

# Kol HaKavod News

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## Results of Caregiver Survey: Where do we go from here?

*I had conducted some research on the topic of religion and spirituality in relation to health and aging population while at the University of Alabama. But this project, caring for the elderly, had particular significance. Not only is it relevant from a humanistic, moral perspective but also addresses our obligation and opportunity to fulfill the Mitzva of Kibud Av V'Eim, the Fifth Commandment of Honoring Parents. I was happy to be a member of the research team.*

– Lee Caplan, M.D., Ph.D., M.P.H.,  
Department of Community Health  
and Preventive Medicine, Morehouse  
School of Medicine, Atlanta, GA, Co-  
Investigator, First National Study of  
Orthodox Jewish Caregiving.

### Background

The recent national studies of informal caregivers revalidate findings cited in our previous article in this series. *The MetLife Study of Caregiving Costs to Working Caregivers: Double Jeopardy for Baby Boomers Caring for Their Parents* (2011) reports:

- Nearly 10 million adult children over the age of 50 care for their aging parents.

- These family caregivers are themselves aging as well as providing care at a time when they also need to be planning and saving for their own retirement.

- The percentage of adult children providing personal care and/or financial assistance to a parent has more than tripled over the past 15 years. Currently, a quarter of adult children, mainly Baby Boomers, provide these types of care to a parent.

- The total estimated aggregate lost wages, pension, and Social Security benefits of these caregivers of parents is nearly \$3 trillion.

- Daughters are more likely to provide basic care and sons are more likely to provide financial assistance.

- Adult children 50+ who work and provide care to a parent are more likely to have fair or poor health than those who do not provide care to their parents.

The second study, *Caregiving Costs* (National Alliance for Caregiving, Novem-

ber 2011), evaluates change over an 18 month period. Not surprisingly, it found that the caregivers' health declined steadily and significantly as the needs of the care recipient increased. For example, caregiver emergency room visits and hospital-based services doubled over that time. There was an overall 25% trend in increased use of all types of health services.

Clearly, the issue is major. Such data have great value from the vantage point of policy makers and planners. As members of the general population they apply to the Jewish community as well.

It is reassuring that interest groups and advocacy groups such as insurance companies are maintaining the topic in the public eye and on the federal agenda.

But here on the ground, what are caregivers themselves feeling on a personal day-to-day level?

These are some firsthand comments:

Why is it that when I take my child in to the hospital for care, nursing is so cour-

(continues on Page 10)

## Moving Forward: Exploring the source of the Mazinke Dance

*In our last issue we had set out to explore the origins of the mazinke dance. We contacted YIVO's Jewish Research and Archives Center, reviewed world renowned data bases containing hundreds of thousands of responsa, volumes of halachic, sociologic and historical information, and were unable to locate one reference to the dance. We did learn the name of the lyricist and composer of the song, Mordechai Warshavsky. The lyrics and translation were posted on our website [www.kolhakavodnews.com](http://www.kolhakavodnews.com).*

The theme is very traditional, thanking G-d for the moment, assuring that food is provided for the poor as recommended by our Sages. Though I honestly would not relish the image of my mother dancing the kazatzke.

While interesting, I still had no leads on the dance itself and con-

tinued in my journey.

I said, let me then try my friend at Yeshiva University's Gottesman Library, Mr. Zalman Alpert. He has been an excellent resource in prior initiatives and searches for hard to find information. "That's interesting, he said, you know Rabbi Jay Miller z"l, he passed away recently, had asked me to research the question not too long ago, you probably knew him or heard of him, he had been active at the Hartman Institute, a world renown mechanech. I didn't come up with much. There seemed to be a connection to the Ukraine and so I inquired as to whether it was the practice among Skver chassidus, and it is not. But nothing more. I'll check my notes and get back to you if I have any additional information that would be helpful."

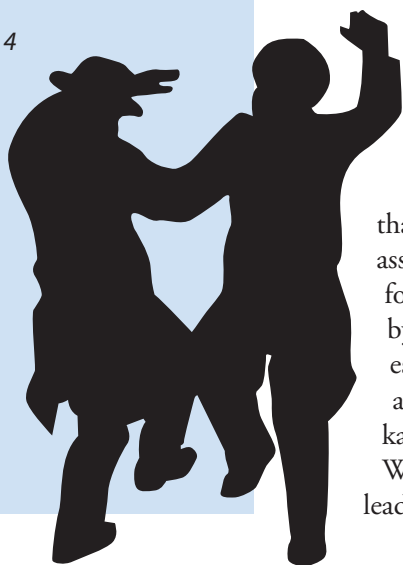
Well, It's not practiced in Skver, and there may be a Ukrainian connection. Digging further, I thought I'd try

Lubavitch. They were founded in the Ukraine. I know who to call there. In my repertoire of resources for hard to locate information is the scholar, Chabad historian Rabbi Shalom Dovber Levine, Head Librarian at Lubavitch has always proved helpful. He said – no, not practiced by Lubavitch, but he had seen it at mainstream chareide chasunas in Yerushalayim, perhaps also in Bnei Brak. Are you sure? Yes. And he then made what I considered, an astute thought provoking observation:

The fact that the song was composed in 1901 does not necessarily mean that the dance accompanied it or grew out of it. You should also consider the possibility, he said, that the song was composed because the dance had already existed. Interesting.

I decided to call Chana Mlotek of

(continues on Page 13)



## KOL HAKAVOD NEWS

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P.O. Box 67075  
Flushing, NY 11367  
(718) 575-8969

KolHaKavodNews.com

*Publisher & Editor*  
Rabbi Reuven G. Becker

*Copy Editor*  
S. Malkah Cohen

*Contributing Authors:*  
Yitzchak Berger, PhD  
S. Malkah Cohen  
Rabbi Manfred Gans  
Marilyn Howard, LCSW, RN  
Hadassah Newman  
Martin L. Price, Esq.  
Rein Tideiksaar, PhD, PA-C  
Rabbi Yosef Stern  
Shaindee Sussman, MA

*Graphic Artist*  
Sara Mirel Gold

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**Authors, Advertisers, Comments Are Welcome:**  
info@KolHaKavodNews.com

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## Is This The Boro Park We Know?

The federal government and many local municipalities have embarked on an ambitious and commendable initiative, reviewing the physical environment so that it becomes more age friendly, especially for us baby boomers. The lead organization on the federal level is the Environmental Protection Agency (EPA). Here in New York City, the New York Academy of Medicine and the Office of the Mayor have jointly embraced the project under the aegis of Age Friendly New York City. These are independent programs with very similar objectives.

Fundamental components of the federal effort include:

1. A definition of "environment" that encompasses more than the familiar issues of air pollution, poison and pest control, exposure to ultraviolet radiation and the like. It incorporates social determinants of health-conditions in which people live, learn, work, play, and pray.

"By broadening the perspective of health to integrate policy efforts with those related to education, housing, business, transportation, and other areas traditionally outside the health sector," explains Dr. Garcia, US Department of Health and Human Services, "we can begin to move the country toward environmental justice."

2. The importance of community engagement-emphasizing the necessity of being culturally and linguistically competent to serve all communities.

To implement its goal of fostering "environmental justice" the EPA has sponsored a major symposium for the exchange of "state of the science" and mobilized a network of advisory committees and councils consisting of professionals and stakeholders to identify and facilitate needed enhancements in our environment.

On the City level as well we find "environment" to include general neighborhood safety, recreation activity in parks and the full range of quality of life factors. We also find a well organized system of community forums and focused groups designed to provide input on the issues. It is a bottoms up, grass roots approach to service delivery. Explaining its success, Dr. Ruth Finkelstein, New York Academy of Medicine, observes that the project models how to create public/private partnerships to benefit older adults while empowering them. We asked older New Yorkers to tell us what it's like to walk down their street and shop in their neighborhood, what they enjoy and don't enjoy about growing older, what changes they would like, and what they hope never changes about New York.

Both programs are admirable holding great promise for the community good, and assuredly have already had a positive impact. But I have some concern.

I recently received a mailing from the federal EPA-Aging Initiative inviting me to order free brochures on such topics as Breathe Easier: Preventing Chronic Obstructive

Pulmonary Disease, Proper Planning for Excessive Heat Events, Diabetes and Environmental Hazards, Women and Environmental Health. These were available in 18 languages, including Armenian, Hindi, Thai. But why not also have the brochures in Farsi/Persian or Hebrew and Yiddish?

The NYC Age-Friendly Project offers a beautiful 76 page documentation of its work, *Toward an Age-Friendly NYC: A Findings Report*. Scholarly and informative it's a pleasure to read. A basic review of the graphics presentation indicates that special effort had been taken to assure representative accommodate of our city's ethnic mix. I was genuinely excited. I became engaged with the refreshing approach and was looking forward to some indication of Orthodox Jewish involvement. I saw Boro Park listed as the site of one public forum and said A Hah! Finally!, only to be disappointed when upon further scrutiny it was at the senior center of an ethnic group other than our own.

So I wonder, Why? Why are our needs not being represented by our organizations and leadership?

Demographics highlighted in the last issue's editorial, "Eskimos, American Indians and the Orthodox Jewish Community," support this position.

Did I miss something? I would think there is still opportunity to advocate on our behalf. I bring these concerns forth publicly lest we lose that opportunity.

## Letters &amp; Comments

## On Kol HaKavod News

What a FANTASTIC publication! Please feel free to post it on our Yahoo Group.

- OZ, Philadelphia JewishElkinsPark.

Very impressed, Very well written! I will share with my colleagues.

- CA, NYU Medical Center

I'm frustrated. Enjoyed your first issue. Been looking out for the next one. When is it coming out?

- BM, Boro Park

I picked up and read your newspaper in Williamsburg. Won't you please arrange for a distribution in Monsey? They also deserve to have it for their benefit.

- RS, Monsey

## On Eskimos, American Indians &amp; the Orthodox Jewish Community

The air bubble ultimately rises to the top. Thank you for bringing this observation regarding Orthodox Jewish practice and its impact on care management to our attention as this is the first time that we learned about it.

Please forward to us any additional research and empirical data on the topic so that we may share it with the scientific community.

- EM, US Department of Health & Human Services

## On The Mazinke Dance

If you are looking for a source...

It's a Cajun tradition for older unmarried brothers and sisters of the bride or groom to dance with a broom at the wedding reception -thus mocking their single status.

- AA, Manhattan

## On New Role For ER Patients &amp; Families

My number for NYHQ Emergency Room follow up is (718) 661-7315.

- Michael Radeos, MD, NYHQ

## On Caregivers Corner

I would very much like to start a support group of frum "baby boomers" who are now taking care of elder parent/parents. Share information.... emotional support, etc. in specifically the Flushing area. Any ideas?

- RA, KGH

## On Caregiving

From one caregiver to another: You have to treat the elderly very gently, and treat them warm and also with love. Be at their side, and let them know as well.

With their memory, they might not remember who you are, but you know in your heart and soul that you are doing the right thing, and that your parents are very happy that they taught you the right way of treating the elderly.

Three weeks ago, I visited a woman who is elderly with memory loss, and I stayed in her room for 3 hours at her side, and I let her talk away, because the elderly have so much to say but no one to tell it to, because everyone is always busy, but no time for them.

I even got her sugar-free cookies, and when I showed up 1 day later and saw the nephew and the nephew asked the aunt, do you know this man, the aunt said "no."

I was not in pain or hurt, because I know that I did the right thing.

- Zg, Kt. Bikur Cholim Volunteer, Flatbush

## On Barriers to Prayer

Yasher Koach (or rather... Kol HaKavod!) on your article "Barriers to Prayer" in the November 2011 edition of Kol HaKavod News. Kudos to you and author Malka Cohen for that meaningful article, raising public awareness to the problem of accessibility on our shuls and recommending solutions as well.

