



21 Grief Technologies

a 5781 Tisha b'Av
offering from the
JVP Havurah Network

TABLE OF CONTENTS

Cover Art by Wendy Elisheva Somerson

Introduction

"Reclaim Judaism Beyond Zionism" by Wendy Elisheva Somerson

1. Dancing by Rebekah Erev

2. Ripping clothing by Dori Midnight

3. Wailing & crying by Miriam Brodersen

4. AIR: Singing & "Lungs // Hours" by Aiyana Masla

5. Eulogy: Telling the story by Wendy Elisheva Somerson

6. EARTH: Placing stones, working with permanence by Alyssa Rooks

7. WATER by Susannah Rosenthal

8. FIRE: Yahrzeit candle by Carol Prince

9. Sex & gender text by Melissa Nussbaum Freeman, artwork by
Susannah Rosenthal

10. Working with herbs/plant medicines/plancestors by Rachel Milford

TABLE OF CONTENTS

11. Saying Kaddish by Jo Kent Katz
12. Writing by Jade Brooks
13. Cleaning by Judith Norman
14. Meditating & breath work by Lena Sclove
15. Joy by Beth Bruch
16. Sewing & mending by Rebecca Fox
17. Cooking by Noah Rubin-Blose
18. Making art by Beth Bruch
19. Creating liturgy by Rabbi Lynn Gottlieb
20. Writing poetry by Annie-Rose London
21. Fasting by Elana June Margolis

How does this help Palestinians?

Additional resources from Jewish Voice for Peace

INTRODUCTION



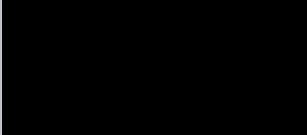
welcome

Welcome, dear one.

This zine is a collaboratively conceived collection of 21 Grief Technologies (AKA Tools/Techniques for working with/connecting to grief) generated by members of the JVP Havurah Network and an expanded web of Jews committed to embodying Judaism Beyond Zionism.

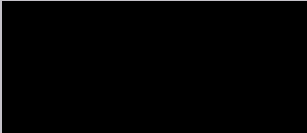
what time is it?

We offer this out on 17 Tammuz 5781/June 27th 2021. On the calendar of Uprising/Liberation, it is Pride Sunday, and we are



in the midst of what we know will be a successful global uprising towards Palestinian Liberation. As Anti-Zionist Jews, we are dedicated to participating in this process. We know that Palestinian and Jewish Liberation are intertwined.

On this day in the Jewish calendar, we enter into a 21 day grieving period known as “The Three Weeks” which culminates on Tisha B’Av. Tisha B’Av is a lesser known Jewish holy day which invites us to tap into collective grief, to allow our hearts to crack fully open to the pain and suffering of this world. This day of collective grieving comes just before the start of the season of Teshuvah, the time in which we are called to re-turn towards ourselves, step into accountability, realign.

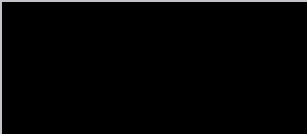


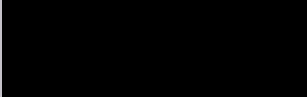


Tisha B'Av

On Tisha B'Av we are invited to sit with our grief; we do not rush into accountability, action, transformation, Teshuvah. We simply feel it. We notice it. We allow it to overwhelm us. We stop holding it at bay. We lay down our attempts to answer, to act, to fix. We lay down. And then, in Elul and through the High Holy Days, we use this encounter with grief as fuel for our Teshuvah.

Traditionally, Tisha B'Av commemorates the destruction of the Great Temples - the initiation of exile. Jews around the world fast from water and food and grieve the fall of the Temple walls along with the atrocities of our world - past and ongoing.

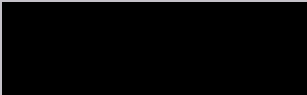


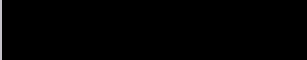


As Anti-Zionist Jews, we release any attachment to the Temple and instead, invoke the spiritual power of this day in service of the Liberation of Palestine. Furthermore, we propose that Tisha B'Av 5781 be approached not as a time to mourn all suffering and all injustice, but rather, to narrow our focus and look with an unflinching gaze at the injustice and suffering in Palestine - past and ongoing - and to allow our collective hearts to break fully open. We do this in preparation for a season of Teshuvah focused on the Liberation of Palestine.

our multi-faceted heart

We acknowledge that our collectively broken heart is multi-faceted. Jewish grief/ Teshuvah around Palestine/ Zionism may look radically different for Arab Jews, Jews of Color,

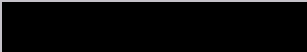




Sephardic Jews, Mizrahi Jews, Ashkenazi Jews, white Jews, formerly Zionist Jews, Jews who were never Zionist, secular Jews, religious Jews, Jews who have been working in solidarity with Palestinians for decades, Jews who are just beginning to wrestle with Zionism, etc., etc., etc.

