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HEADLIGHTS

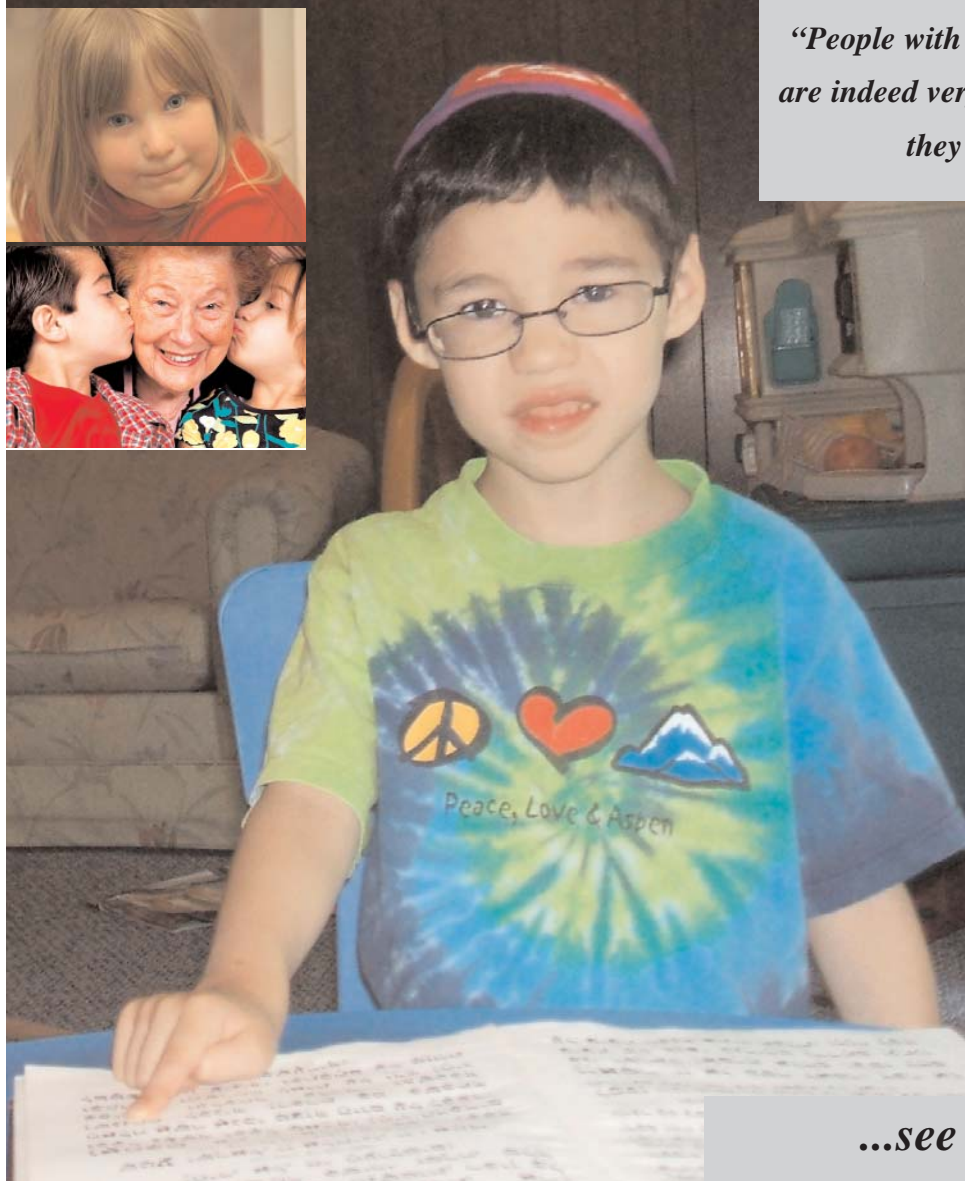
Jewish education for children, adults and seniors with special needs

Mordechai W, Editor

Vol. I • No. 3



"People with cognitive and physical disabilities are indeed very different; they are special in that they possess very lofty souls."



