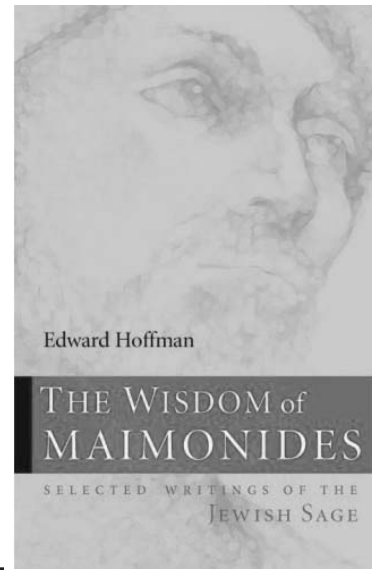




Healing wisdom from the Rambam

By Edward Hoffman

The following is an excerpt from the book, *The Wisdom of Maimonides: The Life and Writings of the Jewish Sage*, edited by Edward Hoffman, Ph.D., and published by Trumpeter Boston & London. It will be released in May 2008.



Eating and Nutrition

One should never eat except when hungry nor drink except when thirsty. One should not keep on eating until his stomach is filled but leave about a fourth part of his appetite unsatisfied...

Do not eat until you have walked before the meal a sufficient distance to begin feeling warm or have done some kind of work or have undergone another form of exertion...

Excessive eating is to the body of a man like deadly poison and is the root of all diseases. Most illnesses that befall men arise either from bad food or from immoderate indulgence of food, even of the wholesome kind. (Letter on Ethics to Son, Abraham)

Eat only to live, and ban luxurious foods. Think not that overindulging in food and drink strengthens the body and sharpens the mind – like a sack that becomes more complete the more you stuff into it.

With human beings, the opposite is true. The less one eats, the more beneficial – endowing strength to the body and clarity to the mind. (Letter on Ethics to Son, Abraham)

Be careful not to partake of another meal before the previous one lodged in your stomach has been properly digested. For such a practice is damaging to the body and the purse and is the source of most illness. You may engage in strenuous work before your meal, but relax after eating. Do not eat in haste like a glutton nor stuff your mouth and swallow in one gulp. Abhor harmful foods as one loathes an enemy who has murderous intentions. (Letter on Ethics to Son, Abraham)

Eat less than your means – only to keep body and soul together. (Letter on Ethics to

Son, Abraham)

After it is sifted in the sieve, the sourness-producing parts of flour should be made visible...Bread should be made of rough grain, unchafed and unpolished. (*The Preservation of Youth*, chapter 1)

Building Strength

You know that the full development of any bodily faculty... depends on the condition of the organ by means of which that faculty acts. This organ must be the best possible regarding the organ's quality and size, and also regarding its purity of substance. Any defect in this respect cannot in any way be supplied or remedied by training. For when any organ is defective in its temperament, proper training in the best case can restore a healthy condition to some extent but cannot make the organ perfect. (*The Guide for the Perplexed*, book 2, chapter 36)

Day-to-day exercise is the main principle of keeping one's health and in the repulsion of most illnesses. (*The Preservation of Youth*, chapter 1)

Change Your Habits Slowly

Habit and regularity are great principles for keeping well and recovering from illness. It is not proper to change one's habits in health at once: neither in food and drink, nor in sexual activity, bath, or exercise. You should stick to your habits. And even if your habit is in contradiction to medical law, you must not separate from it but adjust to the law gradually and over a prolonged time – so that the change will not be felt. A person must never change his habit all of a sudden, or sickness is bound to result. (*The Preservation of Youth*, chapter 4)

Right Attitude and Well-Being

There are indeed times when

the agreeable may be used from a curative viewpoint. For example, when one suffers from loss of appetite, it may be stirred up by highly seasoned delicacies and tasty, palatable food. Similarly, one who suffers from sadness may rid himself of it by listening to singing and all kinds of instrumental music, by strolling through beautiful gardens and splendid buildings, by gazing upon beautiful pictures, and by doing other things that enliven the mind and dissipate gloomy moods.

