



We live in times of much loss and destruction, with so much to grieve and so little space to let it out.

Our Jewish culture was wisely designed with rituals and holy days for collective mourning. Ancient Jews knew that grief needs a container, held by the community, so it can move through us and make space for what wants to emerge.

We offer this ritual during the potent Tisha B'Av portal to honor our stories and witness each other in the powerful practices of grief and praise. We will travel through our heart's landscapes and explore the undercurrents of our life, compost what does not serve us any longer, and use it to fertilize and grow our precious gifts to the world.

[What to expect](#)

[Logistics, Registration, Questions](#)

[Why a Jewish Grief Ceremony](#)

[Why pre-Tisha B'Av](#)

[About the Facilitators](#)

What to expect

The day will weave between somatic/nervous systems practices, solo time in nature, sharing and being witnessed, Jewish tradition, and a community grief ritual. We will do this through the practices of Deep Ecology, rituals, embodiment work, and an intentional nature solo.

Our body of work is inspired by our Jewish lineage, Joanna Macy, Malidoma and Sobonfu Some, and Francis Weller. We give gratitude to our ancestors for teaching us and indigenous people all over the globe who keep land and spirit based wisdom alive, and what it means to be in right relationship to all beings and the Earth.

Logistics, Registration, Questions

We invite all Jews 18 and over. You are welcome if you have little to no Jewish knowledge and connection, or decades of deep Jewish experience. You are welcome if you identify as cultural, religious, on the path to conversion etc. You belong - in the full multiplicity of your identity - gender, race/ethnicity, age, beliefs. You are Jewish enough. and your grief and hopes are welcome.

When: Sunday, August 4th, 10am - 6pm.

Location: Corvallis, OR (exact location provided closer to the event)

Contribution \$100-\$360 (adjusted to your financial reality). Work-trade available. We are committed to make this work accessible for everyone; please reach out if there is any financial obstacle.

*Click Here to Register:
Grief and the Jewish Heart*

(<https://calendly.com/liquid-light-healing/greif-and-the-jewish-heart?month=2024-07>)

For any questions about work-trade, etc. contact ChanochRoi@gmail.com

Why a Jewish Grief Ceremony

- Shift stuck patterns to more fully live our nefesh's (soul's) purpose and enjoy life's preciousness.
- Gain mindfulness and somatic tools to tend our nervous systems, increasing our ability to respond rather than react, and remain engaged even in hard conversations and through differences.
- Connect with ancient Jewish wisdom and traditions, including mourning, fasting, and prayer.
- Process the impact of current, intergenerational, and ancestral antisemitism.
- Gain understanding that challenging traits that seem "individual" are results of the impact of millennia of ancestral trauma.
- Find welcoming diverse, intergenerational Jewish community.
- Find feelings of belonging and meaning in Jewish community and practice.
- By releasing grief and healing trauma, we brighten our divine sparks, moving us toward being *shomrei adamah* - guardians of the earth, and toward *tikkun olam*.

The Hebrew calendar makes space not just for the good, but for all human emotions. As we read in Ecclesiastes: "For everything there is a season and a time for every matter under the sky... a time to weep and a time to laugh, a time to mourn and a time to dance... a time for war and a time for peace" (Ecclesiastes 3:1-8).

Our calendar months and commemorations are very intentional. Our ancestors recognized the trauma that would linger and be inherited by future generations. They were forward thinkers and understood the need for us to mourn these historical events as well as create space to heal any present traumas.

There are actually six days in the Jewish cycle of the year set aside for collective fasting and mourning. These days were designed by the ancient rabbis as a central and binding force in our tradition, as part of our ongoing *teshuvah* process, of returning to our truest purpose as a people and as individuals. However, most of us have never even heard of most of these days, let alone participated in them in a meaningful way.

This ritual is part of a larger initiative to experience and redefine modern meaningful versions of our ancient collective grief practices. Grief is a part of the human condition, but most people, including Jews, have not had the opportunity to participate in collective grief rituals. Sitting Shiva is a well known individual and family grieving practice, and a small percentage of Jews attend Yizkor on Yom Kippur. Leaning on our mourning and fasting days with communal grief rituals built out of our own traditions can bring a much needed and often bypassed opportunity for collective healing.