- YL Yad HaChazakah-The Jewish Disability Empowerment Center Inc.

## On Kosher Senior Centers

Kindly remove JASA Williamsburg Senior Center (it's not kosher) and add to your list: JASA has a Kosher Senior Center and Meals on Wheels program at the Suffolk Y JCC. 74 Hauppauge Road, Commack, NY 11725. Phone number is 631-462-9800. Operates Monday through Friday.

- JB, JASA

## On "Becoming A Doctor..."

I'd like to be Dr. Walfish's son.

- HI, Far Rockaway



# The Power of Mitzvas Kibud Av V'Eim

A personal observation from Rabbi Manfred Gans, the Senior Rabbi of Congregation Machane Chodosh in Forest Hills, NY.

I personally know of the following incident that demonstrates the power of fulfilling the mitzvah of Kibud Av V'Eim that I would like to share. It was recounted to me directly by the person involved.

A successful, well run day camp had the usual hustle and bustle of activity at day's end with buses lining up for children to board after a busy day. Along comes a

policeman who accosts the drivers yelling, "You're holding up traffic! Move the buses, move the buses! You're blocking the street!"

The operator of the day camp was alerted to the incident and advised his drivers not to move. Words were exchanged. The policeman who apparently was new on the beat and compelled to exercise his authority, made good on his threat. He handcuffed the operator and took him down to the police station for insubordination.

Upon arrival, the day camp operator asked the captain if he could make a phone call. He was granted the request and called his father. Not long thereafter his father arrives and presents himself to the police captain who escorted him to the detention room. When his father entered the room, the operator, a *shomer Torah Umitzvos*, stood up. The captain was taken aback. Startled, he asked the operator why he did it. When he explained that it was an expression of Mitzvas Kibud Av V'Eim, of respect for a parent, the captain was so

impressed that he released him by saying "Anyone who so honors his father is incapable of breaking the law."

Now I wouldn't want to discount the notion that there may have been other mitigating circumstances that contributed to the operator's ultimate release from the police station. But this is a true story as it was told to me. Fulfilling Mitzvas Kibud Av V'Eim was certainly a factor. The moral: The honoring of parents brings honor to them, as well as recognition and honor to oneself.

## FROM OUR SAGES

# Standing Up For A Parent

### TESHUVOS V'HANHAGOS 276

Is there an obligation to stand up for parent as a sign of respect in today's day and age?

It is noted in tractate Kiddushin (31b) that if you merely hear the sound of your mother's voice, it should jar you to immediately stand up as you would for the Shechinah. This is brought down as halachah in the Shulchan Aruch (*Yoreh Deah* 240:7) and the Chayei Adam (87:7). One should stand up for a parent as he would for his Rav Muvhak, his intimate and most respected mentor. The halachah even specifies that this should be done twice a day, once in the morning and once in the evening. It is quite perplexing that nowadays this is not observed.

Indeed this is a serious oversight, as I shall explain.

At the root of the issue is the reasoning

that parents waive their rights in this regard. It should be pointed out that while indeed they may do so, nonetheless you still fulfill a mitzvah by performing the action and standing up. Furthermore, there is a distinction to be made regarding the source of the parents' behavior in relinquishing this expression of respect. One explanation is that parents indeed do not view it necessary to demonstrate this level of respect for them. The other is that they do not wish to impose on a child any activity that might be considered by children to be a burden. This rote act of "respect" is therefore not desirable.

But there is a major fallacy in this reasoning, because the requirement to stand is due to reverence for the Almighty. It states: (*Vayikra* 19:32)

מפני שיבה תקום ויראת מאלקיד

Stand up for an elder and thereby demonstrate reverence for the Almighty. As the

Rambam explains, the Torah equates reverence for the Almighty to Kibud Av V'Eim, as we see from the following verses:

איש אמו ואביו תיראו (*Ibid.* 19:3)

את ה' אלקיך תירא (*Devarim* 6:13, 10:20)

Furthermore, the action fosters overall respect for a parent. If parents waive their rights, they are waiving a fundamental Torah dictum and foregoing an important lesson in *derech eretz*.

This ought not to be viewed casually. The omission results in belittling the role of the parents in the family structure. Maintaining the practice would have a far-reaching impact in reducing the degree of recalcitrant behavior found today among children in many households and ameliorating the anguish parents experience from disobedient children.

To summarize: Granted, standing up for a parent is not typically practiced since parents waive their rights. Should

an offspring nonetheless stand up, it is a fulfillment of the mitzvah of kibbud av va'eim.

In fact, it should be done twice daily, as the halachah prescribes.

I have committed this point to writing since it is important, and I believe it ought not be abrogated. Standing up also fosters *yiras Shamayim*. To realistically implement the practice, however, it needs to be introduced when children are toddlers.

Once instituted, children will have the opportunity and benefit of fulfilling a mitzvah every time it is performed.

- By HaGaon HaRav Moshe Sternbuch, *shlita*

An excerpt from soon to be released book *You Are Your Parents' Keeper: Hashkafic and Halachik Insights into Elder Care and Kibbud Av Va'Eim* by Rabbi Reuven G. Becker.

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# The Benefits of Volunteerism

Recent scientific studies have found that serving as a volunteer will

**IMPROVE BRAIN FUNCTIONING:** Women ages 65 and older who volunteered in Baltimore schools were examined, and evaluated through magnetic resonance imaging (MRI), prior to volunteering and again six months later. Researchers discovered that “older adults participating ... made gains in key brain regions that support cognitive abilities important to planning and organizing one’s daily life.”

- *Journal of Gerontology*

**PREVENT FRAILTY:** Researchers at UCLA sought to determine if “productive activities – specifically volunteering, paid work and child care – prevent the onset of frailty. This condition is marked by weight loss, low energy and strength, and low physical activity.” The researches tracked 1,072 healthy adults ages 70-79 and found that, “After three years, participants in all three activities were found to be less likely to become frail. After accounting for levels of physical and cognitive function, however, only volunteering was associated with lower rates of frailty.”

- *Journal of the American Medical Association*

**LOWER MORTALITY RATE:** A study that appeared in the *Journals of Gerontology* indicated that “those who gave social support to others had lower rates of mortality than

those who did not, even when controlling for socioeconomic status, education, marital status, age, gender, and ethnicity.”

- *Journals of Gerontology*

**REDUCE THE RISK OF ALZHEIMER’S DISEASE:** A study of 951 participants over a period ranging from four to seven years by researchers at the Rush University Medical Center in Chicago concluded, “Individuals who report a greater purpose in their lives appear less likely to develop Alzheimer’s disease or its precursor, mild cognitive impairment.”

Volunteers generally report a greater satisfaction and quality of life than non-volunteers.

- *Archives of General Psychiatry*

## HOW TO GET INVOLVED

Opportunities to volunteer are many. The first is to identify your volunteer preferences. Do you like to work with people or behind the scenes? How much time are you willing to volunteer and what type of role would you like to take on? Next, determine your skills and the causes that interest you.

Here are some volunteering opportunities:

- Shuls
- Libraries, schools and senior centers
- Service organizations, such as Bikur Cholim, Tomchei Shabbos
- Hospitals and Nursing Homes.

- Youth organizations, sports teams, and after-school programs.
- The local “Y” or JCC
- Historical organizations & national parks
- Political organizations
- Community museums and monuments

A wide range of immediate local openings are posted on this page.

Once you’ve identified a volunteer opportunity, it would be important to ask the organizers any questions you may have and pay a visit to the organization, or place you wish to volunteer, in order to determine if the position is ideal for

you. Volunteering should be enjoyable and provide a sense of fulfillment to the individual.

**PRACTICE IMPLICATIONS:** Our tradition encourages acts of chesed, helping and reaching out to assist those in need. It is a mitzvah to do so. It is a known fact that volunteering benefit communities and help worthy organizations subsist. These studies demonstrate that there is also great value to those who serve in this capacity as well, by improving their physical health.

- RGB

## IMMEDIATE WIDE RANGE OF VOLUNTEER OPPORTUNITIES

### WITH BIKUR CHOLIM OF QUEENS

Visit a shut in living in Queens, visit patients at New York Hospital Queens (Booth Memorial Hospital), drive a patient to doctor appointments shop for a sick patient. Flexible hours to meet your schedule. 718-380-7433.

### WITH COJO OF FLATBUSH

PROJECT CARE - Making a lonely senior smile. Take a walk around the block. Friendly visit. Telephone chat. A Shabbos visit. Driving to doctor appointments. Call 718-377-2900 ext 7633. Email [cojovolunteers@yahoo.com](mailto:cojovolunteers@yahoo.com).

### WITH JASA LONG BEACH

Line Dancing Instructor, Administrative Volunteer, Yoga Instructor, Current Events Discussion Leader.

### WITH JASA OF FAR ROCKAWAY

ESL Teacher (Russian). South Brooklyn: ESL Teacher, Computer Teacher, Sing-a-Long Leader, Arts and Crafts Teacher, Martial Arts Instructor, Kitchen Help, Painting Instructor, Bridge Instructor, Art or Writing Instructor. Email [volunteer@jasa.org](mailto:volunteer@jasa.org) or call (212) 273-5222.

## HEALTH CARE

# Avoiding Falls

A study of fall-related deaths among older adults conducted by New York City Department of Health and Mental Hygiene, Injury Epidemiology Unit found that two-thirds of all fatal falls occurred in the decedent's residence and did not have a witness. Traumatic brain injuries were more common in the 65-84 group, and hip fractures were more frequent in decedents 85+. Overall, being 85+, white and falling down stairs lead to significantly less time between injury and death.

“Some people believe that falls are a normal part of aging, and as such are not preventable. But this is false”, states Rein Tideiksaar, Ph.D., PA-C, gerontologist and falls prevention expert. “Falls usually are caused by certain health conditions (due to normal physical changes of aging or from illness) and/or environmental hazards in the home interfering with safety. In most of cases, falls do not

have to happen. Many of the causes of falling are preventable, but only if action is taken.”

Dr. Tideiksaar’s Self-Assessment of Fall Risk is available by visiting [lorechymim.org](http://lorechymim.org), Resource tab.

His next installment in this series will provide valuable guidelines on how to avoid falls, which is among the most costly causes of preventable disability and death in adults ages 65+.

- *By Rein Tideiksaar, Ph.D., PA-C*

*Author of textbooks, professional training manuals and director of numerous research projects on fall prevention, Rein Tideiksaar, Ph.D., PA-C has been active in this field for over 30 years, and has developed fall prevention programs in the community, assisted living, home care, acute care hospital, and nursing facility setting. Feel free to e-mail Dr. Tideiksaar at [drrein@verizon.net](mailto:drrein@verizon.net).*

## GRANDKIDS ARE INSPIRATIONAL



Yona Dovid Gold gets ready for a night of fine dining.



# Coaching The Caregiver

*An elderly couple lived alone with no children. The wife of fifty years was showing signs of dementia. They didn't know where to turn for help and contacted a home care agency, with whom they contracted for four hours a day of care. After a few days, the husband felt that this wasn't really what he needed. Fortunately he had a friend in the field whom he contacted and who recommended a case manager to him. The case manager came into the home and helped the caregiver determine the correct interventions that would benefit his wife and reduce his burden.*

Care giving is such an expected part of what we do, that often we do not realize we are now caregivers for our parents. According to the 2003 National Alliance for Caregiving/AARP National Caregiver Survey ([www.aarp.org/research/housing-mobility/caregiving/](http://www.aarp.org/research/housing-mobility/caregiving/)), "It is estimated that at least 75% of all care

received by older adults in the United States is provided by family members and friends, and many do not consider themselves caregivers."

