



Forgiveness and Healing



"...For all these,
Elo-hai Slihot/God of Forgivings,
S'lah lanu/Forgive us,
M'hal lanu/Pardon us,
Kapper lanu/Grant us atonement."

FROM THE *AL HET* PRAYER, YOM KIPPUR LITURGY

The powerful season of the Jewish year that stretches from the month before *Rosh HaShanah* through the Ten Days of Repentance and *Yom Kippur*, and even into the holiday of *Sukkot* is a period of renewal, reconciliation, recovery, and return known as *T'shuvah*. Through self-examination, special liturgy, interpersonal encounters and more, Jews have set aside this time to intensify the process of improving ourselves, our communities, and our world.

Forgiveness is a central component of that process, as echoed by this central recurring refrain in the *Yom Kippur* liturgy. It is recited throughout the day, coming after each section of the *Al Het* prayer, which enumerates the many ways in which we may have "missed-the-mark" during the year. Though we ask for God's forgiveness during this period, we are also encouraged to ask for forgiveness from those we have wronged, and to grant forgiveness to those who ask it of us.

Traditionally, the contours of forgiveness entail awareness of the misdeed; communicating the remorse and asking for forgiveness; fixing what can be fixed (e.g., financial restitution), and not repeating the misdeed when faced in the future with the opportunity. But the three verbs in this refrain from the *Al Het* point to the multi-dimensional nature of the process and direct us to attempt personal, social, and even cosmic repair. They have been understood in various ways over the centuries. Here are some possibilities:

| <i>S'lah</i> /"Forgive" | <i>M'hal</i> /"Pardon" | <i>Kapper</i> /"Atonement" |
|-----------------------------------|------------------------|----------------------------|
| From God | From fellow humans | Inner sense of expiation |
| Word-centered | Deed-centered | Ritual-centered |
| Built into <i>b'rit</i> /covenant | Entails reconciliation | Suggests sacrifice |
| Reflects clemency | Requires yielding | Relies on surrogacy |

In this issue of *The Outstretched Arm* we explore the complex theme of forgiveness and healing. Our contributors give voice to many of the ways that each of us, and particularly those suffering from illness or loss, may approach the process of *T'shuvah*. As a community, we move through this season asking for God's compassion. May our ability to forgive ourselves and others grow and continue to increase the presence of compassion in the world.

Shanah Tovah.

RABBI SIMKHA Y. WEINTRAUB, CSW
RABBINIC DIRECTOR

VIEWING THE DAYS OF AWE

By Debbie Perlman, Psalmist

Illness and disability lend an altered flavor to the Days of Awe. We taste the honey, but before we can savor it on our tongue, our teeth crush the apple's tartness and we are left with the endless duality that is our life. When everyday activities are a struggle, when necessary routines and medications threaten to become the focus and center of our lives, it is hard to pay attention to the still, small voice.

One year, as I listened to the *Rosh Hashanah* liturgy from my bed in the Intensive Care Unit, I wept. "Who shall live, and who shall die?" was a very urgent and real question for me. In my passion to find that place of acceptance and wholeness—the peace, the shalom—that will allow me to continue despite—despite everything, I am constantly turning back to God. It is the only choice I have that I am free to make regardless of disability. In making that choice I am eternally equal with everyone else: I am whole.

One Hundred Eighty-One Shabbat Shuvah

I wander this path of hallowed days,
Twisting, twisting, in search of You;
My broken body slows my steps,
Burdens my weary thoughts.

Frustration and yearning mingle
before You,
For You are the sum of my being;
Hints of restoration revive my spirit
As I grasp their fragile threads,

If I cannot turn and be made well,
Let me turn and be made whole;
Dislodge the distress that blocks
my way,
Bring me home to You in peace.

The OUTSTRETCHED ARM

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FROM THE DIRECTOR, JANET SHERMAN



More and more Jewish communities are realizing that they need to strengthen their services to people struggling with illness and loss. The National Center for Jewish Healing (NCJH)

receives calls from communities each week asking for guidance and assistance with all aspects of this task (vision, structure, funding, etc.). But once a community makes this commitment, it is often difficult to take the next step. Where to begin? Who to learn from?

Under the leadership of the Jewish Family Service of Colorado, the Rose Community Foundation (which funds local projects) funded a planning study to assess the feasibility of establishing a Jewish Healing Center in the Denver/Boulder area. Part of that study, conducted by Jacob Blass, an organizational consultant, includes a survey of ten active healing centers from around North America. The survey takes a look at the following aspects: structure, services,

organization (staff and volunteer leadership), finances, community and marketing.

