

Section One

Spiritual Reflections

A collection of brief thoughts and vignettes about illness and suffering, written by local rabbis.



Introduction: Walking through the Valley

מן המצר קראתי יה ענני במרחב

Min ha-metzar karati yah annani b'Merchav yah

From the narrow straits I called to God ... And God answered me with expanses.

Psalm 118:5

When we suffer, we sometimes feel as if we are traveling along a lonely, deserted road. However, you are not alone. The author of Psalm 118 may have felt the same as you. We often feel that we are trapped in narrow straits. We stand in the depth of the valley, and all we can see are the towering mountains that seem impossible to cross. Past and future become reduced to the present moment, and we are confronted by our own limits.

It is at this time, and from this place, that turning to God can help. Our Jewish tradition tells us that the Divine Presence resides with those who are ill and suffering. Just like God heard the cries of his children suffering in Egypt, God hears our voices as well, and is with us.

When we call out to God, we are empowered with a larger and greater perspective. We realize that our own lives are part of a tapestry that is much greater and more mysterious than we are. In this realization we can, for a moment, experience our own life in a new way. We experience the expanses that can be discovered in the midst of real challenges. We are empowered with courage, grace, and dignity, knowing that we are not defined by our illness, but are ultimately creatures of the infinite God, creator of everything that was, is, and will be.

In helping you along this journey, our Jewish traditions can provide support. The words of the Psalms, the words of the Sages, and our own liturgy when said during trying times often open new doors we did not know were accessible. In this small book you will find reflections upon our Holy texts, written by rabbis from all philosophies and backgrounds. The perspectives are as diverse as our Jewish

community. We hope the reflections and prayers contained herein will help strengthen you in facing your challenge.

Rabbi Frederick L Klein

*Director of Community Chaplaincy, Greater Miami Jewish Federation
Executive Vice President, Rabbinical Association of Greater Miami*



A Message to the Visitor

Refuat ha-nefesh urefuat ha-guf

Healing of body and spirit

Our Rabbis tell us, “He who visits the sick takes away one sixtieth of his illness.” (Nedarim 39b) When my father taught me this, I said, “Papa, I have a great idea. When we know of someone who is in the hospital, we can get sixty people to visit him and his whole illness will disappear.” My father replied, “It’s not that simple. You see, after one leaves, the next person removes one sixtieth of what is left, and the next person removes one sixtieth of that. You never can truly totally heal someone. Only God can do that.”

I now understand the profound meaning and the wisdom of this rabbinical teaching. One’s illness is comprised of two dimensions: the physical and the emotional. Both are interconnected. Along with the physical pain our bodies feel, we experience a range of emotions, including fear, anxiety, anger, loneliness, and stress. Just like a proper visit by a thoughtful, sensitive person can remove some of the emotional pain, it can also impact our physical ailments. While only God can restore people to health, like the medical doctors and nurses, each of us can play a constructive role in the healing of our fellow human beings. By our demeanor, in both word and deed, through listening and comforting, we can alleviate some of the emotional pain and bring a better chance of recovery.

An example of the relationship of Refuat Ha-nefesh to Refuat Ha-

guf is seen in the following story. I was called to visit a patient in the V.A. hospital who suffered from colon cancer and was in need of immediate surgery. The patient refused to consent to the operation because he didn't want to live out the rest of his life with a colostomy bag; it was too humiliating. We sat down together, and I listened to his fears and anxieties. In the course of conversation, I pointed out to him that he really did want to live, and that the sacred value of his life was far more precious than any physical imperfection. I let him know that the tzelem elokim, the image of God, was the quality of his soul, not the quality of his body. We prayed together. We prayed that God give him the internal strength to persevere in spite of the challenges. In that moment, he began to cry; he realized in a powerful way that his life was too precious to give up. He consented to the surgery, which was successful. He left the hospital filled with a new lease on life, with optimism and hope.

Jeremiah tells us, "For I will restore health unto thee and I will rid thee of thy affliction." (30:17). At first these two phrases seem redundant. However, I believe these can refer to the two parts of one's illness. "Restoring health" refers to the physical, and "heal the affliction" refers to the emotional. With a proper visit we can help alleviate some of the emotional wounds, and thus partner with God in the patient's total recovery.

You do not need to be a rabbi; you just need to listen and show compassion.

Rabbi Solomon Schiff

Executive Vice President Emeritus and Consultant,

Rabbinical Association of Greater Miami

Director Emeritus of Chaplaincy Program, Miami Jewish Federation

Remembering the Good and the Bad

חייב אדם לברך על הרעה כשם שהוא מברך על הטובה

Chayav adam le-varech al ha-ra'ah k'shem she'mevarech al ha-tova

A person is obligated to make a blessing when tragedy occurs in the same way that one must make a blessing for joyous occasions.

Mishna Berachot 9:1

We are a people with a very long memory – perhaps the longest memory of any nation. We can hardly get through a single month without pausing to remember our past. Memories are both good and bad.

Consider this: On Passover we celebrate our freedom; yet, only two weeks later, on Holocaust Memorial Day (*Yom Ha-Shoah*), we mourn for those who perished in the Holocaust. A little more than one week later, on Israel's Memorial Day (*Yom Ha-Zikaron*), we remember our Israeli brethren who sacrificed their lives in defense of the Jewish state; but, on the very next day we celebrate Israel Independence Day (*Yom Ha'atzmaut*). How paradoxical: The good and the bad so inextricably intertwined! What can we learn from this? Our national calendar serves as a metaphor for our lives.

Like our national calendar, we too have our personal calendars, which are marked by days of joy and days of sorrow. Our personal calendars are marked by births, weddings, and other *simchas*. But we also have sad days such as funerals, unveilings, and *yahrzeits*. To be alive means to accept the joy and the sorrow, and to be mindful of both. As Jews, we insist on remembering both, because to ignore either only distorts our view of life. To remember both gives us perspective and balance. Sometimes suffering even can help us recognize the true blessings we are given. In the calendar of our lives, we never stop remembering and reflecting, but we also never stop living and celebrating.

Perhaps that is the real lesson of dipping the bitter herbs in the sweet *charoset* at the Passover Seder. Life is never completely sweet nor is it completely bitter. Life is dynamic like the Jewish calendar, and learning to bless all of it helps us to bring ultimate meaning to all our journeys. May you be blessed with the wisdom to discover the potential blessing in every situation that life brings.

