or her relationship with their heritage."

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From Berlin memorial to Ground Zero

By JULIA GOLDMAN
New York Jewish Week

NEW YORK — If planners at the Lower Manhattan Development Corporation aimed to generate excitement about the latest design study to rebuild the area destroyed on Sept. 11, they were wise to put Daniel Libeskind at the top of the line-up.

A small man with gray hair and rectangular glasses, Libeskind was a dynamo dressed completely in black at the recent ceremony where seven proposals were presented. At one point the former Bronx resident raised his fist in the air as he described a 1,776-foot skyscraper that would "reassert the pre-eminence of freedom and beauty."

Libeskind spoke with rushed excitement as he outlined his plan for a business, transportation and cultural complex that would "create a dense and exhilarating affirmation of New York." It seemed he was squeezing every second of airtime he could grasp to describe the Park of Heroes or the Wedge of Light, through which unobstructed sunlight would shine each year on the morning of Sept. 11.

First known solely as a conceptual architect, Libeskind is now most famous for his first commission, the Jewish Museum in Berlin, housed in a building punctured by symbolic voids. The museum opened in 1999 and had attracted a quarter of a million visitors even before the exhibition on the history of Berlin's Jews was installed.

"He has considered before exactly what it means to fill a space in with life and memory as a way to represent destruction," said James Young, an English professor at the University of Massachusetts at Amherst and an expert on memorial architecture. "That was one" of the architects' "mandates."

At the recent unveiling of proposals in New York, Libeskind was followed by several other architects who have grappled in recent work with issues of destruction and memory. The British firm of Foster and Partners designed the new Reichstag in Berlin.

Home to the German Parliament since 2000, the building that had been the seat of the Third Reich is now topped by a transparent dome. Another architect, Peter Eisenmann, designed the Holocaust memorial in Berlin, officially titled "Memorial to the Murdered Jews of Europe." Eisenmann joined up with Richard Meier, Charles Gwathmey and Steven Holl as the self-styled "New York team" for the World Trade Center design study.

Libeskind, 55, currently lives in Berlin, but he was born in Poland and spent his teens and early 20s in New York. He first glimpsed the Statue of Liberty through

early morning mist from the boat that brought his family to America. "I have never forgotten that sight or what it stands for. This is what this project is all about," he said, reading from a prepared statement that ended with the words "Life victorious."

That simple phrase captures Libeskind's philosophy of architecture, which he has called "an optimistic profession." In person, Libeskind is passionate, thoughtful and infectiously joyful. Still, his attitude toward his work is surprising, given that many of his major projects so far have embodied one of the darkest chapters in modern history, and one with personal resonance for the architect.

Even before the Jewish Museum was completed, Libeskind had built a museum in Osnabruck, Germany, dedicated to the painter Felix Nussbaum, who was executed in Auschwitz in 1944. Just this summer, doors opened at the Imperial War Museum North in Manchester, England, an aluminum-clad structure that has been described as "an exploding globe."

The son of Holocaust survivors who met in a displaced persons camp, Libeskind has said he sees beauty everywhere, "even those places abandoned by hope."

Thinking about rebuilding at the World Trade Center site, he stressed the importance of translating "memory and hope into physical materials and into architecture."

Libeskind was clearly moved by his experience standing in the chasm left by the fallen towers. "Really, you have a revelation when you go down there," he told The Jewish Week in a voice that hints of his Eastern European origins.

"It's the bedrock level, where New York was built from."

The 9/11 explosions revealed the walls that reinforced the World Trade Center's foundations. "They are the silent heroes of the attack," Libeskind said. "They survived it, the whole trauma, and they continue to protect the site and keep the Hudson River from flooding Manhattan. It's an amazing thing." Access to the buildings' footprints 70 feet below ground is an integral part of Libeskind's design for the site.

"Libeskind's been pushing the edge a long, long time," said Young, who suggested that by including Libeskind in the current design study the Development Corporation was embracing cutting-edge architecture.

A published poet with a mystical bent, for many years Libeskind worked on designs that could never be built, and could be publicly viewed only in museums and gallery exhibitions.

That all changed with the Jewish Museum

in Berlin. Libeskind titled the project "Between the Lines," a reference to one of a constellation of ideas that shaped his design. On a map of Berlin, he plotted out the actual addresses of Jewish and gentile writers, artists and thinkers who had lived in Berlin up to 1933. From these points he constructed what he called "an irrational matrix," which became the basis for the crisscrossing lines that cut through the building's walls.

His World Trade Center plan employs a similar conceit: a "Matrix of Heroes" that would radiate outward from a central plaza. Its lines would trace the routes taken by firemen, policemen and rescue workers as they entered the site on Sept. 11. But they would also extend upwards and out toward the horizon to include all citizens in "the matrix of life."

"I wanted to make invisible lines visible and permanent," he said. Libeskind's designs are powered by the belief that buildings convey hidden meanings. His con-

cept for the Jewish Museum San Francisco, for example, is based on the Hebrew letters of the word "chai," meaning life. His plan for the extension to the Victoria and Albert Museum in London is a ceramic-clad spiral, representing the uncoiling of history.

Libeskind's current project list includes a convention center at Bar-Ilan University in Tel Aviv, extensions to museums in Denver and Toronto, the interior of Copenhagen's Jewish museum, the largest shopping center in Europe, and, his smallest project, a private studio in Mallorca, Spain. He has just won a competition to design a media center at the University of Hong Kong.

In the past three years alone, he's been recognized with numerous awards including the German Architecture Prize, the Goethe Medal and the Hiroshima Art Prize, given to artists who promote peace. He's garnered criticism, too.

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Briefly

Jewish Telegraphic Agency

The U.S. State Department denied that it refuses to post Jewish diplomats to Saudi Arabia. State Department spokesman Philip Reeker said Dec. 26 that overseas assignments are "free from discrimination" and that there is no agreement between the United States and Saudi Arabia to avoid assigning Jewish diplomats to the country. Reeker's statement comes after former U.S. official Timothy Hunter told the Middle East Forum that Jewish officers in the State Department had a letter "J"

placed next to their name, so that selection panels would not choose them for Saudi posts.

Sen. Joseph Lieberman, D-Conn., met with leaders of Saudi Arabia, Qatar and Bahrain during an 11-day trip through the Middle East. Lieberman asked the leaders to be prepared to give the American military full support in case of a U.S.-led war against Iraq. "I believe they heard the message, and my conclusion is that the American military and people won't be disappointed by the reactions of the three allies," he told reporters at a Sunday news conference. The senator also met with American troops stationed in the Persian Gulf, giving them "the thanks of a grateful nation."

Israel

Israel debates response to terror

By NAOMI SEGAL

Jewish Telegraphic Agency

JERUSALEM — Prime Minister Ariel Sharon is vowing to step up targeted killings of suspected Palestinian terrorists.

He made the comment following a terror attack last Friday night at a West Bank yeshiva, in which four students were killed and some 10 others wounded.

Reflecting the odd vagaries of Middle East politics, his vow also came as Israeli and Palestinian officials began reviewing the latest draft of a U.S. "road map" for achieving peace in the region.

Speaking at Sunday's Cabinet meeting, Sharon said that he and Defense Minister Shaul Mofaz had agreed to strike at terrorists, those who help them and those who send them.

Also speaking at the meeting, Attorney General Elyakim Rubinstein criticized the targeted assassinations policy, saying it must only be used as a last resort when all other attempts to arrest wanted Palestinians have failed.

Israel's practice of targeted killings is not new, but Sharon's statements again threw a spotlight on the controversial policy.

In last Friday's attack, two Palestinian gunmen dressed in Israeli army uniforms and armed with rifles and hand grenades infiltrated the settlement of Otniel south of

Hebron.

They entered the yeshiva through the kitchen, firing on students and guests who had gathered for Shabbat dinner.

One of the students on kitchen duty managed to lock the door leading from the kitchen to the dining room, preventing the terrorists from entering the dining room.

All four of the students who were in the kitchen were killed.

One gunman was killed in a half-hour shootout with Israeli troops. The second terrorist fled but was found later and killed by Israeli soldiers.

On Sunday, the four Israelis killed in the attack were buried. They were identified as Pvt. Yehuda Bamberger, 20, of Karnei Shomron; Zvi Ziemann, 18, of Re'ut; Gavriel Hoter, 17, from Alonit Habashan; and Staff Sgt. Noam Apter, 23, of Shilo.

Islamic Jihad claimed responsibility for the attack, saying it came in retaliation for the slaying a day earlier of one of its leaders in the Jenin area.

Israel blamed Arafat for the Otniel attack, saying the Palestinian Authority has failed to clamp down on terror.

A Palestinian official said Israel's policies, including the targeted killings, were to blame for the ongoing attacks.

Meanwhile, Israeli and Palestinian officials began reviewing the latest draft of an



Brian Hendler/JTA photo

The family of slain Israeli teenager Gavriel Hoter mourn at his grave during his funeral in Kfar Adumim near Jerusalem, Dec. 29. Hoter was killed when two Palestinian gunmen opened fire in a dining room during the Sabbath meal, for yeshiva students at a Jewish settlement near the West Bank town of Hebron on Friday night, killing four before Israeli soldiers shot and killed the gunmen.

international diplomatic initiative aimed at ending more than two years of violence.

The draft of the road map was given to the two sides after President Bush met in

Washington earlier this month with other members of the so-called diplomatic Quartet — Russia, the European Union and the United Nations.

Briefly

Jewish Telegraphic Agency

An armed Palestinian who crossed into Israel from the Gaza Strip was killed Monday in an exchange of gunfire with Israeli troops. The man was armed with two assault rifles and grenades and was wearing an Israeli army uniform. Two other terrorists involved in the attempt to cross the security fence near Kibbutz Be'eri in the Negev escaped into Gaza. In the West Bank, Israeli soldiers demolished the houses of the two terrorists who carried out last Friday's attack at a West Bank yeshiva in which four students were killed. Israeli forces also arrested four Islamic Jihad members suspected of links to the terrorist cell responsible for the attack.

Israel's High Court of Justice rejected a petition filed by a group of army reservists who refused to serve in the West Bank and Gaza Strip. In its ruling Monday, the court warned that the selective use of conscientious objection threatens the underpinnings of the state. The court also said it could lead to a situation in which each army unit operates according to its own moral code.

Israeli troops shot and killed a Palestinian they suspected of trying to attack them. In Monday's incident near the West Bank city of Jenin, the Palestinian drove his car into a jeep carrying soldiers. The jeep overturned and the Palestinian got out and began running toward the soldiers, Israel Radio reported.

An Israeli Arab taxi driver was sentenced to 15 years in prison for driving two suicide bombers to Tel Aviv. Five people

were killed and dozens of others wounded in the July 17 attack near Tel Aviv's old Central Bus Station. Khaled Ashour had admitted to driving the terrorists from northern Israel to Tel Aviv. Though the court acknowledged that Ashour expressed remorse for his actions, it said a stiff sentence was necessary as a deterrent.

Israeli Prime Minister Ariel Sharon said he would fire any Likud minister who refuses to cooperate with a police investigation of irregularities in the party's recent primary. Sharon's remarks followed reports that Likud Deputy Infrastructure Minister Naomi Blumenthal invoked her right to remain silent during police questioning Sunday regarding her alleged role in the bribery scandal.

A team of Jordanian engineers was due to arrive in Jerusalem on Monday to begin reinforcing a section of the Western Wall. The engineers were brought in as a compromise between Israeli and Palestinian officials to repair a bulge in the southern section of the wall. Jordanian experts who examined the wall several months ago concluded that the protrusion was caused by faulty water drainage. They recommended removing stones, filling the wall with reinforcing material and reconstructing the exterior.

Israel's population stands at 6.6 million, according to the Central Bureau of Statistics. The population includes approximately 5.3 million Jews and approximately 1.3 million Arabs. The population increased by 127,000, or 1.9 percent, over the previous year. This was the lowest population increase since 1990, according to the bureau, which cited low immigration rates. However, immigration was up sharply from Argentina and France, the bureau said.



'Lost Tribe' members make aliya

BY JESSICA STEINBERG
Jewish Telegraphic Agency

JERUSALEM — Shlomo Gangte is a graphic designer, a documentary filmmaker and a recently ordained rabbi.

That wouldn't be so unusual, except that Gangte is one of the recently arrived members of the Bnei Menashe, a community from northeastern India that says it is descended from one of the biblical Lost Tribes of Israel.

Along with 95 other members of the community, Gangte immigrated to Israel in late August.

They were brought by Amishav — Hebrew for "My People Return" — a group that has helped 700 of the Bnei Menashe come to Israel during the past dozen years.

"We prayed to come as a nation and see this land," said Gangte, 35, who immigrated with his wife and two small children. "There is a higher degree of holiness here."

For now, Gangte and 60 of his fellow emigres are living in Shavei Shomron, a small Jewish settlement in the West Bank. It is located between Nablus and Kalkilya, two Palestinian cities that Israeli officials have described as breeding grounds for terrorists.

The recent immigrants don't seem concerned that they might be living in dangerous territory, surrounded by Arab villages and with Israeli soldiers based in the community.

"We want to be on the frontier," said Gangte, a short, trim man with a quick smile and energetic manner. "We knew about what was happening here before we came."

But it is more than that, added Naomi Sing Sung, a married woman whose hair is covered with a soft, olive green hat.

In India, members of Bnei Menashe were singled out for their customary dress, whether it was the men who wore yarmulkes or the women who covered their hair.

"Here, men can cover their heads with pride, freely," she said. "There, it wasn't always so easy."

Advocates for the Bnei Menashe had struggled in relative obscurity to convince Israelis that the Indians were long-lost Jews who had returned to the faith.

Their cause was aided by the recent publication of "Across the Sabbath River," a book by veteran Israeli journalist Hillel Halkin that documents the search for the biblical lost tribes. Certain songs and features of Bnei Menashe rituals convinced Halkin that the group has Jewish roots.

The Bnei Menashe claim to descent from the tribe of Menashe, one of the 10 tribes that was driven from ancient Israel in the eighth century B.C.E. by Assyrian conquerors.

According to Bnei Menashe tradition, their ancestors wandered eastward toward China, then made their way south into what is now northeastern India and nearby Myanmar.

Today, some 5,000 Bnei Menashe live in the Indian states of Manipur and Mizoram, where much of the population is Christian, converted by British missionaries during the late 19th century.

When the missionaries first arrived in the region, they found that many of the locals worshiped one God and were familiar with the stories of the Bible.

They nonetheless succeeded in converting most of the native population, though many of the people continued to



Members of Bnei Menashe, a community from northeastern India that says it is descended from one of the biblical Lost Tribes of Israel, share a light moment after they finish a Hebrew class in the Jewish settlement of Shevi Shomron near Nablus, Sunday, Dec. 23.

believe they were descended from ancient Israelites.

About 25 years ago, a group of Bnei Menashe decided to adopt a Jewish lifestyle and observance.

They were later discovered by the founder of Amishav, Eliyahu Avichail, an Israeli rabbi who wanders the globe in search of lost Jews in order to bring them back to Judaism and Israel.

Avichail, and several other Israeli rabbis, believe the descendants of lost tribes could help offset Israel's dwindling demographics against the burgeoning Arab population.