These acts of generosity require more than good wishes and good intentions. Knowledge of the aging process, available resources and our own biases and limits is key to doing what is right and best.

Care giving can be a lonely time. We ask ourselves: Am I making the right decisions for my loved one and myself? Do I have all the information I need to provide the best help? Do I really understand what is happening physically, emotionally, financially and socially with my loved one? Are there safety issues I do not understand or are not aware of?

You ask: How can I sort through complex issues and get through the care giving maze?

First, be honest with yourself.

Ask yourself :

- What is concerning me? What have I seen that makes me believe that there is a change in my parent?
- Is there a safety issue with driving?
- Have I noticed a change in the ability to shop, cook, take care of household chores? Are my parents able to manage their medications safely? Are there financial issues I am not aware of? Are bills being paid? Are medical appointments being made and kept? Are nourishing meals being prepared and consumed?
- Are there mobility issues? Difficulty climbing stairs?
- Problems with balance? Falls?
- Do I see a change in my parent's mental state? Is he/she becoming more forgetful? Is my parent getting lost when he/she goes outdoors ? Becoming depressed? Is there weight loss or difficulty sleeping?

Take action:

- Have a conversation with your parents. What role do they want you to play? What are their concerns?
- Make a plan with your parents.
- Make sure you have a support network, include both friends and relatives, as well as knowledgeable professionals. Consult with geriatric specialists for up to date information and advice.
- Research available services in the community.

Do not "go it alone".

- **By Marilyn Howard, LCSW, RN.**

*Marilyn Howard is a licensed social worker and registered nurse. She brings extensive experience from several professions, including nurse, social worker, educator, trainer and consultant. She has spoken before many organizations, including the New York State Society on Aging.*

# To Tell Or Not To Tell

In this dvar torah we will consider some halachic guidelines on how to respond to a parents' wishes when fulfilling their desires may be detrimental to their health. For example, a parent may request that a child feed him his

favorite food, regardless of the severe medical consequences of doing so. Similarly, a parent may plead with a child that he reveal to him his precise medical condition (including a possible terminal prognosis) despite the severe setback to the parent's emotional welfare that will inevitably result even if he is informed about his grave condition.

According to Sefer Chassidim (cited by Bais Lechem Yehudah, Yoreh Deah 240:15), a child is not obligated to (and probably should not) comply with a parent's wishes if, as a result, the parent's life could be jeopardized. Consequently, if a parent requests that a child no longer provide him with a particular medication that the parent is receiving (without appropriate medical consultation), the child should not com-

ply. Moreover, the extent of a parent's insistence that his wishes be honored should have no bearing on the son's behavior. Even if a parent insists upon eating a particular favorite food — against doctors orders--and vows to never forgive his son (neither in olam hazeh nor in olam habah), his wishes are ignored--the child must not yield to such irnpassioned pleas.

Consider a situation where complying with a patient's wishes is not in his long -term interests but would not necessarily pose an immediate health hazard (sakanah). According to the Birkei Yosef (Yoreh Deah 240) (authored by the renowned Chiddah), one may comply with a patient's wishes which may be detrimental to his long-term health as long as no immediate sakanah is involved. However, the Yad Shaul citing the Shitah Mekubetzes (Bava Metziah 32a), Tosfos (Kiddushin 32a) and the Rashba (Yevamos 6a) maintains that a child is only obligated to honor a parent when the parent would benefit. On the other hand, if a parent would suffer eventual harm if his wishes were implemented, then the mitzvah of Kibbud Av Ve'eim is not applicable. Rav Shliomo Zalman Auerbach ZT"L seems to concur with

this pessak and ruled that one should not comply with a parent's wishes if the long-term negative consequences outweighed any temporary pleasure that the parent may derive.

Similarly, a child may disregard a parent's desire for full disclosure of his medical condition, especially if the revelation of a poor prognosis would have a negative impact on the parent's psychological framework. (It is well known that refuas hanefesh, feeling positively about one's prospects for recovery and good spirits are critical for and actually a prerequisite for refuas haguf, healing of the body.) As we discussed earlier, it is generally appropriate to refrain from disclosing to any terminal patient the full extent of his illness.

Many of the sources in this article are derived from Nishmas Avrohom (Yoreh Deah) by the noted talmid chacham and physician, Dr. Avrohom Sofer Abraham.

- **By Rabbi Yosef Stern**

*Rabbi Stern is the Mora D'Asro of Congregation Agudath Achim of Midwood.*

*An accomplished author and lecturer, noted translator of the Sfas Emes' works, he has been involved in pastoral counseling and hospice care for over 15 years.*

LEISURE

SUDOKU!

By Hadassah Newman.

Answers available at [KolHakavodNews.com](http://KolHakavodNews.com)

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# Transportation Matters

*This issue's feature article, "Results of the Caregiver Survey" (Pages 1,10), identifies transportation as one of the most important variables contributing to caregiver burden. One of the primary goals of Kol HaKavod News is to provide effective, proven strategies for identifying and reducing that burden. In this column, appropriately entitled "Transportation Matters," we will present a number of options to help caregivers and their elders. Resources to help elders and their families include special parking permits, the City's Access-a-Ride services, Bikur Cholim volunteers, to name a few. This installment will address the parking problem.*

*True Story: "When my father had a doctor's appointment, it was raining. Access-a-Ride didn't show. He had already had a few accidents driving himself, and I work full-time. He decided to drive himself to the doctor's appointment in the rain. Parking was hard to find; the nearest spot was several blocks away. It's impossible for him to use an umbrella and a walker at the same time. It took quite a while for him to negotiate the puddles and steep curbs, and he got thoroughly soaked and chilled walking to and from the office. He made it there and back safely, but we can't help but thinking, 'What if?'"*

## Parking Solutions

Those of us who are aging face problems we never quite expect. We often find ourselves trying to do everything we always did, then find we just... can't anymore. We reach for the top shelf and gasp with pain because a rotator cuff has limited our shoulder's range of motion. We set out for a nice brisk walk, then find ourselves out of breath, or limping, or just not able to keep up our usual pace. A quiet afternoon of reading is frustrated because it's harder to see the print. A conversation with an old friend turns sour because it seems like he must be whispering – you can only make out about every third word!

Ordinary tasks now need a little extra help from a family member or friend, the doctor's giving us all sorts of new rules, and the physical therapist keeps suggesting that we just slow down and not expect as much of ourselves. Hmph!

Did you know that the Mayor's office has an entire "Office for People with Disabilities" (MOPD, (212) 788-2830)? Lots of resources there. No one likes the word "limitation" or worse "disability."

If we're honest with ourselves, though, we realize that we are entitled to a little help now and then. That discount to get into the museum or at the supermarket is useful.

And if getting around town is important enough, we have a few things we can take advantage of to help there, too.

If we still drive, or have a family member or caregiver who can take us where we need to go, the City and State of New York have a few ways to make parking easier for us. Some of these even apply when others are behind the wheel – very useful! Why walk three blocks if we don't have to? Let's look at some of these possibilities. (Remember that those limitations that aging impose on us are often defined by our government as "disabilities" – an unpleasant word, but it's the one we need for these purposes.)

## Parking Permits

The Department of Transportation issues two kinds of permits for people who are getting older and those with disabilities. For all of these, a caregiver can apply on your behalf if you cannot, but all such permits are in your name, not the driver's. There's the New York State Parking Permit and the New York City Parking Permit. What's the difference, and which fits YOUR needs better?

## New York State Permits

You are eligible to be issued a New York State disability parking permit for the disabled if you are a New York City resident and have a severe, permanent or temporary, qualifying mobility impairment as certified by a New York State-licensed physician or podiatrist.

You do not have to be a driver or registered owner of a vehicle to get a permit. Disabled children and legally blind persons are eligible for permits.

The permit is valid everywhere in New York State where there are designated parking spaces for people with disabilities. It is also valid in all other states and Canadian provinces. However, its use never allows you to disobey state or local parking regulations. The permit may be used to park in disabled marked parking spaces only when the vehicle is being used by person the permit was issued to.

This permit is issued by the State to you; you or your caregiver can apply for it through the City's Department of Transportation. You can get a copy of the application online through the [www.nyc.gov](http://www.nyc.gov)

website or call 311 to have a copy sent to you. You can also apply online for this at [www.epermits.nyc.gov](http://www.epermits.nyc.gov). Your doctor will fill out part of the application and should send a copy of any supporting medical reports, as well. It will take several weeks to process this, but it is the easiest permit to be approved.

These permits are very useful even if you yourself don't drive or own a car. If different people sometimes drive you to appointments, I'd suggest that you keep this with you, rather than in the glove compartment. Whoever is doing the driving, i.e., your caregiver/family member, is entitled to display this and use a handicapped parking spot as long as you are a passenger for this trip.

## New York City Permits

City permit qualification standards stricter and only apply to the specific cars that have been registered for that particular permit. The process is more time consuming, and you must be examined by a doctor assigned by the City. By the same token, it eases some of the standard parking regulations for you beyond the State permit.

According to the website :

To be eligible to receive a City Parking Permit for People with Disabilities, the following requirements must be met:

1. You must provide a valid copy of your Driver's License or a Non-Driver's Identification card.
2. People who live in New York City as well as non-City residents are eligible for a New York City permit.
3. You must require the use of a private vehicle for transportation.
4. You must have a severe, permanent disability that impairs mobility as certified by your personal physician and a New York City physician designated by the Department of Health and Mental Hygiene (DOHMH) at an assessment center.
5. You must submit a copy of all vehicle registrations. They must be current and valid. DOT will not accept any plate number in judgment with the Department of Finance.

When DOT receives your signed application, it will be reviewed for completeness. If you are unable to sign, or the applicant is a minor, then a parent, spouse, guardian, or person with power of attorney may sign, stating the reason and the relationship to you. ... Please bring

any supporting medical documentation or reports with you to your appointment. ... One permit with specified plates printed on it will be issued to the person with a disability who is certified by a physician designated by the DOHMH. This permit holder must move the permit to whichever vehicle he or she is using at the time. No copies are allowed.

The same website I mentioned above has the application for this permit as well, or call 311 to have it mailed to you. The application for this permit also has a convenient check-box to allow you to request a State permit (the blue hang-tag) at the same time; the State permit will reach you well before the appointment for the evaluation for the City permit. The latter process takes several months.

## Where Can I Park?

The New York State permit allows the driver to park in spaces designated for people with disabilities as long as the permit holder is traveling in the car. In New York City, these spaces are all off-street such as in parking lots for shopping centers/malls, office/apartment buildings, and college campuses. The permit is also recognized throughout the United States and Canada as valid for parking in all spaces marked for persons with disabilities.

The permits issued by any state is valid in New York City for parking in disabled marked spaces in off-street lots accessible to the public. It is not valid for parking on-street in the City. Only a New York City permit is valid for parking anywhere on New York City streets.

Unlike the state permit, your City permit entitles drivers to park only in New York City.

The City permit allows the driver to park at most curbsides on City streets including in all No Parking zones (except those marked as taxi stands); in "No Parking" or "No Standing" spaces authorized for doctors, press, diplomats and government agencies; at metered parking without paying; in "No Standing, Trucks Loading and Unloading" zones except for specified restricted hours.

The City permit cannot be used in any "No Stopping" zones; in any "No Standing" zones other than those listed above; in front of fire hydrants, at bus stops or in crosswalks. Double parking is never permitted.