Rabbi Ed Farber

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Hide and Seek

Look at my right and see – I have no friend;
There is nowhere I can flee;
No one cares about me,
So I cry to You O Lord.

From Psalm 142

There is a poignant story told of a small child who ran sobbing uncontrollably to his grandfather. *What happened?* the kindly old man asked. *I thought you were with your friends playing hide-and-go-seek.*

I was, answered the child, tears rolling down his cheeks.

Then why are crying so? continued the grandfather.

Because no one came to look for me.

There are times – and perhaps this is such a time – when we feel forsaken and alone, away from familiar surroundings and the comforts of home; we feel as if no one is looking for us or after us.

But that is precisely when we need to believe that a loving God knows where we are and has sent messengers to find us and to reach out to us. Those messengers are loved ones who care about our well-being and who yearn to have us back with them. They are the physicians and nurses who are co-healers with the Eternal One and who are dedicated to looking after our welfare. They are even the friends who recite our names during the congregational *mi-shebeirach* healing prayer, miss our presence in their midst, and direct their thoughts for our speedy recovery.

So we are not forsaken, unsought after, and alone. While we may be in hiding from our everyday activities, there are those who are looking for us and who pray and work for our return to them in fullness of health.

The words of the Psalmist speak well:

Eternal One, You have sought me out and found me...

and are familiar with all my ways...

Where can I hide from Your spirit? Where can I flee from Your presence?...

I praise You...Your work is wonderful...My frame was not concealed from You when I was shaped in a hidden place...

Examine me O God, and know my mind...and guide me in ways everlasting.

From Psalm 139

Rabbi Ralph P. Kingsley

Senior Rabbi, Temple Sinai of North Dade for 31 years

Rabbi Emeritus since 1998

The Gift of Hope

SEQ CHAPTER \h \r 1No matter how defeated we feel by the earthly events that swirl around us, we must remember that we have a spiritual identity that cannot be diminished or modified by external circumstances...The Talmud reminds us that the conscious exercise of hope is a gift we are obliged not to forsake. Faith in our enduring identity with God is the ladder of hope within each of our grasps.

Naomi Rosenblatt, *Wrestling With Angels*

We are all defeated from time to time. None of us can escape it. We fail. The world and circumstances knock us down. Others beat us. Sometimes, we even dig a hole for ourselves. Yet, like Jacob discovered in his dream, there are ladders all around, stretching from God to us, if only we would become aware of them. Hope is such a ladder. Knowing that we are one with God, that our essential identity is a spiritual one that transcends time and space, can help get us through.

There is the joke about a guy who is drowning in the ocean. Boats come by; helicopters fly overhead; submarines come up from the depths, all trying to save him. He refuses their help, insisting that he trusts only in God, and that God will save him. Finally, he can hold out no longer and he drowns. Angrily, his soul confronts The Holy One in heaven for forsaking him. God replies, "I sent you a boat, I sent you a helicopter..." God is doing the same for each of us whenever we are drowning. All we have to do is reach out and grab it.

Do you feel all alone, abandoned by God? Imagine a ladder stretching down from the heavens. Imagine yourself grabbing onto it and pulling yourself up. Feel the hand of God helping you the rest of the way.

Rabbi Terry Bookman
Senior Rabbi, Temple Beth Am
Director, Eitzah Center

God Cares for Us

טוב יקוק לכל ורחמיו על כל מעשיו

Tov Adonai la-kol

Ve-rachamav al kol ma'asav

God is gracious to all,
And has mercy on all His handiworks.

Psalm 145

When we get seriously ill or when a chronic illness continues for a long time, many of us ask, “Does God care about me? Will God help me?”

One of the best answers I have ever heard to these questions was given to me by a Jewish mother of a five-year-old girl who was to be operated on the next morning for what appeared to be a blockage in the lower stomach area. After comforting an adult member of my congregation who lay in the other hospital bed, I turned to the little girl.

The mother responded to my interest by assuring me that she had faith that her daughter would recover nicely. Then, the mother told me this story from Jewish folklore that encouraged her. The story she had heard was this:

A woman whose child was ill went to her rebbe and told him of her fears for her child. The rebbe arose and invited her to come with him to an open field nearby. Once in the field, the rebbe went up to a rock of some size and, with some difficulty, rolled it back. There, living underneath the rock, were swarms of wriggling worms. “You see,” said the rebbe, “if God will take care of those tiny worms under this heavy rock, don’t you think he will take care of your precious child?”

The mother then said to me, “Rabbi, I have faith that God will take care of my daughter.” The next morning I returned to the hospital to visit my congregant. An excited mother of the child greeted me and said, “Rabbi, what appeared on the X-ray to be a blockage, turned

out to be a swollen appendix.” The surgeon removed the appendix. On the appendix, he found something that looked like a stone. “My child,” said the woman “is going to be fine.”

The Creator of Life cares about all of His creatures.

Rabbi Dr. Herbert M. Baumgard
Rabbi Emeritus, Temple Beth Am



Does God Hear our Prayers?

When we pray, does God hear our prayers? Sometimes when we suffer, we feel alone, and ask if there is anyone listening. However, sometimes we need to ask ourselves, “Are we listening for God’s answer?”

With life comes both blessing and sorrow, joy and pain, gain and loss. At the moment we were born, we also received the judgment of death and decline; this is the way of life. To answer the question of why we suffer is as difficult as answering the question of why we exist at all. Throughout the ages great thinkers have tried to answer this question, all with limited success. Ultimately, in the same way we accept the magical gifts of life with gratitude, we sometimes must accept trying times as well. While we would never choose them for ourselves, once we encounter them, we are faced with the ultimate question, “How do I respond?”

Prayer helps us, for it provides us a way to connect to God. In the midst of suffering, connecting with God can provide strength and hope. If we really listen to our prayers, sometimes we can gain a new perspective – hearing the voice of God giving us the courage to cope, to accept with dignity and grace. Sometimes God gives us the inspiration to see our challenges as new opportunities for growth. Sometimes God answers us by giving us the courage to ask for the help of others, and to both ask for

and accept the love and support every person needs to thrive.

Human beings are creatures that need to grow and develop. In looking back on our suffering, we sometimes can find the ways in which we became more compassionate, more mature, more thankful, and more human.