...see Children page 3

A publication of JEEP! Jewish Education for Every Person

**IN THIS ISSUE: The "Special Light" Children
A Jewish Perspective on Mental Illness: Sharing the Pain**

Every Jew is precious and deserves access to the light and joy of Jewish education

JEEP! 9709 Reading Road, Suite 1 Cincinnati, Ohio • 45215 • 513-733-4400 • JewishEducate@gmail.com

Welcome

JEEP began 5 years ago with a simple yet vital mission: Making Jewish education more user-friendly and enjoyable for local kids with special needs and disabilities. Today, though our focus has expanded to include several other sectors of the Jewish community, children remain our highest priority.

One may ask, "If a child with special needs has so many other challenges, isn't it better to just focus on basic life and learning skills and leave the Jewish stuff aside?"

Exactly the opposite: Our Sages tell us that children with special needs have special souls. Perhaps even more than the average child, they thrive on the inspiration and spiritual nourishment that comes from a dynamic connection to their Jewish heritage. Jewish learning is not just more information; it is a vital, precious lifeline that affects the child, his or her family and future generations.

Jewish engagement is vital for every Jew but especially for children and youth. The Torah compares a child to a tender sapling. While a mature tree can easily overcome the trauma of a gash, even a slight scratch to a young plant can produce a crippled adult tree. Conversely, the proper nutrients and care at this vulnerable and formative stage give the sapling the strength and vitality to endure, blossom and produce healthy offspring.

JEEP has fostered Jewish joy, pride and knowledge in many children with special needs and disabilities as well as children living in dysfunctional homes beset with poverty, mental illness, addictions, etc. Each and every such Jewish child is infinitely precious and we dare not abandon a single one.

Through our joint efforts and with G-d's blessings we will certainly see the hoped-for results: that every Jewish child should grow up with an excellent Jewish education, healthy in body, mind and soul and a source of great pleasure and pride.

Rabbi Yaacov and Miriam Karp

The contents of this magazine are for informational purposes only and are not to be construed as medical advice. One should always consider the advice of a doctor before implementing any such changes as may be mentioned in this magazine. None of the content of this magazine necessarily represent the the opinion of or is it endorsed by JEEP, its director, staff or board members.



6 year old Max/Moshe Steinberg (R) is challenged by verbal apraxia. Rabbi Yaakov Karp (L) discovered that Max is a visual learner and centers lessons on special puzzles, the siddur and books. Max now walks to shul singing songs from the prayers.

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Children...

The “Special Light” Children

by *Marion Fisher*

Come into the Amberly Village home of Avi and Wendy Sue Steinberg. A cheerful family-centered home, with pictures of and by their children, six year old Max/Moshe, 3 year old Chaim, and the new guy on the block, 2 month old Noam.

Wendy Sue calmly deals with each child’s needs, holding the baby and keeping Chaim and Moshe busy. But after a few minutes, you realize that Moshe is a little different. Clearly bright and intense, he asks pointed questions but doesn’t quite have the kind of physical movement and verbal expression of most children his age.

Wendy Sue describes Moshe’s condition.

"Moshe has verbal apraxia. That means he doesn’t process information like a typical child. It takes him longer than the average child to receive and process information."

How long did it take to receive this diagnosis and realize he wasn’t just a little delayed or normal range different?

"We knew at 2 1/2, until then we thought that perhaps he was just delayed. ‘Boys are often slower to develop,’ everyone told us. We did have Max in speech therapy, occupational therapy and physical therapy. ‘It’s ok,’ they told us, ‘it will take care of itself.’ Our developmental pediatrician actually thought that Max might have verbal apraxia, but said that a definitive diagnosis couldn’t be made until he was about 2.