Across our gorgeous spectrum of diverse experience, we grieve. Intentional grief work interrupts patterns of avoidance, disassociation, rushing into action, numbing out. Grief work is love work, it is solidarity work, it is the work of making our hearts whole. Grief work threatens empire and uplifts freedom; as such, many of us were raised to shun, hide, quiet, conceal our grief. Opening our hearts to grief is (part of our) work towards collective Liberation.

In the service of this radical work, we offer these 21 Grief Technologies/ Tools/ Teachings. May they strengthen our



collective capacity to grieve, for these 21 days and for all days to come, towards Palestinian Liberation and towards the Liberation of all peoples.

May we as Jews choose to not look away from this ongoing Nakba. May we hold these painful truths, our grief, discomfort, shame, and anger, so that we might bring our whole selves to this struggle of teshuvah, of repair of these harms. And may we continue to choose this struggle and this commitment to justice every day over silence and complicity.

In solidarity and love,

Beth, CP, Elana June, Jade, Melissa, & Rachel
on behalf of the JVP Havurah Network

THE TECHNOLOGIES



art by Wendy Elisheva Somerson

1. DANCING

by Rebekah Erev

Dance was one of the first ways humxns communicated. Moving to the beat of a drum, a poignant song or in silence helps you connect with your feelings and primordial roots. Powerlessness, despair, loss and grief can be transmuted into powerful justice work. This is one tool to alchemize grief.

Let the rhythm or the beat take you out of your thinking state and into your feelings. Express your anger at injustice about the Palestinian situation. Jerk and shake your feelings of powerless and complicity out of your body. Shudder and tremble from frustration about Israeli apartheid. Shake and quiver after a talk with your Zionist family. Sway, swing and roll your body letting yourself trust the movement. Your body knows what is true.

2. TEARING CLOTHING

by Dori Midnight

Kriah: rending a garment in grief

Kriah (hebrew for tearing) is an ancient Jewish tradition of tearing one's clothes in grief upon hearing of the death of a loved one or in a ritual prior to burial. The tearing of garments is a powerful, embodied grief practice - the feeling of the fabric shredding in our hands and the sound of the rip create an opening for us to really feel and process the loss. As we hold the torn pieces, we also hold the ways in which we have been rendered and changed and will never be the same. Today, many people use a small black ribbon that is cut while reciting a blessing and worn on the clothes, sometimes for the period of shiva (7 days) or for shloshim (30 days). The ribbon is like a grief flag: with no words, we are able reflect to the world that we are literally torn up, that we are carrying a broken heart. This ritual invites us to not look away at the horrors of Israeli occupation and apartheid and gives our bodies a way to process grief, with the intention that this grief work moves us and sustains our work towards Palestinian liberation.

kriah ritual for Tisha b'Av

This can be done alone or in community, in private or as a public grief ritual Find a piece of cloth to tear Spend time reading testimonies from Palestine ([here](#) or [here](#)), and in honor of each story, for each person, for each loss, make a rip in the fabric, You may choose to wear a piece of the fabric during the days of Av, place it on an altar, or bring it to hang on a tree or other public space

3. WAILING & CRYING

by Miriam Brodersen

Allow yourself to open to your grief about Palestine.

If it is hard to connect, you could access it by looking at a photo of a Palestinian child who was recently killed, imagining they are a loved child in your own life. Allow your feelings to come, letting yourself cry. If anger comes before or after the grief, allow that too. Avoid the temptation to get caught in narrative (this is not the time to compose that angry letter to the editor or argue with your Zionist relatives in your head). Just let the emotions move through.

After a wave of emotion moves through, ground yourself by feeling your feet or wherever your body makes contact with the ground. Stay with the practice until the waves stop coming and you feel lighter and ready to face the work ahead.