Our rabbis of blessed memory say, "It is becoming that a sage should have a pleasant dwelling, a beautiful spouse, and domestic comfort, for one becomes weary, and one's mind is dulled, by continuous mental concentration upon difficult problems."

Just as the body becomes exhausted from hard labor, and then by rest and refreshment recovers, so it is necessary for the mind to have relaxation by gazing upon pictures and other beautiful objects, that its weariness may be dispelled. (*Eight Chapters*, chapter 5)

Picture yourself living in Noah's Ark, and you will always be at ease. (Letter on Ethics to Son, Abraham)

Under the Influence of Alcohol

In Jewish law, a purchase or sale by a drunken man, and his gifts, are valid. If, however, he has reached the condition of Lot, being too drunk to know what he is doing, his transactions mean nothing, since he has the legal status of a youngster less than six years old. (*Mishneh Torah*, book 12, treatise 1, chapter 29:18)

Happiness and Well-Being

In order to strengthen the patient's vital powers, one should employ musical instruments and tell patients happy stories

that make the heart swell, narratives that will distract the mind and cause patients and their friends to laugh. One should select as attendants and caretakers those who can cheer up the patient. This is a must in every illness. In the absence of a physician, one must figure it out for himself. (*The Preservation of Youth*, chapter 2)

Emotions: Signposts of Wellness

The physicians have commanded the observation of emotional changes and keeping them always under consideration – trying to equalize them in health or disease – without allowing any other behavior to take precedence. The physician must keep in mind that the heart of every sick person is narrow and that every healthy person has an expanded soul, and therefore the physician must remove emotional experiences that cause a shrinking of our spirit. In this way, the health of the normal person will be extended.

This is the law in the cure of a patient, especially if the illness is concentrated in the powers of the soul...and causes turbulent thoughts and melancholy.

Special care should be taken in observing emotional movements. When the patient is overpowered by imagination, prolonged introspection, and avoidance of social contact – all of which he never exhibited before – or when the patient avoids pleasant experiences that earlier were enjoyable, the physician should do nothing before first improving the soul by removing extreme emotions. (*The Preservation of Youth*, chapter 3)

A Perspective on Health

The physician as such will neither explore hyperemotionality with his wisdom nor condemn it. One can observe

this point from philosophy and theoretical morality. Just as the philosophers have composed books in the various sciences, so they composed many books on the improvement of conduct, the soul's morality, and the imparting of good habits from which only good actions can result.

And they have warned against base habits that contribute to the causation of evil. All the theoretical moral teachings, chastisements, and precepts that are taken from the prophets, their preaching and character, or from later sages, as well as knowledge of virtuous behavior, will help to improve the soul's qualities until these reach such praiseworthy behavior that can produce only good results.

And you will find that those exaggerated emotions can produce changes only in the ignoble masses – who possess no wisdom, no philosophical principles, and no theoretical morality, like children. All these timid souls are easily startled and terrified. When injury befalls them or an inevitable misfortune occurs to them, you will find that their consternation increases. They pine and cry and smite their faces and chests. And it may happen that their feelings become so intense that an ordinary person will die from them – immediately or later – according to the grief and distress experienced. (*The Preservation of Youth*, chapter 3)

Recognize What's Trivial

As your servant, I have hinted all of this [that adversity is often not as bad as it seems] to stir up and habituate your soul to accept little things with a minimum of agitation. When you follow the books on virtue and the morality of the teachings, chastisements, and regulations composed by the sages, your soul will become strengthened. You will recognize the meaningful: that it is meaningful. And you will recognize the trivial: that it is trivial. With the eye of the mind, your sad thoughts will disappear. (*The Preservation of Youth*, chapter 3)

Dr. Edward Hoffman is an adjunct psychology professor at Yeshiva University and the author of "The Way of Splendor: Jewish Mysticism and Modern Psychology" (Rowman & Littlefield) and "The Hebrew Alphabet: A Mystical Journey" (Chronicle Books).