"I believe that groups like the Bnei Menashe constitute a large, untapped demographic and spiritual reservoir for Israel and the Jewish people," said the director of Amishav, Michael Freund.

The organization has created a Jewish outreach center in Mizoram. It also translated and published several books into Mizo — the language used by Mizoram's Bnei Menashe community — including a prayer book, a Hebrew-English-Mizo dictionary and a guide to Jewish holidays.

Despite such efforts, it has been no simple matter to bring and absorb the Bnei Menashe into Israel.

According to Israel's Law of Return, the Bnei Menashe are not officially Jewish. Because of this, they do not receive any of the benefits given to most new immigrants in Israel.

As a result, Amishav has taken on the responsibility of providing for the Bnei Menashe while they undergo official conversions to Judaism.

At Shavei Shomron, Rivka Bondy is overseeing the absorption of the latest group of emigres, a task she views with a certain amount of spiritual zeal.

For one thing, she points out, the settlement is located near the lands that belonged in biblical times to the tribe of Menashe.

The settlement falls under the aegis of the absorption department of a local West Bank council.

Despite the dangerous location of the settlements it serves, the department has been absorbing immigrants primarily from the former Soviet Union, France and North America since 1989.

But as those sources of immigration began drying up in the last five years, Amishav contacted the council to see if it would be willing to absorb the latest group of Bnei Menashe immigrants, which included 10 families and 15 singles.

The council soon agreed.

"We start from scratch," said Baruch Lior, director of the absorption department for the local settlement council. "Here it's families that need conversion but that have the traditions and lifestyles, so they're more than ready to do it."

For the most part, the Bnei Menashe are not insulted by the government's demand that they convert.

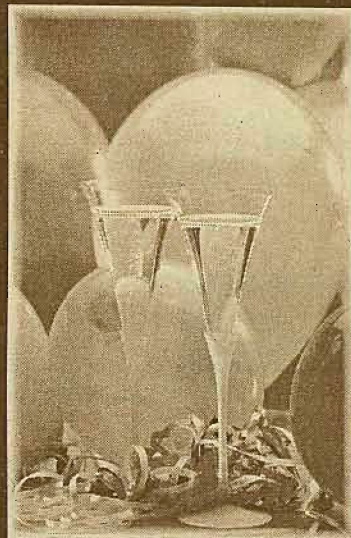
They say, however, that they are surprised by the number of Israelis who are not religious and do not live a Jewishly observant lifestyle.

"I expected that the nation of Israel would be living and loving God as I've been doing for the last 20 years," said Yehuda, one of the older immigrants. "But I'm still happy to be here, and if the nation of Israel decides I must convert, then that is acceptable."

Some are still surprised by the reality of modern Israel.

"I love the country, and I did what I had to to come here, but it's a surprise, not everything is as I expected," said Noam, whose newborn daughter, Osnat, is the group's first sabra baby. He spoke in the sparsely furnished, unheated cinder block house he shares with his wife, Naomi.

"People don't always know what to make of us," he said, referring to the tribe's Asian appearance and religious garb. "Yet I'm not sure what to make of Israelis."



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World

Turkish Jewish population dwindles

BY YIGAL SCHLEIFER

Jewish Telegraphic Agency

ISTANBUL, Turkey — The small city of Edirne, situated in northwestern Turkey, once was the center of Jewish life in the region.

But that is a thing of the past.

Located near the borders of Greece and Bulgaria, the city exudes the distinct air of faded glory.

Once a bustling and cosmopolitan provincial capital, the city today is a sleepy pit stop on the highway that connects Istanbul to the rest of Europe.

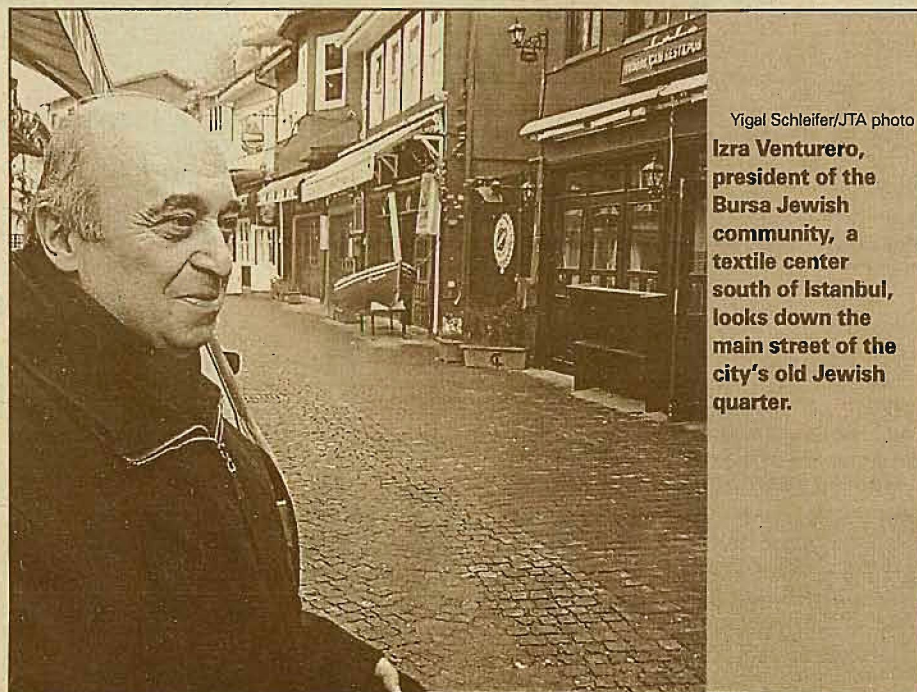
A walk around the city's old town, once the hub of Edirne's Jewish life, finds a neighborhood of dilapidated and crumbling two-story wooden houses.

Edirne's Great Synagogue, an architectural gem built in 1907, is now almost in complete ruins. Its roof is caved in and only a few bits of its brilliantly colored, frescoed ceiling are left intact.

In 1914, the city was home to almost 30,000 Jews. Now, only three remain.

Speaking in the office of the Goodyear tire dealership he owns, Joseph Romano, a 65-year-old who is one of those remaining Jews, recalls a time when the streets of Edirne's old town were lined with Jewish homes and businesses.

On Saturday afternoons in the spring



Yigal Schleifer/JTA photo

Izra Venturero, president of the Bursa Jewish community, a textile center south of Istanbul, looks down the main street of the city's old Jewish quarter.

and summer, he says, a nearby park would be filled with Jewish families having Shabbat picnic lunches.

"I long for that life. I miss those times," says Romano, who today spends his weekends with his daughters in Istanbul.

The Edirne Jewish community is not the only one in Turkey to have vanished.

In the beginning of the 20th century, Turkey's Jewish population numbered more than 100,000, with sizable Jewish communities ranging from the country's Anatolian heartland to its Aegean coast and its border with Syria.

Today, Turkey's 25,000 Jews live almost exclusively in Istanbul.

Driven away by political and economic turbulence and lured by the possibility of living in Israel, Turkish Jews left the country in great waves starting in the late 1940s. They left behind Jewish communities that — with the exception of Istanbul, and to a lesser extent Izmir, which has a Jewish population of around 2,000 — are either struggling to survive or have ceased to exist altogether.

"You had all these communities all over the place, and in a matter of a few years they almost all disappeared," says Rifat Bali, a Jewish historian in Istanbul.

"From the Turkish point of view, this has reinforced the idea that Jews only live in Istanbul, that they were not Anatolian, not real Turks, only traders. Which is not true."

The communities outside of Istanbul that remain are very small.

In Ankara, Turkey's capital, the Jewish community numbers 100.

In Antakya, near the Syrian border, only 50 Jews remain from a community that can trace its roots back to biblical times.

In Bursa, a textile center south of Istanbul, 70 Jews are left, carefully tending to two exquisite 500-year-old synagogues.

The long-term survival of these communities is doubtful, since most young Jews leave for Istanbul.

"If you want to have a Jewish life, you have to go to Istanbul," says Victor Kuzo, 24, who grew up in Bursa's old Jewish quarter but now lives in Istanbul. "If you want to marry a Jewish woman, you have to go to Istanbul."

Kuzo grew up in Bursa with 10 other Jewish kids, all of whom have left the city.

"They went for education, for family, but nobody stayed," says Kuzo, who runs a small business and also works as a volunteer editor at Shalom, the Turkish Jewish community's weekly newspaper.

For the Jews left behind in the small communities, life mostly revolves around the synagogue, with religious services provided by the Turkish Chief Rabbinate, based in Istanbul.

"In essence, unfortunately, this community is able to provide services only in terms of religious needs," says Lina Filiba, executive vice president of the Turkish Jewish community.

"We haven't had the right structure to train people who will act as social workers" to help the needy in these places."

With their populations dwindling or already gone, some of these outlying communities are today engaged in the difficult task of maintaining the legacy of Jewish life in their area, making sure synagogues and other communal properties are used regularly and looked after.

Some of this work comes in reaction to Turkish law, which states that any property belonging to minority communities that is unused for 10 years becomes state property.

This law has led to the loss of countless Jewish communal properties throughout the country.

"We have lost what we have lost up to now, and unfortunately we can't get them back because of the law," says one Jewish community leader. "What we are trying to do with what we still have is keep them as active as we can by holding regular elections and using them regularly."

A good example of this is the synagogue in Canakkale, a town near the World War I battlefields of Gallipoli that was another center of Jewish life in western Turkey.

Although no Jews live there today, a group of Jews from the city who now live in Istanbul make an annual pilgrimage to the city's remaining synagogue to pray there and help with its upkeep.

In Bursa, the tight-knit community of 70 splits its religious and social activities, between the two remaining synagogues in the city's old Jewish quarter in an effort to keep both in the hands of the Jewish community.

The quarter, a cobblestoned neighborhood of pastel-colored wooden houses, has lately become a popular entertainment area, with many of the old homes being converted into pubs and fish restaurants.

A large sign at the end of one street says "Historic Jewish Street" in Turkish.

Although Bursa's Jews no longer live in the quarter, they still own many of the area's buildings, and the rents from those properties have provided the community with the funds to maintain and renovate their synagogues.

"We are in good shape because of the buildings that were left to us by our grandparents," says the community's leader, Izra Venturero, 63, who owns a clothing store in Bursa's sprawling covered bazaar.

But that may change.

"In 50 years there probably won't be Jews in Bursa, but we want to show that there was once a big, strong Jewish community in Bursa. That's why we renovated this synagogue."

"In 50 years, there won't be any Jews," Venturero adds, "but the places of the Jews will still be."



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Hora-ing the night away in Brazil



The Lehakat Hakotzrim troupe dances at the recent Sao Paulo Hebraica dance festival. Henry Lederfeind/JTA photo

By MARCUS MORAES

Jewish Telegraphic Agency

SAO PAULO, Brazil — Mayim, mayim, mayim, mayim, mayim.

Brazil is not usually considered to be one of the worldwide centers of cultural Jewish life.

But the country recently hosted what is believed to be the largest Jewish dance festival outside Israel.

The 22nd annual Carmel Festival gathered 83 dance groups, comprising some 2,500 dancers, from Brazil, the United States and Mexico earlier this month for the event at the Hebraica club in Sao Paulo, the center of Jewish life for the city's 60,000 Jews.

It also drew some 20,000 spectators. Gerson Lerner, director of the Hagshamah Department of the World Zionist Organization in Sao Paulo, isn't a dancer, but he has been involved in the Carmel Festival for the past 16 years.

For four years in a row, he has been the producer of Carmel Radio, which broadcasts information about the festival, jokes, interviews and plenty of Israeli music during the three-day event.

"Israeli dance is a major activity to all Jewish youth that brings together people around dancing, but above all keeps alive Jewish culture and tradition. This also strengthens ties with Israel," Lerner said.

The general director of the festival for the past 15 years is an Argentine who lives in Brazil.

"I don't dance, but I enjoy the dances. They are the artistic expression of Zionism with the feet," Gaby Milesvsky said.

The 50 hours of the festival offered two evening gala shows, five smaller afternoon shows, teaching sessions and a dance marathon.

The theme of this year's festival was hope. That's also the name of a prime-time soap opera on Brazil's major TV channel, in which a Jewish family plays a major role and whose soundtrack includes Hebrew songs.

For the first time, the Mexican group Anajnu VeAtem brought its 26 dancers and one singer to Brazil to participate in the festival.

Created in 1971, the group is considered the oldest in Latin America.

Both U.S. and Mexican dancers performed solely at a special show held Saturday night before the night-long dance marathon.

For the second year, two groups from the United States came to Sao Paulo exclusively to perform at the Carmel festival.

The Hemshech and Jewish Art & Movement groups, both of which represent the Michael-Ann Russel Jewish Community Center of Miami, are choreographed by Roger Weiger.

The former group performs traditional Jewish folk dance, while the latter performs more modern interpretations.

According to Weiger, 32, most of the groups' 20 members came to Miami from Latin American countries including Colombia, Venezuela, Panama, Argentina and Peru.

Weiger himself is a native of Rio de Janeiro who has been living in the United States since 1993.

Alberto Worcman, 42, teaches Israeli folk dance at two Jewish schools in Sao Paulo and is responsible for 15 groups that performed at the Carmel.

The continuity of Israeli dance is threatened in Brazil, he says.

"People usually stop dancing very early, usually in their 20s. Hardly ever do we find people of all ages dancing together like here. And when it does happen, it's an isolated event, like a festival," Worcman said.

Financial support is a concern among Brazilian Jewish dance groups — and one that has become more serious with the country's recent economic difficulties.

"The level of support that Jewish institutions are able to provide today is pretty much related to the current economic situation that the country is going through," said Lehakat Chai's choreographer Mauricio Salem, who is based in Rio. "As educators, we would certainly be glad with a better infrastructure, but we must understand the reality."

The dancers spun, hopped and twirled to traditional horas, as well as Chasidic, Ladino, Yemenite, Moroccan, Russian, Kurdish and several other styles.

Founded in 1985, Ofakim — Hebrew for "horizons" — is a 120-member seniors group.

"The group is an example for the next generations. Children look at Ofakim and see that they will be able to dance for as long as they wish," choreographer Adriana Gordon explained.

Fanny Lea Lucki, 70, is the oldest member of Ofakim.

"It's therapy. We dance and have a lot of fun among dear friends. Dance to me means life," she said.

Gordon agrees.

"The social aspect is very strong, at both good and bad times," she said. "We go out together, we celebrate the Jewish holidays together, from the happy ones like Purim to the sad ones like Yom Hashoa."

Briefly

Jewish Telegraphic Agency

The leader of Germany's Jews is backing a U.S. strike against Iraq. War against Iraq may be necessary to avert even greater horror, Paul Spiegel told the weekly Bild am Sonntag newspaper. He also told the paper that he was sure that "if Iraqi dictator Saddam Hussein has weapons of mass destruction, he would use them." Spiegel was re-elected earlier this month as president of the Central Council of Jews in Germany.