The body of two-year-old Mariam Mohammad Odeh Talbani (right), was pulled from under the rubble, nine days after an Israeli missile struck her home, killing her, her four-year-old brother Zaid (left), and their mother Rima, who was five months pregnant. (Photo courtesy of the Talbani family)



16-year-old Said Yousef Mohammad Odeh was shot dead by Israeli forces with live ammunition on May 5, 2021. (Photo courtesy of the Odeh family)

Both images come from:
<https://www.dci-palestine.org/>

[B R E A T H E .]

4. AIR: SINGING

by Aiyana Masla

Songs live as a lineage of sounds that we carry in our bodies - many have been passed down from our ancestors, and many are instinctual, animal, intuitive. Sighs can be songs, moans can be songs, grunts, screams, whispers, shouts, wails and sobs can be songs. Words can be songs; one word repeated slowly — tone, hum, pathway. Our bodies were designed to heal. Allow whatever Song is for you right now to vibrate through the instrument of your intelligent body, shaking out grief from where it's stored - in muscles, organs and tissues - through resonance. Singing can be listening, allowing, sounding and prayer. Clearing space, perhaps you will find a wordless melody searching for you.

The root of the word emotion is stirring, movement. What sounds/songs stir you, move you towards deeper seeing and feeling, towards deeper commitment to Palestinian liberation?

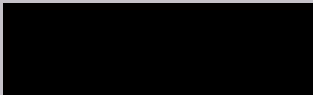
LUNGS // HOURS



by Aiyana Masla

5. EULOGY: TELLING THE STORY

by Wendy Elisheva Somerson



Create a story and share it! Just as we tell and re-tell the Passover story of our journey to liberation, it is also important that we tell and re-tell the story of the Nakba, the catastrophe of ethnic cleansing, which began with the founding of the state of Israel, and continues to this day.

It is not only important that we grieve what is happening to Palestinians, the primary victims of the Nakba, but that we grieve the damage caused by a nation-state telling a story that equates Jewish liberation with Palestinian dispossession.

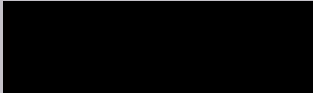
How can our re-telling of the story of the Nakba help us grieve the ethnic cleansing of Palestine, the forced exile of Mizrahi and Sephardic Jews from their ancient communities, and the impact of the Nakba on all of Jewish culture?

How can we start telling and re-telling a story that allows us to feel our grief about this Jewish catastrophe being done in our names to make way for new actions and new stories of our wildest dreams for Palestinian and Jewish liberation?

Find a way to tell that story.

6. EARTH: PLACING STONES, WORKING WITH PERMANENCE

by Alyssa Rooks



Our rituals are gifts from our dearest ancestors. We learn to mourn so as not to remain trapped in the deep cave of grief forever. From solid ground, we fight for liberation. When my grandmother visited the burial site of her parents, we placed pebbles on their graves. This is and was performed because of the (near) permanence of stone: to keep the body beneath soil, to warn kohanim (priestesses + priests) of a dead body, to protect the grave from curious golem. It is done because sometimes, we need something tangible to offer.

To hold a stone is to hold an elder.

Stone and sand are the bones of our planet. They are the same beings that lived alongside our great, great, greatest grandparents. One day, maybe millions away, rock will become soil.

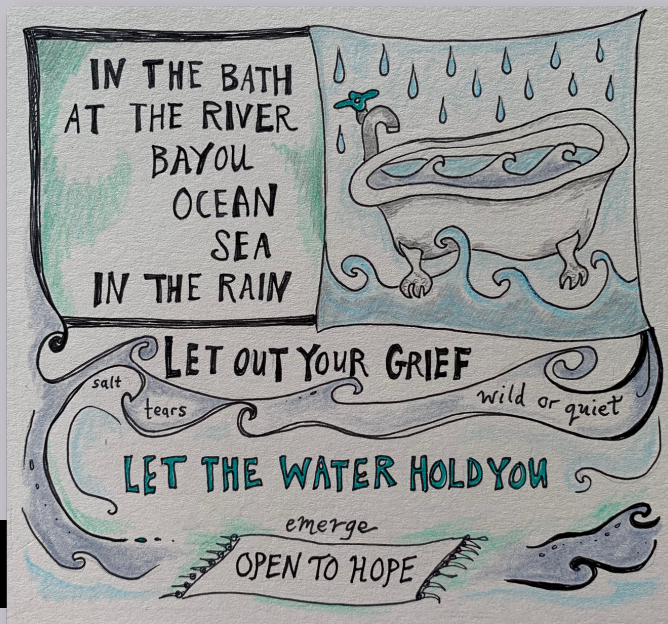
a ritual to hold, expand, and eventually release.