Assistive framing tools

By Rabbi Norman Koch

Recently, someone dear to me was discussing the realities of coping with feelings of depression. As you are no doubt aware, depression is a widespread reality affecting a rather large number of people. Because being depressed is a part of the normal range of our emotional responses to life and because of a lingering taboo in the discussion of illness in general and emotional difficulties in particular many people do not recognize the differences between simple, ordinary feelings of being depressed and a wide ranging set of symptoms indicating a diagnosable and treatable condition called depression. Ordinary feelings of depression might, as Dr. Donald Westberg tells me, be thought of “as ‘the blues’ or ‘down feelings’ that do not last longer than a few hours to a handful of days.”

I am not a trained, licensed diagnostician or clinician and would strongly recommend consultation with appropriate mental health professionals for diagnosis, treatment, or if one has any concerns or questions about depression. As depression can be a significant debilitating illness one should never hesitate to seek the guidance and intervention of appropriate professionals.

In my life I have spent a significant amount of time, thought, and energy focusing on my own experiences with feelings of depression as well as having had the experience of sharing quite closely with a wide range of people as they have had to deal with feelings of being depressed. More than once I have mused aloud about how easy it might be for me to slip into clinical depression and have sought appropriate counsel to see where I was. I have served others as a supportive adjunct during their treatment by professionals. I have

counseled in efforts to assist others in seeking and finding treatment and I have listened to many as they shared their efforts to live through the various depressing moments and realities in their lives.

In reviewing this collection of experiences and in my attempts to be supportive of others, I have focused on a few tools that I use to help me deal with the onslaught

sional counsel and treatment.

While none of these tools is a “cure” for clinical depression, or even for life’s ordinary feelings of depression, collectively I find that they help me cope with feelings of depression, help me ward off the approaches of depression, and help me focus in such a way as to rebalance myself.

These tools start with the ancient rabbinic notion that

against the depressive effects of life’s realities.

Our Jewish tradition affords various tools and disciplines to help us attain a more positive, balanced frame and summon the resources helpful in overcoming the pull of depressive feelings. We begin at the very moment of awakening each morning. Our tradition bids us, at the moment of first consciousness each day, to recite a simple sentence, which, while literally thanking God for returning our souls to us, begins a series of prayers and rituals designed to help us recognize the blessing, beauty, and possibility present in each new day. Each day we can somehow begin anew and tap into goodness and blessing that may not have been part of our yesterday. Beginning each day’s consciousness with a focus on possibility, on the potential for finding goodness and blessing, gives us a much better chance of placing depressing realities into a wider, more positive,

a frame and focus on other, better, aspects of life’s possibilities has the potential to help us utilize inner and outer resources in a more constructive and helpful way. It is not a magical incantation, it casts no spell, and comes with no guarantees, but the daily use of the discipline of our Jewish tradition’s morning blessings can, over time, have a cumulative effect in helping us shift focus from the overwhelming nature of our life’s collection of difficulties and troubles to a possibility of seeing our ills within the frame of our strengths, blessings, and opportunities for improvement.

This use of Judaism’s morning rituals as tools to help us better access and strengthen the positive within us is but one of many things our tradition offers us in our quest for a better and more satisfying life. Other tools may be found in looking at the roles of God, community, habit, and rites in our lives. The limited space of our Bulletin does not permit a fuller look at the myriad tools offered us by our tradition. I encourage you to seek opportunities to discover, learn, and try out some of these tools.

Many opportunities exist within our synagogue; many are available to you in all manner and mode of your daily life. Judaism’s long history and experience helping people focus their attitudes in ways that can improve the reality of daily life, giving people context and meaning that aides in facing and coping with life’s difficulties, and providing opportunity for improving access to life’s gifts and joys is available to each of us for the taking. I pray you may find in our tradition behavioral tools to use in the building of ever better lives.