Some general observations based on this survey:

1. *Bikur Cholim* is a focus of most of the programs, providing volunteer training (for their own or synagogue-based groups) and/or organizing separate *Bikur Cholim* efforts (to unaffiliated, nursing home residents, hospices, etc.)
2. Structurally, the survey indicates that creating an advisory board or steering committee that includes representatives from all Jewish communal agencies and community rabbis was key in creating a strong base
3. Marketing is very important. In addition to flyers, brochures, listings, web-sites and articles in Jewish and secular newspapers, one rabbinic director has a monthly radio show as well as a regular column in the local Jewish press.

A summary of the findings and a list of local centers is available by request from NCJH.

HEALING HIGHLIGHTS

Toronto

The Toronto Jewish Healing Project held its second biennial conference, "DON'T RELY ON MIRACLES: RECITE PSALMS", on May 24, 2000 at Beth Emeth Bais Yehuda Synagogue. This conference came out of a program we ran earlier called "SIX PSALMS SIX RABBIS", an idea we got from the Washington D.C. Jewish Healing Network. We noted that the attendees were moved to learn the depths of Psalms and the part they can play in healing.

Our keynote speaker was Rabbi Simkha Weintraub. People took away a major innovation—that Psalms offer new ways of communication, especially for those having difficulty in expressing their suffering, be it illness, loss or despair. We had two respondents: Rabbi Dov Marmur, Rabbi Emeritus of Holy Blossom Temple in Toronto, and Dr. Yoel Abells, a family physician. Workshops were led by Reform, Conservative and Orthodox Rabbis, educators, a Cantor, a music therapist and a social worker.

Attendees commented that the conference and the work of The Toronto Jewish Healing Project have opened a whole new dimension of what Judaism can offer.

It should be noted that our Healing Project is

currently free standing, run by volunteers, with limited funds.

Etta Ginsberg McEwan, Coordinator, TJHP

Philadelphia

On June 1, 2000 almost 500 people crowded into Temple Sinai in Dresher, Pa. for the second Rabbi Devora Bartnoff Memorial Conference, "Judaism and Emotional Health", sponsored by the Jewish Family and Children's Service of Greater Philadelphia and the Jewish Federation of Philadelphia. Keynote speakers, Rabbi Amy Eilberg and Rabbi Abraham Twerski, took on the challenge of applying the resources of Judaism to issues involved in "healing the heart." Many workshops were available, ranging from "The Spiritual Lives of Children" to "Discovering Spiritual Gifts at the End of Life."

Plans are now underway to create a Center for Judaism, Health and Healing within the JFS. A steering committee is being created and a Community Planning Council will meet in December. For more information, please contact Rabbi Nancy Fuchs-Kreimer, Director of Jewish Identity Program, JFCS, 215-540-3737, ext.207 or NancyKreim@aol.com.

To order tapes and/or transcripts from the Rabbi Devora Bartnoff conferences contact

Gari J. Weillbacher at 215-540-3737, ext 300 or jfcsconf@aol.com.

Rabbi Nancy Fuchs-Kreimer

Twin Cities

How can Jewish wisdom and tradition support the professional and personal lives of Jewish health care professionals? This and other related questions were addressed at a conference entitled "Reaching In, Reaching Up, Reaching Out: Judaism and Healing for Health Care Professionals" held in Minneapolis on May 1st, 2000. A special group of professionals from several health fields were addressed by key-note speakers Rabbi Amy Eilberg and Dr. Laurence Savett. Panel members included local practitioners Dr. Deb Rich, Paul Sevett, Jane Newman, and Fran Zimmerman.

The conference was co-sponsored and jointly planned by the Twin Cities Jewish Healing Program and the NCJH. Special thanks go to Debra Levenstein and Simcha Prombaum of the TCJHP for their partnership and dedication.

Transcripts of the key-note and panel presentation have been made available by a gift in memory of Sylvia Prombaum z'l. To obtain copies, please call the NCJH.

How does a seventeen year old begin to understand forgiveness? For that matter, how does someone of any age understand this concept? It can be so hard to forgive sometimes, but then there are times when I don't even know what there is to forgive. My autonomic nervous system (ANS) malfunctions, causing a multitude of symptoms that dramatically interfere with my daily life. One would think it would be hard to forgive something that has such a negative impact on my life, but I must never forget that this is also the system that continues to sustain my life despite its many problems.