"It became clear about 3 years ago when we moved from Dayton to Denver. There were a lot of big changes: we moved, had our second son Chaim and Max went into a big boy bed." With humor and matter-of-factness, Wendy Sue summed up years of extra parental effort, " This little peanut couldn’t handle all the changes. It was apparent that it was more than your average delay." Max was enrolled in the first of many special schools that worked to help him grow and learn together with his unique challenges.

"This fall we moved to Cincinnati. In addition to finding the right school for Max, we wanted to find him a special

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tutor, so he could continue developing in his Jewish education. We hope that some day he’ll be ready to go a regular day school, and want to keep his Jewish reading, praying and textual skills progressing.

“Before we had even moved in, our realtor, Elinor Ziv of Leist Realtors told us about Rabbi Karp, that he was experienced with kids with special needs and would help us with whatever we wanted.

“We happened to have moved 3 doors away from the Karps, so during the summer they get together at our house. But he is extremely flexible and accommodating; during the school year he met us at Max’s school for his sessions. It’s been a really good match.

“It took a little while for Rabbi Karp to figure out what works for Max, who was a bit all over the place at first. He realized that Max is a visual learner, and now centers the lessons on special puzzles, the siddur, and books. Max is really stepping up, we feel he’s coming along. He walks to shul singing songs from the prayers."

At the same time that the Steinbergs were busy figuring out Max’s condition and continually advocating and tweaking his treatments and education, they have been growing into more Jewish observance.

Continued on page 4 ...

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I asked Wendy Sue how Jewish thought and observance has affected their life with Max and ability to deal with the many ups and downs of raising a special needs child.

"Well," she said, honestly and thoughtfully, "it has definitely challenged our bitachon- our faith. Of course we have asked, 'Why did G-d give us this?' But as we learn and deepen our understanding, we realize that there are no coincidences.

We believe and then we see that G-d gives each of us exactly the child we are meant to have- the child that needs us and whom we need for our own growth.

Moshe is in our life to help us face our issues. For me, he's helped me develop so much more patience, and work on my ego. You know how many parents live vicariously through their children and their accomplishments. We had to move beyond that."

She laughingly added, "At this point I don't even think I have an ego! If G-d had given us a typical child first, we don't think we would have appreciated all a child has to do to develop and grow.

"When Max first said 'Mommy', at 3 ½- it was priceless. Now, at 6 ½, he's starting to be able to reference things in the appropriate context. We see with Chaim, our three



Max, who doesn't process information like a typical child, is pictured with his dad Avi Steinberg.

year old, that he just KNOWS things, they almost seem to happen automatically. We wouldn't even appreciate it had we not been through the step-by-step struggle with Max. If their birth order had been visa versa, Chaim first and second Moshe with his issues, we would have been much more discouraged."

Bs"d

**In Memory of
George Feldman
(Gedaliah ben Yisroel)**

A good friend and strong supporter of JEEP

**The Feldman and Glazer families would appreciate
memorial contributions made to
JEEP, 9709 Reading Rd, Cincinnati, OH 45215**

Seniors...

Twenty volunteers, mostly teenagers joined us this year in our Five Minutes a Day for Every Bubby and Zaidy program. Our goal is to offer a daily "Jewish warmth" visit to every Jewish resident of local non-Jewish nursing homes and other seniors living in isolation. From our volunteers' diaries:

June 28, 2009: "I came in to visit June, after being warned by her neighbors that 'June doesn't like to do Jewish things, and she doesn't associate with being a Jew.' Indeed that seemed to be the case, because June had not been receptive to most earlier attempts at visits.

Living alone in an assisted living facility, June's door was open. She was sitting on the couch as she welcomed Melissa in. "Oh, I thought you were the nurse bringing me food. I'm hungry, I'm not feeling well," she said.

Melissa apologized for not being the nurse, and explained that she was there to visit. June welcomed her in and they proceeded to have an enjoyable shmooze. As the visit wound to a close, June confided, "You know, I'm not really so Jewish."

Melissa answered, "Well, what does that mean?" "I don't do so many Jewish things," June explained.