Rabbi Koch has been the spiritual leader of Temple Shalom in New Milford, Conn. since 1979. This is from their June 2007 bulletin.

“Modeh ani l’fanecha, Melech chai v;kayam, shehechezarta bee nishmati b’chemla, rabba emunatecha.” – “I offer thanks before You, living and eternal Ruler, who has with mercy restored in me the breath of my life; great is Your faithfulness.”

IN THE MORNING

Morning Blessings

ברוך אתה יי אלהינו מלך העולם

Praised are You, Adonai our God,
Ruler of the universe

...אשר נתן לשכוי בינה להבחין

...who enables us to distinguish between
light and darkness.

בין יום ובין לילה.

...who created me in the divine image.

שעשני בצלמו.

שעשני ישראל.

...who made me a Jew.

שעשני בן(בת) חורין.

...who made me free.

פוקח עורים.

...who gives sight to the blind.

מלביש ערמים.

...who clothes the naked.

מתיר אסורים.

...who releases the bound.

זוקף כפופים.

...who raises those bowed down.

רוקע הארץ על המים.

...who sets the earth upon the waters.

שעשה לי כל צרכי.

...who provides for all my needs.

המכין מצעדי גבר.

...who guides my steps.

אוזר ישראל בגבורה.

...who girds the people Israel with might.

עוטף ישראל בתפארה.

...who crowns the people Israel with glory.

הנותן ליצף כח.

...who gives strength to the weary.

of life’s ordinary depressing and/or stress-provoking realities. Most of these tools arise from the deeply understanding traditions of Judaism and Jewish ritual practices, all of them have been well vetted by health professionals, and none of them should ever substitute for seeking appropriate profes-

sional counsel and treatment. While none of these tools is a “cure” for clinical depression, or even for life’s ordinary feelings of depression, collectively I find that they help me cope with feelings of depression, help me ward off the approaches of depression, and help me focus in such a way as to rebalance myself. These tools start with the ancient rabbinic notion that

against the depressive effects of life’s realities. Our Jewish tradition affords various tools and disciplines to help us attain a more positive, balanced frame and summon the resources helpful in overcoming the pull of depressive feelings. We begin at the very moment of awakening each morning. Our tradition bids us, at the moment of first consciousness each day, to recite a simple sentence, which, while literally thanking God for returning our souls to us, begins a series of prayers and rituals designed to help us recognize the blessing, beauty, and possibility present in each new day. Each day we can somehow begin anew and tap into goodness and blessing that may not have been part of our yesterday. Beginning each day’s consciousness with a focus on possibility, on the potential for finding goodness and blessing, gives us a much better chance of placing depressing realities into a wider, more positive,

Such focus does not remove the difficulties, does not solve our very real problems, does not take away the realities that might lead to our feelings of depression; however, such

Morning prayers for healing

Blessed are You, eternal God, who has awakened my soul to a new day, allowing me to love and be loved by others.

Blessed is the Eternal One who gives me the ability to remember those blessings which are still mine to affirm, and the strength to arise anew this day.

Blessed is our Eternal God, Creator of the Universe. I give praise that I can grasp the reality of this waking.

Blessed is our Eternal God, Creator of the Universe, who has allowed me to experience both great pleasure and the chance to learn of life, for the hope offered by this new day.

Blessed be God, who holds me when I am broken and cradles me when my body and spirit ache.

Thank you God for giving me support always, no matter in what position my body lies; I feel Your support through the earth of Your creation.

Blessed are You, Source of Strength, sustaining Power who has created me and kept me alive with all of my present imperfections.

Blessed are You Divine Creator. Thank you for giving me another day, another hour, another moment of life. I hope to find Your comfort, love, grace and courage as I walk through this day.

Blessed are You, Source of Life, who has given me consciousness once again. With each day of life, may I continue the task of perfecting and repairing the world, and take wonder and joy in the miracle of life.

