# Healing and the Synagogue: An Examination of Past, Present and Future Implementation of Communal Reform Healing Liturgies

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### Digest

Petitionary prayers for healing have been in existence for hundreds of years, and examples are even present in the Torah, such as Moses' prayer to heal his sister Miriam. This thesis explores, from a historical and analytic perspective the creative healing services that became very popular in the 1990s in many American Reform congregations. These new rituals were specifically designed for those in need of physical or emotional healing, (and/or for those praying for others with these needs) who sought the comfort of community.

At the time when these services were first compiled, no set formula existed. Therefore, they used the structure of a Shabbat service, a weekday service, a Havdalah service or even an unfamiliar structure, but each liturgy reflected the unique needs of the community that compiled it. Another important feature was that, unlike average Friday evening or Shabbat morning services, these healing services could directly address one's need for healing while also providing spiritual support in a group setting.

Contemporary healing services first appeared in the late 1980s and early 1990s and were a response to the AIDS crisis in the United States. Subsequently they responded as well to the health challenges experienced by aging baby boomers. In order to understand both the context of the popularity of these types of services and their antecedents, the traditional and Reform prayers having to do with healing are presented in the first chapter. Next, the 1996 CCAR report on the creation and implementation of healing services is explored in order to understand how and why these services were used. Finally, some forward-looking ways to use healing in the synagogue are explored.

The need for healing prayers will always exist, and this is something that is beyond argument. There are numerous ways to address this need, and contemporary healing services are only one example. As long as synagogues are a source of comfort and strength, they will need to address the topic of healing in some form.

# Dedication

To my husband Bobby, my rock and my source of comfort and strength. Thank you for being my partner in life.

To my parents who have each encouraged me on my journey in their own ways. Thank you for everything you have done to get me to this place.

To Christiana, whose strength and bravery astound me. Thank you for being the best friend a person could possibly ask for.

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### Introduction

We are often able to talk to God with ease, but find it more challenging to discuss God from the point of view of "direct, subjective involvement." Prayers of supplication provide a format in which individuals may make their personal needs and wants known to God. The desire for these types of written prayers has grown stronger in recent years, especially amongst the American Reform Jewish community.<sup>1</sup>

The request for healing is a specific topic within this category of prayer. This is one of the most innate yearnings that a person can have. If an individual does not have their health, other aspects of life may become trivial in comparison. In this same vein, the health of a person's loved ones is of similar importance. In the 1990s, many individual congregations responded to this need with the creation of organically developed healing services.

Having interviewed a number of people who were at the forefront of the healing movement, it seems that the trend toward these types of services began in San Francisco as a direct response to the AIDS crisis in the late 1980s and early 1990s. The first proto-healing service was conducted by Rabbi Yoel Kahn (of Congregation Sha'ar Zahav in San Francisco, a gay and lesbian outreach community) around 1990-1991 in an interfaith context. Jews wanting to pray for their family and friends who suffered from AIDS did not have the knowledge or resources to explore the sources within Judaism that would be helpful to them. They were going outside of Judaism to find Hindu, Buddhist and Christian sources. Making the Jewish sources more readily available was part of the surge of new liturgies.

Rabbi Nancy Flam also founded the Jewish Healing Center around this time and compiled a healing service that became the model for many other congregations. This center

<sup>&</sup>lt;sup>1</sup> Beth Schwartz, "I Am Dust and Ashes? Prayers of Supplication and Contemporary Jews", Rabbinic Thesis, Hebrew Union College-Jewish Institute of Religion, Cincinnati, 1999.

later became the National Center for Jewish Healing, which published a "Guide to Leading Healing Services". Rabbi Flam describes those years as a "period of a lot of creativity". Rabbi Robin Nafshi talked of the "need to do something when people were feeling like there was nothing they could do" for those suffering with AIDS and cancer, and healing services became a way to reach out to the loved ones and those who were ill.

This decade also saw the baby boomers increasingly confronting the health problems of middle age, including mortality. They were used to being empowered to do things about their lives, so healing services were a response to their physical, emotional and spiritual needs. The women's movement was also maturing at this time and working within its own themes of empowerment.

Before delving into the specifics of healing prayers, it is important to note that Jewish prayer is a very specialized form of communication. While we do speak to God when we pray, prayer is not a conversation per se, in which the other party to the conversation - God - directly responds to us.<sup>2</sup> There are many opinions about God's participation in prayer, both ancient and modern, which hold that God cannot be moved or influenced by human prayer. If God is beyond change, how could God's will be changed? In matters of human needs, shouldn't God's ultimate fairness prevail?<sup>3</sup> As Jews, we pray regularly for a variety of reasons, including for our own health, the health of our family and friends, and the health of members of our communities. As a communal experience, prayer allows us to question and to give shape to our experiences. As stated by Elie Wiesel, "Man wants to justify good and evil in the present; he needs to glorify his

<sup>2</sup> Dewi Zephaniah Phillips, The Concept of Prayer (New York, Schocken Books, 1966), 55

<sup>&</sup>lt;sup>3</sup> Dan Cohn-Sherbok, Jewish Petitionary Prayer, (Lewiston, NY: Edwin Mellen Press, 1989), 3-4.

ordeal and then weep over it." Our public prayers are the format that allows us to express our identity as Jews:

...Even as one prays for [one's] own private needs, [one] prays for the needs of the entire Jewish people, affirming his membership in an entity so much larger than [oneself]...In times of trouble, when a person seeks relief from [one's] personal distress, prayer gives him an opportunity to feel part of a larger whole he belongs to his people and, joining with them, he reaches out to the God of his ancestors...Jewish prayer is not only a conversation between the individual and God but also a conversation of man with himself and his fellowmen in the presence of God...[Prayer is] a mode of speech for signifying the unity of the Jewish people.<sup>5</sup>

Prayer can be understood as a way to search for answers and to accept what life brings; it expresses hope and grief, faith and doubt. Jewish prayer in and of itself has great power to comfort and support.<sup>6</sup>

The first chapter traces the traditional liturgies for healing used in Reform prayer books. The second chapter primarily focuses on the 1996 Central Conference of American Rabbis study entitled "Lay Involvement in Liturgical Change and Renewal: Worship Development Project for Healing Liturgy". The study tracked the experiences of some synagogues as they compiled their own healing services. This chapter also discusses the climate that influenced the explosion in the popularity of healing services. The third and final chapter focuses on new formats for healing that are being introduced in Jewish communities.

<sup>&</sup>lt;sup>4</sup> Elie Wiesel, "Prayer and Modern Man," in Gabriel Cohn, and Harold Fisch, *Prayer in Judaism: Continuity and Change*, (Northvale, NJ: Jason Aronson, Inc. 1996), 4, 6.

Eliezer Berkovitz, "Jewish Prayer in Our Days: A Discussion", in Cohn and Fisch Prayer in Judaism, 37.

<sup>&</sup>lt;sup>6</sup> Schwartz, I Am Dust and Ashes?, 6.

### Chapter One

Traditional Prayers for Healing in Reform Jewish Liturgy

Healing is a consistent theme throughout our liturgy. It can be seen in a variety of forms including the Mi Shebeirach prayer for healing or the Refuah benediction as one of the nineteen components of the Amidah.

Healing prayers generally take the form of petitionary prayers, and may request healing, forgiveness and/or strength from God, among other things. These prayers come in different variations and may be recited by the ill or on behalf of the ill. Modern forms are often written based on the relationship of the person reciting the prayer to the person in need of healing (for example, a prayer recited on behalf of a parent, but to be said by the child). Private petitionary prayers for healing may also specify the depth of sickness or recovery, with versions for "heavy sickness", "prolonged illness", "in convalescence" and "on recovery". These prayers can facilitate private conversations with God and would ideally offer some form of comfort to those in need facing difficult situations. Contemporary authors like Naomi Levy have crafted a plethora of prayers for healing, which will be discussed in a later chapter.

The private healing prayers found specifically within Reform prayer books were the foundation for the healing prayers that we have today. But, in order to appropriately discuss this genre, we must first examine at least one example from a more traditional source. Phillip Birnbaum's *HaSiddur Hashalem* includes one such prayer, which is entitled "Prayer for the Sick".

<sup>(2)</sup> O Lord, punish me not in thine anger; chastise me not in thy wrath.

<sup>(3)</sup> Have pity on me, O Lord, for I languish away; heal me, O Lord, for my health is shaken.

<sup>(4)</sup> My soul is severely troubled; and thou, O Lord, how long?

- (5) O Lord, deliver my life once again; save me because of thy grace.
- (6) For in death there is no thought of thee; in the grave who gives thanks to thee?
- (7) I am worn out with my groaning; every night I flood my bed with tears; I cause my couch to melt with my weeping.
- (8) My eye is dimmed from grief, it grows old because of all my foes.
- (9) Depart from me, all you evildoers, for the Lord has heard the sound of my weeping.
- (10) The Lord has heard my supplication; the Lord receives my prayer.
- (11) All my foes shall be utterly ashamed and terrified; they shall turn back; they shall be suddenly shamed.

This prayer is Psalm 6:2-11. The implication in verse two is that the psalmist has sinned, which has resulted in God disciplining him by bringing a life-threatening illness upon him. The psalmist therefore begs for mercy from God. Historically, psalms of this kind were frequently recited as personal prayers by individual Jews in need of healing or in other kinds of distress.

The translation above is that provided by Birnbaum, but the JPS translation of verse three is as follows: "Have mercy on me, O LORD, for I languish; heal me, O LORD, for my bones shake with terror." The verb usage here is of particular interest. The psalmist uses a form of the verb "to heal" (rafah) as well as a form of the verb bahal, which is seen again in verse four. This

verb usually refers to an emotional response and carries the meaning "to tremble with fear" or "to be terrified". The "bones" may be seen as the seat of the psalmist's emotions or the verb may be describing the physical ailment that the psalmist is suffering (like a fever, for example).

Another example of a similar usage is found in Ezekiel 7:27 in which the verb describes how the hands of the people will shake with fear when they experience the horrors of divine judgment.

Even though the psalmist is experiencing divine discipline, there is a realization that God has made a commitment to him in the past. He appeals to God's faithfulness in his request for help.

Birnbaum's translation of verse six is again a softer translation than the original Hebrew suggests. JPS translates this verse as: For there is no praise of You among the dead; in Sheol, who can acclaim You? Like other references to Sheol (see Psalm 30:9, Psalm 88:10-12 and Isaiah 38:18), the idea here is that those who descend into the realm of death are separated or cut off from God's deeds and the covenant. They are therefore unable to experience divine intervention. It seems that the psalmist is reminding God that God will not receive praise or glory if the psalmist dies.

Verse eight references the psalmist's enemies. The understanding here is that his weakened state has made him more vulnerable to threats from those who wish to harm him.

Verse nine marks a sharp shift in the psalmist's speech. He is now addressing his enemies instead of God. God is no longer seen as one who punishes, but as a merciful God who has responded positively to the psalmist's cries and has promised deliverance from suffering, an idea that continues into verse ten.

In verse eleven, the final verse of this psalm, the psalmist asks for judgment to be placed on his enemies. JPS translates the verse as *All my enemies will be frustrated and stricken with* 

terror; they will turn back in an instant, frustrated. The language of this verse mirrors that of verse three. The psalmist asks that the terror that he was experiencing now be placed upon his enemies so that they can know what absolute terror feels like.

While Reform prayer books echo some of the concepts used in Psalm 6, the ideas of asking God to judge others or illness as a form of punishment for sins seem to be rejected (or at least not used). However, the direct request for healing and the overall mood of sadness or lamenting continues to be seen. With an understanding of the use of private prayers for healing in a traditional prayer book, and their reliance in particular on texts and language drawn from the Psalms, the focus will now shift to their use in nineteenth- and twentieth-century prayer books as well as those written in the last few years.

Rabbi Isaac Mayer Wise wrote the first Reform prayer book to be widely used by American Jews, *Minhag America*. It was first published in 1857 and included Hebrew with full English or German translations. Wise hoped that by including the Hebrew text and faithful English translations, in addition to making some other adaptations to the service, the traditionalist and anti-traditionalist factions of American Jews would become more united. Since Wise was a crucial early proponent of a Reform liturgy in the United States, it is important to examine his original creations in order to fully understand all the prayers that have been written since.

The edition of *Minhag America* published in 1872 includes three different versions of private healing prayers: *Prayer for a Sick Parent, Prayer for a Sick Child* and *Prayer in Heavy Illness*. All three are original English readings with heightened language; no Hebrew is provided. Each also follows the general rubric for healing prayers and contains emotional

<sup>&</sup>lt;sup>7</sup> Elliot L. Stevens. "The Prayer Books, They Are A'Changin" Reform Judaism. Union For Reform Judaism, Summer 2006. Web. 20 Dec. 2009. <a href="http://reformjudaismmag.org/Articles/index.cfm?id=1150">http://reformjudaismmag.org/Articles/index.cfm?id=1150</a>.

petitions directed to the "All-merciful Father". Instead of only one choice of a prayer to be recited by the individual who is ailing, three separate prayers are provided (two based on the relationship to the ailing individual and one specifically meant for a serious illness).

The first prayer is *Prayer for a Sick Parent*. This prayer's primary function is to request healing on behalf of the sick, but there is a component of asking for forgiveness on that person's behalf as well:

More in tears than in words is my prayer poured forth this day, before Thee, All-merciful Father, in tears burning and abundant, produced by woe and anxiety. For, what is more saddening for the heart of a child than to know that a dear parent is prostrated upon the couch of sufferings and sickness? And however much I trust and hope in Thy mercy, yet with trembling and alarm I bow before Thee, to implore of Thee the life, the health of my beloved (fathermother.) Thou hast proclaimed the word: "Ye shall seek my face!" I seek Thy face with a longing heart. Oh! Do not hide it from me. Hearken unto my fervent prayer; let not my tears flow in vain before Thee; have mercy upon my dear (father-mother,) quicken (him-her) that (he-she) may be uplifted by their warmth and restored to strength and vigor. Forgive (him-her.) O All-good Father, whenever and wherever (he-she) may have erred, and remember all the good and charitable deeds which (he-she) may have performed. Oh! let those deeds now intercede for (him-her) before Thy throne of justice and mercy. May my fervent prayer come before Thee, that the hour of deliverance and salvation may soon arrive, and our tears of woe be turned into tears of joy and gratitude. Amen.8

The opening and closing of the prayer both include the imagery of tears. While the use of this imagery in the opening leads the reader into a emotional plea to God, the closing asks that the tears of sadness be turned into tears of "gratitude", ending the prayer on a positive and thankful note. The imagery of a "couch of suffering and sickness" is similar to that used in Psalm 6. God is seen as being merciful; however, the prayer asks that God's face not be hidden. The implication is that the one reciting the prayer feels that God has abandoned the ailing

<sup>&</sup>lt;sup>8</sup> Minhay Amerika: The daily prayers for American Israelites as Revised in Conference (Cincinnati: Bloch & Co., 1872), 28-29.

individual or that the prayers would otherwise not be "heard" by God. God has said "Ye shall seek my face!" and the person reciting the prayer is doing exactly that.

The prayers use gender-specific pronouns depending on whether they are for the person's mother or father. Full recovery is requested, by way of God's "healing balm", goodness and compassion. Through these, the ailing individual can return to completeness. God is asked to remember the ailing individual's positive deeds more than his or her sins so that they are forgiven. As previously discussed, the prayer closes on a positive note with imagery of "tears of joy and gratitude."

The *Prayer for a Sick Child* in the 1872 edition of *Minhag America* echoes this theme of gratitude:

O All-merciful Father, from the depth of my aggrieved heart I implore Thee: spare my child, do not take away this treasure that Thou gavest unto me from Thy boundless grace and goodness. I know this treasure is Thine as all other boons which I call mine; Thou disposest of them according to Thy holy will. Oh! may it be Thy holy will to preserve for me this precious jewel! Once Thou spokest unto Thy suffering Congregation: "Call unto me in need and I shall hear thee!" And through the inspired Isaiah Thou gavest the consoling assurance unto Thy people Israel: "I will pour my spirit upon thy children, and my blessing upon thine offspring!" Oh! extend this paternal promise also upon my child, grant him (her) health and long life. And unto me grant strength in all the cares and trials of life, fortify my courage in the fulfillment of my duties and in the endurance of all the heavy burdens that Thy paternal hands may impose upon me. In Thee, O God, I trust, for Thou art nigh unto all who call upon Thee. Amen.<sup>9</sup>

The personification of God as a loving parent adds an additional layer of depth to this prayer, which is to be said by a parent with an ailing child. The person saying this prayer may find comfort in the imagery of God as parent as they themselves pray for the health of an ailing

<sup>&</sup>lt;sup>9</sup> Minhag Amerika, 29-30.

child. The prayer recognizes that everything, including his or her child, belongs to God. The implication is that the child is on the verge of death since the prayer asks that the child not be taken away. This limits the prayer's generality, since it could seem inappropriate for a parent with a sick, but not necessarily dying, child to recite the prayer. The child is described as a "treasure" or a "jewel" which fits in with the idea that everything on earth is a possession belonging to God.

Similar to the way that the traditional example previously discussed employed an entire psalm as a private prayer for healing, this prayer uses a biblical quote from the book of Jeremiah, 33:3, which is rendered slightly differently in the New Jewish Publication Society translation<sup>10</sup>, as follows:

"Call to me and I will answer you"

The version used in this prayer adds the phrase "in need", allowing the biblical quote to fit within the context of the petitionary prayer. As in other prayers within the genre, the idea is that God must be petitioned to heal the ailing individual. God is portrayed as having control over the health of that person. It also seems that God has control over whether the ailing individual lives or dies. The person praying is following God's instruction to call out to God when he or she is in need of assistance.

A second biblical quote is used, this time Isaiah 44:3:

"So will I pour My spirit on your offspring, My blessing upon your posterity"

<sup>&</sup>lt;sup>10</sup> TANAKH: The Holy Scriptures A New Translation, According to the Traditional Hebrew Text (Philadelphia: Jewish Publication Society, 1985).

This phrase is specified as a "paternal promise" and neatly fits in with the rubric of God as Parent. The parent of the ailing child is requesting healing for their own child just as God promised that the offspring of the ancestors would be blessed.

The "Prayer in Heavy Sickness" in the 1872 version of *Minhag America* is the only private prayer for healing included within the prayer book that is meant to be said by the ill person.

O Lord! answer and compassionate me, for I am full of distress, and humbled in mine afflictions. I am bowed down with weakness as a child, and without Thine aid, how shall I bear my troubles? O that my deeds had been worthy of Thine approbation, then had my soul been satisfied and my heart rejoiced. Yet, do Thou, O God, regard my contrition, hear my prayer, and lend Thy mercy even as a staff for my support. O Lord! pains and evils are inherited with the nature of man, yet my soul shall not be shaken by their approach. For on whom shall I call for help but on Thee? And where shall I rest my hope but in They mercies? "Though my flesh and heart fail, God is my consolation, my portion forever; for lo! they that are far from Thee shall perish, they that go after the favor of others shall be destroyed." Ah! were my days of sorrow lengthened to the number of mine offenses, yet, O Lord, I would still bless Thy name and Thy dispensations, for Thou art my consolation and the resting-place of my soul. Then, wherefore should I complain? I will resign myself to Thy will, for Thou, O Lord, art the Author of my being, and wilt not destroy the work which Thou hast made. Then shall I profit from my woes, and all times rest in Thy hands; for Thou, O my God, art my Savior and my Living Redeemer. Amen.11

We again see the familiar format of a petitionary prayer in which God is asked to answer the individual's prayers with compassion and mercy. However, unlike the prayers that we have examined up to this point, the idea that God has been neglectful or has not listened to prayers is not overtly evident here. God is described as a staff used for support and as the only one who can offer help.

<sup>&</sup>lt;sup>11</sup> Minhag Amerika, 30.

This prayer uses Psalm 73:26-27:

"My body and mind fail; but God is the stay of my mind, my portion forever. Those who keep far from You perish; You annihilate all who are untrue to You." (JPS translation)

This verse expresses the idea that those who stray from God will not live, whereas those who continue to be true to God will be saved or redeemed. This could be seen as an indirect and not blatant inclusion of the previously seen idea of God punishing individuals. However, it is not made clear that sickness is being used as a form of punishment.

All three of these prayers exhibit commonly seen aspects of private prayers for healing. As some of the earliest versions of English private prayers for healing in Reform liturgy, it is important to understand the basic ideas and themes that serve as a basis for later prayers.

Union Prayer Book was first published in 1892 by the Central Conference of American Rabbis, and was influenced by Wise's Minhag America, but even more by David Einhorn's Olat Tamid. The first edition (later recalled and replaced by the edition of 1895) contained a single private prayer for healing, entitled "Prayer and Confession in Sickness" which was written for recitation by the person in need of healing. The prayer was included in a section of the prayer book called "Prayers for Private Devotion", a section not specified in Minhag America. The prayer is provided in both Hebrew and English and is briefer than the prayers found in Minhag America.

O my God, and God of my fathers, to Thee I turn in the hour of distress. Into Thy hand I commit my life. The soul which Thou hast given me, longs for Thy help. Remember not my sins and blot

<sup>12</sup> Stevens, "The Prayer Books, They Are A'Changin"

out my transgressions. Be gracious unto me according to Thy loving-kindness; in Thy truth redeem me and pardon my sins. Strengthen me, O God, and take away the fear of death from my heart, that I cheerfully resign myself to Thy holy will. My destiny is in Thy hand. May I be worthy to partake of the bliss Thou hast prepared for the righteous in life to come. Amen. Hear, O Israel, the Eternal is out God, the Eternal is One. Praised be His glorious name forever. The Eternal is God!<sup>13</sup>

This prayer echoes the themes of the previously discussed prayers, but further develops the concept of confession. Again, the prayer recognizes the control of God and the need for help. We again see the concept of sins or transgressions being addressed, but the sickness is not connected as a form of punishment as it was in the more traditional model. The ailing individual prays for the fear of death to be removed. Death is portrayed in as positive a light as possible, with the "life to come" being described as blissful. The prayer includes the very commonly seen introductory verses of the Shema as its conclusion because this conclusion is an adapted form of the deathbed confession that ends with the Shema verse. These verses are likely to be much more familiar to the ailing individual than the other verses from Tanach that were used in the previously discussed prayers.

The 1895 edition of the *Union: Prayer Book*, vol. 1, which became the first "official" edition lacked a prayer for healing, but the revised edition of 1918 includes a lengthy section of "prayers for private devotion" (which was first published separately in 1914 to address the acknowledged lack of adequate material in the 1894 edition). A subset of this section includes "Prayers on Sickness," specifically a "Prayer Said by the Sick During Illness," a "Prayer Said by the Sick on Recovery," and a "Prayer Said for the Sick" by someone else. The "Prayer Said by the Sick During Illness" is reproduced here:

<sup>&</sup>lt;sup>13</sup> Tefilot Yisrael: Union Prayer Book: As Adopted by the Central Conference of American Rabbis. Published by the Ritual Committee, Chicago, IL, 1892, 224.

O God, I am sorely stricken; but in my pain let me not forget Thee. Thou are long-suffering and patient; and in Thy great mercy Thou wilt forgive the murmuring lips and the weary soul. Give me understanding to know that this bitter trial has come upon me for my good, that I may not despise Thy chastening. In all humility I lay bare my soul before Thee and ask Thy pardon for my shortcomings. A broken and contrite heart Thou wilt not despise.

May it be Thy will to aid those who would bring me to a speedy recovery. I thank Thee for all the dear ones whose sympathy and care have eased my suffering. Mayest Thou answer the prayers of our hearts. Heal me, that I may again praise Thy name in the congregation of Israel.

O rejoice the soul of Thy servant, for unto Thee, O Lord, do I lift up mine eyes. Heal me, O Lord, and I shall be healed; save me and I shall be saved, for Thou are my praise. Amen. 14

The prayer begins by praising God and then asking for forgiveness and understanding. As in earlier prayers, the concept of sickness being a punishment for sin is still present. While doctors are not specified, the prayer does request "aid to those who would bring me to a speedy recovery." In addition, gratitude is offered broadly for all who care for the petitioner. The prayer concludes with Psalm 86:4 and Jeremiah 17:14. This prayer is followed by Psalm 103:1-18, 22 and 119:75-77.

The "Prayer Said by the Sick on Recovery" is shorter than the previous prayer and is focused around gratitude and renewal of strength. Psalm 30 follows. The "Prayer Said for the Sick" mirrors some of the same themes of the "Prayer Said by the Sick During Illness".

O God, Healer of the sick, unto Thee I humbly direct my petition. Not because of any righteousness or merit in myself, but because of Thine abundant mercy, I offer unto Thee my supplications.

My soul is in anguish because of the illness of my dear \_\_\_\_\_; and in this hour of fear and anxiety my heart turns unto Thee.

May it be Thy will to grant a speedy recovery. O Father of life, I pray thee, grant renewed strength and length of days.

Bless the endeavors of all who bring help unto the sick. Strengthen me that I may bring cheer and comfort unto the suffering one.

<sup>&</sup>lt;sup>14</sup> The Union Prayerbook for Jewish Worship, Part I, revised edition. Edited and published by the Central Conference of American Rabbis (Cincinnati, 1918), 367.

Do Thou, O gracious God, enable me to bear patiently the decrees of Thy providence. Arouse me from despondency. Help me to know that Thy thoughts are not our thoughts and Thy ways are not our ways. Amen. 15

In addition to asking for healing for the sick individual, the petitioner in this prayer asks for strength to help the sick person and blessing for those helping the sick. There is also a blank space given, indicating that the name of the ailing individual should be specified. The last verse of the prayer is adapted from Isaiah 55:8. Psalm 102:1-18, 22 conclude the section.

Private prayers, including prayers for the sick, were again excluded from the newly revised edition of *UPB* (1940), but they appear in the *Union Home Prayer Book* (1950). The prayers in *Union Home Prayer Book* are identical to, or lightly revised versions of, what is in the 1918 edition of *Union Prayer Book* in addition to excerpts from Psalms 20, 30, 56, 103 and 116.<sup>16</sup>

Gates of Prayer was published by the CCAR in 1975 as the prayer book to follow the Union Prayer Book. While the siddur itself did not include any private healing prayers, the companion book, Gates of the House, does include an entire section entitled "In Illness and On Recovery". This distribution of private prayers emulates that of UPB, newly revised, and UHPB. The prayers included here show how the use of prayer-language had changed over the course of eighty-five years between the publication of the 1892 edition of Union Prayer Book and Gates of the House. The section in the latter begins with two selections, which may be recited by an ailing individual. Both prayers are given in English, except for the chatimah (closing), which is given in Hebrew, English and transliteration.

In sickness I turn to You, O God, as a child turns to a parent for comfort and help. Strengthen within me the wondrous power of healing that You have implanted in Your children. Guide my

<sup>&</sup>lt;sup>15</sup> The Union Prayerbook for Jewish Worship, Part I, revised edition, 371.

<sup>&</sup>lt;sup>16</sup> Union Home Prayer Book, Central Conference of American Rabbis, New York: 1951, 72-79.

doctors and nurses that they may speed my recovery. Let the knowledge of Your love comfort my dear ones, lighten their burdens, and renew their faith. May my sickness not weaken my faith in You, not diminish mo love for other human beings. From my illness may I gain a truer appreciation of life's gifts, a deeper awareness of life's blessings, and a fuller sympathy for all who are in pain. Blessed in the Lord, the Source of healing.<sup>17</sup>

One may notice the previously noted idea of "turning" to God and the acknowledgement of the parental relationship between God and human being. The "power of healing" is specifically mentioned as something that also resides in human beings. In previous versions of prayers for healing, the human involvement in one's own ability to heal was absent or minimal. This power was described as only being God's with little human control. For the first time, we witness the inclusion of doctors and nurses in playing a role in recovery. Another innovation is the prayer of the ailing individual for his or her family and friends. The concept of the renewal of faith by those around the ailing individual as well as the ailing individual is also included. The prayer brings in a positive purpose for the ailment: that the experience will bring the individual a "truer appreciation" of life and what it has to offer as well as sympathy for others in pain. This prayer seems to more significantly recognize the human role in healing with the acknowledgement of the human ability to heal as well as the role of doctors, nurses, friends and family in the process. The concepts of punishment, retribution, death and forgiveness are completely absent. The lack of these concepts makes the prayer more applicable to a wider audience. It is not solely appropriate for one with a serious illness, but may be recited by an individual in any degree of severity of pain or disease.

This is also the first prayer book examined here to offer more than one selection specifically for the ailing individual. The second selection reads as follows:

<sup>17</sup> Gates of the House The New Union Home Prayerbook, (New York: Central Conference of American Rabbis, 1977), 125.

My God and God of all generations, in my great need I pour out my heart to You. The long days and weeks of suffering are hard to endure. In my struggle, I reach out for the help that only You can give. Let me feel that You are near, and that Your care enfolds me. Rouse in me the strength to overcome my weakness, and brighten my spirit with the assurance of Your love. Make me grateful for the care and concern that are expended on my behalf. Help me to sustain the hopes of my dear ones, as they strive to strengthen and encourage me. May the healing power You have placed within me give me strength to recover, so that I may proclaim with all my being: I shall not die, but live and declare the works of the Lord. 18

This prayer has a more serious tone than the first selection, conveyed through the use of the words "struggle", "need" and "suffering" in its opening. There is a shift to the previously seen idea of an all-powerful God. Only the care and concern of others are recognized, not the ability of the individual or physician to heal the body. The ability to heal is seen as being placed in humans by God, but the overarching idea is that God is in control of the situation. This prayer (like earlier versions) briefly requests the opportunity for life over death, so that the individual can continue to pray to God. We have seen this idea before in Psalm 6.

Gates of the Home also offers very brief petitions for other variations of healing prayers.

All end with the chatima "Blessed is the Lord, the Source of healing" in Hebrew, English and transliteration. They are as follows:

#### On convalescence:

Loving God, Your healing power has saved me. You have sustained me in my weakness, supported me in my suffering, and set me on the road to recovery. By Your grace, I have found the strength to endure the hours of distress and pain. Lord, now give me patience and peace of mind. Help me, after I have recovered, to express gratitude for all Your mercies by greater devotion to Your service.<sup>19</sup>

<sup>&</sup>lt;sup>18</sup> Gates of the House, 125-126.

<sup>19</sup> Gates of the House, 126.

This prayer again echoes the idea of a loving and gracious God. It is written for someone recovering from an illness or operation. The prayer not only requests complete recovery, but also asks for patience and peace of mind. There is also an offer of greater devotion on the completion of recovery, a concept that was not previously stated so openly.

#### On recovery:

For health of body and of spirit, I think You, Lord. I was broken and now am whole; weary, but now am rested; anxious, but now am reassured. I think You for those who helped me in my need, who heartened me in my fear, and who visited me in my loneliness. For the strength You gave me, O God, I give thanks to You.<sup>20</sup>

This prayer, designed for one who has recovered from sickness, acknowledges God's power while also recognizing the human involvement in aiding recovery. The wholeness of body as well as wholeness of spirit are seen, whereas the focus seemed to previously be on the healing of the body. Noticeably absent in comparison to earlier iterations are the concepts of punishment, forgiveness and death.

By a sick child:

O God, help me to become well. Teach me to do whatever my parents, the doctor, and all who love and care for me ask. Make me brave when I feel pain. I know that You are with me, now and always.<sup>21</sup>

Similarly to the first prayer included in *Gates of the House*, the human component in healing is strongly addressed. We again see the inclusion of the role of physicians in the healing process. The prayer is simple and straightforward, which makes it more appropriate for a child who may have a limited or not yet developed concept of or relationship with God.

<sup>21</sup> Gates of the House, 127.

<sup>&</sup>lt;sup>20</sup> Gates of the House, 126.

By a child on recovery:

O God, I think You for life and health. I think You for all who have helped me become well and strong again.<sup>22</sup>

This prayer echoes the ideas expressed in the prayer in *Gates of the House* for recovery but is much shorter and simpler since it meant for a child.

On behalf of the sick:

Lord, we thank You for the gift of life and the strength of faith. Sustain..., our loved one, through these days of illness with the courage to endure weakness and pain. We thank You for the healing powers at work within him (her). Be with all who suffer illness of body or mind. May they recover speedily from their afflictions and return in health to family and friends.<sup>23</sup>

Unlike previous versions discussed here, this prayer offers personalization with an insertion of the ailing individual's name. This is similar to (although earlier than) the custom that many Reform congregations currently practice of saying the names of loved ones out loud during the *Mi Shebeirach* blessing for healing.

On the Doorposts of Your House was the successor to Gates of the House. It is also not a prayer book, but includes a variety of rituals and readings that may be performed within the home. All of the prayers provided in Gates of the House are again repeated in On the Doorposts of Your House (with only very minor changes in language), but there is an additional section titled "In chronic illness or disability". This section includes a brief prayer based on a particular psalm for each day of the week. Each of the selections offers a positive prayer that expresses gratitude even during a long-term illness. They recognize small aspects of life that the ailing

<sup>&</sup>lt;sup>22</sup> Gates of the House, 127.

<sup>&</sup>lt;sup>23</sup> Gates of the House, 127.

individual may find comfort in acknowledging. The section is long, and may be referenced easily, but a selection of the offerings is reproduced here:

Sunday

There are many who say: 'Oh, that we could see some good, but the light of Your presence, O God, has fled from us!' [Psalm 4:7]

'Light that makes some things seen, makes some things invisible. Were it not for the darkness and the shadow of the earth, the noblest part of the Creation would remain unseen, and the stars in heaven invisible.'

What is it that the darkness I live in can help make me see which otherwise I would not see?

I praise you, O God; in your glory You give light to all the world. (*Chatima* is also provided in Hebrew.)<sup>24</sup>

The prayer takes the theme of light as addressed in the psalm verse and develops it into a prayer of gratitude for the ability to recognize that only the bad times in life allow us to recognize the good times. Someone in a prolonged period of illness may find it comforting to recognize this.

**Tuesday** 

Be gracious to me, Eternal One, for I am languishing; I am so afraid, while You, O God-how long? [Psalm 6:3a, 4]

Let these words guide me: Know how sublime a thing it is To suffer and be strong

<sup>&</sup>lt;sup>24</sup> Chaim Stern, ed. On the Doorposts of Your House (New York: Central Conference of American Rabbis, 1994), 154.

O God, teach me to be strong in spirit, to find a moment in the day when my heart is light enough to let me smile. Even in affliction I would have the grace of a loving spirit.

I praise you, O God; You hearken to prayer.

(Chatima is also provided in Hebrew.)<sup>25</sup>

The selection for Tuesday is taken from Psalm 6, which is included in full in the traditional prayer discussed earlier. The idea of smiling through difficult times is developed based on a brief selection from the psalm.

Each of the prayers gives a *chatimah* that "matches" that aspect of life for which the prayer is expressing gratitude. Of specific note is the prayer for Friday, which mentions that the week "turns toward Shabbat". The prayer for Shabbat is slightly longer and is based on Psalm 30:11-12. It is obvious that these prayers should be recited as a set, one on each day of the week. For someone with a prolonged illness who wishes to offer a prayer every day, these prayers offer a break from the monotony of reciting the same prayer every day. They also each recognize small aspects of life for which gratitude may be offered.

There is no doubt that the themes seen in private prayers for healing have changed significantly since the introduction of *Minhag America*. With contemporary books like *On the Doorpost of Your House* we are also given a greater variety of these prayers. The less traditional and more modern versions of these prayers do not include the concepts of sickness as punishment from God and are less likely to express the idea that God has been absent or neglectful for any period of time. The earlier iterations also portray God as being all-powerful and in control of the course of disease, whereas more recent versions recognize the human component of the process of healing. God is addressed in a variety of personifications, often as Parent, but almost always as being loving and merciful. Later versions offer more opportunity

<sup>&</sup>lt;sup>25</sup> On the Doorposts of Your House, 155.

for personalization and are more gender-inclusive. The changes in these prayers over time are strong markers of the shifts within Reform Jewish liturgy as a whole.

Currently, there are four different prayers that play a major role in creative congregational healing liturgies. The *Mi Shebeirach* prayer, normally recited by an individual (or on that individual's behalf) who has been given an *aliyah* to the Torah, has become adopted as a more generalized prayer for healing in many Reform services. Another prayer, *Asher Yatzar*, is recited during the weekday morning (shacharit) service. The *Refu'ah* benediction in the Amidah is also a healing prayer, one which asks God that our bodies work correctly, and also includes an option to add private prayer on behalf of someone. While not part of our liturgy, Moses uttered the words "*El Na R'fa Na La*" when his sister Miriam was struck with *tza'raat*. This phrase is often quoted in healing prayers<sup>26</sup>. The women's movement found the prayer particularly meaningful, since Miriam was the focus of the petition. While themes of healing may be found throughout our liturgy and biblical text, these four examples are often drawn upon, especially in communal healing services, as can be seen in the following selections from the current North American Reform prayer book, *Mishkan T'filah*<sup>27</sup>.

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<sup>&</sup>lt;sup>26</sup> Numbers 12:13.

<sup>&</sup>lt;sup>27</sup> Reproduced from Elyse D. Frishman, ed., *Mishkan Tefilah: A New Reform Siddur* (New York: Central Conference of American Rabbis, 2007), 371.

#### Mi Shebeirach L'Cholim

#### PRAYERS FOR HEALING

MI SHEBEIRACH avoteinu v'Imoteinu, Avraham, Yitzchak v'Yeakov, Sarah, Rivkah, Rachel v'Lei-ah, hu y'vareich et hacholim [namei]. HaKadosh Baruch Hu yimalei rachamim aleihem, i'hachalimam ul'rapotam ul'hachazikam, v'yishlach lahem m'heirah r'fuah, r'fuah shleimah min hashamayim, r'fuat hanefesh ur'fuat haguf, hashta haagala uviz'man kariv. V'nomar: Amen.

ג' שֶׁבֶּרֶךְ אֲבוֹתֵינוּ וְאִפּוֹתֵינוּ,
 אַבְּרָהָם, יִּצְחָק וְיֵצֻקֹב, שְׁרָה, רְבְּקָה,
 הַחֵל וְבֹּאָה, הוֹא יְבָרֵךְ אֶת הַחוֹלִים
 הַחֲמִים עָלֵיהֶם, לְהַחֲלִימָם וּלְרַפֹּאתָם יִּלְרַפֹּאתָם יְלְרַפֹּאתָם יְלְרַפֹּאתָם יְלְרַפֹּאתָם רְפוּאָה עְלֵמָה מִוֹ הַשְּׁמֵים,
 רְפוּאָה רְפוּאָה עְלֵמָה מִוֹ הַשְּׁמֵים,
 רְפוּאָת הַנֶּבֶּשׁ וּרְפוּאַת הַגוּוּף, הַשְּׁתָּא בְּנִבּאַת הַנִּוּף, הַשְׁתָּא בַּנְצִלְא וּבְזְמֵן קָרִיב, וְנֹאמַר אָמֵן.

MAY THE ONE who blessed our ancestors, Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless and heal those who are ill [names]. May the Blessed Holy One be filled with compassion for their health to be restored and their strength to be revived. May God swiftly send them a complete renewal of body and spirit, and let us say, Amen.

MI SHEBEIRACH avoteinu

M'kor hab'mchah l'imoteinu.

בני שברה אבותיני מקור הברכה לאמותיני.

May the Source of strength who blessed the ones before us help us find the courage to make our lives a blessing and let us say, Amen.

Mi shebeirach imoteinu

מִי שֶׁבֶּרָדְ אִמּוֹתֵינוּ מְקוֹר הַבְּרָכֶּה לַאָבוֹתֵינוּ.

M'kor hab'rachah laavoteinu.

Bless those in need of healing with r fuah th'leimah, the renewal of body, the renewal of spirit, and let us say, Amen.

Mi Shebeirach is normally translated as "[May] the one who blessed" and is traditionally recited dusting the Torah service. While other types of mi shebeirach blessings are also used (for example: mi shebeirach for aliyah), a mi shebeirach l'cholim (for the sick) will be the type addressed here. Traditionally, the prayer is meant for the well-being of the person receiving an aliyah, and for the relatives or friends of that person who are ill, or in other circumstances in

which a prayer for well-being is necessitated.<sup>28</sup> In Orthodox congregations, the prayer is usually said after the sixth aliyah, and would normally be offered separately for men and for women. This is current custom in some Orthodox congregations, but it has also been customary for this prayer to be recited after any (even every) *aliyah* if the *oleh latorah* so wishes. In this setting, the Hebrew name and mother's Hebrew name of the pertinent individual would be used. The person receiving the *aliyah* is expected to give *tzedakah* and to pray personally for the person who is ill.<sup>29</sup>

In Reform settings, the timing of the prayer is more flexible. In many congregations, it has become an occasion for individuals to pray for healing for family and friends by stating those names out loud when invited to do so by the rabbi or prayer leader. This opportunity is usually given during the Torah service, or before or after a period of silent prayer.

The *Mi shebeirach* had not appeared in any Reform prayer book until its inclusion in *Mishkan T'filah*. The early leaders of the movement found the prayer unnecessary to the communal worship experience and removed it from the liturgy partly since its request could be viewed as being of a miraculous nature.<sup>30</sup> The blessing is often set to music, and Debbie Friedman's version has become particularly popular in recent years. The lyrics to that song, originally published in 1988, are included in *Mishkan T'filah* immediately following the more formal version of the prayer.

<sup>&</sup>lt;sup>28</sup> D. Landes, in My People's Prayer Book: Traditional Prayers, Modern Commentaries: Vol. 4: Seder K'riat Hatorah (The Torah Service), (Woodstock, VT.: Jewish Lights Pub, 2000), 121.

<sup>30</sup> L. Levine, in My People's Prayer Book Vol. 4

#### Asher Yatzar

BARUCH ATAH, Adonai
Eloheinu, Melech haolam,
asher yatzar et haadam b'chochmah
uvara vo n'kavim n'kavim,
chalulim, chalulim.
Galui v'yadua lifnei chisei ch'vodecha
she-im y'parei-ach schad meihem
o yisateim echad meihem,
i efshar l'hitkayeim
v'laamod l'fanecha.
Baruch atah, Adonai,
rofei chol basar umafii laasot.

בַרוּך אַתָּר, יִי אֱלֹהֵינוּ, מֶלֶּדְּ הָעוֹלָם, אֲלֶר יִצְר אֶת הָאָדָם בְּחָכְמָה וּבָרָא בּוֹ נְקְבִים נְקָבִים, חֲלוּלִים חֲלוּלִים. עָלוּי וְיִדְוּעַ לִפְנֵי כִּשָּא כְבוֹדֶדְּ שְׁאִם יִפְּתָח אֶחָד מֵהֶם אוֹ יִשְׁתֵם אֶחָד מֵהָם אוֹ יִשְׁתֵם אֶחָד מֵהָם אִי אֶפְעָּר לְחִתְקַיֵם וְלַצְמֹד לְפְנֶיךְּ בְּרוּדְ אַתָּה, יָיָ,

PRAISE TO YOU, Adonal our God,
Sovereign of the universe,
who formed the human body with skill,
creating the body's many pathways and openings.
It is well known before Your throne of glory
that if one of them be wrongly opened or closed,
it would be impossible to endure and stand before You.
Blessed are You, Adonal, who heals all flesh, working wondrously.

בָּרוּדְ אַתָּה, יְנָ, רוֹפֵא כָל בָּשֶׂר וּמַפְלִיא לַאֲשׁוֹת. Baruch atah, Adonai, rofel chol basar usnaili liassor.

Asher Yatzar<sup>31</sup> may be translated as "Who [has] formed [humankind]". As with Mi Shebeirach, the Reform usage of this prayer differs from that of Orthodox Judaism.

Traditionally, the prayer is recited after each time excretory functions are performed, giving it

<sup>31</sup> Reproduced from Mishkan T'filah, 32.

the nickname "the bathroom blessing". The recitation of the blessing is paired with the washing of the hands.<sup>32</sup>

The prayer is also recited during the *shacharit* service prior to *birkot hashachar*. It originated in *Berachot* 60b where it is attributed to fourth-century Sages, Abaye and Rav Papa. The theme of the prayer is gratitude to God for good health, and for allowing the body to excrete properly, since without this ability, the body could not function. We recognize our dependence on the intricate functioning of the body and are reminded not to take it for granted. The blessing praises God for creating the human body in God's image. As Elliot Dorff writes, "We are to see in our very bodies a wondrous sign of God's providence, which extends beyond our prayers; before we ever learned to pray, we were created with the miraculous ability to flourish."

In My People's Prayer Book, Lawrence Kushner and Nehemiah Polen provide elucidation of an additional explanation, from the point of view of Jewish piety and spirituality:

In addition to the recognition of the mystery of the physical body's organic process, Jewish spiritual tradition also finds in this benediction the theme of our interaction with the outside world. We learn that it is more than merely organs that are open and closed, it is also a matter of what is inside and outside. We are encouraged to contemplate not only the body's internal rhythms, but how what is inside the body gets outside and vice versa. How do we enter into life-sustaining intercourse with the outside world while still maintaining a physiological boundary? We read in Genesis Rabbah 1:3, "Rabbi Tanchuma opened his teaching by citing Psalm 86:10, 'For You are great and do wondrous things...' Rabbi Tanchum ben Rabbi Chiya said that if a goatskin bag has a hole, even one as small as the eye of a needle, all its air escapes; yet though a person is formed with many different orifices, the person's breath does not escape through them. Who achieved this? As the psalm verse concludes, 'Only You God!" In his commentary to the Shulchan Arukh ("Laws of Washing Hands in the Morning," Secion 6), Moses Isserles speaks of the mystery of life. While in utero, the mouth, for instance, must be closed, but upon birth, it must be opened or we

<sup>&</sup>lt;sup>32</sup> J. Michaelson, God in Your Body: Kabbalah, Mindfulness and Embodied Spiritual Practice (Woodstock, VT: Jewish Lights Pub), 2007.