- Take yourself on a walk. Find a stone to dedicate to your particular grief. Say this aloud, acknowledge you are struggling. Your grief may feel heavier. Mark the day, or shape of the moon.
- Carry this stone in your pocket or around your neck for seven days. Remind yourself your grief is real. Touch it, allow it to exist beside you.
- On the seventh day, take your stone on a walk to a body of water (or puddle, or bowl). Bathe and scrub the stone in all its shapes. Notice how your grief is expanding or contracting. Notice what lingers in the water. Keep it in your pocket.
- After thirty days, take another walk. Maybe you are beginning to carry your grief instead of it carrying you. If you feel ready, dig a hole in soil or sand, away from sensitive tree and plant roots. Wrap your grief in a small piece of linen or cotton. Give it a burial. Come back to visit it, and place another stone.

[B R E A T H E .]

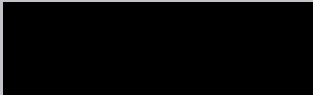
7. WATER

by Susannah Rosenthal



8. FIRE: YAHRZEIT CANDLE

by Carol Prince



Many people light a yahrzeit candle on the anniversary of a loved one's death. The candle burns over a 24-hour period beginning at sundown. "Yahrtzeit" is a yiddish word meaning "anniversary." Observe a yahrtzeit of a loved one, an ancestor. Observe the anniversary of someone killed by the ongoing catastrophes of occupation and apartheid, settler colonialism, and the systems that stem from racial capitalism. Light the candle and recommit to liberation.

Anniversaries of loss are inherently contradictory because grief does not obey linear time. And if the loss cannot be contained to a date, if the systems that produce death in our communities are ongoing, there is no way to metabolize the totality of grief. Lighting a yahrzeit candle offers a moment, a portal of stillness and intention to sit with loss and rekindle the fight to bless and be blessed by the memory of those who have passed.



A yahrtzeit candle on a blue and green tiled table. A tomato plant in a jar is behind it, along with a clay planter. Yellow gardening gloves and silver pruning shears are to the right.

9. SEX & GENDER

by Melissa Nussbaum Freeman

Be with your physical body as the temple that shelters your soul. Fully recall any time that you were not allowed to know the pleasure of expressing your sexuality and gender. Allow that grief to rise. While you tap into grief and longing for this sacred freedom, allow your connection to liberation from all oppressions to be present. Grieve that we can not know liberation while Palestine is not free.

Tap into the grief of how the Israeli state uses LGBT freedom to pinkwash the erasure of Palestinians. Learn from LGBT Palestinians.

Can i explore grief
with my body?

yes

Can i open and soften
to an expansive
Sense of home?

Yes

Can i dedicate my pleasure?

to wholeness

to deep listening

to generational
healing

YES!

by Susannah Rosenthal

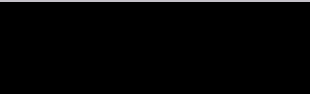
10. WORKING WITH HERBS/PLANT MEDICINES/PLANCESTORS

by Rachel Milford



Herbs for opening & tending our hearts and supporting our nervous systems as we grieve: Hawthorn (leaf & berry), Motherwort (leaves & flowers), Rose (petals & hips), Holy Basil (aerial parts), Lemon Balm (leaves & flowers), Milky Oats (milky oat tops), Lavender (flowers), Mimosa (flowers & bark), Chamomile (flowers)

1) You can take these herbs as teas, tinctures, or oxymels 2) Make a "bulsika", which is a Ladino word meaning "little bag", and add these herbs to it to carry in your pocket, wear around your neck, or sleep with under your pillow 3) Create your own potion 4) Spend time with these plants in your garden.



healing heart tea

1 part Hawthorn berry
1 part Hawthorn leaf
1 part Red Rooibos
1 part Raspberry Lf
1 part Rosehips

Infuse 1-2 tsp per 8oz of water, 15-20 minutes.