"Well, you are Jewish, you have a Jewish soul, which is a piece of G-d. Whether or not you do anything, we're all part of the same family, part of the same people," Melissa replied with sincerity.

"Wow, that's really a nice idea," June said, leaning back with a thoughtful smile. Thank you so much, for sharing that and visiting me. Melissa apologized again that she hadn't brought food or medicine.

"Oh, no, you gave me so much. This was amazing. Thank you so much!" June said, with a smile warm enough for both of them.

August 3, 2009: Dr. Diamond has been involved with JEEP for several years, one of the original and most active participants in JEEP's twice-monthly Jewish discussion group at Evergreen Retirement Community. Joey has got-



and Volunteers: *Heart to Heart*

ten to know Dr. Diamond by helping out at the Chanukah and Purim parties, holiday workshops and regular visits during the last three years.

Joey was surprised to see the usually upbeat doctor so subdued today.

"I'm depressed," Dr. Diamond confided in his young friend. Several big life changes seemed to have taken the wind out of Dr. Diamond's sails.

Joey thought for a moment, then asked Dr. Diamond for help.

"Maybe you can do a favor for me. I'm young, really just starting my life, and you have so many years of experience and wisdom. Maybe you can give me some tips and insights."

Dr. Diamond's face lit up. He suddenly perked up, happy to be of service again. He thought for a few seconds, then stood up tall, pointing his boney finger straight up.

"The most important thing is being proud that you're Jewish!" the Dr. Diamond declared. "No matter where I go, or who I'm with, I always try to bring it up in every conversation. I let the person know that I'm Jewish and take great pride in it."

To young Joey that scene will always be his personal definition of "proud to be a Jew."

Please Volunteer Today

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Recovery...

My Long Weekend with a Recovering Drug Addict

By Arella Sunny Levi

When Simcha showed up at my door right before Shabbat it took a moment for me to place him. It had been about twenty years since we last saw each other.

"Sure you can come inside," I sputtered when he asked for shelter. "Sure you can have something to eat."

As he stepped into my house I said, only half lying, how nice it was to see him. "How have you been?" I asked excitedly. But the answer was obvious from his twisted trunk, and tattooed and track-marked arms.

"Well, I ain't doing too good," he slowly uttered. "I got kicked out of the half-way house I've been living at and now I've got nowhere to go. I was walking around the neighborhood trying to figure out what to do and when I saw your house I remembered how nice your family always was to me so I thought I would come say hello. "I didn't expect to see you though," he said uncomfortably.

"I thought you lived in Israel."

"I did," I said, glancing over my shoulder at my husband who was approaching with our three kids. "We moved back to America last year." My husband came closer and I introduced him to Simcha. While they shook hands I wondered what Simcha wanted from us and hoped it wouldn't get in the way of my hopes for a quiet and restful Shabbat. "That's cool," Simcha said, referring to us living in my parents' home, "I remember this place. It's big."

Not skipping a beat my husband asked Simcha why he got kicked out of the half-way home. "Nothing serious," he responded. "I broke curfew one night. I was forty-five minutes late. But so what, I mean it's not like I was doing drugs. I've been clean for a few months now. But what about you, Sunny?" he said, attempting a normal tone of concern. "How've you been?"

We led Simcha toward the kitchen. As the day rolled on he drank cup after cup of coffee and disclosed personal horror stories about his parents' messy divorce, his troubled childhood, ten years of drug addiction, and time in jail. Growing up, Simcha and I were family friends. Then one day he and his family moved out of the state. That was the last I ever saw or heard of Simcha. I felt bad for my



old friend and wanted to help. So despite my hopes for a quiet Shabbat, my husband and I agreed that Simcha could stay with us at least until Saturday night— another twenty-five hours.

Those twenty-five hours were rigorous. As more of his story came to the foreground and more of his dysfunctional, needy and helpless mannerisms came to the surface, my generosity, hospitality, and overall excitement about doing this particular mitzvah started to fade. All those years of pursuing illegal pleasures, avoiding responsibility, and running away from family had turned Simcha into a social paraplegic: unaware of healthy boundaries, normal behaviors and acceptable etiquette.