J. Cohen in 1,001 Questions and Answers on Rosh Hashanah and Yom Kippur, (Northvale, NJ: Jason Aronson, 1997)
 E. Dorff in My People's Prayer Book: Traditional Prayers, Modern Commentaries: Vol. 5: Birkhot Hashachar: (Morning Blessings).
 (Woodstock, VT: Jewish Lights Pub., 2001).

would perish. There seems to be a kind of reversal of fetal openings and closings necessary for the maintenance of human life. In the final analysis, a human being bears humbling similarities to a goatskin sack filled with wind, a bag of breath. God graciously keeps enough breath of spirit within the body to sustain it. Thus the daily continuation of matter getting the right things into the body and the right things out of the body- all in the proper order. For this reason, says Isserles, the blessing concludes with an image of God as a wondrous healer.<sup>35</sup>

Ellen Frankel approaches the prayer from a woman's perspective, pointing out that the words are especially meaningful, given that a woman's anatomical system is "far more complex" than a man's. She points out that the word for "ducts," *n'kavim*, shares its root with *n'kavah*, the Hebrew word for "female." The meaning of this word was to "perforate" or "make hollow" (the word *challul* also has this meaning in the passage). She continues by describing how women are characterized by the hollow spaces within them, "like the womb that will cradle the next generation". Because of the miraculous nature of ability of a female's body, Frankel shows us the double meaning in the prayer, that "God not only heals us *rofei kol basar*, when our internal passageways malfunction, but also performs wonders, *mafli la'asot*, precisely when they operate as they are supposed to."<sup>36</sup>

35 Kushner and Polen in My People's Prayer Book Vol. 5, 115-116.

<sup>&</sup>lt;sup>36</sup> Frankel in My People's Prayer Book: Traditional Prayers, Modern Commentaries: Vol. 2: The Amidah, (Woodstock, VT.: Jewish Lights Pub, 1998), 113.

הושיענו וְנְנָשֵׁעָה, הושיענו וְנְנָשֵׁעָה, וְהַעֲלֵה רְפוּאָה שְׁלֵמָה וְלְכָל מַכּוֹתִינוּ וּלְכָל מַכְאוֹבִינוּ וּלְכָל מַכְאוֹבִינוּ בָּרוּך אַתָּח, יָיָ, רוֹמֵא הַחוֹלִים.

HEAL US, Adonai, and let us be healed; save us and let us be saved. Grant full healing to our every illness, wound and pain. Blessed are You, Adonai, who heals the sick.

The *refuah* (healing) benediction is one of the nineteen blessings that make up the Amidah. It is the eighth benediction and falls under the middle category of "blessings of petition" (the first section is "blessings of praise" and the final section is labeled as "blessings of thanksgiving").

The phrase "heal us" is a reworking of Jeremiah 17:14:

Jer. 17:14 9 Heal me, O LORD, and let me be healed; Save me, and let me be saved; For You are my glory.

In that context, it is unknown whether Jeremiah was actually ill and praying for recovery, or if he was using the word "heal" metaphorically to imply health or restoration. In the Amidah, the usage is much more clear.<sup>37</sup>

In considering God's role in healing, we are likely to be much more impressed in cases where human efforts to heal have failed. These recoveries are often labeled as "miraculous",

<sup>37</sup> Brettler in My People's Prayer Book Vol. 2, 116.

since the result was unexpected and possibly not usually attainable by human actions. However, Dorff points out that this prayer holds that even when doctors are able to cure fairly easily, God has a part in the healing process. Doctors act as God's agents and partners in healing. Their success is due to the fact that God created the world as a place where healing can occur in the first place. The assumption is not that every person who is struck with illness is healed, but instead that when healing does happen, we should recognize God's role in it. The viewpoint of the prayer book is different from what most people believe. When illness strikes, we are likely to blame and question God. In earlier times, both sickness and health were seen as coming from God. People began with the assumption that a person could become sick at any time, so healing was appreciated as a gift from God. The disparity between this thinking and the way many think about sickness today is due to the fact that disease was much more common and often irreversible before the existence of modern medicine. Dorff notes that, in contrast, we today become almost resentful when doctors with advanced medical techniques fail to cure us.

Another assumption from the ancient world that is no longer applicable is that sickness was thought to be a result of sin. The Torah in Deuteronomy 7:15, 28:22, 28:59-60 connects health to following God's commandments. The understanding was that disobedience might have resulted in a variety of punishments including sickness. Some, like the biblical Job, believed that they had not sinned but were suffering anyway, and complained to God about the injustice of their situation (consider as well the complaints in some of the healing psalms). Most others saw healing not as something that they deserved, but as a gift of God's mercy. Today, when contemplating the connection between sickness and sin, most of us begin with the assumption of health and then question God's justice, power and possibly even existence when suffering. Dorff concludes that "as Jews, we definitely do have the duty to imitate God in trying to prevent, cure

or at least ameliorate disease, but we also have the duty to recognize God's important role in our efforts.",38

On the left side of the page, Mishkan Tefillah provides an opportunity for individuals to pray silently for healing.

HEALING PRAYER FOR OTHERS

נינוי לצון מלפלוף לעת ָרְפוּאַת הַנֶּבֶּשׁ וּרְפוּאַת הַגוּף לִ

MAY IT BE Your will to grant a swift and full healing of body and soul to.

El Na R'fa Na La

ויָצְעַק מֹשֶׁה אָל־יָהוָה לֵאמֶר אָל נֵא רְפָא נֵא לַה: Num. 12:13

Num. 12:13 So Moses cried out to the LORD, saying, "O God, pray heal her!"

The phrase "El Na R'fa Na La" comprises the shortest prayer (only eleven Hebrew characters comprising five words) in the Torah and is often invoked in healing services. It is interesting to note that in the ancient near east, the Canaanite god El was a god of healing. 39 The prayer is in stark contrast to the rest of parashat b'ha'alot'cha, which deals with "complex ritual, the lighting of the lamps, the purification and consecration of the Levites, the elaboration of the pesach sacrifice, the carefully choreographed journey though the wilderness, the mutiny of meat, manna, and quail precipitating a plague for those who were led by their appetites, the challenge of Moses' siblings to his leadership, and finally, the sudden onset of his sister Miriam's

 <sup>&</sup>lt;sup>38</sup> Dorff in My People's Prayer Book Vol. 2, 118.
 <sup>39</sup> Brettler in My People's Prayer Book Vol. 2, 116.

disease."<sup>40</sup> The central plea of the prayer is the word "heal". The almost palindrome-like structure of the sentence emphasizes this. Patricia Karlin-Neuman describes how the prayer captures the feelings of fear and powerlessness that an individual deals with when confronting a catastrophic illness, accident or injury. In this particular scenario, Moses is the onlooker, not the one facing the illness. He may be overwhelmed about how to help his sister, whom he loves and for whom he cares. From his perspective, as the healthy one, he desires to provide hope and healing. Perhaps this is why the brief prayer resonates so strongly both with the ill individual as well as with the caretaker or family member.

#### Karlin-Neumann writes,

The essence of what we seek is still found in Moses' direct and eternal prayer...El na r'fa na la. In its simplicity and raw clarity this prayer of healing recognizes that more than double vision, the vision of the Divine is immeasurable, and the capacity of the Healer is limitless. In response to Moses' prayer, God reveals the duration of Miriam's exile to the wilderness of disease. Her fortunate loved ones have only to wait out a time of disequilibrium, and uncertainty; they have received Sacred reassurance that all will be well. Yet in anticipating her return, the Torah conveys a truth well known to the loved ones of someone contending with affliction and crisis- v'ha'am lo nasa ad heasef miryam ("and the people did not march on until Miriam was readmitted," 12:15). Life does not go on with any sense of normalcy or progression while one whom we love is endangered; the caregiver's attention and effort resolves around the one who is stricken. Time and space are altered. The yearning for healing expands to fill both.<sup>41</sup>

The traditional healing prayers are certainly the foundation upon which the contemporary healing services have been built. The next chapter will continue to explore the "boom" of healing services that occurred in the 1990s.

<sup>41</sup> Ibid, 865.

<sup>&</sup>lt;sup>40</sup> Goldstein, Elyse. The Women's Torah Commentary: New Insights from Women Rabbis on the 54 Weekly Torah Portions. Woodstock, VT: Jewish Lights, 2000, 864.

# Chapter Two

The Origin and Implementation of Congregational Healing Liturgies

In the previous chapter, some of the fixed liturgical elements that deal with healing were discussed in detail. In a large congregation whose services vary little from week to week, these prayers have a dangerous tendency to become rote to some. When this happens, unfortunately their significance and meaning may not be as deep for the individual doing the praying. In contrast, many of the healing services of the 1990s were more intimate and novel, allowing for individuals to focus more on the *kavannah* (intention and direction) in addition to the *keva* (ritualistic and structural elements). It is important to note that the preexisting language, structure and rubrics of previous services and prayers formed the foundation for the new healing services. However, some components of the new healing services often differed drastically from the congregational prayer book.

Often, the congregations took it upon themselves to convene a "healing service committee", tasked with creating a healing liturgy for congregational usage. The processes of five different congregations were detailed in a report to the Central Conference of American Rabbis (CCAR) in 1996, entitled "Lay Involvement in Liturgical Change and Renewal: Worship Development Project for Healing Liturgy". These congregations had been provided with a Resource Packet, which contained a variety of materials. The Resource Packet was divided into sixteen chapters, including Introductions, Traditional Prayers, Texts, Welcome, Psalms, Poetry, Liturgies and Prayers, Rituals, Songs, Sermons, Sample Services, and Hebrew. It was compiled by Rabbi Elaine Zecher, of Temple Israel, Boston, after she requested materials via the newsletter of the CCAR and postcards which were sent to the presidents and rabbis of all Union of American Hebrew Congregations (UAHC, now the Union for Reform Judaism [URJ]).

Almost 60 complete healing services were submitted, as well as "dozens of additional book excerpts, articles, poems and sermons" from synagogues of varying sizes all across the country. The chapter on sample liturgies included a freestanding healing service, a healing service that was part of a Shabbat service, and an additional healing service that had been used at *Yizkor* on *Yom Kippur*. The materials fell across a broad spectrum from explicitly Jewish to more "secular and general in tone and language." Because of this, the materials included in the resource packet comprised over 500 pages, and represented a great variety. Anita Diamant, who had agreed to work on the project in the capacity of editor/congregational liaison, was also instrumental in this process.

Ten copies (sometimes more) of the resource packet were sent to each congregation. Because of its size and variety of materials, some congregational leaders found the resource packed intimidating, but most were "inspired and grateful." It often served as a "source of comfort as well as intellectual stimulation" to those who used it.

Five synagogues would ultimately be selected to participate in the project. Rabbi Zecher sought out synagogues within the following criteria: That these synagogues "represented a diversity of regions and congregations", "had never held a healing service", and "expressed willingness and enthusiasm". One limiting factor was the timetable, and several rabbis declined participation in the project because it spanned the summer months (when lay participation is generally low) as well as the High Holy Days. Others felt that the time frame was too short for the full completion of the project. Eventually, four rabbis and a cantor were willing to volunteer their congregations: Temple Judea, Tarzana, California; Temple Sinai, Denver, Colorado; Beth Israel Congregation, Jackson, Mississippi; Temple Beth Elohim, Wellesley, Massachusetts; Beth Israel Temple, Hazelton, Pennsylvania.

Diamant composed reports for each of the five congregations. She interviewed the rabbi, cantor or cantorial soloist, and between two and six members of the Healing Service Committee. She attended the service (or run-through), listened to responses from congregants and rabbis and conducted follow-up interviews. These five accounts give great insight into the early days of the popularity of healing services, and chronicle the successes and failures of each congregation in creating their own services. It is helpful to examine these experiences in detail, since the five congregations represent a variety of types of synagogues within the URJ. The writing of a healing service does not simply happen, but must be an organic creation that is often affected by a number of variables.

#### Temple Sinai in Denver, Colorado

The first congregation to participate was Temple Sinai in Denver, Colorado from October 2nd to 4th, 1996, with the final run-through of the service taking place on Thursday, October 3rd. This congregation was formed about 25 years ago, and has grown to about 1000 families. At the time of the report, the congregation had a significant group of young families, with the largest religious school in the city (almost 700 children enrolled). Rabbi Raymond Zwerin had asked his staff to suggest members for participation in the study the previous July. Eventually, 25 members were asked to participate. This group was made up of active members, some of whom served on the temple board, and some who were less active in synagogue life. The group also represented a wide range of ages. Rabbi Zwerin commented that many of the committee members held occupations in health care, had health problems of their own, or had suffered a loss or illness in their families. The cantorial soloist, Tami Miller, noted the "buzz" about the healing service from the beginning of the congregation's involvement. She reported that "people jumped at the opportunity. People said 'Finally'! How often do you hear people say, 'I'm feeling down, I think I'll go to synagogue'. Not very often. We are attempting to make people

feel they can come here for support and comfort. There are so many fewer places to feel safe these days."<sup>42</sup>

Almost all of the committee members attended the first meeting in early August of 1996. Thirteen of the original group became regular members and met for five meetings, each lasting two to three hours. Rabbi Zwerin, who provided some background and answered questions, attended the first two meetings. He did not, however, attend the later meetings, once the writing began in earnest. He was able to keep the committee on task and on schedule, but did not want to impede on the service truly belonging to the congregants. One committee member commented that, "meeting weekly gave us momentum. I found myself thinking about it during the week."

At the first meeting, Rabbi Zwerin asked the committee to sit in a circle facing outwards and to silently think about what needed healing in their own lives. They were then asked to face each other and share the area of healing that they had named. Many commented on the intimateness of the meeting, and the way it encouraged community building. But the idea of a healing service was still so foreign to the group that the committee felt that they needed to "see" one in order to "understand what was being asked of them". A *havdalah* healing service was written by the rabbi and cantorial soloist to provide them with a jumping-off point at the second meeting.

From the third meeting on, the committee separated into three groups, each focused on a different portion of the service - beginning, middle and end. The draft was handed over to the rabbi and a committee member for polishing and writing transitions. While the rabbi was not involved in writing the service, he did serve as a "strong task-master". The cantorial soloist

<sup>&</sup>lt;sup>42</sup> Anita Diamant, Lay Involvement in Liturgical Change and Renewal: Worship Development for Healing Liturgy. Rep. Print. submitted December 30, 1996 to the Central Conference of American Rabbis, 9.

<sup>&</sup>lt;sup>43</sup> Diamant, Lay Involvement in Liturgical Change and Renewal, 10.

attended all meetings, and "auditioned" two songs at the end of each. Everyone agreed that music was extremely important, and we will return to this component of healing services at a later point.

The entire group (including clergy) commented that the process was "extremely product-oriented". While members of the group were fascinated with references to ancient Jewish sources regarding healing, very little time was reserved for the study of Jewish texts. Regardless, the time constraint was seen as a good thing, since more time would have meant the loss of focus, according to the group members. One member did criticize the size of the group, saying that "the group was too big to resolve differences which were painful; we weren't close enough to disagree." Others criticized the lack of Jewish literacy in the group. One person even asked whether or not any Hebrew had to be included at all, which was a frustration for the rabbi.

Another issue was the tendency to make the service "new age-y" and not "Jewish enough".

Even though there were a few complaints, the positive comments far outweighed the negative ones.

On October 3rd, the committee came together in the chapel for a run-through of the service that they had created. Fifteen people were present, including a member of the board of directors who had only attended the first meeting, and therefore had "fresh eyes". The chairs were arranged in the circle and the space was lit softly. A table at the entrance had a basket filled with ordinary stones and a sign asked attendees to take one. The cantor played a soft melody quietly on the guitar. The service lasted for about forty-five minutes and was led by the rabbi. Music was "interwoven throughout...with a gentle *niggun* serving as a musical leitmotiv.

<sup>44</sup> Diamant, Lay Involvement in Liturgical Change and Renewal, 11.

<sup>&</sup>lt;sup>45</sup> Diamant, Lay Involvement in Liturgical Change and Renewal, 11.

The melody, written by Ms. Miller for this service, created a contemplative mood and sense of continuity.<sup>46</sup>

After the service, the committee reconvened to review the service and to offer suggestions. Everyone seemed to be very pleased with the final product, commenting how well it all fit together in the rabbi's final "edit". The group discussed which components worked, and which didn't. They asked for less time to be spent on the "rock" meditation and a few less verses of the niggun. There were comments made regarding the printed layout of the service, including the request for the removal of the Hebrew letters that started sections, since they seemed to be confusing. These suggestions were not major, and the rabbi and cantor were asked to make the changes that had been discussed. Diamant noted that the group had become a source of comfort and new relationships for many of the members. Some members had recently suffered illness themselves or in their families, and the process of creating the service served as a source of comfort. The experience also changed how they related to the temple as it was now seen as a place of comfort. She also noted that the service was the most meditative of the services that she attended, and that the music and the opening guided meditation helped set a thoughtful tone and mood. The service was almost exclusively rabbi-led, and because he is a talented *shaliach tzibur*, he helped to facilitate a sense of community, *kavod* and reflection.<sup>47</sup>

The committee members met one last time to "debrief" and concluded that they were happy with what they had created. The healing service was held on the Monday before Thanksgiving, during religious school hours. Around sixty people attended, including many of the committee members and "a number of people in need of meditation, prayer and healing",

<sup>46</sup> Diamant, Lay Involvement in Liturgical Change and Renewal, 13.

<sup>&</sup>lt;sup>47</sup> Diamant, Lay Involvement in Liturgical Change and Renewal, 14.

according to the rabbi.<sup>48</sup> He guessed that the service would be offered three times a year, and that there was a possibility of convening another group in a year or two to compose a new service.

#### Beth Israel Congregation in Hazelton, Pennsylvania

Diamant describes this congregation as a "dwindling temple in a dying Jewish community."<sup>49</sup> At the time of the report, the congregation included ninety-two households, with seventy-two percent of that group being over the age of sixty-five. The synagogue was founded almost a century prior to the study when the town of Hazelton had been a center of manufacturing and Jews played a major role in the economy. Recently, the town had "fallen on hard times" and "the sons and daughters of the once-vibrant Jewish population have not 'come home'", as Diamant writes. <sup>50</sup> She commented that 120 of the list of 200 mailing addresses were in Florida.

Rabbi Louis Bogage had originally been excited about the synagogue's participation, telling Rabbi Zecher what a great fit the study was for the aging congregation. But, when Ms. Diamant arrived in Hazelton, he had not taken any steps towards tasking a committee with the creation of a congregational healing service. The Resource Packet had been distributed to four congregants, but he failed to offer guidance or goals to those individuals. Diamant mentioned that only one of the four seemed to have read any of the materials at all. The rabbi commented that "any prayer service that is open to the public is, within its definition, a healing experience, whether it's defined that way or not." He was "unconvinced" of the need of a service specifically within the theme of healing. He said that his congregants "would rather use the prayer book. If I created prayers for them they would like that." Even though the rabbi further commented that

<sup>&</sup>lt;sup>48</sup> Diamant, Lay Involvement in Liturgical Change and Renewal, 14.

<sup>&</sup>lt;sup>49</sup> Diamant, Lay Involvement in Liturgical Change and Renewal, 17.

<sup>&</sup>lt;sup>50</sup> Diamant, Lay Involvement in Liturgical Change and Renewal, 17.

they would be "uncomfortable with the spirituality" in a healing service, Diamant writes that "twenty people braved a cold rainy night to attend a meeting at the temple, at which [Diamant] was advertised as the featured speaker." <sup>51</sup>

At the meeting, he spoke briefly about the traditional prayers for healing, including the Refuah Shlevma, Mishebeirach and Gomel. He discussed the idea that healing prayers could be seen as a "trend" and read some passages from a service in the Resource Packet. He shared his experience with prisoners at the minimum security Mahanoy Prison, where he served as the Jewish chaplain. At the end of his talk, he rhetorically asked the group, "Would you like a healing service? Do we need one? Would you come? How do we do this?" and then handed out an outline of a healing service.<sup>52</sup> The rest of the meeting included comments by a congregant (the one individual who was familiar with the Resource Packet) and ten minutes of comments by Ms. Diamant regarding healing services in general and about the project. Apparently, the gentleman who spoke made very eloquent remarks, and Ms. Diamant pointed out that this was "itself a kind of model for what happens at healing services and at the meeting in which they are produced; in other words, people wrestle with their own theologies."53 Following these comments, the floor was opened to discussion. An older gentleman said, "I don't know what my relationship to God is. I come here not for the words but because I enjoy the way the rabbi gives the service." An oncologist who was rarely seen at the synagogue, noted that healing is needed for patient's families as well as patients themselves. Another person commented on the need for both a non-denominational service and a specifically Jewish service. While there was some

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<sup>51</sup> Diamant, Lay Involvement in Liturgical Change and Renewal, 17.

<sup>52</sup> Diamant, Lay Involvement in Liturgical Change and Renewal, 18.

<sup>53</sup> Diamant, Lay Involvement in Liturgical Change and Renewal, 18.

enthusiasm during the meeting, Diamant notes that "without rabbinical leadership there appears little chance that a healing service would be written by or with the laity at Beth Israel Temple."<sup>54</sup>

Diamant concluded this section of the report with a "sidelight" about Rabbi Bogage's work as the Jewish chaplain at Mahanoy Prison. He had distributed the Resource Packet to a group of eight prisoners, with whom he met regularly. Only two among that group considered themselves to be Jewish, and the others were seeking some form of spirituality. Ms. Diamant attended a meeting with the group. The prisoners were able to ask her questions, but only one inmate was able to speak "cogently" about the Resource Packet materials. In fact, he had composed his own healing service, which Diamant included in the report.

#### Temple Judea in Tarzana, California

At the time of the study, Temple Judea was growing and had about 900 households on its roster. The age of its members trended towards younger families, with 700 children enrolled in the religious school, 100 in the nursery and 200 in a "Mommy and Me" program. The synagogue was in the midst of a transition, with the former assistant rabbi, Rabbi Donald Goor, in the process of taking over the position of senior rabbi. In addition, they were hiring a new assistant rabbi and looking to replace the cantor.

A list of possible healing service committee members was drafted at a staff meeting. An attempt was made to balance the list by age as well as by gender. Eventually, twenty people were asked to join, with the understanding that their presence at all four meetings was required. Nineteen of the twenty individuals committed, and the group size seemed to work well. At the first meeting, the group discussed the meaning of healing. The committee consisted of two therapists, a cancer survivor "who had endured terrible experimental procedures", a mother of

<sup>&</sup>lt;sup>54</sup> Diamant, Lay Involvement in Liturgical Change and Renewal, 18.

children with medical problems and a mother who had lost a child.<sup>55</sup> Each member was given a copy of the Resource Packet to take home. Ms. Diamant observed that the material was generally well-received. The rabbi used the material in Shabbat services and his Yom Kippur sermon. Interestingly, the person with the most Jewish knowledge remarked, "traditionally we don't do this."

At the second meeting, the committee began to draft a service and imagined the idea of healing as a two-part process: 1. Turning inward and finding strength within and 2. Turning outwards to find healing in community. Generally, the process was enjoyable, until the third meeting. Ms. Diamant wrote that Rabbi Goor was absent due to illness, which allowed an opening for the cantor to be "extremely directive". No notes were taken at the meeting, and the committee members complained to the rabbi about the process. Cantor Amy Lawson commented that the committee members had become territorial about what they wanted and didn't want in the service, and felt pressured by the impending deadline. She said, "What was hardest for me was knowing that [a service is] not just the words on paper but also the delivery that matters. Letting go of 'performance' was hard for me."57 Lawson told Ms. Diamant that she spend over twelve hours working on the draft and selecting all of the music herself. Rabbi Goor was not happy with the draft, and made adjustments at the fourth meeting, with input from the committee. For example, instead of including Kaddish, the group opted to replace it with a reading that focused on the theme of remembering. Instead of seeing it as a hindrance, the group seemed to feel that the "time-limited format" was beneficial in helping the group focus on getting the service written. A few members suggested the opportunity to have a run-through at an additional meeting. Of the five synagogues that participated in the study, Temple Judea was

<sup>55</sup> Diamant, Lay Involvement in Liturgical Change and Renewal, 21.

<sup>&</sup>lt;sup>56</sup> Diamant, Lay Involvement in Liturgical Change and Renewal, 22.

<sup>&</sup>lt;sup>57</sup> Diamant, Lay Involvement in Liturgical Change and Renewal, 22.

the only one that publicized its healing service with a press release (which appeared in the Los Angeles Times) and with an ad in the local Jewish press. Ms. Diamant noticed that committee members expressed their nervousness over whether or not anyone would show up. They also mentioned conversations with friends and family members "who voiced skepticism or even distrust of something that sounded 'far out'". <sup>58</sup>

At the actual service, forty chairs were set up in a double circle, with a Torah scroll occupying one of the chairs. At the entrance, a table was set up with a sign-in sheet (in order to document attendance of members versus non-members) and copies of the service. Coffee and cake was also served. An additional table with a bowl of water offered participants the option of performing the ritual of hand washing, which was also explained in the service booklet. Interestingly, no one used the hand-washing station. Ms. Diamant suggested that this was because the idea was too "foreign" or because there was too much going on in the main space.

Even though the committee had worried about attendance, more than sixty people were present and the space was full. The rabbi welcomed everyone and set a "warm" tone. After the opening, his participation was limited to a brief discussion of the Haftarah portion and one reading. Committee members served as readers, and were scattered throughout the room.

Because their voices came from within the congregation, the idea that the final product was a communal effort was emphasized.

A classical guitarist joined the cantor. Ms. Diamant notes an oddly formal moment when Cantor Lawson stood behind a music stand to sing a "rather operatic" setting of "Ma'ariv Aravim". Otherwise the service seemed informal. The Torah was passed around the circle while the guitarist played, which took more time than expected due to the unexpectedly large group. The entire process took ten minutes, during which Ms. Diamant noted there was "some

<sup>58</sup> Diamant, Lay Involvement in Liturgical Change and Renewal, 23.

awkwardness". Regardless, she also commented on how moving it was to watch the faces of the participants. Some of the older women later remarked that it was the first time they had the opportunity to hold a Torah. After the Torah had been passed around, Rabbi Goor led a discussion of the *Haftarah* portion from the previous Shabbat. Coincidentally, this portion was the story of the prophet Elisha's miraculous healing of a sick boy. The conversation that occurred was "lively and thoughtful." The cantor ended the service with a song, and the group stood and put their arms around each other's shoulders (following the rabbi's lead). The service was designed to take 45 minutes, but ended up taking slightly over an hour.

The committee was pleased with the attendance, even though the large size detracted from the intimacy. However, Ms. Diamant points out that the large number provided proof that people in need of healing need not be alone. Even though the synagogue had publicized the service, only a few non-members attended. There was a wide range of ages present and the overall experience was moving. Some people even wept at various points throughout the service.

Ms. Diamant included Rabbi Goor's follow-up comments in her report:

The buzz from the service is still quite wonderful. It's interesting how it affects people so differently. One woman who went to pieces during and after the service tells me that she went home resenting the service- that it tore her apart instead of healing her! Then, she fell asleep and slept the entire night for the first time in months. She thanked me enthusiastically the next night at Shabbat services. Another woman who had had surgery two weeks before left quite upset because she realized that she had hoped to be physically healed by the time of the service. The service was a reminder of her fears that she may not heal and that was extremely difficult for her.<sup>60</sup>

Even with these few negative reactions, the general congregation reacted positively, and set another healing service for January 30th. The rabbi and the ritual committee were pleased

<sup>&</sup>lt;sup>59</sup> Diamant, Lay Involvement in Liturgical Change and Renewal, 24.

<sup>&</sup>lt;sup>60</sup> Diamant, Lay Involvement in Liturgical Change and Renewal, 25.

with the process, and decided to begin a similar process in order to re-write the services for the festivals, with the goal of one per year. The committee planned to begin this task in January of 1997, and started to collect materials. They wanted to create services for Shavuot, Pesach and *Sukkot*. The rabbi explained, "right now our *chaggim* are very child-oriented. We need something more for adults."

### Temple Beth Elohim, Wellesley, Massachusetts

At the time of the report, this congregation was growing. There were about 500-600 member households, many of which were young families with children enrolled in the religious school (about 500 students total). Cantor Jodi Sufrin initiated the Healing Service Committee, with the help of the new assistant rabbi, Michele Lenke, who began at the temple just as the project started.

The committee was able to use the Resource Packet in a meaningful way and incorporated the materials into their new service. The clergy's leadership was different from the other congregations discussed up to this point. They worked with the group by combining teaching with stepping back and allowing "the lay members the chance to benefit from their knowledge and also make choices." This differs drastically from the leadership of the other rabbis, who served as guides, but relied on the committees to create the services on their own, for the most part.

Cantor Sufrin selected the committee members, and worked to choose individuals with varying backgrounds. However, each person had dealt with some kind of loss or suffering in the past. She admitted that she did find it challenging to find men to agree to take part; only two of the eleven committee members were male. The members liked the first meeting the best because

<sup>61</sup> Diamant, Lay Involvement in Liturgical Change and Renewal, 26.

<sup>&</sup>lt;sup>62</sup> Diamant, Lay Involvement in Liturgical Change and Renewal, 28.

it gave them an opportunity to get to know each other and to become a cohesive group. The other congregations responded similarly. The group process seemed to be very important. One congregant who had prior experience with writing liturgy commented, "If I put it together alone, I'd be afraid I'd do it from who I am; that doesn't mean someone around the corner would respond. We were different enough that I didn't worry about that."

The cantor and rabbi led the meetings together. Their style was described as "democratic and open". The members of the committee could look to the clergy for assistance, but were generally responsible for creating the liturgy themselves. The committee was very inclusive, and open to hearing as many ideas as possible. The clergy introduced the idea of using the eighteen benedictions of the *Amidah* as the central core of the service. The committee agreed to this idea and one congregant commented that she "appreciated not having to be the one to find the structure." The group took it upon themselves to write or re-write prayers, many of which were included in the final draft of the service. These ended up being the most "important and distinctive" components of the service.

While the cantor and rabbi did assist in compiling the service, committee members still felt ownership over the final product. There was no physical ritual, which one congregant regretted, even though she was happy with the service. The group seemed to think that the project was a work in process. Ms. Diamant commented that this group spent more time considering the traditional prayers than the other groups did. They allowed all of the components to be open to questioning, including the Shema. Committee members observed that the experience allowed them to "connect with the synagogue community in a new way". They were very appreciative of this and wanted to continue the trend. There was a positive response to

<sup>63</sup> Diamant, Lay Involvement in Liturgical Change and Renewal, 29.

<sup>&</sup>lt;sup>64</sup> Diamant, Lay Involvement in Liturgical Change and Renewal, 29.

the time-table. The deadline was seen as a positive thing, helping the group to concentrate. This group, like others, wished that they had an additional meeting for a run-through.

Music was declared to be an extremely important component of the service. The group made most of the musical choices, and the cantor played the music. Cantor Sufrin recommending including the song *Yerushalyim Shel Zahav* and explained that the lyrics "move from emptiness to fullness" and would compliment the healing theme. Forty chairs were set in a circle in a multi-purpose room. The lighting in the room was dim and small votive candles were placed around the perimeter of the space, thus creating a "glow". There were also candles on the dessert buffet that was set up outside of the room. A committee member was posted at the door and provided name tags for each attendee to wear.

Like in the other congregations, the committee was nervous about attendance. The service had not been widely publicized and was only placed on the calendar and in the temple bulletin. In addition, it was announced form the bimah with other upcoming events at Shabbat services. Even with the minimal publicity, the committee had to scramble to add extra chairs for the 50 to 55 people who attended. The group represented a wide range of ages. Most attendees were synagogue members, but there were also a few newcomers.

Ms. Diamant included some of the comments that she overheard:

"Isn't it ironic how religious institutions lack spirituality?"

"Isn't it great that all the mind-body stuff is finding its way into the synagogue."

"I grew up in a Conservative temple, where there was no spirituality at all. Actually there isn't any here [in this temple] either for the most part."66

66 Diamant, Lay Involvement in Liturgical Change and Renewal, 31.

<sup>65</sup> Diamant, Lay Involvement in Liturgical Change and Renewal, 30.

The cantor played the guitar and sang and the committee members, who were scattered throughout the group, took turns reading. The music was a "soft, gentle presence" throughout the service. Most people sang or hummed along. The service booklet was similar to a *siddur*, in that not all of the prayers were read, which resulted in some noisy and distracting page-turning. At one point, the rabbi asked if anyone wished to be named or to name someone out loud for Birkat HaGomel, but no one spoke up. After the services, the group gathered for dessert and conversation. Many commented how moved and impressed they were. Some were even inspired to reach out to others in the congregation who were in pain and in need of assistance or human contact.

The rabbi and cantor both reported getting positive feedback following the service.

Rabbi Lenke commented, "People are excited the temple is doing something new." An outbreak of the flu necessitated the cancellation of the follow-up meeting that had been scheduled. A second service took place on December 19th with only about fifteen people in attendance. Because of the smaller group, the service was much more intimate and informal. People were asked to introduce themselves and could volunteer to lead prayers. A discussion broke out about how the synagogue was "a safe place for tears." Some elderly people voiced that they were concerned that the synagogue needed to do more to inform congregants of individuals facing illness. Because of the number of older people attending, the room was not dimmed and candles were not lit. The next service was set for January, and became a monthly feature at Temple Beth Elohim.

#### Beth Israel Congregation in Jackson, Mississippi

In 1996, Beth Israel Congregation had 236 households and 200 children enrolled in its religious school. The community had grown ten percent in each of the three preceding years due

<sup>&</sup>lt;sup>67</sup> Diamant, Lay Involvement in Liturgical Change and Renewal, 32.

to a booming economy that brought Jewish professionals to the area. The congregation was divided between "newcomers" and the more established Jewish families. The older congregants made up about 25% of the congregation and held many of the leadership positions. They were also fairly resistant to innovation.

Rabbi Steven Engel convened a group of his own choosing. Each person had been in need of some kind of healing. The committee was comprised of a recovering alcoholic, a woman who had been recently widowed, someone who had been through a difficult divorce, and a psychiatrist. Otherwise, the group represented a good cross-section, with a mixture of gender and age. Only one person from the "established" group was part of the committee.<sup>68</sup>

Unlike the other congregations involved in the study, the rabbi did not partake in the process. Instead, two members of the congregations served as "facilitators". Rabbi Engel served as a resource and a strong presence, but his only interaction with the group was working closely with the facilitators. Both facilitators were Jewishly literate, in their late 20s, and had been members of the congregation for fewer than three years. The group was happy with their energy and enthusiasm. The group began with the question "What is healing?" One answer was, "It's a process", which the group decided should itself be healing. Out of the discussions came a kind of "theology of the steps of healing": Pain, Endurance, Support, and Affirmation. The eight members of the committee (outside of the two facilitators) were somewhat ambivalent since the idea of a healing service was so foreign to them. Regardless, each person became very involved in the process and with each other. They hoped to continue to get together socially once the committee was no longer meeting. The rabbi noted that the group's enthusiasm would be helpful in "selling" the healing service to the other members of the rather classical Reform segment of the membership. Everyone was assigned "homework" to write a poem or prayer, or to translate a

<sup>68</sup> Diamant, Lay Involvement in Liturgical Change and Renewal, 34.

prayer. Many of these pieces were included in the service. The process was described as "emotional and therapeutic".

The run-through was really a working rehearsal, with multiple stops and starts. There were conversations about what worked and what didn't and why or why not. The actual service was planned for a Friday night in place of the normal Shabbat evening service. It was held in the sanctuary, which had fixed seating and a raised bimah. Voices from the congregation singing along was a break from the normal *minhag* of an organ, choir and minimal congregational participation. They hired a song-leader to play guitar for the service. Committee members divided up the readings and the rabbi participated, but did not lead.

It turned out that the community was in a process of its own healing, since soon after the service the rabbi and the congregation parted ways. Rabbi Engel commented to Ms. Diamant, "Now that there's been some resolution, the congregation is deeply in need of healing as a community."

#### Report Conclusions

It is important to examine these accounts, since they give a first-hand account of the process of organically creating a healing service. While each congregation's experience was different, there were some similarities between each of the five experiences. The clergy members were generally less involved than they may have been if the time constraint had been less stringent. If they had had more time, clergy members may have taught more about liturgy, healing and Judaism, instead of leaving the responsibility of becoming familiar with the materials up to the committee members. Regardless of the level of involvement on the part of the clergy, this was not seen as an impediment. One valuable insight was that congregants are indeed capable of writing or translating prayers, which surprised rabbis and lay-leaders alike.

<sup>&</sup>lt;sup>69</sup> Diamant, Lay Involvement in Liturgical Change and Renewal, 37.

#### Components of a Healing Service

Music was seen to play a major role in the services. Some used a *niggun* or a "breathing exercise" to start the service. This serves as a way to separate the time and space from the ordinary and can add to the *kavannah* or the experience. Participatory singing can also be meaningful, and most of the congregations that participated in the study used guitar. In her conclusions, Ms. Diamant comments that "participatory singing and humming of familiar or easy-to-learn songs and melodies is a universal and universally appealing aspect of healing services." A guitar being played during ritual components (like the passing of the Torah) can also provide background music and give people something to focus on. The guitar was overwhelmingly the instrument of choice. None of the five congregations used an organ, and there was only one cantorial solo, which "seemed out of place". Voice and guitar are the most often used instruments in healing services, but drums can also be used.

Music can act as a source of comfort to those in need of healing, and its power cannot be overstated. Debbie Friedman's influence played a major role in the popularization of healing services. She composed numerous melodies and setting of prayers that have brought meaning to many individuals. One of her most popular pieces, "Mi Shebeirach", was composed in 1988, but has become a regular part of services in hundreds of North American synagogues. In each of the interviews that I conducted, the publication of Friedman's "Mi Shebeirach" has been cited as a watershed moment in the healing movement. Friedman was also very active in the beginning of the creation of these services and led many herself.

Physical touch may be another component that is helpful in healing. Holding hands can make an individual feel more comfortable and supported, but others may react negatively.

<sup>70</sup> Diamant, Lay Involvement in Liturgical Change and Renewal, 40.

<sup>&</sup>lt;sup>71</sup> Emma Brown, "Jewish Folk Singer Debbie Friedman Dies." Washington Post 9 Jan. 2011. Print.

Depending on the level of comfort with what many refer to as "spirituality", other possible formats for prayer are chanting, meditation or the use of silence. Each of these components may offer an additional opportunity for individual reflection, but risk alienating those who are not comfortable with these forms of expression.

Some healing services specify time for individuals to share their personal stories. This allows participants to connect with each other on additional levels. Having a place to pray where others are also in pain (and may be experiencing similar challenges) can be very comforting. Of course, others may not feel comfortable sharing their story and may choose to keep silent.

The set-up of the space is the other major component of any service, but is especially relevant in a discussion of healing services. Many of the congregations in the 1996 CCAR report set up chairs in a circle, creating a more intimate space than traditional pew seating. A circular arrangement is called "sociopetal" seating. This creates the type of worship space in which the participation is expected. "Sociofugal" describes the type of seating that is most common to American synagogues. The congregants are expected to focus on one or two focal points in the space. Many congregation's sanctuaries are built as "rectilinear plans with rows of seating moving out from the focus point." Obviously this type of seating is advantageous for an environment like a movie theatre or a lecture hall where all of the attention needs to be in one place. And of course, certain services are also conducive to this type of set-up. But for a healing service, sociopetal seating seems to work best, as everyone is equidistant from each other and no one is further away from any one center of attention.<sup>72</sup>

<sup>&</sup>lt;sup>72</sup> Richard S. Vosko, *God's House Is Our House: Re-imagining the Environment for Worship* (Liturgical Press, Collegeville, Minnesota, 2006), 48-49.

## Chapter Three

## The Future Role of Healing in Congregations

There have been a significant number of innovations made to healing services since they were first introduced. Because there is no fixed liturgy, an author or musician can be creative in their interpretations of existing prayers, or the composition of new prayers. The needs of congregants seem to be in constant flux, so the response to those needs has been immense. While it is difficult to predict what will be the nature of healing, some influential articles that discuss recent innovations will be discussed here.

First is Rabbi Geri Newburge's Ritual of Release. In her introduction to the ritual, she quotes Job 23:1, "Even today my speech is bitter; my wound is heavier than my sigh." Her ritual of release is designed to help one deal with the unpredictability of life's events. She says,

This ritual of release is meant for anyone suffering with emotional pain from a situation or circumstance that was beyond their control; it can be utilized at any time when the individual wants to close that particular chapter of his/her life. The "ritual of release" will be read aloud in front of witnesses, who will sign the document, a personal "get" from the hurtful experience. The document is to be provided by rabbi, but can be modified to individual needs and circumstances. Obviously such a ceremony can be conducted anywhere, but should be done where there is a sense of peace, privacy, comfort, and/or spirituality (e.g. a chapel or sanctuary). <sup>73</sup>

Rabbi Newburge's ritual is flexible enough to be used for almost any life event that warrants marking; it still includes the Jewish ritual of witnesses signing a document. The psychological benefit of allowing a person to act out closure to a difficult event or period in one's life is immeasurable. The concept of *teshuvah* is the existing format for "reframing the past, and moving toward a new, hopeful future". Rabbi Newburge expresses her hope that her

<sup>&</sup>lt;sup>73</sup> Rabbi Geri Newburge, "Ritual of Release", 2011 (forthcoming in CCAR Journal).

ritual will fully allow an individual to address the emotional and spiritual difficulties in life. The Ritual of Release can provide a comforting Jewish ceremony to aid one in emotional healing. Rabbi Newburge concludes her introduction as follows: "Knowing that we cannot change past events, we must empower ourselves as well as our congregants to bring meaningful aspects of our tradition to provide not only a support, but also as a mechanism to move beyond the past in order to embrace the present and future." The flexibility of the ritual allows users to do just that.

Healing doesn't always need to happen within the structure of a specific liturgy or ritual. Marcus J. Freed has focused on a different topic: what he calls Jewish Yoga. He tells us that spiritual practices have always caused some Jews to feel disenfranchised, which has in turn spurred the creation of new movements. He gives the differentiation between Orthodox and Reform Judaism and "the religious-secular divides seen in the 18th-century Enlightenment", and the Jewish *Haskala* as examples of these divides. The change that is happening now is an interest in Jewishly-focused meditation and yoga. This new practice not only brings together practitioners, but allows them to bring their work into synagogue life.<sup>74</sup>

Freed then gives a brief history of yoga and explains its different types. He notes that the word yoga comes from the Sanskrit work "yuj" which means "to yoke" and "refers to the connection between the body and soul." He also comments, interestingly, that the word can be "translated as the unification of the body and soul, or the mind and spirit, or indeed the individual and God." This connection is important to consider when approaching "Jewish yoga" within the context of healing and how the practice can be incorporated into synagogue life. Freed believes that no one is too old or inflexible to practice yoga, which is a very common misconception. He writes: "The pursuit of yoga is the pursuit of God, the process of experiencing oneness with the Divine. If you are breathing then you are able to do yoga."

<sup>&</sup>lt;sup>74</sup> Marcus J. Freed, "The Rabbi Does Handstands: An Exploration of the Emerging Field of Jewish Yoga' in North American Synagogues and Beyond", (forthcoming in *CCAR Journal*).

Freed cites the publication of a translation of *Sefer Yetzirah* (*The Book of Creation*) by Aryeh Kaplan as a "quiet turning-point." Kaplan made the following statement, which Freed describes as "profound but significant": "Meditative Kabbalah deals with the use of divine names, letter permutations, and similar methods to reach higher states of consciousness, and, as such, comprises a kind of yoga". Freed believes that Kaplan is referring to the way that "meditative stillness leads us to unite with God. The aims of yoga are to unify our body and mind, to bring us to a higher consciousness." While benefits like improvements to physical and psychological health are important, the main objective of yoga is to reach a higher consciousness through a form of meditation.

The article continues with an explanation of the term "Jewish Yoga":

The phrase 'Jewish Yoga' is one that I am reluctant to use because yoga is an independent discipline that is, by its very nature, non-dogmatic. It has been coupled with various religious philosophies and there is a strong Hindu influence in terms of the names of the postures and Vedic Texts (e.g. the Bhagavad Gita). Nonetheless one of the most influential yogic texts is Pantjali's approach, which fused the philosophical strains of Samkhaya with Vedic thought and focused more on a non-denominational idea of God. For all Jewish intents and purposes this effectively makes it 'kosher' despite the popularity of Hindu statues and chants (one primary challenge remains: the popularity of Hindu-god statues in yoga studios and the accompanying chants....)

The term 'Jewish Yoga' is sometimes unhelpful. There are certainly ways of presenting yoga in a Jewish context, rather than suggesting that the yoga itself is Jewish, when in actual fact it is neutral practice. Yoga is about bringing inner healing and stillness to everyone *regardless* of their religious or ethnic background, although there are many ways to connect it with Jewish spiritual wisdom. Importantly, the great yogi B.K.S. Iyengar is reported to have said to Ida Unger that she should not call her work 'Jewish' yoga, but rather focus on the yoga name so that yoga is not put into a box that makes it smaller than it is and only for Jews. Ida Unger is an Iyengar Yoga teacher based in Los Angeles, and the guru also explained that the problem with re-branding yoga into a 'Jewish' box is that it implies that a new form was being created, which is not true - after all, it is still the same recognizable yoga that includes asana and vinyasa.

Regardless of the issues with the term "Jewish yoga", today there exists a network of Jewish yoga practitioners. Freed notes that Aryeh Kaplan's book on Jewish meditation "is now making strides as members of mainstream Jewish communities are expressing frustration with traditional services. Although the standardized *tefillah* (prayer) is essential for continuity of

<sup>75</sup> Aryeh Kaplan, Sefer Yetzirah: The Book of Creation, (Boston: Red Wheel/Weiser, 1997.

tradition and providing a communal vocabulary for worship, people are repeatedly asking a similar question: If I feel so centered/spiritual after my yoga/meditation class, why can't I achieve that within my Judaism?

Various publications address this issue, and are referenced in Freed's article. Individual teachers are also developing their own practices, most notable of whom may be Myriam Klotz and Diane Bloomfield, who have trained others at the Elat Chayyim Retreat Center in Connecticut. Synagogues are introducing their own yoga and meditation classes. This programming varies based on the knowledge level of the instructor. Jewish musicians have also added their influence to the area of Jewish yoga, with many albums of yoga-influenced Jewish music being published (again, Freed's article may be referenced for the specific titles).

Another interesting way to bring healing into the synagogue is to use existing liturgy in a new and different way. Rabbi Jeffrey Ableser, in his article, "The Intermediate Blessings of the Amidah as the Model for a Personal Twelve-Step Program", does just this. He examines the intermediate twelve (or thirteen) blessings of the *Amidah* as "the paradigm for a personal twelve-step program." The Twelve-Step approach is commonly used with problematic behaviors, most commonly those involved with Alcoholics Anonymous, but it can also be applied to substance abuse, codependency and other addictions like obsessive shopping. Because the *Amidah* is so central to the Jewish liturgy, and to Jews in general, the idea that the same themes as a Twelve-Step program may be found within it may help those Jews who suffer from addiction, but are wary of this program.