Rabbi Frederick L Klein

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Making Sense of the Senseless: The Power of Prayer

Somech noflim ve-rofei cholim u-matir asurim

God sustains those who are falling, heals those who are ill, and releases those in prison.

Daily Amidah, second blessing

A story.

I recently met a young man who had gone through multiple tragedies. He had lost a son after a long bout with a condition that was never diagnosed, and only a year later needed to say goodbye to his mother. In discussing with him these painful transitions he told me something profound.

Rabbi, in the past year I have gained new appreciation of the second prayer of the Amidah, "He who resuscitates the dead." (The Amidah is the traditional silent prayer that Jews recite three times daily.) In describing God's healing power, we read that God supports those who are falling, heals those who are ill, and releases those in prison. Until this year, I never understood the order of the blessing. There were times in my life when I felt vulnerable, and I experienced a

sensation that I was falling. I was gripped by fear and all I could see was a bottomless pit before me. At this point, I called upon God, and felt that God strengthened me. I was able to perform the miraculous!

Still, other times I did indeed fall into the pit. The illness or suffering experienced by friends or family, or my own pain sometimes became unbearable. In reality or spiritually, I was choleh, ill. This illness was all consuming and I called God to heal me. In this process, I was given the hope that there is a tomorrow – that this is but a moment of my entire life. I realized that in falling into the pit, there was indeed a bottom, and that God was helping me to climb out. I would not have chosen this, but through this experience God has made me a stronger and more compassionate person.

And then there were the most difficult times, like the one with my son. His condition continued to deteriorate, and I was a silent witness to this. Seasons changed through the window of the hospital, and although I tried to see beyond the pit, the walls seemed so high and so deep. I was in every way in prison with my son. When he passed, I finally understood the third line. God does indeed free those in physical and spiritual prison.

It was at that moment that I realized that there was something much greater than I could ever know. I realized that life and death are relative states of being, and I know that he is truly free with God in a way he could not be in this world. We will be together again. I now know this.

God is always with us, every step of the way, for God is the One who blows the breath of life into each of us in the first place.

I asked him if I could share these thoughts with others who might benefit from his insight. He speaks about faith, patience, and how prayer helps him to face his difficult journey. It is the wisdom of one human being, trying to make sense of what sometimes seems senseless. For this reason alone, I thought it important to transcribe.

What resource will you bring with you to strengthen yourself along your journey?

Rabbi Fred Klein,

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Hope in Light of Adversity: A Source of Strength

עבדו את יקוק בשמחה באו לפניו ברננה

*Ivdu et Ha-Shem b'simchah
Bo'u lefanav birnana*

Worship God in joy, come before him in singing.

Psalm 100

When illness strikes, it is sometimes hard to think. A state of paralysis and numbness can set in. Whether it is the one who is stricken or a loved one, moving forward becomes challenging. What advice can I offer to help ease the way?

Recently, a loved one whose child took ill, sought counsel from a rabbi. “Do not be downcast. Be upbeat.” This may not seem to be the most profound advice. However, for those who have gone through challenging times, the point is most important. *It is up to us to be positive.*

During Yom Kippur, the Day of Atonement, the confessional *Ashamnu* is recited by all. Over the years there was something about this segment of prayer that bothered me. The text states, “We have been guilty, treacherous, stole ... we have been wicked ...” The words are not simply recited, but actually sung in a joyous tune. We would have expected the tone to be most serious and mournful, reflecting deep regret. Yet, the tune has some bounce to it. Isn't that inconsistent?

This question was actually posed by Rav Avraham Sofer (the “Ketav Sofer”) to his illustrious father, Rav Moshe Sofer (the “Chatam Sofer”), chief rabbi of Pressburg, Hungary, in the early 19th century. The Chatam Sofer explained that even though one feels fear and trembling for his sins, it is still necessary to maintain a level of *simchah*, happiness. In the situation of Yom Kippur, the Chatam Sofer pointed out that people must recognize they are afforded the special opportunity to perform the *mitzvah* of *teshuvah*, repentance! God has offered us a gift. The tune therefore reflects excitement and even joy. Even in the midst of

fear and uncertainty there is a God who is merciful and gracious, and in that we should rejoice.

I personally learned these lessons from my parents. As a child of Holocaust survivors, I lived with the knowledge that they had gone through the valley of death. Yet I witnessed daily how it was possible to move forward, as my parents lived productive, joyful lives.

I remember that my father passed away on a Friday afternoon, hours before Shabbat candle lighting. I remember the moment of his passing – the numbness and the paralysis akin to that experienced by King David.

My whole body trembles.
Very much.
And you God,
How long will this last?"

Psalm 6:4

At the very moment my mother lit the Shabbat candles, I felt a rush of emotion, and my mother said, "It is Shabbos now. As the day is one of joy: it is a time to appreciate God's gift to the world."

What strength! Even under such trauma it is possible to be composed. While we do not ignore the difficulties in life, we do not need to let them overwhelm our ability to live with vibrancy. We can push our own buttons and take what comes our way with courage, faith, and joy.

My mother must have learned this from King David as well, for at the end of the Psalm, this is what he says.

All my enemies will be frustrated and stricken with terror;
They will turn back in an instant frustrated

Psalm 6:11

May God armor you with joy and happiness to frustrate the vicissitudes of life.

Rabbi Hershel D. Becker,
Spiritual leader, Young Israel of Kendall

Where is God? Wherever You let God in.

Rabbi Menahem Mendel of Kotzk

Sometimes when you feel really bad, and you are in the hospital or sick at home, you feel sad and alone. You may think that no one, not even your parents, children, spouse, or closest confidants understand the way you feel. In truth, you are correct. No one can know how you are feeling and no one can feel your pain or discomfort. Still, consider the powerful potential that relationships can have in your life. Your friends and family, through their love and support, can help you feel better.

Sometimes when we become sick, we also become angry and push people away who try to help. We might say: "Go away!" or "I don't want anything from you." Why do we do this? Maybe we think we are burdening someone; maybe we do not think the person can help us; or, maybe we do not like to feel dependent. We need to let someone help us, be kind to us, care about us. When we do this we indeed feel better.