Nourished Nerves Oxymel Potion

2 parts Holy Basil

1 part Chamomile

1 part Lavender

Honey

Raw Apple Cider Vinegar

- 1.Fill a mason jar $\frac{1}{4}$ - $\frac{1}{3}$ full with the dried herbs above (or your own recipe!)
- 2.Cover with equal parts honey and raw apple cider vinegar to fill jar.
- 3.Stir to incorporate. Wipe any liquid off of the rim and top with a tight-fitting plastic lid or place a piece of parchment paper under a metal canning lid and use instead (helps avoid rusting).
- 4.Shake jar and store in cool, dark place to extract for at least 2 weeks. Continue to shake jar from time to time and feel free to sing to, dance with, or chat with your potion while it brews.
- 5.Strain out herbs through a fine mesh strainer or cheesecloth and pour strained oxymel into glass storage jars or amber bottles. Label and date.
- 6.Dosage: Take 3-5 drops as you feel inclined or as much as 1-2 full dropperfuls, up to 2-3x/day. Your oxymel's shelf life should be at least 6-12 months. ***Holy Basil is not recommended for use during pregnancy.**

11. SAYING KADDISH

by Jo Kent Katz



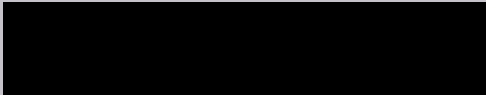
The practice of reciting the Mourners Kaddish is ritual technology created for us by our Ancestors. The practice transforms our living bodies into vessels for feeling, honoring, and releasing personal, collective, and Ancestral grief. The practice also enrolls us in the sacred task of tending to the souls of our Ancestors. This pairing supports the integration of grief through the collective body, healing our sense of interconnection and restoring balance.

Reciting Kaddish can also serve as a practice of collective resistance; actively claiming our sacred right to acknowledge and feel our pain keeps us from allowing that pain, and the pain we've inherited, from being coopted to justify and perpetuate violence and oppression in Palestine.

- Light a candle. Invite your exhales to be long and gentle.
- Feel your heart. Feel your belly. Feel the weight of your body on the Earth.
- Set an kavannah (intention) for your practice.
- Recite or listen to a recording of the Mourners Kaddish.
- Feel the Ancestral technology at work.
- Allow yourself to notice sensation and emotion.
- Allow the muscles of your heart's inner chambers to release their grip.
- Allow for your kavannah to breathe.
- We are Priestessing ourselves and one another into alignment.
- Our grief will be fodder for healing and liberation. Our hearts will be mended.
- Our Ancestors' souls will be uplifted.
- Palestine will be free.

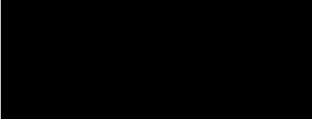
12. WRITING

by Jade Brooks

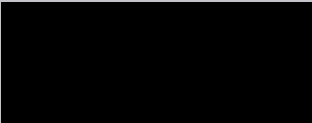


Many kinds of writing can be a tonic for grief. It is for you to know what you need to write. Writing as a tonic for grief could be:

- Write a letter you will or will not send.
- Write guilts or “should haves” or wishes or “would haves” on slips of paper to burn.
- Write a sense memory: remembering how something tasted, smelled, how the light fell, what you heard, how the wind came.
- Write three pages in the morning on paper without stopping (stream of consciousness). Try not to pick up your pen or pencil from the page until you have reached the end of three pages. The important thing is not to judge what is



flowing through you onto the page. (There is more about this practice in the book *Writing Down the Bones: Freeing the Writer Within* by Natalie Goldberg).

- Write a spell for protection and for manifestation. Dori Midnight teaches about the use of written amulets for protection by peoples across the Jewish diaspora. Think of the mezuzah: think of the sacred words written on a tiny scroll and wrapped in clay. Think how we kiss these words when we come and when we leave, crossing a threshold. Dori teaches us to ask: what could you write as a mezuzah that is so precious to you, so intimate, that it will transform your space as sacred, that you will wish to kiss it as you come and as you leave. Learn more about Dori's teachings here: <https://dorimidnight.com/>.
- 

- Find inspiration to write by flipping through a photo album or book of photographs or art with your eyes closed. Point your finger and let your intuition guide you to land on any image. Write immediately what comes into your spirit. This technique is from Zelda Lockhart.
- Write what you are grateful for that day: all things tiny and all things grand.
- Write in righteous anger: opinion editorials and letters to the editor and diatribes on the internet. Write to convince, persuade, denounce, and to change.
- When in doubt, you could even write a list.

[B R E A T H E .]

13. CLEANING

by Judith Norman

Tidying is optional – nothing has to be neat or clean. But grief can feel chaotic and a cluttered space can compound the chaos.

Tidying helps clear a space so you can focus on the work of grieving.