(continues on Page 15)



# The Family Health Care Decisions Act of 2010

The Family Health Care Decisions Act (FHCDA), which became effective on June 1, 2010, permits a surrogate to make health care decisions on behalf of patients without the capacity to do so and who have not prepared advanced directives regarding their wishes.

The New York State Legislature previously adopted three laws regarding health care decisions on behalf of incapacitated persons.

The Do-Not-Resuscitate Law permits a do-not-resuscitate order to be made by a surrogate.

The Health Care Proxy Law authorizes an agent appointed by principal to make health care decisions on behalf of a principal who has become incapacitated.

The Health Care Decisions Act for Mentally Retarded Persons provides for the designation of a guardian without a court appointment for the purpose of making end-of-life decisions for a developmentally disabled person.

The FHCDA takes the next step of providing for surrogate decision making for minors and incapacitated persons for all health care decisions where a patient did not previously express his or her wishes. This new law is limited to health care provided in a hospital, nursing home or other residential facility providing health related services. The FHCDA does not apply to a patient who had appointed a health care agent pursuant to the Health Care Proxy Law.

## Incapacity Determination

The first step in the application of the FHCDA is the determination of a patient's health care decision making capacity. Every adult is presumed to have decision-making capacity unless there is a court order determining the individual's capacity or a guardian has been authorized to decide about health care matters.

However, the new law provides for a procedure to determine lack of decision making capacity, which includes an initial determination by an attending physician and an independently made consenting determination by a health or social services practitioner affiliated with the facility.

## The Surrogate

The new law provides that one person from the list below in descending order of priority will be the surrogate for an adult patient who lacks decision-making

capacity. However, such person may designate any other person on the list to be a surrogate, as long as no one in the class higher in priority objects.

- a. a court appointed guardian authorized to decide about health care
- b. a spouse if not legally separated
- c. a son or daughter 18 years of age or older
- d. a parent
- e. a brother or sister 18 years of age or older
- f. a close friend

Where a patient is admitted to a hospital or residential health care facility and there is no health care proxy and no individual from the above list is available to serve as surrogate, the new law permits a physician to be the surrogate decision-maker. The specific procedures which must be followed are delineated in the statute and depend upon whether the decision involves routine medical treatment or major medical treatment and the location where the treatment is provided. Decisions to withhold or withdraw life-sustaining treatment are left to a court of competent jurisdiction where there is no health care proxy and no prioritized person is available to act as surrogate.

The prioritized person has no authority to act until an assessment is made regarding the patient's capacity. The attending physician must make an initial determination that the patient lacks decision-making capacity to a reasonable degree of medical certainty. The initial assessment must be followed by a second concurring independent opinion. Once an assessment concludes that the patient lacks the requisite capacity the prioritized person as a surrogate medical decision-maker has the authority to make any and all health care decision that the incapacitated patient could have made. The surrogate additionally has the right to receive medical information and the medical records necessary to make informed decisions about the patient's health care.

Life sustaining treatment may be withheld or withdrawn by court order or if the attending physician, with independent concurrence of a second physician designated by the facility, determines to a reasonable degree of medical certainty that (a) life-sustaining treatment offers the patient no medical benefit the patient will die imminently, even if the treatment is provided; and (b) the provision of life-sustaining treatment would violate accepted medical standards.

## End of Life Counsel

Another health care law, The End of Life Counsel Bill, was passed on August 16, 2010 by the New York State Legislature. This legislation requires health care practitioners caring for a patient diagnosed with a terminal illness to offer said patient or their surrogate information and counseling on available options for palliative and end-of-life care. This obligation to inform patients is based on the fundamental right of "informed consent."

Suggested options for end-of-life care include such treatments as:

- Hospice
- Pain Management
- Palliative Sedation

The obligation to provide such information and counseling can be fulfilled by the primary care physician, or by referral or transfer to another appropriate health care practitioner.

Information can be provided verbally, or in a written document that the Department of Health is authorized to produce or the health care institution could also create their own written documents.

Information and counseling would not have to be provided to a patient who does not want it.

## Halachic Health Care Proxy

The two laws recently enacted make it all the more important that the Torah-sensitive Jew prepare for the eventuality that they are no longer able to express their wishes. They can do this by preparing a "living will" sometimes known as a "health care proxy" which takes Halacha into account. The health care proxy simply specifies a person – family member, friend, clergyman – empowered to make health care decisions on the patient's behalf in the event he or she is incapacitated. The Health Care Proxy may in addition specify that all decisions shall be made in accordance with Jewish law (Halacha) and in consultation with a designated clergyman of the patient's choice. Sample forms – labeled somewhat inaccurately as "Halachic Living Wills" – have been prepared by Agudath Israel of America, a national organization headquartered in New York. This document insures that decisions will be made consistently with the moral and religious beliefs that the patient holds dear. Obviously, one should discuss these delicate matters ahead of time both with family members and spiritual advisers.

**- By Martin L. Price, Esq.**  
Estate Planning and Elder Care  
26 Court Street Suite 2100  
Phone (718) 643-1993  
Fax (718) 858-3190  
martinlprice@msn.com

## Molly Sultan Celebrating Her 100th Birthday At The Sephardic Center For Nursing



She is joined by Executive Director Michael New, her son Saul and daughter in law Esther.

# Kosher Adult Day Programs in New York State

Adult day programs are great. They offer more structured support for the participant than senior centers and needed respite opportunity for the caregiver. Moreover they extend the amount of time an elder can remain at home rather than being admitted in to a facility.

There are three types or “models” of adult day centers: Social (which provides meals, recreation and some health-related services), medical/health (which provides social activities as well as more intensive health and therapeutic services) and specialized (which provide services only to specific care recipients, such as those with diagnosed dementias or developmental disabilities). Sometimes a social adult day program serves a specialized group such as early-stage dementia, but does not list itself as such. The medical model may also provide specialized programming.

We visited three adult day programs and conducted a telephone survey of the adult day programs throughout New York State in preparation for this report. We found all staff to be outstanding professionals, very courteous and eager

to assist. Some programs were restrictive as to serving the local community, while others will gladly accept families from other areas.

When researching to make your selection it is important to consider that in the social model you are joining a community with particular interests, so you will want to determine whether you share those same interests. Each had different features. At one program we visited, the buffet food presentation equaled that of a four-star hotel. At the other, professional art therapy was exceptional. At yet another, the camaraderie and socialization stood out.

In the medical model, I was particularly impressed with the medication management and the coordination of doctor visits in addition to the therapeutic activities and the excellence of nursing care.

The medical model is ideal for common chronic disease management of conditions such as hypertension, cardiovascular disease, diabetes, and conditions requiring physical or occupational therapy.

Of course, cost is a major consideration. Adult Day programs range from \$50 per session to over \$150. All have sliding fee scales based on financial need. Some insurance plans cover the service, especially in recognition that they reduce inpatient cost. Medicaid will pay for the medical model.

Most programs offer transportation. At some, the home attendant may accompany the participant.

## A Closer Look

Let's take a closer look at the program offerings of one social model and one medical model adult day care program.

## JASA AZORS/Help Social Adult Day Program

Also entitled Alzheimers Opportunity for Respite and Socialization, it serves adults over age 60 with mild to moderate cognitive impairment- no more than 15 participants each session. Therapeutic activities include word games, puzzles, music, dance and movement, exercise, chair yoga, intergenerational activities, cooking, art, holiday celebrations. A nutritious, hot kosher lunch and snacks are served each program day. It operates out of two sites: On Mondays and Wednes-

days 10am-2pm in Long Beach and Fridays 10am-2pm in Oceanside.

## Sephardic Nursing & Rehabilitation Center's L'Chaim Adult Day Health Care – Medical Model

Services include: Comprehensive Nursing and Medical Care, Medication Management, Physical, Occupational and Speech Therapies, Social Services, Psychological Counseling, Hot Kosher Meals/Snacks, Therapeutic Recreation, Religious Services, Door-to-Door Transportation, Ancillary Lab Services, Specialty Consultants as well as Alzheimer's Enrichment Programs

The health care team includes a physician, registered nurses, certified nursing assistants, social workers, recreational therapists and dieticians. Participants in the program enjoy a full day of indoor activities and programs, as well as the outdoor park, fish pond and putting green.

Below are the results of the survey of adult day programs throughout New York State. It was conducted by L'Orech Yomim volunteer staff. There is considerable variance in program emphasis,

## Nassau County

Highfield Gardens Adult Health Care Center  
(516) 303-0100  
9 am -3 pm

JCC of The Greater Five Towns  
Come Alive - Social Day Care  
(not held at the JCC)  
(516) 569-6733  
M/Ts/Th  
10 am - 1:30 pm

Sid Jacobson JCC Friendship Circle Program  
(516) 484-1545  
10 am -3 pm

Nassau Extended Care Facility Adult Day Care  
(516) 565-4800  
7:30 am - 4 pm

Parker Jewish Adult Health Care Center  
(516) 586-1623  
9 am - 3 pm

Forest View Adult Health Care Center  
(516) 239-1111  
8:30 am -1:30 pm  
2 pm -7 pm

JASA Azors/Help Social Adult Day Care  
Two Locations  
**Long Beach**  
(516) 432-0570

**Oceanside**  
(516) 766-4341  
Mon, Wed 10 am - 2 pm  
Fri 10am -2pm

## Queens County

JASA Far Rockaway Social Adult Day Center  
(Kosher Food on Request)  
(718) 868-6600  
10 am - 2 pm

Franklin Adult Day Health Care  
(Predominantly Asian)  
(718) 762-4564  
9 am - 2 pm

Hillside Manor  
(718) 264-6700  
8 am - 4 pm

Margaret Tietz Adult Health Care  
(718) 591-4301  
7:30 am - 2:30 pm

Rego Park Health Care Adult Day Health Care Program  
(718) 463-5000  
8 am - 2 pm

Granat Alzheimer Center at Parker Jewish Center for Health Care & Rehabilitation  
(718) 289-2105  
8 am - 5:30 pm

## Bronx

JASA Adult Day Programs \ Coop City Social Adult Day Care  
(718) 379-2228  
Ts/Wd/Th  
11 am - 2:30 pm

Elderserve on the Palisades Hebrew Home at Riverdale  
(718) 581-1613  
8 am - 3 pm  
Overnight:  
7 pm - 7 am

## Brooklyn

Fairview Adult Day Care Center  
(718) 251-5600  
9 am - 3 pm

Haym Salomon Home for The Aged  
(718) 535-9526  
8:30 am - 1:30 pm  
1:30 pm - 6 pm

Lakeside Adult Health Care Center  
(718) 688-8800  
8 am - 1 pm  
1 pm - 6:30 pm

Sephardic Nursing & Rehabilitation Center: L'Chaim Adult Health Care Center  
(718) 266-6100  
9 am - 2:30 pm

MJGC Adult Health Care Center  
(718) 621-3600  
8:30 am - 7 pm

Palm Gardens Adult Health Care Center  
(718) 633-3320  
8 am - 1:30 pm  
1:30 pm - 6:30 pm

The Shulman & Schachne Institute Adult Health Care Center  
(718) 240-8100  
8:30 am - 4:30 pm

## Manhattan

Elderserve at the Y YM-YWHA of Washington Hts.  
(212) 942-4188  
M-F 9 am - 3 pm

GuildCare  
Must have functional vision problem diagnosis  
(Kosher Food on Request)  
(212) 769-7847  
M-F  
8:30am-2:45pm

## Rockland County

Northern Metropolitan Adult Day Health Care Program  
(845) 352-9000  
8 am - 1:30 pm | 1:30 pm - 6 pm

Friedwald Center for Adult Health  
(845) 678-2000, 678-2100  
9:30 am - 2 pm

Summit Park Hospital & Nursing Care Center Adult Day Health Care  
(845) 364-2875  
9:30 am - 2:30 pm

## Suffolk

Gurwin Jewish Geriatric Center Adult Day Health Center  
(631) 715-2520  
6 days/week: 8:30 am - 2:30 pm  
Flex Program: 10:30 am - 4 pm

Huntington Hills Center for Health and Rehabilitation Adult Day Health Care  
(Kosher Food on Request)  
(631) 439-3121  
M-F 9 am - 3 pm

Cold Spring Hills Center for Nursing and Rehabilitation Adult Day Health Center  
(Kosher Food on Request)  
(516) 622-7771/70  
6days/week | 8:30-2:30  
M-F 2:30-7:30



# How Stress Affects Health

Ever have a bad day (or month) and things just start hurting? Your head hurts, your stomach is upset, and your back aches?

