

YOM KIPPUR 5761



SPREAD A TABERNACLE OF MERCY, LIFE AND PEACE OVER US,
OVER ALL ISRAEL, AND OVER JERUSALEM

ADAT SHALOM SYNAGOGUE
FARMINGTON HILLS, MICHIGAN

RABBI HERBERT A. YOSKOWITZ CANTOR HOWARD GLANTZ

THE SECOND ANNUAL YOM KIPPUR HEALING SERVICE
ADAT SHALOM SYNAGOGUE

Facilitated by
Rabbi Herbert A. Yoskowitz
and
Cantor Howard Glantz
YOM KIPPUR - MONDAY, OCTOBER 9, 2000
10 TISHRI 5761
4:00 P.M.

Other 5761 Healing Services to come:

Wednesday, November 15 at 7:30 p.m.
Wednesday, December 13 at 7:30 p.m.
Wednesday, February 28 at 7:30 p.m.
Tuesday, March 20 at 7:30 p.m.

The Healing Service is for individuals who are concerned about their own health, physical or emotional, or the health of their loved ones or friends. It is for those who want the company of others who are seeking comfort in difficult periods in their lives, or who want to express gratitude for recovery.

During the service, people are invited to share their personal situations, if they wish. No one is required to speak. Silence is profound and welcome. If individuals do share, participants are expected to hold all they hear in confidence.

- I. Niggun
- II. Meditations
- III. A Yom Kippur Spiritual Quest
- IV. Mi Sheberach (Open Ark) – Prayer is chanted.
Just as people go to the Kotel in Israel, so too do we go to our Holy Ark for our private prayer (Each participant is invited to walk to the Aron for a private prayer (music continues in the background).
- V. Identification - Each person may choose to share why she/he is at the Service. Confidentiality is urged.
- VI. Oseh Shalom is sung as the Healing Service concludes.
- VII. Sources - For Further Reading.

PSALM 121

אָפֿאַ צײַג אַל־הַקָּרִים, מֵאַנן יבֹּא עֲוֹרֵי? עֲוֹרֵי מַעַם ייִ עֲשֵׂה שְׁמַיִם
וְאָרֶץ. אַל־יִתֵּן לַמוֹט רִגְלֶךָ, אַל־יִנּוּם שְׁמֶרְךָ. הֲבֵנָה לֹא־יִנּוּם וְלֹא יִשָּׁן
שׁוֹמֵר יִשְׂרָאֵל. ייִ שְׁמֶרְךָ, ייִ צִלְךָ עַל־יַד יְמִינֶךָ. יוֹסֵם הַשָּׁמַיִשׁ לֹא־
יִנָּפֶת, וְנֶרֶם בְּלִילָתוֹ. ייִ שְׁמֶרְךָ מִבְּלִיַּרְע, יִשְׁמֹר אֶת־נַפְשֶׁךָ. ייִ שְׁמֶרְךָ־
צִדִּיק וּבֹאֵךְ, מַעֲשֵׂה וְעַד־עוֹלָם.

I lift my eyes to the mountains;
What is the source of my help?
My help comes from Adonai,
Maker of heaven and earth.

God will not let your foot give way;
your Protector will not slumber.

See, the Protector of Israel
neither slumbers nor sleeps!

God is your Guardian,
God is your protection
at your right hand.

The sun will not strike you by day,
nor the moon by night.

God will guard you from all harm
God will guard your soul,
your going and coming,
now and forever.

יְיָ אֱלֹהֵינוּ רַחוּם וְרַחוּם, אֲרֻךְ אַפַּיִם וְרַב־חַסֵּד וְאֱמֶת,
 נֹצֵר חַסֵּד לְאֲלֵפִים, וְשֵׂא עֵוֹן וְפָשַׁע וְחַטָּאָה וְנִקְמָה.

Adonai. Adonai is a merciful and gracious God, endlessly patient, loving, and true, showing mercy to thousands, forgiving iniquity, transgression, and sin, and granting pardon.

(We take a few moments to focus on those behaviors and characteristics which we would like to change, in order to create more holy relationships with ourselves, our fellow human beings, and our Creator)

I. For transgressions against God, the Day of Atonement atones; but for transgressions of one human being against another, the Day of Atonement does not atone until they have made peace with one another.