Professor Leon Liebreich hypothesized that the intermediate blessings "serve as a coherent process towards national redemption", regardless of the possibility that some of the benedictions seem to be personal prayers. This hypothesis is based on the statement found in Talmud that Rabban Gamliel fixed the order of the benedictions of the *Amidah*. It is possible that Rabban Gamliel did this as "an antidote to the messianic impulses of his time, a generation after the

<sup>&</sup>lt;sup>76</sup> Jeffrey Ableser, "The Intermediate Blessings of the Amidah as the Model for a Personal Twelve-Step Program", (forthcoming in CCAR Journal).

destruction of the Second Temple and the Fall of Judea in the first war against Rome."

Ableser lists the main themes of the intermediate blessings as:

- 4. For knowledge (or acknowledgement)
- 5. For repentance (or return to God)
- 6. For forgiveness
- 7. For deliverance
- 8. For healing9. For "years" (agricultural fertility in the Land of Israel)
- 10. For ingathering of the exiles
- 11. For justice (the restoration of the just judges)
- 12. For punishment of heretics
- 13. For reward of the righteous
- 14. For the rebuilding of Jerusalem
- 15. For the coming of the messiah (restoration of the Davidic dynasty)
- 16. For God to hear and accept prayer

Liebreich's argument is that these thirteen intermediate blessings "teach us on a daily basis of the possibility of an incremental process towards national redemption." Ableser adds that they could also serve in the present day as an "inoculation against millenialism, and may even have some value in continuing Zionist interest to perfect the Jewish State." While some of the blessings seem to be directed towards individual aspirations, it may be possible that they could serve as a "blueprint for personal redemption and recovery."

On this issue, Ableser writes,

I believe these blessings can be relevant to us as individuals, if we can allow ourselves to see them as an incremental approach to individual integrity and personal redemption. The most popular paradigm for an incremental approach to recovery in our time is the "Twelve-Step" approach made popular by Alcoholics Anonymous. The purpose of this paper is to propose that with a little metaphorical interpretation, particularly for those prayers couched in a "national" context, we can see the twelve or thirteen intermediate blessings of the Amidah as a series of kavannot that can serve as the basis for an authentically Jewish twelve-step approach to recovery from a personal affliction or addiction.

Ableser analyzes this concept by splitting the twelve prayers after the initial blessings into four triads. The first triad is centered around teshuvah. Rabbi Joseph Soloveitchik is cited as "linking to the aesthetic sensibility that one is in need of spiritual cleansing." The next triad is themed around "restoring health to one's body and relationships." The third triad focuses on "ethical sensibility, and restoring balance to one's critical and self-critical faculties." The fourth and final triad "uses imagery that can excited the religious imagination."

Ableser continues by detailing each blessing and how the various themes link up with those of the Twelve-Step program. Because there has been resistance to Twelve-Step programs by Jews, linking the *Amidah* so closely to them could have significant implications in helping Jewish addicts. Ableser envisions Twelve Step meetings that could possibly grow out of a weekday service. The service would be specifically focused, similarly to the healing services that already exist in congregations. Special meditations could be added to the *Amidah* in the service. Additional silent mediation time would be allowed since there is a tradition of praying the *Amidah* silently before reciting it out loud. Ableser encourages rabbis to create "recovery services" that utilize the techniques outlined in his article. He ends by writing, "I believe that there is wisdom, particularly for Jews, in pursuing a Twelve-Step model based in the directives of Rabban Gamaliel, who understood that the *Amidah* could lead the Jewish spirit from degradation to recovery."

In addition to music based on healing liturgies, some authors have composed their own creative prayers on the theme. Alden Solovy has a website called "To Bend Light" (www.tobendlight.com) which features prayers on a variety of themes, including some prayers for healing. Some of the prayers geared towards a healing theme include "Hospice Prayers", "For Cancer Treatment", "For My Child's Surgery", "*R'fuat HaNefesh*: Healing the Soul", "For A Critically-Ill Father", "For Endurance" and "For Organ Donation".

Solovy comments on the usage of his prayers:

Based on the emails I receive, my healing prayers have been used most often in private prayer. I've had people tell me that they've taken "For Cancer Treatment" into the hospital with them, as well as the prayers "For a Critically-Ill Mother" (which I wrote at the request of a friend) and "For a Critically-Ill Father" (which is an adaptation of the version for mothers). The prayer "R'fuat HaNefesh" has also received many comments and appears to be used in private prayer. Part of that may be a reflection of the writing: the healing prayers are generally written to be said by individuals. Part of my impression that they're used in private prayer may be the fact that I get limited amounts of feedback, even though my prayers have been read nearly 40,000 times based on the site stats. Some web sites have also linked to my site, most notably a non-denominational site for healthcare chaplaincy.

Solovy's website is written in a "blog" format, with new prayers posted at varying intervals. With over 40,000 visits, it is likely that his prayers had an influence with individuals in need of a way to express their prayers to God.

Rabbi Richard Steinberg is the Senior Rabbi at Congregation Shir Ha-Ma'alot in Irvine, California. He recently wrote an article about his synagogue's impactful programming. They choose a different theme each year, based on the needs of the congregation, and then plan around that theme. The theme of programming from 2010 was *L'chaim Project; Balance of Mind, Body and Soul*. The congregation was in need of programming based around healing. After members brainstormed on the theme, committees were formed. Many of the members were working in healing professions. The program for the following year was designed with three main sections: Support Groups, Lecture Series, and Workshops. The programs within these areas would be led by lay leaders, but each would be a professional within the area that they were leading.

The Support Groups included: Bereavement Support Group (led by a clinical psychologist), Parenting Support Group (led by a clinical social worker), Chronic Illness Support Group (led by a marital family therapist), Women's Support Group (led by a retired clinical psychologist), Men's Spirituality Group (let by Rabbi Steinberg) and Teen Support Group (led by a marital family therapist). Each group decided individually about the frequency of their meetings. The support groups were generally very well received by those who participated, which spoke to how much this type of programming met the need of the community.

The second area was a series of lectures which included the following topics: "How to Create Shalom in the Home" (by Rabbi Shmuley Boteach, a nationally recognized speaker and author), "Laughter and Health" (by a retired pediatrician and professional clown), "Heart Health" (by a professor of nursing), "Memory" (by a neurologist and professor of medicine) and "Jewish Genetics" (by a genetic counselor). Congregants led these lectures (except for Rabbi Boteach, who was a funded guest speaker) and shared their expertise in these areas.

The third and final area of the project was a series of workshops. The first was "Freedom Song; For Teens and Parents; One Jewish Family's Struggle with Addiction; One Nation's Path to Recovery." The program was held during the congregation's high school night and over 130 students were in attendance with their parents. It was performed by current and past residents of

<sup>77</sup> Rabbi Richard Steinberg, "The L'Chaim Project: Balance of Mind, Body and Soul", (forthcoming in CCAR Journal).

Beit Teshuva, a Jewish rehabilitation center in the area. Another workshop was a meditation workshop, led by an experienced meditationist. There was also a "Soul Food Workshop" led by a local rabbi and chef using biblical texts as he taught the participants to cook. A yoga teacher taught the "Yoga Flow Workshop" weekly. "Couple Retreat" was an all-day intensive program led by Rabbi Steinberg and a sex/relationship therapist. There were more than twenty-four people in attendance from start to finish (all day). Rabbi Steinberg wrote that, "These workshops provided a chance for people to experience a balance of mind, body and soul in a Jewish setting, with Jewish textual backgrounds, insights, leaders and basis."

The programming was important and necessary, and most importantly, it created lasting community. Rabbi Steinberg commented on the need for programming on healing in the synagogue:

A health and healing program within the context of the synagogue will not only be a good return on the congregant's investment, it will be a gift given to the members over and over again. From the information they glean to the support they receive to the friendships they make to the feeling that the synagogue is interested in their whole being, members of the Temple will be more fully engaged and hence live by the commandments in health and fulfillment.

Programming on healing in the synagogue can take a variety of forms. From individuals creating their own prayers to the entire congregation working together to design programs, the possibilities can be as unique as the individual congregations.

## Conclusion

This thesis has sought to explore the concept of healing services from a historical and analytic perspective. Contemporary healing services first appeared in the 1990s and were a response to the AIDS crisis in the United States. In order to understand the context of the popularity of these types of services, the traditionally used Reform prayers having to do with healing were presented in the first chapter. Next, the 1996 CCAR report on the creation and implementation on healing services was explored in order to understand how and why these services were used. Finally, some forward-looking ways to use healing in the synagogue were explored.

The healing services of the 1990s are not used with as much frequency as they were when they were at the height of their popularity. I was told by those whom I interviewed that these services (which were separate from the main Shabbat service) eventually became attended by the same people repeatedly, and thus their novelty wore out. The process of healing can also be "emotionally draining", as Rabbi Robin Nafshi told me, which may have also contributed to the drop in popularity. Some synagogues still conduct these types of services, especially on Yom Kippur.

There is an argument that services that focused solely on healing were not necessary, since the main and traditional liturgical text should inherently be healing in nature. It could be argued that the reintroduction into *Mishkan Tefillah* of *Mi Shebeirach L'Cholim*, satisfied the need for a prayer focused solely around healing. Since the Shabbat service was more normative, it made sense to incorporate the prayer there instead of having an entirely separate service.

The need for healing prayers will always exist, and this is something that is beyond argument. There are numerous ways to address this need, and contemporary healing services are only one example. As long as synagogues are a source of comfort and strength, there will be a need to address the topic of healing in some form.

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Rabbi Robin Nafshi, Temple Beth Jacob, Concord NH

Rabbi Rex D. Perlmeter, URJ, East District

Michele F. Prince, LCSW, MAJCS, Director of the Kalsman Institute on Judaism and Health

Rabbi Larry Karol, Temple Israel, Dover NH

Rabbi Simcha Weintraub, Rabbinic Director of the Jewish Board of Family and Children's

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Rabbi Nancy Flam, Director, Institute for Jewish Spirituality

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#### Appendix

Happy Endings: The Yoga of Succot (Parshat V'Zot HaBracha) by Marcus J. Freed

Creative healing prayers from To Bend Light by Alden Solovy

Ritual of Release by Rabbi Geri Newburge

A Collection of Healing Services

#### Happy Endings: The Yoga of Succot (Parshat V'Zot HaBracha) by Marcus J. Freed

KOSHER SUTRA: "He showed his love to the peoples" (Deut 33:3)

SOUL SOLUTION: Feel loved and complete at every moment, regardless of what's happening on the 'outside'.

BIBLIYOGA POSE: Anjali-mudra, the lotus of the heart. Seated in 'prayer pose', with both hands pushed together, thumbs on heart chakra.

There is a poignancy to this week and it is a time for anticipating new beginnings. Nature runs its course and we are coming to the end of various cycles. The leaves are beginning to fall, the annual Torah reading is ending, another Kosher Sutra cycle is complete, and animals would be beginning to think about hibernating if we hadn't singed the ozone layer and messed up the seasons through prematurely triggering global warming.

"He [God] showed his love to the peoples" explains Moses in his farewell speech (Deut: 33.3). The rabbinic commentators go for an ethnocentric translation of this, explaining that it is talking about the 12 tribes (Onkelos & Rashi), but the Hebrew word 'Amiym' suggests a wider scope. 'Am' usually refers to the Israelites, but the plural word refers to the other peoples on the earth, e.g. everyone, regardless of race or nationality. God loves you, baby. Hallelujah.

The final yogic teaching of the year is simple: all is one. And incredibly complicated: all is one. We can quote endless Sanskrit sources, or Hebrew sources for that matter, but the mind-games will distract us from the work of our hearts – to understand that we are living in a space of Divine love, and that we are all part of one huge spiritual organism. When we can live in this space of deep knowing, we remove our fears, pains and sense of lack. This is an idea that our hearts understand, but our heads often complicate.

The yogic meditation of anjali-mudra takes us into this place. It is performed by pushing both palms together into 'prayer position' and lightly pressing your thumbs on the sternum, or heart centre.

This week is the festival of Succot where Jews gather in the temporary structure of the succah, and invite guests in throughout the whole week. We sit in this physical-spiritual space and remind ourselves of the oneness of God and the Universe. We hold four species of plants together (the Lulav/Etrog/Willow/Myrtle) and remind ourselves that we are all one people.

But can we feel it in our hearts?

Here is a simple meditation. Close your eyes and meditate on the word 'love'. Allow yourself to feel it in every cell of your body. If your heart is beating anxiously, breathe and allow yourself to come back to the meditation focus. If your mind wanders in another direction, bring your mind back to it.

A couple of days ago my friend Peter Himmelman beautifully summed up Reb Aryeh Kaplan's approach to meditation: "Think of a thing. When you stop thinking of it, think of that thing again. Do it for 15 minutes".

Back in the days of the Temple in Jerusalem, Succot was a time of joint prayer for all peoples of the world, of all religions and nations. We all joined together as one.

Succot really was a time for sharing the love.

V'zot HaBracha. This is the blessing. This is the happy ending and the even happier beginning.

From Freed's article: The Rabbi Does Handstands: An Exploration of the Emerging Field of 'Jewish Yoga' in North American Synagogues and Beyond. Marcus J. Freed is the creator of Bibliyoga (www.bibliyoga.com) and the Kosher Sutras and President of the Jewish Yoga Network (www.jewishyoganetwork.com). Based in Los Angeles and originally from England, he received teacher certifications from Terpsichore Yoga and Purna Yoga, and studied at the Universities of Birmingham and London, as well as Yeshivat HaMivtar in Israel.

#### Creative Healing Prayers from To Bend Light by Alden Solovy

From the Author: This prayer did not come off as planned. I intended to write a prayer/poem in praise of the soul. The result, instead, is a lovely prayer for healing the soul directed toward a specific individual. Options for focusing this prayer appear in [brackets]. To listen along, click on the triangle in the bar below (website only). The text follows.

#### R'fuat HaNefesh

G-d of the spirit,

G-d of the soul, the breath and the wind,

Look with kindness and favor on \_\_\_\_\_

[Add a name in Hebrew or your native tongue]

My [father /mother / sister / brother / son / daughter / friend / husband / wife / partner]

Whose heart aches,

Crushed and fallow,

Whose heart yearns,

Empty and broken.

G-d of the nefesh, ruach and neshama,

Guide his / her soul

Back to wonder and mystery,

Sacred moments and glorious days,

So that he /she knows the power of Your love

And the wisdom of Your word.

May his / her soul shine,

A light and blessing

For our people Israel.

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From the Author: Options for adapting this prayer to an individual circumstance are shown in [brackets].

#### For Cancer Treatment

Today is the day,

G-d of old,

That I [begin to receive][begin another cycle of]

Treatment for my cancer,

This disease.

This intruder,

This malaise that has invaded my body.

Grant healing power to the [surgery][radiation][and][chemotherapy]

To which I surrender myself with [courage][fear][hope][strength][and]

(add words that best describe your feelings)].

Reduce the side effects and eliminate any complications from this procedure

And grant me a full and complete recovery from this disease.

Grant me the clarity to make sound choices for my treatment and my life.

Grant my family comfort and relief.

Ease their burdens and ease their minds.

Grant my physicians insight and perseverance.

Grant my caregivers knowledge and skill.

Grant scientists and researchers tools and understanding to develop new treatments for this cancer, speedily, in our day.

G-d of compassion,

Grant me a path to healing.
See me through this day and the days ahead with dignity.
Strengthen my resolve to live fully and to love deeply.
Blessed are You,
G-d of health and healing.
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#### **Hospice Prayers**

From the author: This prayer is to be said by someone entering hospice. A second version of this prayer – one to be said on behalf of an individual who enters hospice treatment – follows below.

**Upon Entering Hospice** 

(To be recited by a person entering hospice care.)

G-d of All Being.

The well of cures has run dry.

My physicians have been focused,

My caregivers diligent,

My family tireless

In their efforts to help me battle this disease.

The horizon of my life nears.

There is a single destination.

Ancient One,

G-d of our mothers,

G-d of our fathers.

I surrender my days to You,

As I must,

With the hopes of a dignified death,

A loving death

An easy death.

I make this choice for my own sake,

For the sake of my family and friends,

And for the sake of honoring the life You have given me.

Bless those around me with courage and strength,

Just as I ask You, Holy One,

To grant me the wisdom and ability

To show them my steadfast love,

An inheritance for the generations.

Whatever remains,

The journey hasn't ended.

Ease my pain.

Reduce my suffering.

And bless me, G-d of my heart,

With days of joy,

With fullness of spirit

With moments of awe and wonder.

**Upon Entering Hospice II** 

(To be recited on behalf of a person entering hospice care.)

G-d of All Being,

The well of cures has run dry.

The physicians have been focused,

The caregivers diligent,

The family tireless

In their efforts to help

My [father / mother / sister / brother / son / daughter / friend /husband / wife / partner]

Battle this disease.

The horizon of his/her life nears.

There is a single destination.

Ancient One,

G-d of our mothers,

G-d of our fathers,

Look with kindness and favor on \_\_\_\_\_\_ (name in Hebrew or your native

tongue)

As he/she surrenders his/her days to You.

Bless us with courage and strength,

Just as I ask You, Holy One,

To grant me the wisdom and ability

To show him/her my steadfast love,

An inheritance for the generations.

Whatever remains,

The journey hasn't ended.

Ease his/her pain.

Reduce his/her suffering.

And bless him/her with a dignified death,

A loving death

An easy death.

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#### For My Child's Surgery

From the author: This prayer is for parents to say before a child's surgery. Gender choices are identified with a "/" slash.

#### For My Child's Surgery

G-d of health and healing,

I surrender my daughter /son to the physician's hand,

The surgeon's knife,

The nurse's care,

Placing her / his body in the cradle of others,

Just as I pray for you to hold her / his soul with Your loving hands.

Bless her / his surgeon with a steady hand,

Keen vision and a passion for healing.

Bless her / his caregivers with wisdom and skill,

With compassion, focus and dedication.

Bless our family with ease and comfort,

Energy and endurance, tranquility and peace.

Source of life,

Bring Your healing power to my daughter / son

(child's name in Hebrew or your native tongue).

Remove her / his pain,

Relieve her / his distress,

And cure her / his body, mind and spirit.

Bless her / him with strength, courage and hope

So that she / he may know life and health,

Joy and love.

And grant her / him a full and speedy recovery.

Blessed are You, G-d of mystery,

Source health and healing.

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#### For A Critically-Ill Father

Holy One,

G-d of health and healing,

My father's body is failing.

Illness holds him.

Grief and fear hold me.

Ancient One,

Well of hope,

Grant my father

A quick and complete recovery.

Relieve his suffering.

Remove his pain.

Return him to health.

Restore him to life.

Rock of my heart,

Comfort and shelter,

You know the path ahead.

You know the journey.

You hear our prayers.

G-d who healed Miriam in the desert,

Bring Your healing power to my father

(father's name in Hebrew or your native tongue)

So that he may know life and health,

Joy and peace.

Blessed are You, Adonai our G-d,

Creator of fatherly wisdom and strength,

Source of love.

Rock of life.

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#### For Endurance (inspired by Asher Yatsar)

My body is a mystery.

So strong, so fragile.

It can suffer great pain,

Endure to reach triumph,

But a small moment can bring collapse and death.

My body is a mystery,

A gift of intricacy and beauty.

Powerful,

Endowed with the ability to take light and air and food

And make them into energy and action.

What then is my life?

How then will I use this gift?

I will thank You for Your kindness and abundance.

I will treasure the moments of strength and vigor.

I will surrender to moments of weakness and distress.

G-d, who provides sustenance and health,

You are the Source of Life.

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For Organ Donation

G-d of health and healing,

We give thanks for the medical science

That allows us to remove organs from one person

And implant them into another,

Renewing life for the critically ill.

Bless all those who dedicate their lives to this sacred task.

Grant strength and fortitude to the scientists and researchers,

Surgeons, nurses and clinicians,

Administrators and other professionals

Whose efforts give life.

May the work of their hands never falter.

Shine Your light on those who,

Still living, give so freely of themselves.

Grant them health, prosperity and long life.

Remember those who have given of themselves in death,

Providing vital organs to those on the edge of life.

May this final act of charity and love

Be a testimony to their lives.

Grant their families comfort, consolation and peace.

Blessed are You, G-d of miracles,

Who heals, blesses and sustains life.

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Alden Solovy is a liturgist, poet, teacher, editor and writing coach, as well as an award-winning essayist and journalist. He has written for daily, weekly and monthly newspapers, as well as magazines, e-newsletters and blogs. His short fiction has been published in the Jewish and secular press. He is a father, a backpacker and a swimmer who sees life as an adventure. Alden has taught prayer writing classes to adults and teens and reads his works in performance settings.

#### Rabbi Geri Newburge Ritual of Release

In the Book of Job we read, "Even today my speech is bitter; my wound is heavier than my sigh." (Job 23:1) Life takes unpredictable twists and turns. Some of these unanticipated events yield joy, learning, and satisfaction, while others yield hurt, embarrassment, and existential crisis. One can never fully know how any given situation will effect life, and Jewish tradition is rich enough to offer insight and wisdom through the trials and tribulations of life.

As a way to help cope with the unforeseen difficulties life presents, I have crafted a "ritual of release." This ritual of release is meant for anyone suffering with emotional pain from a situation or circumstance that was beyond their control; it can be utilized at any time when the individual is wants to close that particular chapter of her/his life. The "ritual of release" will be read aloud in front of witnesses, who will sign the document, a personal "get" from the hurtful experience. The document is to be provided by rabbi, but can be modified to individual needs and circumstances.

Obviously such a ceremony can be conducted anywhere, but should be done where there is a sense of peace, privacy, comfort, and/or spirituality (e.g. a chapel or sanctuary).

While the concept of *teshuvah* offers a precedent for reframing the past, and moving toward a new, hopeful future, it does not fully speak to the emotional and spiritual difficulties that this ritual of release addresses. Ultimately, I hope that this ritual will provide a comforting Jewish ceremony or service for emotional healing. Knowing that we cannot change past events, we must empower ourselves as well as our congregants to bring meaningful aspects of our tradition to provide not only a support, but also as a mechanism to move beyond the past in order to embrace the present and future.

# Even today my speech is bitter; my wound is heavier than my sigh. Job 23:1

#### Rahhir

Life takes unpredictable twists and turns. Some of these unanticipated events yield joy, learning, and satisfaction, while others yield hurt, embarrassment, and existential crisis. We can never fully know how we will react to any given situation, and our Jewish tradition is rich enough to offer insight and wisdom throughout our lives.

## Congregant

Past events dictated that my life changed. These changes, while beyond my control, have taught me that I must mourn the loss difficulties to embrace a full life. I know this is not an easy task, but one that needs to addressed, for my health and well-being. of my self in some way. At present, I must look within to redefine myself, and for the future move forward from these

#### 11,10

today to recapture your sense of purpose and make a separation from past events. "Consider nothing impossible because there is The journey of life differs from one person to another, and meaning and faith are unique and deeply personal. You stand here no one who does not have her/his time, and no thing that does not have its place." This is your time to conquer fears and disappointments, to create a sacred moment moving you to wholeness and peace.

## Congregant:

(Time to share personal words/prayers)

## Congregant

ברוך אַתָּה אַדֹנְי אֵלְהַינוּ מָזִינְרְ הָעּוֹלְם, הַגּוֹמֵל לְתַיִּבִּים טוֹבוֹת, שְׁגִּמֵלְנִי כָּל טוֹב. Baruch Ata Adonai Eloheinu Melech Ha-Olam, ha-gomel l'chaiyavim tovot, sh'gemalanee kol tov.

Blessed are You, Adonai, our God, Ruler of the universe who bestows goodness upon the responsible, who has bestowed every goodness upon me.

### Witnessess

אַמַן. מִי שָׁבְּמֵלְרְ טוב, הוא יִגְמָלְרְ כָּל טוב, סָלְה.

Amen. Me sh'gemaleich tov who ye'gemalech kol tov selah.

Amen. May the One who has bestowed goodness upon you continue to bestow every goodness upon you forever.

## Meaning is possible even in spite of suffering. Viktor E. Frankl

Self

Witness

Witness

Created by Rabbi Geri Newburge, 2011

We are also going to mourn the loss of our selves—of earlier definitions that our images of self depend upon. For the changes several points in our life we will have to relinquish a former self-image and move on. (NECESSARY LOSSES: Judith Viorst. Simon and in our body redefine us. The events of our personal history redefine us. The ways that others perceive us redefine us. And at Schuster, 1986, P.266)

Pirke Avot 4:3

<sup>&</sup>lt;sup>3</sup> Viktor E. Frankl, Man's Search for Meaning, 2006, Beacon Press, p. 113

#### הבדלת רפואה ותקוה

#### A Havdalah of Healing and Hope

Compiled by Rabbi Robin Nafshi Cantor Shira Nafshi

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#### Introduction

For generations, Jews have prayed on behalf of those within their midst in need of healing. These prayers have taken a variety of forms, but they always ask God, the Source of All, for a "complete healing, a healing of soul and a healing of body."

During public prayer, healing prayers were often offered during the Torah service, the time when most people were gathered in synagogue to pray. The shaltach tzibur (service leader) would recite a mi shebeirach prayer for healing, and invite the members of the congregation to share the names of those in need of healing. Today, we have kept this practice, and often recite our mi shebeirach prayer for healing just after the Torah is read. By praying for healing in the presence of the Torah, we call upon God's healing powers through our "Tree of Life."

In addition to the public prayers for healing, our tradition wisely includes private prayers on behalf of the ill. The weekday version of the Amidah includes healing prayer, based on a verse from the prophet Jeremiah: "R'fa-einu v'neirafei: hoshi-einu v'nivashei-ah," "Heal us and we will be healed, save us and we will be saved." The meaning of this prayer is clear — God, we need your help in bringing about healing.

In recent years, Jews have realized that these two prayer opportunities — the mi shebeirach and the r'fa-cimt — are not enough. Jews now understand the importance of coming together and creating settings in which people can share prayers, meditations, songs, silence, and reflections about illness and healing. This is what we have created here. Nothing is required of you other than the desire to find or bring comfort and an open heart. Each person present is a valuable link in the chain of healing. Each person helps to create a sacred place which holds the possibility for greater wholeness, even in the midst of pain and suffering.

We are all in need of healing. No one is perfectly whole. We may be wracked by physical illness; we may be plagued by emotional pain; our souls may be in turmoil; a loved one may be suffering; we may be in mourning. In some way, our body, our mind, our soul is in need of healing. That is our human condition.

Through prayer and poetry, song and readings, and most importantly, by creating a community where we offer one another strength, we pray that we will all come away better able to face the journey we must walk. Sometimes the journey leads us to the dark of the night; sometimes, the journey moves us beyond ourselves toward an embracing community and a comforting faith.

Rabbi Nachman of Bratslav, a Hasidic master beset by his own demons, taught that a human being reaches in three directions: inward to self, outward to other people, and upward to God. The real secret, he taught, is that the three are one. When we truly connect with self, we can then reach out to help others. When we truly reach out to others, we come to truly know God.

#### We Gather Together in Prayer

Those Who Sow (Text: Shir Hama-alot Music: Debbie Friedman)

Those who sow, who sow in tears, will reap in joy, will reap in joy. Those who sow, who sow in tears, will reap, will reap in joy.

יַקְּצְרף יִקְצְרף Hazorim b'dimah b'rinah yiktzoru

An Aggadic Tale

1

Rabbi Hiyya bar Abba fell ill and Rabbi Yochanan went to visit him. Rabbi Yochanan said to him, "Are your sufferings welcome to you?" Rabbi Hiyya bar Abba answered, "Neither they nor their reward." Rabbi Yochanan said to him, "Give me your hand." He gave him his hand and he raised him.

One time, Rabbi Yochanan fell ill and Rabbi Chanina went to visit him. Rabbi Chanina said to him, "Are your sufferings welcome to you?" Rabbi Yochanan answered, "Neither they nor their reward." Rabbi Chanina said to him, "Give me your hand." He gave him his hand and he raised him. Why couldn't Rabbi Yochanan raise himself? The Rabbis replied: The prisoner cannot free himself from jail. [Babvionian Talmud B'rakhot 5b]

On this night, may we help raise each other from out of the deep places.

The Time Is Now (Text and Music: Debbie Friedman)
The time is now, we've gathered 'round,
So bring all your gifts, and bring all your burdens with you,
No need to hide, arms open wide.
We've gathered as one to make a UTTO DIDD (makom kadosh)

We come to tell, we come to hear, We come to teach, to learn, we come to grow and so we say;

The time is now, sing to the One. God's presence is here, Sh'chinah, You will dwell among us. We'll make this space a holy place. So precious, so whole, rejoice every soul who enters here.

A Modern Teaching

1

We don't have to beg or bribe God to give us strength or hope or patience. We need only turn to the One, admit that we can't do this on our own, and understand that bravely bearing up under illness is one of the most human, and one of the most godly things we can ever do. One of the things that constantly reassures me that God is real, and not just an idea that religious leaders made up, is the fact that people who pray for strength, hope, and courage so often find resources of strength, hope, and courage that they did not have before they prayed. [Rabbi Harold Kushner]

#### **Blessing Over Wine**

An Aggadic Tale

)

Rabbi Ishmacl and Rabbi Akiva were once walking in Jerusalem. A sick man approached them and asked for a remedy. A man nearby, who overheard the conversation, challenged the Rabbis. "God has sent sickness, and yet you are teaching this man how to be cured! Are you not working against God's will?"

The Rabbis answered his question with a question of their own: "What kind of work do you do?" "I am a wine-grower," the man replied. "God created vines and you cut off the fruit?" the Rabbis asked him. "But that is the only way to produce more grapes!" the man answered back.

"That is how it is with a sick person," the Rabbis explained. "One must take care of the body to enjoy life. The drugs we recommend are like the fertilizer which you use to strengthen the soil if it becomes weak." I Midrash Trumah, chapter 2]

May this wine remind us of our need to care for our bodies in order restore our strength.

#### Psulm 16

Watch over me, God, for I seek Your shelter.
Part of me says to You, "You are my Master, but You do not care for me.
The righteous You care for, and the strong
— when they feel pain they turn to one another —
But my guilt prevents me from worshipping You the way they can,
I can't even say their names."

But You are the cup which quenches my thirst, which holds my future. As a woman whose labor pains turn to sweet joy, I must see my fate as beautiful. I will bless God who counsels me, even though my nights I feel imprisoned. I will keep God before me always, my strong hand that will not become weak. So my soul is happy, I feel honored, even my body rests securely. For You will not abandon my soul to the world of the dead, or abandon your righteous one to the grave.

Let me know life-wisdom, for Your presense satisfies me with joy, with ongoing sweetness from Your hand.

May this wine remind us of our need to care for our bodies in order restore our strength.

#### **Blessing Over Wine**

,ברוף אַהָּוֹז יִי, אֱלֹחְינוּ מֶלְדְּ הָעוֹלְכוּ, Baruch atah adonai eloheinu melech ha-olam בורא פְרִי הַגְּפֶּר. Borei p'ri hagafen

Praised are You, Adonal our God, Ruler of the world. Creator of the fruit of the vine.

#### **Blessing Over Spices**

An Aggadic Tale

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A woman whose husband had died came to the rebbe and poured out her heart. In her distraught state, she described how her loss had robbed her of all peace of mind and how her friends' attempt to console her intensified her anguish.

After listening to her closely, the rebbe advised the woman to bake a cake, but to use ingredients gathered only from people in her town who had never experienced pain and loss. Truly seeking solace, the woman went from house to house, but found that in each dwelling, she was unable to accept even a single grain of wheat or speck of spice.

That night, disappointed and exhausted, she returned to the rebbe to inform him of her failure. As she approached his study, she realized that her very failure was her remedy. She knew that she had not been singled out for punishment, but rather, that loss was a part of the fate or mortals. She was able, once again to envision a future state of peace of mind, and to accept comfort from well-intentioned friends. [Source unknown]

May these spices remind us that we are not alone in our pain and grief.

#### Scents

Are there any words
For what scent does to memory?
The nose brings pictures of the past,
Clean and sharp, to the mind's eye.

At Sabbath's end, I breathe in the spices, Allow the blend to enter my being, Find the extra soul Shabbat brought, send it out with the next exhalation.

Breath of memory, in and out, Each intake of air an intake of strength, Of hope, of healing. Each one an intake of life.

[Shire Nafshi]

May these spices remind us that we are not alone in our pain and grief.

#### **Blessing Over Spices**

ברוך אַתָּרו יָגָ, אֲלוֹזְינוּ מֶלֶךְ חָעוּלְם, Baruch atah adonai eloheinu melech ha-olam בורא מיני בְשָׁמִים: Borei minei v'samim

Praised are You, Adonat our God, Ruler of the world, Creator of all the spices.

#### Blessing Over the Candle

An Aggadic Tale

We read the verse, "You shall grope at noon, just as the blind grope in darkness." [Deuteronomy 28:29] What does this mean? I wondered — what difference does it make to a blind person if it is noon or night?

Then, one night, I saw a blind man carrying a torch. I asked him why he carried it and he said, "So that people will see me, and save me from obstacles." [Babvlonian Talmud Megillah 24b]

May the light of this candle save us from obstacles known and unknown.

The Sun Sinks
The sun sinks
darkness comes upon us
our Shabbat ends —
Do not turn from us
O God
Remember us for life
and peace for what
is to come
'til next we again
share the tender
beauty of our
lovely treasure —

Shabbat

Twisted candles bound to one another firmly gripping, grasping clinging to the oneness that spring open in flames leap to sear before our eyes the ending of Shabbat and the promise of our lives renewed.

[Temple Anshe Hesed]

May the light of this candle save us from obstacles known and unknown.

#### Blessing Over the Candle

ברוף אַתְּרו יָיַ, אֱלוֹחַינוּ בֶּילֶךְ הְעוֹלְכוּ, Baruch atah adonai eloheinu melech ha-olam פוֹרָא מָאוֹרֵי הָאָשׁיּ פוֹרָא מָאוֹרֵי הָאָשׁיּ Borei m'orei ha-elsh

Praised are Yon, Adama our God, Ruler of the world, creator of the light of fire.

#### Hamavdil - Blessing of Separation

O Source of Life O Source of Life, keep me in awe of sunrise and sunset, rainbows, moonlight and stars, seasons melting into seasons.

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Keep me in wonder of things grand as mountains and oceans, as humble as dandelions and daisies, as miraculous as butterflies emerging from cocoons.

Let me find joy in ordinary days, contentment in quiet living, delight in small pleasures.

Let me embrace happiness even though ..., Let me celebrate life even though ..., Let me praise You even though ....

[Rabbi Michele Lenke]

May the ordinariness of life be with us as we seek to sustain ourselves in joy.

Two Prayers (Text: Navajo Blessing, Birchot Hashachar Music: Joe Black)

May it be beautiful before me.

May it be beautiful behind me.

May it be beautiful below me.

May it be beautiful above me.

May it be beautiful all around me.

Restore me in beauty ....

For life for health for hope, for beautiful bountiful blessing. All praise to the Source of Being.

ברוך אַתָּרו יחורו מְקוֹר נְפָשׁ כְּל-חַי Baruch atah adonai m'kor nefesh kol-chai

Blessed are You, Adonal, the source of life for every soul,

#### **Blessing of Separation**

ברוף אַתְּרוֹ (יָ, אֱלֹקִינוּ מֶלֶךְ רְעוֹלְכוּ, Baruch atah adonai eloheinu melech ha-olam Hamavdil bein kodesh l'chol

Project are You, Adonal our God, Ruler of the world, who separates the sacred from the ordinary.

המבְדִיל בִּין קּדְשׁ לְחוּל Hamavdil bein kodesh l'chol
Chatoteinu hu yimchol
Zareinu v'chaspeinu yarbeh kachol
ע'chakochavim balailah
אַבוּעַ טוֹב...

A good week, a week of peace May gladness reign and joy increase

You separated sacred from profane; separate us now from our failings. Let those who love You be as many as the sands, and the stars of heaven. May you have a good week...

#### Eiliyahu Hanavi

אַלְיָרוּ הַנְּבִיא אֵלְיָרוּ חַתְּשְׁבִּי Eiliyahu hanavi eiliyahu hatishbi Eiliyahu hagiladi Eiliyahu hagiladi Bimheirah v'yamcinu yavo eileinu עם פְּשְׁתַן בָּן דְּדָר

Elljah the prophet, Elljah the Tishabite, Elijah the Gileadite. Soon in our day, come to us with the Annointed one, son of David.

An Aggadic Tale

When God sought to create humanity, the angels banded together to conspire against God's intent to form humanity b'tzelem elohim – in God's image. They were jealous that ordinar, men and women should inherit such a spiritual treasure. The angels plotted to hide goodness and truth from human beings. One angel proposed to hide God's mystery in the highest mountains. Another suggested concealing it beneath the deepest seas. But the shrwedest angel counseled, "Humans will search for godliness in the remotest of places. I have another idea. Hide it within them. The last place they will search for the miracle of godliness is within themselves."

#### Blessings for Healing

Pleas for Healing

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When Miriam was sick, her brother Moses prayed, "O God, heal her please!" We, too, pray as Moses did, asking for healing for those who need it:

We pray for those who are now ill.

Source of Life, we pray: Heal them.

We pray for those are who affected by illness, anguish, and pain.

We pray: be a Source of Healing for them.

Grant courage to those whose bodies, holy proof of Your creative goodness, are violated by illness and pain of illness.

We pray: be a Source of Encouragement for them.

Grant strength and compassion to families and friends who give their loving care and support and help to overcome despair.

We pray: be a Source of Strength for them.

Grant wisdom to those who probe the deepest complexities of Your world as they labor in the search for treatment and cures.

We pray: be a Source of Inspiration for them.

Grant clarity of vision and strength of purpose to the leaders of our institutions and our government. May they be moved to act with justice and compassion and find the courage to overcome fear and hatred.

We pray: be a Source of Guidance for them.

Grant insight to us, that we may understand that whenever death comes, we must accept it, but that before it comes, we might strive to make our life, and the life of those we love, worthy as long as it is lived.

We pray: be a Source of Blessing and Healing for us all.

[Adapted from the Jewish Healing Center]

Mi Sheheirach (Text and Music: Lisa Levine)

קי שֶׁבֵּרְדְּ אֲבוֹתֵינוּ Mi shebeirach avoteinu באַבְרָחָם יִּצְחָק וְיִצְקֹבּ Avraham yitzchak v'ya-akov מי שֶׁבַּרְדְּ אָמּוֹתִינּיּ Mi shebeirach imoteinu Sarah rivkah lei-ah v'rachell

May the One who blessed our mothers, may the One who blessed our fathers, Hear our prayer (x4) and bless us as well.

Bless us with the power of Your healing, bless us with the power of Your hope May our hearts be filled with understanding, and uplifted by the power of Your love.

Bless us with a vision for tomorrow, help us to reach out to those in pain.

May the warmth of friendship ease our sorrow, give us courage, give us faith, show us the way.

מי שברך אבותיני Mi shebeirach avoteinu Mi shebeirach imoteinu

Hear our prayer (x4) and bless us as well.

R'fa-einu (Text and Music: Leon Sher)

רְפָאֵנוּ יִיְ נְוְנֶרְפָּא R'fa-cinu adonai v'ncirarei ווישׁיענוּ וְנְוְשְׁעָה Hoshi-cini v'nivashel-ah Eil karov l'chol kor'av Ach karov lirei-av yish-o

We pray for healing of the body, we pray for healing of the soul, For strength of flesh and mind and spirit, we pray to once again be whole.

אל נא רפרו נא Eil na r'fah na

Oh please, heal us now

רְפוּאָת הַנֶּכֶּשׁ וּרְפוּאַת הַאַר הַנְבּיאַת הַנְבּיאַת הַנְבּיאַת הַנְבּיאַת הַנְבּיאַת הַנְבּיאַת הַנְבּי R'fu-at hancfesh ur'fu-at haguf

Heal us now

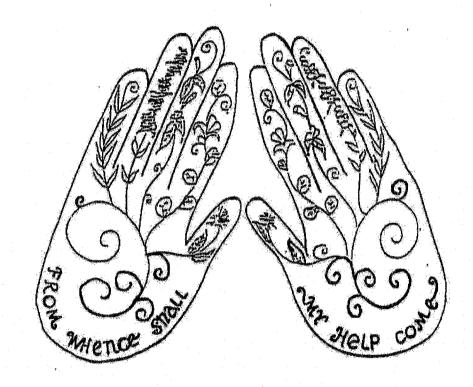
רוּשִׁיעָרו אֶת-עַמֶּךְ וּבֶּרְדְ אָת-נַחֲלְתָּךְ Hoshi-ah et amecha uvareich et nachalatecha ער עַמְּדְ וּבָרְדְ אָת-נַחְלֶּתָּם Ureim v'nas'eim ad ha-olam ער שָבּרְדְ אָבּוֹרְנִינּ כִּי שָבּרְדְ אָמּוֹרְנִינּ Mi shebeirach avoteinu mi shebeirach imoteinu אָנָא ירורו הוּשִׁיעָרו נָא Ana adonai hoshi-ah na

We pray for healing of our people, we pray for healing of our land, And peace for every race and nation, every woman, every child, every man.

Mi Shebeirach (Text and Music: Debbie Friedman)
מי שְבַּרְךּ אֲבוֹתְינּי מְקוֹר תַבְּרָכָּה אָמּוֹתְינּי מְקוֹר תַבְּרָכָּה אָמּוֹתְינִי מְקוֹר תַבְּרָכָּה אָמּוֹתְינִי מְקוֹר תַבְּרָכָּה אָמּוֹתְינִי מְקוֹר תַבְּרָכָה אָמּוֹתְינִי מְקוֹר תַבְּרָכָה אָמּוֹתְינִי מְקוֹר תַבְּרָכָה אָמּוֹתְינִי מְקוֹר תַבְּרָכָה אָמּוֹתְינִי מְעִוֹרְ תַּבְּרָכָה אָמּוֹתְינִי מְעִוֹרְ אָבּוֹתְינִי מְקוֹר תַבְּרָכָה אָמוֹתְינִי מְעָבְּרְ אָבּוֹתְינִי מְקוֹר תַבְּרָכָה אָמוֹתְינִי מְעָבְּרְ אָבּוֹתְינִי מְקוֹר תַבְּרָכָה אָמוֹתְינִי מְעָבְּרְ אָבּוֹתְינִי מְקוֹר תַבְּרָכְה אָמוֹתְינִי מְבְּרָכְה אָמוֹתְינִי מְעָבְּרְ אָבּוֹתְינִי מְעָבְּרְיבְּר אָבּוֹתְינִי מְבְּרְבְּר אָבּוֹתְינִי מְעָבְּרְבְּה אָמִירְינִי מְעָבְּרְבְּיִר אָבְּוֹתְינִי מְעָבְּרְבְּיִר אָבּוֹתְינִי מְעָבְּר אָבְּרְבְּר אָבּוֹתְינִי מְעָבְרְבְּר אָבּרְבְּיר אָבּרְבְּיִר אָבְּרְבְּר אָבּרְבְּיר מִבְּרְבְיר אָבּרְבְיר אָבּר אָבְירְבְיר אָבּר מְבְּבְרְבְּיה אָמִיּתְינִי מְעָבְּרְבְּר אָבּרְבְּיר אָבְּרְבְּיר אָבְּרְבְּיר אָבּרְבְּיר אָבּר אָבְּרְבְּיר מִבְּרְבְּר אָבּרְבְּיר אָבְּרְבְּר אָבּרְבְּיר מִבְּרְבְּר אָבּרְבְּיר אָבּרְבְּיר מְבְּרְבְּר אָבּרְבְיר אָבּרְבְיר מְבְּרְבְּיר מְבּר אָבְיר מְבְּרְבְּיר מְבְּרְבְּיר מְבְּיר מְבְּרְבְּיר מְבְּיר מִיּבְיוֹר מְבְּיר מְבְּיר מְבּיים מִינִי מְבְּיר מְבְּיוֹים מִינִיים מְּיִבְּיִים אָבְיּיר מְבְּיּים מְיּבְיּים מְיִים מְּיִים מְיִים מְּיִים מְיִים מְּיִים מְיּיִים מְיִים מְיִים מְיִים מְיִים מְיּים מִינְיִים מְּיִים מְיִים מְיִים מְיּיִים מְיִים מְיִים מְיִים מְּיִים מְיִים מְיּיִים מְיִים מְיִים מְיִים מְיִים מְיּים מְיּים מְיּים מְיִים מְיּים מְיּים מְיּים מְיּים מְיּים מְיּים מְיּיְיבְיים מְיּים מְיּים מְיּים מְיּיְיבְיים מְיּיִים מְיִים מְיוֹים מְיּים מְיּיְיבְיים מְיוֹים מְיוֹים מְיוֹים מְיוֹים מְיוֹים מְיוֹים מְיוֹים מְיוֹבְייִים מְיוֹים מְיוֹים מְיוֹים מְיוֹים מְיוֹים מְיוֹים מְיוֹים מְיוֹים מְיוֹיים מְיבְיוֹים מְיוֹים מְיוֹים מְיוּבְיים מְיוֹי

קיניני מְקוֹר חַבְּרְכָה אֲבוֹתְיני (mi shebeirach imoteinu m'kor hab'rachah avoteinu)
Bless those in need of healing with רְבָּעָה שְׁלִימָה (r'fu-ah sh'leimah)
The renewal of body, the renewal of spirit, and let us say, "Amen."

#### A Weekday Service of Healing



Union of American Hebrew Congregations
Biennial Convention
December 17, 1999 - 8 Tevet 5760
Rabbi Daniel Komito Gottlieb
Cantor Lisa L. Levine

We invite the congregation to meditate quietly while waiting for the service to begin:

"It doesn't matter how agitated my periphery is, as long as my centre is calm."

Gwen Davis

"Life is a process of becoming, a combination of states we have to go through. Where people fail is that they wish to elect a state and remain in it. This is a kind of death."

Anais Nin

"Grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdome to know the difference."

Reinhold Niebuhr

"Self-respect is the fruit of discipline; the sense of dignity grows with the ability to say no to oneself."

Abraham Joshua Heschel

"Mama exhorted her children at every opportunity to 'jump at de sun'. We might not land on the sun, but at least we would get off the ground."

Zora Neale Hurston

"In the depths of winter, I finally learned that within me there lay an invincible summer."

Albert Camus

"Those who do not know how to weep with their whole heart don't know how to laugh either."

Golda Meir

"Our greatest glory consists not in never falling, but in rising every time we fall."

Ralph Waldo Emerson

"Character is the sum of all that we struggle against."

Booker T. Washington

"Don't let what you cannot do interfere with what you can do."

John Wooden, (UCLA)

"Dignity in the face of death requires a dignity of soul in the person who faces mortality. It is not found in every person. It is an aristocratic trait. In a sense, our mortality is a goad to the pursuit of excellence of soul."