Swiss journalists are within their rights to call Israeli Prime Minister Ariel Sharon a war criminal, according to the Swiss Press Council. The council's Honorary Court, which decides ethical questions for Swiss journalists, ruled last week on a complaint filed against the Neue Luzerner Zeitung after the newspaper ran a story earlier this year attacking Sharon. In its ruling, the court cited

freedom of the press as an overriding concern. The Israeli government criticized the ruling, saying, "We were astonished and completely disappointed with the decision." Frank Lubke, director of the Center Against Defamation and Anti-Semitism in Zurich, called the ruling scandalous and said it would set back efforts to combat anti-Semitism in Switzerland.

Sen. Joseph Lieberman (D-Conn.) said Arab states in the Persian Gulf likely would support a U.S. attack on Iraq. Speaking to reporters last week in Bahrain, Lieberman said he had received encouraging responses from the leaders of Bahrain, Saudi Arabia and Qatar.

A Norwegian official is presenting Yad Vashem with a list of nearly 800 Jews murdered or expelled from Norway during the Holocaust. The official is part of a Norwegian commission investigating the fate of Jewish property plundered during World War II.

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MOVIE TIMES

January 3rd thru January 9th, 2003.

CINEMAGIC

Manor - 422-7729 DOLBY DIGITAL \$4.50 All Shows Before 6 p.m. () = Sat.-Sun.
**Catch Me If You Can* (PG-13) (12:00, 2:30, 5:05, 7:35, 10:05); **Rabbit Proof Fence* (PG) (12:45, 2:55, 5:05, 7:20, 9:35); *Two Weeks Notice* (PG-13) (1:00, 3:15, 5:25, 7:40, 9:50); **About Schmidt* (R) (12:40, 2:45, 4:55, 7:05, 9:15).
Squirrel Hill - 421-7900 DOLBY DIGITAL \$4.50 All Shows Before 6 p.m.
**Chicago* (PG-13) (12:15, 12:30, 2:30, 2:45, 5:00, 5:15, 7:15, 7:35, 9:35, 9:45); **The Lord of the Rings: The Two Towers* (PG-13) (1:30, 5:00, 8:15); *Frida* (R) (3:00, 9:40); *Far From Heaven* (PG-13) (12:40, 5:10, 7:20); *Maid In Manhattan* (PG-13) (1:30, 3:30, 5:30, 7:30, 9:30); *Gangs of New York* (R) (12:00, 4:00, 7:00, 10:00).
Denis - 343-7300 \$4.50 All Shows Before 6 p.m. Every Tues. All Shows \$4.50.
Far From Heaven (PG-13) (12:50, 3:05, 5:25, 7:25, 9:30); *Shanghai Ghetto* (NR) (1:10, 2:55, 5:10, 7:30, 9:45); *Frida* (R) (12:30, 3:00, 5:15, 7:15, 9:35); *My Big Fat Greek Wedding* (PG) (1:00, 3:10, 5:20, 7:40, 9:40).

PGH. FILMMAKERS 682-4111

Regent Square Theatre - 1035 S. Braddock Ave.
Trials of Kissinger (USA) Fri. 7:00, 9:00; Sat. 5:00, 7:00, 9:00; Sun. 5:00; Mon.-Thu. 8:00;
The Ladykillers (PETER SELLERS) Sun. 7:30 only.
Harris Theatre - 809 Liberty Ave.
Auto Focus (USA) Fri.-Sat. 7:00; Sun. 2:00; *Baran* (IRAN) Fri.-Sat. 9:00, Sun. 4:00; *24-Hour Party People* (USA) Mon.-Thu. 7:30.

CARMIKE

Carmike 10 - 700 S. Hills Village 835-7700
Harry Potter & Chamber of Secrets (PG)* 1:00, 4:15; *Pinocchio* (G)* 12:15, 2:40, 5:00, 7:20, 9:45; *The Santa Clause* (G) DTS 12:00, 2:20, 4:40; *Gangs of New York* (R)* 1:30, 5:00, 8:15; *Lord of the Rings: The Two Towers* (PG-13) DTS/THX 12:00, 12:30, 1:45, 3:30, 4:15, 5:30, 7:00, 8:00, 9:15, (10:30, 11:30); *Star Trek: Nemesis* (PG-13) DTS 1:30, 4:00, 7:00, 9:30; *Hot Chick* (PG-13)* 7:30, 9:50; *Drum Line* (PG-13) DTS 12:00, 2:30, 5:00, 7:30, 10:00; *Analyze That* (R)* 12:45, 3:15, 5:30, 7:45, 10:00; *Die Another Day* (PG-13) DTS 7:00, 9:45.
Galleria 6 - Rt. 19 Mt. Lebanon 531-5551
About Schmidt (R) DTS 12:30, 3:30, 7:00, 9:45; *Catch Me If You Can* (PG-13) DTS 12:45, 2:00, 4:00, 5:00, 7:00, 8:00, 10:15; *Wild Thornberrys* (PG) DTS 1:00, 3:00, 5:00, 7:30, 9:30; *Two Week's Notice* (PG-13) DTS 12:00, 2:15, 4:30, 7:00, 9:15; *Maid In Manhattan* (PG-13) DTS 12:15, 2:30, 4:45, 7:15, 9:30.
Movies and showtimes subject to change. Please call theatre.

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\$4.50 Sr. Citizens 65 & Older & Children 12 & Under At All Times. Adults \$5.00 Before 5:30.
**About Schmidt* (R) 11:45, 2:10, 4:40, 7:10, 9:40; **Catch Me If You Can* (PG-13) 1:15, 4:10, 7:00, 9:45; *The Lord of the Rings: The Two Towers* (Screen 1) (PG-13) 1:20, 4:55, 8:30; *The Lord of the Rings: The Two Towers* (Screen 2) (PG-13) 12:10, 3:35, 7:30, (11:00) *Two Weeks Notice* (PG-13) 12:15, 2:30, 4:35, 7:20, 9:25, (11:45); *Drumline* (PG-13) 12:05, 2:25, 4:45, 7:15, 9:40, (12:00); *Gangs of New York* (R) 1:25, 4:50, 8:00, (11:10); *Maid in Manhattan* (PG-13) 12:00, 2:20, 4:30, 7:35, 9:45, (11:45); *The Wild Thornberrys* (PG) 12:25, 2:15, 4:20, 7:05; *Harry Potter & The Chamber of Secrets* (PG) 12:20, 4:15; *Analyze That* (R) 7:25, 9:30, (11:40); *The Hot Chick* (PG-13) 9:20, (11:35).

Please Note Times in () Parenthesis Are for Friday and Saturday Only.
(*) ASTERISK INDICATES NO PASSES OR DISCOUNT COUPONS ALLOWED.

Simchas

Engagements



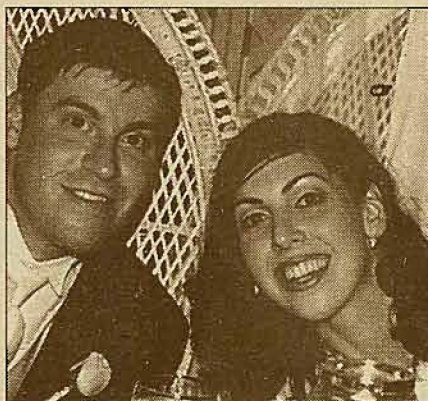
Konig/Orkin: Susan and Bob Konig announce the engagement of their daughter, Magda Elaina, to Milton Steven Orkin, son of Carol Orkin and the late Jerome Orkin of North Babylon, N.Y.

Magda graduated with a bachelor's degree in sociology from Ithaca College and a master's degree in social work from the University of Michigan. She is a patient services coordinator for End Stage Renal Disease Network 4 at the University of Pittsburgh Medical Center, covering the Pennsylvania and Delaware regions.

Milton graduated with a bachelor's degree in music performance from Carnegie Mellon University. He is touring coordinator and holds the position of first baritone with the River City Brass Band. He is also on the staff of the Carnegie Mellon Preparatory Music

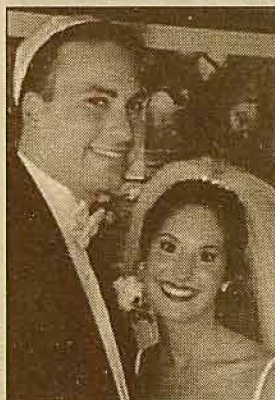
School, is euphonium/baritone instructor with CMU's Youth Brass Band and is a vice president of Beth Israel Center. An August 2003 wedding is planned.

Weddings



Goldsmith/Itskowitz: Leslie and Alan Itskowitz of Pittsburgh and Estee and Lenny Goldsmith of Fair Lawn, N.J. announce the marriage of their children, Robert and Shelly, on June 23. Shelly's grandparents are Pearl and Paul Kaufmann of New York and Edith and Arnold Goldsmith of Jerusalem. Rob's grandparents are the late Sarah and Harry Caplan and the late Anna Lily and Nate Itskowitz. Shelly attends Duquesne Law School. Robert is with Deloitte Touche Tohmatsu.

After sheva brochos in New York and Pittsburgh, the couple reside in Pittsburgh.



Polacheck and Davidoff: Amy Ruth Polacheck and Michael Neil Davidoff were married on Sept. 1 at Edgewood Country Club. Rabbi Joshua Hammerman and Cantor Saul

Hammerman, cousin and uncle of the groom, officiated.

Amy's parents are Barbi and Jim Polacheck of Pittsburgh. Grandparents are Millie and Arthur Rogow and Eddie and Allan Polacheck.

Mike's parents are Marilyn and Steve Davidoff of Edison, N.J. Grandparents are Beulah and Arthur Davidoff and the late Ruth and Bernard Goldstein.

Caryn Reese, the bride's sister, was matron of honor. Cari Bleckner, Lori Cohen, Sarah Davidoff, Jennifer Freedland, and Amy Schmarak were bridesmaids.

Ken Davidoff, the groom's brother, was best man. Groomsmen were Paul Barger, Aron Brand, Jason Heltzer, Brett Kobren, Russell Reese, and Michael Tobias.

After a honeymoon in Hawaii, the couple reside in Chicago.

and June Yonas of Pittsburgh, and the late Ann Rose Yonas. Great-grandparents are Jackie and Abe Sambol of Pittsburgh; Harriet and the late Babe Charapp of Boca Raton, Fla.; and Merle and Gladys Harton of Hollyhill, Fla. Isaiah is the brother of Arianna Rose.

Neft: Julie Cohen and Bryan Neft of Mt. Lebanon announce the birth of their daughter, Zoe Olivia, on Dec. 14. Grandparents are Dr. Martin and Brenda Cohen of Wilkins Township, and Richard and Rhoda Neft of Shadyside. Great-grandparents are Theresa Kaplan of Maitland, Fla.; Irene Neft of Oakland; the late Samuel and Jeannette Shear of Pittsburgh; the late Morris Neft of Oakland; the late Simon Kaplan of Maitland, Fla.; and the late Louis and Fay Cohen of New York. Zoe is the sister of Simon and Justin Neft.

Zoe is named in loving memory of her great-grandmother, Fay Cohen, and great-grandfather, Morris Neft.

Rickin-Marks: Dr. Melissa Marks and Dr. Eric Rickin of Pittsburgh announce the birth of twins Abigail Leah (Leah Avtalia) and Benjamin Adam (Ephraim Aryeh) Rickin-Marks on Dec. 12. Grandparents are Bob and Helen Marks of Beachwood, Ohio; and Lois and Michael Rickin of Shaker Heights, Ohio. Great-grandmothers are Lillian Miller of Pittsburgh; Rose Solomon of University Heights, Ohio; and Rose Rickin of Miami.

Abigail is named in loving memory of her maternal great-grandparents, Al and Leane Marks. Benjamin is named in loving memory of his paternal great-grandfather, Frank Miller, and great-uncle, Leonard Hahn.

Please see Simchas, Next Page

Births

Charapp: Corrine and Kevin Charapp announce the birth of their son, Isaiah Stewart, on Nov. 26. Grandparents are Linda and Ronald Charapp, Howard

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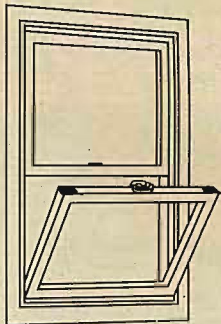
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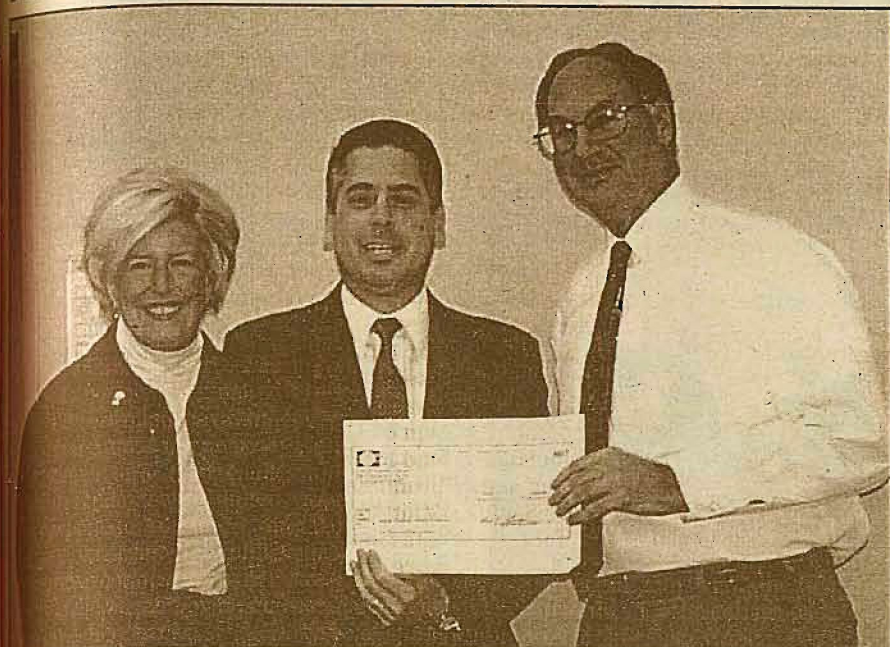
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SIMCHAS

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Jewish Family and Children's Service photo

Rabbi James A. Gibson of Temple Sinai, center, presents a grant check to Jewish Family & Children's Service board member and Squirrel Hill Kosher SuperPantry Chairman Marlene Silverman and JF&CS Board President Michael Levin on behalf of MAZON: A Jewish Response to Hunger. The MAZON grant will help fund counseling, outreach, and life skills development for SuperPantry clients.

Continued from previous page.

Bar Mitzvas



Ryan Levine, son of Marc and Linda Levine, will become a Bar Mitzva on Saturday, January 4, at Temple Emanuel at 10:30 a.m. Grandparents are Harvey and Ethel Levine, and Shirley Goldman and the late Harold Goldman. Great-grandmother is Eva Rintzler.



Andrew Thomas Markovitz, son of Michael and Lešlye Markovitz, formerly of Mt. Lebanon, became a Bar Mitzva on Dec. 7 at Congregation Etz Chaim in Marietta, Ga. Grandparents are Jack and Marilyn Rubin of Squirrel Hill, and Harold and the late Ida Markovitz of Squirrel Hill and White Oak. Great-grandfather is Ben Whitman of Squirrel Hill.