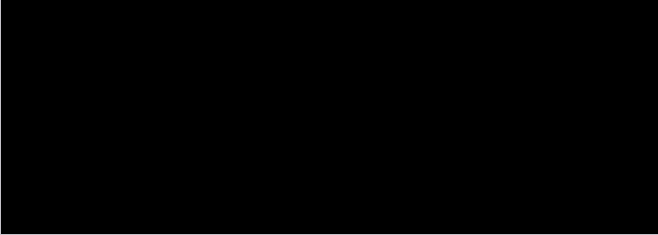
Tidying is not just a prelude to grief, it can be part of grief work itself. Voluntary, mindful tidying is a reminder that endurance takes maintenance, and the practice of endurance is a way of willing a future.



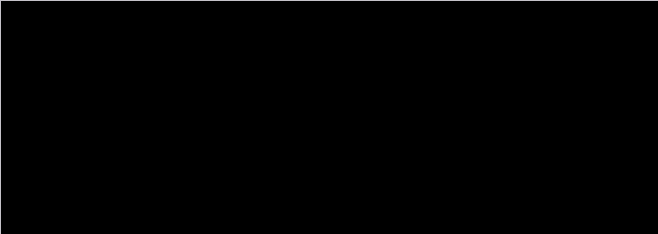
14. MEDITATING & BREATH WORK

by Lena Ruth Sclove

I invite you to notice the ground beneath you, perhaps placing a hand on your heart if you choose, and maybe see what your breathing is like today. When you feel ready, bring Palestine, Palestinian peoples, the land, the homes, the history, the occupation, the violence, up into your consciousness. Notice what shifts in your body when you do so, where there might be tightening, expansion, clenching, opening, squeezing, numbness, tenderness, hardening, stretching, heaviness, or maybe even a strong pull to exit the scene. The invitation is to stay, with gentleness, in that place of inner activation, and, if manipulating breath is of access to you, breathe in slowly and deeply, sending air and your full present attention to that place, right there, in your body, where you might want to fight, perhaps flee.



Steadfastness, that spiritual muscle of staying even when it stings, is one that is large enough to hold the grief of it all when it seems it might be too much. May we stay, may we soften into the sensations in the body, with loving breath, and may the kind and precise intentionality of our attention be in service of liberation and justice for Palestinians, for all peoples, for your own magnificent being that is vast enough to abide with it all.



15. JOY

by Beth Bruch

"Have you ever heard of a nation that welcomes disaster with cries of joy?... Have you ever heard of a people that welcomes disaster with cries of joy"

- Usama in Wild Thorns by Palestinian author Sahar Khalifeh

Look to those most impacted by oppression. From "Joy" and "Life is Fine" by Langston Hughes to Zora Neale Hurston's exuberant love & celebration of Black people & culture to Jason Reynolds' "Machetes" to Kleaver Cruz's work on "The Black Joy Project," we have been taught again and again that "**Joy and resistance are one and the same.**" That last quote comes from a piece by Chante Joseph in British Vogue of all places.

Joy and grief co-exist all the time. I have learned from my queer Jewish teachers that sometimes, especially during hard times, we put the candles in the sink and go to the club.

16. SEWING & MENDING

by Rebecca Fox

I am bad at sewing. My six-year-old informs me I use the running stitch and the whip stitch, which I'm pleased she calls the "witch stitch" and describes as "like a long, long snake going all around, all around, all around." I use these straight and magical stitches to mend mysterious holes in my children's clothes, turn their pants into shorts, prevent threadbare pajamas from fully disintegrating so they can use them one more season. Maybe the younger one can wear something in a few years. I'm tempted to toss these clothes or to use them as rags, but they remind me that's wasteful. I do what I can with the little sewing kit I have, and it works. They tell me I'm great at sewing.

17. COOKING

by Noah Rubin-Blose

1. When you need to cook as memory medicine: Dr. Ella Shohat describes her diasporic Iraqi Jewish family's practice of cooking ancestral foods as "an act of defiant survival in the face of a disappearing cultural geography." What is a food that carries survival in the face of your grief? Make that. Make it alone through tears; or make it with a sibling, a friend, a grandparent, a child.

2. When grief is raw, and following directions is a helpful, healing distraction: find a recipe with clear instructions, when nothing else seems clear. Baking is good for this. Allow the repetitive motion of scooping cookies, kneading dough, measuring baking powder and leveling the spoon to be its own type of prayer.