What about God? Sometimes we are angry with God because life seems too hard and we are sick. Sometimes we have questions, and very legitimate questions. Instead of turning to God, we turn away at the precise moment we need God the most. Open yourself up to being comforted, being inspired, and being loved by the Creator of all that exists. Just as accepting help from friends and family lifts our spirits, accepting help from God can provide the gentle hand we are looking for.

How do we experience God? By letting God in.

Rabbi Jaime Klein Aklepi
Spiritual leader, Congregation Beit Breira

Prayer for Young Children

מה לך הגר אל תיראי כי שמע אלהים
אל קול הנער באשר הוא שם

*Mah lach Hagar al tir'ee ki shama Elohim et kol ha-na'ar
ba-ahser who sham*

Hagar, what troubles you? Fear not, for God has heeded the cry of the boy where he is.

Genesis 21:17

Ishmael, who according to Jewish and Islamic traditions was the forefather of the Arabian people, was the son of our forefather Abraham and Sarah's handmaiden Hagar. Hagar and her son, Ishmael, were sent away into the desert by Abraham at the request of his wife, Sarah. Soon they ran out of water, and Hagar, unable to watch her young child suffer, placed him under a bush. Both the mother and her son wept on that day, but were soon answered by an angel. The angel answered Hagar, saying that God had indeed heard the cries of her son, and suddenly, Hagar lifted her eyes and saw a great well of water. No wonder he was called Ishmael, because in English that means "God has heard."

The Torah tells us that God heard the cry of the child from *where he was*. When we call out from *where we are*, God will hear us, too.

Here is a prayer to get you started:

God, please heal me so I don't feel so sick.

God, please heal me so I can feel normal again.

God, please heal me so I can get back to doing the things I love.

Amen.

Rabbi Jaime Klein Aklepi,

Spiritual leader, Congregation Beit Breira

A Modern Interpretation of the 23rd Psalm

גם כי אלק בגיא צלמות לא אירא רע כי אתה עמדי
שבטך ומשענתך המה ינחמני

*Gam ki elech be-gay tzalmavet lo ira ra' ki ata imadi
Shivtecha u-mishantecha hemah yenachamuni*

Though I may know days of sorrow
Never more will I fear
I may not know what comes tomorrow
Still I will never fear
For You, my God are with me now
And ever more do I feel
That You, my Lord, will give to me
A love I know is real...

Creative Adaptation of Psalm 23

You may think, "I am afraid. I am alone in a hospital room, accompanied only by a roommate or a loved one who may be as frightened as I am. The doctors and nurses come and go but I don't feel in control."

It is normal to be afraid when we do not feel in control of a situation. You should feel free to ask questions of the medical personnel. You have a right to your fears. This is where God comes in.

This is the time to let God into your life. If you believe in God, you know that you are not alone. Trust God to partner with your physicians in your medical care. Research shows that patients who undergo treatment with a faith in God and with hope do better than those without.

If you don't know the words to a prayer, recite the one above or speak your own words to God. If you believe that He will hear you, He will. If you need to cry, He will cry with you.

Don't forget to take stock of all the blessings in your life. There are prayers of thanks in this booklet, but your own words are just as good, if not better.

The story is told of a man who tells his rabbi that he will give thousands of dollars to charity if he gets well. When he finally gets better, the rabbi reminds him of his promise, to which he responds, "Did I say that? I must have really been sick!"

So, one final thought. If and when you're blessed with a *refuah sheleimah* (complete recovery), allow your experience to make you a more compassionate and loving individual.

Rabbi Marvin Rose

Rabbi, Temple Tifereth Jacob in Miami Lakes

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Member, team of the Community Chaplaincy Program

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God Is with Me

וַיִּקַּץ יַעֲקֹב מִשְׁנָתוֹ וַיֹּאמֶר אֲכֵן יֵשׁ יְקוֹק בַּמָּקוֹם הַזֶּה
וְאֲנֹכִי לֹא יָדַעְתִּי

*Va-Yikatz Yaakov mishnato va-vomar, achen yesh adonai
ba-makom hazeh ve-anochi lo yadati.*

Surely God is present in this place and I did not know it.

Genesis 28:16

Dear God, I have never called out to You like I call to You now. I am scared; I am scared of my illness, of pain, and of the unknown. Be with me and give me strength to face my fears. I need to feel Your presence surrounding me with your healing light. I need to hold You and feel You carry me through this difficult journey, one day at a time, one hour at a time, one procedure at a time...

I feel like Jacob, as he fled from his brother, Esau, in terror, journeying to an unknown land and an unknown future. Show me a ladder that I, too, may reach up to You and feel the promise of hope. Allow me to feel that, indeed, Your presence is with me in this place.

Be with me, God, on this journey I must take. Protect me, guide me, and give me strength and courage to endure this challenging moment in my life. I know that You will be with me. Amen.

Robyn Fisher

Sh'liach K'hilah, Temple Beth Am

Rabbinic Director of Hillel, University of Miami



Coincidence Is an 11- letter Word for God

יקוק לי לא אירא מה יעשה לי אדם

Adonai li lo ira Ma ya'aseh li adam

The Lord is on my side; I will not fear; what can man do to me?

Psalms 116:6

A joke: A man is weaving up and down the rows of a parking lot, looking for a parking space. He is rushed as he is already late for his job interview. Frustrated, he finally turns to God and exclaims, "Please help me find a parking space! I promise to be more faithful to You. Just help me!" As he finishes pleading with God, a parking space suddenly opens up. He parks the car, and turning to God says, "Forget it. I found a parking space already!"

This trivial anecdote teaches us a profound lesson. It is important to realize that it is all too easy to ignore the invisible hand that seems to guide us at times, and label it coincidence. However, from my Jewish perspective, life is not a series of coincidences, but part of a larger plan. Events have larger meanings beyond themselves, but sometimes at the moment it is hard to see that.

Try to meditate for a moment that everything in your day is God's

doing and not by chance. It might be very comforting to know and to realize that there is a Higher Being behind what is happening. Telling yourself that coincidence is an eleven letter word for God will help prepare you for whatever happens in the future.

Rabbi Chaim Lieberman

Resident chaplain, Jackson Memorial Hospital, Miami



Anger and Forgiveness: A Chasidic Story

תזאת נחמתי בעניי כי אמרתך חיתני

Ha-zot nichamtani be-onyi Ki Imratecha Chi-yatani

This is my comfort in my affliction; for your word has revived me.
Psalm 119:50

But those who wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Isaiah 40:31

The days between Rosh Hashanah and Yom Kippur are called the Ten Days of Repentance, the *aseret yemei teshuvah*. It is the most auspicious time to do *teshuvah* – return to and make peace with God. Maybe the following story can help us along the way.