Victor Frankl

#### Weekday Morning Service of Healing

#### ANIGGUN

A niggun is a wordless prayer. It is a way that we Jews have of stilling our minds and opening our hearts.

#### ברכות השחר Morning Blessings

FOR THE BLESSING OF WORSHIP

מח טבר

כַנה־שְׁבוּ אֹהָלֶיף, יַעֲקֹב, מִשְׁבְּנֹוְנִיף, יִשְׂרָאֵל.'

וַאָני, בְּרֹב חַסְרְף אָבֹא בִיתָף, אַשְׁתַּחַוָּה אַל־הֵיכֵל קַדְשָׁרְּ בִּיִראַתַף.

יחוה, אָהַבְתִּי מְעוֹן בֵּיתָף, וּמְקוֹם מִשְׁבֵּן כְּבוֹדֶף. נאַנִי אִשְׁתַּחֵנָה וָאַכְרֵעָה, אַבְרַכְה לְפָנִי־יחוּה עשׁי.

> וָאַנִי תְפָּלְתִי לְף, יהוה, עֵת רְצוֹן. אָלוֹזִים בְּרָב־חַסְדֵּף, עֵנֵנִי בְּאֵמֵת יִשְׁעֵף.

Mah to-vu o-ha-leh-cha Ya-a-kov, mish-k'no-teh-cha, Yis-ra-eil!

Va-a-ni, b'rov chas-d'cha a-vo vei-teh-cha, esh-ta-cha-veh el hei-chal kod-sh'cha b'-yir-a-teh-cha.

Adonai a-hav-ti m'on bei-te-cha u-m'kom mish-kan k'vo-deh-cha. Va-a-ni esh-ta-cha-veh v'ech-ra-ah, ev-r'chah li-f'nei Adonai o-si.

Va-a-ni t'fi-la-ti l'cha Adonai eit ra-tson.

Eh-lo-him b'rov chas-deh-cha a-nei-ni beh-eh-met yish-eh-cha.

How levely are Your tents, O Jacob, your dwelling-places, O Israel!

As for me, O God abounding in grace, I enter Your house to worship with awe in Your sacred place.

I love Your house, Eternal One, the dwelling-place of Your glory; humbly I worship You, humbly I seek blessing from God my Maker.

To You, Eternal One, goes my prayer: may this be a time of Your favor. In Your great love, O God, answer me with Your saving truth.

FOR THE BODY

ברוף אַטָּה .. הְנָפָא כָל־בַּשָּׁר וְסִפְּלִיא לְעַשׂוֹת. בְּרוּף אַטָּה .. אֶלְהָינוּ מֶלֶּף הָעוֹלְים וְלְעָמוֹד לְפָּנֵף. בְּרוּף אַטָּה .. אֶלְהָינוּ מֶלֶּף הָעוֹלְים וְלְעָמוֹד לְפָּנֵף. בְּרוּף אַטָּה .. אֶלְהָינוּ מֶלֶּף הָעוֹלְים וְלְעָמוֹד לְפָּנֵף.

We praise You, Eternal God, Sovereign of the universe. With divine wisdom You have made our bodies, combining veins, arteries, and vital organs into a finely balanced network.

Were one of them to fail, O wondrous Maker and Sustainer of life, —how well we are aware!—we would lack the strength to stand in life before You.

Source of our health and strength, we give You thanks and praise.

FOR THE SOUL

אלוד נססה

אֶלֹהַי, נְשָׁמָה שָׁנְּחָחָ בִּי טְהוֹרָה הַיאוּ אַהָּה בְּרָאחָה, אַחָה יצרְהָּה, אַהָּה נְפָּחְהָה בִּי, וְאַהָּה חְשַׁמְּרָה בְּכִּרְבִּי. כְּלֹּדְוֹמְן שְׁהַנְּשְׁמָה בְּכִּרְבִי, מוֹדָה אֲנִי לְפָנֵיף, יי אֱלֹהֵי וַאלֹהֵי אֲבוֹתֵי וְאָמוֹתֵי, רְבּוֹן כָּלֹ־הָמְּשָׁשִׁים, אֲרוֹן כָּלֹ־הַנְּשְׁמוֹח. בָּרוּף אַהָּה יי, אֲשֶׁר בְּיָדוֹ נָפָשׁ כָּלֹ־חָי וְרְיּחַ כְּלֹּבְשַׂר־אִישׁ.

Elohai neshama shenatata bi tehora hi...
The breath of life is drawn into us five ways:
nefesh, neshama, haya, ruah, yehida.
Nefesh is the blood,
ruah ascends and descends,
neshama is the breath,
haya is that which is immortal in the body,
yehida makes the individual unique...
Neshama: God's Soul flowing through us.

Elohai (2x) n'shama Shenatata bi tehora hi Ata b'rata, ata r'tzarta, ata n'fachta bi Ata (m'shamra) (2x) b'kirbi We take time now in silence for acknowledging our own personal life situations and needs. We also acknowledge that it is often difficult to pray to God for our needs when God seems so distant.

Out of the Depths

יָבּצָתִּי בְּקַרָאִי נִתַּר בְּרוֹבִי בָּלוֹ צִיבֵּי מְיַחֵל לֵאַלֹּחֵי:

I am weary with calling, my throat is dry; my eyes fail while I wait for God. (Psalms 69:4)

אָוְבְּרָה אֱלֹהָים וְאָהֲמָיָה אָשִיהָה וְהִהְצַשַּׁף רוּחִי פֵלָה:

I call God to mind, I moan, I complain, my spirit fails.
(Psalms 77:4)

נַקָטָה נַפְּשִׁי בְּטַיֵּי אַעָּוְבָּה עַלֵּי שִיחָי אַרַפְּרָה בָּטִר נַפְשִי:

I am disgusted with life;
I will give rein to my complaint,
speak in the bitterness of my soul.
(Job 10:1)

לַבֶּח ־הוה תּוֹנַח נַפִּשִׁי תַּסְתִּיר פָּנֵידְ מְפֵנִי: עַנִי אֲנִי וְעוֹצַ מְנַעִר נְשָׁאֹתִי אֲמִיה אָפִינָה:

Why, Adonai, do You reject me?
Why do You hide Your face from me?
From my youth I have been afflicted and near death;
I suffer Your terrors wherever I turn.
(Psalms 88: 15-16)

אלי אַלי לָבָה צוַבְּהָנִי רָחוֹק מִישְּיצְתִי דְּבְרֵי שַּאָנְתִי: אֵלֹהַי אָקָרָא יוֹמֶם וְלֹא תַצְנָּה וְלִיְלָה וְלֹא רְוּמְּרָה לֵי:

My God, my God, why have You abandoned me;
why so far from delivering me
and from my anguished roaring?

My God, I cry by day -- You answer not;
by night, and have no respite.

(Psalms 22:2-3)

יהוה שָּקְצָה הְפַּלֶּתִי וְשַּוְצָתִי אַלִּיף תָבְוֹא: אַל־מַּסְתֵּר פְּנִיף מִמְנִי בִּיוֹם צֵּר לִי תַּשְּהֹאַלֵי אָוֹנַף בִּיוֹם אָקרא מַהַר צַנָנִי:

Adonai, hear my prayer,
let my cry come before You.

Do not hide Your face from me in my time of trouble.

Turn Your ear to me when I cry, answer me speedily!

(Psalms 102: 2-3)

#### Al Tastir Don't Hide Your Face From Me

Don't hide Your face from me I'm asking for Your help I turn to You, please hear my prayers, O God.

If you would answer me as I have called to You Please heal me now, don't hide Your face from me.

#### Nisim B'chol Yom - The Miracles of Daily Life

בָרוּף אַתָּח, יְיָ, אֱלֹהֵינוּ מָלַּף הָעוֹלֶם, שְׁעָשׁנִי בְצַלְמוֹ

Blessed is the Source of Life, who has made me in the divine image.

ברוף אַהַח, יַנַ אַלֹחַים פולף הַעוֹלִם, שְׁעַשְׁנִי יִשְׂרַאַל

Blessed is the Source of Life, who has led me to my Jewish heritage.

בָרוּף אַהָּה, יָיָ אֱלֹהַינוּ מָלָּף הָעוֹלָם, שֶׁעְשָׁנִי בָּן/בָּח חוֹרִין

Blessed is the Source of Life, who has made me free.

בָרוּף אַהָּה, יָיָ אָלֹהֵינוּ סָלְּף הָעוֹלְם, פּוֹקָהַ עִוְרִים

Blessed is the Source of Life, who opens the eyes of those who would not see.

בְּרוּף אַחָה, יָנָ אַלֹחֵינוּ מְלֹף הָעוֹלֶם, מְלְבִּישׁ עַרְמִים

Blessed is the Source of Life, who provides clothes for the naked.

בָּרוּף אָתַּח, יַנַ אַלֹּחָינוּ מָלַף הַעוֹלֶם, מַחִיר אַסוּרִים

Blessed is the Source of Life, who brings freedom to the captive.

בְּרוּף אַחָּה, יָיָ אֱלֹהֵינוּ מִלֹיף הָעוֹלְם, זוֹכְף כְפוּפִים

Blessed is the Source of Life, whose power lifts up the fallen.

בְרוּף אַתָּרו, יָיָ אֱלֹתִינוּ מָלֶּף הָעוֹלֶם, הַפַּבִין מִצְעַרִי־נָבֶר

Blessed is the Source of Life, who makes firm each person's steps.

בָּריוְר אַהָּה, יִיָּ אֶלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, הַבּוֹחֵן לַיִּעֵרְ כֹה

Blessed is the Source of Life, who gives strength to the weary.

(We now add blessings of our own)

I lift my eyes to the mountains.
I look to the slopes as they soar towards the stars,
the highest peaks of creation.

My body dreams of stretching like the willow, Linking heaven and earth;

Who roots me to generations past,
Yet lets me dream the future
hope of love untouched
mystery of time to be shaped

I lift my eyes to the mountains,

Feel earth's solid brown strength beneath me,
and I know God.

I lift my eyes.

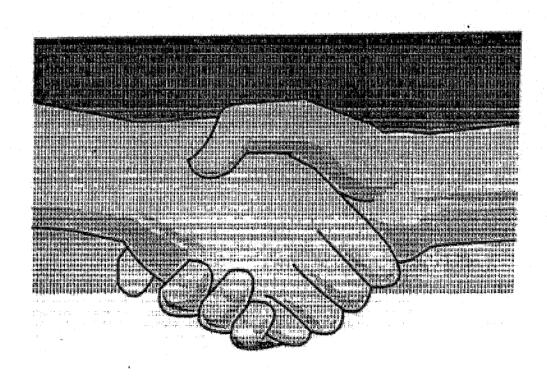
Esa cinai el he'harim mai'ayin (2X) yavo ezri?

Ezri mai'im Adonai, Oseh shamayim va'aretz. אָשָּׂא צִינֵי אָל־הֶהָרִים, מַאַיִן יָבֹא צֶוְרִי? צֶּוְרִי מֵעִם יְהֹנָה עשה שָמֵים נָאַרֵץ.

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(Silently)

My God, I thank You for my life and my soul and my body; for my name, for my affectional nature, for my way of thinking and talking. Help me realize that in my qualities I am unique in the world, and that no one like me has ever lived; for if there had ever before been someone like me, I would not have needed to exist. Help me make perfect my own ways of love and caring, that by becoming complete in my own way, I can honor Your name, and help bring about the coming of the Messianic Age.



חצי קריש

יִתְבַּרֵּל וְיִתְקַרָּשׁ שְׁמָהּ רַבָּא בְּעָלְמָא דִי־בְּרָא בְּרְעוּתֵהּ, וְיִמְלִיךְ מִלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמִיכוֹן וּבְחַיֵּי דְכָּל־בְּית יִשְׂרָאֵל, בַּעָנְלָא וּבִּוֹמֵן קְרִיב, וְאִמְרוּ: אָמֵן.

יָהָא שְׁמֵה רַבָּא מְבָרַף לְעָלֵם וּלְעָלְמֵי עָלְמִיָּא.

יָתְבָּרֶךְ וִיִּשְׁתַּבָּח, וְיִתְכָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא, וִיִּתְהַדֵּר וְיִתְעֵלֶּה וְיִתְהַלֵּל שְׁמָה דְּקוּרְשָׁא, בְּרִיךְ הוּא, לְעֵלֶּא מִן־בֶּל־בִּרְכָּתָא וְשִׁירְתָא, הַשְּׁבְּחָתָא וְנֶחֶמְתָא דַאַמִירְן בְּעָלְמָא, וְאִמְרוּ: אָמֵן.

Yit-ga-dal v'yit-ka-dash sh'mei ra-ba b'al-ma di-v'ra chir-u-tei, v'yam-lich mal-chu-tei b'cha-yei-chon u-v'yo-mei-chon u-v'cha-yei d'chol beit Yis-ra-eil, ba-a-ga-la u-viz-man ka-riv, v'i-m'ru: A-mein.

Y'hei sh'mei ra-ba m'va-rach l'a-lam u-l'al-mei al-ma-ya.

Ylt-ba-rach v'yish-ta-bach v'yit-pa-ar, v'yit-ro-mam, v'yit-na-sei, v'yit-ha-dar, v'yit-a-leh, v'yit-ha-lal sh'mei d'kud-sha, b'rich hu, l'el-la min kol bir-cha-ta v'shi-ra-ta, tush-b'cha-ta v'neh-cheh-ma-ta da-a-mi-ran b'al-ma, v'i-m'ru: A-mein.

#### The Sh'ma and Its Blessings שמע וברכותיה

ברכו אתיי המלדהי

Praise the One to whom our praise is due!

פרוף יי תמברף לעולם ועדו

Ba-ruch Adonal ha-m'vo-rach l'o-lam va-ed!

Praised be the One to whom our praise is due, now and for ever!

CREATION "IYI"

בָּרוּן אַתָּה יִי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלְם, יוֹצֵר אוֹר וּבוֹרֵא חְשֶׁף, עֹשֶׂה שָׁלוֹם וּבוֹרֵא אָתֹ־הַכּל. הַמֵּאִיר לְאָרֶץ וְלַדְּרִים עָלֶיהָ בְּרָחָמִים, וּבְטוּבוֹ מְחַדֵּשׁ בְּכֶל־יוֹם תְּמִיד מֵעֲשֵׂה בְרַאשִׁית. מָה רָבּוּ מֵעֲשֶׂיף, יִיו בָּלֶם בְּחָכְמָה עָשִׂית, מְלְאָה הָאָרֶץ קְּנְיְנֶף. תִּתְבְּרָף, יִי אֱלֹהַינוּ, עַל־שָׁבַח מֵעֲשִׂה יָרֵיף, וְעַל־מְאִוֹרֵי־אוֹר שֶׁעָשִׂית: יְפָּאֲרוּף. פֶּלָה. בַּרוּרְ אַתַּה יִי, יוֹצֵר הַמִּאוֹרוֹת.

We praise You, Eternal God, Sovereign of the universe, whose mercy makes light to shine over the earth and all its inhabitants, and whose goodness renews day by day the work of creation.

How manifold are Your works, O God! In wisdom You have made them all. The heavens declare Your glory. The earth reveals Your creative power. You form light and darkness, bring harmony into nature, and peace to the human heart.

We praise You, O God, Creator of light.

REVELATION

אהבה רבח

אָהָבָּח רְבָּה אַתַבְּתָּנוּ, יי אֱלֹקִינּוּ, חֶמְלָּה נְרוֹלְּה וִיתִרָה חָמֶלְתָּ עֻלֵינּוּ, אָבְינּוּ מִלְבֶּנוּ, בַּעֲבוּר אֲבוֹתִינּוּ וְאִמּוֹתִינּוּ שְׁבְּיִנוּ בּוְ תַּבְּנֵוּ בּוְ תַּבְּנֵוּ וּתְלַמְּרֵנוּ. שְׁבְינוּ הַתְּלַמְּרֵנוּ הַמְרַנִּוּ הַמְּרָנוּ הַמְרַכִּוּ הַמְּרָנוּ הַמְּרָנוּ וְתָּלְבְּנוּ וְתָּלְמְּרָנוּ וְתָּלְמְּרֵנוּ וְתָּלְבְּנוּ וְתָּלְבְּנוּ וְתְּלְבְּנוּ וְתְּלְבְּנוּ וְתְּלְבְּנוּ וְתְּלְבְּנוּ וְתְּלְבְּנוּ בְּעִבְּיוֹ וְלְעָשׁוֹת לְּקְנִים אֶת־בְּלְידִּבְרִי תַלְמִּוּר תְּוֹרְתָּךְ בְּאַהָבְה. וְלְאַבְּינוּ בְּתִוֹרְתָּוּ וְנִיחֵד לְבְבֵנוּ לְעִבְּינוּ בְּתִּבְּנוּ בְּתִוֹרְתְּוּ וְנִיחָד לְבְבֵנוּ לְעִלְּלְם וְעֶר, בִּישׁרְעִוֹיְ תְּנִילְתְ וְנִיתְרְתְּ בְּעְבֵּוֹ לְנְהַנְּוֹתְ וְבְּלְתְנִי וְתְּבִּוֹת לְּתְּבִּוֹ בְּתִרְתְּ וְנִשְׁרְתְּ בְּאָבְוֹרְתְ וְבְּבְּתְנוּ בְּעִמִּוֹ וְשְׁרְתִּ וְנְבִיּתְנִי וְכָּוֹרְתְ בְּאָבִיי וְשִׁרְתִּוֹ בְּתְבִּיתְ וְכְּבְּתְנוּ בְּתִבְירִ תְּבִּינִי לְשִׁרְתְ וְבִּבְּתְנִי וְשְׁרְתְּבְּתְנוֹ בְּתְבְּתְנוֹ הְבָּוֹתְרְתְּ בְּאָבְרֹי וְתְנִילִתְ לְתְנִיךְ בְּתְּנִי וְלְתִוּנִי וְבְּבְּתְנִי וְבְּבְּתְנִי וְבְּנִיתְרְתְּבִי בְּתִבְּיתְ וְבְבְּתְנִי וְבְּבְּתְנִי וְבְּבְּתְנִי לְתִוּבְי בְּתִבְּית וְבִּבְּתְנִי בְּעְמוֹ וְשִּרְתִוּ בְּתְבִיתְ וְבְבְּבְּתְנִי בְּתְבִּיתְ בְּבְּתְרִתְ בְּבְּתְבִי בְּתְבִיתְ בְּבְּתְבִי בְּבְתְרָתְ בְּבְּתְבִּי בְּתְבִּיתְ בְּעְמֵּוֹ וְשְּרְאֵל בְּבְּתְבִי בְּתְבִּיתְ בְּבְּתְבִּית בְּבְּתְבִיתְ בְּבְּתְבִיתְ בְּבְּתְבּית בְּבְּתְבִיתְ בְּבְּתְבּיתְ בְּעִבּוֹ וְבְשְׁבְּתְנִיוֹ בְּעְבְּעִבּוֹי וְשִּרְתִוּ בְּתְבִיוּ בְּתְבְּבְּבְּי בְּבְבְנִים בְּיִבְיוֹינִי בְּיִבְיִי בְּיִבְיוּ בְּתְבִּיבִּייִים בְּיְיבִּיּים בְּבִינְיּבְיּים בְּעְבְּיוֹים בְּינִינִייּים בְּבְיבּיוּ בְּבְּיבְיוּ בְּבְּבְיּבְּיוּ בְּבְּיוּבְיוּ בְּבְּבְּיוּ בְּבְּיבְיוּ בְּבְּבְּבִיוּ בְּבְּבְיוּ בְבְּבִיוּ בְּבְּיוּתְ בְּבְּבִיוּ בְּבְּיוּבְיוּ בְּבְּבְּיוּ בְּבְּבְיוּ בְּבְּבְּבְּיוּ בְּבְּבְּבְּבְיוּ בְּבְּבְּבְיוּ בְּבְּבְיוּתְיוּבְיוּ בְּבְּבְּבְיוּ בְּבְּבְּבְיוּבְיוּ בְּבְּבְּבְיוּ בְּבְּבְיוֹי בְּבְּבְיוֹי בְּבְּבְיוֹ בְּבְּבְּבְּיוּ בְּבְיוֹב

Deep is Your love for us, abiding Your compassion. From of old we have put our trust in You, and You have taught us the laws of life. Be gracious now to us, that we may understand and fulfill the teachings of Your word.

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Enlighten our eyes in Your Torah, that we may cling to Your Mitzvot. Unite our hearts to love and revere Your name.

We trust in You and rejoice in Your saving power, for You are the Source of our help. You have called us and drawn us near to You in faithfulness.

Joyfully we lift up our voices and proclaim Your unity, O God. In love, You have called us to Your service!

שָׁמַע יִשְׂרָאֵל: יהוה אֱלֹקִינוּ, יהוה אֶחָדוּ

Sh'ma Yis-ra-eil: Adonai Eh-lo-hei-nu, Adonai Eh-chad!

Hear, O Israel: the Eternal One is our God, the Eternal God alone!

בְּרוּוּך שֵׁם בְּבוֹד מֵלְבוּתוֹ לְעוֹלְם וְעָדוּ Ba-ruch sheim k'vod mal-chu-toh l'o-lam va-ed! Blessed is God's glorious majesty for ever and ever!

#### All are seated

וְאָהַבְּהָ אָת יִדוּנָה אֲלֹחֵיף בְּכְלֹּלְבֶּבְף וּבְכָלֹּנִפְשְׁךְּ וּבְכָלֹּמְאֹרֶף: וְהָיוֹּ הַדְּבְרֵים חָאֹלֶה אֲשֶׁר אֲנֹכְי מְצֵּוְףְ הַיִּיֹם עַלֹּלְבְּבֶּף: וְשִׁנּוְמָם לְבָּנִיף וְדִבְּרְתָּ בֶּם בְּשִׁבְתְּףָ בְּבִיתִוֹף וּבְלֶּבְתְּףְ בַּלְּרֵף וּבְשַׁכְבְּּףְ וּבְקוּמֵף: וּקְשַׁרְתָּם לְאִוֹת עַלֹּייָרֵף וְהָיִוּ לְטְטָפְּת בֵּין עִינֵיף: וּכְתַבְתָּם עַלֹּמְוֹיִת בֵּיתַף וּבְשַׁעָרִיף:

לְמָעֵן תּוְכָּרֹי נְעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתֵי וַהְיִיתֶם קְרשִׁים לֶאלְהַיכֶם: אַנִּי יְחוְהָ אֶלְהַיכָּם אֲשֶׁר הוֹצְאתִי אֶתְכֶם מַאֶּרֶץ מִצְרִיִם לֻהִיוֹת לָכֶם לֵאלֹהֵים אֲנִי יְחוָה אֱלְהַיכֵם:

V'a-hav-ta et Adonai Eh-lo-heh-cha
b'chol l'va-v'cha u-v'chol naf-sh'cha u-v'chol m'o-deh-cha.
V'ha-yu ha-d'va-rim ha-ei-leh
a-sher a-no-chi m'tza-v'cha ha-yom al l'va-veh-cha.
V'shi-nan-tam l'va-neh-cha v'di-bar-ta bam
b'shiv-t'cha b'vel-teh-cha u-v'lech-t'cha va-deh-rech
u-v'shoch-b'cha u-v'ku-meh-cha. U-k'shar-tam l'oht al ya-deh-cha
v'ha-yu l'toh-ta-foht bein ei-neh-cha;

L'ma-an tiz-k'ru va-a-si-tem et kol mitz-vo-tai, vi-h'yi-tem k'doh-shim lei-io-hei-chem.

A-ni Adonai Eh-lo-hei-chem a-sher ho-tzei-ti et-chem mei-eh-retz mitz-ra-yim li-h'yoht la-chem lei-lo-him.

A-ni Adonai Eh-lo-hei-chem.

You shall love the Eternal One, your God, with all your heart, with all your mind, with all your being. Set these words, which I command you this day, upon your heart. Teach them faithfully to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be a symbol before your eyes; inscribe them on the doorposts of your house, and on your gates.

Be mindful of all My Mitzvot, and do them:
so shall you consecrate yourselves to your God.
I am your Eternal God who led you out of Egypt to be your
God; I am your Eternal God.

#### El Na Refana La

When Miriam was sick her brother Moses prayed:

"O God, pray, heal her please!"

We pray for those who are now ill.

Source of Life, we pray:

Heal them.

We pray for those who are affected by illness, anguish and pain.

Heal them.

Grant courage to those whose bodies,

Holy proof of Your creative goodness,

Are violated by the illness and pain of illness.

Encourage them.

Grant strength and compassion to families and friends

Who give their loving care and support and help to overcome despair.

Strengthen them.

Grant wisdom to those who probe the deepest complexities of Your world As they labour in the search for treatment and cures.

Inspire them.

Grant clarity of vision and strength of purpose
To the leaders of our institutions and our government.
May they be moved to act with justice and compassion
And find the courage to overcome fear and hatred.

Guide them.

Grant insight to us, that we may understand
That whenever death comes, we must accept it But that before it comes, we must resist it,
By prolonging life and by making our life worthy as long as it is lived.
Bless and heal us all.

El na refana la And Moses cried, "Heal Miriam, heal Miriam this I pray"

#### HELP ME TO PRAY

Teacher of Prayer, Holy One, Open your lips within me, for I cannot speak

Send me words to help me shape Your praise, To bring peace and blessing to my days.

Too often the world has stifled all words of blessing within me.

So much has threatened to break my spirit.

Help me, for I have been so very low, And you heal the broken in spirit and joy.

In Your compassion, in Your boundless love, Give me words of prayer; then accept them from me.

May my words, Your words, be sweet and whole before You As the words of King David, sweet singer of psalms.

I am so often weary, empty, dry
'In thirst, in hunger, I seek comfort, even joy.

Transform my sorrow, You who heal the broken-hearted.
Help me to renew my faith, my hopes,
As I raise my soul toward You.

Open your lips within me, Eternal God That I may speak Your praises.

#### תפלה מוז'T

#### All rise

אַדֹנָי, שְׂפְתַני תִּפְתָּח וּפִי יַנִּיד תְּהַלְּתְּךְּ-

Eternal God, open my lips, that my mouth may declare Your glory.

#### **GOD OF ALL GENERATIONS**

אבות ואמהות

בְּרוּןרְ אָתָּה יי, אֱלֹהָינוּ וַאלֹהָי אֲבוֹתָינוּ וְאַמּוֹתְינוּ: אֱבוֹתִינוּ וְאַלֹהִי יַצְקֹב.
אֱלֹהִי שְׁרְה, אֱלֹהִי יִצְחָק, וְאלֹהִי יַצִקֹב.
אֱלֹהִי שְׁרְה, אֱלֹהִי רְבָּקָה, אֱלֹהֵי לְאָה, וַאלֹהֵי רְחֵל.
הָאֵל הַגְּבוֹר וְהַנּוֹרְא, אֵל עֻלְיוֹן, גּוֹמֵל חֲסְרִים
טוֹבִים וְקוֹנֵה חַפֹּל, וְזוֹכֶר חֵסְדִי אָבוֹת וְאִמְּהוֹת.
ימִבִיא נְאָלָה לְבְנִי בְנִיחָם, לְמִען שְׁמוֹ בְּאַהָבְה.
מֶלֶךְ עוֹזֵר וּמוֹשִׁיע וּמָגּן.
בְּרִוּןר אַהָּה יִי, מָגן אַבְּרְהָם וְעַוֹרַת שְׂרָה.
בְּרִוּןר אֵהָה יִי, מָגן אַבְּרְהָם וְעַוֹרַת שְׂרָה.

Ba-ruch a-ta Adonal,
Eh-lo-hei-nu vei-lo-hei a-vo-tei-nu v'i-mo-tei-nu;
Eh-lo-hei Av-ra-ham, Eh-lo-hei Yitz-chak, vei-lo-hei Ya-a-kov.
Eh-lo-hei Sa-rah, Eh-lo-hei Riv-kah,
Eh-lo-hei Lei-ah, vei-lo-hei Ra-cheil.
Ha-eil ha-ga-dol ha-gi-bor v'ha-no-ra, Eil el-yon,
go-mell cha-sa-dim toh-vim, v'ko-nei ha-kol,
v'zo-cheir chas-dei a-voht v'i-ma-hoht,
u-mei-vi g'u-la li-v'nei v'nei-hem, l'ma-an sh'mo, b'a-ha-va.
Meh-lech o-zeir u-mo-shi-a u-ma-gein.
Ba-ruch a-ta Adonal, ma-gein Av-ra-ham v'ez-rat Sa-rah.

Praised be our God, the God of our fathers and our mothers:
God of Abraham, God of Isaac, and God of Jacob;
God of Sarah, God of Rebekah,
God of Leah and God of Rachel;
great, mighty, and awesome God, God supreme,
Ruler of all the living, Your ways are ways of love.
You remember the faithfulness of our ancestors,
and in love bring redemption to their children's children
for the sake of Your name.
You are our Sovereign and our Help,
our Redeemer and our Shield.
We praise You, O God, Shield of Abraham, Protector of Sarah.

GOD'S POWER בבורות

אַהָּה גְּבּוֹר לְעוֹלֶם, אֲדֹנָי, מְחֲיֵה הַכּל אַתִּח, רֵב לְהוֹשִׁיעַ. מְכַלְבֵּל חַיִּים בְּחֲטֶר, מְחֵיֵּה הַכּל בְּרְחֲמִים רַבִּים. טוֹמֵך נוֹפְלִים, וְרוֹמֶא חוֹלִים, ומַתִּיר אֲטוּרִים, וּמְקַיֵּם אֲמוּנְתוֹ לִישֵׁנֵי עָפָר. מִי כְמִוֹךְ בַּעַל גְּבוּרוֹת, וֹמִי דְוֹמֶה לְךְ, מֶלֶךְ מִמִית וּמְחֵיֶה וּמִץְמְיִחַ יִשׁוּעָה? וְנָאֶמָן אַתָּה לְהַחֲיוֹת הַכֹּל. בָּרוּך אַתָּח יי, מְחַיֵּה הַכֹּל.

A-ta gi-bor l'o-lam, Adonai, m'cha-yei ha-kol a-ta, rav l'ho-shi-a. M'chal-keil cha-yim b'cheh-sed, m'cha-yei ha-kol b'ra-cha-mim ra-bim.

So-meich no-f'lim, v'ro-fei cho-lim, u-ma-tir a-su-rim, u-m'ka-yeim eh-mu-na-toh li-shei-nei a-far.

Mi cha-mo-cha ba-al g'vu-roht, u-mi doh-meh lach, meh-lech mei-meet u-m'cha-yeh u-matz-mi-ach y'shu-a?

V'neh-eh-man a-ta l'ha-cha-yoht ha-kol.

Ba-ruch a-ta Adonai, m'cha-yei ha-kol.

Eternal is Your might, O God; all life is Your gift; great is Your power to save!

With love You sustain the living, with great compassion give life to all.
You send help to the falling and healing to the sick; You bring freedom to the captive and keep faith with those who sleep in the dust.

Who is like You, Mighty One?
Who is Your equal, Author of life and death,
Source of salvation?

We praise You, Eternal God, Source of life.

SANCTIFICATION

קרושה

נָקְרַשׁ אֶת־שָׁמְךּ בְּעוֹלֶם, כְּשֵׁם שֶׁמַּוֹלְדִישִׁים אוֹתוֹ בִּשְׁבִי מָרוֹם, כַּבְּתוּב עַל־יַד נְבִיאָף: וְאָרָא זָה אֶל־זָה וְאָמֵר:

We sanctify Your name on earth, even as all things, to the ends of time and space, proclaim Your holiness, and in the words of the prophet we say:

#### WEEKDAY T'FILAH

# קרוש, קרוש, קרוש יהוה צבאות, מלא כל־הַאָרֵץ כִּבוֹרוֹ.

Ka-dosh, ka-dosh Adonai tz'va-oht, m'io chol ha-a-retz k'vo-doh.

Holy, holy is the Eternal One, God of the Hosts of Heaven! The whole earth is ablaze with Your glory!

לעמתם ברוף יאמרו:

All being recounts Your praise:

בַרוּף כְבוֹד־יחוח מִמְּקוֹמוֹ.

Ba-ruch k'vod Adonai mim-ko-mo.

Praised be the glory of God in heaven and earth.

וּבְדבְרֵי אָדְשִׁף בְּתוּב לַאמר:

And this is Your sacred word:

ימלף יהוה לעולם, אלהיף ציון, לדר נדר. הללויהוו

Yim-loch Adonai l'o-lam, Eh-lo-ha-yich Tzi-yon, l'dor va-dor, Ha-l'lu-yahi

The Eternal One shall reign for ever; your God, O Zion, from generation to generation. Halleluyah!

לְרוֹר וָרוֹר נָגִיר נָגִיר נָּרְלֶּךְ וּלְגֵצְח נְצָחִים אָרַשְּׁתְף נָאְרִישׁ. וְשִׁבְּחָף, אֱלֹחִינוּ, מִפִּינוּ לֹא יָמוּשׁ לְעוֹלֶם וָעֶד. בָּרוּךְ אַתָּה יי, הָאֵל הַקָּדוֹשׁ.

To all generations we will make known Your greatness, and to all eternity proclaim Your holiness. Your praise, O God, shall never depart from our lips.

We praise You, Eternal One, the holy God.

# Prayers For Healing

#### Psalm 86

Incline Your ear, Adonai, answer me. for I am poor and needy. Preserve my life, for I am steadfast: O You, my God. deliver Your servant who trusts in You. Have mercy on me, Adonal, for I call to You all day long; bring joy to Your servant's life, for on You, Adonal, I set my hope. For You, Adonal, are good and forgiving, abounding in steadfast love to all who call on You. Give ear, Adonal, to my prayer; heed my plea for mercy. In my time of trouble I call You, for You will answer me.

#### From the Psalms

Unto You, Adonai, I call
And unto You I make supplication.
Hear, Eternal, and be gracious unto me;
Adonai, be You my Helper.
You heal the broken-hearted,
And bind up their wounds.
You, who have done great things,
O God, who is like You?
God, hear my prayers,
And let my cry come to You.
Do not hide from me in the day of my distress;
Turn to me and speedily answer my prayer.
Heal me, Adonai, and I shall be healed;
Save me and I shall be saved;
For You are my praise.

#### Psalm 139

O God, You have searched me and know me well. You understand all my thoughts and every word upon my tongue. Your presence surrounds me: You touch me with Your hand. It exceeds my own perception; it is a wonder beyond imagining. If I say "Let darkness hide me and turn the light to darkness," even the darkness is not dark for You; the night shines forth like day; the darkness is as light for You. How precious are Your thoughts to me, O God, how endless their number, more numerous than the grains of sand. When I awake, I am still with You. Search my soul, O God, and know my . If there is sorrow in me, lead me in Your everlasting ways.

Healing is both an exercise and an understanding. It is not of the will;
It is a wisdom and a deeper knowledge of the daily swing of life and death.
In all creation, there is defeat to overcome and acceptance of living to be established.
And, always, there must be hope...

It is not hope of healing that informs the coming moment and gives it reason. Rather: the hope which is each person's breath:
the certainty of love — and of loving

Death may live in the living, and healing rise in the dying, for whom the natural end is part of the gathering and of the harvest: to be expected

To know healing
is to know that
all life is one
and there is no beginning
and no end

# The Angel's Blessing

May our right hand bring us closer to our godliness May our left hand give us strength to face each day And before us may our visions light our paths ahead And behind us may well being heal our way

All around us is Shechina, all around us is Shechina V'al ro-shi, Shechina v'al ro-shi Shechina

#### PERSONAL PRAYERS FOR HEALING

May the One who blessed our ancestors, Sarah and Abraham, Rebecca and Isaac, Leah, Rachel and Jacob, bless\_\_\_\_\_\_. Grant insight to those who bring healing, courage and faith to those who are sick, love and strength to us and all who love them. God, let Your spirit rest upon us, and upon all who are ill and comfort them. May they and we soon know a time of complete healing, a healing of the body and a healing of the spirit and let us say: Amen.

Source of Mercy, spread your shelter of peace over all the ill among us and watch with special care over \_\_\_\_\_. Help us, as we seek ways of healing; share Your kindness with us, that the bonds of love and caring be increased; and grant courage and hope to the sick and the well together.

Reveal Your compassion and Your blessing upon all who are ill and comfort them. Speedily and soon, let us all see together a day of complete healing, a healing of body and a healing of spirit, and let us say: Amen.

A PRAYER FOR CAREGIVERS (Choose one to read silently)

Show me how to offer hope.

Open Your hand with the colors of faith
That I might begin to fill in the spaces
To strengthen another's life.

Show me how to offer comfort. Point out Your nesting place, Feathered against the adversities That wound those I love.

Show me the direction When I am lost, Searching to help But finding no paths.

Show me tolerance, When I am weary of helping, And a long dreary day Stretches toward a restless night.

You place before us life and love; Show us endurance. You place before us healing and hope; Show us persistence.

Reach deep within me, Eternal Strength, And bring my strength to consciousness. Pull it around us: Let it radiate with Your power; Let it guide our way. II
Adonai,
in your everlasting providence
You have assigned me
To care for the life
And health of Your creatures.

May I be motivated at all times by love for my art.

May I always regard patients as fellow creatures who are in pain.

Give me the strength, the time and the opportunity ever to perfect the skill I have attained and ever to enlarge its sphere of influence.

O, God, You have assigned me to care for the life and death of Your creatures.

I am ready for my calling, and I attend to the practice of my profession.

# A Prayer For Healing

Merciful God, we pray to You for the recovery of all who are ill.

Grant them renewed strength and confidence.
Give wisdom and skill to those who help in healing.
Help all of us who share the anxiety of this illness to be
brave, cheerful and hopeful.
Inspire us with courage and faith.
Grant Your blessings to all who call upon You.

O God, who blessed our ancestors, Abraham, Isaac and Jacob, Sarah, Rebekkah, Rachel and Leah, send Your blessings to all who are ill-those we name now in our hearts...

Have mercy on them, and graciously restore their health and strength. Grant them a refu-a sheleima, a complete recovery. May healing come speedily, and let us say: Amen.

# A Song For Healing

MiSheberach Avoteinu מָי שֶׁבֵּרֶךְ אֲבוֹתֵנינוּ אֲבְרָהָם, וְאְחֶק וְיֵעֲקֹב,
Avraham, Yitzhak V'Yaakov
MeSheberach Imoteinu מִי שְׁבַּרֶךְ אָמוֹתֵנינוּ שֻׁרָח, רְבְקָח, לֵאָח וְרָחֵל
Sarah, Rivkah, Leah V'Rachel
May the One who blessed our mothers
May the One who blessed our fathers
Hear our prayer (hear our prayer)
Hear our prayer( hear our prayer)
And bless us as well.

Bless us with the power of Your healing Bless us with the power of Your hope May the pain and loneliness we're feeling Be diminished by the power of Your love

# Affirmation of God's Presence in Our Lives

(recite together, standing - for those who can)

I am a precious part of all that exists. There is no separation between God and myself. As I feel this connection. I know I am being filled with divine love and surrounded by infinite perfection. I accept the energy to care for my body and heal my soul as it flowes unrestricted through my body. It brings strength, vitality and rejuvenation to every cell. I feel the power of God cleansing and bringing peace to my body.

Eternal God, we face the morrow with hope made stronger by the vision of Your deliverance, a world where poverty and war are banished, where injustice and hate are gone.

Teach us more and more to respond to the pain of others, to heed Your call for justice, to pursue the blessing of peace. Grant us wisdom and strength, O God, that we may bring nearer the day when all the world shall be one.

ָוְגָאֲמֵר: "וְהָיָה יהוה לְּמֶלֶך עַל־בְּל־הָאֵרֶץ; בִּיוֹם הַהוּא יִהַיַּה יהוה אֲחַר וּשְׁמוֹ אֲחָר."

V'neh-eh-mar: V'ha-yah Adonai I'meh-lech al kol ha-a-retz; ba-yom ha-hu yi-h'yeh Adonai Eh-chad, u-sh'mo Eh-chad.

And it has been said: "The Eternal God shall rule over all the earth; On that day You shall be One and Your name shall be One."

# Grief, Memory and Sanctification

We remember those who have died.

# Dirge without Music

I am not resigned to the shutting away of loving hearts in the hard ground.

So it is, and so it will be, for so it has been, time out of mind:

Down, down down into the darkness of the grave Gently they go, the beautiful, the tender, the kind; Quietly they go, the intelligent, the witty, the brave.

I know.

But I do not approve.

And I am not resigned.

# Towards Complete Healing/Shalom

We each have the power to give our blessings Of Shelemut, wholeness, to one another

(Please turn to the person next to you to offer a blessing)

Y-va-re-che-chah Adonai v'yish-me-re-chah Ya'air Adonai pa-nav e-le-chah v'y'choo-ne-chah יָּבֶרָכָּךְ יָּבְּ וְיִשְּקְּעֵךְּ יָאַר יִיָּ פָּנְיוֹ אָלֵיךְ וִיחָבֶּרְ. יִשְׂא יִיֵּ פָּנְיוֹ אָלֵיךְ וְיִשִּׁם לֹךְ שַלוֹם.

Yi-sah Adonai pa-nav e-le-chah v'ya-seim lechah shalom

May God bless you and keep you.

May the Divine Countenance shine upon you.

May the Beauty of Creation be lifted towards you and may you be filled with peace.

Ruach Elohim, May God's spirit be with you Ruach Elohim, keep you safe from harm May the love of God be your shelter from every storm

Y-va-re-che-cha A-do-nai v'yish-me-re-cha Ya-er A-do-nai pa-nav ei-le-cha vi-chu-ne-ka Yi-sa A-do-nia pa-nav ei-le-cha v'ya-seim l'cha sha-lom

Ruach Elohim, May God bless you and keep you Bring you to the light and safe from harm May the love of friends be your shelter from every storm

Ruach Elohim, May God's spirit be with you Bring you to the light and loving arms Together we will be a shelter from every storm Together we will be a shelter from every storm

# Acknowledgements:

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# Music:

A Niggun
Ma Tovu
Elohai, Elohai
Al Tastir
Esau Enai
El Na Refana La
The Angel's Blessing
MiSheberach
Ruach Elohim

Chassidic Folk Tune
Chabad Melody
Debbie Friedman, Renewal of Spirit
Debbie Friedman, Renewal of Spirit
Laura Berkson, Vezameru
Debbie Friedman, Renewal of Spirit
Debbie Friedman, Renewal of Spirit
Lisa Levine, In The Light
Lisa Levine, Keep The Spirit

Service for the

Healing of the Soul

UAHC Biennial



#### Welcome to our Service!

## בְרוּך הַבָּא בְשָׁם ;;

#### Ba-ruch Ha-ba B'Shem Adonai

Blessed are you who come here in God's name.

Each of us enters this sanctuary with a different need.

#### Some hearts ache with sorrow:

Disappointments weigh heavily upon them, and they have tasted despair; families have been broken; loved ones lie on a bed of pain; death has taken those whom they cherished.

May our presence and sympathy bring them comfort.

#### Some hearts are embittered:

They have sought answers in vain; ideals are mocked and betrayed; life has lost its meaning and value.

May the knowledge that we too are searching, restore their hope and give them courage to believe that not all is emptiness.

#### Some spirits hunger:

They long for friendship; they crave understanding; they yearn for warmth.

#### Some hearts are full of gratitude and joy:

They are overflowing with the happiness of love and the joy of life; they are eager to confront the day, to make the world more fair; they are recovering from illness or have escaped misfortune.

And we rejoice with them.

May we in our common need and striving gain strength from one another, as we share our joys, lighten each other's burdens, and pray for the welfare of our community.

#### Song: Esa Einai

אָשָּׂא עִינֵי אָל-חָחָרים מִאַיִן מָאַיִן יָבא עָזְרִי

E-sa-ei-nai ei he-he-rim, mei-a-yin ya-vo ez-ri? Ez-ri mei-im Adonai, Osei sha-ma-yin va-e-reiz. פְּתָחוּ-לֵּי שַׁעֲרִי-צֶּדֶק אַבֿא-בֵם אוֹדַח יִהּ

Song: Pitchu Li

Pit-chu li sha-a-rei tzeh-dek; a-yo vam, o-deh Yah.

עָזְרִי מֵּצִם יְיָ עשָׁה שָׁמִיִם נָאָרְץ

> I lift up my eyes unto the mountains, Where will I find my help? My help will come from my God, Maker of heaven and earth.

Open for me the gates of righteousness; I will enter them and praise the Eternal One

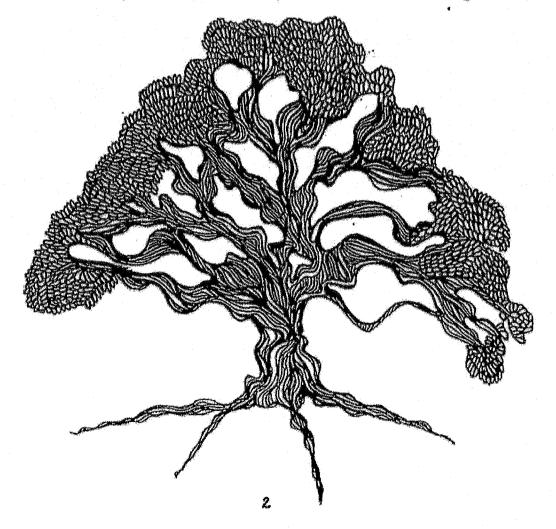
(Drawn from the morning liturgy the following two prayers are traditionally recited upon awakening. They thank God for the miracle of the body's renewal each day.)

FOR THE BODY

בָּרוּךְ אַחָּה ", אֱלֹחֵינוּ כֶּלֶּךְ הָעוֹלָם, אֲשֶׁר יָצֵר אָח־הָאָדָם בְּחָכְמָה, וּבָרָא בּוֹ נְּלָבִים נְּלָבִים, חֻלוּלִים חֲלוּלִים. נְּלוּי יָיְרָוּעַ לְפָנֵי כִפֵּא כְבוֹדֶךְּ, שְׁאִם יִפְּחָחַ אָחָר מָהָם, אוֹ יִשְׁרָב לְפָנֵיף. יִי, רוֹפָא כָל־בָּשֶׂר לְהָחְלָנִם וְלַעֲמוֹד לְפָנֵיף. בְּרוּךְ אָחַה יי, רוֹפָא כָל־בָּשֶׂר וּמָפְּלִיא לְעֲשׂוֹח.