He needed me to pour his juice, serve him breakfast, clean up after him, and give him snacks. He stayed up all night drinking coffee and smoking cigarettes. He left the door open when he went to the bathroom. He spoke with vulgar and inappropriate language even after being told not to and ate boxes of crackers in his bed, leaving crumbs all over the room. By the end of the day I felt overextended and overworked.

Continued on Page 7 ...

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I wanted my life back. I wanted him to leave. When Shabbat was finally over on Saturday night I told him that it was time go. "I'm sorry Simcha" I said, "but we can't have you here any longer. Tomorrow morning you are going to have to find another place to go." Simcha began to cry. "Please," he begged tenaciously, "Please let me stay with you a little longer. Just for Sunday. If you kick me out I'll be on the streets and I might die. I've got nowhere to go. Nowhere! I've got no money. No friends. Nothing! Please," he continued, "I would do it for you."

I was completely dumbfounded. Never in my life had I been in a situation like this. Never before had I been begged, from within my very own home, for some basic hospitality. I felt lost in a giant existential crisis without a compass and I had no idea how to navigate through the tangled terrain of what was right and wrong. On one hand, how could I possibly say no to somebody who was begging me to stay for one more day? On the other hand, we had to take into consideration if it was safe and healthy for our children, both physically and emotionally.

"OK," I said, my temples throbbing. "You can stay with us until early Monday morning but you've got to follow my rules and if you don't you have to leave right away. Clear?" "Crystal," he said with a big smile. "You may only eat in the kitchen." "You have to clean up after yourself."

"Don't smoke in the backyard or within in twenty feet of the front door, no swearing, and no more stories about 'drunken kings and dumb queens' in front of my kids."

Simcha exerted himself and he followed the rules. But even on his best behavior his presence blanketed me in an airless cloak. He vied for my attention like a child himself, even when my own kids were screaming. By Sunday night I was literally counting down the hours for him to leave.

As I lay in bed that night tracing the creaks from Simcha's

JEEP Recovery Meeting Information

Recovery Meeting for Jewish Alcoholics and Addicts every Wednesday, 6:00-7:00 p.m.

Weekly Class: Insights for Recovery from the Jewish Prayer Book and Torah Portion, Tuesday, 6:00-7:00 p.m.

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mid-night meanderings, I mulled how a person can get so swamped in negativity and bad decisions that there are no family members or friends left who are willing to help.

I imagined the void created by a dysfunctional and unstable upbringing. I thanked G-d for the things I previously took for granted, such as parents who got along beautifully, close sibling relationships, rules, consequences, and healthy outlets for my stress. I even thanked G'd for the things that used to make me cry, like my older brother Josh who was born blind and mentally handicapped. Because in retrospect, I could see how all those challenges were brilliantly and lovingly placed before me in order to stimulate growth, stability, perseverance and sensitivity.

I continued to think about the benefits of my so called 'curses.' All those difficult issues of my youth suddenly seemed more like anchors than problems: Tough like iron yet grounding and stabilizing. Without them weighing me down, I reasoned, I too could have ended up like Simcha: lost and alone, wandering circuitously on some wayward path. I wanted to call his parents and ask them to pick up their son and give family life another try but I couldn't fix Simcha's problems. I could, however, seize the moment and apply the fix-it spirit to my own family.

I thought about how difficult this must be for his parents. We all want the best for our kids. But what is 'the best' I wondered? Is it something that I have ever clearly defined? And am I doing anything to assure that my kids and I get there? Simcha showed me a clear image of what I don't want, but knowing what I don't want is not enough. He helped me realize that I have to know what I DO want.

Before drifting to sleep I asked G-d to provide Simcha with a nice place to stay and the strength to turn himself around and use his pain and trauma as fuel for upward mobility. I prayed that one day he should be able to teach and inspire people. I thought for a moment, and with my next breath thanked my Creator for answering me so quickly. Simcha, I reflected, had already taught and inspired me.