II. Out of the depths I call to You. O God, hear my cry, heed my plea. Be attentive to my prayers, to my sigh of supplication. Who could endure, God, if You kept count of every sin? But forgiveness is Yours, that we may worship You. I wait for God; my soul yearns. Hopefully, I wait for God's word. I wait for God more eagerly than watchmen wait for dawn. Put your hope in God, for God is generous with mercy. Abundant is God's power to redeem. May God redeem the people Israel from all sin.

A-vi-nu·mal-kei-nu, cho-nei-nu

אָבִינוּ מַלְכֵינוּ, חֹנֵנוּ

va-a-nei-nu, ki ein ba-nu

וְעֵנָנוּ, כִּי אֵין בָּנוּ

ma-a-sim, a sei i-ma-nu

מַעֲשִׂים, עֲשֵׂה עִמָּנוּ

tse-da-kah va-che-sed, ve-ho-shi-ei-nu.

צַדִּיקָה וְחַסֵּד, וְהוֹשִׁיעֵנוּ.

MOMENTS OF SHARING

I have been created with a mind able to dwell upon good thoughts and good intentions. Unseemly thoughts have led me to unworthy deeds.

I have been created with eyes, the blessing of sight, to see the world's beauty and holiness. Often I look without seeing.

I have been created with ears to hear sacred words, to hear the sounds of wisdom, beauty, and love. Often I squander God's gift, and hear without listening. Often I debase it by listening to gossip, obscenities, and words of hatred.

I have been created with a mouth and a tongue. The gift of speech God gave to no other creature. With words I try to pray. With words I speak of love, to God and to human beings. But malice, pertinence, falsehood, and slander have sullied by speech. With words I have mocked God's gift, shaming neighbor and stranger, laughing at the pain of others, uttering false oaths, insincere pledges, and vain promises.

I have been created with hands, the ability to sense creation through touch, the capacity to transmit tenderness. Often I have clenched my fists in resentment, using my hands to injure or destroy.

I have been given legs to walk in God's path. Often I have rushed to do unworthy deeds. I have walked away from God and from my neighbor.

I have been blessed with the ability to regenerate life, and to share joy in love fulfilled. Lust and jealousy, pain and fear have sometimes corrupted this gift.

All that I am is bared. I am burdened by the choices I have made, for often I have marred the beauty of my spirit through my misdeeds. Adonai, on this Day of Atonement, forgive and purify me. Give me the courage to renew my life, to change at least part of what should be changed. On this day I search for reconciliation with myself, with those whom I have offended and hurt, and with You, O Master of Mercy, the Holy and Blessed One.

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 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 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.

*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'leima:
The renewal of body, the renewal of spirit.
And let us say: Amen.*

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

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, שְׂגַמְלָנִי כֹל
טוֹב.

*Baruch Ata, Adonai Eloheinu, Melech ha-olam,
shegemalani kol tov.*

Forgiving Those Genes

by Rabbi Simkha Y. Weintraub

I know that my diabetes is "heavily genetic." Same with the thyroid problems, probably. And truth be told, I could also list acne, premature graying, and a few other irritating challenges. Looking in the proverbial crystal ball, I might anticipate heart disease, colon cancer, and more, on this, my ledger of genetic burdens, contingencies, debits, and insults!

But then, that's not fair to you, genes of mine! For I have also drawn on you, quite heavily, for some remarkable treasures—familial love, Jewish neshamah (soul), a tendency to hope, quirky sense of humor, substantial flexibility and patience, general adaptability, and so much more. Why impugn my gene package by highlighting only certain angles? Unfair to you - and unhelpful to me.

Back to the diabetes. My mediocre pancreas links me to my paternal grandmother, who lived with diabetes for the second 49 of her 98 years, may she rest in peace. Sure, it influenced her life and those of caretaking family members, but so did her sweetness, her devotion, her softest cheeks and audible, inhaling kisses, her worn book of Psalms and stories of the Vilna Gaon, her patched linens and sturdy love of family, God, and people.

When I look at the whole picture, the big picture, which isn't often enough, I surely come out way ahead in the trade-off. That's my prayer, to look at the whole picture. Thank you, God, for giving me these genes. Your explanation will follow someday, I hope.