It was not that long ago that the medical establishment taught that our emotions have no significant effect on how we feel physically. Over the past three or four decades, it has become increasingly clear that they were wrong. The New England Journal of Medicine published an article by Norman Cousins, describing how he cured himself of a serious illness through "humor therapy." Cousins, an editor at the Saturday Review, was neither a physician nor a scientist. The unusual invitation from the New England Journal was an admission, of sorts, of the significant role of the psyche on our physical health. Hans Selye is considered the pioneer in the study of stress and its management. However, many others have contributed to our increased understanding of the syndrome. Researchers at the Menninger Clinic in Kansas studied biofeedback and gave us a new understanding as to how the body and mind work together. Through their work, it became clear that even the "involuntary," smooth muscles,

such as the heart and stomach, could be trained to come under our control. People could be taught to control their heartbeat, blood pressure, and hand temperature, as well as many other bodily reactions and functions.

It is important to differentiate between different types of maladies. When illness or injury can be linked to a particular site or origin, it is considered physical. When there are no clearly physical symptoms, it is considered psychological. However, there is a third category. Sometimes, there are well defined and measurable physical symptoms, but they can't be definitively tied to a particular physical disease or origin. These are known as somatoform, or psychosomatic illnesses. Psychosomatic illness is clearly not just in the person's mind; there are clear physical manifestations.

One area to which this concept has been applied is back pain. Dr. John Sarno is the Director of the Outpatient Department at Rusk Institute, a part of the New York University Medical Center. He has written extensively on back pain and related illnesses. Dr. Sarno has outraged many in the medical field by claiming that 95% of back surgery is malpractice. His basic

thesis is that the vast majority of back pain has nothing to do with the spine. Wear and tear to the spine is a normal part of aging, and even herniated discs are not necessarily correlated with pain. Rather, most back pain, as well as other related syndromes, is the result of tension myositis syndrome (TMS), related to blood flow to the muscles. His treatment methods involve educating his patients to not worry as much about hurting their spines, to accept the stress and emotional pain they experience as psychological, rather than somatisizing it to a physical site. He doesn't believe one has to get rid of the stress; just recognize and accept its psychological nature.

Another source of research relating to stress is Dr. Janice Kiecolt-Glaser and her team of researchers at Ohio State University Medical Center. They have shown that chronic stress wreaks havoc on the body and leads to a host of maladies, including cardiovascular disease, cancer, stroke, and diabetes. Dr. Kiecolt-Glaser reports that feeling overwhelmed has far-reaching physical effects, which are the result of stress-induced chronic inflammation. When the immune system is in a constant state

of high alert, the body is worn down and becomes less able to fight disease, heal wounds and develop antibodies. She found that people who had difficult childhoods are especially susceptible to the physical effects of chronic stress. She also found that interventions, like yoga, which help people deal with their lives in different ways, can boost the immune system and counteract other effects of stress.

In this article we introduced the concept of stress and its relationship to both the physical and emotional parts of our bodies. In future articles we will present practical exercises and methods for reducing stress and will examine specific modalities for dealing with stress in ways that don't have a negative impact on our bodies and our health.

- **By Dr. Yitzhak Berger**

*Dr. Yitzhak Berger is a licensed psychologist who has been practicing in a variety of settings for over 35 years. He has a specialty in rehabilitation psychology. He currently teaches in the Applied Psychology Department at New York University. Dr. Berger is particularly interested in the mind-body therapies and has expertise in relaxation training, biofeedback, and hypnosis.*

# Kosher Adult Day Programs in New York State

hours provided, facilities and overall environment. Please bear this in mind as you review this listing and conduct your own research for a suitable adult day center. The levels of kosher food and specialized programming also vary. Noteworthy: The Hebrew Home of Riverdale Elderserve offers an overnight 7 pm to 7 am service.

## The Site Visit

The programs are happy to have potential enrollees visit in advance so that they may decide whether it is the right fit for their particular needs.

## Site Visit Checklist

- Ask the center to provide you with any written documentation such as brochures, calendars and menus.
- Ask about level of Kashrus and other religious adherence issues of importance to you and your family.

In addition, the National Adult Day Services Association recommends the

following Adult Day Care Center Site Visit Checklist:

- Did you feel welcome?
- Were the center services and activities properly explained?
- Were you given information regarding staffing, programming, and costs?
- Is the facility clean, pleasant and free of odor?
- Is the building and site wheelchair accessible?
- Is the furniture sturdy and comfortable?
- Are there loungers and chairs with arms for relaxation?
- Is there a quiet place in the center?
- Did the staff and participants seem cheerful and comfortable?
- Are participants involved in planning activities?

## An Overall Summary

In summary, adult day programs are

an important and valuable resource to incorporate in your repertoire of elder care support options. There is great variety, from light to comprehensive support. For the participant, an adult day care center's benefits can be extensive:

- A safe, secure environment in which to spend the day.
- Enjoyable and educational activities.
- Improvement in mental and physical health.
- Enhanced or maintained level of independence.
- Socialization and peer support.
- Nutritious meals and snacks.

Family caregivers also very much appreciate the program, providing them needed relief from the ongoing demands of the role. A visit is important and recommended by the National Association of Adult Day Programs. Many people are unaware of the existence of the adult

day service model. One program director related that it is not uncommon for her to receive inquiries as to the age limit thinking that they were a day care center for children. We trust this overview and introduction was helpful and will gladly provide updates and modifications as they come to our attention. The Kosher Adult Day Program Listing may also be found on the Resources tab at [www.lorechyomim.org](http://www.lorechyomim.org).

-RGB

Visit [www.lorechyomim.org](http://www.lorechyomim.org)  
for such resources as:

- Halachic Living Will •
- Kosher Senior Centers •
- Mitzvas Kibud Av V'Eim Compendium •
- Seminars •
- Rabbinic Advice & more! •

# Results of the Caregivers Survey: Where Do We Go From Here?

(continued from page 1)

teous and compassionate, but when I need to come in with my mother, I get looks like I have done something wrong?

My father wants only me. Nothing is going to change.

The family caregiver often feels lonely, unappreciated and at times, inept. Role reversal, transforming from a recipient of support from the parent to caring for them, in addition to the actual demands of the role itself, are challenging and demanding. Members of the Orthodox Jewish community may have an additional overlay of pressure due to our cultural and religious practices. For example, having been brought up from infancy with the

imperatives of fulfilling the Ten Commandments, honoring parents being one of them, it is reasonable to conjecture that it would be unbecoming for an upstanding middle-aged member of a congregation to approach his rabbi and say that he is unable to relate with his parents and has difficulty caring for them. The burden remains unattended.

This First National Survey of Orthodox Jewish Caregiving was initiated as a pilot study to assess and document the extent of such concerns. No such study had been conducted before. Our professional research team, all volunteers, was motivated to address the big question: Is there a need today to design additional programming,

more culturally appropriate, in order to effectively assist the family caregiver practicing Orthodox Jewish tradition? Do adherence to dietary laws, laws of modesty, tznius and other halachic parameters limit the use of existing support services?

Study methodology, design of the survey questionnaire, selection of the Zarit measure of caregiver burden have already been described in the previous article.

**Findings:** Our survey findings are summarized in the table below.

It is significant to note that respondents to the survey had a 50% greater burden rate than the general population comparison group. Barriers to accessing services were also identified.

**Discussion and Implications**

Health care and social service professionals encourage caregivers to seek out support and obtain respite to avoid burn-out. It is this author's experience that caregivers generally do not respond in this manner. They are either paralyzed -- feeling entrapped, uncomfortable -- or too busy in their very role for this to occur. It is up to community leadership, rabbis, professionals, community-based organizations, friends and neighbors to be proactive and reach out to anyone that they know is caring for an elder. The chaplain or the Rabbi, our Bikur Cholim volunteer corps, home care agency or the nursing home administrator are all at

## Health Promotion Interventions for Family Caregivers: Effectiveness in Serving the Needs of the Jewish Community

Rabbi Reuven G. Becker MBA MS<sup>1</sup>, Lee Caplan PhD<sup>2</sup>, Ephraim Shapiro<sup>3</sup>, MBA, MPA, M Phil, Mendel E. Singer, Ph.D.<sup>4</sup>

<sup>1</sup>L'Orech Yomim/Center for Healthy Living, Inc., Flushing, NY; <sup>2</sup>Department of Community Health and Preventive Medicine, Morehouse School of Medicine, Atlanta, GA

<sup>3</sup>Mailman School of Public Health, Columbia University, New York, NY; <sup>4</sup>Jewish Community Health Initiative and Division of Public Health, Case School of Medicine, Cleveland, OH

### BACKGROUND

- Informal family caregivers significantly reduce the cost of elder care and improve health care outcomes. However, caregiver 'burn-out' is a major concern, which could result in worse health outcomes and increased cost.
- Multiple interventions shown to be effective in assisting the caregiver:
  - Support groups
  - Transportation assistance
  - Respite
  - Role competency
  - Counseling
- Practitioners and policy makers advocating and promoting integration of these strategies into the health and social service delivery system for decades.
- Empirical studies demonstrated that culture, ethnicity, and other sociodemographic characteristics impact the intensity of caregiver burden.

Not known to what extent:

- The Jewish community offer these services.
- Orthodox Jewish caregivers access existing public services
- To what extent existing services are culturally appropriate for the unique religious and traditional practices of Orthodox Jews.
- Usual methods of health promotion and education may be culturally incompetent when trying to reach out to them

As a result, caregivers from this community may not possess the health knowledge and awareness of supportive services to maximize care for their loved one or minimize their caregiver burden

### OBJECTIVES

- Describe the population of Orthodox Jewish caregivers.
- Develop and pilot test a survey instrument for this unique community that would:
- Characterize the caregiver burden in this community.
  - Identify the barriers to obtaining services that would reduce caregiver burden.
  - Explore the degree to which cultural factors inhibit use of supportive services.
  - Investigate the interest in caregiver support groups specifically for Orthodox Jews.

### METHODS

#### EXPLORATORY RESEARCH:

- Orthodox Jewish caregivers recruited via e-mailed and posted announcements through Orthodox Jewish congregations and community e-mail newsletters
  - Caregivers recruited in large Orthodox Jewish communities, with primary focus on New York City and Northern New Jersey.
  - Caregivers recruited using e-mail announcements in electronic Synagogue and community newsletters.
  - Information collected via online survey, with phone option for those without internet access.
  - To be eligible, respondents had to be at least 18 years of age and a caregiver for either their or their spouse's parent/grandparent.
  - Zarit Caregiver Burden Interview used to measure caregiver burden in survey. The 4-item short version of this instrument was employed.
  - Questions included in survey to investigate different types of support caregivers are getting and not getting but need
  - Data collected on how caregivers access health information and their exposure to media and internet
- Data analysis: descriptive, univariate and bivariate analyses
- Various barriers to obtaining needed services were considered:
- Logistical
  - Transportation
  - Financial
  - Cultural

Specific cultural barriers were further explored.