One day after Rosh Hashanah a certain man came to the great sage and saintly mystic Rabbi Levi Yitzchok [the chief Rabbi] of Berditchev. He said, “Rebbe, we are now approaching the holiest day of the year, Yom Kippur. Please teach me the true inner mystical meaning of atonement, (*kapparat* are ceremonial acts we do in preparation for Yom Kippur) which will enable me to understand making atonement with God.” Reb Levi replied that to learn this, the man must travel to a particular town and stay at the inn, which was owned by a Jewish innkeeper. “He will teach you the inner meaning of atonement.”

Being a true faithful disciple of the Grand Rabbi Levi Yitzchak, the man set out immediately for that remote village and checked into the inn. The Jewish innkeeper seemed like a simple fellow – no great scholar or *tzadik* (saint), and after several days the traveler wondered why Rabbi Levi Yitzchak had sent him there. Day after day passed without a kernel of wisdom or insight. The night before Yom Kippur finally arrived, the disappointed traveler packed his bags to return to Berdichev, as he desired to spend the Holy Day with his family and saintly teacher.

As he packed, he overheard someone talking just outside his room; the traveler cracked open the door and realized that it was the innkeeper, speaking to none other than God Himself! The innkeeper turned to his wife and asked for a book, perched upon the upper shelf. The book seemed to be an accountant's ledger, filled with lists.

He sighed, "God I've done many terrible wrongs this year," and began reading the list:

October 14th – I forgot to give *zedakah* (charity)

November 12th – I forgot to pray with the proper *kavannah* (seriousness) that it deserves.

December 3rd – I got a little upset at my wife.

January 20th – I spoke lashon hara (gossip) against my friend.

He continued his litany until he finished reading the entire list of all the "terrible wrongs" he had done, and upon finishing, let out a deep, heartfelt sigh.

Then he asked his wife to bring out "the other book," another accountant's ledger that sat on the shelf. He then exclaimed: "God, you also have caused much hardship to come my way throughout the year." He began to read all the items listed.

November 18th – my child got very sick

December 8th – robbers beat me up and robbed me in the forest

January 27th – Polish soldiers got drunk and ransacked my inn
And...

March 2nd – my child died

He paused after the last entry, looked to the heavens and cried, "I feel wronged by You and others, but I also know I have wronged You, those whom I love, and my fellow man. I'll tell you what, God, I'll

forgive you if you forgive me,” and with that he took the two books, tied them together with a string, and cast them both into the fire. Then he put his head down on the table and cried sincere, bitter tears.

When the man returned home and told the story of what he had witnessed to the saintly Grand Rabbi Levi Yitzchak, the Saint himself was awed by the simple man’s faith and exclaimed: “After all of that suffering, the innkeeper let God off much too easily!” Even the saintly Reb Levi was struck by this man’s ability to cope with suffering.

There are times in our lives when we suffer and experience great loss. The pain accumulates, anger consumes us, and those feelings weigh upon our shoulders like a rock. If these feelings continue to fester, we know that we will become paralyzed. The Psalmist quoted above also experienced those same feelings – felt the hands of his oppressors at his neck, felt that he almost had been consumed. Nonetheless, he was forced to admit to himself that “This is my comfort in my affliction; for your word has revived me.” *The relationship with God was more important than the questions of “Why?”* The relationship with God was a source of strength and hope.

We sometimes need to make peace with God and with our fellow man, not because we have come to terms with what has happened, but because *we need to*. We need to let go of past– to bundle the books and cast them into the fire. In doing so, we can begin the process of healing.

Rabbi Boaz Levy

Staff chaplain, Greater Miami Jewish Federation

Where are You?

ויקרא יקוק אלהים אל האדם ויאמר לו איכה

Va-yikra Adonai Elohim el ha-adam va-yomer lo ayeka

And God called to Adam and said to him, “Where are you (Ayecha)?”

Genesis 3:9

You turn back and forth trying to get comfortable in your hospital bed. You finally fall asleep and just then, a knock at the door. A light brightens the room. You look at the clock. It is 1:00 a.m. “Time to take your blood, Mr. Cohen,” someone chirps– as if she just began her day. Your mind wanders again to a distant memory from the past. Your mind has been doing this a lot lately as you find yourself stuck in this hospital room for yet another day.

Boredom, anxiety, frustration. Perhaps even fear. “What am I doing here?” you think to yourself. “How did I ever end up here?”

This question echoes the ultimate existential question that God asked Adam in the Garden of Eden. After Adam and Eve ate the forbidden fruit, they realized they had sinned and tried to hide away from God. Suddenly they hear the voice of the Almighty. “Ayecha?” (“Where are you?”)

It is obvious that God, being omnipotent and omnipresent, knew exactly where Adam was. So what was God really asking? Perhaps God was not really asking Adam anything but rather challenging him to respond. By asking Adam *Ayecha?* God was asking him, “Where are you in your life? What are you doing with this precious gift of life that I have given you? Are you leaving eternal footprints in the sands of time or are you squandering the gift I gave you?” *Think about it – Adam is Every Man.*

For many people life is a constant rush of activities and distractions. We are always on the go, always on the move. We don't have time to step away and contemplate what life is all about. Lying in a hospital

bed forces us to face our human frailty and finiteness. We have plenty of time to think and reflect about how frail we are and how dependent we are on God. We reflect on what is real and eternal, on what's really important in our lives.

So as you ask yourself "What am I doing here?" don't simply ask yourself what you are doing in the hospital, but "What am I doing here in this world? What is my purpose in life?" Who knows, very possibly this event will give you a new perspective and focus on your life.

Rabbi David Albert

Jewish staff chaplain, South Miami Baptist Health Hospital



Give Yourself a Chance

שיר המעלות ממעמקים קראתיך יקוק

Shir ha-maalot mi-mamakim keraticha Adonai

Out of the depths I have called upon You, O Lord.

Psalm 121

When we lose something that is important to us, be it a great deal of money, our job, our status, our lifestyle, our health, our mobility or someone we love, it is normal to feel depressed.