Ba-ruch a-tah Adonai, Eloheinu me-lech ha-o-lam, a-sher ya-tzar et ha-adam be-chochmah, u-va-ra vo ne-ka-vim ne-ka-vim, cha-lu-lim cha-lu-lim. Ga-lui ve-ya-du-a lif-nei chi-sei ch'vo-de-cha, she-im yi-pa-tei-ach e-chad mei-hem, o yi-sa-teim e-chad mei-hem, ee ef-shar l'hit-ka-yem ve-la-a-mod l'fa-ne-cha. Ba-ruch a-tah Adonai, ro-feh chol ba-sar u-ma-fli la-asot.

Praised are You, our Eternal God, Creator of the Universe, who has made our bodies in wisdom, creating openings and passages, marvelous in structure, intricate in design. Should but one of them, by being blocked or opened, fail to function, how could we stand before You, God. Praised are You, God, healer of all life, doing wonders.



FOR THE SOUL

אֶלֹחַי, נְשָׁמָה שָׁנְחָסָ בִּי שְהוֹרָה הִיאוּ אַמָּה בְּנְאחָה, אַמָּה יֻצְרְטָּה, אַמָּה נְפָּחָמָה בִּי, וְאַמָּה מְשַׁמְּרָה בְּכִּוְרְבִּי, כִּלְּחָמָה בִּי, וְאַמָּה מְשַׁמְּרָה בְּכִּוְרְבִּי, כִּלְּחָמִּה בִּי, וְאַמָּה מְשַׁמְּרָה בְּכִּוְרְבִּי, מִנְּהָה אָנִי לְפָנֵיף, יי אֶלֹהִי וַאִּלֹחֵי אֲבּוֹחֵי וְאַמֹּוֹחַי, רְבּוֹן כָּל־הַמְּעֲשִׁים, אֲדֹוֹן כָּל־הַנְּשָׁמוֹת. בַרוּךְ אַתָּה יי, אֲשֶׁר בְּיָרוֹ וְבָּשְׁע כָּל־חָי (רְנִּחַ כָּלִּבְשָׁרֹאישׁ.

E-lo-hai ne-sha-mah she-na-ta-ta bee te-ho-rah hee. A-tah be-ra-tah, atah ye-tzar-tah, a-tah ne-fach-tah bi, ve-a-tah me-sha-me-rah be-kir-bee. Kol ze-man she-ha-ne-sha-mah be-kir-bi, mo-deh/mo-dah a-ni le-fa-ne-cha Adonai Elohai vei-lo-hei a-vo-tai ve-i-mo-tai, ri-bon kol ha-ma-a-sim, a-don kol ha-ne-sha-mot. Ba-ruch a-tah Adonai, a-sher be-ya-do ne-fesh kol chai, ve-'ru-ach kol be-sar ish.

The soul that You have given me, O God, is pure! You created and formed it, breathed it into me, and within me You sustain it. So long as I have breath, therefore, I will give thanks to You, my God and the God of all ages, Source of all being, loving Guide of every human spirit.

#### Breath is a Source of Healing

Breath is a source of Healing.

God begins creation engraving Aleph, breath, into the vold

As we are born into life, breath, air comes into our lungs.

God is the source of breath.

God's presence remains forever within our bodies until we draw our last breath and return to spirit.

This eternal source forms an unending link between body and spirit, between God and human being.

Through a conscious, relaxed rhythmic flow of inhaling and exhaling the mood can be cleared and transformed to a state of peacefulness which allows renewal of body, mind and soul.

Song: Kol HaNeshama

פל קנשמה תקבל נה הללונה

Kol ha-ne-sha-ma te-ha-lel Yah Halleluyah!

(As human beings we take much for granted. The following blessings teach us to see the holiness that we often overlook.)

FOR OUR BLESSINGS

נסים בכל יום

פֶרוּךְ אֵחָה יי, אֱלֹדָינוּ מֶלֶדְ הָעוֹלְם, אַשׁר נָחָן לִשָּׁכִנִי בִינָה לְחָבַחִין בֵּין יוֹם וּבִין לִילָה.

Praised be the Eternal God, who has implanted mind and instinct within every living being.

ברוך אַסה יי, אַלֹּוֹדְינוּ מָלֶדְ הַעוֹלִם, שְּעַשְנִי יִשְׁרָאַל.

Praised be the Eternal God, who has made me a Jew,

פרוף אַחה יי, אַלֹּהָינוּ מָלֶךְ הַעוֹלֶם, שְּׁעַשֵּׁנִי בָּן חוֹרִין.

Praised be the Eternal God, who has made me to be free.

בָרוּך אַחָּה יי, אֱלֹהָינוּ מֶלֶךְ הָעוֹלְם, פּוֹכְּוָה עָוְרִים.

Praised be the Eternal God, who helps the blind to see.

בָּרוּךְ אַחָּה יי, אֱלֹהָינוּ מֶלֶךְ הָעוֹלֶם, מַלְבִּישׁ עַרָמִים.

Praised be the Eternal God, who clothes the naked.

בָרוּךְ אַתָּה יי, אֱלֹדָינוּ מֶלֶדְ הָעוֹלְם, מַתִּיר אֲסוּרִים.

Praised be the Eternal God, who frees the captive.

בַּרוּף אַחָּה יי, אַל־דָינוּ מֶלֶף הָעוֹלְם, ווֹכְּף כְּפוּפִים.

Praised be the Eternal God, who lifts up the fallen,

ברוד אַפַה יי, אַלֹּהָינוּ פַלֶּדְ הַעוֹלֶבו, הַמַּכִין פִצְּעַדִי־עָבֶר.

Praised be the Eternal God, who makes firm our steps.

ברוך אַפה יי, אַלהַינוּ מֶלֶךְ הָעוֹלְם, אוֹזֵר יִשְׂרָאֵל בְּנְבוּרָה.

Praised be the Eternal God, who girds our people Israel with strength.

בּרוּךְ אַתָּוֹה יי, אֱלוֹדְינוּ מֶלֶךְ הָעוֹלְם, עוֹמֵר יִשְׂרְאֵל בְּחָבְּאָרְה. Praised be the Eternal God, who crowns Israel with glory.

בּרוּך אָחָה יי, אֶלֹּדְינוּ מֶלֶךְ הָעוֹלְם, הַנּוֹחֵן לְיָעֵף כְּחַ. Praised be the Eternal God, who gives strength to the weary.

> בְּרוּךְ אַחָּה יי, אֱלֹהִינוּ מֶלֶךְ הָעוֹלְם, הַפַּעֵבִיר שְׁנָה מַעֵּינִי ותנומה מעפעפיי

Praised be the Eternal God, who removes sleep from the eyes, slumber from the eyelids.

#### Shema and its Blessings

# שָׁבֶע יִשְׂרָאֵל: יהוה אֱלֹהָינוּ, יהוה אֶחָרוֹ

She-ma Yis-ra-eil: Adonai Eh-lo-hei-nu, Adonai E-chad! Hear, O Israel: the Eternal One is our God, the Eternal God alone!

# בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּחוֹ לְעוֹלְם וְעֶדוּ

Ba-ruch shem ke-vod mal-chu-to le-o-lam ve-ed! Blessed is God's glorious majesty for ever and ever!

#### **Unending Love**

We are loved
by an unending love.
We are embraced
by arms that find us
even when
we are hidden from ourselves.
We are touched
by fingers that soothe us
even when
we are too proud for soothing.
We are counseled
by voices that guide us
even when
we are too embittered to hear.

We are loved
by an unending love.
We are supported
by hands that uplift us
even in
the midst of a fall.
We are urged on
by eyes that meet us
even when
we are too weak for meeting.

We are loved by an unending love. Embraced, touched, soothed, and counseled... ours are the arms, the fingers, the voices; ours are the hands, the eyes, the smiles; We are loved by an unending love.

ן אָהַרְהָּ אָח יְהוֶה אֵלחֵיף פְּכָל־לְּבְרְוְ וּבְכָל־וִפְּשִׁהְ וּבְּכָל־מְאַדֶּף:
וְהָיוּ הַדְּבְרִים הָאֹלֶה אֲשֶׁר אָנֹכִי מְצֵוּהְ הַיָּיֹם עַל־לְבְבָּף:
וְשִּנְּתְּם לְבָּנִיף וְדִּבְּרִחָּ בָּם הְשִׁרְחִּהְ בְּבִיחָדְ וִהְלְכְחִוּךְ בַּדְּרִךְ
וְשִׁנְּחְם לְבִּיִיף וְדִבְּרִחָּ בָּשְׁרְחָם לְאִוֹח עַל־יִדֵיךְ וְהָוִוּ לְמִשְׁפָּח בִּין
עִינֵיף: וּכְתְּבְחָתֵם עַל־מְזּוֹלְת בִּיּחָדְ וִבְשְׁעְרֵיף:
עִינֵיף: וּכְחָבָּתְם עַל־מְזּוֹלְת בִּיחָדְ וִבְשְׁעְרֵיף:

לְמַעַן הִּזְּכְּרֹוּ וַעֲשִּׁיחֶם אֶת־כְּלֹ־מָצְוֹתֵי וְהְיִיתֶם קְּרֹשִׁים לֵאלהֵיכֶם: אַנִּי יִחנֵה אֱלְהַיכָּם אָשֶּׁר חוֹצְאחִי אָחְכָם' מַאֶּרֵץ מִצְרִיִּם לְהָיָוֹת לָכֶם לֵאלֹחֻים אַנִּי יְחנָה אֶלֹהִיכֶם:

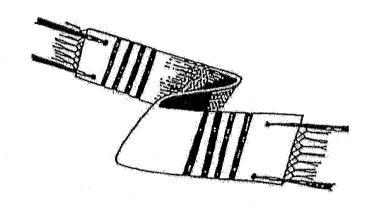
> Ve-a-hav-ta et Adonal Eh-lo-heh-cha be-chol l'va-v-cha u-ve-'chol naf-shecha u-ve-chol me-o-deh-cha. Ve-ha-yu ha-de-va-rim ha-ei-leh a-sher a-no-chi me-tza-v'cha ha-yom al l'va-veh-cha. V'shi-nan-tam l'va-neh-cha v'di-bar-ta bam b'shiv-t'cha b'vei-teh-cha u-v'lecht'cha va-deh-rech u-v'shoch-b'cha uv'ku-meh-cha. U-k'shar-tam l'ot al yadeh-cha v'ha-yu l'to-ta-fot bein ei-nehcha; u-ch'tav-tam al m'zu-zot bei-tehcha u-vi-sh'a-reh-cha.

> L'ma-an tiz-k'ru va-a-si-tem et kol mitzvo-tai, vi-h'yi-tem k'do-shim lei-lo-heichem. Ani Adonai Eh-lo-hei-chem asher ho-tzei-ti et-chem mei-eh-retz mitzra-yim li-h'yot la-chem lei-lo-him. Ani Adonai Eh-lo-hei-chem.

#### A Prayer for Prayer

O My God My soul's companion My heart's precious friend I turn to You.

I need to close out the noise
To rise above the noise
The noise that interrupts—
The noise that separates—
The noise that isolates.
I need to hear You again.



In the silence of my innermost being,
In the fragments of my yearned-for wholeness,
I hear whispers of Your presence-Echoes of the past when You were with me
When I felt Your nearness
When together we walked-When You held me close, embraced me in Your love,
laughed with me in my joy.
I yearn to hear You again.

In Your oneness, I find healing.
In the promise of Your love, I am soothed.
In Your wholeness, I too can become whole again.

Please listen to my call—
help me find the words
help me find the strength within
help me shape my mouth, my voice, my heart
so that I can direct my spirit and find You in prayer
in words only my heart can speak
in songs only my soul can sing
Lifting my eyes and heart to You.

Adonai S'fatai Tiftach-open my lips, precious God, so that I can speak with You again.

Rabbi Sheldon Zimmerman



(Our Amidah is based on the eighteen benedictions of the daily service. The following pages are divided into two columns. On the right hand side are the traditional blessings, while the left side of the page contains creative readings based on the themes of each blessing.)

Please Rise

אַרֹנִי, שַּׁפָּמִי הַפָּמַח, ופִי יָנִיר הַהַּלְּחַדְּ.

Eternal God, open my lips, that my mouth may declare Your glory.

#### **GOD OF ALL GENERATIONS**

May God who blessed our ancestors, Abraham and Sarah, Isaac and Rebecca, Jacob and Leah and Rachel, bless our sacred community together with all sacred communities.

Let us come into your presence, God, like our ancestors of old.

In their times of barrenness they cried out to You, and You took note of them.

In their times of grief, they poured out their hearts to You, and You comforted them.

In their times of strength they ruled in Your name, and You walked among them.

In their times of joy, they sang to You, and You dwelt among them.

When mortal ears were deaf to their supplications, Your gates were not locked; You answered them.

Now and always, heed the trembling of our lips and hear the prayers we speak in our hearts.

Teach us to walk in Your ways, and with Your help, to respond to all who seek to mend the world.

אכוח ואמהח

בְּרוּן־ אַסָּה יי, אֱלֹהָינוּ (אַלֹהֵי אֶבוֹסְינוּ (אַמּוֹחֵינוּ: אֱלְהִי אַבְּרְהָם, אֱלֹהִי יִצְקֹב, אֱלֹהִי אַבְּרְהָם, אֱלֹהִי יִצְקֹב, אֱלֹהִי שָׁרָה, אֱלֹהִי רָהָלָה, אֱלֹהִי לָאָה נֵאּלֹהִי רָחֵל. אֶלֹהִי הַנְּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, נּוֹמֵל חַסְרִים, סוֹבִים וְכִּוֹנֵה הַפֹּל, וְזוֹכֵר חַסְרֵי אָבוֹח וְאִפְּהוֹח, יִמָבִיא נִּאָלָה לְבְנִי בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהַבְּה. מֶבֹּרְ תִּמִּין שְׁמוֹ בְּאַהָבָה. מֶלֶן עוֹזֵר וִמּוֹשִׁיעַ וּמְגַן.

בריך אַסָה יי, כְגָן אַבְרָהָם וְעָזֶרָת שָּׂרָה.

Ba-ruch a-ta Adonai Eh-lo-hei-nu vei-lohei a-vo-tei-nu v'i-mo-tei-nu: Eh-lo-hei Av-ra-ham, eh-lo-hei Yitz-chak, vei-lohei Ya-a-kov. Eh-lo-hei Sa-ra, Eh-lo-hei Riv-ka, Eh-lo-hei Lei-a, vei-lo-hei Racheil. Ha-eil ha-ga-dol ha-gi-bor v'hano-ra, Eil el-yon, go-meil cha-sa-dim tovim, v'ko-nei ha-kol, v'zo-cheir cha-s'dei a-vot v'i-ma-hot, u-mei-vi g'u-la li-v'nei v'nel-hem, l'ma-an sh'mo, b'a-ha-va. Meh-lech o-zer u-mo-shi-a u-ma-gein. Ba-ruch a-ta Adonai, ma-gein Av-raham v'ez-rat Sa-ra.

Praised be our God, the God of our fathers and our mothers: God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebekah, God of Leah and God of Rachel; great, mighty, and awesome, God supreme. Ruler of all the living, Your ways are ways of tove. You remember the faithfulness of our ancestors, and in love bring redemption to their children's children for the sake of Your name You are our Sovereign and our Help, our Redeemer and our Shield. We praise You. Eternal One, Shield of Abraham, Protector of Sarah.

#### THE POWER WHOSE GIFT IS LIFE

Give us strength to take the path less traveled and sometimes more disturbing.

Give us strength to persevere, to reach out to those in need. May we abandon none of Your creations.

May we never become callous or apathetic because of our own disappointments.

May our personal pain never be used as an excuse to stop heeding Your call.

God, give us the strength to continually strive to do more.

Let us always strive to give, even if we ourselves feel alone or impoverished.

For we must always strive to reach beyond ourselves.

אַפָּה גָבּוֹר לְעוֹלָם, אֲדֹנִי, מְחָיָה מַחִים אַפְּה. רַב לְהוֹשִּׁיעַ.

A-la gi-bor l'o-lam, Adonai, m'cha-yei mei-tim a-ta, rav l'ho-shi-a. We pray that we might know before whom we

We pray that we might know before whom we stand, the power whose gift is life, who quickens those who have forgotten how to live.

משיב הרוח ומוריד הגשם.

Ma-shlv ha-ru-ach u-mo-rid ha-ga-shem.
We pray for the winds to disperse the choking air of sadness, for cleansing rains to make parched hopes flower, and to give all of us the strength to rise up toward the sun.

מְבָּלְבָּל חַיִּים בְּחָסֶר, מְחַיַּה מַּחִים בְּרַחָמִים רָבִּים.

M'chal-kell cha-yim b'cheh-sed, m'cha-yei mei-lim b'ra-cha-mim ra-bim
We pray for love to encompass us for no other reason save that we are human, for love through which we may blossom into persons who have gained power over our own lives.

סומֶך נוֹפְלִים וְרוֹפָא חוֹלִים ומַהִּיר אָטוּרִים, וּמְקּיֵם אֵמוּנְחוֹ לִישַׁנִי עַפָּר,

So-melch no-film, v'ro fei cho-lim, u-ma-tir a-surim, u-m' ka-yelm eh-mu-na-to il-shei-nei a-far. We pray to stand upright, we fallen; to be healed, we sufferers; we pray to break the bonds that keep us from the world of beauty; we pray for opened eyes, we who are blind to our own authentic selves.

מִי בְּמָוֹךְ, בְּעַל נְבוּרוֹת, ומִי דְוֹמָה לְּדְּ, מֵלְךְ מַמִּיח וְמְחֵיָה וּמָצְמִיחַ יִשׁוּעָה:

Mi-cha-mo-cha ba-al g'vu-rot, u-mi do-meh lach, muh-lech mei-mil u-m'cha-yeh u-matz-mi-ach v'shu-a?

We pray that we may walk in the garden of a purposeful life, our own powers in touch with the power of the world.

וְנָאָשָן אַחָה לְהַחֵיות טָתִים. בָּרוֹך אַחָה, יֵי, טְחַיָּה הָשָּׁחִים.

V'neh-eh-man e-la l'he-che-yot he-kot Ba-ruch e-le Adonal, m'che-yel ha-mei-tim Preised be the God whose gift is tife, whose cleansing rains let parched men and women flower toward the sun



THE HOLINESS OF GOD

קרושה

וְכַּוְדֵּשׁ אֶת־שָׁמְךּ בְּעוֹלָם, כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹחוֹ בְּשָׁמֵי מְרוֹם, פַּבְּחוֹב עַלֹּ־יִד וְבִיאֶדְ: וְקָרָא זֶה אָלֹ־זָה וְאָמַר: קרוֹש, קרוֹשׁ, קרוֹשׁ יהוה צָבָאוֹת, מָלֹא כַלֹּ־הָאַרֵץ כְּבוֹדוֹ.

What is the value of preserving and strengthening this sense of awe and wonder, this recognition of something beyond the boundaries of human existence? Is the exploration of the natural world just a pleasant way to pass the golden hours of childhood or is there something deeper?

I am sure there is something much deeper, something lasting and significant. Those who dwell, as scientists or laymen, among the beauties and mysteries of the earth are never alone or weary of life. Whatever the vexations or concerns of their personal lives, their thoughts can find paths that lead to inner contentment and to renewed excitement in living. Those who contemplate the beauty of the earth find reserves of strength that will endure as long as life lasts. There is symbolic as well as actual beauty in the migration of the birds, the ebb and flow of the tides, the folded bud ready for spring. There is something infinitely healing in the repeated refrains of nature--the assurance that dawn comes after night, and spring after the winter.

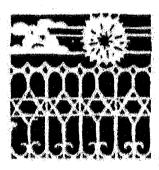
Rachel Carson

Days pass and the years vanish, and we walk sightless among miracles. Lord, fill our eyes with seeing and our minds with knowing; let there be moments when the lightning of Your Presence illumines the darkness in which we walk.

Help us to see, wherever we gaze, that the bush burns unconsumed.

And we, clay touched by God, will reach out for holiness, and exclaim in wonder;

How filled with awe is this place, and we did not know it! Blessed is the Eternal One, the holy God!





#### O Source of Life

O Source of Life, keep me in awe of sunrise and sunset, rainbows, moonlight and stars, seasons melting into seasons.

Keep me in wonder of things grand as mountains and oceans, as humble as dandelions and daisies, as miraculous as butterflies emerging from cocoons.

Let me find joy in ordinary days, contentment in quiet living, delight in small pleasures.

Let me embrace happiness (even though...), celebrate life (even though...), praise you (even though...).

**THANKEGIVING** 

דוראה

Thank you God for being there when I needed you most. There were moments during this process when I didn't know if I would survive or not.

But you knew
that I would
and you made that
possible.
You protected me
under your wings,
You held me close,
You gave me strength,
courage,
and faith.
I am here today
because of You
and for that
I am most grateful.

מורים פְּנָחָנוּ לְךְּ, שְׁאַתָּה הוא יי אֶלֹקִינּ נָאלֹהָי אֲבוֹקִינּ נָאִמוֹתִינּי לְעוֹלִם נְעָר.

Eternal Source of good, we give thanks for the numberless gifts and blessings that fill our days: for life itself and its endless variety; for all that sustains body and mind; for love and friendship; for the delights of the senses; and for the excellence of Your Torah, which deepens our life and enriches our days.

Teach us, God of wonders, to work for a just and compassionate society, where all may share Your gifts in the joy of freedom.

#### Birkat HaGomel

(To be recited by one who has been delivered from danger)

O God, for release from the danger/grave illness through which I have recently passed, I thank you.

Baruch Ata, Adonai Eloheinu, Melech ha-olam, she-g'ma-la-ni kol tov.

We praise You, Adonal our God, Ruler of the universe, who has been so good to me.

The community responds:

May God who spared you continue to grant you all that is good.

#### **JERUSALEM**

Song: Y'rushalayim Shel Zahay

The mountain air is as clear as wine,
And the scent of pine trees
Is carried on the evening breeze
With the sound of bells.
And in the slumber of tree and stone
Captive in her dream
The City dwells alone
And has a wall within her heart.

Jerusalem, city of gold,
Of copper and of light.

How the wells have dried up;
The marketplace is empty
And no one tends the Temple Mount
In the Old City.
And through the caves in the rock
The winds how!
And no one goes down to the Dead Sea
By the Jericho Road.

Am I not a harp for all your songs?

(chorus)
We have returned to the wells,
To the marketplace and the square
The shofar sounds on the Temple Mount
In the Old City.
And in the caves in the rocks,
A thousand suns are shining
We'll once again go down to the Dead Sea
By the Jericho Road!

בונה ירושלים

שָׁכוֹן, ״ אֶלֹחָינוּ, בְּחוֹף יְרוּשְׁלֵיִם עִירֵף, וְיהִי שָׁלוֹם בְּשְׁעָרֵיהָ, וְשַׁלְנָה בְּלֵב יוֹשְׁבֵיהָ, וְתּוֹרָחִף מִצִּיוֹן מִּצֵא, וּרְבָרְף מִירוּשְׁלֵיִם. בָּרוּך אַמָּה ײ, בּוֹנָה יְרוּשָׁלֵיִם.

> Let your presence be manifest in Jerusalem. Your city. Establish peace in her gates and quietness in the hearts of all who dwell there. Let Your Torah go forth from Zion, Your word from Jerusalem.

We praise You, O God, Builder of Jerusalem.



(chorus)
But now when I come to sing to you
And to weave you garlands of praise
I am lesser than even the youngest of your sons
And the least practiced of your poets.
For your name sears my lips
Like the kiss of a seraph
"If I forget thee O Jerusalem"
The golden one.
(chorus)

#### Y'RUSHALAYIM SHEL ZAHAV

## ירושלים של זהב

A-vir ha-rim tza-lul ka-ya-yin V'-rei-ach o-ra-nim Ni-sa b'-ru-ach ha-ar-ba-yim Im kol pa-a-mo-nim U-v'-tar-dei-mat I-lan va-e-ven Sh'-vu-yah ba-cha-lo-mah Ha-ir a-sher ba-dad yo-she-vet U-v'-li-bah cho-mah

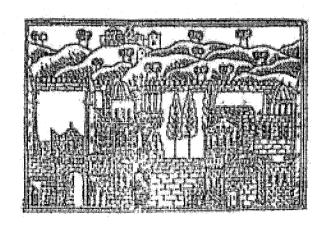
אָנִיר הָרִים צְלוּל כַּיֵיּנְן וְרֵיחָ אֹרְנִים נְשָׂא בְּרוּחַ הָעַרְבֵּיִם עִם קוֹל פַּעִמוֹנִים וּבְתַרְדֵּמַת אִילָן וָאָבֶּן שְׁבוּיָה בַּחֲלוֹמָה הָעִיר אַשֶּׁר בָּדָד יוֹשְׁבָת וּבִלְבָּה חוֹמֵה

#### Chorus:

Y'-ru-sha-la-yim shel za-hav V'-shel n'-cho-shet v'-shel or Ha-lo l'-chol shi-ra-vich a-ni ki-nor יְרוּשְלֵיִם שֶׁל וָהָב וְשֶׁל נְחֹשָׁת וְשֶׁל אוֹר הַלֹא לְכָל שִׁירִיִדְ אֵנִי כִּנוֹר

Ach b'-vo-i ha-yom la-shir lach
V'-lach lik-shor k'-ta-rim
Ka-ton-ti mi-tz'-ir ba-na-yich
U-mei-a-cha-ron ham-sho-r'-rim
Ki sh'-meich tzo-reiv et ha-s'-fa-ta-yim
Ki-n'-shi-kat sa-raf
Im esh-ka-cheich Y'-ru-sha-la-yim
A-sher ku-lah za-hav

אַךְ בְּבֹוֹאִי הַיוֹם לָשִׁיר לָךְ וְלֶךְ לִקְשִׁר כְּתָרִים יְּמָאַחָרוֹן הַמְשׁוֹרְרִים כִּי שְׁמִךְ צוֹרָב אָת הַשְׁבָּתַיִם כְּנְשִׁיקַת שְׁרָרְ אָם אָשְׁבָּחַךְ יְרוּשְׁלַיִם אָשְׁר כָּלָה וָהָב



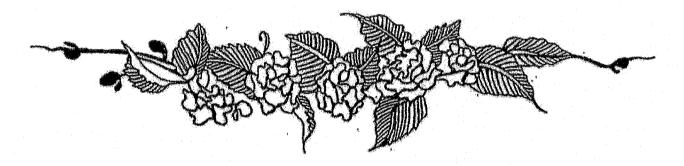
O God, it is for peace we pray.
For the rich ribbon calm
surrounding all your people.
Israel
Not merely the absence of war, God,
But the deep pool of compassion
Between sisters and brothers, both
for themselves and each other,
for now and always.



עשֶׁה שָׁלוֹם בָּמְרוֹמָיו, חוּא יַצְשֶׁה שָׁלוֹם עָלֵינוּ וְעַל־כָּל־יִשְּׂרְאֵל, וּאָמָרוּ: אָמָן.

O-seh shalom bim-ro-mav, hu ya-a-seh shalom a-lei-nu, v'al kol Yis-ra-eil, v'im-ru Amen.

May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel, and all the world.



Pray as if everything depended on God; act as if everything depended on you. Who rises from prayer better people, their prayer is answered.

For those of us who feel frightened And for those of us who feel angry For those of us who feel sad And those of us who feel guilty, For those of us who feel anxious And those of us who feel bitter

Dear God of compassion, Comfort us, heal us, give us strength

For those of us who feel overwhelmed And for those of us who feel numb For those of us who feel helpless And those of us seeking answers, For those of us searching for hope, And those of us too scared to hope,

Dear God of compassion, Comfort us, heal us, give us strength

For those of us bathed in tears
And for those of us to whom tears do not come
For those of us who voice the anguish of our feelings,
And those of us caught in caverns of silence,
For those of us grieved by the pain in our loved ones' eyes,
And those of us grieved by the pain of isolation,

Dear God of compassion, Comfort us, heal us, give us strength

Marsha Mirkin

Song: Mi Shebeirach

Mi she-bel-rach a-vo-tei-nu
M'kor ha-bra-cha l'i-mo-tei-nu
May the source of strength
Who blessed the ones before us
Help us find the courage
To make our lives a blessing
And let us say, Amen

מי שָבֶּכֶךְ אֲבוֹחֵינוּ מְקוֹר חַבְּּכָכָח לְאִמוֹחַינוּ מִי שָבָּכַךְ אָמוֹחֵינוּ מְקוֹר חַבְּכָבָח לְאַבוֹחֵינוּ

Mi she-bei-rach i-mo-tei-nu
M'kor ha-bra-cha l'a-vo-tei-nu
Bless those in need of healing
With r'fu-a sh'lei-ma
The renewal of body
The renewal of spirit
And let us say, Amen

#### We Need One Another

We need one another when we mourn and would be comforted.

We need one another when we are in trouble and crave help,

We need one another when we are in deep waters of temptation and a strong hand might pull us out.

We need one another when we would accomplish some great purpose and cannot do this alone.

We need one another in our defeats, when with encouragement we might strive again; and in the hour of success when we look for someone to share our bliss.

And we need one another when we come to die, and would have gentle hands prepare us for the journey.

All our lives we are in need, and others are in need of us.

We best live when we bring to one another our understanding and our solace,



#### Mourner's Kaddish

יִתְנָּדֵל וְיִתְקַדֵּשׁ שְׁמָה רָבָּא בְּעָלְמָא דִי־בָּרָא כִּרְעוּתַהּ, וְיַמְלִיןְר מַלְבוּתָהּ בְּחַיִּיבוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בִּית וִשְׂרָאֵל, בַּעָנָלָא וּבִוֹמֵן קְרִיב. וְאִמְרוּ: אָמֵן.

Yit-ga-dal v'yit-ka-dash sh'mei ra-ba b'al-ma di-v'ra chir-u-tei, v'yam-lich mal-chu-tei b'cha-yei-chon u-v'yo-mei-chon u-v'cha-yei d'chol beit Yis-ra-eil, ba-a-ga-la u-viz-man ka-riv, v'im-ru: A-mein.

יָהָא שָׁמָה רָבָּא מְבָרַף לְעָלֵם וּלְעָלְמֵי עָלְמִיָּא.

Y'hei sh'mei ra-ba m'va-rach l'a-lam u-l'al-mei al-ma-ya.

יִתְבָּרֶךְ וִיִּשְׁתַבֶּרו, וְיִתְבְּאֵר וְיִתְרוֹמֶם וְיִתְנַשֵּׁא, וְיִתְהַדֵּר וְיִתְעַלֶּח וְיִתְהַלָּל שָׁמֵה דְּקוּרְשָׁא, בְּרִיךְ הוּא,

Yit-ba-rach v'yish-ta-bach v'yit-pa-ar, v'yit-ro-mam, v'yit-na-sei, v'yit-ha-dar, v'yit-a-leh, v'yit-ha-lal sh'mei d'kud'sha, b'rich hu.

לְעֵלֶּא מִן־בָּל־בָּרְכָּתָא וְשִׁירְחָא, חָשְׁבְּחָתָא וְנְחֲמְתָא דַאַמִירַן בַּעַלְמָא, וָאָמִרוּי אָמֵן.

L'ei-la min kol bir-cha-ta v'shi-ra-ta, tush-b'cha-ta v'neh-cheh-ma-ta da-a-mi-ran b'al-ma, v'im-ru A-mein.

יָהָא שְלָמָא רָבָּא מִן־שְמַיָּא וְדַוּיִים עָלֵינוּ וְעַל־בָּל־יִשְׂרָאַל. וְאִמְרוּי אָמֵן.

Y'hei sh'la-ma ra-ba min sh'ma-ya v'cha-yim, a-lei-nu v'al kol Yis-ra-eil, v'im-ru: A-mein.

עשָׁה שָׁלוֹם בִּמְרוֹמְיוּ, הוּא יַצְשָׁה שָׁלוֹם עָלַינוּ וְעַל־בָּל־יִשְׂרָאַל, וְאָמְרוּ אָמֵן.

O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol Yis-ra-eil, v'im-ru: A-mein.

May we be blessed as we go on our way May we be guided in peace May we be blessed with health and joy May this be our blessing Amen

Amen amen May this be our blessing amen

May we be sheltered by the wings of peace
May we be kept in safety and in love
May grace and compassion find their way to every soul
May this be our blessing Amen
( Debbie Friedman adapted from liturgy)



Creative readings in this service were drawn from the Healing Service of Temple Beth Elohim created by Rabbi Michele Lenke Cantor Jodi Sufrin Paul Davidson Laura Gilman Michael Gilman Donna Grossman Sheila Heller Marsha Mirkin Carol Schwartz Sonia Urwand-Tuller Betty Weiner

# ALSER VICE OF HEALING

Congregation Shaar Zahav San Francisco, California October 30, 1999 Shabbat Va-Yera

# GATHERING

Kawanah;

May this melody and this gathering help me to quiet my mind and open my heart. May I feel and know the connection that exists between myself and my Creator.

BODY/SOUL: ASHER YATZAR

בְּרוּף אַתָּח יָיָ אֱלֹחֵינוּ מֶלֶּף חָעוֹלֶם, אֲשֶׁר יָצֵר אֶת חָאֶדֶם בְּחָכְמֶח, וּבָרָא בוֹ נְצָוְבִים נְצִוּבִים, חֻלוּלִים חֲלוּלִים, שָּאָם יִפְּתָּח אָחָד מֵחָם, אוֹ יְשֶׁתָּם אֲחָד מֵחָם, אִי אָפְשֵׁר לְחִוּנַקוֹיִם וְלַצְמוֹד לְפָנָיךּ: בָּרוּף אַתָּח יְיָ, רוֹמֵא כָל בְּשָׁר, וֹמֶפְלִיא לֵעֲשׁוֹת:

Ba-ruch a-tah Adonai E-lo-hei-nu me-lech ha-o-lam a-sher ya-tzar et ha-a-dam be-choch-mah u-va-rah vo nl-ka-vim nl-ka-vim cha-lu-lim cha-lu-lim.

Ga-lu-lim cha-lu-lim.

Ga-lu-i ve-ya-du-ah lif-nei chi-sei che-vo-de-cha she-im yi-fa-te-ach e-chad me-hem o-yi-sa-tem e-chad me-hem i-ef-shar le-hit-ka-yem ve-la-a-mod le-fa-ne-cha.

Ba-ruch a-tah Adonai ro-fai kol ba-sar u-maf-ii la-a-sot.

Blessed are You, Shaddai, who has formed us in wisdom, and created within us the spark of life. Each cell does the work of its Creator; each organ's existence is a tribute to God. If but one element of this wondrous structure were to fail in its task, we could not stand before You and give thanks for sustenance. Let us cherish this gift of flesh and blood, honoring it as God's creation. Blessed are You, our God, who performs the miracles of creation and healing.

# BODY/SOUL: ELOHAI NESHAMA

אֶלהַי, נְשָׁמָה שְׁנָתַהָּ בִּי טְחוֹנָה הֵיא. אַהָּה בָּרָאתָהּ, אַהָּה יְצַרְתָּהּ, אַתָּה בְּכִּיוּהָה בִּי, וְאַתָּה מְשַׁמְרָה בְּקּרְבִּי, כְּל וְמֵן שְׁהַנִּשְׁמָה בְקּרְבִּי, מוֹדָה עמוֹדָה אַנִי לְפָנִידּ, יְנִ אֶלֹחֵי וַאלֹחֵי אֲבוֹתֵי וְאִמוֹתֵי, רְבוֹן כֶּל הַמְּצְשִׁים, אֲדוֹן כָּל תַנְּשְׁמוֹת. בְּרוּהְ אַתְּה יְנִי בְּרוּהְ אַתְּה יְנִי

E-io-hai, ne-sha-ma sha-na-ta-ta bi te-ho-rah hi.

A-tah va-ra-ta, a-tah ya-tzar-ta,
a-tah ne-fach-ta bi,
ve-a-tah me-sham-ra be-kir-bi.
Kol ze-man she-ha-ne-sha-mah ve-kir-bi,
[women:] mo-dah [men:] mo-deh a-ni le-fa-ne-cha,
Adonai El-o-hai ve-e-lo-hei a-vo-tai ve-i-mo-tai,
ri-bon kol ha-ma-a-sim, a-don kol ha-ne-sha-mot.
Ba-ruch a-tah Adonai,
a-sher be-ya-do ne-fesh kol-chai
ve-ru-ach kol ba-sar ish.

The soul which You have given me, O God, is a pure one. You have created and formed it, breathed it into me, and within me You sustain it. So long as I have breath, therefore, I will give thanks to You, Adonai, my God, my ancestors' God, Sovereign of all creation, Source of all who breathe. Blessed is Adonai, in whose hands are the souls of all the living and spirits of all flesh.

### Yedeed Nefesh

יָדִיד נָפֶּשׁ אָב הָרַחַמֶּן מְשׁוֹך עַבְּנֶדְ אָל רְצוֹנֶדְ. יָרוּץ עַבְּנֶדְ כְּמוֹ אַיָל יִשׁתַּחֲנֶה אֶל מוּל הַדָּרְהָ. יָצֶרֵב לוֹ יְדִירוֹתָיךְ מְנוֹפֶּת צוּף וְכָל טֶעֵם.

Yedeed nefesh av ha'rach ha'man Yedeed nefesh av ha'rach ha'man Meshoch av decha el retzo-necha El retzo-necha Yarutz av decha k'mo Eye-yal yeshta-haveh El mul ha'da-recha Yerev lo yedee-doe-t'echa Me-nofet tzuf v'kol ta'am

Heart's delight, Source of mercy, draw Your servant into Your arms: I leap like a deer to stand in awe before You Your love is sweeter to me than the taste of honey.

# שמע

שְׁמֵ**ע** יִשְׁרָאֵל יחוח אֱלֹחֵינוּ יְחוּח אֶחָד. בָּרוּוּ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלֶם וַעֶּד.

Sh'ma yis-ra-el Adonai E-lohei-nu Adonai E-chad. Ba-ruch sheim ke-vod mal-chu-to le-o-lam va-ed.

Listen Israel Adonai is our God Adonai is One.

# DARKNESS AND LIGHT, ACKNOWLEDGING THE DARK

יָגּעְתִּי בְקַרְאֵי נְחֵר גְּרוֹנִי כָּלוּ עֵינֵי מְיַחֵל לֵאלֹחָי:

I am weary with calling, my throat is dry; my eyes fail while I wait for God. [Psalm 69:4]

ן ליְתֹנֶת שָׁמְעָת תְּפָּלֶתִּי וְשַׁוְעָתִי אֵלֶיף תָבוֹא אֵל־תַּסְתַּר פָּנֶיף מִמְנִּי בִּיוֹם צֵר לִי הַפֶּּח־אֵלֵי אָזְנֶךְ בִּיוֹם אָקָרָא מִהַר צֵנִנִי:

Adonai, hear my prayer, let my cry come before You. Do not hide Your face from me in my time of trouble. Turn Your ear to me when I cry, answer me speedily. [Psalm 102:2-3]

# DARKNESS/LIGHT: THE MIRACLES OF DAILY LIFE

... בְּרַךְ אֵת עֵין הָחַיִים יוֹצֶרֶת הָעוֹלֶם Ne-va-reich et Ein ha-cha-im yo-tzer-et ha-olam... Let us bless the Source of life, Creator of all...

Men sny: ... שֶׁעֲשֵׂנְי בְּצֵלְמֹוֹ. ... she-a-sa-ni be-tzal-mo.

Women say: ... שֶׁעְשְׁתַּנִי בְּצַלְּמָחּ. ...she-as-ta-ni be-tzal-ma.

... who helps me see the divine image within.

...תנוֹתוֹן לַנְּעֵף כֹּתַ... ha-no-tein le-ya-aif ko-ach...

°...who sustains our spirits.

...בְּרוּף אֵתְּה יהוּה אֱלֹחִינוּ מֶלֶדְ הָעוֹלֶם... Ba-ruch a-tah Adonai E-lo-hei-nu me-lech ha-o-lam ... Praised are You Eternal, our God, Ruler of Creation...

... נְבַרְדָּ אַת עֵין הָחַיִּים יוֹצֶרָת הָעוֹלֶם Ne-va-reh et Ein ha-cha-im yo-tzer-et ha-olam... Let us bless the Source of life, Creator of all...

... בְּרוּכָח אָתְ יָח חֵי הְעוֹלֶמִים Be•ru•cha at Yah chai ha•o•la•mim... We praise the One, Source of Eternity...

# Achat Sh'altee

Achat sh'altee
May'at Adonai
Otah evakaysh
Sheevtee b'vayt Adonai
Kol yamay ha'y'eye
Lach-zot b'noam, b'noam Adonai
U'liva-care b'haykalo

One thing I ask of You Adonal, for this I yearn: To dwell in God's house all the days of my life, to pray in God's sanctuary, to behold God's beauty.

> אַחַת שְׁאַלְתִּי מָאַת יְיָ אוֹסָה אַבַּקשׁ, שִּׁרְתִּי בְּבִית יָיָ כְּלִּי-יָמֵי חַיַּי, לַחֲזוֹת בְּנְעֵם יָיָ וּלְבַּקּר בְּחֵיכְלוֹ.

# HEALING PRAYERS: MISHEBERACH

מִי שֶׁבַּרֶךְ אֲבוֹתֵינוּ וְאָמּוֹתֵינוּ אַבְרָחֶם יִצְחֶק וְגַעֲקֹב, שֶׁרָח, רְבָקּח, בֵּאָה וְרַחֵל, חוּא יְבָרֶךְ אֶת כֶּל חָחוֹלִים שָׁאֵנוּ מִוְנְפֵּלְים בַּעֲבוּרָם. חַקּּדוֹשׁ בָּרוּךְ הוּא יִמְלֵא רָחֲמִים עֲלֵיחָם, לְחָחֲלִימָם וּלְרַפּאתָם וּלְחַחַזּיקִם וּלְחַחֵיוֹתֶם, וְיִשְּׁלֵח לְחַם וּוְלֵנוּ נְבֵּ זָחַדְ] רְפּוּאָה שְׁלֵמָח, רְפוּאֵת חַנְּפֶשׁ וּרְפוּאַת חַגּוּף, בְּתוֹךְ שְׁאָר חוֹלֵי יִשְּׁרָאֵל וְבֶּל חָעוֹלָם, חַשְּׁתָּא בַּעָלֶכָא וּבִּוֹמֵן קורִיב. וְנאמֵר: אָמֵוֹ

God, let Your spirit rest upon all who are ill and comfort them. May they and we soon know a time of complete healing, a healing of the body and a healing of the spirit, and let us say: Amen.

# Mi sheberech [song]

מי טְבַּרְןּ אֲבּוֹתִינוּ

Mi she-bei-rach avo-tei-nu
מְּקְוֹר תְבָּרְכָּה לְאְמּוֹתָינוּ

Me-kor ha-be-ra-cha le-i-mo-tei-nu,
may the source of strength
Who blessed the ones before us,
help us find the courage
to make our lives a blessing
And let us say: Amen.

קי שְׁבַּרֶךְ אָמּוֹתְינוּ Mi she-bei-rach i-mo-tei-nu קקור הַבְּרֶכָח לַאֲבוֹתִינוּ Me-kor ha-be-ra-cha la-a-vo-tei-nu, bless those in need of healing with יבּרָּאָח שְׁלַמָּח re-fu-a she-lei-ma, the renewal of body, the renewal of spirit, and let us say: Amen.

# Prayer for Those Who Help

May the One who blessed and led our forbearers give countenance unto those who provide help for the ill and troubled among us. May they be filled with fortitude and courage, endowed with sympathy and compassion, as they give strength to those at their side. May they fight against despair and continue to find within themselves the will to reach out to those in need. And in their love of others, may they feel the blessing of community and the blessing of renewed faith.

# HEALING PRAYERS: A LITANY FOR HEALING

We pray for those who are now ill,

Source of Life, we pray: Heal them.

We pray for those who are affected by illness, anguish and pain.

Heal them.

Grant courage to those whose bodies, holy proof of Your creative goodness, are invaded by illness and the pain of illness.

Encourage them.

Grant strength to families and friends who give their loving care and support; help them to overcome despair.

Strengthen them.

Grant wisdom to those who probe the deepest complexities of Your work as they labor in the search for treatment and cures.

Inspire them,

Grant clarity of vision and strength of purpose to the leaders of our institutions and our government. May they be moved to act with justice and compassion.

Guide them.

Grant insight to us, so we may understand that whenever death comes, we must accept it—but that before it comes, we must resist it by cherishing our life and making our lives worthy as long as we live.

Bless and heal us all.

#### Unending Love

We are loved
by an unending love.
We are embraced
by arms that find us
even when
we are hidden from ourselves.
We are touched
by fingers that soothe us
even when
we are too proud for soothing.
We are counseled
by voices that guide us
even when
we are too embittered to hear.

We are loved
by an unending love.
We are supported
by hands that uplift us
even in
the midst of a fall.
We are urged on
by eyes that meet us
even when
we are too weak for meeting.

We are loved

by an unending love.
Embraced, touched, soothed, and counseled....
ours are the arms, the fingers, the voices; ours are the hands, the eyes, the smiles.
We are loved by an unending love.

# REMEMBRANCE: MOURNER'S KADDISH

יָתָנּדֶל וְיִתְכַּוְדֵּשׁ שְׁמֵחּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כָּרְעוּתַהּ, וְיַמְלִידְ מֵלְכוּתָהּ בְּחַיֵּיכוֹן בִּעָלָא וּבָוֹמֵן קּרִיב וְאִמְרוּ יָשְׁרָאֵל. בַּעֵנֶלָא וּבָוֹמֵן קִרִיב וְאִמְרוּ אָמֵן.

Yit-ga-dal ve-yit-ka-dash she-meih raba.
Be-al-ma di-va-ra chi-ru-tei,
ve-yam-lich mal-chu-tei- Be-cha-yei-chon
u-ve-yo-mei-chon u-ve-cha-yei de-chol-beit
Yis-ra-el, ba-a-ga-la u-vi-ze-man ka-riv ve-im-ru;
a-men.

יְחֵא שְׁמַח רַבָּא מְבָרַדּ לְעַלָם וּלָעָלִמֵי עָלְמֵיָּא:

Ye-hei she-mel ra-bah me-vo-rach le-o-lam ul-al-mel- al-ma- yah.

ve-im-ru: a-men.

יִּתְבֶּרֵהְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנֵשֵּׁא וְיִתְנַהַדָּר וְיִתְעַכָּח וְיִתְנַלֵּל שְׁמֵהּ דְּאֵלְּא מְן כָּל בְּרְכָתָא וְשִׁירָתָא תָשְׁבְּחָתָא וְנָחֱמִתָּא, דַּאֲמִירָן בְּעָלְמָא, וִאִמָרוּ אַמֵּן:

Yit-ba-rach ve-yish-ta-bach ve-yit-pa-ar ve-yit-ro-marn ve-yit-na-sei ve-yit-ha-dar ve-yit-a-leh ve-yit-ha-lal she-mei de-kud-sha, be-rich hu.