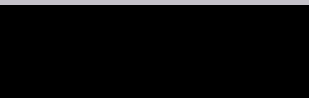
3. When you need a free-form kitchen meditation: take a deep breath. Get out some ingredients. Let yourself feel the presence of your lost beloveds. Let that flow, knowing, and undoing move you into creation.



my grandmother's spoon

18. MAKING ART

by Beth Bruch



self portraiture

Depict yourself in your grief: perhaps your grief for murdered and displaced Palestinians, your regret over past complicity, your knowledge of crimes continually committed in your name, your rage at the manipulation of your religion and culture.

Look in a mirror or in a camera. Meticulously draw what you see or take thick paper, brush it with water and paint with watercolors that will dissolve and flow. Look at what you have created and acknowledge the reality of your pain. Multiply it by all the trauma and the grief in the world. Let tears smudge your work.



memorial art

Create a representation of someone you're mourning: a family or community member, a famous or less famous figure whose story claims you, an absence in your life. I keep drawing Palestinian sand artist Mohammed Abu Amr killed by Israelis during the Great Return March.

Consider incorporating your creation into a collage honoring this person. Consider asking others to contribute art or writing. Learn how to respect the culture of the deceased in your piece.

Mohammed Abu Amr



I will return

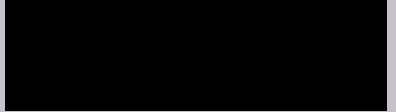
(from a work in progress)

19. CREATING LITURGY

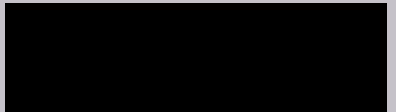
by Rabbi Lynn Gottlieb

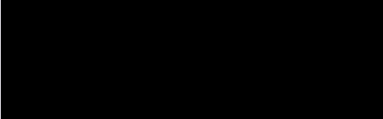
Tammuz Lamentations Rituals are ancient expressions of human grief in response to overwhelming collective loss. As Jewish people in mourning for the ongoing losses associated with Nakba, we are in accompaniment of Palestinian mourners as well as accountability for our collective role in Palestinian experience of loss. Here are a few guidelines to my experience of tending to Palestinian loss in spiritual accompaniment.

1. Working with directly impacted Palestinians means be aware that the trauma and weariness of trying to explain and tell one's story to people who, for the most part, do not have direct hand experience of such overwhelming loss can be further traumatizing. And truth telling takes time. A five minute window in the context of lamentations is not enough time.



2. Hearing Hebrew language can be deeply traumatizing for Palestinians. Therefore, prayers are best said in English or Arabic, rather than Hebrew. It is not our place to redeem our tradition on the backs of Palestinians. Enough has been taken.
3. Becoming familiar with Palestinian music, poetry and literature as the context of ceremony can help create a bridge of understanding. For instance, use of Farouz's music Jerusalem in My Heart, or We Shall Return can be comforting and a deeply moving recognition of the depths of loss.
4. Honoring the diversity of Palestinian experiences requires our own investment in learning stories that span several generations. Families are carrying loss across time and it continues to this very day.

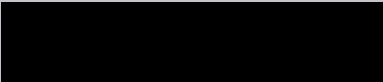




5. Confessionals for Ongoing Nakba meaning being able to name the sins of Nakba. If Jewish people are leading mourning ceremonies that witness ongoing Nakba, it means detailing the anatomy of Nakba.

Here is link to an example of a Confessional I offered when asked to participate in an Interfaith Witness organized by Palestinian Christians and Muslims. My speaking starts at 16:54.

On the next page is a mural from 2013 that expresses hope for the future and a deep connection to the land felt by the young women who created it as part of an Artist delegation to Palestine I led in 2013. I set up a few art delegations to Palestine in 2012, 2013 with The Fellowship of Reconciliation and Palestinian partners





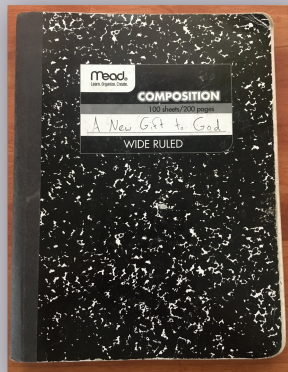
This mural was a collaborative project with art students at an UNWRA school in Balata Refugee Camp and myself, and US artists, Dara Wells Hajjar and Jared Wood.

[B R E A T H E .]

20. WRITING POETRY

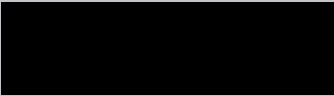
by Annie-Rose London

First - Forget about "how to write a poem." Pick out a pen you like and any notebook. Take a walk and find a special spot to sit or walk around the block and sit somewhere special in your your home. As you walk, let your grief grow big, look for it in the trees and sidewalks, notice it in the way the sun and shadow move across your body. Once seated, open the notebook and breathe. Forget about "how to write a poem." Now is the time for you and G~d/Spirit/Allness to have a talk. Pray, cry, describe, beg, joke, soothe the poem out. Drink some water and say thank you.