The question is: *Do we choose to feel depressed?*

That may sound like a silly question. Who wants to feel depressed? Dr. Wayne Dyer, in his book, *Your Erroneous Zones*, posited the theory that normal depression – as opposed to clinical depression, which is chemical in nature – is a choice. We can choose not to feel depressed. But he left out an important first step. Before we can deal with our emotions, we need to recognize and acknowledge them.

I am reminded of a cartoon in which a nurse offered a patient makeup

to look good for her visitors, which she declined, saying, “When I’m sick, I want to look sick.”

You’re in a hospital. You’ve lost – at least temporarily – your health, your mobility, and your usual lifestyle, among other things. You may even be reminded of loved ones you have lost. Who wouldn’t feel depressed? Acknowledge these losses; it is a difficult time.

However, when you are ready, it is time to tell yourself, “Enough. I choose not to feel depressed anymore. I’m ready to face the future, whatever it may hold.” This act takes a lot of courage, but in doing this we may be surprised by our resilience and fortitude to face our challenges with dignity, grace, and yes, even humor. Remember, reality is seldom as bad as we think it will be. Research has shown that patients facing treatment with a positive attitude recover better and have fewer complications than those with a negative attitude.

No one says you have to do this alone. Just as your physician, surgeon, or physical therapist is your partner in regaining your physical health, God can be your partner in regaining your emotional well-being.

So, let Him in and give God and yourself a chance.

Rabbi Marvin Rose

Rabbi, Temple Tifereth Jacob in Miami Lake

Certified member, National Association of Jewish Chaplains

Member, team of the Community Chaplaincy Program

My Times Are in Your Hand

בידך עתותי; הצילני מיד אויבי ומרודפי
[תהילים ל"א:ט"ז]

Be-Yadcha Itotai Hatzileini mi-yad oyvei ume-rodfei

My times are in Your hand; rescue me from my enemies and my pursuers.

Psalm 31:16

Chapter 31 expresses the psalmist's faith that God will protect him against all enemies. Yet the meaning of the first part of this verse is unclear:

What does it mean that one's "times" are in God's hand? The book of Isaiah relates that King Hezekiah once became deathly ill, and Isaiah came to visit him. The prophet, however, did not have good news for the righteous king. "So has God stated: Set your house in order, for you will die and not live" (Isaiah 38:1). Many people would have called it quits upon hearing a respected prophet pronounce a death sentence so decisively, but Hezekiah turned to the wall and prayed that he might live.... And God listened, adding 15 years to his life.

The story as narrated in Isaiah is quite brief, but the Talmud (*Berachot 10a*) fills in important details about the conversation between Isaiah and King Hezekiah. The prophet explained to the king the reason for his illness and imminent death. Hezekiah, however, refused to accept the heavenly decree, telling Isaiah firmly, "Son of Amotz, stop your prophesying and leave! I have a tradition from my grandfather's house (i.e., from King David): *Even if a sharp sword rests over one's neck, one should not refrain from praying for mercy.*" King Hezekiah's response is surprising. It is one thing to have faith in God's protection when facing troubles and difficulties. But what made Hezekiah think that his prayers could cancel a heavenly decree – especially one confirmed by a prophet?

Decrees from heaven emanate from the eternal workings of the universe, from the overall system of interrelated chains of cause and

effect. However, human beings are granted free will within the realm of the “here and now.” *Sometimes, we have the ability to change and improve, and we are judged accordingly. Divine providence takes into account our current state, freeing it from the binds of previous causes.*

The efficacy of prayer is precisely in its ability to elevate the individual, allowing him/her to overcome decrees belonging to the future via spiritual growth in the present. For this reason, the Sages referred to prayer as “*chayei sha’ah*” – or “life in the present time” (Talmud Shabbat 33b). Prayer is an instrument of our free will, allowing us to break free from the timeless forces of causality, and to change our destiny.

We must always have hope in God, as King David writes in Psalm 27, *Hope in God, strengthen yourself and He will give you courage, and hope to Ha-Shem* (Psalm 27:14). Placing one’s hope in Him is exhilarating, and brings renewed strength. Our lesson from Hezekiah is that we must always place our hope in God and recognize the power of our prayers. Prayer can uplift a person in his/her present state and sometimes restore health to the ill. Prayers are a powerful means of overcoming decrees that come from the heavens above and overturn the Divine ruling. The power is in our hands to pray and open the gates of the heavens, so that God can hear our voices and tears.

David Schonblum

Rabbi, Temple Samu-El Or Olom

Board member, Greater Miami Jewish Federation – South Dade Branch

IRB member, Baptist Health System

This Too Shall Pass

No matter how we play the game, nothing ever stays the same,
Bane or blessing, boon or curse,
Some things get better, some things get worse.

The things we like and those we don't,
Won't stay the same, we know they won't.

But we do have the illusion as we go from day to day,
That whatever the world has become, that's how it will stay.
History keeps teaching us with every page we turn,
But somehow although we've been taught, we never seem to learn.

In triumph or in tragedy, in failure or success,
We win a few, we lose a few, we all do, more or less.
But when this is defeat or victory of any kind,
There is a little thought that one should always keep in mind:

This too shall pass, this moment, both the bitter and the sweet,
It's not the end, there's always more, the story's incomplete.
And for better or for worse, we cannot say exactly how,
Change will come and nothing will be what it is right now.

So be aware, but don't despair, when everything seems bleak,
We cannot see tomorrow or the middle of next week.
Both good and bad when they appear, quite often wear disguises,
And that is why our lives are filled with two kinds of surprises.

If you don't like the way things are, as now they can be found,
Experience says all you have to do is simply stick around.
Change is the sand that falls each moment in the hourglass,
For one way or another, be assured, This Too Shall Pass...

A reflection of Charles Osgood, submitted by Ellie Ganz
Chair of Chaplaincy Committee, Greater Miami Jewish Federation

Section Two

Prayers for Healing

My Soul comes from You...
My Body is Your handiwork...
Have Mercy upon Your Creations...