Bat Mitzvas



Emma Rachel Wettstein, daughter of Stacey and Robert Wettstein, will become a Bat Mitzva on Saturday, Jan. 4, at 10:30 a.m. at Temple Sinai. Grandparents are Bonnie Wettstein of Royal Palm Beach, Fla.; the late Sidney Wettstein;

Coleman Sayer of Pittsburgh; and the late Evalyn Sayer.

Deadline for Simchas is Thursday, 4:30 p.m. Subscribers' announcements are free; there is a \$10 charge for each photo. Check must accompany photo. Send typed copy to The Jewish Chronicle, Attention Angela Leibowicz, 5600 Baum Blvd., Pittsburgh, PA 15206; fax to (412) 687-5119; or e-mail to aleibowicz@pittchron.com. Nonsubscribers should call Angela at (412) 687-1003 for rates.

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- Demosthenes

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Community

Congregations

Adat Shalom/B'nai Israel/Beth Jacob. Tot Shabbat at 6:30 p.m. on Friday. First Friday family service at 7 p.m. Saturday Shabbat service at 9:15 a.m. Downtown Lunch and Learn with Rabbi David Greenspoon at noon on Tuesday. Torah study group from 2 to 3 p.m. on Thursday. The congregation and guests are invited to Shabbat dinner at 6 p.m. on Jan. 10. Following dinner kindergarten through second grade will take part in the Shabbat of Welcome for new and potential members. Reservations are required. For information call (412) 820-7000.

Agudath Achim Synagogue in Beaver Falls. For information call (724) 847-2573.

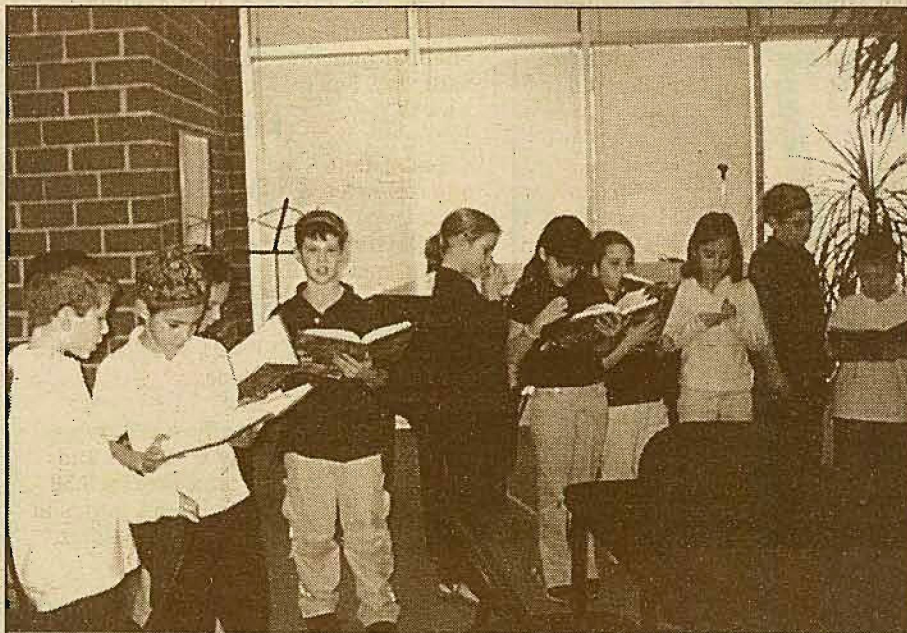
Ahavath Achim in Carnegie. Saturday morning service at 9:20 a.m. For information call (412) 279-1566.

B'nai Abraham in Butler. Shabbat evening service at 7:30 p.m. Parent's Guild meeting at 9:30 a.m. Sunday. Young Judea at 12:45 p.m. on Sunday. For information call (724) 287-5806.

B'nai Emunoh Congregation Friday services 6:30 a.m. and 4:55 p.m. Shabbat day 8:55 a.m. and 4:30 p.m. Daily services: Sunday 8 a.m. and 4:55 p.m.; Monday through Thursday 6:30 a.m. and 4:55 p.m. For information call (412) 521-1477.

Beth El Congregation of the South Hills. Friday evening service at 7:30 p.m. Saturday services at 9:30 a.m. USY Shabbat. Daily services: Monday through Thursday, 7 a.m. and 7:45 p.m. Sunday minyan at 8:30 a.m. For information call (412) 561-1168.

Entertainment by CDS



Community Day School's second graders entertained residents at the Forward-Shady Apartments during an Oneg Shabbat. Molly Horowitz hosted in honor of her daughter, teacher Hadar Behor, who coordinated the program.

Beth Hamedrash Hagodol-Beth Jacob. Shachrit services are held Sunday, Tuesday, Wednesday and Friday at 8 a.m. Monday, Thursday and Rosh Chodesh services are at 7:45 a.m. Shabbat service at 9 a.m. Daily Mincha and Maariv at 4:55 p.m. All are welcome. For information call Rabbi Stanley Savage at (412) 471-4443.

Beth Israel Center Pleasant Hills. Friday night service at 8 p.m. Rabbi will be Martin Pomerantz. Cantor will be Sara Tamler. Guests are welcome. For information call (412) 655-2144.

Beth Israel Congregation Latrobe. For information call (724) 539-1450.

Beth Israel Congregation Washington, Pa. Shabbat service at 8 p.m. Friday. Shabbat service at 9:30 a.m. Saturday. Adult education at 7 p.m. on Sunday. For information call (724) 225-7080.

Beth Samuel Jewish Center in Ambridge. Friday evening services at 8 p.m. Tot Shabbat services at 9 a.m. on Saturday. Shabbat morning service at 10 a.m. Pancake breakfast at 8:45 a.m. Sunday followed by David Ehrenwerth on "Separation between Religion and State" at 10 a.m. Proceeds benefit the religious school. For information call (724) 266-5238 or e-mail info@bethsamuel.org.

Beth Shalom Congregation Kabbalat Shabbat service Friday at

4:50 p.m. Early Shabbat service at 6:30 a.m. Saturday. Family Shabbat service is at 8:45 a.m. Shabbat honoring all 2003 bar and bat mitzva families. Jr. Congregation, Kiddie Minyan and Plus meet at 10:30 a.m. Saturday evening service and seudat shlisheet are at 4:50 p.m. Men's Club board meeting at 10 a.m. Sunday. Religious school family bingo from 1 to 4 p.m. Sunday. All are invited. BSUSY book club at Coffee Tree at 7:15 p.m. on Sunday. Elizabeth Swados' book, "Flamboyant," will be reviewed. Ernest Nachman Speaker Program with Susan Melnick on the work of the Rauh Jewish Archives of the Historical Society of Western Pennsylvania at 10:30 a.m. on Jan. 2. Daily services are at 7:30 a.m. and 5:10 p.m. Sunday morning service is at 8 a.m. For information call (412) 421-2288.

Beth Shalom Congregation in Johnstown. Erev Shabbat services at 7:30 p.m. Friday. Shabbat morning service at 9:30 a.m. Saturday. Minyanim at 8 a.m. on alternate Thursdays. For more information call the office or Cantor Richard Berlin at (814) 536-0647 or visit <http://homepage.floodcity.net/users/bethsholomjtn/>.

Bet Tikvah serving Pittsburgh's lesbian, gay, bisexual and transgender community. First Friday erev Shabbat service at 7:30 p.m. at Rodef Shalom Congregation. For information call the hotline at (412) 362-7025, visit www.bettikvah.org or e-mail info@bettikvah.org.

Chabad of Fox Chapel. Shabbat classes and services and adult education classes throughout the week. For more information, call the office at (412) 781-1800; visit www.chabad-foxchapel.com; or e-mail info@chabadfoxchapel.com.

Charles M. Morris Nursing and Rehabilitation Center at Weinberg Village daily morning service at 9. Mincha at 4 p.m. Sabbath programs: Mincha and Kabbalat at 4 p.m. Morning service at 9. For information call (412) 420-4000.

Congregation Emanu-El Israel of Greensburg. Shabbat service at 8 p.m. Friday. Saturday morning minyan at 8:30 a.m. in Greensburg. Everyone is welcome at services. For information call (724) 834-0560.

Dor Hadash Jewish Reconstructionist Congregation holds services at the Jewish Education Institute at 6424 Forward Ave. Erev Shabbat service at 8 p.m. Friday. Service leader is Lisa Brush. Sedra review with Jon Pushinsky. Speaker is Janet Seltman. For information call (412) 422-5158.

Gemilas Chesed Congregation in White Oak. Friday candle-lighting and Mincha 20 minutes before sunset followed by Kabbalat Shabbat in the HB Klein Bais Medrash. Saturday Medrash class 8:45 a.m. Sabbath service 9 a.m. in the Auslander Sanctuary. Weekly women's class in Ethics of the Fathers 5:45 p.m. in various homes. Mesivta study sessions one hour before Mincha. Mincha 20 min-

Please see Community, Next Page

Larry Rubin

DID YOU KNOW?



...any idea of who received the most fan mail in Hollywood? Believe it or not, Mickey Mouse! In 1933, he received 800,000 fan letters, which is an average of 66,000 a month.

...Robert Sangster and partners paid a whopping \$13.1 million for a yearling named Seattle Dancer in Keeneland, KY. This makes Seattle Dancer the highest priced racehorse ever.

...the highest earnings by a female wrestler in a year are \$1 million. Joanie Lauer holds this record and is better known to wrestling fans as "Chyna." The earnings were reported in 2000 by the Forbes Celebrity 100 list.

...the heaviest pig of all times goes to Big Bill a Poland-China hog. He weighed a record 2,552 lbs., stood 5 ft. high at the shoulder and was 9 ft. long. He died in 1933.



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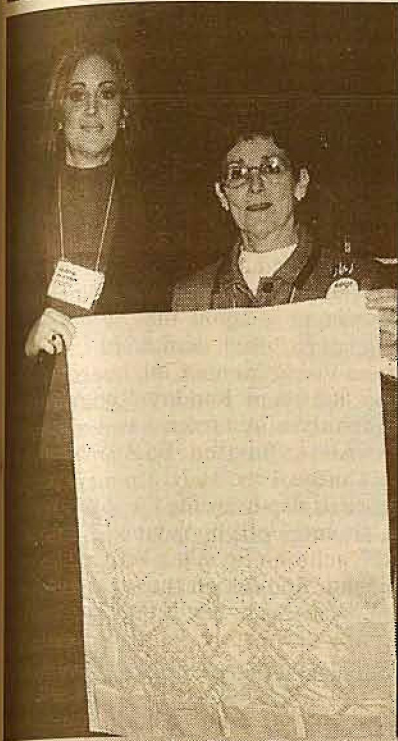


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Local artist featured



Adat Shalom Sisterhood photo

Adat Shalom Sisterhood President Robyn Zlotnik, left, and Linda Levine, Women's League for Conservative Judaism board member, hold the Bayn Gavra, which was created by local artist Louise Silk and featured at the W.L.C.J. International Convention in Philadelphia.

Continued from Previous Page.

utes before sunset followed by Shalosh Seudos and D'var Torah. Maariv 50 minutes after sunset and Havdala 72 minutes after sunset. Sunday services and legal holidays at 8:15 a.m. and Mincha 10 minutes before sunset. Weekday services 7:25 a.m. Mincha 2:15 p.m. Maariv 9 p.m. at the Mesivta. Nursery School Shabbat party every Thursday morning with Lindi Kendal. For information or to register a guest for holiday services, call (412) 678-8859.

Kollel Jewish Learning Center Shabbat candle lighting at 4:47 p.m. Mincha at 4:50 p.m. Maariv at 5:50 p.m. Saturday Shachrit at 8:30 a.m. Mincha 4:21 p.m. Maariv at 6:01 p.m. Sunday Shachrit 7:30 a.m. Daily Shachrit 6:35 a.m. Mincha at 3:45 p.m. Maariv 9:40 p.m. Classes on Kashrut, Keeping a Kosher Kitchen; and Family Purity, Taharas Ha Mishpacha begin on Jan. 15. For more information on classes and programs, call (412) 420-0220 or e-mail kollel@telerama.com.

Lubavitch Center Synagogue Friday Mincha minyan 10 minutes before sunset followed by Maariv. Saturday Shabbat service at 10 a.m. Shabbat Mincha followed by Maariv 20 minutes before sunset. Sunday Shachrit minyan 9:15 a.m. Sunday Mincha minyan 10 minutes before sunset. Sunday Maariv minyan 25 minutes after sunset. Daily Shachrit minyan 7:30 a.m. and 8:30 a.m. Daily Mincha minyan 10 minutes before sunset. Daily Maariv minyan 25 minutes after sunset. For information call (412) 422-7315.

New Light Congregation Family Shabbat service at 8 p.m. Saturday service at 10 a.m. Sunday minyan at 9:15 a.m. followed by breakfast prepared by Men's Club. For information call (412) 421-1017.

Parkway Jewish Center Friday service at 8 p.m. Saturday service at 9:30 a.m. Young Judea Shabbaton for grades three through eight on Friday and Saturday. For information call (412) 823-4338 or visit <http://members.aol.com/pghpjc>.

Poale Zedeck Congregation Friday Mincha at 4:50 p.m. Shabbat Shachrit early minyan at 8 a.m. and main minyan at 8:45 a.m. Sunday Shachrit at 7:30 a.m. Monday and Thursday Shachrit at 6 a.m., 6:45 a.m. and 8 a.m. Tuesday, Wednesday and Friday Shachrit at 6 a.m., 6:55 a.m. and 8 a.m. Mincha Sunday through Thursday at 5:05 p.m. Take-a-Break Shabbat luncheon for Tu B'Shevat, on Jan. 18. There is a charge. Call Robin at (412) 422-3254 for reservations. Everyone is welcome. For information call (412) 421-9786 or visit www.poalezedeck.org.

Riverview Towers Oneg Shabbat at 2 p.m. on Friday. Saturday Shabbat 10 a.m. For more information call (412) 521-7876.

Rodef Shalom Congregation Friday evening services at 5:30 p.m. Saturday Torah study and Family service at 9:30 a.m. followed by services in the Sanctuary and Alternative service in Levy Hall at 10:30 a.m. Dr. Howard Richman will speak on Thursday to the Discussion Group on "Home Schooling: Its Strengths and Weaknesses and What it Means for the Future of Education." Daily prayer services Monday through Thursday at 5:30 p.m. Sunday prayer service 9 a.m. For information call (412) 621-6566.

Shaare Torah Congregation Saturday Shabbat 8:45 a.m. Daily services Monday and Thursday 6:40 a.m. and 8 a.m. Tuesday, Wednesday and Friday 7 and 8 a.m. Sunday 8:15 a.m. Evening services at 4:35 p.m. For information call (412) 421-8855 or 422-8327.

Temple B'nai Israel, 2025 Cypress Drive, White Oak, Pa. Sabbath services are usually held on alternating Fridays at 8 p.m. and Saturdays at 10 a.m. An Oneg Shabbat follows each service. Services and adult education meetings are conducted by Rabbi Daniel L. Schiff. Adult education meetings are at 7:30 p.m. on the second Sunday each month. For information call (412) 678-6181 or visit www.tbiwhiteoak.org.