Soft as a Reed

Once, Rabbi Simon ben Elazar was returning from the house of his master when he came upon an unusually ugly man. He said to him: "What a beast you are! Is everyone in your town as ugly as you?"

The man replied: "What can I do about it? Go to the Craftsman who made me and tell Him, 'How ugly is that utensil that you created!'"

Rabbi Simon realized that he had sinned, prostrated himself before the man, and said: "I beg you to forgive me!"

The man said, "I shall not forgive you until you go to the Craftsman who made me and tell Him, 'How ugly is that utensil that You created!'"

Rabbi Simon ran after the man for three miles. The townspeople came out to meet him, calling in his direction, "Peace be to you, my lord!"

The man said to them, "Whom do you call, 'my lord?'"

They replied, "The one who is following after you."

The man said to them, "If this is 'my lord,' may there not be many more like him in Israel!"

They replied, "God forbid! What has he done to you?"

He told them what Rabbi Simon had said.

He said to them, "I forgive him, on the condition that he not make a habit of acting in that way."

On that same day, Rabbi Simon entered his great study-house and taught:

"One should always be as soft as a reed and not tough like a cedar.

In the case of a reed, all the winds in the world can blow against it, but it sways with them. When the winds grow silent, it returns to stand in its place. The destiny of the reed is that from the end a pen is cut with which to write a Torah scroll.

But in the case of the unbendable cedar, when the south wind blows against it, it uproots the cedar and turns it over. And the destiny of a cedar? Foresters come and cut it down, and use it for the roofs of houses, but the rest they toss into the fire.

On the basis of this fact it is said, 'One should always be as soft as a reed and not as tough as a cedar.'"

— ADAPTED FROM AVOT DE RABBI NATAN XLI:3,1

THE PATHWAY TO GOD

Prayer is a pathway to God
which leads us to feel God's love,
not only in the heavens above
but within us
and within those
about us.

If we walk on this path
with faith
we will feel God's presence
here in this room,
here in our hearts,
giving us strength,
guidance and hope.

"When you call Me, and come and pray to Me
I will give heed to you. You will search for
Me and find Me, if only you will seek Me
Wholeheartedly". (Jeremiah)

בְּרִיךְ אַתָּה, יְיָ, שׁוֹמֵעַ תְּפִלָּה.

We praise You, O God who hears prayer.

FORGIVENESS THROUGH SPEECH

There is nothing in the world better for the purification of the soul than the curbing of idle talk.

S.Y. AGNON, DAYS OF AWE, 1948, PAGE 20

The basic interaction of forgiveness—whether seeking or offering it—has a component that is out loud, spoken and heard, perhaps to express and complement the “still small voice” that is so internal and private. Consider which aspect of your forgiveness work would be best accomplished through an overt statement. Whether the issue is between you and God, you and a fellow human, or between you and you, frame the words that need to be said audibly, and offer them with sincerity and commitment. If you are asked to forgive, complete the circle by expressing what you’ve heard requested, how you may forgive, and positive hopes for future relationship.

FORGIVENESS THROUGH LISTENING

Man was endowed with two ears and one tongue, that he may listen more than speak.

HASDAL, BEN HAMELEKH VE LIANAZIR, CA. 1230, CHAPTER 26

Whether our goal at the moment is to receive or to offer forgiveness, we need to engage, we need to hear, we need to attend. Think about how we might re-read a page of a novel that didn’t fully sink in on first reading, or how we might re-watch a video to re-view a meaningful portion. Replay the words that are seeking or offering forgiveness with an increasingly attuned ear. If applicable, see what nuance or angle you might have missed before, or what new resource you can uncover. Find those words that reach out and invite a response, and make them into a bridge of forgiveness.

JEWISH HEALING

SOURCES:

A Service of Healing and Yizkor, Yom Kippur - 5755, Congregation Children of Israel, Augusta, Georgia

Healing Service for Jill Hooberman (no date or source)

"Forgiveness and Healing", The Outstretched Arm, The National Center for Jewish Healing, Volume 3, Issue 1, Fall 2000/5761

Jewish Renewal Minyan, Congregation B'nai Jehudah, Kansas City, Missouri