Selichot Liturgy



Shema

Confession of Jewish Faith

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

**וְאַהֲבָתָךְ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ, וּבְכָל-נַפְשְׁךָ,
וּבְכָל-מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְךָ
הַיּוֹם, עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם לְבִנְיָךְ, וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ
בְּבֵיתְךָ, וּבְלַכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ, וּבְקוּמְךָ. וְקָשַׁרְתָּם
לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטֹטְפֹת בְּיוֹעֵינֶיךָ, וְכִתְבַתָּם עַל
מַזְזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:**

Hear, O Israel; The Lord our God is one Lord. And you shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words, which I command you this day, shall be in your heart. And you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up. And you shall bind them for a sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them upon the posts of your house, and on your gates.

A Prayer for Life's Journeys

יהי רצון מלפניך ה' אלהי שתוליכני לשלום ותצעידני
לשלום ותסמכני לשלום, ותצילני מכף כל אויב ואורב
בדרך, ותשלח ברכה במעשי ידי, ותתנני לחן לחסד
ולרחמים בעיניך ובעיני כל רואי, ברוך אתה ה' שומע
תפלה

May it be Your will to guide and accompany me to wholeness and peace. Please save me from all evil along life's paths, and bring blessings to the work of my hands. May I be received by you and my fellow creatures with grace, kindness, and mercy. Blessed are You, God, who hears my supplications.

Sojourner's Prayer

Add heading/title here?]

El na refa na lah.

Please God. Please heal her.

[NOTE TO RABBI KLEIN: Do you want to attribute quote here?]

When Miriam was punished with leprosy for speaking against Moses, Moses turned to God for mercy. He uttered the poignant words above. Moses understood that we all need to pray for each other. For thousands of years, Jews have always prayed not only for their own health and well-being, but on behalf of others. The most famous prayer is the mi-shebeirach. Below is the Hebrew text, along with variant English translations.

מִי שְׁבַרְךָ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב מֹשֶׁה וְאַהֲרֹן
דָּוִד וְשְׁלֹמֹה הוּא יְבָרֶךְ אֶת הַחֹלֶה (פב"פ) בְּעִבּוֹר
(שפב"פ) יִתֵּן מַתְנָה בְּעִבּוּרוֹ, בְּשִׁכְרֵה זֶה הַקָּדוֹשׁ בְּרוּךְ
הוּא יִמְלֵא רַחֲמִים עָלָיו לְהַחֲלִימוֹ וּלְרַפְּאוֹתוֹ וּלְהַחֲזִיקוֹ
וּלְהַחֲיוֹתוֹ, וְיִשְׁלַח לוֹ מְהֵרָה רְפוּאָה שְׁלֵמָה מִן
הַשָּׁמַיִם לְרַמ"ח אֲבָרָיו וּשְׁס"ה גִּידָיו בְּתוֹךְ שָׂאֵר חוּלֵי
יִשְׂרָאֵל, רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף (בשבת שְׁבַת הַיָּמִין
מִלְּזַעוּק וּרְפוּאָה קְרוּבָה לְבוֹא). (ביו"ט יוֹם טוֹב הוּא
מִלְּזַעוּק וּרְפוּאָה קְרוּבָה לְבוֹא), הַשְּׁתָּא בְּעַגְלָא וּבְזִמּוֹ
קְרִיב. וְנֹאמֵר אָמֵן

He who blesses our fathers Abraham, Isaac, and Jacob, bless and heal, [your name] the son/daughter of [your mother's name] May God guard them from all illness, and may they be granted health of body and spirit, along with all who are ill among Israel. Blessed are you God, the healer of the sick.

Traditional Liturgy

May the One who was a source of blessing for our ancestors, bring blessings of healing upon (insert names here), a healing of body and a healing of spirit. May those in whose care they are entrusted be gifted with wisdom and skill, and those who surround them be gifted with love and trust, openness and support in their care. And may they be healed along with all those who are in need. Blessed are You, Source of healing.

Modern Liturgy

I Fear No Evil

מִזְמוֹר לְדָוִד יִקְוֶה לֹא אֶחָסֵר
בְּנֵאוֹת דָּשָׁא יִרְבִּיצֵנִי עַל מֵי מְנַחֹת יִנְהַלֵּנִי
נַפְשִׁי יִשׁוּבֵב יִנְחֵנִי בְּמַעְגְלֵי צְדָק לְמַעַן שְׁמוֹ
גַם כִּי אֶלֶךְ בְּגִיא צְלָמוֹת לֹא אִירָא רָע כִּי אַתָּה עִמָּדִי
שְׁבֹטְךָ וּמִשְׁעֲנֹתֶךָ הִמָּה יִנְחֵמֵנִי
תַּעֲרֹךְ לִפְנֵי שְׁלַחֹן נֹגֵד צַרְרֵי דִשְׁנֹתַי בְּשִׁמּוֹן רֵאשֵׁי כּוֹסֵי רְוִיָּה
אֵךְ טוֹב וְחָסֵד יִרְדְּפוּנִי כָּל יְמֵי חַיֵּי וְשִׁבְתִּי בְּבַיִת יִקְוֶה לְאֶרֶץ
יָמִים

Psalm 23

A Psalm of David.

The Lord is my Shepherd; I shall not want.

He makes me lie down in green pastures.

He leads me beside still waters.

He restores my soul.

He leads me in the paths of righteousness for His Name's sake.

Even 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 comfort me.

You prepare a table before me in the presence of my enemies.

You anoint my head with oil -my cup runs over.

Surely goodness and loving kindness shall follow me all the days of
my life;

...and I will dwell in the house of the Lord forever.

Prayer for the Body

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר יָצַר אֶת
הָאָדָם בְּחִכְמָה וּבְרָא בּוֹ נְקָבִים וְנְקָבִים חֲלוּלִים
חֲלוּלִים. גְּלוּי וְיָדוּעַ לְפָנַי כִּסָּא כְבוֹדְךָ שָׂאם יִפְתַּח
אֶחָד מֵהֶם אוֹ יִשְׁתֵּם אֶחָד מֵהֶם אִי אֶפְשֶׁר לְהִתְקִים
וְלַעֲמֹד לְפָנֶיךָ אֶפִּילוֹ שְׁעָה אַחַת
בְּרוּךְ אַתָּה יְיָ רֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת

Dear God, You have fashioned the human body
Every artery, muscle, bone of my body is your creation.
If any organ therein fails to function
It would be impossible to survive.

In my search for healing, I turn to You in prayer:
Elohai Velohey Avotai, O God, and God of my ancestors,
In this, my moment of need, I seek Your help.
Save my ailing body and restore my health.