Temple Beth Israel in Steubenville. Friday service is at 8 p.m. For information call (740) 264-5514.

Temple David in Monroeville. Erev Shabbat service at 8 p.m.; Torah will be read: Torah study at 9 a.m. Saturday. Shabbat worship at 9:30 a.m. For information call (412) 372-1200.

Temple Emanuel of South Hills service schedule: Second, fourth and fifth Fridays of the month 8 p.m. on Friday; Family worship first Friday at 7 p.m. Kabbalat Shabbat 6 p.m. on third Friday. Saturday morning Torah study at 9 a.m. Shabbat morning service at 10:30 a.m. Sunday morning minyan at 9 a.m. For information call (412) 279-7600.

Temple Hadar Israel in New Castle, Lawrence County, holds services in the former Tifereth Israel Synagogue. For information call (724) 658-9708.

Temple Ohav Shalom in the North Hills. Kabbalat Shabbat service at 7:30 p.m. on Friday. Celebrate fourth year at current location. Torah Today at 9 a.m. Saturday. Shabbat morning service at 10 a.m. For information call (412) 369-0900 or visit www.ohavshalom.org.

Temple Shalom in Wheeling. Shabbat service at 8 p.m. Friday. Shabbat morning Torah study at 9 a.m. Saturday. For information call (304) 233-4870.

Temple Sinai Tot Shabbat at 5:30 p.m. followed by Shabbat evening family service at 8 p.m. on Friday. Informal Shabbat service and Torah study at 8:30 a.m. on Saturday. Shabbat morning service at 10:30 a.m. Evening minyan at 7:30 p.m. Thursday. For information call (412) 421-9715 or visit www.temple-sinai-pgh.org.

Torath Chaim daily services Monday and Thursday 6:15 a.m. and Tuesday, Wednesday and Friday 6:30 a.m. Saturday and Sunday mornings at 9. For information call Arnie Swartz, (412) 362-0036.

Tree of Life Congregation service schedule: Tot Shabbat at 5:45 p.m. and traditional Kabbalat Shabbat service at 8:15 p.m. on first Friday of every month. On all other Fridays, Kabbalat Shabbat services are at 5:45 p.m. Daily services: Sunday 9 a.m. and 7:30 p.m.; Monday and Thursday 7:30 a.m. and 7:30 p.m.; Tuesday and Wednesday 7:45 a.m. and 7:30 p.m.; Friday 7:30 a.m.; Saturday 5 p.m. For information call (412) 521-6788, ext. 25.

Tree of Life Congregation of Uniontown. Shabbat service Friday at 8 p.m. Saturday service 10 a.m. For information call Harold Cohen at (724) 438-0343 or Larry Smith at (724) 438-4197.

Young Israel Congregation, 5831 Bartlett St., Friday night Mincha, five minutes after candle lighting but no later than 7:30. Saturday services 9 a.m. Saturday Gemora class one hour before Mincha, one hour and five minutes before Maariv. Seuda Shlishit follows. Maariv 10 minutes before end of Shabbat. Sunday service 8 a.m. For information, call Rabbi N. Adler (412) 421-2780 or visit www.geocities.com/youngisrael-pgh.

YPS, a traditional and participatory congregation, meets every Shabbat and Yom Tov at 6404 Forbes, corner Denniston. Friday Mincha and Kabbalat Shabbat at 4:45 p.m. Shabbat morning service at 9:30 a.m. Allen Spiegel reads Torah. The service will honor new members and feature their participation, including Ronna Harris speaking about her recent experiences in Israel. Kindershtul with Nina Schor meets at 10:30 a.m. Saturday afternoon Mincha and Torah study with Rashi's commentaries at 4:30 p.m. Bernie Klionsky is class leader. Newcomers are welcome. Congregational directory photos will be taken from 9

a.m. to 1 p.m. on Jan. 5, with a breakfast at 9:30 a.m. and a members' meeting at 10 a.m. Members are urged to come for photos. For information call Franklin Toker, president, at (412) 421-7134 or visit www.youngpeoples.org.

Organizations

Jewish Social Network (Jewish singles 21 to 40) dance at the Sanctuary in the Strip, 1620 Penn Ave., at 10 p.m. on Jan. 4. There is a charge. R.S.V.P. to jewishsocialnetwork@post.com.

Jewish Women's Center Rosh Chodesh Shevat will be at 6:30 p.m. on Friday at the Labor Zionist Center, 6328 Forbes Ave. Families are invited for a Kabbalat Shabbat and shared Shabbat dinner. Bring Shabbat candlesticks, a kiddush cup, and a favorite dairy or pareve dish to share. For more information or to R.S.V.P., call (412) 422-8044 or e-mail jwcpgh@yahoo.com.

Parkway Jewish Center will hold its annual Lox Box Fund-Raiser on Jan. 26 (Super Bowl Sunday). Synagogue members will deliver Lox Boxes to many neighborhoods in the Greater Pittsburgh area in time for breakfast. The Lox Box contains bagels, lox, cream cheese, onion, tomato, juice, coffee, tea and pastries. For more information or to order, call the office at (412) 823-4338.

Pittsburgh Conference of Jewish Women's Organizations will present a free program, "To Save a Life: A Jewish Response to Domestic Violence," by Jewish Family & Children's Service Task Force on Domestic Violence and Jewish Women International, at 12:30 p.m. on Jan. 6 at Temple Sinai in Squirrel Hill. A video presentation and discussion will be led by Marcie Barent of JF&CS. R.S.V.P. to Ruth Flamberg at (412) 681-6162 or Esther Sherman at (412) 421-5463.

Squirrel Hill Historical Society presents "Remembering Murray Avenue," an informal group discussion, at 7:30 p.m. on Jan. 14 at the Sixth Presbyterian Church on Forbes and Murray Avenues in Squirrel Hill. For information call (412) 421-9869 or e-mail historysqhill@hotmail.com.

Women of Temple Sinai present Children's Health and the Environment from 9:30 to 11 a.m. on Sunday. JoAnne Schwendinger, a member of the Pennsylvania Steering Committee of the Interfaith Partnership for Children's Health and the Environment, will speak on what can be done to prevent environmental health hazards from affecting children. R.S.V.P. to Jennifer Bett at (412) 766-7668 or jbett98@alumni.carnegiemellon.edu; or Jane Siegel at (412) 422-2993 or jals@cs.cmu.edu.

(Angela Leibowicz may be reached by e-mail: aleibowicz@pittchron.com)

For congregational information regarding child care, classes, religious school and meetings, kindly contact the specific congregations.

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Sandra Tatelman

Providing a 'home' for Argentine Jewish elderly

By FLORENCIA ARBISER
Jewish Telegraphic Agency

BUENOS AIRES — The Argentine Is-
raelite Home for the Elderly is a place of
worn-out sheets and cracked floors.

But this house on the outskirts of
Buenos Aires is believed to be the only
home in the country for needy elderly
Jews.

"People tend to exclude what they don't
want to see: the old and the poor. For sure
this (place) is for the old and poor, but it
does not mean that people can't find a fine
living," the service director of the home,
Diana Farji, told JTA. "We'd rather call
this a home."

But the Home for the Elderly is suffer-
ing from Argentina's economic troubles.

A few weeks ago, the home celebrated
its 87th birthday with an outing for its 240
residents. Another 90 people are on a
waiting list to get in.

The average age of the home's resi-
dents is 83. They receive free care, cloth-
ing, spiritual and recreational activities
and kosher food suitable for people with
diabetes, renal problems, diarrhea and
hypertension.

Organizers of the home try to let resi-
dents practice the occupations they had
before they entered the home: some re-
pair shoes, others paint walls.

A group of former businesspeople is in
charge of a shop that sells things to neigh-
bors and to some of the 200 employees
that work at the home.

There also are cultural activities —
such as meditation groups, painting exhi-
bitions, film projections and literary
workshops — as well as pool and chess
tournaments.

"Residents can go out and relatives are
allowed to visit without any timetable re-
striction," said Farji, a red-haired psy-
chologist who soon will turn 50.

However, around 60 percent of the resi-
dents have no relatives. Even those who
still have children don't always receive
visits.

The residents' sons and daughters are
more preoccupied with how to subsist in
the present crisis, and how to make a liv-
ing for their own children.

"People are lonely here," Farji says,
seated in front of her desk, filled with cig-
arettes, two lighters, two ashtrays, a
Spanish drink called mate and nail polish
remover.

The loneliness is exacerbated by the in-
creased number of Argentine Jews who
are leaving the country to escape the eco-
nomic problems.

And loneliness is not the only problem:
Private donations to the center have de-

creased by 40 percent since March, says
Jorge Schejtman, the home's president.

"We are receiving help from the Amer-
ican Jewish Joint Distribution Commit-
tee. But it is mainly being used to main-
tain daily life. We are not able to plan in-
frastructure or medical developments,"
he says.

Despite these problems, the home —
which consists of several buildings locat-
ed in a tree-filled, 40-acre park — contin-
ues to function.

Outside Farji's busy office, the build-
ings are surrounded by silence. It is a hot
December afternoon, siesta time.

Corridors have low lights, there are
rails in every wall and no carpets. Bed-
pans sit at every corner.

There are gently smiling people walk-
ing slowly, dressed in shirts and suits —
formally dressed, despite their poor
health.

In its first years, the home — then
housed in a different building — also
served children who were orphaned dur-
ing World War I. Nowadays, its biggest
needs are medicines, diapers and an am-
bulance.

Each resident costs the equivalent of
\$330 a month, Farji says.

Although they are delayed in paying
staff and taxes, home officials make sure

every resident has his or her medicines,
food, diapers, toilet elements, access to
doctors and recreational activities.

Despite the infrastructure problems —
an old house, donated during the 1940s by
a Spanish philanthropist shocked by the
horror of World War II — there's not
enough money for more residents.

"As soon as someone dies, a new resi-
dent comes in," Farji says.

Moises Worf Liberman, 81, and Rosendo
Ludvac, 84, share Room 26 at the Jaime
Weitzman area. A former printer, Lib-
erman arrived at Burzaco two years ago.

Until he goes to sleep, after midnight,
he walks all day carrying his old portable
radio. He loves playing pool and drinking
mate.

"I always find someone to talk to. I feel
like in a family. A big family," he says.
"It's hard for me to get used to living
here. I have three grandsons. I miss
them."

"What is your last name, dear?" Lud-
vac asks this reporter.

"Arbiser," he says, repeating the an-
swer. "It sounds so familiar. Some 50
years ago, at my printing shop, an Arbiser
was a client of mine," Liberman says, im-
peccable in his sky-blue shirt. "We are all
a mishpocha."

Ukrainian community marks coming of age

By DANIEL MACISAAC
Jewish Telegraphic Agency

KHARKOV, Ukraine — It's not too often
that a 13-year-old boy can change the
world — or at least the world in which
he lives.

So, it is difficult to underestimate the
significance of the recent bar mitzva of
Menachem Mendel Moskovitz, known
as Mendel.

As the eldest son of the Venezuelan-
born chief rabbi of Kharkov, his calling
to the Torah represented a coming of
age of the Jewish community in post-Sov-
iet Ukraine and of the Chabad-Lubav-

itch movement in particular.

Mendel's story began in New York,
where his parents — Moishe Moskovitz
and Miriam Amzalak — met and mar-
ried and made their decision to move to
the Soviet Union.

In the late 1980s, Soviet Jews were fi-
nally gaining a measure of freedom but
— following 70 years of suppression —
lacked direction and leadership.

Jews from abroad stepped forward to
fill that gap and, in 1990 with eight-
month-old Mendel in tow, the
Moskovitzes headed for Kharkov.

"It's hard to look back and try to re-
member what it was like," Rabbi

Moskovitz says. "The wall was starting
to come down in Eastern Europe and
changes were taking place — but we
didn't know much about Kharkov and
we didn't know a word of the language."

But Miriam added they soon realized
they were welcome in Kharkov and that
they were to be part of something spe-
cial — the rebirth of the city's Jewish
community.

The massive red-brick central syna-
gogue on Pushkinskaya Street had re-
cently been returned by the govern-
ment, after having served as a state-run
sports club. Both the synagogue and the
city's Jewish community were in need
of a rabbi.

"When we finally reached Kharkov,
two boys met us and told us in English,
'We'll be your friends,' she recalled.
"On the first Friday, we had a thousand
people for Shabbat and 3,000 for the
first Rosh Hoshana."

"Our parents were very proud," Miri-
am Moskovitz says.

Her husband remembers their fami-
lies' fears. "No one knew what was go-
ing to happen," he says.

Moskovitz says his parents' uncer-
tainty stemmed from the experiences of
his father, Nissan, growing up in East-
ern Europe — and the time he spent at
Auschwitz. But his son's success in
Ukraine over the past 13 years, includ-
ing the December opening of the new
Holocaust memorial in Kharkov's Dro-
bitsky Yar, has tempered Nissan's reser-
vations.

"My father objected to my coming
here at first — but he did come to un-
derstand the importance of the work
here," Moskovitz says. "Watching his
son standing beside" Ukrainian Presi-
dent Leonid Kuchma — "the symbol of
Ukraine — my father had tears coming
down his cheeks."

The Moskovitzes decision to come to
Ukraine represented a long-term com-
mitment. The Chabad movement sends
its emissaries to the former Soviet

Union — and elsewhere around the
world — for a longer term. They learn
the language, buy homes and raise their
children in what turns out to be a dy-
namic, cosmopolitan environment.

Mendel is the oldest of eight children.
They all attend schools launched with
the help of the rabbi and the synagogue
— and they all inspire the new genera-
tion of Ukrainian Jews.

"Mendel is the city mascot and sym-
bol," Miriam Moskovitz says. "When
people see him growing up they also
think about the development of the com-
munity."

Mendel takes it all in stride. And for
someone who has become the mascot
for the 40,000 Jews who live in Kharkov,
he was remarkably calm for his bar
mitzva.

"For me it's a very special day," he
says, adding, "though I'm not as ner-
vous as everyone thinks I am."

Having been born in New York,
Mendel identifies as an American. He
also traveled the globe, visiting family
in both South America and Australia.
He says he enjoys Ukraine, too.

"I think Chabad and the Jewish com-
munity is very respected in Ukraine,"
Moskovitz says. "And we're becoming a
more mature community, too — when
we first came here, all the help was
from the outside; and now part of that
help comes from the inside, and that
ability to make a difference is an impor-
tant part of the community."

"When the media first interviewed us
when we arrived and asked how long we
would stay, I told them I wanted to be
the last Jew to shut the lights off in the
synagogue," he says.

Having helped establish a kinder-
garten, boys' and girls' schools, a med-
ical clinic and a food program for the el-
derly, Moskovitz is actually helping
build a legacy that can be left for future
generations of Jews in Kharkov and
Ukraine — who will be able to build on
the foundation being laid today.

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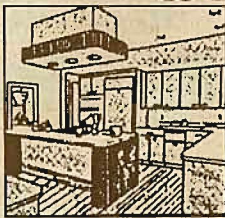


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Vatican opens some Nazi-related archives

By RUTH E. GRUBER

Jewish Telegraphic Agency

ROME — The Vatican is about to open up secret archives that document its relations with Nazi Germany before World War II.