The dictionary defines "to forgive" as giving up resentment against something or someone. I do not believe that I have ever had to forgive anything or anyone for what I am going through. I cannot blame my ANS. I cannot blame God for this. I simply can't find it in my heart to blame the One who created me and gave me life. I believe that God cried with me when I passed out and went crashing into my window. I believe that God cried with me when I woke up. I do not believe that God turned away from me after my diagnosis. I do believe that God comforted me in my grief and denial and then gave me the strength to get back up again and face my life. God is here with me, and always will be. Of course there have been moments when I have gotten angry with God, and I have struggled with God many times throughout my illness. The outcome of these struggles has been a very positive experience for me and has taught me many valuable lessons.

While there is much turmoil in my life as a cause of my condition, I am in a sense at peace. I am continuing my search for the cause of my symptoms. Then I can deal with treatment options and getting on with my life. This is the way I will continue to live, and I pray I can always see the blessings in my life no matter hard things become as I continue on my journey.

How Can One Forgive?

BY MARCIA COHN SPIEGEL

In this season of forgiveness, are we required to forgive acts which may be truly unforgiveable? Each fall as we approach the Days of Awe, victims of childhood sexual abuse and others who have survived psychological or physical abuse at the hands of those whom they loved and trusted may ask themselves this question. At the very time when we should be looking inward to examine our own actions, and to make atonement to those whom we have wronged, the survivors of abuse may be overwhelmed by anger or resentment from the painful memories that continue to plague them.

Judaism teaches us that a person who has committed an act against another must go to that person to ask forgiveness, to rectify their behavior, to do T'shuvah. But how does a survivor of abuse, who may have been left with flashbacks and nightmares or a variety of physical and emotional ailments, forgive the perpetrator? They may have never reconciled with the perpetrator of the terrible acts against them; the perpetrator may have refused to even acknowledge the abuse or may have died without ever taking steps to make amends. Forgiving the offender may be far from our minds or our ability.

While we may not be able to forgive, we cannot continue to live with rage, fear, and anger. Perhaps we need to find a word other than forgiveness in order to move forward. Judaism has the concept of shlemut, wholeness, personal integrity and peace. Seeking shlemut may help us find our way toward recovery.

During the High Holy Days we may use the prayers that speak of forgiveness as a time to draw deep into ourselves to begin to heal the pain. When we say kaddish, we can remember that we are not praising the dead, but rather praising God who acts in this world. We can use this season to look at our own actions so that we do not use what was done to us as an excuse for what we have done to others. As we grow in strength and courage we may eventually be able to leave the past behind, and for some, forgiveness may be possible.

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 n'shamah (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.

Forgiving with the Whole Person:

Some Thoughts on a Healing Approach to *T'shuvah*

BY RABBI SIMKHA Y. WEINTRAUB, CSW
RABBINIC DIRECTOR, NCJH

Forgiveness. We know that we're supposed to "do" it. We even appreciate that as Jews—as people—we need and want forgiveness. But somehow the act of forgiveness may seem distant or inaccessible, alien or awkward. At times it's as simple as a heartfelt conversation, but all too often we fall into the chasm between valuing, feeling, and believing in forgiveness—and actually implementing or actualizing that commitment.

Perhaps what we all need is not so much to have forgiveness be a part of us, as to have ourselves become a part of forgiveness. Towards that end, here are seven suggestions of ways to approach and reinforce one's own forgiveness project. For any given situation or relationship, one or another may or may not be appropriate. They are meant, quite literally, to "flesh out" the traditional undertaking and hopefully can be used as pointers or possibilities for enhancing this season of *T'shuvah*.

I. 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.

II. FORGIVENESS WITH TOUCH

Let not your hand be stretched out to take, and closed at the time of giving back.

APOCRYPHA, BEN SIRA 4:31

It may not seem obvious, but touch CAN be an essential component in offering and seeking forgiveness. Consider how holding someone's hand or putting an arm around another's shoulders can foster a sense of relatedness, connection, or trust, and underscore the desire for reconciliation. To be sure, there are situations where touch may be inappropriate, unhelpful, or hurtful, but in trying to repair damaged relationships, it can often be an important and very human non-verbal expression of understanding, restoration—forgiveness.

III. FORGIVENESS WITH THE FACE

The look explains the word.