Epilogue: Late Sunday night when Simcha was scrambling to find a place to go, I suddenly thought of a young man who could help him. I told Simcha to call Dov, also a recovered drug addict, who knows everything about these resources in Chicago. Early Monday morning, we dropped Simcha off at Dunkin Donuts where Dov was waiting for him, and they spent all day working on finding him a place. After about six hours they found a half-way house that would take him. Simcha (not his real name) called us from the half-way home a few days later to thank us and say he was fine.

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Adults...

A Jewish Perspective on Mental Illness: Sharing the Pain

By Rabbi J. Marder

Dr. Michelle Friedman, a psychiatrist in New York City, writes: "A large sign paid for by one of the national movements for mental health, graces the side of a building on 72nd street between Columbus Avenue and Broadway. It reads: 'Depression is a failure of chemistry, not character' As many patients coming to my office on the west side of Manhattan pass by that sign on the way to the subway, I encourage them to look up at those words and think about what they mean. We work together to make some kind of sense out of their psychological suffering."

Most of us would never blame a person who is ill for contracting a disease...or would we? Have we ever told ourselves that so and so got lung cancer because he smoked, or is afflicted with heart disease because she eats too much, or suffers from depression because he just can't get it together to see a doctor and take his medication?

Believe it or not, this is a religious issue. The Talmud [Ber.5a] says that when sufferings come upon us, we are supposed to "reflect on our deeds" – to look within and ask ourselves whether we might bear some responsibility for our condition. But it never, ever tells us that when someone else is ill, our proper stance is to speculate about what that person did wrong to deserve his or her affliction.

Fortunately, our religion offers a very different message. .

When people in our congregation come to talk to me about the pain of living with mental illness – their own, or the pain of their parent, child, spouse or sibling – they often feel alone and ashamed. There are other feelings, as well, of course – anger and frustration, fear and confusion, fatigue, despair, resentment, and often a deep sense of spiritual betrayal and bewilderment about why life has handed them such an unfair burden to carry.

I focus on shame and abandonment because those are the feelings for which we, as a community, are responsible. We did not create the illness. But we are the ones who create a climate in which mental illness is perceived as an embarrassing failure, and human beings feel alone in their human brokenness.

The quintessential Jewish response to illness of any kind is the Hebrew phrase "bikkur cholim" – literally, visiting the



sick. I don't just mean this in the literal sense of paying a visit to the hospital or home or a sick person, but in a more profound and holistic sense. Bikkur cholim (visiting the sick) is called a mitzvah that one performs "b'gufo – with one's own body." That is, you cannot fulfill the mitzvah by sending money; it requires personal presence.

Presence is the essence of this mitzvah. It is about human encounter and connection. It is about not erecting barriers between ourselves and those who are ill – avoiding them, denying their existence, pretending not to see, distancing ourselves physically or emotionally from the reality of their being.

Maimonides, in his legal code, the Mishneh Torah, spells out the requirements of bikkur cholim. These include the following:

First, "All are in duty bound to visit the sick....One who does not call to see the sick is like one who sheds blood." That is, outreach to those who are ill is not just a kind or charitable thing to do, or a special responsibility of the clergy; it is a fundamental obligation of every Jew, and of every Jewish community. And it is an act that can, quite literally, mean the difference between life and death.

Second, says Maimonides, "The more often a person calls on the sick, the more praiseworthy he is, provided he does not inconvenience the patient." He goes on to specify the kind of visiting that is burdensome or distressing.

Continued on Page 10..

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... Continued from Page 8

In other words, the purpose of our support and attention is not to make us feel good; we are supposed to offer the kind of care that the ill person actually needs.