Services being offered:

- By people who were not Orthodox
- On Sabbath or holidays
- In uncomfortable environment due to non-religious atmosphere, immodest attire, or professionals of the opposite gender.

### RESULTS

Table 2. Caregiver Burden	
	% or Mean
Caregiver feels not enough time for him/herself due to relative	
Rarely or Never	26.6%
Sometimes	42.9%
Quite Frequently or Nearly Always	30.6%
Caregiver feels stressed caring for relative & trying to meet responsibilities	
Rarely or Never	14.2%
Sometimes	46.9%
Quite Frequently or Nearly Always	38.8%
Caregiver feels strained around relative	
Rarely or Never	34.7%
Sometimes	42.9%
Quite Frequently or Nearly Always	22.5%
Caregiver feels uncertain about relative	
Rarely or Never	28.6%
Sometimes	57.1%
Quite Frequently or Nearly Always	14.3%
Zarit Caregiver Burden (higher means more burden)	7.55
High Caregiver Burden (Zarit score ≥8)	50.0%
Feel lacking in observance of honoring parent/grandparent/in-law	
Rarely or Never	46.9%
Sometimes	34.7%
Quite Frequently or Nearly Always	18.4%
Seeking community services to reduce caregiver burden would make me feel guilty	
Orthodox Jewish caregiver support group	10.2%
Aware of any in community?	30.0%
Would be interested	36.8%

Table 3. Barriers to Accessing Services		
	Relative (%)	Caregiver (%)
Transportation	44.9%	12.2%
Finances	26.5%	20.4%
Environment not Jewish Enough	22.5%	18.3%
Practicing Jewish Tradition		
Sabbath/Holiday Observance	20.4%	12.2%
Other	22.4%	40.8%
Local Jewish Community Does Not Provide the Needed Services	42.8%	38.8%

### SUMMARY

- 75% of respondents were female
- A minority (20.2%) don't read secular newspapers & magazines
- 59.2% of listen to the radio often or every day
- Few felt seeking caregiver support services would make them feel guilty
- Transportation was the most common barrier to services for the relative
- Practicing Jewish tradition was the most common barrier to accessing services that would lighten caregiver burden
- A large minority felt that their local Jewish community was not meeting the needs of the relative
- A similarly large minority felt that their local Jewish community was not meeting their caregiver needs
- High caregiver burden according to Zarit Screening Scale
- 50% high burden vs. 25% in validation cohort (p<.001)

### CONCLUSION:

- Orthodox Jewish caregivers reported a high level of burden, and face cultural and religious barriers to accessing needed services.
- Few are aware of caregiver support services, yet many are interested.
- A significant minority have limited access to secular media and may face limitations in obtaining the health information and access to services they need and desire.
- This community needs services that are culturally and religiously sensitive, and would gain from services offered by members of their community and the public at large.

### A project of:

L'Orech Yomim/Center for Healthy Living, Inc., Flushing, New York  
Rabbi Reuven Becker, loycenter@yahoo.com  
In collaboration with:  
The Jewish Community Health Initiative  
Case School of Medicine, Cleveland, OH  
Dr. Mendel Singer, jchi@case.edu

Visit [lorechyomim.org](http://lorechyomim.org) for Table 1 results and questionnaire download.



# Accessible Local & Statewide Officials: Committees and Departments for the Aging

*The community leaders below, elected and appointed officials, are committed to elder care. Families and service organizations may wish to self-advocate for their needs directly to them. Extending you appreciation for their service would also be welcome.*

**NEW YORK CITY COUNCIL**  
**Maria Del Carmen Arroyo**  
 District 17, Bronx  
 Phone 212-788-7384  
 Fax 212-788-8920  
 arroyo@council.nyc.gov

**Gale A. Brewer**  
 District 06, Manhattan  
 Phone (212) 788-6975  
 Fax (212) 513-7717  
 brewer@council.nyc.gov

**Margaret S. Chin**  
 District 01, Manhattan  
 Phone 212-788-7259  
 Fax 212-442-1563  
 chin@council.nyc.gov

**Helen D. Foster**  
 District 16, Bronx  
 foster@council.nyc.gov

**Vincent J. Gentile**  
 District 43, Brooklyn  
 Phone 212-788-7363  
 Fax 212-442-5875  
 gentile@council.nyc.gov

**David G. Greenfield**  
 District 44, Brooklyn  
 Phone: 718-853-2704; Fax: 718-853-3858  
 dgreenfield@council.nyc.gov

**Peter A. Koo**  
 District 20, Queens  
 Phone 212-788-7022  
 Fax 718-888-0331  
 pkoo@council.nyc.gov

**Jessica S. Lappin, Chair**  
 District 05, Manhattan  
 Phone 212-788-6865  
 Fax 212-442-5503  
 lappin@council.nyc.gov

**Melissa Mark-Viverito**  
 District 08, Manhattan  
 Phone 212-788-6960  
 Fax 212-442-1564  
 viverito@council.nyc.gov

**Deborah L. Rose,**  
 District 49, Staten Island  
 Phone: 212-788-6972  
 Fax: 212-341-3045

**James Vacca**  
 District 13, Bronx  
 Phone 212-788-7375  
 Fax 212-442-2724  
 vacca@council.nyc.gov

**NEW YORK STATE ASSEMBLY**  
**Joan Millman, Chair**  
 Assembly District 52  
 Phone: 718-246-4889; Fax: 718-246-4895;  
 millmaj@assembly.state.ny.us.

**NEW YORK STATE SENATE**  
**David J. Valesky, Chair**  
 Senate District 49  
 Phone: 518-455-2838; Fax: 518-426-6885;  
 valesky@senate.state.ny.us

**NEW YORK STATE OFFICE**  
**Mark Miller, Ombudsman**  
 800 342 9871

**NASSAU COUNTY**  
**Lisa A. Murphy, Commissioner**  
 Uniondale, NY 11553-3691  
 Phone: 516-227-8900; Fax: 516-227-8972;  
 seniors@hhsnassaucountyny.us

**NEW YORK CITY**  
**Lilliam Barrios-Paoli, Commissioner**  
 New York, NY 10007-1392  
 Within NY 5 boroughs: 311; Outside of boros:  
 212-639-9675; TTY: 212-504-4115; Fax:  
 212-442-1095

**ORANGE COUNTY**  
**Ann Marie Maglione, Director**  
 Middletown, NY 10940  
 Phone: 845-615-3700; Fax: 845-346-1191

**ROCKLAND COUNTY**  
**June Molof, Director**  
 Pomona, NY 10970-0350  
 Phone: 845-364-2110; Fax: 845-364-2348

**SUFFOLK COUNTY**  
**Holly Rhodes-Teague, Director**  
 Hauppauge, NY 11788-0099  
 Phone: 631-853-8200; Fax: 631-853-8225

**WESTCHESTER COUNTY**  
**Mae Carpenter, Commissioner**  
 Mt. Vernon, NY 10550-3414  
 Phone: 914-813-6400; Fax: 914-813-6399

## FEATURE ARTICLE

(Continued from Page 10)

the vantage point where they are aware of caregivers in the community who are struggling with the challenges of fulfilling the mitzvah of Kibud Av V'Eim and the other family expectations. Outreach to the unaffiliated has become a popular programming model. Outreach to the caregiver is deserving of community attention as well.

### To Summarize

We know that informal family caregivers significantly reduce the cost of elder care and improve health care outcomes. Caregiver 'burn-out' is of major concern, resulting in increased cost and negative health care outcomes to both giver and

receiver. Caregiver "burden" exists, but can be reduced. The scientific literature identifies multiple interventions as effective in assisting the caregiver:

- support groups
- respite
- counseling
- transportation assistance, and
- role competency.

If we were to conduct a self-assessment of the current conditions in our communities, would we find these services currently readily available to caregivers, members of the Orthodox Jewish community?

Our data suggests that there is more that needs to be done. One inquiry in this issue's Kol HaKavod News Letters to

the Editor in of itself is telling:

"Would you be able to advise me where I can find a support group for frum caregivers in Kew Gardens Hills?"

Services need to be expanded. Where they do exist, they need to be promoted, designed to be culturally sensitive to Orthodox Jewish practice.

We are placing the questionnaire in the public domain for researchers and care professionals to further advance this cause. The Jewish Orthodox Caregiver Survey instrument (JOCS) can be accessed at the Publication tab of [www.lo-rechyomim.org](http://www.lo-rechyomim.org).

- RGB

### SAMPLE SURVEY QUESTIONS:

**Adherence to religious practices such as modesty in dress and dietary laws have limited my parent/grandparent/in-law's use of community services .**

☐ Never ☐ Rarely ☐ Sometimes ☐ Quite Frequently ☐ Nearly Always

**My local Jewish Community provides the needed services for my relative.**

☐ Strongly Agree ☐ Agree ☐ Neither Agree nor Disagree ☐ Disagree ☐ Strongly Disagree

**I feel conflicted in asking for assistance as it may suggest that I am lacking in my observance of honoring my parent/grandparent/in-law.**

☐ Strongly Agree ☐ Agree ☐ Neither Agree nor Disagree ☐ Disagree ☐ Strongly Disagree

- From the Jewish Orthodox Caregiver Survey

## At Sephardic Home's L'Chaim Adult Day Health Care Center



Serious Business.

# Mr. Henry Sherman: True Grit

*Are you still working as a tailor? - What did you think, I've become a rabbi or something?*

I look forward with anticipation any encounter with our neighbor Mr. Henry Sherman as it will certainly result in an intellectual mind expanding gymnastic exercise. He agreed to be interviewed as part of "KHN Meet Your Neighbor" series.

He started off with - Have you ever lived in a free country? - For three years I didn't have to pay a penny, not for food and not for shelter and not for education and later on, not for clothing.

Did you learn anything in your education? You said you didn't have to pay for the education.

- Yes, I learned, I learned. I learned first of all what it means 'communism.' I was 15 years old when the war broke out and then all of a sudden I found myself in a Russian jail.

Where were you born? - I was born in Poland, in a small town called Zaklikow, close to Lublin.

Do you want to see my town? Yes I said.

- I don't know why I'm so good to you. I don't know why either I said. He then found it for me under a chair, sighed *Ribono shel oylum* and hoisted the treasure box from its resting place. Opening the landsmannschaft beich book for Zaklikow, he pointed out on a map the expansive Jewish neighborhood, the houses, market, cemetery and other landmarks. And where is your house? I asked. - What do you mean 'is'? It was burnt down, the bais medrish and the shiel. This is the market in this part, here at the curb was the Rebe's house. And further down there was this building called 'beit am' where all Jewish organizations were there sharing space-the Zionists, Mizrahi, Revisionists, all those nice people.

- It was a well known vacation resort town. A lot of students, goyim, came in, high school kids from all over used to come to vacation, and their recreational activity was to beat up Jews.

Were you a victim? - Sure I was a victim. I stood right near my house and he left me with a hole in my head. A shygets threw a stone. It was our neighbor's kid.

I started to bleed. I screamed. My father asked me what happened? He was running away. My father ran right after him, went into his house, picked him up by his ears and smashed him to the ground. His



Mr. Henry Sherman

father was inside and he asked my father what happened. He said 'go take a look what he did to my son,' so his father started to beat the boy up, he said 'to a neighbor you are going to do this?'

So how did you get to Kew Garden Hills?

- I got here because of my son.

He was living here first? - Yes. And how long ago was that? - Oh about 20 years ago.