Le-ei-la min kal-bir-cha-ta ve-shi-ra-tah,
tush-be-cha-ta ve-ne-che-ma-ta, da-a-mi-ran be-al-mah

יָחֵא שְׁלָמֶא רַבָּא מָן שְׁמַנָּא וְחַיִּים עָלֵינוּ וְעַל בָּל יִשְׂרָאֵל, אִמְרוּ אָמֵן :

Ye-hei she-la-ma ra-ba min-she-mel-ya ve-cha-yim a-lei-nu ve-al kol yis-ra-el, ve-im-ru: a-men,

עשֶת שָׁלוֹם בְּמָרוֹמְיוּ הוּא יַעֲשָׁה שָׁלוֹם עַלִינוּ וְעַל כָּל יִשְׁרָאֵל, וְאִמְרוּ אָמֵן:

O-seh sha-lom bim-roh-mav, hu ya-a-seh sha-lom a-lei-hu ve-al kol yis-ra-el, ve-im-ru; a-men

Let the glory of God be extolled, and God's great name be hallowed in the world whose creation God willed. May God rule in our own day, in our own lives, and in the life of all Israel, and let us say; Amen.

Let God's great name be blessed for ever and ever.

Beyond all the praises, songs, and adorations that we can utter is the Holy One, the Blessed One, whom we yet glorify, honor, and exalt. And let us say: Amen.

For us and for all Israel, may the blessing of peace and the promise of life come true, and let us say: Amen.

May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel, and all the world, and let us say: Amen.

May the Source of peace send peace to all who mourn, and comfort to all who are bereaved. Amen.

# CLOSING: BLESSINGS

#### For a woman:

ְיָבֶרְבֵּף יָיָ וְיִשְׁמְרֵף. יָשֶׁר וְיָ פָּנְיו אַלֵּיף וִיחָבֵּף. וַיֵּשֶׁא יָיָ פָּנְיו אַלֵּיף וַיֵּשֶׁם לָּף שָׁלוֹם.

#### For a woman:

Ye-var-chaich Adonal ve-yish-me-raich Ya-air Adonal pa-nav e-leich ve-ye-chu-naich Yi-sah Adonal pa-nav e-leich ve-ya-seim lach sha-lom

#### For a man:

יֶבֶרֶרָה יְיָ וְיִשְׁמְרָדּ. יָאֵר יִּיְ פָּנִיו אֵלֶידּ וִיחַנְּהָ. יִשָּׁא יִיִ פָּנִיו אֵלֶידּ וְיֵשֶׁם לָךְ שָׁלוֹם.

#### For a man:

Ye-va-re-che-chah Adonai ve-yish-me-re-chah Ya-air Adonai pa-nav e-le-chah ve-ye-chu-ne-chah Yi-sah Adonai pa-nav e-le-chah ve-ya-selm le-chah sha-lom

May God bless and keep you.

May the Divine Countenance shine upon you.

May the Beauty of Creation be lifted towards you and may you be filled with peace.

#### Oseh Shalom

עשָר שָׁלוֹם בִּמְרוֹמָיו חוּא יַצְשָּׁה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְּׂרָאֵל, וְאִמְרוּ אָמֵן :

O-seh sha-lom bim-roh-mav, hu ya-a-seh sha-lom a-lel-nu ve-al kol yis-ra-el, ve-im-ru: a-men This service of healing is based on the original Liturgy for Healing first compiled by Rabbi Yoel Kahn at Congregation Sha'ar Zahav, San Francisco, in 1988 and the Healing Services organized and led by Rabbi Nancy Flam of Ruach Ami: Bay Area Jewish Healing Center (co-sponsored by Congregation Sha'ar Zahav) since 1991.

This service is designed to be led by either clergy or lay leaders. If you are new at leading services or are leading a service like this for the first time, we recommend reading aloud the instructions at the beginning of each section. They are designed both to explain what the sections of the service are about and to guide the group through the liturgy. The National Center for Jewish Healing, 9 E. 69th St, New York, NY 10021, telephone: [212] 772-6601, has published A Leader's Guide to Service and Prayers of Healing, by Rabbi Nina Beth Cardin and Rabbi Nancy Flam.

This service was conceived and written by Yoel Kahn and Nancy Flam. Design and editorial assistance was provided by Alice Prussin, Batya Kalis, Dan Bellm and Amy Clark. Original commentaries are by Yoel Kahn and Nancy Flam.

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- p. F. Midrach on the Akedah: We haved this story at a High Heliday decresh at the Aquarian Müyan, Berkeley, Califorda, in 1991.
- p. 9. The Miracles of Daily Life, this subric is taken from Gates of Proper. The arrangement of the blessings is adopted from the lineary of Congregation Shake Zahar, CNZ lineary does not use disability as metaphor, e.g. "opens the eyes of the blind."
- p. 13 Yehni Roveh Zohar II, 2064, music by Z. Rovner, am. by C. Devidson Gauss of Song.
- p. 15 Pitchu li Pasim 118, music by S. Garlebach em. by Charles Davidson -Galar of Song.
- p. 16 Etz chaim from the Torah service of the radiatoral literary, are by C. Davidson, Gates of Song.

- p.17 Mi Shehersch (Hebrow) new arrangement for this service. Translation from the Knapy of Congregation She'ar Zahav.
- p. 18 kdl Shebersch [strag] Deborah Lynn Friedman, Sounda Writa Productions, Inc.
- p. 18 Preyer for those who help: by Susan Feldman, Congregation Shate Zaltay.
- Prayer invites God, based on a passage written by A. J. Heachel and adapted from Gottes of Prayer.
- p.21 Dirgs Without Music by Edna St Vincent Milley in Collected Poems.
- p. 21 Vis a fearful thing Anonymous
- p. 22 The Interation by Margaret Touris
- p. 22 Uncading Love by Rabbi Rami Shapiro.
- p. 24 It is hard to sing of occurrent...by Rabbi Richard Lovy, from Gates of Proper.

# שמע קולנו

# Shema Koleinu: A Liturgy for Healing

Rabbi Nancy Flam

Ruach Ami: the Bay Area Jewish Healing Center

Rabbi Yoel Kahn Congregation Sha'ar Zahav

Adar 5756/March 1996

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- p. 3. Asher Yarzar: Talmud, Berachot 60b. Since at least the 9th century, apart of the Morning Blessings of the synagogue knirgy.
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- p. 4 Blessed are You...: Machzor U'becharia Chayim, Congregation Sha'ar Zahav, San Francisco, CA [1983].
- p. 4 "Blessed is the miracle that is this body...": From a Rosh HaShanah sermon at Congregation Sha'ar Zahav by Jonathan Pannor, 5756. Usage in this senting suggested by Batya Kalis.
- p. 5 Elohai Neshama; Talmud, Ecrachot 60b. Since at least the 9th century, part of the Morning Blessings of the synagogue litingy.
- p. 6. Psalm 57; adapted from a translation by Stephen Mitchell.
- p. 7. Darkness and light: concept and selection of verses by Rabbi Joseph Edelheit.
- p. 8 Poppies: Mary Oliver from New and Selected Poems.
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- p. 9 the Miracles of Daily Light: This rubric is taken from Gates of Prayer. The arrangement of the blessings is adopted from the liturgy of Congregation Sha'ar Zahav. CSZ liturgy does not use disability as metaphox, e.g. "opens the eyes of the blind."
- p. 15 Yehai Ravah Zobar II, 206A. Pitchu li Psalmil 2

- p. 16 When words of Toxah,..: Mishnah Avot 3:2.
- p. 17 Mi Sheberech: Hebrew new arrangement for this service. Translation from the liturgy of Congregation Sha'ar Zahay.
- p. 18 Mi Sheberech [song]: Debbie Friedman
- $\rho,\,18$  Prayer for those who help: Susan Feldman, Congregation Sha'ar Zahav.
- p. 20 Prayer invites God...: based on a passage written by A. J. Heschel and adopted from Gates of Prayer.
- p. 20 Dirge without Music: Edna St. Vincent Millay, Collected Poems, edited by Norma Millay,
- p. 20 Tis a fearful thing: Aucoymous.
- p. 21 The Intention: Margaret Torrie.
- p. 21 Unending Love: Rabbi Pan: 3ha piro
- p. 24 As the end approached...: Midrash:
- p. 2A It is hard to sing of oneness...: Rabbi Richard Levy, from Gates of Prayer.

#### GATHERING

What does the Rebbe do before praying? I pray, was the reply, that I may be able to pray properly.

In preparation for prayer, we may choose to wash our hands and contribute tzedakah. We begin the service with a niggun, a melody without words.

Kavvanah:

May this melody and this gathering help me to quiet my mind and open my heart. May I feel and know the connection that exists between myself and my Creator.

May the tzedakah we contribute today for our community provide comfort, compassion and justice to others who are in need.

The niggun is a wordless tune which may calm and focus us. Its repetition occupies the linear, language-making part of our brains, helping us to let go of the chatter within our minds.

Water is a symbol of the *mikvah*, the ritual bath, which marks moments of personal transformation (e.g., a convert upon becoming Jewish, a woman after her menstrual period, men and women before marriage, and symbolically, the dead before burial). Washing our hands indicates our desire to enter our prayer open to the positive transformation it may bring. "You shall draw forth water with joy from the wells of salvation." [Isaiah 12:3]

As we ready ourselves to pray for ourselves and for those whom we love, we remember that prayers are fortified by deeds; we therefore contribute tzedakah to help others.

Tzedakah comes from a root which means justice; a tzaddik, a righteous person, is one who engages in the work of tzedek, justice; giving tzedakah is a component of justice.

Rebbi Nachman would pray: Master of the Universe, grant me the ability to be alone. May it be my custom to go outdoors each day amongst the trees and grasses, among all growing things, and there may I be alone and enter into prayer, to talk with the One to whom I do belong.

### BODY/SOUL: ASHER YATZAR

We offer these prayers for body and soul, in Hebrew or English, silently or aloud, in our own voices, making the prayer our own.

Kayyanah:

This prayer calls me to appreciate the wondrousness of my body, even when it does not function entirely as I would like it to. As I offer my prayer individually, may I be strengthened by the voices of those around me.

בָּרוּהְ אַתָּה זְיָ אֶלהַינוּ מֶלֶהְ הָעוֹלֶם, אֲשֶׁר יָצֵר אֶת הָאָדֶם בְּחָכְמָה, וּבָרָא בוֹ נְּלֶבִים נְּלֶבִים, חֲלוּיִּלִים חֲלוּלִים נְלוּי וְיָדוּעַ לִּמְנִי כִשְּא כְבוֹדֶךְ שְׁאָם יִפְּתָה אָחָד מֵהָם, אוֹ יִשְׁתַּה אָחָד מִהָם, אִי אָפְשֵׁר לְהַתְּלֵקיִים וְלַעֲמוֹד לְמָנֶידְּ: בְּרוּךְ אַתָּרוֹ זְיָ, רוֹמָא כָל בָּשֶׁר, וּמַפְּלִיא לֵעֲשׂוֹת:

Ba•ruch a•tah Adonai E•lo•hei•nu me•lech ha•o•lam
a•sher ya•tzar et ha•a•dam be•choch•mah
u•va•rah vo ni•ka•vim ni•ka•vim
cha•lu•lim cha•lu•lim.
Ga•lu•i ve•ya•du•ah lif•nei chi•sei che•vo•de•cha
she•im yi•fa•te•ach e•chad me•hem
o•yi•sa•tem e•chad me•hem
i•ef•shar le•hit•ka•yem ve•la•a•mod le•fa•ne•cha.
Ba•ruch a•tah Adonai ro•fai kol ba•sar
u•maf•li la•a•sot.

Rabbi Huna asked his son Rabbah why he did not attend the lesson of Rabbi Hisda, whose teaching was said to be very clever. The son replied: "When I go to him, he speaks of mundane matters; he tells me about certain natural functions of the digestive organs and how one should behave in regard to them." His father replied: "He occupies himself with the life of God's creatures and you call that 'a mundane matter! All the more reason why you should go and study with him." [Talmud, Shabbat 82a]

This prayer was originally said upon leaving the bathroom, after having used the toilet. It expresses amazement about the intricacy and complexity of the body's functioning, and praises the Creator for its awesome design. This prayer, as well as *Elohai Neshama* and "The Miracles of Daily Life," are taken from the Morning Blessings of the daily liturgy.

Judaism regards our bodies and their pleasures as sources of holiness. "In the world to come we will be asked to give account for every fruit that we might have eaten but failed to taste." [Talmud: ]

Once when Robbi Hillel had finished a lesson, his students asked, "Where are you going now?"
"To perform a religious duty," he answered.
"To bathe in the bathhouse."
"Is that a religious duty?" they asked.
"If somebody is appointed to clean the statues of the king that stand in the theaters and circuses, and is paid for that work," he answered, "should not I, who am created in the image and likeness of God, take care of my body?"

We praise the Eternal Source of Life, who has made our bodies in wisdom, creating openings, arteries, glands, and organs, marvelous in structure, intricate in design. Should but one of them by being blocked or opened fail to function, it would be difficult to stand before You. We praise You, God, Wondrous Source of our healing.

or

Blessed are You, Shaddai, who has formed us in wisdom, and created within us the spark of life. Each cell does the work of its Creator; each organ's existence is a tribute to God. If but one element of this wondrous structure were to fail in its task, we could not stand before You and give thanks for sustenance. Let us cherish this gift of flesh and blood, honoring it as God's creation. Blessed are You, our God, who performs the miracles of creation and healing.

Blessed is the miracle that is this body: a vast collection of miracles, of harmonious interactions that permit me to share existence. Blessed are the daily personal interactions that teach me to transcend the purely physical. It is a blessing to experience holiness now in my connections with the people with whom I share this room, this world. The sacred moments I have known have been within the context of inspired, loving relationships, some of which live now, in my heart, extending beyond the period of shiva or yahrzeit. [from a Rosh HaShanah sermon by Jonathan Pannor]

We so often focus on what does not work that we may overlook what does. One route to drawing attention to how our bodies are working—even when parts are not—is to recite a litany of organ systems and body parts that are working: "I am grateful for: eyes that see, lungs that breathe, legs that walk."

Our connection with God is affected by our bodily state. For some people ill health facilitates prayer, for others or at other times, ill health makes prayer impossible. This interconnectedness of our body/mind/spirit reminds us of how our physical state may affect our spiritual state and how our spiritual state, in turn, may affect our bodies.

While this prayer praises God for materials passing through "ducts and channels" on the physical level, one may offer the prayer as an affirmation of unblocked spiritual "channels" as well. We give gratitude for the unobstructed movement of our spirits:

# BODY/SOUL: ELOHAI NESHAMA

We give thanks for the wonder and uniqueness of our souls. Again, we pray in Hebrew or in English, silently or aloud, in our own voices, making the prayer our own. Before beginning the prayer, we pause to concentrate on our breathing, the symbol and essence of our life.

Kavvanah: May I live each day with gratitude for the uniqueness of my soul and my being. As I breathe in the breath of life, may my spirit be revived and renewed. As I offer my prayer individually, may I be strengthened by the voices of those around me.

אֶלֹחֵי, נְשָׁמָּה שְׁנָּתַנַּ בִּי טְהוֹרָה הִיא. אַתָּה בְרָאתָה, אַתָּה יְצֵרְתָּהּ, אַתָּה נְפַּחְתָּה בְּיִּ וְאַתָּה מְשַׁמְּרָה בְּקּרְבִּי מִּיֹדָה /מוֹדָה אֵנִי לְפָנִידּ, יְיָּ אֱלֹחֵי וַאְלֹחֵי אֲבוֹתֵי וְאִמּוֹתֵי, רְבוֹן כָּל חַמְּעֲשִים, אַדוֹן כָּל חַנְּשְׁמוֹת. בְּרוֹף אַתָּה יָיָ, וְרוֹחַ כָּל בָּשֶׁר אִישׁ.

E-lo-hai, ne-sha-ma sha-na-ta-ta bi te-ho-rah hi.

A-tah va-ra-ta, a-tah ya-tzar-ta,
a-tah ne-fach-ta bi,
ve-a-tah me-sham-ra be-kir-bi.

Kol ze-man she-ha-ne-sha-mah ve-kir-bi,
[women:] mo-dah [men:] mo-deh a-ni le-fa-ne-cha,
Adonai El-o-hai ve-e-lo-hei a-vo-tai ve-l-mo-tai,
ri-bon kol ha-ma-a-sim, a-don kol ha-ne-sha-mot.
Ba-nuch a-tah Adonal,
a-sher be-ya-do ne-fesh kol-chai
ve-ru-ach kol ba-sar ish.

This prayer may have originally been a meditation on the breath. The "hey" at the end of several of the words is aspirated, emphasizing the breathiness of the word.

This prayer is taken from the daily morning liturgy and was designed to be recited shortly after waking from sleep. In the rabbinic imagination, sleep is seen to be "a little death," wherein the soul deserts the body for the night and reunites with it in the morning. The traditional text of Elohai Neshama (not included here) speaks of the body and soul separating at death and their ultimate reunification at the end of days.

The phrase "souls of all the living" resonates with a line from Psalm 150: "All that breathes will praise God." This verse can also be read as "We can praise God with every breath," or "We can praise God with the entirety of our being."

The rabbis of blessed memory said: "Let every soul [kol neshama] praise God." This means: Praise God with each and every breath [neshama], so you can say at every moment and continually: "Blessed is the Merciful One, Source of Creation, Sovereign of this moment."

The soul which You have given me, O God, is a pure one. You have created and formed it, breathed it into me, and within me You sustain it. So long as I have breath, therefore, I will give thanks to You, Adonai, my God, my ancestors' God, Sovereign of all creation, Source of all who breathe. Blessed is Adonai, in whose hands are the souls of all the living and spirits of all flesh.

or

You are generous to me, dear God; you have taught my soul to trust you. I have crept beside you and found shelter in the shadow of your wings.

My great joy, God, is to praise you; I will sing and awaken the dawn. Wake up, my soul, wake up, music in the depths of my heart. I will praise you, God, to all people and inspire them with my joy.

The Hebrew verbs in the first sentence of the prayer are the same as those of the story of creation in Genesis, Chapter 2, and remind us of how the Holy One breathed life into Adam.

In English, the word "inspiration" has its origins in the Latin, meaning "to breathe into"; as we "inspire" ourselves with our breath, we invite inspiration into our lives.

# DARKNESS AND LIGHT: ACKNOWLEDGING THE DARK

We listen as these verses, taken from the wisdom literature of the Bible, are read aloud. We take time, pausing after each one, permitting the depth of suffering reflected in these verses to reach us.

Kavvanah: We often deny the truth of our suffering. May these verses help me to acknowledge the moments of despair in my own life and the times when I feel distant from God.

יָגַעְהַנִי בְקַרְאִי נָחַר בְּרוֹנִי כְּלוּ עֵינֵי מְיַחַל לֵאלֹחָי:

I am weary with calling, my throat is dry; my eyes fail while I wait for God. [Psalm 69:4]

י אָזפְרָח אֶלהִים וְאָהֶמֶנָה אָשִיחָה וְתִּתְעַשֵּׁף רוּחִיי:

I call God to mind, I moan, I complain, my spirit fails. [Psalm 77:4]

נְאָטָה נַפְשִׁי בְּחַיָּי אָעָזְבָּח עָלֵי שִיחִי אֲדַבְּרָח בְּמַר נַפְשִׁי:

I am disgusted with life; I will give reign to my complaint, speak in the bitterness of my soul.

[Job 10:1]

לְמָה יְתֹנָה תִּוֹנָת נַבְּשִׁי תַּסְתִּיר בָּנִיף מִפְּנִי: עָנִי אֵנִי וְגוֹעַ מִפֹּעַר נָשָאתִי אֵמִיף אָפִינָה:

Why Adonai do You reject me, why do You hide Your face from me? From my youth I have been afflicted and near death; I suffer Your terrors wherever I turn. [Psalm 88:15-16]

אַלִּי אֵלִי לָמָה עַזַבְתָּנִי רָחוֹק מִישׁוּעֶתִי זְּבְרֵי שַׁאַנָתִי: אֱלֹהֵי אָקְרָא יוֹמֶם וְלֹא תַעֲנָה וְלַיְלָה וְלֹא־דִּוִּמִיָּה לִי:

My God, my God, why have You abandoned me; why so far from delivering me and from my anguished roaring? My God, I cry by day, You answer not; by night, and I have no respite.

[Psalm 22:2-3]

וְלֹיְרוֹנָה שָׁמְעָה רְנִפְּלֶּוִנִי וְשַׁוְעָתֵי אֵלֶיף תָבוֹא אֵל־תַּסְתַּר פָּנֶידְ מְמָנִי בְּיוֹם צֵר לִי הַטָּח־אַלֵי אָזְנָדְ בְּיוֹם אָקְרָא מַהַר צֵנִנִי:

Adonai, hear my prayer, let my cry come before You. Do not hide Your face from me in my time of trouble. Turn Your ear to me when I cry, answer me speedily. [Psalm 102:2-3]

- Our messianic vision is of a time when evil has been eliminated from creation. But our arge to vanquish the evil sometimes keeps us from fully recognizing and acknowledging its presence. These verses, drawn from the wisdom literature of the Bible, help us acknowledge our experience of pain and darkness, particularly the times when God seems absent.
- The Prophet Isaiah [45:7] quotes God: "I am the Eternal: I form light and create darkness, I make weal and create woe—I, the Eternal, do all these things."

#### Popples

The popples send up their orange flares; swaying in the wind, their congregations are a levitation

of bright dust, of thin and lacy leaves. There isn't a place in this world that doesn't

sooner or later drown in the indigos of darkness, but now, for a while, the roughage

shines like a miracle as it floats above everything with its yellow hair. Of course nothing stops the cold,

black, curved blade from hooking forward of course loss is the great lesson. But I also say this: that light is an invitation to happiness, and that happiness,

when it's done right, is a kind of holiness, palpable and redemptive, inside the bright fields,

touched by their rough and spongy gold, I am washed and washed in the river of earthly delight—

and what are you going to do what can you do about it deep, blue night?

-Mary Oliver

According to a midrash, the entire Akedah (the binding of Isaac on Mount Moriah by his father Abraham) took place as a vision in the mind of Abraham. Abraham had a vision of the future of the Jewish people. He saw a long dark tunnel with Isaac standing at the front and Jacob behind him and Dina and all the tribes behind him, and all the generations until now. All Abraham saw in that tunnel were the pogroms, the oppression, the near genocide of the Jewish people—and he decided in that moment to raise his knife and slay Isaac, to prevent all that suffering from happening. But at that very moment, another munel appeared before him, and this was a tunnel of light; there he saw Isaac standing at the front and Jacob behind him and Dina and all the tribes behind him, and all the generations of the Jewish people until now. But in this tunnel, all he saw were the beautiful Shabbatot, the festive dancing on the holidays and the songs that reached to heaven—and he decided in that moment, as if hearing the voice of God, that he should not slay Isaac. He realized that the suffering and the joy would come together, and that to get rid of one would be to get rid of the other.

# DARKNESS/LIGHT: THE MIRACLES OF DAILY LIFE

We offer these traditional blessings of gratitude for the miracles of daily life. We may understand them in different ways at different times. After reciting the list drawn from the traditional liturgy, we may also give thanks aloud or in our hearts for other miracles which we are mindful of today. There are three introductory formulas invoking God's name, any of which may be chosen to begin each blessing.

Kavvanah: Each of these blessings expresses thanks for a wondrous occurrence that happens daily. May they help me to express gratitude and awe at the miraculous I know today.

Openings:

בּרוּף אַתָּרו ירוּרוּ אֱלוֹזִינוּ מֶלֵךְ חָעוֹלֶם... Ba•ruch a•tah Adonai E•lo•hel•nu me•lech ha•o•lam ... Praised are You Eternal, our God, Ruler of Creation...

... נְבֵרְהָ אֲת עֵין הָחַיִּים יוֹצְרֶת הָעוֹלֶם... Ne-va-reh et Ein ha-cha-im yo-tzer-et ha-olam... Let us bless the Source of life, Creator of all...

...ברוּכָרוּ אָתְנ יָה תֵי הָעוֹלֶמִים... Be-ru-cha at Yahchai ha-o-la-mim... We praise the One, Source of Eternity...

Blessings:

1.

Mensay:

... שֶׁעְשֵׂנִי בְּצֵלְמוֹ. .she-a-sa-ni be-tzel-mo. Women sav:

... שַּעשׁנִי בְּצְלְמָה. she-a-sa-ni be-tzel-ma...

- •...who has made me in the divine image.
- "...who helps me see the divine image within.

·...for my uniqueness in the world.

2.

שֶׁעשׁנִי יִשְׁרָאֵל ....

...שֶׁעָשֻׂנְי יְשְׂרָאֵלִית... she-a-sa-ni yis-ra-el-it...

...she-a-sa-ni yis-ra-el.

- ...who has led me to my Jewish heritage.
- ...who encourages me to explore my Jewish heritage.

\*...for my Jewish heritage.

3.

...שֶׁעֲשַׂנִי בֵּן חוֹרִין.

...she-a-sa-ni ben-cho-rin.

...שֶׁעֲשֵׂנִי בַּת חוֹרִין... ...she-a-sa-ni bat-cho-rin.

- ·...who has made me free.
- "...who enables me to become free.
- ... for freedom of thought and action.

[Blessings continue on page 11]

- This section offers several different formulations for prayer, in Hebrew and English. The arrangements and translations range from the traditional to the contemporary. Different individuals and different communities will learn over time what arrangment or combination of arrangments speaks to and for their hearts.
- The traditional blessing formula opens by praising God and invoking the eternal Name and the sovereignty of God. Some choosing this blessing language because it conforms to the halachic tradition or because it may resonate most strongly with historical practice or be most familiar. This service also offers two alternative versions of the opening blessing formula. The first alternative is inspired by the work of Marcia Falk and emphasizes human action: "Let us bless" replaces the passive "Praised are you..." Rather than the traditional sovereignty image, "King of the Universe," this formulation praises "the Source/Well-spring of Life, Creator of the Universe." The third blessing opening comes from Jewish renewal circles and uses uses feminine language to describe the qualities of the Holy One. The openings of the blessing formulas in English are translated directly from the Hebrew
- The opening blessing formula and the blessings t hemselves can be chanted or spoken in any combination: Hebrew and English, English and Hebrew, all Hebrew, all English.
- The blessings derive from two different Talmudic sources. Originally visualized as blessings to be recited daily as a person rose and went about daily activity, they were already being recited in the synagogue over a thousand years ago. Each action of daily life is compared metaphorically to an attribute of God. The opening three blessings, which have a different origin than the those which follow, draw our attention to the essence of who we are: people made in the image of the Holy One, informed by conscience and linked to Judaism.
- When a person opens their eyes, one should say: "Blessed is the Holy One who opens the eyes of the blind." When one stretches oneself and sits up, one should say: "Blessed is the Holy One who frees the bound." When one dresses, one should say: "Blessed is the Holy One who raises the bowed." When one steps on the ground one should say: "Blessed is the Holy One who spread the earth on the waters." When one commences to walk, one should say: "Blessed is the Holy One who makes human steps firm." When one ties one's shoes, one should say: "Blessed is the Holy One who has supplied all my wants." When one fastens one's girdle, one should say: "Blessed is the Holy One who girds Israel with might." When one spreads a kerchief over one's head one should say: "Blessed is the Holy One who crowns Israel with glory." [Talmud, Berachot 60b]
- Each of the blessings is given in three translations: a direct translation of the English, a metaphorical interpretation emphasizing human agency, and a humanistic alternative.

# DARKNESS/LIGHT: THE MIRACLES OF DAILY LIFE

#### Openings:

# בּרוּך אַתָּנת יתוּות אֶלהֵינוּ מֶלֶד חָעוֹלֶם... Ba•ruch a•tah Adonai E•lo•hei•nu me•lech ha•o•lam ...

Praised are You Eternal, our God, Ruler of Creation...

ּוְבַרֶךְ אֵת עֵין הָחַיִים יוֹצֶרֶת הָעוֹלָם... Ne-va-reh et Ein ha-cha-im yo-tzer-et ha-olam... Let us bless the Source of life, Creator of all...

בְּרוּכָה אָתָ יָה חֵי הָעוֹלָמִים... Be-ru-cha at Yah chai ha-o-la-mim... We praise the One, Source of Eternity...

#### Blessings

4.

...פוקה עורים.

...po•ke•ach iv•rim.

- ...who opens the eyes of those who would not see.
- c...who enables us to see.
- ...for insight and vision.

5.

...מֶלְבִּישׁ עַרָמִים.

...mal-bish a-ru-mim.

- \*...who clothes the naked.
- a...whose spirit clothes our bodies.
- ·...for clothing and shelter.

6.

...מתיר אסורים.

...ma•tir a•su•rim,

- ... who frees the captive.
- o...who empowers us to free ourselves from oppression.
- ....for the courage to move beyond our own and others' expectations.

7.

...רוַבַּוּעַ חָאָרָץ עַל הַמְּיִם.

- ...ro-ke-a ha-ar-etz al-ha-ma-yim.
- ...who makes the earth firm upon the waters.
- "... who establishes the rhythms of our bodies and our world.
- ·...for ordering the universe.

# DARKNESS/LIGHT: THE MIRACLES OF DAILY LIFE

8. ...שַעשה לִי כֶּל צְרָכִי. \*...who provides for all my needs. o...who enables us to meet our needs. ...she•a•sah li kol tzor•ki. ...for an earth blessed with abundance. 9. ... הַמְּבִין מִצְצֵדִי נָבֶּר. ...who makes human steps firm. °...who guides us on our journeys. ...ha-mai-cin mi-tza-dai ge-yer. ...for paths and callings. 10. ...הַפּוֹתֵן לַיָּצִף פֹּחַ. \*...who gives strength to the weary. °...who sustains our spirits. ...ha-no-tein le-ya-aif ko-ach. ...for hope in the face of despair. 11. ...הַמְּחַדָּשׁ בְּכָל יוֹם תָּמִיד \*...who renews the work of creation every day. "...who summons us to grow each day. מַעשָּׁה בִרָאשִׁית. ... for the daily mystery of creation unfolding. ...ha-me-cha-desh be-chol yom ta-mid ma-a-seh ve-rai-shit.

We may now also give thanks, aloud or in our hearts, for other miracles which we are mindful of today.

Openings:

בָּרוּדָ אַתָּח יהוה אֱלֹהֵינוּ מֶלֶדְ הַעוֹלֶם...

Ba-ruch a-tah Adonai E-lo-hei-nu me-lech ha-o-lam ... Praised are You Eternal, our God, Ruler of Creation...

... נְבַרְדָּ אֵת עֵין הָחַיִים יוֹצֶרֶת הָעוֹלָם Ne-va-reh et Ein ha-cha-im yo-tzer-et ha-olam... Let us bless the Source of life, Creator of all...

...בְּרוּכָה אָתְ יָה חֵי הָעוֹלָמִים... Be-ru-cha at Yah chai ha-o-la-mim... We praise the One, Source of Eternity...

# HEARING INTO SPEECH: LISTENING TO ONE ANOTHER

If so moved, we speak briefly about what brings us and what we bring to this gathering today. Sharing aloud or remaining silent are equally good choices.

Kavvanah: At this gathering, each of us enters a place of prayer. We reflect upon the needs and yearnings of our hearts, as well as any sense of abundance or gratitude which we may bring. May I open myself to truly listen to those around me; may I find the courage and strength to name my own deepest yearnings.



Just as we ask God to listen, we need to listen to ourselves and to each other. It is important that we speak honestly and freely and not judge ourselves or others. Each person's pain and experiences are real and significant.
There is no hierarchy of suffering.

Sometimes, we do not know what we know until we say it aloud to another person. Feminist theologian Nelle Morton coined the phrase "hearing into speech" to describe this experience.

# HEARING INTO SPEECH: SHEMA

The revelation of the Torah at Mount Sinal is likened to the sparks that fly when a hammer hits an envil. Our midrash teaches that there were 600,000 sparks, one for each soul that stood at Mount Sinai. Each person saw a different spark, although all came from the same Source. We call out the Sh'ma in order to remind ourselves that even though we may each have a different connection to God, and our pictures may be different from each other's, we are all connected to the same Source.

Together, we call out the words of the Shema slowly to one another.

Kavvanah: May we unite ourselves, gathering up the sparks of our entire bodies and all of the holy sparks together, as one, I reach for wholeness within myself, unity with my community and communion with God.

. אָמֵע יִשְׂרָאַל ירוּוה אֲלֹהֵינוּ יהוּוה אָחָד. She-mayis-ra-el Adonai E-lohei-nu Adonai E-chad. בּרוּדְ שָׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלֶם וָעַד. Ba-ruch sheim ke-vod mal-chu-to le-o-lam va-ed.

Hear O Israel Adonal is our God Adonal is One.

in the depths of the listening heart. [Psalm 93; based on a translation by Stephen Mitchell]

Why are the letters Y (the last letter of the first word, Shema) and the letter T (the last letter of the word Echad) written large? Together, they spell TY ed, witness. When we bear witness to God's unity, then God is one. The Shema is both an article of faith and a promise; elsewhere God's unity is a hope of the future: "On that day God will be one and God's name one."

God speaks within every moment
and creates the world with every breath.
God speaks from the center of the universe,
in the silence beyond all thought.
Mightier than the crash of a thunderstorm,
mightier than the roar of the sea,
is God's voice silently speaking

#### TORAH STUDY

We turn to our tradition as a source of wisdom, guidance, and teaching. We begin our study of Torah with a song.

#### Yehai Raayah

יָהֶא רַעַנְא קַדָּמָּוּ דְּתְנְפְתַּח לָבָּאִי בְּאוֹרַיְתָּא ותשלים משאלין דלבאי. וְלָבָּא דְכָל עַמָּדְ יִשְׁרָאֵל. לטב ולחייו ולשלם:

Ye-hai ra-a-vah ka-da-mach de-tif-tach li-bi be-oh- rai-tah ve-ta-shleim mish-a-lin de-li-bi ve-li-bah de-kohi a-mach Yis-ra-el le-tahv u-le-chai-yin ve-li-shlam A-a-men

May it be Your will to open my heart to the Torah and to fulfill the yearnings of my heart, and those of the hearts of all Your people Israel for goodness, for life and for peace.

#### Pitchu li

פְתָּחוּ לִי שַׁצְרֵי בֶּדָּקּ, אָבא בָם אוֹדָה יָתּ. יָרה הַשַּער לִיִּנּ, צַדִּיקִים יַבֹאוּ בוֹ. tza•dik•kim ya•vo•u vo

Pit-chu li sha-a-rai tze-dek ah-vo vam o-deh Yah Zeh ha-sha-ar la-A-do-nai

Open the gates of righteousness for me, I shall enter there and praise Yah. This is the gate to the Almighty, the righteous shall enter through it.

## The Blessing for the Study of Torab

בָּרוּךְ אַתָּח יִנָ אֱלֹחֵינוּ מֶּלֶךְ חָעוֹלֶם, אֵשֶׁר קּדְשֵׁנוּ בְּמִצְוֹתַיו, וְצָנָנוּ לַעֲסוֹק בְּדְבְרֵי תורה:

Ba-ruch a-tah Adonai E-lo-hei-nu me-lech ha-o-lam a-sher kid-sh-a-nu be-mitz-vo-tav ve-tzi-va-nu la-a-sok be-div-rei to-rah.

Praised are You Eternal, our God, Ruler of Creation who sanctifies us through mitzvot and has commanded us to engage in the study of Torah.

בְּרוּכָּה אָתָ יָח חֵי הָעוֹלָמִים אֲשֶׁר קִדְשֵׁתְנוּ בְּמָצְוֹתֵיהָ, וְצְנַּתְנוּ לַעֲסוֹק בְּדְבְרֵי תוֹרָה.

Be-nu-cha at Yah chai ha-o-la-mim a-sher kid-shat-nu be-mitz-vo-tai-ha ve-tzi-vat-nu la-a-sok be-div-rei to-rah.

We praise You, the One, Source of Eternity, who teaches us holiness through mitzvot and has taught us to engage in the study of Torah.

When two people sit together and words of Torah pass between them, the Shechinah resides there...

Etz Chaylm

עֵץ חַיִּים הָיא לַמֶּחָזִילִים בָּהּ, וְתוֹמְכִיהָ מְאַשֶּׁר : דְּרֶכִיהָ דַרְכִּי נִוֹעֵם, וְכָּל נְתִיבוֹתִיהָ שָׁלוֹם:

Etz cha-yim hi le-ma-cha-zi-kim bo ve tom-chei-hah me-u-shar dar-chei-hah dar-chei no-am ve-kol ne-ti-vo-tel-hah sha-lom

Its a tree of life to those that hold fast to it and all its supporters are happy. Its ways are ways of pleasantness and all its pathways are peace.

Rabbi Yochanan said: When the voice of God came forth at Mt. Sinai, it divided itself into the seventy languages of lumankind, so that all peoples would be able to understand it. Rabbi Tanchuma said: The voice of God at Mt. Sinai was understand by everyone according to their ability to understand. The elders according to their ability, the younger people according to theirs, the children according to theirs. Even Moses himself understood only in accordance with his own ability. That is why it is said: "As Moses spoke, God answered him with a voice." This means: with a voice that Moses could understand.

# HEALING PRAYERS: MI SHEBERACH

We gather to our hearts and minds those who are in need of healing, including ourselves. We name those who are in our prayers, whether aloud or in our hearts.

Kavvanah: May God's blessing be with those who are in my heart as I utter this prayer. May my prayers strengthen me to be more fully present for those who are suffering. May I become a messenger of God's caring and compassion, a partner with God in the work of healing.

מִי שְׁבֵּרַךְּ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ אַבְרָחָם יִצְחָק וְיֵצֵקֹב, שְׁרָה, רְבָּקָח, לֵאָח וְרַחֵל,
הוּא יְבָרַךְּ אֶת כֶּל הָחוֹלִים שָׁאנוּ מִתְפַּלְּלִים בַּעֲבוּרָם. הַשָּׁדוֹשׁ בָּרוּףְ חוּא יִמְלֵא
רְחַמִּים עֲלֵיהָם, לְהַחֲלִימֶם וּלְרַפּאתָם וּלְהַחָזִיקָם וּלְהַחֵיוֹתָם, וְיִשְׁלֵח לָהַם [וְלֵנוּ
נְם יַחַד] רְפוּאָח שְׁלֵמָה, רְפוּאַת הַנָּפָש וּרְפוּאַת הַגּוּף, בְּדנוֹךְ שְׁאָר חוֹלֵי יִשְׁרָאֵל
וְכָּל הָעוֹלֶם, הַשְּׁתָּא בַּעָנָלָא וּבִּזְמֵן קוֹרִיב. וְנֹאמֵר: אָמֵן

God, let Your spirit rest upon all who are ill and comfort them. May we soon know a time of complete healing, a healing of the body and a healing of the spirit, and let us say: Amen.

Many people refer to the Mi sheberach for healing as "the Mi sheberach," despite the fact that there are "mi sheberach" prayers for many occasions. "Mi sheberach" is simply one formulaic way to begin Jewish prayer; it is named after the opening words, "May the One who blessed..." Our calling the Mi sheberach for healing "the Mi sheberach" indicates its importance for us.

The Mi sheberach for healing is traditionally offered in the synagogue after an aliya to the Torah is completed. At this time, the whole community is assembled. In this way, when the community hears the name of someone for whom this prayer is being said, it is alerted to the fact that someone is ill. The prayer then functions partly as petition and partly as community announcement. Linking prayer to deed, some people might fulfill the mizzoh of bikkur cholim as a result of having heard the prayer.

The Mi sheberach for healing asks for a full or whole healing (refush shleyma) and then it specifies what that means: healing of the nefesh (the soul, spirit, or whole person) and healing of the guf (the body). Early rabbinic liturgy expresses the truth that there are multiple dimensions to the experience of illness and healing. This prayer speaks of two dimensions: the physical and the spiritual. Certainly we seek healing of the body, or cure, but we also seek healing from all of the social, emotional and spiritual assaults to the person that often occur with serious illness.

#### Mi sheberech [song]

מִי שְׁבֵּוֹךְ אֲבּוֹתִינוּ Mi she-bei-rach a-vo-tei-nu מְקוֹר תַּבְּרְבֶּח לְאִמּוֹתִינוּ Me-kar ha-be-ra-cha le-i-mo-tei-nu, may the source of strength Who blessed the ones before us, help us find the courage to make our lives a blessing And let us say: Amen. When a person becomes sick, it is the duty of every person to visit the one who is ill, for we find that the Holy One, blessed be, visits the sick. How do we know this? Our rabbis taught that after his circumcision, our father Abraham was resting in the doorway of his tent. The Eternal came to visit him, as it is written: "And Adonai appeared unto Abraham in the plains of Mamre." [Genesis 18:1] Why did God appear at this time? The Eternal appeared in order to visit and comfort him in his hour of pain. We therefore learn the mitzvah of visiting the sick from the example of the Holy One, blessed be.

מי שְׁבַּרָךְ אְמּוֹתְיננּ Mi she bei rach i-mo tei mu מְקוֹר הַבְּרָכְּח לְאֲבוֹתִינּנּ Me-kor ha be-ra cha le a vo tei mu, bless those in need of healing with רְפוּאָרוֹ שְׁלַמְרוֹ re-fu-a she lei ma, the renewal of body, the renewal of spirit, and let us say: Amen.

#### Prayer for Those Who Help

May the One who blessed and led our forbearers give countenance unto those who provide help for the ill and troubled among us. May they be filled with fortitude and courage, endowed with sympathy and compassion, as they give strength to those at their side. May they fight against despair and continue to find within themselves the will to reach out to those in need. And in their love of others, may they feel the blessing of community and faith through each hour of the day..

In pre-modern, pre-feminist times, Jews were called by their first names and the names of their fathers. Praying for healing is the only occasion when one is *traditionally* called by one's first name and the name of one's mother. (In modern feminist Jewish communities, people are generally called by their first names and the names of both their mothers and fathers.)

What is the origin of this custom? Perhaps when praying for health, healing, and life, the mother as a symbol of the life force is invoked. Alternatively, the mother may be remembered as the one who tended us when we were sick and nursed us to health. There may also be a theological reason. In this prayer, we ask for God's rachamim (compassion). In the early midrashic literature, God is portrayed as having both a masculine and a feminine side. God's masculine side is associated with midat ha-din: judgement, justice, measure for measure, getting what we deserve. God's feminine side is associated with midar ha-rachamim: compassion, mercy, empathic loving presence and unconditional regard. At times of illness, we do not appeal to God's din; in fact, we want nothing to do with it! Instead, we appeal to God's rachamim: the motherly love of the Almighty. Rechem, the root of rachamim, means womb.

Jewish teaching mandates that when we pray for the healing of one person, we include in our prayers all others who are ill. Therefore, at the end of the prayer one prays for the individual person who is called by name "along with all who are ill." For the person who is ill, being included in the collective prayer can be a source of comfort. One is reminded that one is not alone, that there are many who suffer, and that suffering is indeed an includable feature of this physical creation. As the natural tendency of illness is to isolate, knowing that one is not the only one "singled out" for such hardship can in itself further spiritual healing.

# HEALING PRAYERS: A LITANY FOR HEALING

We pray not just for ourselves and for those whom we love but also for all who are ill. When Miriam was sick her brother Moses prayed: "El na refah na la; O God, pray, heal her please!" We join in this responsive prayer, based on Moses' prayer.

Kavvanah: I pray now for a healing which includes but extends beyond the body and beyond the self to encompass families, loved ones, care providers and nations. May I share in the healing, encouragement, strength and understanding which we yearn for in this prayer.

We pray for those who are now ill.

Source of Life, we pray: Heal them.

We pray for those who are affected by illness, anguish and pain.

Heal them.

Grant courage to those whose bodies, holy proof of Your creative goodness, are invaded by illness and the pain of illness.

Encourage them.

Grant strength to families and friends who give their loving care and support; help them to overcome despair.

Strengthen them.

What do we expect when we pray? Do we expect God to hear our prayer and grant it, as a king or queen might hear a request of one of his or her subjects? Do our prayers actually move God in any way? Or do they move the hearts, minds and wills of the pray-ers only? We do not know. And yet, we allow ourselves the pleading petitionary prayer, for its articulation is an honest expression of our hearts. We open up our hearts as a child to her parents, deeply desiring the fulfillment of her soulfelt yearning which she cannot achieve alone.

Prayer invites God to let the Divine Presence suffuse our spirits, to let the will of the Eternal prevail in our tives. Prayer cannot bring water to parched fields, nor mend a broken bridge, nor rebuild a ruined city; but prayer can water an arid soul, mend a broken heart, and rebuild a weakened will.

Grant wisdom to those who probe the deepest complexities of Your work as they labor in the search for treatment and cures.

Inspire them.

Grant clarity of vision and strength of purpose to the leaders of our institutions and our government. May they be moved to act with justice and compassion.

Guide them.

Grant insight to us, so we may understand that whenever death comes, we must accept it—but that before it comes, we must resist it by cherishing our life and making our lives worthy as long as we live.

Bless and heal us all.

Hope is not the same as joy that things are going well, or willingness to invest in enterprises that are obviously headed for early success, but, rather, an ability to work for something because it is good, not just because it stands a chance to succeed. Hope is definitely not the same thing as optimism. It is not the conviction that something will turn out well, but the certainty that something makes sense, regardless of how it turns out. The deepest and most important form of hope, the only one that can keep us above water and urge us to good works, and the only true source of the breathtaking dimension of the human spirit and its efforts, is something we get, as it were, from "elsewhere." It is this hope, above all, which gives us the strength to live... even in conditions that seem as hopeless as ours do, here and now. [Vaolav Havel, Disturbing the Peace]

I remember when I used to dismiss the bumper sticker "Pray For Peace." I realize now that I did not understand it, since I also did not understand prayer, which I know now to be the active affirmation in the physical world of our inseparableness from the divine... War will stop when we no longer praise it, or give it any ettention at all. Peace will come wherever it is sincerely invited. Love will overflow every sanctuary given it. Truth will grow where the fertilizer that nourishes it is also truth. Faith will be its own reward... Teach yourself peace. Pass it on. [Alice Walker, Living by the Word]

## REMEMBRANCE: REFLECTIONS

We turn our attention to those who have died, in preparation for honoring their memories with the Kaddish.