Bikkur cholim – visiting the sick – is an active concept. It is not about waiting for those who are ill to come to us; it is about seeking them out, about meeting them where they are

And third, and perhaps most interesting, Maimonides instructs us that when we visit the sick we are not supposed to stand over him or her. I take this in a symbolic sense to mean that it is wrong to adopt an elevated posture towards someone who is ill – to look down from the heights, with condescension and complacency, on those who suffer. Rabbi Tzvi Blanchard writes: "when we visit the sick we must identify with the person. We must seek out our similarities; we must find how we are like him or her."

That is what makes bikkur cholim such a powerful and essential religious response to illness, and especially to mental illness. Bikkur cholim is about entering into the experience of those who live with illness. It is about empathy, a sense of shared vulnerability and shared humanity. It means we can no longer think of "us" and "them," or believe that families touched by mental illness are in some special compartment called "abnormal." They are not abnormal. Mental illness is in my family. Chances are that it is part of most Jewish families, or that it will be at some point.

Bikkur cholim – visiting the sick – is an active concept. It is not about waiting for those who are ill to come to us; it is about seeking them out, about meeting them where they are, about extending ourselves and expanding our capacity for understanding and unselfish love.

Bikkur cholim – erasing the artificial barriers between the

healthy and the sick – is religion at its best. A community with bikkur cholim at its center does not demand that we put up a brave façade and pretend that all is well – happy marriage, successful children, thriving career, sunny state of mind – when inside things are falling apart.

Communities committed to bikkur cholim envision instead a spectrum on which all of us fall, and along which all of us travel – sometimes stronger, sometimes weaker, sometimes able to give and sometimes deeply in need of care. All share in this network of interdependence and mutual support.



Such communities have a broad and generous vision of the human condition. They don't reject those who display unusual behavior. They foster patience and acceptance of those who do not conform to convention. They provide opportunities for all members to contribute and to rise to the best they can be. They honor the image of God, the spark of sacred individuality within every person, the inner spirit that struggles towards wholeness and health.

Failures of chemistry are challenges for the medical profession to address. Our sights in the religious community are focused elsewhere: on shaping character and heart and soul – on cultivating compassion, diminishing isolation and building communities that are human and holy. Sadly, we cannot banish illness from this world. But as Jews it's our responsibility to do everything we can to relieve the pain.

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From Recovery to Marathon

A one-year participant in our Cincinnati Jewish Recovery program is running his second marathon in five months.

Barry* graduated from a local city recovery program last spring. All 6 months and 24/7 of it. During that time he met JEEP and began exploring his Jewish heritage for the first time. Many mitzvos, Torah classes, Jewish books and holidays later, Barry is proud of being Jewish and increasingly aware of what that means. "I was amazed to find out how profound Torah actually is. It seems that even the simplest things in Judaism have meaning and depth to them when you stop and do the research."

That's from the study perspective. But even more important, Barry's finding that Judaism has many user-friendly spiritual tools as well. "I've found that Torah is full of lessons I can use every day to maintain my recovery."



Meanwhile Barry has returned to Cincinnati State with the goal of becoming a psychologist. He has also returned to the sport he loves, running. "The combination helps keep me out of trouble."


You can sponsor Barry's run in the Dayton USAF marathon on September 19 with a donation to JEEP. Contact us to learn how.

**The runner's name and some detail have been changed to protect his anonymity.*

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The King in the Field

Imagine a king in his palace: dressed in his finest robes, wearing his crown and seated on his royal throne. Anyone wishing to approach the king must go through a long chain of officers and ministers, gaining the approval of each one in turn. He must journey to the capital and pass through many gates, hallways and chambers that lead to the throne room.



out to the fields surrounding the capital city. At such times, anyone can approach him. The king receives them all with a shining and smiling face. In the field, the simple farmer has more access to the king than the highest ranking minister would have when the king is in the palace.

His presentation must be precisely prepared and upon entering the king's throne room he must follow an exacting code of dress, speech and customs.



All of this describes the Days of Awe, from Rosh Hashana to Yom Kippur when G-d portrays Himself as a king conducting his royal court.