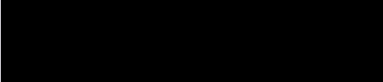
21. FASTING

by Elana June Margolis



Fasting is one of the most ancient Jewish technologies for creating space to focus. One can be making space to mourn, to grieve, to remember, to offer gratitude, or as a form of supplication. However, fasting from food and water is not accessible for many people, for many different reasons. It simply doesn't work for some bodies and for many it taps into patterns of self-harm/disordered eating.

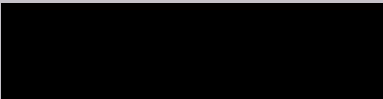
Luckily, one can fast from ANYTHING that creates meaning/space in its absence. One can fast from speaking, from internet, social media, sex, certain foods, drugs/alcohol, electricity, gossip, violence, etc.



The essential thing is to connect the intention behind your fast. It may be useful to ask yourself these questions as a way of shaping/ connecting to your fast practice as well as discerning what it might be most meaningful to fast from:

Why are you drawn to fast? Is it to create space to mourn, to grieve, to remember, to reflect, to feel, to offer gratitude, to tap into suffering or as a form of supplication? Is it to heighten sensation or experience? Is it to arouse the compassion of Gd to assist you in personal transformation? Something else entirely?

Is it to deny yourself something? And if so, what is that about? Is this sacrifice one that brings you into a more loving relationship with yourself and others, or is it part of a pattern of harm that you are playing out with yourself?



Once you get more clear on the intention behind your desire to fast, contemplate what could provide a meaningful, self-loving, embodied, accessible, life-giving fast for you. From this point, develop a vision for your fast.

What time will you start? How will it begin? What do you need to tend to before you begin? What will you do/ not do while you are fasting? Pray? Sleep? Walk? Journal? Talk? How will you close/ break your fast? What kind of community support can help you with this process? Under what circumstances might you break/ end your fast early?

Wishing all who fast a deep and meaningful fast. May the space that is created be a space in which the Liberation of all beings is seeded.

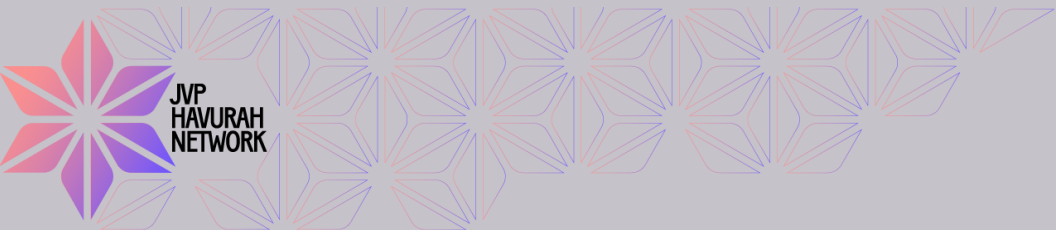
HOW DOES THIS HELP PALESTINIANS?

Palestinian Liberation will happen with or without us, so this grief work is to get us to the place in which we can turn fully to teshuvah and show up more powerfully in action. Our next steps are toward repair.

The grief and suffering of each person and each group are distinct. Rather than fueling division, exceptionalism, or defeat, let our grief demand healing and repair, and let our suffering bring connection, solidarity, and transformation.

additional resources from Jewish Voice for Peace

- <https://jewishvoiceforpeace.org/wp-content/uploads/2015/07/JVP-Tisha-B%E2%80%99Av-Gaza-Mourning-Ritual.pdf>
- <https://jewishvoiceforpeace.org/wp-content/uploads/2017/07/lamentation-for-a-new-diaspora.pdf> by Brant Rosen
- <https://jewishvoiceforpeace.org/wp-content/uploads/2015/07/jvp-interfaith-grief-circles-for-gaza.pdf>
- <https://docs.google.com/document/d/1-LCatistBeRxydF5pkiVB-Oz4XpC5Ee3ezRTJELCq5w/edit>
- <https://jewishvoiceforpeace.org/wp-content/uploads/2016/10/mourning-ritual.pdf>



Wishing you a meaningful observance. May
we continue to pursue justice together.
Free Palestine!