#### Dirge without music

I am not resigned to the shutting away of loving hearts in the hard ground. So it is, and so it will be, for so it has been, time out of mind:
Into the darkness they go, the wise and the lovely. Crowned
With lilies and with laurel they go; but I am not resigned.

Lovers and thinkers, into the earth with you. Be one with the dull, the indiscriminate dust. A fragment of what you felt, of what you knew, A formula, a phrase remains—but the best is lost.

The answers quick and keen, the honest look, the laughter, the love—They are gone. They are gone to feed the roses. Elegant and curled Is the blossom. Fragrant is the blossom. I know. But I do not approve. More precious was the light in your eyes than all the roses in the world.

Down, down, down into the darkness of the grave Gently they go, the beautiful, the tender, the kind: Quietly they go, the intelligent, the witty, the brave. I know. But I do not approve. And I am not resigned.

#### 'Tis a fearful thing

"Tis a fearful thing to love what death can touch.

A fearful thing to love, hope, dream: to be—to be, and oh! to lose.

A thing for fools, this and a holy thing, a holy thing to love.

For your live has lived in me, your laugh once lifted me, your word was gift to me.
To remember this brings painful joy.

"Tis a human thing, love, a holy thing, to love what death has touched.

#### The Intention

Healing is both an exercise and an understanding and yet not of the will nor of the intention Is a wisdom and a deeper knowledge of the daily swing of life and death in all creation There is defeat to overcome and acceptance of living to be established and always there must be hope Not hope of healing but the hope which informs the coming moment and gives it reason The hope which is each one's breath the certainty of love and of loving. Death may live in the living and healing rise in the dying for whom the natural end is part of the gathering and of the harvest to be expected To know healing is to know that all life is one and there is no beginning and no end and the intention is loving.

#### **Unending Love**

We are loved
by an unending love.
We are embraced
by arms that find us
even when
we are hidden from ourselves.
We are touched
by fingers that soothe us
even when
we are too proud for soothing.
We are counseled
by voices that guide us
even when
we are too embittered to hear.

We are loved
by an uneading love.
We are supported
by hands that uplift us
even in
the midst of a fall.
We are urged on
by eyes that meet us
even when
we are too weak for meeting.

We are loved

by an unending love.
Embraced, touched, soothed, and counseled....
ours are the arms, the fingers, the voices; ours are the hands, the eyes, the smiles; We are loved by an unending love.

# REMEMBRANCE: MOURNER'S KADDISH

Our thoughts turn to those who have died: our own loved ones and those whom our friends, neighbors, and community have lost. As we remember them, let us meditate on the meaning of love and loss, of life and death.

Kavvanah: I lovingly call to mind loved ones whom I have lost. May the precious gifts of their memory and spirit be with me now. May these ancient words of longing for unity and faith link me to those who have died, through the eternity of God.

יִתְגַּדֵּל וְיִתְקַדָּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְרָא כָרְעוּתֵהּ, וְיַמְלִידְ מֵלְכוּתֵהּ בְּּחַיֵּיכוֹן וּבְנוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׁרָאֵל. בַּעָנֶלָא וּבִוְמֵן קָרִיב וְאִמָּרוּ אָמֵן:

Yit-ga-dal ve-yit-ka-dash she-meih raba.

Be-al-ma di-va-ra chi-ru-tei,
ve-yam-lich mal-chu-tei- Be-cha-yei-chon
u-ve-yo-mel-chon u-ve-cha-yei de-chol-beit
Yis-ra-ei, ba-a-ga-la u-vi-ze-man ka-niv ve-im-ru:
a-men.

יְהָא שְׁמֵהּ רַבָּא מְבָרַדּ לְעָלֵם וּלְעָלְמֵי עָלְמֵיָא:

Ye-hei she-mei ra-bah me-vo-rach le-o-lam ul-al-mei- al-ma- yah.

יִתְבָּרֵךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵיר וְיִתְרוֹמֵם וְיִתְנַשֵּׁא וְיִתְהַדָּר וְיִתְנִּי ֻּלְח וְיִתְהַלֶּל שְׁמֵהּ דְּצֵּלְשָׁא מָן בָּל בִּרְכָתָּא וְשִׁירָתָא, תַשְבְּחָתָא וְנָחָמָתָיא, דַּאֲמִירָן בְּעֶלְמָא, וָאָמָרוּ אָמֵן:

Yit-ba-rach ve-yish-ta-bach ve-yit-pa-ar ve-yit-ro-mam ve-yit-na-sei ve-yit-ha-dar ve-yit-a-leh ve-yit-ha-lal she-mei de-kud-sha, be-rich hu.

Le-ei-la min kal-bir-cha-ta ve-shi-ra-tah;
tush-be-cha-ta ve-ne-che-ma-ta, da-a-mi-ran be-al-mah ve-im-ru: a-men.

יָחָא שְׁלֶמֶא רַבָּא מִן שְׁמֵנָּא וְחַיִּים עֶלֵינוּ וְעֵל כָּל יִשְׁרָאֵל, אִמְרוּ אָמֵן:

Ye-hei she-la-ma ra-ba min-she-mei-ya ve-cha-yim a-lei-nu ve-al kol yis-ra-el, ve-im-ru; a-men.

עשָה שָׁלוֹם בִּמְרוֹמֶיו הוּא יַצְשָּׁה שָׁלוֹם עֶלֵינוּ וְעֵל כָּל יִשְׁרָאֵל, וְאִמְרוּ אָמֵן :

O-seh sha-lom bim-roh-mav, hu ya-a-seh sha-lom a-lei-nu ve-al kol yis-ra-el, ve-im-ru; a-men

As the time approached for Moses to leave this world, the Holy One said to him: "Behold, your time is drawing near." Said Moses: "Dear Holy One, after all my efforts on behalf of Your people, You can tell me that my time is drawing near? 'I shall not die, but live, and proclaim the works of the Eternal!" [Psalms 118:17] Said God: "Moses, you cannot prevail, for 'this is the destiny of all people." [Ecclesiastes 12:13]

Let the glory of God be extolled, and God's great name be hallowed in the world whose creation God willed. May God rule in our own day, in our own lives, and in the life of all Israel, and let us say: Amen.

Let God's great name be blessed for ever and ever.

Beyond all the praises, songs, and adorations that we can utter is the Holy One, the Blessed One, whom we yet glorify, honor, and exalt. And let us say: Amen.

For us and for all Israel, may the blessing of peace and the promise of life come true, and let us say: Amen.

May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel, and all the world, and let us say: Amen.

May the Source of peace send peace to all who mourn, and comfort to all who are bereaved. Amen.

But memory can tell us only what we were, in company with those we loved; it cannot help us find what each of us, alone, must now become. Yet no one is really alone; those who live no more echo still within our thoughts and words, and what they did is part of what we have become.

We do best homage to our dead when we live our lives most fully, even in the shadow of our loss. For each of our lives is worth the life of the whole world; in each one is the breath of the Ultimate One. In affirming the One, we affirm the worth of each one whose life, now ended, brought us closer to the Source of life, in whose unity no one is alone and every life finds purpose. [Richard Levy]

The Kaddish was originally recited at the end of a study period. After the teacher would offer a few words of consolation and hope, the leader would proclaim God's greatness with the opening words of the Kaddish, which became the ritual for dismissal. Those gathered would respond with the words "May God's name be blessed into all eternity." Beginning in the ninth century, two further paragraphs were added. Kaddish then became a mourners' rite based upon the story that Rabbi Akiba helped redeem the soul of a dead man by teaching his son to recite the

It is hard to sing of oneness when our world is not complete, when those who once brought wholeness to our life have gone, and nothing but memory can fill the emptiness their passing leaves behind.

### CLOSING: BLESSINGS

We rise and find a partner. We take turns placing our hands on the head or shoulders, or taking the hands of each other as we offer words of blessing. We bless each other with the words of the priestly blessing, below, and/or with words that flow from our own hearts.

Kavannah: Created in the image of the Holy One, I am a holy vessel. May I now freely and lovingly turn to another person and offer a blessing from my heart; may I open myself to listen to and take in the fullness of blessing which is offered to me.

#### For a woman:

#### ְּבָּרְבֵּף וְיָ וְיִשְׁמְנֵדְּ. יָאֵר יְיָ פָּנָיו אֵלִידְּ וִיחַנֵּדְּ. יִשְׁא יִיָ פָּנָיו אֵלִידְּ וִיִשִׁם לָדִּ שֵׁלִום.

#### For a woman:

Ye-var-chaich Adonai ve-yish-me-raich Ya-air Adonai pa-nav e-leich ve-ye-chu-naich Yi-sah Adonai pa-nav e-lech ve-ya-seim lach sha-lom

#### For a man:

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			ישא יי
			וְנִשְם י

#### For a man:

Ye-va-re-che-chah Adonai ve-yish-me-re-chah Ya-air Adonai pa-nav e-le-chah ve-ye-chu-ne-chah Yi-sah Adonai pa-nav e-le-chah ve-ya-seim le-chah sha-lom

May God bless and keep you.

May the Divine Countenance shine upon you.

May the Beauty of Creation be lifted towards you and may you be filled with peace.

- In the Torah [Numbers 6:24-26], offering this blessing is the prerogative of the Levites. Later, only the Kohanim, the priests, and their descendants blessed the congregation as a whole. It is now commonly spoken on a variety of ritual occasions.
- In the Bible, a blessing is most simply understood to be a gift. This verbal blessing should be offered as a gift.
- The first blessing speaks of our desire that God offer us a sense of protection.
- The second blessing asks God to shower us with goodness not because of our merits, but because of God's overflowing abundance and graciousness.
- The third blessing asks God to bless us with the ultimate gift of wholeness and completeness: the gift of shalom.
- Judaism always encourages personal prayer. Our personal, spontaneous words of blessing can be a source of strength and sustenance to another. Especially after having been "acted upon" by others, it can be deeply meaningful to be an active agent, offering the heartfelt words of our own hearts.

#### **CLOSING SONGS**

As we have prayed for ourselves and our loved ones, we pray now for peace and wholeness for all the world. May God help us make wholeness here on earth.

#### Oseh Shalom

עשָה שָׁלוֹם בְּמָרוֹמָיו חוּא יַצְשְׁח שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְּרָאֵל, וְאִמְרוּ אָמֵן:

O-seh sha-lom bim-roh-mav, hu ya-a-seh sha-lom a-lei-nu va-al kol yls-ra-el, ve-im-ru; a-men

#### Sim Shalom

שִׁים שָׁלוֹם טוֹבָה וּבְרָכָח, חֵן וָחָסָד וְרַחָמִים, עָלָינוּ וְעֵל כָּל יִשְׁרָאֵל עַמָּדּ.

Sim sha-lom, to-vah uv-ra-chah, chain va-che-sed ve-ra-cha-mim a-leinu ve-al kol yis-ra-el am-e-chah.

# R'fu-at Hanefesh, R'fu-at Haguf

# The Healing of Soul, the Healing of Body

a service of comfort and hope

compiled by Student Cantor Shira Naishi and Student Rabbi Robin Naishi

Temple Sholom

Rabbi Joel Abraham Student Cantor Shira Nafshi

#### Introduction to Our Healing Service

For generations, Jews have prayed on behalf of those within their midst in need of healing. These prayers have taken a variety of forms, but they always ask God, the Source of All, for a "complete healing, a healing of soul and a healing of body."

During public prayer, healing prayers were often offered during the Torah service, the time when most people were gathered in synagogue to pray. The shaliach tzibur (service leader) would recite a mi shebelrach prayer for healing, and invite the members of the congregation to share the names of those in need of healing. Today, we have kept this practice, and often recite our mi shebelrach prayer for healing just after the Torah is read. By praying for healing in the presence of the Torah, we call upon the healing powers of our "Tree of Life."

In addition to the public prayers for healing, our tradition wisely includes private prayers on behalf of the ill. The weekday version of the Amidah includes a r'fa-einu (healing) prayer, which in Reform liturgy has been made plural: "R'fa-einu v'neirafei; hoshi-einu v'nivashei-ah," "Heal us and we will be healed, save us and we will be saved." Whether singular or plural, the meaning is the same – God, we need your help in bringing about healing.

In recent years, Jews have realized that these two prayer opportunities – the *mi shebeirach* and the *r'fa-einu* – are not enough. Jews now understand the importance of coming together and creating settings in which people can share prayers, meditations, songs, silence, and reflections about illness and healing. This is what we have created here. Nothing is required of you other than the desire to find or bring comfort and an open heart. Each person present is a valuable link in the chain of healing. Each person helps to create a sacred place which holds the possibility for greater wholeness, even in the midst of pain and suffering.

We are all in need of healing. No one is perfectly whole. We may be wracked by physical illness; we may be plagued by emotional pain; our souls may be in turmoil; a loved one may be suffering; we may be in mourning. In some way, our body, our mind, our soul is in need of healing. That is our human condition.

Through prayer and poetry, song and readings, and most importantly, by creating a community where we offer one another strength, we pray that we will all come away better able to face the journey we must walk. Sometimes the journey leads us to the dark of the night; sometimes, the journey moves us beyond ourselves toward an embracing community and a comforting faith.

Rabbi Nachman of Bratslav, a Hasidic master beset by his own demons, taught that a human being reaches in three directions: inward to self, outward to other people, and upward to God. The real secret, he taught, is that the three are one. When we truly connect with self, we can then reach out to help others. When we truly reach out to others, we come to truly know God.

# Coming Together as a Community (the theme of the 1572)

The Time is Now (Text and Music: Debbic Friedman) The time is now, we've gathered 'round. So bring all your gifts, and bring all your burdens with you. No need to hide, arms open wide, We've gathered as one to make a שָׁקוֹם קַדוֹשׁ (makom kadosh)

> We come to tell, we come to hear. We come to teach, to learn, We come to grow, and so we say:

The time is now, sing to the One. God's presence is here, Sh'chinah, You will dwell among us. We'll make this space a holy place, So separate, so whole, rejoice every soul who enters here.

### We Come Together (Adapted from Gates of Repentance)

We each come to this service with different needs and bearing different burdens, yet all seeking a sacred and safe space.

Some of us seek a way to celebrate our healing and to thank God for bringing us back to well-

Some of us long to form a spiritual community for much-needed support.

Some of us have come to ask God for help in getting safely to the other side of an ordeal,

Some hearts ache with sorrow; disappointments weigh heavily upon them, and they have tasted despair. Families have been broken, loved ones lie on a bed of pain, death has taken those whom they cherish. May our presence and sympathy bring them comfort.

Some are embittered; they have sought answers in vain, ideals are mocked and betrayed. Life has lost its meaning and value. May the knowledge that we, too, are searching restore their hope and give them courage to believe that not all is emptiness,

Some spirits hunger; they long for friendship, they crave understanding, they yearn for warmth. May we in common need and striving gain strength from one another as we share our joys,

lighten each others burdens, and pray for our welfare and the welfare of our community.

# Creation (the theme of מַעַרִיב עַרָבִים)

(source unknown)

Survival is not healing.

Survival is one step on the journey of healing.

Healing is the body and mind's repair — a processing and integration of the physical and emotional assault that we have survived. On the other side of healing we emerge reshaped, uniquely different from the person who began the journey. Hopefully, we will be completely healed, body and mind, with insight, compassion, and wisdom.

Whether we face a surgeon's knife, an on-going course of medical treatment, the death of someone precious, a painful divorce, or another form of brokenness, we each confront our ordeal as unique individuals with our own unique tools.

Ultimately, we realize that we are never alone, and during the dark moments:

We reach outward to our family and friends for the loving touch that will reenergize us in our struggle.

We reach inward to draw upon our newly found courage.

We reach upward to seek divine wisdom, strength, and comfort,

The miracle of creation is that when we reach in any one of these directions, outward, inward, or upward, we are, in fact, reaching in all three.

Ma Gadlu (Text: Psalm 92:6; Music: Shefa Gold)

מָה גָּדְלוּ מַעְשִיך יָה מְאד עָקְקוּ מֵחְשְׁבֹתְיֶךְ Mah gad'lu ma-asecha yah m'od am'ku machsh'votecha How great are your works, God, how very profound your designs.

# God's Love (the theme of אָהָבַת עוֹלָם)

A Prayer for Prayer (Rabbi Sheldon Zimmerman)
O my God,
My soul's companion,
My heart's precious friend,
I turn to You.

I need to close out the noise,
To rise above the noise,
The noise that interrupts —
The noise that separates —
The nosie that isolates.
I need to hear You again.

In the silence of my innermost being,
In the fragments of my yearned-for wholeness,
I hear whispers of Your presence —
Echoes of the past when You were with me,
When I felt Your nearness,
When together we walked —
When You held me close, embraced me in Your love,
Laughed with me in my joy.
I yearn to hear You again.

In Your Oneness, I find healing.
In the promise of Your love, I am soothed.
In Your wholeness, I too can become whole again.

#### Sh'ma

# שֶׁמֵע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶּחָד Sh'ma yisra-eil adonai eloheinu adonai echad

בַרוּך שֶׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלֶם וְעָד

Barnch sheim k'vod mal'chuto l'olam va-ed

Listen, Israel, Adonai is our God, Adonai is One.

Blessed is God's glorious majesty forever and ever.

(meditative readings; source unknown)

You shall love the Eternal your God with all your mind, with all your strength, with all your being.

(silently:) But when I am low and feeling lonely, how can I love?

Set these words which I command you this day upon your heart.

(silently:) How can these words help me to find peace of the self?

Teach them diligently to your children.

(silently:) By watching others explore and learn, I find faith and inspiration.

Speak of them in your home and on your way, when you lie down and when you rise up.

(silently:) Perhaps with these words, with this faith, I am not alone.

Bind them for a sign upon your hand, let them be a symbol before your eyes.

(silently:) A constant reminder: I am not alone, I am essential.

Inscribe them on the doorposts of your house and upon your gates.

(silently:) I am no longer afraid to be proud of who and what I am.

- Be mindful of my Mitzvot and do them so shall you consecrate yourself to your God. (silently:) When I perform acts of kindness for others, I make them a little less lonely, and a little more loved.
- I am the Eternal who led you out of Egypt to be your God. I, the Eternal, am your God. (silent:) Although at times I may feel down, if I love others I must know that others love me.

# Redemption (the theme of גאָולָה)

(source unknown)

Egypt is not just a place on an ancient map
Where a narrow strait blocks the way between two seas,
Egypt is a place in us
Where a narrow strait blocks the sea which is our soul
From reaching the Sea which is our source.

We have built that strait
From all that has enslaved us
All the crudities we worship
All the greed that blocks the arteries of our life.

And so,
When our soul laps longingly at the edge,
The sludge of our grasping days
Pushes it, gasping, back,
Choking it off, day by day, from the sea
Which is its life.

As we do on Passover,
To eat the bread of affliction
Is to take a bite out of that which afflicts us,
To tear into the sludge of our enslavement
And gnaw away at it, layer by layer,
Until we clear through the straits
A channel for our soul
To flow back again into its source.

At this moment our soul is still enslaved, Before this night ends, may it once again breathe free.

Gesher Tznr M'od (Text: Rabbi Nachman of Bratzlav; Music: Baruch Chait)

ער אַר קאד Kol ha-olam kulo gesher tzar m'od יהַעִיקַר לא לְפַחָד כְּלֵל V'ha-ikar lo l'facheid k'lal

The whole world is a very narrow bridge. The essential thing is to have no fear.

# God's Protection (the theme of נְּשְשְׁנִיבֶנוּ)

[We light a candle to invoke God's protective presence in the darkness of night, in the dark places of our souls, and the in the dark corners of the world.]

# בִּי אַהָּה הָאִיר גַרִי יהוה אֱלֹהֵי יַגִּיהַ חָשְׁבִּי

Ki atah ta-ir neiri adonai elohai yagiha choshki It is You who lights my candle; Adonai my God, illumines my darkness,

O Guide My Steps (Music and Text: Debbie Winston)

Oh guide my steps and help me find my way.

I need Your shelter now. Rock me in Your arms and guide my steps,
And help me make this day a song of praise to You.

Rock me in Your arms and guide my steps.

Haporeis Sukat Shalom (Text: Hashkiveinu Liturgy: Music: Jeff Klepper)

בֶּרוּךְ אָתָה אַתָּה יִיְּ
Baruch atah, atah adonai
בָּרוּךְ אָתָה אַתָּה יִיְּ
Haporeis sukat shalom
שׁלוֹם עָלִינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל
Shalom aleinu v'al kol amo yisra-eil

וְעֵל יְרוּשְׁלָיִם וְעַל כָּל עַמוֹ V'al y'rushalayim v'al kol amo עלום V'al y'rushalayim shalom

Blessed are you, Adonal, who spreads a shelter of peace over us, over Jerusalem, and over all people.

# Open My Mouth in Order to Offer Prayers to God (the theme of the מְמִידָת)

(source unknown)

Teacher of Prayer, Holy One, open Your lips within me, for I cannot speak.

Send me words to help me shape Your praise, To bring peace and blessing to my days,

Too often the world has stifled all words of blessing within me.

So much has threatened to break my spirit.

Help me, for I have been so very low, and You heal the broken in spirit.

In Your compassion, in Your boundless love, Give me words of prayer and accept them from me.

May my words, Your words, be sweet and whole before You As the words of King David, sweet singer of psalms.

I am so often weary, empty, dry. In thirst, in hunger, I seek comfort, even joy.

Transform my sorrow, You who heal the broken-hearted. Help me to renew my faith and my hope As I raise my soul toward You.

Open Your lips within me, Eternal God, That I may speak Your praises.

[We continue silently, reading the words on the next several pages that speak to us, and/or offering the personal prayers of our hearts. We come back together at the end to sing Don't Hide Your Face From Me.]

When I'm feeling self-pity, God, help me to see beyond myself. When I'm feeling despair, restore me to hope. When I shut people out, help me to believe in the healing power of companionship. Remind me that I am not alone, that I am needed, that I am heard, and that You are with me, now and always. (Naomi Levy)

Healing (Janet Pransky)

Heal me, O God
That is a plea
I cannot make.
I do not believe it is possible
For God to do that.

Instead I pray, Empower me!

God, give me the strength To fight so that I may Do whatever I must to heal.

> God, give me the courage To endure what I must to heal.

God, give me the time
I must have to gain the knowledge
I need in order to make
The right choices.

God, give me the ability
To continue to live my life and grow
In the face of such adversity.

God, give me peace So that I may enjoy My family, my friends Music, nature, all that I love.

Oh God, empower me!

Teach me always to believe in my power to return to life, to hope, and to You, my God, no matter what pains I have endured, no matter how far I have strayed from You. Give me the strength to resurrect my weary spirit. Revive me, God, and I will embrace life once more in joy, in passion, and in peace. (Naomi Levy)

When I am lost, help me, God, to find my way. When I am hurt, shelter me with Your loving presence. When my faith falters, show me that You are near. When I cry out against You, accept my protest, God, as a prayer too — as a call for You to rid this world of all pain and tragedy. Until that day, give me the will to rebuild my life in spite of my suffering, to chose life. (Naomi Levy)

If I Search For You (Shira Nafshi) If I search for You, God, will I find You? I have looked in all the places where I find lost things, the corners of my house where things fall and stay, forgotten until Shabbat cleaning flushes them out again. I have searched the fields where rabbits and moles, insects and birds hide among the grasses. I have stood against the face of the wind and rain that brings life to the land, trying to see Your hand in the stinging, cold drops. Help me search, God, the one place left; myself.

# Eternal Presence of the World (Rabbi Levi Yitzhak of Berditchev)

Eternal Presence of the world, I am not asking You to show me the secret of Your ways. For it would be too much for me.

But I am asking You to show me one thing:

What is the meaning of the suffering I am presently enduring,

What this suffering requires of me,

and what You are communicating to me through it, Eternal Presence of the world.

I want to know, not so much why I am suffering,

But whether I am doing so for Your sake.

Don't Hide Your Face From Me (Text and Music: Debbie Friedman, based on Psalm 27:9) Don't hide Your face from me, I'm asking for Your help.

I call to You, please hear my prayer oh God.

If You would answer me as I have called to You

Please heal me now, don't hide Your face from me.

# Mi Shebeirach - We Pray for Healing

A Litany for Healing (Susan Feldman)

We pray for those who are now ill. Source of Life, we pray:

Heal them.

We pray for those who are affected by illness, anguish, and pain.

Heal them.

Grant courage to those whose bodies, holy proof of Your creative goodness, are invaded by illness and the pain of illness.

Encourage them.

Grant strength to families and friends who give their loving care and support; help them to overcome despair.

Strengthen them.

Grant wisdom to those who probe the deepest complexities of Your work as they labor in the search for treatment and cures.

Inspire them.

Grant clarity of vision and strength of purpose to the leaders of our institutions and our government. May they be moved to act with justice and compassion.

Guide them.

Grant insight to us so we may understand that whenever death comes we must accept it, but that before it comes we must resist it by cherishing our life and making our lives worthy as long as we live.

Bless and heal us all.

Mi Shebelrach (Text and Music: Debbie Friedman, based on Liturgy)

מִי שֶׁבֶּרֶךְ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה אִמּוֹתֵינוּ

Mi shebeirach avoteinu m'kor hab'rachah imoteinu May the source of strength who blessed the ones before us Help us find the courage to make our lives a blessing, and let us say, Amen.

מִי שֶׁבֶּרֶךְ אָמּוֹתִינוּ מְקוֹר הַבְּרֵכָה לַאֲבּוֹתִינוּ

Mi shebeirach imoteinu m'kor hab'rachah avoteinu Bless those in need of healing with r'fu-ah sh'leimah The renewal of body, the renewal of spirit, and let us say, Amen.

# God's Sovereignty and Praise (the theme of the עלינו)

We Pray (Adapted from Gates of Repentance)
We pray that we might know before whom we stand.
We stand before the Power whose gift is life,
who quickens those who have forgotten how to live.

We pray for winds to disperse the choking air of sadness, for cleansing rains to make parched hopes flower. And we pray that we might all be given strength to rise up towards the sun.

We pray for love to encompass us for no other reason save that we are human, that we may all blossom into persons who have gained power over our lives.

We pray to stand upright, we fallen; to be healed, we sufferers; we pray to break the bonds that keep us from the world of beauty; we pray for opened eyes, we who cannot see our authentic selves.

We pray that we may walk in the garden of a purposeful life, our own powers in touch with the Power of the World.

We praise God whose gift is life, whose cleansing rains help parched men and women flower toward the sun.

Hal'luyah (Text: Psalm 150)

בֶּל הָנְשְׁמָה תְּהֵלֶל יָה, הַלְלוּיָה. Kol han'shamah t'halell yah, hal'luyah Let every thing that has breath praise God.

# Mourners' Kaddish

'Tis a Fearful Thing (anonymous)
'Tis a tearful thing
to love what death can touch.

A fearful this to love, hope, dream: to be -

to be, and to lose,

A thing for fools, this and a holy thing, a holy thing to love.

For your life has lived in me, your laugh once lifted me, you word was gift to me.

To remember this brings painful joy.

'Tis a human thing, love, a holy thing, to love what death can touch.

יְתְגַּדֶל וְיִתְקַדָּשׁ שְׁמָה רַבָּא Yitgadal v'yitkadash sh'melh raba בּעלְמַא דִי-בָרָא כְרְעוּתָה B'alma di-v'ra chirutelh ינְמְלִיךְ מַלְכוּתָה V'yamlich malchuteih B'chayeichon uvyomeichon uvyomeichon עראל Uv'chayei d'chol-beit yisra-eil פּעַגַלָא וּבָוְמַן קַרִיב וְאָמְרוּ אָמֵן Ba-agala uvizman kariv v'imru ameln יָהָא שְׁמָה רַבָּא מְּבֶרְ Y'hei sh'meih raba m'varach לעלם וּלְעָלְמֵי עַלְמַיָּא L'alam ulalmel almaya יְתְבֶּרֶךְ וְיִשְׁתְבַּח Yitbarach v'yishtabach יִיתְבָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא V'yitpa-ar v'yitromam v'yitnasei יְיִתְעֵּלֶּה וְיִתְעֵּלֶּה וְיִתְעֵּלֶּה וְיִתְעֵּלֶּה וְיִתְעֵּלֶּה וְיִתְעֵּלֶּה וְיִתְעֵּלֶּה וְיִתְעֵּלֶּה אָמָה דְקוּרְשָׁא בְּרִיךְ הוּא Sh'melh d'kudsha b'rich hu רַכָּל-בָּרָכָּתא וְשִׁירָתָא L'eila min-kol-birchata v'shirata אָרָחָמָא וְנַחַמְעָא Tushb'chata v'nechemata Da-amiran b'alma v'imru amein באַמִירָן בְּעַלְמָא וְאִמְרוּ אָמֶן רָבָא מָן שְׁמָיָה Y'hei sh'lama raba min sh'mayah עלֵינוּ וְעֵל כָּל יִשְׂרָאֵל V'chayim aleinu v'al kol yisra-ell יאָמֶרוּ אָמֵן. V'imru amein עשה שָלוֹם בִּמְרוֹמֵיו Oseh shalom bimromav דוא יַעֵשֶׁה שָלִינוּ רְעַל כַּל יִשֹׂרָאֵל Hu ya-aseh shalom aleinu v'al kol yisra-ell יואקרו אָמַן V'imru amein.

May God's great Name grow exalted and sanctified in the world that God created as God willed. May God give reign to God's sovereignty in your lifetimes and in your days, and in the lifetimes of the entire family of Israel, swiftly and soon. Now respond: Amen. May God's great name be blessed forever and ever. May God's great name be blessed forever and ever. May God's great name be blessed forever and ever. Blessed, praised, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, blessed is God, beyond any blessing and song, praise and consolation that are uttered in the world. Now respond: Amen.

#### Closing Blessings

We now take a moment for each of us to offer a silent blessing to this community that has come together this night for strength, comfort, and healing.

[Anyone who wishes to share his or her blessing for the community may do so after we pray silently.]

Esa Einai (Text: Psalm 121; Music: Shlomo Carlebach)

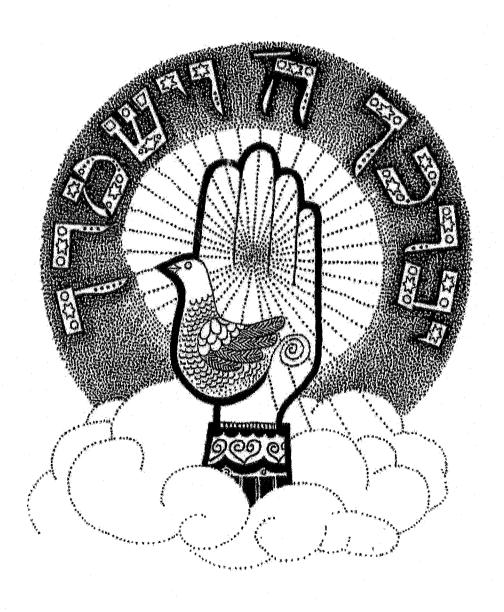
בא עוֹרָי אָל-הָהָרִים מָאַיִן יָבֹא עָוְרִי Esa cinal el heharim mei-ayin yavo ezri אָשֶׂא עִינֵי אָל-הָהָרִים מָאַיִן יָבֹא עָוְרִי Ezri mei-im adonni oseih shamayim va-aretz I lift my cyes to the mountains – from where will my help come? My help will come from Adonal, Maker of heaven and earth.

Birkat Hakohanim (Text: Numbers 6:24-26; Music: Max Helfman)

קרו ייִ וִישְׁמְרֶר Yvarech'cha adonai v'yishm'recha אַרְר יִי וִישְׁמְרֶר יִי וְיִשְׁמְרֶר יִי וְיִשְׁמְרְרוּ אַרְיוֹ אָלִיר וְיִשְׁמְרְרוּ אַלִּיר וְיִשְׁמְרְרְרְּיִּתְּבְּרְ אַלִּיר וְיִשְׁמְרְרְרִי אַלִּיר וְיִשְׁמְרְרְרְּיִשְׁמְרְרְרִי אַלִּיר וְיִשְׁמְרְרְרְּיִשְׁמְרְרְרְיִשְׁמְרְרְרְיִשְׁמְרְרְרְיִשְׁמְרְרְרְיִשְׁמְרְרְרְיִשְׁמְרְרְרְיִשְׁמְרְרְרְיִשְׁמְרְרְרְיִשְׁמְרְרְרְיִשְׁמְרְרְרְיִשְׁמְרְרְרְיִשְׁמְרְרְרְרִיְּיִם בְּרְרְרִיְיִיְּרְרְרִיִּיִם בְּרְרִי אַלִּירְרְרְיִשְׁמְרְרְרְרִיְּיִם בְּרְרְיִיִּים בְּרְרִי אַלִּירְרְרִיִּים בְּרְרִישְׁמְרְרִיְיִם בְּרְרְיִים בְּרְרִישְׁמְרִים בּיִר אַלִּירְרְרִישְׁמְרְרִיִּים בְּרְרְיִים בְּרְרִישְׁמְרִים בּיִר אַלִּירְרְרִישְׁמְרְרְרְיִשְׁמְרְרְרְרְיִים בְּרְרְרִישְׁמְרְרִים בּיִר אַנְיִים בּיִר אַנְיִים בְּרְרִים בּירִר אַנְיִים בְּרְרִים בּירִר אַנְיִים בּירוּ שְׁרִים בּירִים בּירִי בְּיִרְרְרִי בְּיִים בְּרְרְיִים בְּרְרְיִים בְּרְרְיִים בּירִר שְׁרִים בּירִים בּירִים בּירִים בּירִים בּירִים בּירְרִים בּירִים בּירְרִים בּירְים בּירִים בּירִים בּירִים בּירִים בּירְרִים בּירִים בּירְרִים בּירְרִים בּירְרִים בּירִים בּירִים בּירִים בּירְרִים בּירְרִים בּירְרִים בּירְרִים בּירְרְים בְּירִים בּירְרִים בְּירִים בּירְרִים בּירְרִים בּירְרִים בּירְרִים בּירְרִים בּירְרִים בּירְרִים בּירִים בּירְרִים בּירְרִים בּירִים בּירְרִים בְּירִים בּירְים בּירְרְיִים בְּירִים בּירְרִים בְּירִים בְּיִים בְּירְים בְּיִים בְּיִים בְּירְים בְּיִים בְּירְים בְּיִּים בְּיִים בְּיִים בְּירְרְיְיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּירְים בְּיִים בְּירְים בְּיִים בְּירְים בְּירְים בְּיִים בְּיִים בְּיְיּבְּים בְּיִים בְּיִים בְּיִים בְּירְים בְּיִים בְּיבְּים בְּיבּים בְּיבְים בְּיבְּים בְּיבְּים בְּיבְים בְּיוּבְים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְים בְּיבְּים בְּיבְּים בְּיבְּים בְּיְים בְּיְים בְּיִים בְּיבְים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְים בְּיבְים בְּיבְּים בְּיבְּים בְּיבְים בְּיבְּים בְּיבְּים בְּיבְּים בְ

Erev tov. We wish you strength and comfort on your journey home. May your step be light and your heart be full.

# HEALING SERVICE FOR SHABBAT



TEMPLE B'NAI OR MORRISTOWN, NEW JERSEY

# KOL HANISHAMA from Psalm 150 . פֿל חַנְשָׁמָח תְּחֵלֵּל יָהּ חַלְלוּיָה. *Kol ha-nisha-ma t'halayl Yah. Hal'lu-ya!* The breath of all that lives shall praise God. Praise be to God!

Each of us enters this sanctuary with a different need,

Some hearts are full of gratitude and joy:
They are overflowing with the happiness of love and the joy of life;
they are eager to confront the day, to make the world more fair;
they are recovering from illness or have escaped misfortune.

And we rejoice with them.

Some hearts ache with sorrow:

Disappointments weigh heavily upon them, and they have tasted despair; families have been broken; loved ones lie on a bed of pain; death has taken those whom they cherished.

May our presence and sympathy bring them comfort.

Some hearts are embittered;

They have sought answers in vain; ideals are mocked and betrayed; life has lost its meaning and value.

May the knowledge that we too are searching, restore their hope and give them courage to believe that not all is emptiness.

Some spirits hunger:

They long for friendship; they crave understanding; they yearn for warmth.

May we in our common need and striving gain strength from one another, as we share our joys, lighten each other's burdens, and pray for the welfare of our community.

#### WELCOME SHABBAT

We welcome each of you who has come tonight to share our celebration of Shabbat:

To share in the light of the candles and the songs and prayers of rejoicing and healing.

To pray for SHALOM, the wholeness that brings peace to our hearts and creates harmony in our homes.

To rest and renew ourselves for the important work to come.

To give thanks for health and freedom.

To seek faith and courage.

To remember always our heritage.

Let us all bask in the Sabbath's rays of comfort as we join with family and friends in this celebration.

Let us now welcome the Divine Presence and its light into our presence. May we strive to see this spark in all of our daily undertakings. May we always cherish and acknowledge the divinity amidst our humanity.

בּרוּף אַתָּה יִיָּ, אֱלֹהַינוּ מֶלֶף הָעוֹלֶם, אֲשֶׁר קּדְשָׁנוּ בְּמִצְּווֹתָיוּ ,וְצִוְנִוּ לְהַדְלִיקו נֵר שֶׁל שַׁבְּת. Praised are You, Lord our God, Sovereign of Existence, who has brought us to holiness through Your commandments and has bidden us to light the light of Shabbat.

#### Psalm 121 - A Song of Ascents

Esa aynai el he-harim. May-a-yin yavo ezree? Ezree may-eem Adonai, Oseh shamayim va-aretz.

I lift up my eyes to the mountains; from whence shall come my help? My help comes from the Lord, Maker of heaven and earth.

#### For Our Bodies

בָּרוּדְ אַתָּה זְיָ אֱלֹחֵינוּ מֶלֶדְ חָעוֹלֶם, אֲשֶׁר יָצֵר אֶת חָאָדָם בְּחָכְמָח, וּבָרָא בּוֹ נְאָבִים וְאֶבִים, חֲלוּלִּים חֲלוּלִים, נָלוּי וְזָדוּעֵ לִפְנִי רָפֵּא רְבּוֹדֶךְ שָאִם יִפְּתַּח אָחָד מִּחָם, אוֹ יִּשְׁתֵם אֶחֶד מֵחֶם, אִי אֶפְשַׁר לְחִתְּקִיִּים וְלַצְמוֹד לְפָּנֶידְּ: בַּרוּדְ אַתָּח יִיָּ, רוֹפֵא כָל בָּשָׂר, וּמִפְּלִיא לַצְשׁוֹת:

Blessed are You, our Eternal God, Creator of the Universe, who has made our bodies in wisdom, complicated structure, intricate in design, subject to human frailties. Well do You know that when our bodies become subject to their inherent limitations, it is so difficult to feel Your presence. Still, we turn to You, O God, Healer of all flesh, working wonders.

For Our Souls - The Breath of Life

אֱלֹחֵי, נְשָּׁמָה שְׁנָתַתָּ בִּי טְהוֹרָה הִיא. אַתָּה בְּרָאתָהּ, אַתָּה יְצַרְתָּהּ, אַתָּה נְפַּחְתָּהּ בִּי, וְאָתָּה מְשַׁמְּרָהּ בְּקּרְבִּי. כְּל וְמֵן שְׁהַנְּשְׁמָה בְקּרְבִּי, מוֹדָה (לנקבה מוֹדָה) אַנִּי לְפָנִידּ, יִיּ אֱלֹהֵי וַאְלֹהֵי אֲבוֹתֵי, רְבּוֹן כָּל הַמַּעֲשִׂים, אֲדוֹן כָּל הַנְּשָׁמוֹת. בְּרוּךְ אַתָּח יִיָּ, אֲשֶׁר בְּיָדוֹ נָמָשׁ כַּל־חָי וְרוּחַ כָּל־בְּשַּׁר־אִישׁ.

My God, the soul which You have placed within me is pure. You have created it, formed it and breathed it into me. You preserve it within me, and I know that one day, it will return to You. Yet so long as my soul is within me, I thank You, my God and God of all generations. Blessed are You, O God, who restores my soul each day.

For Our Spirits

O Lord, Heavenly Father, Compassionate Mother, God of the broken-hearted, God of the strong and the weak, God of the angry, the confused and the grieving; I come before You today in pain, in doubt, in fear. Many blessings have been taken from me; I hesitate even to call out to You and yet I must, for hope yet abides within. O God thank You for this gift of my spirit. Hallelujah.

#### READER'S KADDISH

יִתְנַּדֵּל וְיִתְצַוְדֵשׁ שְׁמֶהּ רָבָּא בְּעָלְמֶא דִּי־בְרָא כִרְעוּתַהּ, וְיַמְלִידְ מֵלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בִּית יִשְרָאֵל, בַּאַנֶּלָא וּבְוֹמֵן קָרִיב, וְאִמְרוּ : אָמֵוּ. יִחָא שְׁמָה רַבָּא מְבָרָדְּ לָעָלִם וּלְעָלְמֵי עָלְמִיָּא.

יתברה ויתשברו ויתפאר ויתרומם ויתנשא ויתמדר ויתעברו ויתשברו ליתפברו היתפאר ויתישאה. בריה

הוא, לְעֵלֶּא מְן כֶּל־בּרְכָתָא וְשִׁירָתָא, הַשְּבְּחָתָא וְנָחֲמְתָא דַּאֲמִירָן בְּעַלְמָא, וְאָמְרוּ: אַמֵּן.

Yit-ga-dal v'yit-kadash sh'may ra'bah. B'almah di-v'rah chi-ru-tay v'yamlich mal-chu-tay. B'cha-yay-chon u-ve-yo-may-chon u-v'cha-yay d'chol bayt yis-ra-el. Ba-a-ga-la u-veez'man ka-reev. Y'imru Amen.

Y'hay sh'may ra-ba me-vo-rach L'olam ul-almay al-ma-ya.

Yit-ba-rach v'yish-ta-bach v'yitpo-ar v'yit-ro-mam, v'yit-na-say v'yit-ha-dar v'yit-aleh v'yit-halal sh'may de-ku-desha b'rich hu. L'ay-lah meen kol bir-cha-ta v'shi-ra-ta, tush-be-chata, v'ne-cha-ma-ta da-a-miran b'alma v'imru amen.

Praise the Lord, to Whom our praise is due!

בַרְבוּ אֶת־יהוה הַמְבֹּרְדְּ!

Praise be the Lord to Whom our praise is due forever and ever!

בָּרוּף יחוה הַמְבֹרֶף לְעוֹלֶם וַעֶּד.

[Sung responsively:]

There lives a God:

God's presence is the glow in the human heart.

There lives a God:

We meet God in the joys of human love.

There lives a God:

We see God in our vision of a better world:

There lives a God:

When we choose life and blessing, and turn from death and destruction.

There lives a God:

We hear God in the still, small voice of conscience.

There lives a God:

We feel God in our search for truth and our quest for wholeness.

There lives a God,

And in love, we unite with all life and all that is as we call God one:

שמע ישראל יהוח אלחינו יחוה אחד.

Sh'ma Yisrael Adonai Eloheinu Adonai echad! Hear O Israel, the Eternal is our God, the Eternal is one!

ברוך שם פבוד מלכותו לעולם ועד.

Baruch shem kayod malchuto l'olam va'ed. Praised is the name of God's kingdom of glory, for ever and ever.

BE SEATED

And thou shalt love the Lord thy God with all thy heart With all thy soul and with all of thy might And all these words which I command you on this day (shall be in thy heart) (2x)

And thou shalt teach them diligently unto thy children And thou shalt speak of them when thou sittest in thy house When thou walkest by the way and when thou liest down (and when thou risest up) (2x)

And thou shalt bind them for a sign upon thy hand And they shall be frontlets between thine eyes And thou shalt write them on the doorposts of thy house, (and upon thy gates) (2x)

That ye may remember and do all of my commandments, and be holy (unto your God) (3x)

#### REDEMPTION

The Exodus from Eygpt, Yitzeeyat mitzrayim, is a journey we must take each day. For we can be liberated mi-tzareem, from the narrow places of our lives when we confront and transcend the limitations which have been imposed upon us through no choice of our own. When we can move from "Why me? to What now? and begin to look up from the mud beneath our feet where we are, past the towering waters which seem to engulf us, we will then catch a glimse of the distant shores of hope ahead and sing a new song of redemption:

מִי־כָמֹכָח בָּאֵלִם, יחוחו מִי כְּמֹכָח, נְאָדָר בַּקֹדֶשׁ, נוֹרָא תְּחָלֹת, עשׁׁה פָּלָאוּ יחוח יִמְלֹדְ לִעַלֶם וַעֶּד. בְּרוּךְ אֵתָּה יחוה, נְּאַל יִשְׂרָאֵל.

Who is like You, O Eternal, among those things which people worship? Who is like You, beautiful in holiness, awesome in praises, doing wonders? The Eternal will reign for ever and ever. Blessed are You, Eternal One, Your people's Redeemer.

# Hashkiveynu - For the Blessing of Shalom

Let us lie down, Eternal One, to Shalom; and let us rise up again to life renewed. Spread over us the shelter of Your Shalom. Guide us with your wisdom, and for your own sake, save us. Keep us from the many foes: from disease, violence, hunger and hurt. Shield us from the adversary without and within. Shelter us in the shade of your loving wings. For you are the God who would protect and help, who is merciful and compassionate. O guard our coming and our going - for life and for Shalom, for

wholeness and for peace - now and forever. Spread over us the shelter of your Shalom.

. בֶּרוּהְ אַתָּח יהוֹח, הַפּוֹרֶשׁ סוּכֵּת שָלוֹם עָלֵינוּ וְעֵל־כָּל־עֵמוֹ יִשְׂרָאֵל וְעֵל יְרוּשָׁלֵיִם. Blessed are you, Eternal One, who spreads Shalom over us, over all this people Israel and over Jerusalem, the City of Shalom.

#### Amidah - Standing in the Presence

אַרני שְׁפָתַי תִּבְּתָּח יפִי נַנִּיד הְּנִּהְלֶּתָּף:

Adonai, s'fatai tiftach, u'fee ya-geed t'heelatecha.

Eternal God, open my lips, that my mouth may declare your glory. בָּרוּךְ אַתָּה יהורו אֱלֹהַינוּ וַאַלֹהֵי אֲבוֹתֵינוּ וְאַמּוֹתֵינוּ: אֱלֹהֵי אַבְרַתָּם, אֱלֹהִי יִצְּחָק,

נאלחי יועלב. אַלחי שָּרָה, אֲלחֵי לַאָּה, אֱלחִי רְבָּקְה וַאלחִי רְחַל . תָאֵל תַּנְּדּוֹל תַּנְּבּוֹר וְחַנּוֹרָא, אַל עָלְיוֹן, גּוֹמֵל חַסְדִים טוֹבִים וְקוֹנָה הפל, וְזוֹכֵר חַסְדֵי אָבוֹת וְאִמְּחוֹת, וּמֶבִיא גָּאֻלָּה לָבְנִי בְנֵיחָם לְמַעַן שְׁמוֹ בְּאַחֲבָּה. מֶלֶךּ עוֹזֵר וּמוֹשִׁיעַ וּמָגּן.