But in the month before Rosh Hashana, the Jewish month of Elul, things are completely different: There are times when the king leaves his palace and comes

Just before Rosh Hashana, G-d is like a king in the field. Whoever wants to can easily approach Him and make his requests heard. G-d will certainly receive them all with a smiling face and later welcome us into His palace like royal guests. These days are a

special window of opportunity, a time of Divine favor and mercy.

Buy now while admission prices are low.

A good and sweet new year to all of our readers and the entire JEEP family.

***On behalf of all those who benefit from our programs
we wish to express our profound gratitude to***

Gene and Elise Mesh

for their consistent and generous support of JEEP!

Yaakov and Miriam Karp

Wellness...

Health Strategies

1. Exercise:

The most important factor in guarding our health is daily exercise, to the point of building up a sweat.

-Maimonedes, Mishneh Torah

"Walking is, in my opinion, the safest and most convenient activity for weight control, cardiovascular health and all-round physical well-being." *-Martin Katahn, Ph.D.*

"Walking is crucial to every diet plan." *-Dr. James Rippe*

2. Proper diet:

"...studies show that 60% of all deaths are from conditions related to the food we eat..."

*Eat a wide variety of fresh foods, not processed foods

*Increase fiber (fresh fruit and vegetables, legumes, whole grains)

*Reduce fats (especially saturated fats) such as red meat

*Decrease sugar and salt

-adapted from Walk Aerobics by Snowdon and Humphreys

3. Sufficient Sleep

"Then (when a person has eight hours of sleep) he will sing (have plenty of energy)-Maimonedes commenting on Exodus, 15:1

"Studies show that most adults actually need 8.5 to 9 hours of sleep each night to function optimally...Depriving yourself of needed sleep is one of the surest ways to suppress the immune system."

-Supercharge your Immunity by Norman Ford

4. Trust in G-d

From a rabbi's letter to two of his students who were ill at the time:

Blessing and Greeting:

I duly received your telephone message as well as the letter in regard to your state of health, and I mentioned you in prayer at the holy resting place of my father-in-law of saintly memory in accordance with your request.

From what I have been informed about your advancement

in matters of Judaism, it is surely unnecessary to emphasize to you the importance of bitachon-a complete trust in G-d, not just as an abstract belief but in a way that truly permeates one's whole being. For, in addition to this being one of the very fundamentals of our faith and way of life, this is also a channel to receive G-d's blessings, especially for the success of the medical treatment, which has to be undertaken in the natural order, inasmuch as our holy Torah itself gives authority and power to doctors to heal and cure.

You surely also know that the daily life in accordance with the will of G-d (learning Torah and doing the mitzvos) is the channel whereby Jews receive G-d's blessings in all needs and additional efforts in this direction bring additional Divine blessings.

May G-d grant that you should have good news to report. With blessing,

Aging Gracefully - The Benefits of Exercise for Senior Adults

by Sharon O'Brien

From "The National Institute of Health"

"The notion that exercise is good for you has been around for quite a while, but until recently seniors have been left out of the picture.

"Everyone benefits from exercise.

Today, new information is emerging from research: people of all ages and physical conditions benefit from exercise and physical activity..."

Exercise Reduces Risk of Dementia in Older Adults

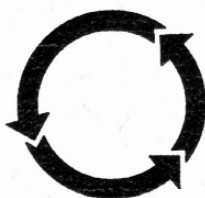
"Exercise can certainly help you avoid holiday weight gain, but did you know that regular exercise can also help you maintain good mental health? Increasingly, research shows that older adults who engage in a consistent exercise program reduce their risk of developing age-related dementia. Learn how exercise helps to reduce your risk of dementia and what types of exercise are recommended..."

Check with your doctor before beginning any exercise program.

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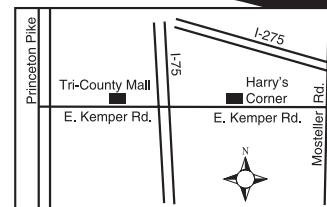
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