

The Torah's presence can create a poignant moment, and it seems to me that the announcing of the new moon is a suitable image for human health. As the moon waxes and wanes, so we know that our health waxes and wanes in a subtle and mysterious biorhythm. To recite the misheberach in this context is not so much an expectation of miraculous divine intervention, but a way of aligning ourselves and those we care about with the ebb and flow of time. And going with the flow is certainly one of the keys in the restoration of health and well-being.

The traditional words of the prayer refer to a healing of body and a healing of spirit, and although we sense some connection between the two, the connection is inscrutable and healing of body not always possible. As we cultivate this ritual, may we find ways of joining our spiritual energy to the spirits of those enduring acute or chronic illness. The Ritual Committee also wants to explore ways of bolstering the mitzvah of "visiting the sick" ("bikur cholim") which will complement our prayers with acts of kindness.

First "misheberach" for healing Announcing Rosh Chodesh Tammuz – Friday, July 1, 6:30pm. Also please know that such prayers are also appropriate at Morning Minyan in the future and even at Bar and Bat Mitzvahs.

Reflections...

By Cantor Jennie Chabon



A few weeks ago, I was preparing to give a short drash on erev Shabbat while the rabbi was in Israel. I like to explore the Torah when I get a chance to deliver a drash, so I studied that week's Torah portion, *Behar*. The parsha opens with the commandment for the land to observe a Sabbath of rest every 7 years. Before the Israelites are allowed to enter the land of Israel, God commands the nation to rest the land every 7 years. Shabbat rest for the land is