MOSHE IBN EZRA, SHIRAT YISRAEL, 12TH CENTURY

Our faces, in particular our eyes, convey a lot about what we think and feel. During this season, but really during every season, we need to be mindful of the messages we are conveying through facial expressions. Are they sincere, welcoming, and open; or intimidating, false, and short-circuiting? Feel the forgiveness in your face, and try to let it give shape to your eyes, mouth, cheeks, and nose. When two parties forgive and the circle of forgiveness is completed, cheek muscles soften, jaws loosen, eyes bespeak the compassion and openness of the heart.

IV. FORGIVENESS THROUGH BODILY POSTURE/MOVEMENT

Respect your own body as the receptacle, messenger, and instrument of the spirit.

R. SAMSON RAPHAEL HIRSCH, NINETEEN LETTERS, 1836, # 11, PAGE 112

Our bodies do speak, and can convey the sincere search for, or a profound offering of, forgiveness. Rigid posture, folded arms, head held aloof are positions which express something very different than extended palms, head tilted in interest, a seated body leaning forward showing attention. Consider, too, how taking a walk with someone might bolster the forgiveness project, as if the two parties are jointly embarking on a new path.

V. FORGIVENESS THROUGH LISTENING

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

HASDAI, BEN HAMELEKH VEHANAZIR, 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 rewind a video to review 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.

VI. FORGIVENESS THROUGH WRITING

Letters are like bodies, and their meanings like souls.

ABRAHAM IBN EZRA, YESOD MORA, 1158

Our "email age" has lost a great deal, and gained some, too. On the one hand, the art of thoughtfully crafting a patiently hand-written letter expressing our desire for forgiveness, or offering same, has suffered, even as we can dart off many words in nanoseconds to family or friends many, many miles away. We have traded, many of us, character for convenience, tear-soaked quality paper for waste-no-time forms of communication. Consider how it might more effectively further forgiveness for it to be located on a tangible epistle, and how the personal stamp of one's handwriting can, itself, deepen the expression and reflect sincere human presence. On the other hand, follow-up or supportive communications by email might also enrich the process by sharing related thoughts in a time-effective manner. All of these forms of expression can be enlisted in the pursuit of forgiveness and *T'shuvah*.

VII. FORGIVENESS THROUGH MUSIC

There are places that open only to music.

TIKKUNEI ZOHAR, 13TH CENTURY, CHAPTER 11, PAGE 266

The music and lyrics of ancient texts, as well as the rich and diverse Jewish musical library which has evolved over so many centuries, constitute a major spiritual resource for forgiveness. To cultivate the mood and focus the heart, to give expression to profound sentiments, or to cement new hopes and new possibilities by joining with someone in a melody—Jewish music may serve as both the catalyst and script, the mortar and furnishings of forgiveness. It is difficult to imagine the High Holiday season without certain tunes or musical passages coming to mind, drawing us into a certain frame of spirit and challenging us to actualize our claims of penitence, our desire for renewal. Songs and *niggunim* (wordless chants) are helpful not only for the inner ambience but for interpersonal coming-together, serving as a bridge between personal transformation and social repair that together cultivate forgiveness.

Forgiveness may become more accessible if we "embody" it in this way, if we use our different senses, blessings, skills, and talents in its service. We can realign our thoughts, emotions, values, speech, in the pursuit of T'shuvah; we can uplift our spirits as we re-invest in our relationships. In the end, as the Hebrew root lashuv suggests, T'shuvah is a whole-person undertaking, one on which the entire world depends.

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.

They said, "Nonetheless, forgive him."

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

HOW LONG WILL YOU HIDE YOUR FACE FROM ME?

BY PROFESSOR TAMARA M. GREEN



When I first became ill more than 30 years ago, it was unclear what course the disease might take. I spent months in the hospital, composing scripts in my head: the best possible scenario had, of course, the happy ending of a miraculous cure; but barring that, I was willing to settle for a remission that would last 60 or 70 years. I could barely bring myself to envision a tragedy of increasing pain and helplessness, followed by death at an impossibly early age. In the end, neither drama got to be staged, for it turned out that there was yet another scenario, one for which I had not learned my lines: the melodrama of an ongoing struggle against an illness that refuses, as it were, to follow the script.

There are very few lessons that I have learned from living with chronic illness, but what I do know is that pain and suffering have not ennobled me in any way. As I have been known to say, it has at times merely made me very bitchy, for pain has a way of blotting out every emotion except anger. Sometimes the anger has an easy target: doctors, when I am feeling awful, and there's nothing much to be done—or my body, when I realize that once again it has betrayed me. But truth be told, that anger dissipates when I am feeling better. Sometimes it is the anger born of disappointment and frustration, tinged with what I know is useless regret about what has happened to me. But I recognize that I cannot live thinking about what might have been, and in my better moments I am able to acknowledge that there have been lots of very good times along the way.