Dear God: Thanks for providing me with so many rich experiences and helping lead me down a path woven with loving family and friends. My fond and grateful memories sustain me during my difficult times. I never feel alone with your guiding presence.

Thank You God for giving me all the special, precious things in my life. Please grant me my health and my strength so I can continue to praise You and walk in Your footsteps.

Blessed are You, our Eternal God, who has made our bodies in wisdom. In Your wisdom you have chosen to give me this day of life. For this wondrous day I give You thanks and praise.

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.

Blessed are You, Source of Life and Love. Thank You for creating a world with the possibility of healing. May it be Your will that I should be healed in body and soul.

Thank You, God, for allowing me to imagine You, to seek You, again today. Blessed are You, source of all creation, who sustains me this day.

Praised are You, Ruler of the Universe, who gave me the strength to help another and myself. Thank you for giving me the ability to recognize and count your blessings.

A silent walk in fresh air (woods, ocean, park) to renew the beauty of breadth of the universe: a lift from the personal which is momentary.

I thank You God for giving me life today. Let me see my own goodness – that which makes me lovable – and to give myself strength and courage to allow my love to touch those in my life who I love so dearly.

Praised are You, God, Ruler of the Universe, who has created us with the ability to experience the warmth of the sun and the touch of our fellow humans even when we are not feeling well.

Blessed are You, Source of creation, wisdom and sanity, whose ways I can never fully understand, who is taking me down a path I do not understand, for reasons I do not understand, and who will give me the blessings You want for me. I turn my will over to You.

Thank You God, Creator and Power of the Universe for creating the beauty in the trees, flowers and mountains.

Great Spirit of the Universe, I thank You for this opportunity for humility, for the experience of the care of my loved ones, and for the will to learn courage and hope – ingredients that are and have been so vital to life.

These blessings are from the booklet, *When the Body Hurts, the Soul Still Longs to Sing, and the Morning Blessings in Hebrew and English* (See page Healing 2) are from a bikkur holim card called *Evening and Morning: A Circle of Prayer*, which is available through *The National Center for Jewish Healing (NCJH)*, a program of the Jewish Board of Family and Children's Services in New York. Visit www.ncjh.org for these resources and to find a local Jewish Healing Center near you.



Ethical wills

By Rabbi Micah D. Greenstein

rive from a commitment to truth, justice, and peace. As Jews, we honor that commitment through reverence for Torah, service to God, and the performance of mitzvot. Those pursuits compose the heart of our eternal covenant with God.

Honor that covenant first by learning it, understanding it and observing it as fully as you can. Perpetuating it, however, is never enough. The difference you make will hinge on what it inspires you to become. Leave your own signature in everything you say and do.

Be without bias, but not without roots. Know that all paths to God may be equal, but not all are the same. Apply that distinction to people as well.

Care about other people. Show that you do with more than sweet words. Work for causes that bring people together and fight those that drive them apart. Listen to those who suffer. Know that you cannot love them until you know what hurts them.

Join the efforts to eliminate poverty, ignorance, hunger, homelessness, hopelessness and despair. Remember as well your duty to your own people. Work to

(Continued to page Healing 4)

Ever wonder how to apply Jewish wisdom to contemporary life? Who among us isn't interested in truth, honor, patience, humility, passion, gentle speech and other moral virtues?

Here's some good news: Judaism has an entire body of literature of spiritual therapy for behavior modification. Here's some other good news: I will co-teach a Sunday morning class on Jewish guideposts for refining your life. The class will culminate in the writing of a letter that attempts to sum up the values you hope will live on through those whose lives you have touched. Here is an excerpt from the ethical will my father left me and my family:

Life is a celebration of your gift to the world. Your own uniqueness is the surest evidence for the existence of God. You are one of a kind. What sort of a difference your life makes depends on what you decide to do with it.