But it may be years before a full picture of the Vatican's role in the Holocaust is known.

Responding to criticism that the wartime pope, Pius XII, did not do enough to oppose the Holocaust, the Vatican announced Saturday it would release on Feb. 15 diplomatic documents from the tenure of the previous pope, Pius XI, who reigned from 1922 to 1939.

During those years, the future Pope Pius XII served as Vatican ambassador in Berlin and Vatican secretary of state.

The documents to be released include material from the Vatican diplomatic missions in Berlin and Munich as well as a series of documents relating to the rise of Nazism and the "condemnation of racism," papal spokesman Joaquin Navarro-Valls said in a statement.

Of these documents, he said, the Berlin diplomatic archive dating from 1931 to 1934 was "nearly completely destroyed or dispersed" during the 1945 bombing of Berlin and a fire at the apostolic nuncio's palace.

Brown University scholar David Kertzer, author of the recent book "The Popes Against the Jews," welcomed the release of the material but said it will only provide part of the picture.

"What they are doing is opening certain

parts of the material relating to Pius XI, just the archives dealing with the Holy See and Germany," he said.

"But a lot of what was going on in the rest of Europe we won't know. Will they be opening the rest of the archives in stages or will we have to wait another two years to see anything more?" he said.

"It's a good thing that they will be opening, but until all the rest of the documents relating to Pius XI are available, it will be hard to put them in context."

The Vatican announced last February that it would begin opening archives relating to Pius XII, starting with the prewar years.

Documents relating to Vatican-German relations during Pius XII papacy itself will be made available only starting in 2005.

Pius XII became pope in 1939 and reigned until his death in 1958. Critics have long accused him of turning a blind eye to the Holocaust and allowing Jews to die because of his silence.

Scholars and particularly Jewish groups have long called for the secret archives to be opened to clarify the matter, particularly as a process to beatify Pius XII is under way.

The issue has clouded Jewish-Vatican relations.

A joint Catholic Jewish team of scholars set up to study already published wartime Vatican archives collapsed last year amid angry recriminations because it did not obtain access to all the archives.

South Africa shul turns 90

By MOIRA SCHNEIDER

Jewish Telegraphic Agency

CAPE TOWN — If not for timely interventions, a synagogue in the South African coastal city of Port Elizabeth might have joined the scrap heap.

Instead, the Port Elizabeth Orthodox Hebrew Congregation has just marked its 90th anniversary.

The celebration, which took place during Hanuka, included a 90-year-old member of the community kindling one of the lights on the shul's menorah.

The menorah had been missing for many years, then found by chance in a derelict state and restored to service.

Its fate mirrors the path of the shul itself, which has been restored to its former glory, functioning as a repository of Jewish life in the city dating back to 1820.

The congregation was formed in 1908, catering mainly to Eastern European Jews who had escaped pogroms and persecution in the Russian Empire.

Its synagogue, located on Raleigh Street, was consecrated on Dec. 12, 1912, during Hanuka.

The architect was Orlando Middleton, an exponent of the Art Nouveau style, which he incorporated into the facade of the Byzantine-design synagogue, with its turrets and keyhole windows.

Its unique architectural features later ensured its protected status as a national monument.

In 1954, the congregation joined with the Western Road Hebrew Congregation, with the resulting Glendinningvale Synagogue becoming the main house of worship in the city.

While the Western Road Synagogue was sold and later demolished, a group of concerned congregants bought the Raleigh Street building to ensure it did not suffer the same fate.

It stood vacant for many years. Its win-

dows were broken, fires broke out, and brass fittings — including its magnificent chandelier — were stolen.

Fate stepped in, however, when the discerning eye of a passing architectural student led him to write a thesis about the distinctive structure.

With the assistance of the University of Port Elizabeth, the building was declared a national monument, ensuring that it can never be demolished, nor can its facade be modified.

Gradual restoration followed. And in 1986, it began housing the Jewish Pioneers' Memorial Museum.

Among its exhibits are memorabilia of the Greyshirts Trial, in which Abraham Levy, who ministered to the Western Road Hebrew Congregation for 42 years, was the plaintiff.

The Greyshirts were a group of Nazi sympathizers active in South Africa during the 1930s whose members wore swastika-emblazoned uniforms.

A member of the organization, H.V. Inch, alleged that he had broken into the synagogue and found a document expressing anti-Christian sentiment and signed "Rabbi." The allegation was later proved false.

Levy sued for defamation and won his case, with Inch being sentenced to six years' imprisonment for perjury.

The organization had been publishing in its newspaper, Patria, extracts from the "Protocols of the Elders of Zion." "What is believed to be a legal first, this notorious anti-Semitic tract was declared a forgery during the trial."

Denzil Levy, 85, who is the last surviving child of Abraham Levy, now serves as the museum's chairman. The museum doubles as a Jewish information center.

The 90th anniversary celebration was attended by some 240 people from the Orthodox, Reform and non-Jewish communities. Among them were 10 descendants of the original shul committee.

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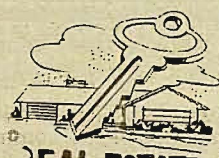
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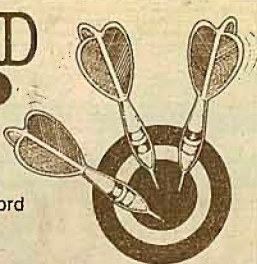
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ISRAEL

Israeli space program growing

By IRENE BROWN
Jewish Telegraphic Agency

CAPE CANAVERAL — The Israeli post office issued a stamp in December featuring the country's first astronaut, who is scheduled to fly on NASA's space shuttle in mid-January.

"Every time you are the first, it's meaningful," says Col. Ilan Ramon, 48, a father of four who previously flew fighter jets in the Israeli Air Force.

Israel will join an elite club of 30 nations that have sent at least one citizen into orbit aboard a U.S. shuttle or a Russian Soyuz capsule. The countries include Saudi Arabia, Mexico, Syria, Costa Rica, South Africa, Poland, Afghanistan and Cuba.

"It's peculiar that it would have taken this long to fly an Israeli, given our strategic alliance with Israel," said John Pike, with the Arlington, Va.-based research group GlobalSecurity.org. "I mean, we flew a Saudi almost 20 years ago."

Prince Sultan Salman Abdul Aziz al-Saud, a member of the Saudi royal family, flew as a guest on the space shuttle in June 1985, ostensibly to oversee the release of a Saudi-owned communications satellite. After the Challenger accident six months later, NASA banned nonastronauts — and commercial satellites — from the shuttles.

Israel has had a thriving, if low-key, space program for two decades. The Israel Space Agency was established in 1983 to nurture and oversee industrial and scientific programs that would pave

the way for an indigenous space program.

Israel concentrated its efforts on developing a small expendable launcher which was based on its Jericho 2 medium-range ballistic missile, and pioneering a series of small but powerful remote sensing satellites.

The Shavit, which means "comet" in Hebrew, is a 59-foot long, three-stage solid-fuel rocket designed to carry payloads weighing about 700 pounds into orbits roughly 300 miles above the planet. To avoid dropping spent rocket segments on neighboring countries, Israel launches its spacecraft against the planet's easterly rotational spin from a coastal launch site south of Tel Aviv.

The Shavit has a mixed track record with two of six flights failing to deliver their payloads into the proper orbit.

Israel Aircraft Industries, which manufactures and operates the Shavit program for the Israel Space Agency, has formed partnerships to market commercial versions of the Shavit booster. Efforts have been hampered, however, by a worldwide glut of launch vehicles and a shortage of satellites needing rides to orbit.

"Work is proceeding, but slowly," says Rick Kelley, with Orlando-based Coleman Aerospace.

Israel has had more success parlaying its small satellite programs into commercial venues. Israel Aircraft Industries Ofek spacecraft, a remote sensing eye-in-the-sky used by the country's military agencies, has a civilian cousin called the Earth Resources Observation Satellite.

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Portion of the Week

RABBI ELI SEIDMAN,
JEWISH ASSOCIATION
ON AGING

Exodus 6:2-9:35;
Numbers 28:9-15; Isaiah
66:1-24

The Torah is an amazingly concise document that contains many hints and lessons in every sentence. Some are expressed in the literal meaning of the text, while others are subtly contained in the choice of words or syntax. In this week's Torah portion of Va'era, Moshe and Aaron, having already met with Pharaoh once, were sent back a second time. This time, Hashem gave them a suitable miracle to perform before him and a warning of plagues if he did not listen.

Interestingly, in the midst of giving this charge to Moshe and Aaron, the Torah tells us their ages. Exodus 7:7 "Moshe was 80 years old and Aaron was 83 years old when they spoke to Pharaoh." What is the purpose of this statement of fact?

Rabbi J.H. Hertz notes that it is common to mention a person's age when he (or she) was appointed to a special task or mission. For example, when Joseph was appointed viceroy to the king, the Torah tells us that he was

30 years old.

Similarly, when Abram (before he became Abraham) left his home and began traveling to the Land of Canaan, the Torah tells us that he was 75 years old. Here, too, since we are told that Moshe and Aaron were entrusted with an important, Divine mission, their ages are given.

Perhaps we can also say that the Torah is showing us here that our courage and emuna (faith) do not diminish with age, but that they can and should grow stronger as long as we live. Moshe and Aaron, like Abram, were not young men. They had already accumulated many experiences and much wisdom by the time they took on the important mission of redeeming the Jewish People.

"Even in old age, they shall bring forth fruit, vigorous and fresh shall they be" we say in Psalm 92. The Torah is showing us that leadership has no age limit. We continue to grow and to develop throughout our lives. Moshe and Aharon show us by their example that what really matters is loyalty to Hashem, and a commitment to His people.

Shabbat shalom.

(This column is a service of the Greater Pittsburgh Rabbinic Association.)

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MORNING SERVICES - 9:30 A.M.

SUNDAY, JANUARY 5TH: DR. MILTON AUSLANDER, ABRAHAM AXELROD, ISABELLE PITLER BACKER, MOLLIE BECK, LOUIS BIEDERMAN, FREIDA STEINBACH BILLIG, MAX M. BOHRMAN, BEN BREMAN, SAMUEL DALLING, CLARA DIZENFELD, SAMUEL ELLMAN, PHILIP A. EPSTEIN, MARGARET FEINBERG, SARAH FEINBERG, ANNA RAY FISCHMAN, HERBERT I. FRANK, IRVIN FRANK, HARRY FRIEDMAN, LOUIS M. GARDNER, GOLDIE GOLD, FRED GOLDMAN, LEON M. GOLDSMITH, ABRAHAM ISAAC GOLDSTEIN, SAMUEL SHY GOODMAN, SIDNEY H. GREEN, DAVID JOSEPH GREENBURG, JOSEPHINE CITRON GROSS, LOUIS GROSSMAN, RUTH ARELIA HERSHCHAFT, SAMUEL W. HERSKOWITZ, LUCILLE UNGER HILL, ISAAC HOHENSTEIN, PAUL IBE, MAX M. JACOBSON, LEAH KABET, DR. A. DANIEL KAUFMAN, FANNIE KLEIN, ROSE KLEIN, REGINA KOSSMAN, MORRIS KROW, ETHEL KRUKOFF, SARAH LEIBER, ISAAC A. LEWIS, ROSE LINDER, ABRAHAM MANDELBLATT, SOLOMON MIDDLEMAN, SIMON MOLL, YITTA MOSKOWITZ, MEYER POPKINS, LOUIS ROSENBLUM, LOUIS Z. RUBIN, FANI SAFIR, JOSEPH SAFIR, HARRY SAUL, BLANCHE L. SCHWARTZ, BERNICE SEMINS, MABEL H. SHAEFFER, LENA SHAPIRO, SYLVIA SILBERMAN, WILLIAM SIVITZ, ABA MARJASZ SOMMERSTEIN, WILLIAM SUGAR, ABA MARJASZ SUMMERSTEIN, RUSSELL TANUR, JOSEPH WEISS, BENNETT ZEFF.

MONDAY, JANUARY 6TH: ANNIE F. ANATHAN, MINNIE ASTOV, SAMUEL BAEM, BERTHA BAER, JOSEPH BAER, HARRY N. BAILISS, WILLIAM CALIG, LIBBIE CALLET, BERTHA BICKART CALLOMON, R. OSCAR COHEN, SARA T. DAVIDSON, RINNIE KLINKENSTEIN EPSTEIN, GEORGE J. FAIRMAN, HANINA FEDERHAR, HARRY FRIEDMAN, NATHAN GOLDBERG, SARAH GOODMAN, RABBI ISAAC GOORIN, JOSEPH GRAY, JACOB J. GREENBERGER, TESS V. HIRSH, DR. JOHN J. HORWITZ, SARA R. JACOBSON, KATIE KARTUB, LOUIS KATZ, SAM KAUFMAN, SAMUEL KEILY, LILLIAN KLEIN, MAX KWELLER, FANNIE KVALWASSER LAZAR, REGINA GLUCK LEBEAU, SCHIMEN HIRSH LEVIN, MORRIS LEVY, CLAIRE W. LICHTIG, KATIE LINCOFF, JOSEPH H. LUXENBERG, MAURICE A. MARCUS, JOSEPH MEYER, MARY MYERS, IRWIN NEWMAN, LT. LOUIS NEWMAN, LOUIS POLLOCK, HARRY PRETTER, RACHAEL RAPAPORT, BELLA RICHMAN, DOROTHY ROSENTHAL, MAX ROTH, MAX RUBIN, MOLLIE SAMUEL, NATHAN SCHEIN, MARTIN E. SELIGMAN, JACOB SHAPINSKY, DR. ABRAHAM SHAPIRA, OTTO SLIFKIN, FLORENCE STONE, PAULINE STRAUSS, MEYER STRENG, MOSES TENENBAUM, MOSES R. TRAUERMAN, JENNIE WALK, IRENE M. WOLFE, ETTA YOUNG, VICTORIA ZIMMER.

TUESDAY, JANUARY 7TH: THOMAS AMPER, ROSE AUSLANDER, SAMUEL BAKER, HENRIETTA BENNETT, GERTRUDE BERENFIELD, HARRY BERNARD, ISRAEL BERTENTHAL, NATHAN BILDER, SIGMUND BLOCK, LOUIS BRONSTEIN, LOUIS BROSTEIN, JEROME CAPRE, PAUL CAPRE, PAUL CARPE, NATHAN CODNER, BESSIE COHEN, JOEL DAVID COHEN, MORRIS COHEN, STERA COMENSKY, LILLIAN COOK, MINNIE FARMER, MORRIS FLESHMAN, SAMUEL J. FRANKEL, PAUL FREEDMAN, YALE MENDEL GLASS, JENNIE GLICK, NATHAN GOLDBERG, RAYMOND GORDON, JENNIE GREENBERG, SANFORD K. GREENBERG, ROSE KLEIN GREENWALD, MORRIS GROSSMAN, LIPHA HAIMOVITZ, EDWARD HARRIS, JOSEPH HECHTER, JOSEPH HERMAN, EDWARD HERTZ, DAVID B. HILL, DAVID HIRSH, FANNIE ADLER KAHN, ELI E. KAUFMAN, ROSE KITMAN, ANNA HARR, KRAUSE, HARRY LAUTMAN, SYLVIA LEBMAN, IDA RAE LEVENSON, JULIUS A. LEVY, YETTA MALITOVSKY, MAY MARIANS, MORRIS OSGOOD, MADY-LENE PLATT, DORA PLEET, ISAAC PORTNOY, JACK QUINT, HERMAN A. REICH, FANNIE ROSE, DOROTHY ROSENTHAL, ALEC SAMUELS, DR. EUGENE J. SCHACHTER, ROSE SCHWARTZ, REUBEN SHURE, SOLOMON SIGLER, JACOB SILVERBLATT, MAX SILVERMAN, MILTON SILVERSTEIN, DR. DAVID SIMON, JACOB W. SIMON, RACHEL SINGER, SADIE KURTZ SNIDER, HARRY SPERO, JULIA STERN, HYMAN SUGAR, DR. NOAH L. SUNSTEIN, PEARL VOLENSKY, ALVIN WEINBERGER, ESTHER PAKLER WEISS, MOISHY N. WOLOVITZ, WILLIAM A. ZEFF.