And where did you live before that? - In Brooklyn, where all the nice Jews live. What part of Brooklyn? - Canarsie. Oh yes I've heard of Canarsie.

Let me stop for a minute and tell you what this is all about. We are launching a new news magazine entitled Kol Hakavod News and we are introducing a segment called Meet Your Neighbor. To this he responded as follows.

- What, meet your neighbor? We have an American sickness it's called 'Mister, Mind your own business.'

- It reminds me of a Yiddish joke: Mr. Levine was walking down Delancey Street on the East Side and Mr. Schapiro saw him, tipped his hat, smiled and greeted him saying 'good morning Mr. Levine.' Mr. Levine answers 'drop dead.' Huh!! I'm greeting you with good morning and you're telling me 'drop dead?' What kind of business is that?

I haven't got time. I have to make it short. If I'm telling you 'good morning, how are you,' and then you answer to me, 'git yur, how's your wife, how's your business, and how's your children' and then I will answer you and it goes on and then I will tell you what business do you have with my wife and my children, so I say to you right away, drop dead I haven't got time, I'm making it short.

- And this is the problem with America. I remember living in Canarsie. My son was about 15 years old and the first pizza shop opened up, so I say, let's go for some pizza. Outside the store were two or three *greener* in conversation and I joined them. I put in my two cents. My son was beside him-

self. He said 'Daddy, do you know these people?' No, I said I have never seen them in my life. 'How could you just go in and join in on the conversation like that, like you know them?'

- In Europe we had something in common, conversation.. fighting... everything... in common. Here if a person falls down in the street, you're not allowed to give him a drink of water- you killed him. You're going to be sued for it. This is the American reality. In Europe we had something that people don't understand here, it is a *kehila leiben*, we had commonality.

Forgive me for switching back and forth a bit. You had started to talk, mentioned earlier about getting something for free, about freedom, and I imagine you had this particular message or lesson you wanted us to learn and I got you off-track and I don't want to miss that message.

- This is when I was in jail. They didn't give us too much food, don't worry. We were arrested at the border.

Who is we? - My father and I and then a large group of Jews joined us. It was a Russian and German border. They had divided Poland half-and-half, really three quarters and one quarter. They caught us on the border and they arrested us. I had a problem at that time with a foot. I couldn't walk. So the Russian soldier wanted to kill me, to pierce me through, to shoot me now. My father then grabbed a hold of his rifle and said, What are you doing? He is sick. My father knew a little Russian so he could communicate, and then two Jews dragged me about 15 km to the jail in Shineve, and from there we were transported to Przemysl [Pshemesh] on the Ukrainian border, and in Przemysl we were sitting for three months. Over there we had the food for nothing. We had 2 kg loaf of bread for 15 people and a little bit of water. We were sitting in a cell that before the war held 24 people. Do you know how many we were? We were a total of 105 people. We were lying on the floor, no beds. The floor was cement, cold and if someone didn't move close to the other one, they would get a kick in the side. He got a few ribs broken and then you moved already.

What spurred you to originally leave your home town? - I was walking in the street and a *pollack* accosted me and said 'I want you to bring bread over for the German soldiers.' I said, 'Can't you get

someone else, I'm working.' His response: 'If you don't, I'll kill you.' When I came home and told my parents I was running away, my mother, may she rest in peace, turned to my father and said 'Are you going to let him go alone?' He joined me and my mother stayed...

Again, so the message is this is the only way you can get anything for free? - Yes, also in the Army. Let me tell you something, Russian gulags didn't have much to learn from the Germans and the only difference is that they didn't do mass executions, mass murdering. I saw people die and I saw people go out of their minds

Shifting around again, until what grade did you reach before the war? How much learning did you have? education?

- I didn't really have much education, public school, nothing. I see that you have *sforim* around, where did you get the knowledge to appreciate the *Sforim*? - I learnt in cheder, sure. I learned all of Tanach and I learned gemara. So you were already passed bar mitzvah at the time that this occurred? - Yes I was 15 years old. Do you have a particular hashkafa or hadracha, I guess world order, Hashkofas hachaim at the time? Did it change?

- My outlook on Jewish life some would call chauvinistic. I am for Jewish life. To understand and appreciate Jewish life you must observe it from the beginning, not to jump in, into the middle. All my life practically I lived with people who were just against everything. They were against Jewish life. So when I first came to know the Russians I found them to be such big chauvinists that they left out everybody. Nobody was equal to them in their opinion. The one people they had respect for were the British. They had no respect for the Polish, the Germans all of Europe with the exception of the British. And for the Asiatic people of course not. So I thought to myself, why should I throw away mine, for their inferior thing. As a matter of fact I was returned to the kolanya, I was in jail, I was in jail for about nine months, I had been sent there for three years. The kolanya was a boy's farm, a reform school, a guarded correctional facility. It contained 650 burglars, juvenile delinquents, bandits, who would kill a person just like that.

- When I first came over there (I did not understand or speak Russian well) I was approached by a superintendent and was

(continues on page 15)



# Moving Forward: Exploring the Source of the Mazinke Dance

(continued from page 1)

YIVO a second time, perhaps I wasn't clear. From everyone I had spoken to, she seemed the most knowledgeable and familiar with the subject matter.

Again she said she knew nothing of the dance, and added that Warshavsky's composition was made popular in the United States through the radio and recordings of the famous klezmer band leader Abe Schwartz in the 1920s.

I looked forward to my planned trip to Israel to investigate this further.

We have relatives in the upscale Northern Tel-Aviv neighborhood. I asked the couple, both of Polish descent; he is a Holocaust survivor from the city of Ruzhan, she had come in the 1930s at the age of 6. Both residents for over 50 years, children married off.

Yes, they had both seen the dance at mainstream religious weddings. But she was indignant. "I find it repulsive. Someone had suggested it to me, and I refused to have one. Can you imagine, a dance to commemorate the sweeping of the children out of the house! through sweeping of the broom – I welcome my children in to my house with open arms, I want them to feel welcome and look forward to expanding my immediate family. I don't want to throw them out or suggest that it makes me happy that they leave! It is disgraceful that such a dance is performed." Nor had it been practiced in Ruzhan, a vibrant town before the war mitnagdim and hasidim followers the "Gur," "Alexander," "Radzimin," "Amishov" and "Otwozek" comprising more than 50% of the entire population.

I approached a Yerushalmi, a Rov, probably in his late 40s, early 50s, a student of Hevron Yeshiva.

Yes, he had seen it at chareidi chasunas. It is not uncommon. No, he does not know the source for the minhag off hand. I told him that I was researching it and I haven't been able to find it. "I've got a quick and easy way for you to get the answer", he said. Just enter it in to the Bar Ilan data base. I said, done that – nothing. "Really? Then try Otzar Hachochma," he said. Did that too, still nothing.

He was dumdfounded. I asked him to look in to the matter if he can and let me know if he finds something....

Now what?

No leads on the source of the dance.

When I returned home to NY I called my friend at Gottesman again. Nothing new. But in talking to him it struck me that I had not yet followed up on the original premise, the Yiddish theatre. I contacted an official and senior member of at the Folksbeine, explained the reason for my call and that intuitively there was a thought that the mazinke dance wedding scene would have appeared on the Yiddish screen or theatre performance, that it spurred its current popularity, was he aware of such? Or could he guide me where I might obtain the information to identify a US Yiddish production where the tantz was featured. "In all likelihood, he said, "it did occur as the chasuna scene was a common theme and the newly arrived immigrants were seeking to connect and maintain a relationship with the culture they left behind in Eastern Europe. I don't know off hand of any particular show. Identifying the specific production would be like finding a needle in a haystack. There is no indexing of all the performances. You would have to start by going the Library of Congress and sift through all the the event announcements and review them one by one."

Any additional background or leads regarding its evolvment, the broom sweep custom, etc would be greatly appreciated, I said. No real progress here.

Back to basics. The New York Public Library. It is renowned for its expansive research services.

But before going there, here are some interesting and sometimes amusing off the cuff and not so off the cuff responses and theories that were given:

"It's total narishkeit [nonsense], a Hungarian custom, we don't do it – you're not Hungarian are you?" – source, of Polish descent.

"It's total narishkeit a Polish custom, we don't do it – you're not Polish are you?" – source, of Hungarian descent.

"The minhag of wearing a shtramel comes from a non-jewish source, so it should make no difference." – source, Chasid form Boro Park.

"As development of wedding dances is concerned, the building of the tanzhausen in German areas sometime around the 12th century was crucial. Even in cold weather the dance houses built by

the Jewish communities gave a place for everyone to gather and to celebrate weddings together." – source, Jewish Dance historian.

"It's the photographer who set the whole thing up to get some good pictures." – source, walking partner chatter.

"I was also very curious about this minhag and I was told someone asked the Rebe who said that the whole business is an outgrowth of the *mitzva tantz*. You know, everybody wanting to outdo the other, so somedody did it, and now it became the fashion to have the mazinke tantz." – source, another chasid from Boro Park.

With all that, where do we go from here? Off to the library.

What can hurt? Let's try it. I called the library, asked for the Jewish division and was then asked to forward the inquiry via email. I was pleased to receive a quick response from Amanda (Miryem-Khaye) Seigel, MLIS, the libraries Dorot Jewish Division. Among the details provided were the observation that it appears to pre-date the era of Jewish film and theater in the U.S., the connection of the dance to the Yiddish song, "Di mizinke oysgegebn" is not clear, two articles on the topic that had appeared in the Forward which I had already seen, and a listing of Jewish dance experts I might wish to contact. I followed up. I got in touch with the first one on the list.

Judith Brin Ingber, is a Jewish dance historian, writer, performer, educator residing in Minneapolis, Minnesota. We embarked on a healthy exchange and were joined by her equally accomplished colleague Helen Winkler from Toronto Canada, the second name on the NY public library list. I soon came to learn that both are internationally recognized professionals, deeply committed and rooted in Jewish culture. As examples, Judith Brin Ingber is praised by The Wexner Foundation for her expertise and scholarship, and has edited a new book of essays on Israeli and Jewish Dance.

Helen Winkler is the author of a compilation of Jewish Music and Dance as recorded in Yizkor books and leads Yiddish Dance Workshops specializing in Dances of the Jews of Eastern Europe.

They were very responsive to my request and committed substantial time and effort to seek out whatever information they could gather that might prove

helpful. Through them both I was introduced to a new world, a vast resource of Yiddishists, dance historians, folklorists ethnomusicologist and klezmer musicians; among them Dr. Hankus Netsky, of the Yiddish Book Center in Amherst, Zvi Friedhaber author of "Jewish Dance Traditions" article in the *International Dance Encyclopedia*, Felix Fibich, Isaac Rivkind author of *Klezmer Jewish Folk Musicians. A Study in Cultural History*. But when the smoke settled, Helen Winkler's statement sums it up: "Last week, I made some enquiries on the Jewish music list regarding the mezinka and krensl dance/ceremony. Itzik Gottesman, the folklorist mentioned that in all of his readings in Yiddish, in European sources, he has never encountered either the mezinka dance or the krensl/crowning ceremony. Itzik is very knowledgeable, so I would have thought he would have encountered it somewhere in his experience if it was widely known."

As to the ultimate outcome and my search for the origins of the Mazinke dance, Judith Ingber observes that "we both get asked about the Mezinka dance more than other dance forms. It is my opinion that the dance is a wonderful and powerful way to honor parents who are marrying off their last child. However it is done, amongst the women sweeping around the mother-of-the-bride, or with the parents seated in the center of a circle, it's a heartfelt and important addition to wedding receptions. The dance and song add such joy and love and respect to the experience of celebrating a Jewish wedding."