Grant wisdom to my physician and all who tend to me
That they may find the cure to my illness
So that I shall return to my family, to my home
Completely healed and fully recovered.

With faith in your blessings
And with a prayer in my heart, I say
Refa-enu Ha-Shem ve-nerafe
Heal me O God, and I will be healed
Save me and I will be saved. Amen

Creative adaptation by Rabbi Mayer Abramowitz
Rabbi Emeritus, Temple Menorah
Founder, Jewish Leadership Institute

Prayer for the Soul

אֱלֹהֵי. נִשְׁמָה שְׁנַתַּף בִּי טְהוֹרָה הִיא. אַתָּה בְּרֵאתָהּ.
אַתָּה יִצְרָתָהּ. אַתָּה נִפְחַתָּהּ בִּי. וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי.
וְאַתָּה עֲתִיד לְטָלָהּ מִמֶּנִּי. וְלְהַחְזִירָהּ בִּי לְעֲתִיד לְבוֹא.
כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי מוֹדָה אֲנִי לְפָנֶיךָ יְיָ אֱלֹהֵי
וְאֱלֹהֵי אֲבוֹתַי. רַבּוֹן כָּל הַמַּעֲשִׂים אֲדוֹן כָּל הַנְּשָׁמוֹת
בְּרוּךְ אַתָּה יְיָ הַמַּחְזִיר נְשָׁמוֹת לְפָגְרִים מֵתִים

My God, the soul which You have placed within me is pure. You have created it, 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.

God! Listen to My Plea

תהלים פרק קל

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיךָ יְיָ יְקֹוֹק
אֲדֹנָי שְׁמַעְהָ בְּקוֹלִי תִהְיֶינָה אַזְנוֹתֶיךָ
קִשְׁבוֹת לְקוֹל תַּחֲנוּנָי
אִם עֲוֹנוֹת תִּשְׁמֹר יְיָ אֲדֹנָי מִי יַעֲמֵד
כִּי עִמָּךְ הַסְּלִיחָה לְמַעַן תִּזְרָא
קוֹיִתִי יְיָ יְקֹוֹק קוֹתָהּ בְּפִשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי
בְּפִשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר
יַחַל יִשְׂרָאֵל אֶל יְיָ יְקֹוֹק כִּי עִם יְיָ יְקֹוֹק הַחֶסֶד
וְהַרְבֵּה עִמּוֹ פְּדוֹתוֹהוּא יִפְדֶּה אֶת
יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו

Psalm 130

A Song of Ascent.

Out of the depths have I cry to You, O Lord.

Lord, hear my voice!

- let Your ears be attentive to the voice of my supplications.

If You, Lord, should mark iniquities, O Lord, who could stand?

...But there is forgiveness with You, that You may be feared.

I wait for the Lord, my soul waits, and in His word I hope.

My soul waits for the Lord more than those who watchmen for the morning

...those who watch for the morning.

Therefore O' Israel hope in the Lord,

for with the Lord there is loving kindness,

and with Him bountiful redemption.

He shall redeem Israel from all their iniquities.

Living Life Prayerfully

A Meditation

Morning and evening I seek You, spreading out my hands, lifting up my face in prayer. I sigh for You with a thirsting heart; I am like the pauper begging at my doorstep. The heights of heaven cannot contain Your presence, yet You have a dwelling in my mind. I try to conceal Your glorious name in my heart, but my desire for You grows till it bursts out of my mouth. Therefore I shall praise the name of the Lord as long as the breath of the living God is in my nostrils.

Samuel Ibn Gabirol, 11th Century, Translated by T. Carmi from [HYPERLINK "http://www.penguin.co.uk/nf/Book/BookDisplay/0,,9780140424676,00.html"](http://www.penguin.co.uk/nf/Book/BookDisplay/0,,9780140424676,00.html) The Penguin Book of Hebrew Verse, edited by T. Carmi

Despair...and Hope

לְמִנְצַחַ מְזִמּוֹר לְדָוִד
עַד אָנֹכָה יִקְוֶה תִשְׁכַּח־נִי נֹצַח עַד אָנֹכָה תִסְתִּיר
אֶת פְּנֵיךָ מִמֶּנִּי
עַד אָנֹכָה אֲשִׁית עֲצוֹת בְּנַפְשִׁי יִגּוֹן בְּלִבִּי יוֹמָם
עַד אָנֹכָה יְרוֹם אִיבִי עָלַי
הַבִּיטָה עֲנֵנִי יִקְוֶה אֱלֹהֵי הָאִירָה עֵינַי פֶּן אִישׁוֹן
הַמּוֹת
פֶּן יֹאמֶר אִיבִי יִכְלַתִּיו צָרִי יִגִּילוּ כִּי אָמוֹט
וְאֲנִי בְּחֶסֶדְךָ בְּטַחַתִּי יִגַּל לְבִי בִישׁוּעַתְךָ אֲשִׁירָה
לִיקְוֶה כִּי גָמַל עָלַי

Psalm 13

To the chief Musician, A Psalm of David:

How long will You forget me, O Lord? Forever?

How long will You hide Your face from me?

How long shall I take counsel in my soul, having sorrow in my heart daily?

How long shall my enemy be exalted over me?

Look and answer me, O Lord my God!

Lighten my eyes, lest I sleep the sleep of death.

Lest my enemy say, I have prevailed against him; and those who trouble me rejoice when I am moved.

But I have trusted in Your loving kindness-

my heart shall rejoice in Your salvation.

I will sing to the Lord, because He has dealt bountifully with me.

A Prayer to the Ultimate Physician

רְפָאנוּ יְדוּד וְנִרְפָּא. הוֹשִׁיעֵנוּ וְנִשְׁעָה כִּי תִהְלֵתְנוּ
אֲתָהּ. וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל מַכּוֹתֵינוּ. כִּי אֵל
מֶלֶךְ רוֹפֵא נֶאֱמָר וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה יְדוּד. רוֹפֵא
חֹלֵי עַמּוֹ יִשְׂרָאֵל

Heal us, O God, and we shall be healed; save us and we shall be saved, for You indeed are our praise. Send a perfect healing for our sickness, for You, almighty King, are the faithful and merciful Physician. Blessed are You, O God, who heals the sick of Your People Israel.

Daily Liturgy