What a person does should de-

Beth-El Zedeck Prayer for Healing card

A Prayer for Healing

Dear God, Source of healing, I turn to You in my illness. Grant me the courage to bear my pain, for I rely on Your love. Bless the efforts of all who care for me. May it be Your will to restore me to health and permit me to return to my loved ones and to my tasks. Give me insight and strength to serve You wholeheartedly. Amen.

בָּרוּךְ אַתָּה, יי, רוֹפֵא הַחַוּלִים.

BARUKH ATA ADONAI ROFEH HAHOLIM
*Blessed are You, Eternal God,
The Source of healing.*

שְׁמַע יִשְׂרָאֵל: יי אֱלֹהֵינוּ, יי אֶחָד!

SHEMA YISRAEL ADONAI ELOHEINU
ADONAI EHAD
*Hear O Israel: the Eternal is our God,
The Eternal is One.*



From curses to blessings

By Rabbi Steven Z. Leder

If I had to choose only one thing from the entire Torah that I would like to be able to do, of all the miracles, of all the signs and wonders, the one described in the Torah portion Balak would be it. Of course there are more famous miracles others might choose: parting the sea, bringing manna from heaven, turning a stick into a snake, getting water from a rock, stopping plagues, curing disease – the Torah is full of powerful and important miracles. But none more important than the one described in the parasha Balak.

Imagine with me the scene. The mighty and evil King Balak has decided that the Jews have become too numerous and too dangerous to tolerate. Although they have done nothing, Balak is convinced that if left unchecked, they will overwhelm his empire. In a rage the powerful king calls for the prophet Balaam and orders him to swear a curse upon the Israelites, dooming them to destruction. The ancients believed in the power of curses. Curses might sound like a lot of primitive, naive nonsense to us. The kind of superstitious, biblical hocus pocus that embarrasses most Reform Jews. But like it or not, the Torah is full of curses and to our ancestors, they were real.

And what a list of curses the Torah contains. Disobey Torah and you were subject to one or more of the following: consumption, fever, inflammation, blight, and mildew. Your carcass would become bird food. You would suffer madness and blindness, constant abuse and robbery. Your wife would be raped, and your children sold into slavery. According to the Torah you could even be cursed with, and I quote: "Hemorrhoids, boils and scars, and an itch from which you never recover!"

The curses listed in the Torah are so vicious that it's

almost laughable to a modern reader. But for centuries our ancestors believed in blessings and curses. I believe in them, too.

I see a lot of life and death, all rabbis do. When people are in pain, it's my phone that rings. When they lose their jobs. When they lose their marriages. When cancer creeps within them, cruel and painful cell by cruel and painful cell. When the homeless and hungry wander the streets craving just a touch, just a breath of human love. When there is no God in sight. It is to me – and a thousand more rabbis like me – that people turn, seeking answers.

The truth is everyone suffers sooner or later – everyone feels damned, everyone feels cursed. And that's why, if I had only one miracle to choose from in the entire Torah, I would choose the one in the portion on Balak. For what is it that happens when Balaam opens his mouth to curse the ancient Israelites as the wicked king had commanded? What does he say when he looks down upon them, encamped in the desert? He says: "mah tov – how good." How good are these people, this community of God's in the desert. He meant to curse them, but when the time comes to do so, Balaam's curse becomes a blessing.

That just might be the single most important lesson the Torah ever comes to teach us about life; that we can turn our curses, our sorrows, the ache of being human into a blessing. For the real tragedy of life is not that we suffer pain and disappointment, but that we sometimes learn nothing from it. Trouble by itself is neutral. It can do almost anything to us. It can make us bitter and resentful. It can make us hard and cruel. It can plunge us into despair and futility. But trouble does that only

to people who let it. There are others to whom trouble comes just as sharp, deep and dark, but who somehow find a way to turn their sorrow into blessing – their ache into sympathy – their sadness into love.

Here is a true story about just such a person. It was a miracle witnessed by a clerk in a cemetery office.