In the interim, I had reached out to my neighbors upstate in the Catskill mountains. The summer cottages named "Friends" consists of Holocaust survivors, many of them now somewhat elderly and frail. Mr Wertheimer's response is representative. He had lived and grown up in Krakow – no, never heard of it until he came to the United States. And then to the National Library of Israel at Hebrew University in Jerusalem. The inquiry was directed to a Professor of Dance History. The response I received is now familiar "we have done a very extensive search of material available to us and have not found the source for the custom."

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Next and final installment – "The Mazinke Dance - Source Uncovered"



# Visiting Jewish Tucson

What do you think of when you hear of Tucson, Arizona? Perhaps cowboys and Indians, cacti and lizards? You probably don't imagine frum ranch-hands with lassos herding into Synagogue. Actually, there is a frum community in Tucson (no cowboys, though) with two shuls, "Congregation Chofetz Chaim", and the Chabad's "Young Israel of Tucson." The Rabbis of the shuls are Rabbi Yisroel Becker of Cong. Chofetz Chaim and Rabbi Yosef Shem-Tov of Young Israel of Tucson. There are also two Mikvahs, a Glatt Kosher Deli, a kosher bakery and supermarkets replete with heimishe kosher goods! (One stress-free bonus is the ample parking everywhere!) There are also a couple of nice hotels near the Chofetz Chaim Shul, as well as the "Casa de Shabbos" (a beautiful 2 bedroom/ 2 bathroom apartment with a kosher kitchen near the shul) available for rent for short or extended stays.

From a frum perspective, this is a fabulous city to visit. It is a wonderful destination for the entire family.

The chareidi Satmar community have been coming to Tucson for decades. They maintain a private enclave with its own amenities and services complete with Bais Medrash and Mikveh. Families come from Williamsburg, Monsey, Monroe and other areas to vacation, enjoy the scenic and pleasant climate, go on nature walks and simply relax from the routine demands of their lifestyle.

Tucson is beautifully located in the heart of the Sonoran Desert, surrounded by majestic mountains. Weather is beautiful much of the year. Though it is hot in the summer, it's a dry heat and it is not humid (like Florida). Just drink lots of water and be careful when you touch the metal seat belts! The beautiful scenery and dry fresh air, with its many health benefits has made Tucson a world-famous destination.

There are incredible nature hikes in the mountain ranges surrounding the city, the Santa Catalina Mountains in the North and Northeast, The Santa Rita Mountains in the South and Southeast, the Rincon Mountains in the East, the Tucson Mountains to the West, and the Tortolita Mountains in the Northwest. There are also many National and State Parks, such as Catalina State Park and Saguaro National Park with the iconic and impressive saguaro cacti guarding the unique desert scene. A highly popular hik-

ing hot spot is on Mount Lemmon, with its numerous trails and a ski-lift at the top of the mountain. There is beautiful and rugged Sabino Canyon, a gorgeous scenic canyon with desert foliage and occasional wildlife. A tram ride takes you through the canyon for a relaxing experience. The more adventurous hike or bike through.

The world-renown Arizona-Sonoran Desert Museum is one of the Top Ten things to see in Arizona (just not in 110 degree weather!). It is an all-encompassing world-renowned zoo, natural history museum and desert botanical garden, a spectacular home to over 300 animal species and 1,200 kinds of plants in their natural desert habitat. This is a must-see!

Incidentally, there is a breathtaking drive through the Tucson Mountains along "Gate's Pass" that leads to the Desert Museum. Get ready for your jaw (and cellphone service) to drop! The Gate's Pass Drive also leads to another nice attraction: Colossal Cave Mountain Park. This has a 45-50 minute guided tour of the cave's formations. There are also Western horse trail rides that go from La Posta Quemada Ranch facility in Colossal Cave Mountain Park.

In the Desert Museum vicinity, there is the International Wildlife Museum, a very well done museum of taxidermy, showcasing many animals that look alive, but aren't! It's as close as you can get to a lion and polar bear with his mouth open!

There are also beautiful lakes where you can rent boats, such as Canyon Lake, and Lake Patagonia. Picture cactuses along the shoreline and rock formations/mountains in the background with the setting sun lighting up the massive walls of Canyon Lake. This is truly a sight to see. A wonderful family experience is Kartchner Caverns, a newly discovered hidden underground wonder; a beautiful and mysterious limestone cave with stalagmites and stalactites in an informative and enlightening tour. The grand finale of the tour is the Throne Room with a huge 58 foot tall column, the Kubla Khan, with a light and music show enhancing its grandeur.

Another popular tourist site is the Biosphere 2. It serves as a testimony to the frailty of man and the dangers of "Kochi V'Otsem Yadi." The Biosphere 2 is actually a failed scientific experiment in which scientists recreated their own sealed-off mini-world, with their own oxygen and food from plants within the structure.



Nothing was allowed to come in from the outside world. Scientists were to live there for 2 years. Guess what happened? It didn't work!

There are also fascinating museums to visit. The Titan Missile Museum houses the shell of the Titan Missile, and the Pima Air and Space Museum has more than 300 aircraft on display, including war planes and a former president's Air Force One that you can climb aboard and explore!

For the kids, there is the "Old Tucson" attraction, an old town reenactment of the "Wild West with rides, panning for gold, Old West photos and some Old West shows. (However, some shows might not be appropriate for Binei Torah because of Tzinus and Language.)

If you are willing to drive, Tucson is also within reasonable distance from some incredible tourist attractions, such as Bisbee, an old miner's town, where there is a very cool Copper Mine Tour train ride (Queen Mine Tours), and a famous (or infamous) neighboring town named Tombstone, where a daily reenactment of the 1881 O.K. Corral gunfight takes place. Tucson is also about one hour away from the Mexican border town of Nogales. This is the secret of those onyx fruits and chess sets. This is the place for those who are looking for a real *metziah*, as the bargaining is more of an art than the wares themselves! Don't pay the price they name for anything! They'll go from \$70.00 to \$20.00 in a matter of minutes!

Tucson is also 1 hour and 45 minutes away from Phoenix/Scottsdale. Phoenix has some interesting sites, as well, including Taliesin West, the unusual home of Frank Lloyd Wright, the Phoenix Zoo and the fabulous Scottsdale shopping and golfing!

If you can stay for more than a week, you will want to venture out to some of

the most awesome sights in the country. One of the seven wonders of the world, worthy of the brochah "Oseh Maaseh Beraishis" is the Grand Canyon! It is a truly awesome experience, especially at sunrise! The South Rim of the Grand Canyon is about 6 hours away from Tucson.

En route, about 3 hours and 45 minutes north is Sedona's Oak Creek Park, famous for its red rock formations, such as Cathedral Rock overlooking the water. Sedona is home to internationally renowned Tlaquepaque Arts and Crafts Village with over 40 specialty shops and exclusive art galleries. Nearby are also interesting Sinaguan cliff dwellings at the Palatki Red Cliffs Heritage Site.

For astronomy enthusiasts, don't miss the Kitt's Peak observatory to really see the stars! Kitt's Peak holds the world's largest collection of optical telescopes. It is 56 miles SouthWest of Tucson. Book two to four weeks in advance for their night tours which are very unique and popular!

For those who want to connect to the moon, there is meteor crater, the world's best preserved meteorite impact site, complete with observation trails, an interactive discovery center and the "Collisions and Impacts" movie to create an audio-visual experience.

There are also unusual, one-of-a-kind archaeological sites on the way to the Grand Canyon, such as Montezuma Castle and Tuzigoot National Monument, to see the Aztec cliff dwellings.

For a leisurely Friday afternoon take a relaxing and beautiful walk before Shabbos through the delightful Tucson Botanical Gardens. The Reid Park Zoo is ideal for the kids to see and interact with many different animals. They have daily giraffe encounters and an excellent Polar Bear exhibit! "Golf and Stuff" is another great



# Visiting Jewish Tuscon

place for the kids, with mini-golf, go-karts, bumper boats and arcades.

Tucson shopping is a lady's dream! There are three huge malls with fabulous stores, such as Dillards, ... There are also many quaint antique shops ("The Copper Kettle"...)

Just in case all this fantastic tourist information wasn't enough of an excuse for that well-deserved getaway, a unique opportunity to visit one of the most famous events Tucson, "The Gem Show" taking place in February, a supreme candy land for jewelry retailers and customers alike, will be sure to whet your palette.

Now that you have discovered this special hidden Jewish traveler's gem called Tucson, Arizona, book your vacation early because as per the date of this article's release, the secret is out!

*- By Shaindee Sussman*

*For additional information when planning your trip, you may wish to email Rabbi Becker YZBecker@cox.net or call 520-591-5292, Congregation Chofetz Chaim.*

*Shaindee Sussman is a world traveler, grew up in Flatbush, and enjoys vacationing in Tucson. She will gladly respond to your comments and can be reached through the editor. Email editor@kolhakavodnews.com.*



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## Transportation Matters (continued from page 6)

### New York State Disability License Plates

If you own your own car, there's a third possibility to consider.

The State of New York can issue you new plates with the International Symbol of Access. If your limitations are permanent, you can apply at any State or County Department of Motor Vehicles office. You'll need to provide your driver's

license, proof of limitations, and a form MV-664.1 (Application for License Plates and Parking Permits for People with Severe Disabilities). If you already have valid regular license plates and a State Parking Permit (the blue hang-tag), you'll need to show the permit and a form MV-82, as well, but unless you're also renewing your registration, the fee

will just be \$3.75. Please remember that, for these plates, the person with the limitations must be the owner of the car, not just a passenger, and the owner must be a passenger on that trip. If you're not in that car on that trip, your driver cannot park in a handicapped spot!

Otherwise, these plates act just like the blue hang-tag, which can stay in your handbag or briefcase!

For more information on all of the parking permit and license plate options discussed here, you can also go to the New York State Department of Motor Vehicles website (<http://www.dmv.ny.gov/broch/c34.htm>) or call

311 and ask for a copy of New York State Department of Motor Vehicles Brochure #C-34.

So there's three choices to help you cope with City traffic and the constant battle for parking. I do hope you found this useful.

*- By S. Malkah Cohen*

*In addition to serving on the editorial team of Kol HaKavod News, S. Malkah Cohen is a freelance author and book editor. If you have any questions, or suggestions for other articles on topics you would find particularly interesting, please feel free to contact us at editor@kolhakavodnews.com.*



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## Mr. Henry Sherman: True Grit

(continued from page 12)

advised that I should sign up to be an activist. So I asked what means an activist? so they explain to me an activist is not going to steal, not going to play cards, will learn a trade, go to school and behave, won't speak a dirty language, that's an activist, so I said fine and I signed up right away. So I said 'are there really such people here?' And he said yes. They weren't such tzadikim, but I signed up.

- So a few minutes later another group came up to me and said I should sign up that I'm a member of the atheist movement, that I'm an atheist. So I said 'this I'm not signing.' So why aren't you signing? So I said if you can prove to me that there is no G-d I'll sign it. So they said can

you prove that there is a G-d? So I said no, I can't. If you believe you don't need proof, the belief is the proof. When I go out in the street and I see a tree and I see grass, and I see flowers and I see a mountain and I see a river whoever created this is a G-d. I did not create this. So the leader called off the boys and said 'Get away from him. Leave him alone.' This brought me closer to Yiddishkeit.

To be continued in our next issue.  
- RGB

*Mr. Sherman resides in Kew Gardens Hills and still practices his tailoring craft taught to him by his father; and his father, from his father. He will be happy to hear from you, his neighbors at 718.261.4076 or email editor@kolhakavodnews.com.*



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