בּרוּנִי אַפּרו יחות, מִלּוֹ אַבְּרָטִם וֹאָזְרַת הְּרָי.

Dear God: Thank You for providing me with so many rich experiences and for leading me down a path woven with loving friends and family. My fond and grateful memories sustain me during this difficult time. I will never feel alone so long as Your guiding presence surrounds me and thoughts of those who came before embrace me with love. Blessed are You, God, who links the generations: Shield of Abraham, Sarah's help.

#### Gevurot - God Our Strength

Blessed are You, Spirit of Life, who has the power to release me from life but sustains me for Your purpose. Give me the strength to accept this life until that purpose is fulfilled.

Baruch Ata Adonat, m'chaye ha-kol.

ברוף אתת יחוח, מחיה הפל.

Blessed are You, God, whose perpetual gift is life.

# Kedushah - Holiness / The Uniqueness

My God, I thank you for my life and my soul and my body; for my name, my nature, my way of thinking and talking. Help me realize that in my qualities is Your holiness. Help me to see that I am Your creature, unique in all the world. Help me find my own divine spark, the holiness within, so that I may make whole my own ways of loving, caring and being. Help me to become complete so that I may honor Your name through acts of holiness and love.

Baruch Ata Adonai, ha-El ha-kadosh.

בַּרוֹךְ אַתָּת יהוה, הָאֵל הקְדוֹשׁ.

Blessed are You, God, for Your holiness and ours.

#### SHABBAT

"The people of Israel shall keep the Sabbath, observing the Sabbath" Come, let us celebrate a joyous date.

It's time to observe Sabbath.

"...In every generation as a covenant for all time..."

Come, Mothers, Fathers, and Children, too,...Sabbath is waiting.

"It is a sign forever between me and the people of Israel...for in six days the eternal God made Heaven and Earth and on the seventh day, God rested from the labors."

Six days for Creation, one day for rest. Come gather together Behold, and celebrate, the Sabbath. Feel the soul-filled rest Shabbat can bring.

ושַׁמְרוּ בָגֶריִשְׁרָאֵל אָת־חַשַּׁבָּת, לַצֵשׁוֹת אָת־חַשַּבָּת לְדֹרֹתָם בְּרִית עוֹלֶם. בִּינִי וּבֵין בְּנֵי יָשְרָאֵל אות היא לְעַלָם, כִּי־שַׁשָּׁת יָמִים עֲשָׁח יהוה אֶת־הַשְּׁמֵיִם וְאֶת־הַאַרָץ, וּבַיוֹם השביעי שבת וינפש.

V'-sha-m'-ru v'-nei Yis-ra-eil et ha-shabat, la-a-sot et ha-shabbat, l'-do-ro-tam

Bei-ni u-vein b'-nei Yis-ra-eil ot hi l'olam... Ki shei-shet ya-mim a-sah A-do -nai et ha-sha-ma -yim v'-et ha-a-retz... U-va-yom ha- sh'-vi-i sha - vat va -yi- na - fash.

#### Unending Love

We are loved by an unending love.

Women:

We are embraced by arms that find us even when we are hidden from ourselves.

Men:

We are touched by fingers that soothe us even when we are too proud for soothing.

We are counseled by voices that guide us even when we are too embittered to hear. We are loved by an unending love.

Men:

We are supported by hands that uplift us even in the midst of a fall.

We are urged on by eyes that meet us even when we are too weak for Women: meeting,

We are loved by an unending love.

Embraced, touched, soothed, and counseled... ours are the arms, the fingers, the voices; ours are the hands, the eyes, the smiles;

We are loved by an unending love.

#### Psalm 9

The Lord is a haven for the oppressed, a haven in times of trouble.

Those who know Your name trust You.

For You do not abandon those who turn to You, O Lord.

Sing a hymn to the Lord, who reigns in Zion,

Declare God's deeds among the peoples.

Who does not ignore the cry of the afflicted...

Have mercy on me, O Lord, see my affliction at the hands of my foes,

Not always shall the needy be ignored,

Nor the hope of the afflicted lost forever.

# God Give Us the Strength

God give us the strength

to transcend setbacks and pain, to put our difficulties into perspective.

God give us the strength

to fight against all forms of injustice, whether they be subtle or easily apparent.

God give us the strength

to take the path less traveled and more complex.

God give us the strength

to persevere - to reach out to those in need. May we abandon none of Your creations.

May we never become callous or apathetic because of our own disappointments.

May our personal pain never be used as an excuse to stop heeding Your call.

God give us the strength

to continually strive to do more. Let us always strive to give, even if we, ourselves, feel alone and impoverished,

Let us always strive to reach beyond ourselves.

Birkat Shalom - Blessing for Wholeness and Peace

O God, You alone know my pain, my fears, the brokeness of my body and my spirit. Lead me now to SHALOM, a wholeness and peace profound and true. Let that which can be made whole be healed. And let not that which cannot be healed stand in the way of my affirming all that is good, beautiful and loving in my life and in the world.

Let all these be possible:

Peace
Goodness
Lives that are a blessing
Gracious acts
The love of sharing - The love of creating
Light unbound
Torah alive
Sustenance for all
Abounding life

Baruch Ata Adonai, oseh ha-shalom.

בָּרוּךְ אַתָּח יחות, עוֹשָׁח הַשְּׁלוֹם.

Dear God, lead us to peace and help make us whole again.

#### SHALOM RAV

Sha-lom rav ahl Yis-ra-eil am'-cha ta-sim l'o lam... Ki a-tah hu me-lech a-don l'-chol ha-sha-lom... V'tov b'ay-ne-cha l'-va-reich et a-cha Yis-ra-eil b'-chol eit u'v-chol sha-ah- bish'-lo-me-cha...

Grant great peace for Your people forever, for you are Lord of peace...

# Psalms and Prayers for Silent Meditation

Psalm 121 - A Song of Ascents
I lift up my eyes to the mountains; from whence shall come my help? My help comes from the Lord, Maker of heaven and earth. God will not suffer your foot to be moved; Your Guardian will not slumber. Behold, the Guardian of Israel neither slumbers nor sleeps!

The Lord is your Guardian; The Lord is your shade upon your right hand. The sun will not harm you by day, nor the moon at night. The Lord will guard you from all harm; God will keep your soul.

The Lord will guard your coming and your going, from this time forth and forever more.

O God, You have searched me and know me well.
You understand all my thoughts
And every word upon my tongue.
Your presence surrounds me;
You touch me with Your hand.
It exceeds my own perception;
It is a wonder beyond imagining.

If I say "Let darkness hide me and turn the light to darkness," even the darkness is not dark for You.... When I awake, I am still with You.

Search my soul, O God, and know my heart. If there is sorrow in me, lead me in Your everlasting ways. Unto You, Adonai, I call
And unto You, I make supplication.
Hear, O Eternal,
and be gracious unto me;
Adonai, be my Helper.
You heal the broken-hearted.
And bind up their wounds.
You, who have done great things,
O God, who is like You?

God, hear my prayers,
And let my cry come to You!
Do not hide from me
in the day of my distress;
Turn to me
and speedily answer my prayer.
Heal me, Adonai, and I shall be healed;
Save me and I shall be saved;

#### Prayers for Healing

When Miriam was sick, her brother Moses voiced this simple prayer: "אל נא רפא נא לח" – El na r'fa na la, O God, pray heal her please!"

We join in this responsive prayer based on Moses' words:

We pray for those who are ill:

Source of Life, we pray: Heal them.

We pray for those afflicted by anguish and pain.

Source of Life, we pray: Comfort them.

Grant courage to those whose bodies, holy proof of Your creative goodness, are violated by illness.

Source of Life, we pray: Encourage them.

Grant strength and compassion to the families and friends who give unconditional love, care and support.

Source of Life, we pray: Sustain them.

Grant wisdom and compassion to doctors, nurses and researchers who probe the deepest complexities of Your world as they labor in search of treatment and cures.

Sources of Life, we pray: Inspire them.

Grant clarity of vision and strength of purpose to the leaders of our institutions and our government. May they be moved to act with justice and compassion and find the courage to overcome fear and hatred.

\*

Source of Life, we pray: Guide them.

Grant insight to us, that we may understand that whenever death comes, we must accept it - but that before it comes, we must resist it, by prolonging life and by making our life worthy as long as it is lived.

אל נא רפא נא לנו -El na r'fa na lanu Source of Life, we pray: Bless and heal us all.

#### Mi Shebeirach

Mi shebeirach avoteinu. m'kor habracha l'imoteinu...

מי שברה אבותינו, מְקוֹר הַבְּרֶכָּה לָאִמּוֹתֵינוּ...

May the One who blessed our ancestors, bless all who are touched by any affliction of body, mind or spirit. Watch with special care over .... (Say the names - full name or just the first name - of those for whom we pray.)

Speedily and soon may we all come to know a time of רפוארו שלמוח r'fua shleima, a complete healing, a renewal of body and spirit, and let us say: Amen.

Mi-she-beirach avo-teinu M'kor ha-bracha l'imoteinu May the Source of strength Who blessed the ones before us Help us find the courage To make our lives a blessing And let us say, Amen.

Mi-she-beirach imoteinu M'kor ha-bracha l'avo-teinu Bless those in need of healing with r'fua sh'leima The renewal of body The renewal of spirit And let us say, Amen.

# Grief, Mourning, and Sanctification

#### 'Tis A Fearful Thing

It is a fearful thing to love what death can touch.

A fearful thing

to love, hope, dream:

to be -

to be, and! to lose.

A thing for fools, this,

and a holy thing.

a holy thing to love.

For your life has lived in me

your laugh once lifted me, your word was gift to me.

To remember this brings painful joy.

'Tis a human thing, love,

a holy thing.

to love what death has touched.

#### Psalm 23 A Psalm of David

The Lord is my Shepherd - I shall not want. God lays me down in green pastures; God leads me near tranquil waters, my soul is restored.

God leads me in paths of righteousness for the sake of God's Name.

Yea, though I walk through the valley of the shadow of death, I will fear no evil,

for You are with me; Your rod and Your staff they comfort me.

You prepare a table for me in the presence of my enemies;

You have anointed my head with oil; My cup overflows!

Surely goodness and mercy shall pursue me all the days of my life,

And I will dwell in the house of the Lord forever!

#### Kaddish Yatom - Mourner's Kaddish

יִתְּפַּדֵּל וְיִתְקַדַּשׁ שְּׁמֶהּ רַבָּא בְּעַלְמָא דִּי־בְּרָא כִּרְעוּתֵהּ, וְיַמְלִידְּ מַלְכוּתִהּ בְּחַיֵּיכוֹן וּבִיוֹמִיכוֹן וּבְחַיֵּי דְכָל־בִּית יִשְׁרָאַל, בַּעַנְּלָא וּבְּוְמֵן קוֹרִיב, וְאִמְרוּ : אָמֵן.

יָהָא שְׁמֶחּ רַבָּא מְבָרַף לְעָלֵם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַדְּ וִיִּשְׁתַּבָּח וְיִתְבָּאֵר וְיִתְרוֹמָם וְיִתְנַשָּׁא וְיִתְטַדֵּר וְיִתְעַלֶּח וְיִתְטַלֵּל שְׁמֵה דְּקוּרְשָׁא, בְּרִידְ הוּא, לְעֵלֶּא מִן־בָּל־בִּרְכָתָא וְשִׁירָתָא, תַּשְׁבְּחָתָא וְנֶחֶמֶתָא דַּאֲמִירָו בְּעָלְמָא, וָאָמָרוּ : אָמֵוּ

ְיָהַא שְּלֶמֶא רַבָּא מְן־שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעֵל־בֶּל־יִשְׂרַאֵל, וְאִמְרוּ : אָמֵוּ. עשַׁח שֵׁלוֹם בִּמְרוֹמָיו, הוּא יַּצְשֶׁח שָׁלוֹם עָלֵינוּ וְעַל־בֶּל־יִשְׁרָאֵל, וְאִמְרוּ : אָמֵוּ.

Yit-ga-dal v'yit-kadash sh'may ra'bah. B'almah di-v'rah chi-ru-tay v'yamlich malchu-tay, B'cha-yay-chon u-ve-yo-may-chon u-v'cha-yay d'chol bayt yis-ra-el. Ba-aga-la u-veez'man ka-reev. Y'imru Amen.

Y'hay sh'may ra-ba me-vo-rach L'olam ul-almay al-ma-ya. Yit-ba-rach v'yish-ta-bach v'yitpo-ar v'yit-ro-mam, v'yit-na-say v'yit-ha-dar v'yit-aleh v'yit-halal sh'may de-ku-desha b'rich hu. L'ay-lah meen kol bir-cha-ta v'shi-ra-ta, tush-be-chata, v'ne-cha-ma-ta da-a-miran b'alma v'imru amen.

Y'hay sh'lama ra'ba meen sh'maya v'chayim a'laynu v'al kol yisrael v'imru, amen.

O-seh sha-lom bim-ro-mav, hu ya-a-seh shalom alay-nu v'al kol yis-ra-el v'imru amen.

May the Source of peace send peace to all the bereaved among us. May they find comfort and healing in the passage of time; and rededicate themselves to Your service, through prayer, study and good deeds. Thus may they find redemption from their pain and loss. Amen.

#### Closing Song

# בָּנָדוֹ אַפְקִיד רוּחִי, בְּעֵת אִישֵׁן וְאָעִירַה: וְעִם־רוּחִי פְּנַנְתִּי - יְנָ לִי, וְלֹאַרָא.

B'yado af-keed ruchee, B'ayt eeshan v'ah-eera. V'eem ruchee, gevee-yatee; Adonai lee v'lo eera. Into Your hand I entrust my soul, When I sleep and when awake, And with my soul, my body too -God is mine, I will not fear.

#### Closing Benedictions

(First, we give our blessing to one another.)

יָבְרֶכְהּ זְיָ וְיִשְׁמְרֶהּ: בֵּן יָנִזִי רָצוֹן

יָאַר יָיָ פָנְיו אַלִידְ ויִחַכּּרָ: כָּן יָהִי רָצוֹן

ישָּׁא יְיָ פָּנָיו אֵלֶיף וְיָשִׁם לְּךְ שָׁלוֹם: בֵּן יְתִי רָצוֹן

May God bless you and keep you.

Be this God's will.

May God's light always surround you and bring you radiance!

Be this God's will.

May God ever smile on you and through you; and may you come to know the greatest of blessings: the blessing of wholeness, of completeness, of peace, the blessing of SHALOM.

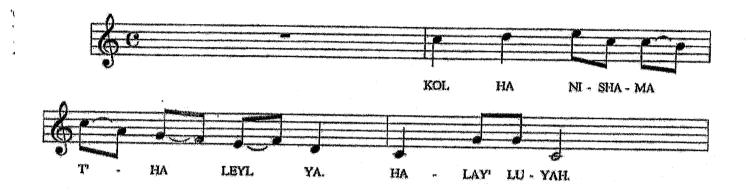
Be this God's will.

# **ADONALLI**



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# **KOL HANISHAMA**



# Service of Healing

Debbie Friedman

A person reaches in three directions: inward, to oneself up, to God out, to others.

The miracle of life is that in truly reaching in any one direction, one embraces all three.

Rabbi Nahman of Bratislav

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The Time is Now The Time is now

We've gathered 'round.
So bring all your gifts,
And bring all your burdens with you.

No need to hide. Arms open wide, We gather as one. To make a *ma-kom ka-dosh*.

We come to tell.
we come to hear.
We, come to teach, to learn,
We come to grow.
And so we say,

The time is now.
Sing to the One
God's Presence is here
Sh'china you will dwell among us.

We'll make this space A holy place So separate, so whole, Rejoice every soul Who enters here.

#### Kavanah

How did the world begin? For Jewish mystics the world began with an act of withdrawal. God did tzimtzum God contracted God's self to leave space for the world to exist. Before that God was everywhere, filling every space and every dimension. After this tzimtzum - this withdrawal - some divine energy entered the emerging world, but this divine light, this divine energy was too strong, overpowering the worlds that tried to contain it, and the universe exploded with a cosmic bang. Shards of divine light, of holiness, were scattered everywhere in the universe. The sparks of holiness are often buried deep in the cosmic muck of the universe, they are difficult to behold and yet they are everywhere, in everyone, in every situation. They are the life and meaning of the universe.

We live in this world of shattering. We feel in our bodies and in our souls the brokeness of the world, we too feel at times the resonance in our selves of that initial cosmic shattering. Our bodies, like that primordial world, try not to contain, but rather to hold onto the divine light and energy flowing around us and in us. But, as in the world's origin, our bodies are too frail, made only frailer with the passage of time, and so we begin to leak our divine image/energy, Perhaps then illness is really the leaking of our souls. In this world of shattered hopes and expectations, we search for wholeness.

Moses, as you know, shattered the first set of tablets, the first set of the Ten Commandments. And then he got a second set that he helped to write. When the ark was constructed for the sanctuary, the rabbis tell us not only the whole second set of tablets was put into the holy ark, but the pieces of the first set as well.

Wholeness comes not from ignoring the broken pieces, or hoping to magically glue them back together.

The shattered co-exists with the whole, the divine is to be found amidst the darkest depths and the heaviest muck of the universe.

Every moment has the potential for redemption and wholeness. Our brokeness gives us that vision and the potential to return some of the divine sparks scattered in the world.

Rabbi Michael Strassfeld

Each of us enters the act of praying from a different path. Some of us walk in defiantly, alienated from a tradition, a text, a language that never seemed to be about us. Some of us creep in with our heads bowed, uncertain, insecure, ignorant of a tradition, a text, a language we don't understand. Some of us breeze in, comfortable, with warm nostalgic memories of a grandfather whose tallis kept us warm.

Today, we want to be together on the same path - perhaps a new path. In the course of this service, we will explore liturgy itself, searching for its power to heal, to comfort, to nourish and to sustain us. Some of us have davened a thousand times and never felt the power of these words to heal. Some of us have prayed these words in our hearts, never knowing they were part of Jewish prayer. But the rabbis in their wisdom ask us to pray every day, not because the words change, but because we change, and each time bring the language into new focus. We begin the daily morning service in gratitude for our bodies and the intricate functions they perform, and with an awareness of how hard it is for us when our bodies fail us. We begin the evening service with an awareness of the complexity of the lived-out day, when we missed the mark, missed the point, missed one another, missed the beat. And we ask O God, extend your help - answer us when we call.

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Min hameitsar karati Yah Anani vamerhay Yah. מָן הַמֶּצַר אָרֶאתִי יָה, עָבְנִי בַּמֶּרְחָב יָה.

Out of narrow straits (distress) I've called out to God, God answered me with wide open spaces (by setting me free).

(Psalm 118:5)

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אֶלֹּטִי, נְשָׁמָח שָׁנָּחָסָ בִּי טְהוֹרָה הִיא. אַמָּה בְּרְאִתָּה, אַמָּה נְפַּחְתָּה בִּי, וְאַמָּה מְשִׁמְּרָה בְּקּרְבִּי, וְאַמָּה עָתִיד לְבוֹא. בְּלֹּיוְמֵן שְׁהַנְּשְׁמְה בְּקְרְבִּי, וְאַמָּה עָתִיד לְבוֹא. בְּלֹיוְמֵן שְׁהַנְּשְׁמְה בְּקְרְבִּי מוֹדָה (מוֹדָה) אָנִי לְפָּנְיְךְ יהוֹה אֶלֹטִי וָאלֹחִי אֲבוֹחֵי רְבּוֹן בְּלֹיהַנְּשְׁמוֹת. בְּרוֹךְ אַמָּה יהוֹה הַמַּטְשִׁים אֲרוֹן בָּלֹיהַנְּשְׁמוֹת. בְּרוֹךְ אַמָּה יהוֹה הַמַּחְיִים מְתִים. הַבּוֹרָא: וְאָהַבְּקּ לְרִצִּךְּ הַבְּיִרִי מְצְנַת הַבּוֹרָא: וְאָהַבְּתָּ לְרִצִּךְּ הַיִּרִים מְתִים.

My God, the soul which You have placed, within me is pure. You have created it, You have formed it, You have breathed it into me. You preserve it within me, and You will one day take it from me and restore it to me in time to come. So long as my soul is within me, I make acknowledgment before You my God and God of all generations. Blessed are You, God, who restores my soul each day, that I may once again awaken.

Elohai (2x) n'shama Shenatata bi t'hora hi

Ata v'rata, ata y'tzarta Ata n'fachta bi V'ata (m'shamra) (2x) b'kirbi

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. Body and Soul

Asher Yatzar: For Our Bodies

בָּרוּךְ אַתָּה יהוֹה אֵלקּינְיּ מֶלֶךְ הָעוֹלֶם, אֲשֶׁר יָצֵר אָת־הָאָרָם בְּּחָרְמָה וּבָּרָא בִּוֹ נְּקָבִים נָקָבִים חֲלוּלִים חֲלוּלִים. בָּלוּי וְיָרְוּעַ לְפְנֵי כְשֵּא כְבוֹדֶךְ שָׁאִם יִבְּּתְחַ אָחָר מְהֶם אוֹ יִשְּׁתֵם אֶחָר מֵהָם אֹ יִשְּׁתָר לְהִתְּלֵיֵם וְלַצֵּמֹר לְפָּנֵיךְ. בָּרוּךְ אַתָּה יהוֹה רוֹפֵּא בַּלִּיבְּיִלְ לַצְמוֹר. בַּרוּךְ אַתָּה יהוֹה רוֹפֵּא בַּלִיא לַצְשׁוֹת.

Blessed are You, Our Eternal God, Creator of the Universe, who has made our bodies in wisdom, creating openings, arteries, glands, and organs, marvelous in structure, intricate in design. Should but one of them, by being blocked or opened, fail to function, it would be difficult to stand before you. Wondrous Fashioner and Sustainer of Life, Source of our health and our strength, we give You thanks and praise.

Asher yatzar et ha-adam b'chochma Uvara vo n'kavim n'kavim chalulim chalulim

Galui v'yadua lifnei chisei ch'vodecha She-im yipatei-ach echad meihem O yisateim echad meihem

I efshar l' hitkayeim v'la-amod l'fanecha Baruch ata Adonai rofei chol basar umafli la-asot

> Music: D. Friedman; Text: Morning Liturgy

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O my God, my soul's companion, my heart's precious friend:

I turn to You.

I need to close out the noise, to rise above the noise,

The noise that interrupts - the noise that separates - the noise that isolates.

I need to hear You again.

In the silence of my innermost being, in the fragments of my yearned for wholeness,

I hear whispers of your presence -

Echoes of the past when You were with me, when I felt Your nearness,

When together we walked -

When You held me close, embraced me in Your love,

Laughed with me in my joy.

I yearn to hear You again.

In Your oneness I find healing.

In the promise of your love I am soothed.

In Your wholeness, I too can become whole again.

Please listen to my call -

help me to find the words

help me to find the strength within

help me shape my mouth, my voice, my heart

So that I can direct my spirit and find You in prayer,

In words only my heart can speak,

In songs only my soul can sing,

Lifting my eyes and heart to You.

Rabbi Sheldon Zimmerman

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Nissim B'khol Yom: The Miracles of Daily Life

# בְּרוּף אַבָּח יָנָ אֶלֹחַינוּ מֵלֶח הָעוֹלָם אָצְשְׂנִי בְּצַּלְמוֹ.

When I despise myself or the world, let me find Your image within me again.

Blessed are You, Eternal our God, Source of the universe, who has made me in Your image.

# בּרוּף אַפָּה יָנָ אֱלֹתְינוּ מֵלֶף הָעוֹלֶם שְׁעַשֵּׁנִי יִשְׁרָאֵל.

When I doubt Your existence or make a god of my desires, let me find You again.

Blessed are You, Eternal our God, Source of the universe, who has not made me a stranger to You.

# בּרוּף אַפָּת יָנָ אֶלְהַנִינּ מֶלֶה הָעוֹלִם שָׁצְשׁנִי בָּן/בִּת חוֹרִין.

When I am frightened to choose or stand alone, strengthen my will to be free.

Blessed are You, Eternal our God, Source of the universe, who has made me to be free.

# בָּרוּדְ אַפָּה יָנָ אֶל הַינוּ מֵלֶדְ הָעוֹלֶם פּוֹקֵם עוְרִים.

When I blame others for the darkness within me, give me the courage to face the truth.

Blessed are You, Eternal our God, Source of the universe, who opens the eyes of the blind.

# בּרוּף אַפָּה יָנָ אֶל הָינוּ מֶלֶף הָעוֹלֶם מַלְבִּישׁ צַרָמִים.

When I recognize my own insignificance, cover me with Your strength.

Blessed are You, Eternal our God, Source of the universe, who clothes the naked.

# בָּרוּף אַכָּה יָנָ אֶלֹהְינוּ מֶלֶף הָעוֹלָם מַתּיר אַסוּרים.

When I am caught by old guilt or destructive habits, release me from the prison of my past.

Blessed are You, Eternal our God, Source of the universe, who frees those who are bound.

# בָּרוּהָ אַתָּה יָיָ אֱלֹקִינוּ מֶלֶהְ הָעוֹלֶם זוֹקַף כְּפוּפִים.

When the things I possess weigh me down, teach me how to give.

Blessed are You, Eternal our God, Source of the universe, who lifts up those bent low.

# בְּרוּדְ אַתָּה יְנְ אֶלֹחָינוּ מֶלֶדְ הָעוֹלֶם שָׁצְשָׁה לִי בָּל צְּרָבִי.

When I am jealous, envious or greedy, help me accept what I have, Blessed are You, Eternal our God, Source of the universe, who provides for my every need.

# בָּרוּהָ אַתָּה יָנָ אֱלֹחָינוּ מֶלֶהְ הָעוֹלֶם הַמְּכִין מִצְּצֵדִי לֶבֶּר.

When I am tempted to cheat, help me to be honest with myself and others.

Blessed are You, Eternal our God, Source of the universe, who strengthens each person's steps.

# בַּרוּף אַתָּה יָנָ אֱלֹהָינוּ מֶּלֶף הָעוֹלֶם אוֹזֵר יִשְׂרָאֵל בּגְבוּרָת.

When I am confused about being a Jew, show me the meaning of my life.

Blessed are You, Eternal our God, Source of the universe, who crowns Israel with glory.

## בּריון אַתָּה יָנָ אֶלֹהַינוּ מֶלֶן הָעוֹלֶם הַנּוֹתוֹ לַנָּאַף כְּחַ-

When failure or frustration makes me bitter, give me the strength to overcome it.

Blessed are You, Eternal our God, Source of the universe, who gives strength to the weary.

# בָּרוּךְ אַתָּה יָיַ אֶלוֹןינוּ מֶלֶךְ הָעוֹלֶם הַפַּאַבִּיר שִׁנָה מָאֵינֵי וּתְנוּמָח מִשְׁכְּאַפִּיּ

When bewildered by delusions and fooled by my own desires, open my eyes to Your teaching.

Blessed are You, Eternal our God, Source of the universe, who takes away sleep from my eyes and slumber from my eyelids.

#### A Litany for Healing

When Miriam was sick her brother Moses prayed: "O God, pray, heal her please!" We join in this responsive prayer based on Moses' words:

We pray for those who are now ill.

Source of Life, we pray: Heal them.

We pray for those who are affected by illness, anguish and pain.

Heal them.

Grant courage to those whose bodies, holy proof of Your creative goodness, are violated by illness and the pain of illness.

Encourage them.

Grant strength and compassion to families and friends who give their loving care and support, and help them to overcome despair.

Strengthen them.

Grant wisdom to those who probe the deepest complexities of Your world as they labor in the search for treatment and cures.

Inspire them.

Grant clarity of vision and strength of purpose to the leaders of our institutions and our government. May they be moved to act with justice and compassion and find the courage to overcome fear and hatred.

Guide them.

Grant insight to us, that we may understand that whenever death comes, we must accept it — but that before it comes, we must resist it, by prolonging life and by making our life worthy as long as it is lived.

Bless and heal us all.

# Responding to Our Burdens - Viktor Frankl

"Everyday in the camps, prisoners had moral choices to make about whether to submit internally to those in power who threatened to rob them of their inner self and their freedom. It was the way a prisoner resolved those choices, he said that made the difference."

"A few days previously a semi-starved prisoner had broken into the potato store to steal a few pounds of potatoes. The theft had been discovered and some prisoners had recognized the "burglar." When the camp authorities heard about it they ordered that the guilty man be given up to them or the whole barracks would starve for a day. What did these exhausted, starving people choose to do? Naturally all 2,500 of them preferred to fast."

"We who lived in concentration camps can remember the people who walked through the huts of Auschwitz comforting others, giving away their last piece of bread. They may have been few in number, but they offer sufficient proof that everything can be taken from a person but one thing: the last of the human freedoms—to choose one's attitude in any given set of circumstances, to choose one's own way."

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Hallelu

Kol haneshama tehallel yah Hallelu halleluyah כל הַנְּשָׁמָה הְּהַלֵּל יָה הַלְלוּיֵה.

Healing is both an exercise and an understanding.

It is not of the will;

It is a wisdom and a deeper knowledge
of the daily swing of life and death.

In all creation, there is defeat to overcome
and acceptance of living to be established.

And, always,
there must be hope...

It is not hope of *healing* that informs the coming moment and gives it reason. Rather: the hope which is each person's breath:

the certainty of love - and of loving

Death may live in the living, and healing rise in the dying, for whom the natural end is part of the gathering and of the harvest: to be expected

To know healing
is to know that
all life is one
and there is no beginning
and no end

Adapted from Margaret Torrie

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#### Birkat HaLevana

Nisan, Iyar, Sivan, Tammuz Av, Elul, Tishrei, Cheshvan, Kislev, Tevet, Shevat, Adar, B'rucha hamchadeshet kol eit.

A sliver, a quarter, a halt then full light Revealing yourself in the darkness of night And we go round and round and round And we go round and round.

This is the cycle, the rhythm of time

Days turn to weeks into months into years

And we go round and round and round

And we go round and round.

A sliver; a quarter, a half, then full heart Revealing the mysteries that set us apart And we go round and round and round And we go round and round

Earth sleeps in the winter, awakening spring Light kisses the summer, igniting the fall And we go round and round and round And we go round and round

A sliver, a quarter, a half and, then whole Renewed by your presence touching the soul And we go round and round and round And we go round and round

It is new, it is ours, we see it again,
It is sacred, it has no beginning, no end
And we go round and round and round
And we go round and round

That is the kind of prayer that God answers. We can't pray that God makes our lives free of problems: this won't happen and it's probably just as well. We can't ask God to make us and those we love immune to disease, because God can't do that. We can't ask God to weave a magic spell around us so that bad things will only happen to other people, and never to us. People who pray for miracles, usually don't get miracles any more than children who pray for bicycles, good grades, or boyfriends get them as a result of praying. But people who pray for courage, for strength to bear the unbearable, for the grace to remember what they have left instead of what they have lost, very often find their prayers answered. They discover that they have more strength, more courage than they ever know themselves to have. Where did they get it? I would like to think that their prayers helped them tap hidden reserves of faith and courage which were not available to them before. The widow who asks me on the day of her husband's funeral, "What do I have to live for now?", yet in the course of the ensuing weeks finds reasons to wake up in the morning and look forward to the day; the man who has lost his job or closed his business says to me, "Rabbi, I'm too old and tired to start all over again," but starts over again nonetheless - where did they get the strength, the hope, the optimism that they did not have on the day they asked me those questions? I would like to believe that they received those things from the context of a concerned community, people who made it clear to them that they cared, and from the knowledge that God is at the side of the afflicted and downcast.

Harold Kushner

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## Al Tasteir (Don't Hide Your Face)

Don't hide Your face from me; I'm asking for Your help. I call to You; Please hear my prayers, O God. If You would answer me As I have called to You, Please heal me now. Don't hide Your face from me. I call upon the Source of Life, the power within and without, the Power that makes for Being and Nothingness, joy and pain, suffering and delight.

I call upon you to calm my fearful soul to open me to the Wonder of Truth the transience of all things.

In Wonder was I conceived and in Wonder have I found my being. Thus I call upon you, the Source of Wonder, to open my heart to healing.

In you I discover the mystery of Life and the necessity of Death

In you I see all things and their opposites not as warring parties but as partners in a dance whose rhythm is none other than the beating of my own soul.

Denial may come, but so too will acceptance. Anger may come, but so too will calm.

I have bargained with my fears and found them unwilling to compromise. So now I turn to you, to the Wonder that is my True Nature.

I abandon the false notions of separateness and embrace the Unity that is my true Reality.

I surrender not to the inevitable but to Surprise, for it is the impossible that is Life's most precious gift. My tears will pass and so will my laughter.
But I will not be silenced for I will sing the praises of Wonder through sickness and health, knowing that in the end, this too shall pass.

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#### Modim

V'al ni-se-cha she-b'chol yom (eit) E-rev va-vo-ker v'tzo-ho-ra-yim.

Mei-o-lam ki-vi-nu lach (2x) Chorus

Ha-tov ki lo cha-lu ra-cha-me-cha, V'ham-ra-cheim ki lo ta-mu cha-sa-de-cha. ועל-נסיך שככל-יום ערב ובקר וצהרים

מעולם קותו לך (2)

המוב. כי לא-כלו רחמיך והמרחם. כי-לא תמו חסדיך

Chorus

And for the signs of Your presence every day, (at all times.)

Morning, noon and night.

You have always been our hope

You are Goodness: Your mercies never end;

You are Compassion: Your love will never fail.

# Mi Sheberech - Prayer for Healing

I. May the One who blessed our ancestors, Sarah and Abraham, Rebecca and Isaac, Leah, Rachel and Jacob bless ... along with all the ill amongst us. Grant insight to those who bring healing, courage and faith to those who are sick, love and strength to us and all who love them. God, let Your spirit rest upon all who are ill and comfort them. May they and we soon know a time of complete healing, a healing of the body and a healing of the spirit and let us say: Amen.

II. Source of Mercy, spread your shelter of peace over all the ill amongst us and watch with special care over. Help us, as we seek ways of healing; share Your kindness with us, that the bonds of love and caring be increased; and grant courage and hope to the sick and the well together.

Reveal Your compassion and Your blessing upon all who are ill and comfort them. Speedily and soon, let us all see together a day of complete healing, a healing of body and a healing of spirit, and let us say. Amen.

## Prayer for Those Who Help

May the One who blessed our forbearers be present to those who provide help for the ill and troubled among us. May they be filled with fortitude and courage, endowed with sympathy and compassion, as they give strength to those at their side. May they fight against despair, and continue to find within themselves the will to reach out to those in need. And in their love of others, may they know the blessing of community, and the blessing of renewed faith.

#### Mi She-beirach

Mi shebeirach avoteinu M'kor habracha l'imoteinu, מִי שָׁבַּרֶךְ אֲבוֹתַינוּ מִקוֹר הַבְּרָכָה לָאִמוֹחַינוּ

May the source of strength, Who blessed the ones before us, Help us find the courage To make our lives a blessing, And let us say, Amen.

Mi shebeirach imoteinu M'kor habracha l'avoteinu, מִי שָבַּרֶךְ אִמּוֹתֵינוּ מִקוֹר הַבָּרָבֶה לָאֲבוֹתִינוּ

Bless those in need of healing With r'fua sh'leima, The renewal of body, The renewal of spirit, And let us say, Amen.

Who made the world? Who made, the swan, and the black bear? Who made the grasshopper? This grasshopper, I meanthe one who has flung herself out of the grass, the one who is eating, sugar out of my hand, who is moving her jaws back and forth instead of up and downwho is gazing around with her enormous and complicated eyes. Now she lifts her pale forearms and thoroughly washes her face. Now she snaps her wings open, and floats away. I don't know exactly what a prayer is. I do know how to pay attention, how to fall down into the grass, how to kneel down in the grass, how to be idle and blessed, how to stroll through the field which is what I have been doing all day. Tell me, what else should I have done? Doesn't everything die at last, and too soon? Tell me, what is it you plan to do with your one wild and precious life?

#### Adon Olam

בְּטֶרֶם בָּל־יְצִיר נְבָרָא. אָזִי מֶלֶךְ שְׁמוֹ נְּקְרָא. לְבָּרּוֹ יִמְלֹךְ נוֹדָאָ. וְהוֹא יִהְיֶת בְּתִּפְּאָרָה. לְהַמְשִׁיל לוֹ לְחַחְבִּירָה. וְלוֹ הָעוֹ וְהַפְּשְׁרָה. וְצוֹר חָבְּלִי בְּעֵת צְּרָה. מְנַת בִּיֹסִי בְּיוֹם אֶקְרָא. בְּעַת אִישׁן וְאָעִירָה. יהות לִי וְלֹא אִירָא. אָרוֹן עוֹלֶם אֲשֶׁר מְלֵּךְ לְעַת נְעֲשֶׁה בְּחֶפְּצוֹ כּל וְאֲחֲרֵי כִּכְלוֹת הַכּל וְהוֹא הָיָה וְהוֹא הֹוָח וְהוֹא אֶחָר וְאֵין שֵׁנִי בְּלִי רַאשִׁית בְּלִי תַכְלִית וְהוֹא נִפְּי וּמְנוֹם לִי וְעָם רּהִוֹי נְּוֹיָתִי

Adon olum asher malakh, b'terem kol ye-tzir nivra. L'eit na-asah ve-heftzo kol, azai melekh sh'mo nikra Ve'aharei kikhlot hakol, l'vado yimlokh nora. V'hu hayah v'hu hoveh, v'hu yih-yeh b'tifarah. V'hu ehad v'ein shei-ni, l'hamshil lo l'hahbirah. B'li rei-sheet b'li takhleet, v'lo ha-oz v'ha-misrah. V'hu Eili v'hai go-ali, v'tzur hevli b'eit tzarah. V'hu nisi u-manos li, m'nat kosi b'yom ekra. B'yado afkid ruhi, b'eit ishan v'a-irah. V'im ruhi g'vi-yati, Adonai li v'lo ira.

You are the Eternal, who reigned before any being had been created. When all was done according to Your will, already then, you were called Ruler.

And after all has ceased to be, still will You reign in solitary majesty: You were, are and will be in glory.

And You are my God, my living redeemer, my Rock in times of trouble and distress: You are my banner and my refuge, my benefactor when I call on You.

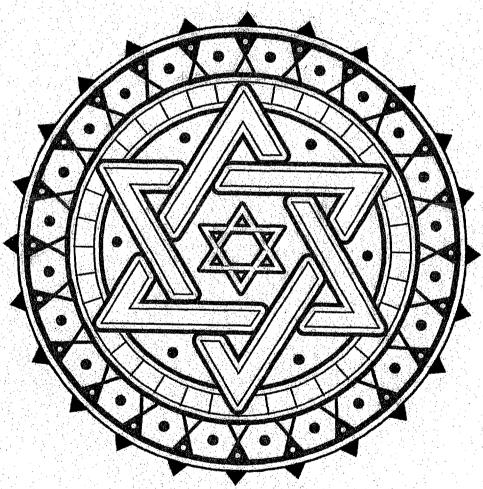
Into Your hands I entrust my spirit when I sleep and when I wake; and with my spirit my body also, the Eternal is with me, I will not fear.

#### L'chi Lach

L'chi lach, to a land that I will show you. Leich l'cha to a place you do not know. L'chi lach, on your journey I will bless you. And (you shall be a blessing) (3x) l'chi lach.

L'chi lach, and I shall make your name great, Leich l'cha, and all shall praise your name L'chi lach, to the place that I will show you. L'sim-chat chay-yim (3x) l'chi lach.

# Service of Healing for Yom Kippur



Beth Am Temple Pearl River, NY

Compiled and edited by Cantor Geri Zeller

#### BREATHE

# SHALOM CHANT

On Rosh Hashanah it is written, on Yom Kippur it is sealed: How many shall pass on, how many shall come to be; Who shall live and who shall die; Who shall see ripe age and who shall not...

But REPENTANCE, PRAYER and CHARITY Temper judgment's severe decree.

from Unetane Tokef

# YOU ARE THE ONE

Debbie Friedman based on Reb Nachman

You are the One, for this I pray, that I may have the strength to be alone. To see the world, to stand among the trees and all the living things. That I may stand alone and offer prayers and talk to You; You are the One to whom I do belong. And I'll sing my soul, I'll sing my soul to You and give You all that's in my heart.

May all the foliage of the field, all grasses, trees and plants awaken at my coming, this I pray, and send their life into my words of prayer. So that my speech, my thoughts and my prayers will be made whole, And through the spirit of all growing things. And we know that everything is one, because we know that everything is You.

You are the One, for this I pray, I ask You, God, to hear my words
That pour out from my heart; I stand before You;
I, like water, lift my hands to You in prayer.
And grant me strength, and grant me strength to stand alone
You are the One to whom I do belong. And I'll sing my soul, I'll sing my soul to You and give You all that's in my heart.

You are the One, for this I pray, And I sing my soul to You.

#### A Song Of Healing Psalm 234

#### Debbie Perlman

Divine Healer, temper my days,
Open Your hand with compassion;
Remember my name with tenderness,
Align me toward stability.
Furnish my nights with soft dreams,
Dread relinquished.
Alter the adversity of treatment,
New hope after anguish;
Grant me a length of days,
Even a length more:
Let me see my children's future.
Infinite is Your mercy and protection,
Notice me for Your care,
Answer my heart's plea.



#### HASHKIVEINU

melody by Debbie Friedman

U'SH-MOR TZEI-TEI-NU U-VO-EINU L'CHAYIM U'L'SHALOM MEI-ATA V'AD OLAM (3X)

HASHKIVEINU ADONAI ELOHEINU L'SHALOM V'HA-AMIDEINU MALKEINU L'CHAYIM. UFROS ALEINU SUKAT SH'LOMECHA MEI-ATA V'AD OLAM (3X)

(For You, are God, who protects us and rescues us. God, the gracious and compassionate King are You. Safeguard our going and coming for life and peace, from now and evermore. Adonai, our God make us lie down in peace and raise us up again to life. Spread over us the shelter of Your peace.)

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Survival is not healing. Survival is one step on the journey of healing

Healing is the body and mind's repair – a processing and integration of the physical or emotional assault that we have survived. On the other side of healing we emerge, annealed and reshaped, uniquely different from the person who began the journey. Hopefully we will be completely healed, body, mind and spirit, with insight, wisdom and compassion.

Whether we face a surgeon's knife, an ongoing course of therapy, the death of someone precious, a miscarriage, a painful divorce, each of us confronts our ordeal as the individuals we are and with the tools we have.

Ultimately, each of us faces our pain alone. Yet during the dark moments, we reach out to our family and friends for the loving touch that will re-energize us in our struggle, we reach within to draw out our own newly found strength, and we reach inward, outward and upward to seek Divine intervention and explanation.



#### R'FAEINU

Debbie Friedman

R'fa-einu Adonai v'nei-ra-fei: Hoshi-einu v'ni'vashei-a; ki t'hi-lateinu atah

V'ha-alei r'fua sh'leima l'chol mako-teinu (2X)

Ki Eil melech rofei ne-eman v'racha-man atah. Baruch atah Adonai rofei cholei amo Yisrael.

Heal us Adonai and we shall be healed;
save us and we shall be saved. Because we sing praises to You
Grant us a complete healing from all our wounds.
You, Almighty God, are faithful and merciful, Sovereign of Healing.
Blessed are You, Adonai, who heals the ills of your people Israel.

# DON'T HIDE YOUR FACE - AL TASTEIR D. Freidman

Don't hide Your face from me, I'm asking for Your help. I call to You; Please hear my prayers, O God. If You would answer me as I have called to You, Please heal me now, don't hide Your face from me.

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#### A LITANY FOR HEALING

When Miriam was sick, her brother Moses prayed: "PleaseGod, heal her!" We join in this responsive prayer based on Moses' words.

We pray for those who are now ill.

Source of Life, we pray. Heal them.

We pray for those who are affected by illness, anguish and pain.

Heal them.

Grant courage to those whose bodies, holy proof of Your creative goodness, are violated by the illness and pain of illness.

Encourage them.

Grant strength and compassion to families and friends who give their loving care and support and help to overcome despair.

Strengthen them.

Grant wisdom to those who prove the deepest complexities of Your world as they labor in the search for treatment and cures.

Inspire them.

Grant clarity of vision and strength of purpose to the leaders of our institutions and our government. May they be moved to act with justice and compassion and find the courage to overcome fear and hatred.

Guide them.

Grant insight to us, that we may understand that whenever death comes, we must accept it – but that before it comes, we must resist it, by prolonging life and by making our life worthy as long as it is lived.

Bless and heal us all



Hannah Tiferet Siegel

Eil na refah na lanu (3X) refuah shlema

Life is a circle, love is a song, peace is a story we've yearned for so long. When we surrender to God in all things, the circle is completed, our hearts are blessed with wings.

Eil na refah na lanu (3X) refuah shlema

## SHMA KOLEINU

#### D. Friedman

Shma koleinu, Adonai Eloheinu, chus v'rachein aleinu. (2X)

V'kabeil b'rachamim uv'ratzon et t'filateinu Ki Eil shomei-a t'filot v'tachanunim ata.

(Hear our voice, Adonai our God; Have compassion upon us, and accept our prayer with favor and mercy, for You are a God who hears prayer and supplication.)

# Two Hundred Forty-Nine For Guidance

by Debbie Perlman

My boat is small and the river is swift, My passengers are fragile, storm-tossed; Waves and tears mingle as we journey, They overwhelm us with dark water.

How do I guard these lives in my care? Only You can protect us, Divine One; Smoothing the water, You set aside all obstacles, In safety and peace, You bring us home.

Ensure the choices and enable my response, Let us dwell in a place of wholeness; Partners in healing, I lean on Your strength As You guide my intention and my skill.

# MISHEBEIRACH

D. Friedman

Mi shebeirach avoteinu m'kor habracha l'imoteinu May the Source of Strength who blessed the ones before us Help us find the courage to make our lives a blessing, and let us say, Amen.

Mi shebeirach imoteinu m'kor habracha l'avoteinu Bless those in need of healing with r'fuah sh'lema The renewal of body, the renewal of spirit, and let us say, Amen. May the One who makes peace in the heavens let peace descend upon us, upon all Israel and all the world and let us say, Amen.