WEDNESDAY, JANUARY 8TH: MARK ALEXANDER, JACOB AUERBACH, HARRY BEGLER, MARY BRONSTEIN, ABRAHAM J. BROUDY, THOMAS CALIG, HARRY C. COHEN, IRVING E. COHEN, HYMAN COOPER, IRVIN S. FEIN, BENJAMIN FELDSTEIN, CHARLES I. FELDSTEIN, JACOB M. FRANK, NETTIE GALANTY, ANNA GARDNER, LEWIS GIRON, BARBARA GOLDMAN, RACHEL GOLDSTEIN, SADIE GOLDSTEIN, ESHIKA GOOTMACHER, JACOB GROSSMAN, JACOB GROSSMAN, EVA S. HALF, PHILLIP HARRIS, MORRIS KIMMELMAN, ISAAC LANDIS, EDITH LAZAR, MORRIS LEVENTON, ELIZABETH LEVINE, SAMUEL N. LEVINE, ADOLPH LOEWY, RHEBA MARKLEY, MARY MICHAEL MARKS, E. HARRY MAZERVO, ETHEL J. MENDLOWITZ, GERTRUDE MEYER, MEYER PERILMAN, MAX PINKUS, FAIGIE M. RAPPORT, OSCAR ROBBINS, REBECCA ROSENFELD, DORA ROSENTHAL, ISADORE ROTH, GERTRUDE SCHUGAR, NETTIE SHER, PAULINE SILBERBLATT, NACHAME SMITH, FRED SPATZ STEINBERG, ISAAC SURLOFF, ABRAHAM ULANOFF, SAMUEL WEINBERGER, MORRIS WEISS, SAMUEL WYNETT.

THURSDAY, JANUARY 9TH: ELI AGRENOVITZ, CELIA S. ALEXANDER, WILLIAM M. AXELROD, ADOLPH BEIGEL, SAMUEL BELLMAN, LAURA ADELSHEIM BICKART, MORRIS B. BORG, HERMAN J. BRODY, BELLA F. BROIDA, REBECCA BROUDY, FLORA J. BROWN, RUBIN DAVIDSON, BERTHA EBERSTEIN, RUBEN EDELSTEIN, HATTIE EKKER, LOUIS EPSTEIN, LEONARD A. FLEGGLER, ROSS FREEDMAN, MANDEL B. GOFF, RAYMOND GOLDSTEIN, JACOB GRAFF, ANNA GROSSMAN, SARAH HAIMOVITZ, SARAH HAIMOVITZ, MAX HECHT, BENJAMIN HOROVITZ, FRANK KLEIN, ANNA KART, MARY KLEIN, ROSE KLEIN, SAMUEL B. KOIDANOV, SIDNEY LEFF, BESSIE LIPPARD, ANNA LIVINGTON, BENJAMIN B. MARKOWITZ, ROSE MYERS, DAVID S. OSGOOD, DAVID RASKIN, ADOLPH ROSEN, MEYER ROSEN, ALEX S. ROSENBERG, DORIS ROSENFELD, IDA SEMINOFKY, WILLIAM H. SIEGEL, ISAAC SAMUELS, JESS SCHWARTZ, IDA SEMINOFKY, JACK C. SIEGEL, WILLIAM H. SIEGEL, MORRIS SUNDMAN, ISAAC SYMONS, HERMAN SZOBEL, SARAH TIZON, SIDNEY W. TOBIN, JACOB WOLFW, AL W. WOLF, JACOB WOLFE, ROSE B. ZIONTS, ROSE BLATTNER ZIONTS.

FRIDAY, JANUARY 10TH: ABE ABRAMSON, BERNARD M. ALTMAN, JOSEPH BALTER, ELIAS BLOCH, BETTY BLOOM, JACOB CAPLAN, PAULINE CAPLET, MARY COTTLER, THEODORE R. CRYSTAL, CLARA DEUTCH, THEODORE H. ENGELMAN, MYER FELDMAN, SUCHER DAVID FELDMAN, DINAH FIEDLER, ELIZABETH FRANK, ISADORE F. FRANK, BETTY GARTNER, BEN GOLDMAN, JACOB S. GOLDSTEIN, MORRIS GREEN, EVA GREENBERG, ANNA R. GROSS, BENJAMIN HARRIS, STELIA P. HOLMAN, SIMON H. KAUFMAN, HENRY B. KLEIN, CELIA LANDO, EUNICE J. LANDO, BESS M. LEVENSON, TILLIE LEVINE, EMIL MANDLER, EDITH W. METZ, FRANK MILLER, REBECCA MOSCOVITZ, SIMON A. MYERS, SOPHIE PARANSKY, ROBERT J. PARIS, ESTHER RABINOWITZ, EMMA AMY ROSEMAN RAPHAEL, MAX ROSENFELD, LOUIS E. ROSENTHAL, HARRY SCHLESINGER, MENDEL SILBERMAN, FALK SMITH, SAMUEL A. TISHERMAN, SARAH WEINTHAL, MAX ZIFF.

SATURDAY, JANUARY 11TH: SIDNEY J. ALPERN, CPL. ALVIN S. ARONSON, JACOB H. ARONSON, OSCAR ARONSON, HARRY BABITZ, JULIUS BELLE, RAE BERNARD, SARAH BLOOM, MOE BUCHMAN, ANNA K. COHEN, LESTER L. COHEN, NATHAN EANETICK, ALFRED ENGEL, LENA FORBES, FANNIE FRIEDMAN, IDA GARFINKEL, BEVERLY RENEE GERMAN, ESSIE GOLDBERG, JACOB M. HARRIS, LOUIS L. HARRIS, ALBERT M. HOROVITZ, BESSIE HURWITZ, JOSEPH BAER HYTOVITZ, FLORENCE G. JAFFE, HARRY KALSON, JOSEPH KANT, MINNIE KITTMAN, LOUIS KRAUSS, TILLIE KROCHMAL, MARY LANGER, RHEA LAUFE, CHARLOTTE MARCHBEIN LAZAR, JOSEPH H. LEVIN, MOLLIE B. LEVY, BENJAMIN LUBIN, SAMUEL MILLER, DAVID NUMEROSKY, JANICE H. PRINTZ, ABRAHAM REICHBAUM, REBECCA ROSENBERG, MAX RUBEN, JAKE RUBIN, IDA SCHORIN, MAX SEIFER, IDA B. SHAFER, SARAH SHAPIRO, JACOB SKIRBOLL, SIMON SOLOF, BESSIE STEINBERG, ESTHER SWARTZ, EDITH NAYHOUSE THORPE, NATHAN WANETICK, MINNIE WELLER.

U.S. releases 10 Iranian Jews

By TOM TUGEND

Jewish Telegraphic Agency

LOS ANGELES — Ten Iranian Jews holding Israeli citizenship have been released on bail after being detained by the U.S. Immigration and Naturalization Service for several days.

The 10 men, together with an unknown number of other Iranian Jews and hundreds of Muslims, were arrested under the USA Patriot Act, which mandates the registration of boys and men from five Muslim countries who are in the United States on temporary visas.

The registration is part of a U.S. attempt to track Middle Eastern men living in the United States.

Zvi Vapni, the deputy consul general at the Israeli Consulate in Los Angeles, said Monday that the 10 Israelis were told they might be deported to their "country of origin" — meaning Iran.

Their eventual status has not been determined, but "they are all very frightened and some feel that they were tricked into registering," Vapni said.

How many other Iranian Jews were detained or released on bail in the Los Angeles area is unknown, said Sam

Kermanian, secretary-general of the Iranian American Jewish Federation.

"As of Friday, we were informed that less than 30 Iranians were still being detained, but we do not know whether they are Jews or Muslims," Kermanian said.

He warned that the Iranian government was exploiting public protests against the INS treatment of detainees to launch media attacks against the United States.

While the INS handling of the registration process, especially in Southern California, has been widely criticized in the U.S. media and by Muslim spokesmen, "We don't want to be used as a tool by Tehran," Kermanian said.

The current registration process affects males older than 16 years of age originating from Iran, Iraq, Libya, Sudan and Syria.

"We do not question the right of the INS to investigate expired visas or other immigration law violations. However, the allegations of discrimination and human rights violations raised in this case warrant immediate, thorough and open investigation," Amanda Susskind of the Anti-Defamation League said in a statement last Friday.



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OBITUARIES

BRUSTEIN: On Saturday, December 28, 2002, Perry Brustein, beloved wife of the late Benjamin L. Brustein; beloved mother of William (Sharon) Brustein and Abraham (Kathy) Brustein; grandmother of Adam Brustein, Risa Margulies and Rachel Brustein; great-grandmother of Avi Shai and Binyamin Schmucl; preceded in death by numerous brothers and sisters. Services were held at Ralph Schugar Chapel, Inc., 5509 Centre Ave., Shadyside. Interment Fairfield, CT. Contributions may be made to Poale Zedeck Congregation, 6318 Phillips Ave., Pgh., PA 15217.

BUSCH: On Monday, May 20, 2002, Benjamin Busch, in Lake Worth, FL, beloved husband of Irene G. Busch, formerly of Pgh.; also survived by three children in NY; step-father of Randi Beth Schuknecht of Tallahassee, FL; grandfather of Jimmy Stull and Andrew Schuknecht. Services were held in White Plains, NY. Contributions may be made to the American Heart Association.

CHARAPP: On Wednesday, December 25, 2002, Babe Charapp, beloved husband of Harriet Charapp; beloved father of Cyndi (Alan) Levine of Portland, OR and Ron (Linda) Charapp of Pgh.; beloved brother of Evelyn (Ed) Greenberg of Pgh.; brother-in-law of Ann Charapp of Pgh.; grandfather of Casee Kinna, Jess Kinna, Kyle Levine, David (Betsy) Charapp and Kevin (Corrie) Charapp; great-grandfather of Arianna Rose Charapp and Isaiah Charapp; also survived by nieces, nephews, great-nieces and great-nephews. Services were held at Ralph Schugar Chapel, Inc., 5509 Centre Ave., Shadyside. Interment Temple Sinai Memorial Park. Contributions may be made to the Susan G. Komen Race for the Cure, 1620 Murray Ave., Pgh., PA 15217 or to the American Heart Association, 10 Duff Rd., Ste. 304, Pgh., PA 15235 or to the American Lung Association, 11676 Perry Hwy, Wexford, PA 15090.

CHARLSON: On Wednesday, December 25, 2002, Samuel Charlson, beloved husband of Edna Arons Charlson; son of the late Meyer and Ana Klevans Charlson; beloved father of Dr. Murray T. (Judith) Charlson and Howard N. (Joni) Charlson; beloved grandfather of Dr. Dori, Joe, Josh and Noah; also survived by five great-grandchildren; brother of William Charlson of FL. Services were held at

Ralph Schugar Chapel, Inc., 5509 Centre Ave., Shadyside. Interment B'nai Israel Cemetery. Contributions may be made to Beth El Congregation, 1900 Cochran Rd., Pgh., PA 15220.

HERSH: On Wednesday, December 25, 2002, Sophie Danovitz Hersh, beloved wife of the late Ben Danovitz and Joseph Hersh; mother of Bernice (Harold) Lasser of FL and Ilene Jacobson (Gilbert) Weil of Pgh.; sister of Sarah Klieger, Dina Rubenstein, Phillip Fireman of Pgh., Maurice Fireman of Boston, MA and the late Hyman Fireman; grandmother of Mark Lasser, Linda Goldstein, Jay Lasser, Richard Jacobson and Robert Jacobson; great-grandmother of Beth Goldstein, Michael Goldstein, Simone Jacobson and Emily Jacobson; also survived by loving nieces and nephews. Services were held at Ralph Schugar Chapel, Inc., 5509 Centre Ave., Shadyside. Interment Beth Shalom Cemetery.

LEVINE: On Saturday, November 23, 2002, Rebecca (Beck) Levine, 84, of Palm Beach, FL, formerly of Plainfield, NJ; daughter of the late Aaron and Celia Gartenberg; beloved wife of Milton R. Levine of Delray Beach, FL; mother of Abby (Reid) Ruttenberg and Bruce (Becky) Levine; sister of Jack and Jane Gartenberg; grandmother of C. Lance and Nicole Ruttenberg, Blake Ruttenberg, Devon and Noga Ruttenberg, Ashley Levine and Zefram and Angel Cruz. Services were held at Crabiell Parkwest Funeral Chapel, New Brunswick, NJ. Interment Van Liew Cemetery, North Brunswick.

MIMLESS: On Saturday, December 28, 2002, Rona Sue Robinson Mimless, 71, of Sq. Hill, beloved mother of Nancy Mimless of Sq. Hill and Lee Mimless of CA; cousin of Morton and Greta Coleman and Phyllis and Lester Dreyfuss; dear friend of Mark Bluestone. Graveside services and interment were held at Beth Shalom Cemetery. Contributions may be made to the Family Hospice and Palliative Care, 250 Mt. Lebanon Blvd., Pgh., PA 15234. Arrangements by Burton L. Hirsch Chapel.

OSACHY: On Thursday, December 26, 2002, Saul Osachy, beloved husband of Marilyn "Mickey" Unger; father of Dr. Lisa Osachy and Dr. Jonathan Touster of Stanford, CA and Rabbi David and Lori Osachy of Jacksonville, FL; son of the late Jacob

and Dinah Osachy; brother of Rose Katz of FL, Sam Osachy of Cleveland, OH, the late Sally Joseph and Clara Spigel; grandfather of Jacob and Daniel Osachy and Sarah Touster; also survived by nieces and nephews. Services were held at Ralph Schugar Chapel, Inc., 5509 Centre Ave., Shadyside. Interment Temple Sinai Memorial Park. Contributions may be made to the Charles M. Morris Nursing & Rehabilitation Center, 200 JHF Dr., Pgh., PA 15217 or to B'nai Emunah Congregation, 4315 Murray Ave., Pgh., PA 15217.