But the anger that is most difficult to confront comes when I seek spiritual comfort and cannot find it. I do not believe that there is any cosmic reason why I am ill. I do not believe that I am being punished for some moral failure. I do not believe that *Adonai* wishes to chasten me or test my spiritual strength. Yet, there are times when although I am afraid that I cannot summon the will to “hang in there,” when I long to know that “though I walk a valley of deepest darkness, I fear no harm, for You are with me,” I feel only that *Adonai* is very far away. It is at those moments that I understand so painfully the angry cry of the psalmist: “How long, *Adonai*, will you ignore me forever? How long will You hide Your face from me?...Look at me, answer me, *Adonai Elohai*” Like him, I call out, “*Hineini*. Here I am, *Adonai*. Where are You? From where will come my help?”

There are no quick fixes for this kind of anger, for it is a breach that is not easy to repair. But somehow, even full of rage, I know that I must try, no matter how painful the attempt. What I have come to understand is that the answer to my call for help may come from unexpected places and in unlooked-for ways. It can come from being at a Shabbat service. While reciting the *mi'sheberakh* for a friend who is ill, I feel overwhelmed by the power of prayer. It can come from struggling with a text. I take courage from Job's rejection of the simplistic pieties of his comforters, and from his calling *Adonai* to account for his suffering. It can come from a telephone call from my sister or brother. It is then that I realize that *Adonai*'s presence is felt through the connections we make with those we love. It is there that I see the face of *Adonai*.

JEWISH HEALING RESOURCES



A Yizkor Meditation in Memory of a Parent Who was Hurtful



COMPOSED BY RABBI BOB SAKS

Dear God,
You know my heart.
Indeed,
You know me better than I know myself,
So I turn to You before I rise for Kaddish.

My emotions swirl as I say this prayer.
The parent I remember was not kind to me.
His/Her death left me with a legacy
of unhealed wounds, of anger and of
dismay that a parent could hurt a child
as I was hurt.

Help me, O God,
To subdue my bitter emotions
That do me no good,
and to find that place in myself
where happier memories may lie hidden,
and where grief for all that could have been,
all that should have been, may be calmed by
forgiveness, or at least be soothed by the
passage of time.

I pray that You,
who raises up slaves to freedom,
will liberate me from the oppression of my
hurt and anger, and that You will lead me
from this desert to Your holy place,
Amen.

Healing of Soul, Healing of Body, Spiritual Leaders Unfold the Strength and Solace in Psalms. Edited by Rabbi Simkha Y. Weintraub, CSW. (Jewish Lights 1994). A source of solace for those who are facing illness, as well as those who care for them. These Psalms and the inspiring commentaries that accompany them offer an anchor of spiritual support.

When The Body Hurts, The Soul Still Longs to Sing. A prayer booklet of heartfelt blessings for times of illness (written by Jewish laywomen). A loving gift for anyone needing spiritual uplift in the midst of illness.

With Healing on Its Wings. Masorti Publications, London. A healing collage of selections from the *Shabbat* and weekday liturgy, Genesis, Psalms, Talmud, medieval and contemporary Jewish literature.

A Leader's Guide to Services and Prayers of Healing. This helpful guide walks you through some of the central practical issues involved in planning and running a service of healing, whether it be free-standing or incorporated into a traditional service. Sample service included.

MiSheberakh Card. This card has been artfully redesigned with a short introduction and full Hebrew text; it offers separate masculine and feminine transliteration accompanied by an English translation on an attractive fold-over card that is small enough to fit in your pocket.

Evening and Morning: A Circle of Prayer. A beautiful *bikkur holim* gift, containing traditional prayers to say at bedtime and upon awakening, transforming moments of anxiety into comfort and reassurance, and giving expression to vulnerability, fear, hope, and gratitude. Attractively designed prayer card includes introductions, original Hebrew, moving translations, and selected transliterations.

The Laws of Life: A Guide to Traditional Jewish Practice at Times of Bereavement. Masorti Publications together with the New North London Synagogue. In the midst of bewilderment and grief there are often difficult responsibilities to be met. This sensitive booklet helps mourners, family, and friends cope with practical arrangements and learn about the insights and structures that Judaism has to offer.

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New York, New York

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Bikur Cholim Coordinating Council,
A program of the Jewish Board of Family and Children's Services

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