Every week, for several years, the mild little man received an envelope from a woman he did not know. The envelope always included a money order and note instructing him to put fresh flowers on her son's grave. Then one day he met her face to face. A car drove up to the cemetery gates and a chauffeur came into the clerk's office to speak to him.

"The lady outside is too ill to walk," he explained. "Would you mind coming with me to speak with her?"

The shy clerk walked over and looked into the car where a frail, elderly woman with sad eyes sat in the back seat. A great bundle of flowers was in her arms.

"I am Mrs. Adams. Every week for years I've been sending you a money order."

"For the flowers!" the clerk exclaimed. "I've never failed to place them on your son's grave."

"I came here today myself because the doctors have told me I have only a few weeks left. I'm not sorry really. I have nothing left to live for. But before I die I wanted to take one last look at my son's grave and to put the flowers there myself."

"You know ma'am. I was always sorry you kept sending the money for the flowers."

"Sorry?"

"Yes – because the flowers last such a short time and no one ever gets to see them or smell them. You know there are thousands of people in hospitals and nursing homes that love flowers, and they can see them and smell them. But there isn't anybody in that grave. Not really."

The old woman did not answer. She sat for a while and left without a word.

The clerk was afraid he had offended her. But a few months later he was surprised with another visit. But this time there was no chauffeur. The woman sat at the wheel, driving herself.

"I take the flowers to the people myself," she said to the clerk with a smile. "You were right, it does make them happy. And it makes me happy. The doctors don't understand what's making me well. But I do."

Tragedy and sorrow come to us all – its part of what it means to be human and alive. So if we have one miracle to make our own, one strength – let it be the strength to turn curses into blessings, to learn joy from sadness, and life from death. Let it be the strength of an old woman and her flowers, of Balaam and our Torah, calling out across a thousand generations in the face of what it means to be human and proclaiming in spite of our sadness: mah tov – how good – how very good our lives can be.

Rabbi Leder is senior rabbi of Wilshire Boulevard Temple in Los Angeles. This message is from their June 11, 2007 bulletin.

Ethical wills

(Continued from page Healing 3) ensure the safety and security of the State of Israel and of Jews in all lands at all times.

Be generous. Remember that giving in Judaism is not a matter of charity but of justice. Your gift is not significant unless it requires you to sacrifice. If you give without suffering any loss, you have not secured any gain.

Above all, know that God is with you always. The clearest evidence for the presence of God is the light and radiance deep within you. Don't ever let that light go out.

I invite you to join in this marvelous opportunity to craft your own ethical will. First, I will explore with you a different moral virtue to help you compose your own summation of what matters most in life.

Rabbi Greenstein is senior rabbi of Temple Israel in Memphis. He was ordained at the Hebrew Union College-Jewish Institute of Religion in Cincinnati. He received his Master of Arts in Hebrew Letters at the Los Angeles Campus of HUC-JIR. This is from their Dec. 29, 2006 bulletin.

Prayer for Healing

Source of Compassion

We know how fragile we are.

In times of fear and danger,
You have restored us.

Even as you were with our people

Through the narrow passage

From bondage to freedom,

Be with us through our own narrow spaces.

Bind up our wounds,

And heal our broken hearts.

Help us, O God, to lie down in peace,

And let us stand up again to life.

Shelter us in the shadow of Your wings.

On this Shabbat, day of holiness and joy,

We give thanks for life and for the

Promise of renewal and Shalom.

Mi Sheberach

Mi Sheberach Avotenu Ve-Imotenu

Ma-Ayan HaB'rachot, Bore Refuot

Adonai, Source of Healing

Bring blessings to those we love

Renew their spirit, renew their courage

Renew their strength of body and soul

Adonai, Compassionate God,

Bring healing to those we love

Send Your blessings from above

And let us all say: Amen (Sol Zim)

From the Beth-El Zedeck Healing Shabbat Liturgy.