ROSENFELD: William B. Rosenfield, 84, of West Palm Beach, FL, formerly of Pgh.; beloved husband of Jane E. (Wolfson) Rosenfield; loving father of Barbara (Thomas) Maykrantz, Linda Ceconel, Allen (Janet) Rosenfield and Charles (Lynn) Rosenfield; also survived by eleven grandchildren and eight great-grandchildren; dear brother of Arlene Myerson. Services and interment were held in FL. A memorial service will be held in Pgh. at a later date. Contributions may be made to the American Cancer Society. Arrangements by Burton L. Hirsch Chapel.

STEINBERG: On Thursday, December 26, 2002, Ralph Steinberg, beloved husband of Ida German Steinberg; father of Michael (Nancy) Steinberg and Kenny (Terry) Steinberg, all of Pgh., and Richard

Times to remember

Kindle Sabbath candles: 4:48 p.m. EST.

Sabbath ends: 5:52 p.m. EST.

Scriptural readings: Sedra Va'era; Exodus 6:2-9:35; Numbers 28:9-15; Prophet Isaiah 66:1-24.

(Beth) Steinberg of Williamsville, NY, brother of Alex (Esther) Steinberg and Sara (Jack) Gordon, all of Pgh., the late Ann, Sam and Hyman Steinberg and Minnie Karo; loving grandfather of Alexander, Elizabeth, Jonathan, Maxwell, Miriam, Anna, Zachary and Jorie Steinberg; also survived by nieces and nephews. Services were held at Ralph Schugar Chapel, Inc., 5509 Centre Ave., Shadyside. Interment Beth Abraham Cemetery. Contributions may be made to the Community Day School, Technology Fund, 6424 Forward Ave., Pgh., PA 15217.

TEIG: On Wednesday, December 25, 2002, Ida Feldman Teig, beloved wife of the late Joseph Teig; beloved mother of Mary Jane (Michael Suchy) Teig of Swissvale; sister of Patricia Kimball of FL; also survived by nieces and nephews. Services were held at Ralph Schugar Chapel, Inc., 5509 Centre Ave., Shadyside. Interment B'nai Israel Cemetery.

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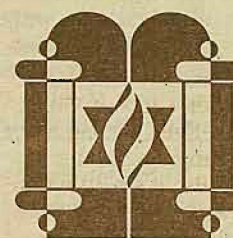
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Point guard: Sharon remembers roots

Continued from page 1.

student. She made the Dean's List last year, in addition to the the Director of Athletics' Honor Roll and the Atlantic 10 Commissioner's Honor Roll.

"She's very smart," her roommate Candace Futrell, also a Dukes guard, said. "She has a magnetic personality. We're like sisters, there are days when we get along and days when we don't. We'll both tell it to you straight."

Assistant Coach Jill Poe called them "Frick and Frack."

"They're like mother and daughter," she said. "But it depends on who's who. They take turns being the mother and being the daughter."

On the court, the 5-foot-7-inch Sharon has a quick grace about her and a look of happy concentration, her mouth turned up in a slight smile.

Durkin described her as "spunky."

"She's extremely hard driven," he said. "She's what I call a hard nut, a tough kid. She loves to win and hates to lose and we want players like that."

Aside from her No. 10 NCAA ranking last year in assists per game, she was named as an All-Conference candidate, a first team Jewish Sports Review Women's College Basketball All-American for the second year in a row, and is ranked eighth among Division I returnees in assists per game.

She led the Dukes last year with 49 steals and was third with 30 3-point goals.

"She's a tremendous young lady," Poe said. "She's a traditional point guard for us. That means she looks and lives for the assist, but she can score for us, too. She makes us challenge her at every practice and that's the kind of player we need."

Fitting in

Still, despite her success, Sharon has trouble fitting in. Even among her teammates, religion can be a barrier.

"In basketball also it's a little tough because before each game we pray," she said. "Coach tells us that we should all pray in our own way, but sometimes they'll say 'Our Father' or the father (priest) will come and pray with us. It kind of makes me feel like an outsider."

"On the other hand, it helps me remember where my roots are," she continued. "It's very important to me that my friends know I'm Jewish and Israeli and respect that."

Although she grew up in a nonreligious family, Judaism is obviously important to Sharon. Even in an atmosphere where there are few other Jews, she makes her religion known. In her player profile in the Duke's media kit, under the category, "a couple things that many people may not know about you," Sharon says, "I am proud of my Jewish heritage."

The team includes a number of international players from places such as Bosnia, Croatia, Latvia and Russia, so Sharon is not the only player familiar with unrest at home. Durkin himself is no stranger to it; he lived in Belfast, Northern Ireland, for a number of years

before coaching at Duquesne. He and Sharon exchanged stories about living in a terror-stricken region.

"I try to talk to my my players about more than basketball," he said. "Shiri is someone who has more to her than basketball."

While here, Sharon is also relishing American culture.

"I think it's a good experience for me to learn about Christianity and different points of view," she said.

She didn't always feel that way. When she first moved here, the adjustment was hard, especially before Sept. 11.

"Things are mostly taken for granted, as opposed to where I come from, where you have to appreciate life," she said. "At first it was a culture shock, but I learned to love it and love the people."

After Sept. 11, Americans had a better idea of what life was like under the threat of terrorism, and a better idea of what life was like in Israel, the life Sharon was used to.

On top of the worries of a typical student — grades, exams, social life — Sharon has worries few American students can comprehend. Since she has come to school here, more than 250 Israelis have been killed and more than

2,000 injured in suicide bombings, not to mention others hurt or killed in shootings and other attacks.

"I worry many times," she said. "I read the newspaper every day. It's hard to see what's going on there."

She tries to cope by talking to her parents on a daily basis and frequently with her brothers and sister.

Still, she worries.

"I'm here and I have all this freedom," she said. "I could go to the mall and not even think about anything bad happening."

She knows the situation in Israel is quite different. At times the stress of worrying about her friends and family there can get overwhelming.

"Sometimes I would go to bed and a bad thought would attack me and I'd think that something happened and I would be waiting for a phone call," she said. "Being here is ironically harder for me than being home. When you're there and you live it as part of your every day life, you get used to it. That doesn't mean that it's alright that it happened, but it becomes part of your life."

In fact, Sharon can't wait to go back. As soon as she graduates, she said she'll be on a plane to Israel.

"I want to go home," she said. "I love Israel. I love it here and enjoy it here, but there's no place like home. Being here made me realize it more."

Until then, basketball will keep her going. She was elected as one of the team's two captains this season and has had to take on a lot more playing time due to a number of injured players on the team. She's also expected to lead the Dukes' offense.

"I would love if people would come to watch us. We're pretty good this year ...," she said. "There's a Jewish girl in town so come and see."

(Stephanie Siegel can be reached online at ssiegel@pittchron.com.)

Riverview: Renovations will make apartments safer

Continued from page 1.

bished to support a population that's living longer while facing mobility, vision and hearing issues.

The renovations are expected to create more appropriate and safer apartments to accommodate the frail, less-ambulatory seniors that Riverview attracts.

The renovations are expected to attract more renters in Building A, after the studio apartments are converted to one-bedroom units, Fishman said. He

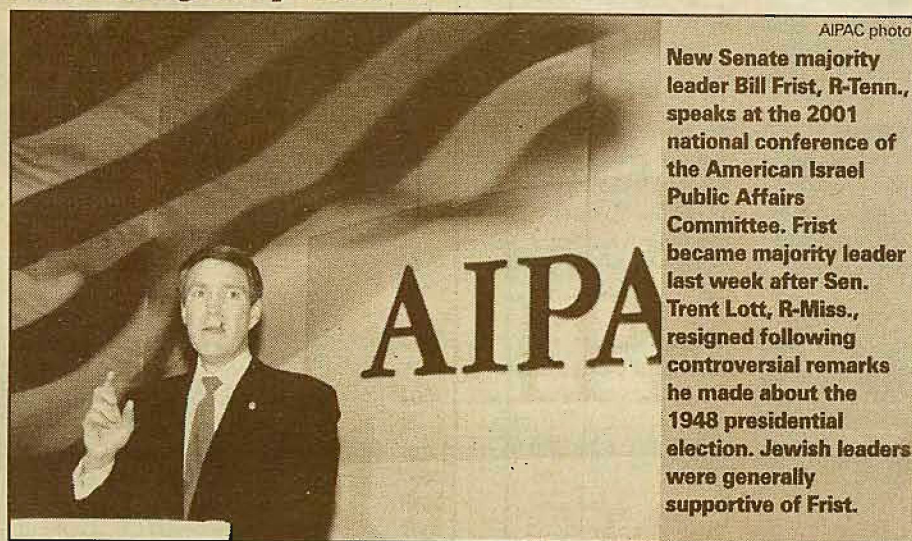
said that prior to renovations, Tower A had a vacancy of 2 percent to 3 percent, with a 5 percent vacancy rate on studio apartments.

Despite HUD requirements, which still insist on 47 studio apartments, Steiner remains optimistic she will rent all the units.

"My wait list will support a full house," she said, "once the renovation is going to come to an end."

(Jo Marks Rifkin can be reached at jrifkin@pitt.chron.com.)

New majority leader



New Senate majority leader Bill Frist, R-Tenn., speaks at the 2001 national conference of the American Israel Public Affairs Committee. Frist became majority leader last week after Sen. Trent Lott, R-Miss., resigned following controversial remarks he made about the 1948 presidential election. Jewish leaders were generally supportive of Frist.

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Coming up...

Squirrel Hill

**5738 Forbes Avenue
(412) 521-8010**

Positive Changes for the New Year

Wednesday, January 8 • 7:30 pm
Gain practical tools to begin living the life you've always wanted.
Refreshments served.
\$7/member; \$10/non-member

City Music Center Lunchtime Faculty Recital

Tuesday, January 14 • 1 pm
Levinson Hall
No fee

The Art of Dating

Wednesday, January 15 • 7:30 pm
Learn how to get what you want from a relationship.
\$7/member; \$10/non-member

Squirrel Hill Dinner Crawl

Saturday, January 18 • 7-10 pm
Meet new singles and couples at a progressive dinner at various Squirrel Hill restaurants. Babysitting available.
\$30/member; \$35/non-member

South Hills

**345 Kane Boulevard
(412) 278-1975**

Family Fitness Dance Party

Sunday, January 5 • 2-3 pm
Grab grandma and the baby and meet us in the gym for this dance party workout for all ages and fitness levels.
\$8/family

4th Birthday Bash

Sunday, January 12 • 5-7 pm
Help celebrate the JCC's fourth anniversary in our Kane Boulevard location with a pizza dinner, birthday cake and a performance of Jazz for Juniors with Handyman Joe Negri.
\$25/family of four; \$5/additional adult; \$3/additional child

Botox and You

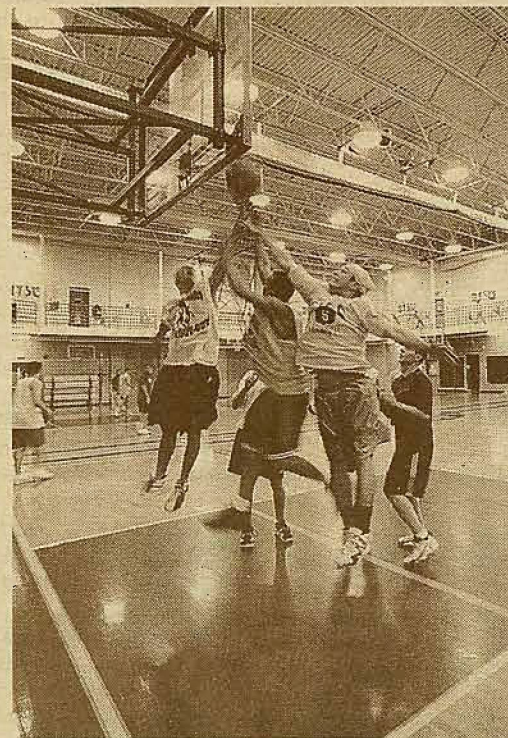
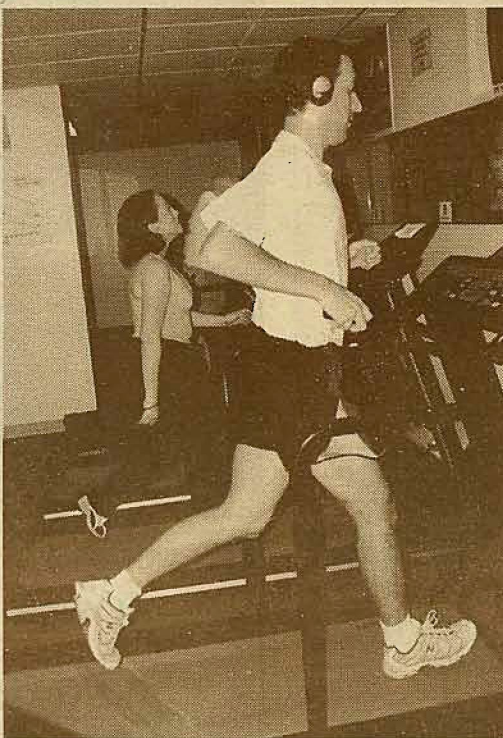
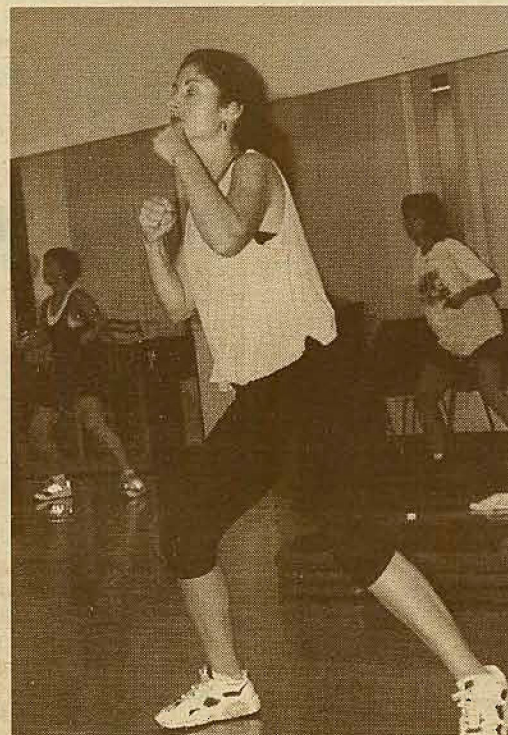
Wednesday, January 15 • 7:30 pm
Dr. Joel Siegel will speak about this popular procedure to remove frown lines.
No fee/member; \$5/non-member

Sesame Street Live

Sunday, January 19 • 1 pm
Sit with your friends from the JCC.
(Transportation to Mellon Arena on your own.)
\$20/ticket

Other Events

**Opening Reception
Andrés and Tony: Mixed
Media Works by Gene Fellner**
Monday, January 13 • 7-9 pm
Keynote speaker will be Tom Sokolowski, Director of the Andy Warhol Museum. Performance by the Renaissance City Women's Choir.
American Jewish Museum
Fine/Perlow & Weis Gallery



The JCC wishes you a happy, healthy and fit new year.

Make 2003 the year you lose weight and get in shape. We have plenty of options to keep you motivated—enjoy our fitness center, classes, indoor pool, gym, racquetball courts, and much more. Stop by for a free 1-week trial membership to try us out.

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South Hills
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412/278-1975

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