This healing project is deeply needed in our Jewish community due to our collective historical and current trauma. Discoveries in neuroscience, neurobiology and epigenetics in the last decades have proven how intergenerational trauma is carried forward over generations, and how it can be healed through collective experiences. Recent research highlights the importance of developing more regulated nervous systems, and how this can happen in groups. The more we develop these skills and engage in healing work, the more we will have vibrant lives and contribute to our larger communities.

Our ancestors went through tremendous persecution and violence over thousands of years, and while we have inherited and developed tools for resilience and joy, we have also inherited challenging patterns. This initiative will provide our community with key experiences that psychotherapist and Rabbi Tirzah Firestone (in her renowned book *Wounds into Wisdom: Healing Intergenerational Jewish Trauma*) claims are necessary for our healing: make space for grief, witness others and be witnessed in the process, and build spiritual family. By participating in this valuable set of experiences, Firestone suggests, we are able to take back our energy, shift out of fear and blame, and find inner fuel to do our heart's work.

We hope you will join us as we reclaim ancient Jewish wisdom.

Why pre-Tisha B'Av

The 17th of Tammuz is a minor fast day that kicks off 3 weeks of mourning - known as *bein hametzarim* - the narrow straits. This period of mourning culminates on the 9th of Av, which marks the destruction of the Temple. The Jewish people have historically used this time period

to explore difficult emotions related to trauma, such as grief and anger. These past nine months have seen specific intense suffering, disconnection, and despair. The three weeks is a time to fully embrace this and other sorrows. Only when we allow ourselves to break down and cry can we imagine emerging into peace and dancing. As we read in our sacred poetry, “those who sow in tears will reap in joy” (Psalms 126:5).

The Mishnah lists five events that occurred on the 17th of Tammuz: Moses broke the tablets of law he had been given on Mount Sinai, the priests in the First Temple stopped offering the Tamid (daily) sacrifice because Jerusalem was besieged and they ran out of sheep, the walls of Jerusalem were breached by the Romans in the Second Temple Period, a Roman general named Apostomos burned a Torah scroll, and an idol was erected in the Temple by the Romans.

There are seven events that are said to have occurred on the 9th of Av (Tisha B’Av)

1. The sin of the spies caused Hashem to decree that the Children of Israel who left Egypt would not be permitted to enter the land of Israel;
2. The first Temple was destroyed in 586 BCE;
3. The second Temple was destroyed in 70 CE;
4. Betar, the last fortress to hold out against the Romans during the Bar Kochba revolt in the year 135, fell, sealing the fate of the Jewish people.
5. One year after the fall of Betar, the Temple area was plowed.
6. In 1492, King Ferdinand of Spain issued the expulsion decree, setting Tisha B’Av as the final date by which not a single Jew would be allowed to walk on Spanish soil.
7. World War I – which began the downward slide to the Holocaust – began on Tisha B’av.

About the Facilitators

Rivi Marcus is a weaver of community, a tender of humans and land, a descendent of wise ancestors, a facilitator and a ritualist. She came to the sacred landscape of ritual and liberation by journeying through different ecosystems and listening deeply to people and place. She leads rituals, community facilitation, and provides individual mentorship. Her work has been greatly inspired by Joanna Macy, Malidoma Some and Francis Weller, as well as somatic and Earth based practices. She holds deep gratitude for the opportunity to be of service, learning and embodying what it means to be in right relationship on this planet in these times.

Rivimarcus.com

Rachel Chodorow-Reich facilitates and inspires people to live more intentional, self-loving, healed lives. From a background in social justice and education she moved into healing work in the fields of leading rites of passage, transformational leadership, energy work, ancestral healing and grief work, earth connection, leading ceremony and ritual, and the menstrual cycle (menarche through post-menopause) as a tool of empowerment and self and earth-care. Her training lineages include (somewhat chronologically) [the Red School](#) (Menstruality), [Melissa Michaels](#) (Rites of Passage and Somatic Dance-Based Healing and Empowerment), [Arkan Lushwala](#) (Earth connection), [Wilderness Torah](#) (Jewish Earth connection), [the Strozzi Institute](#)

(Somatics), [Maria Owl Gutierrez](#) (Transformational Leadership, Ceremony, Grief Work, Energy Work), [Thomas Hubl](#) (Ancestral Healing), [At the Well](#) (Rosh Chodesh Ceremony), grief work in the Dagara tradition as taught by Sobonfu and Malidoma Somé, [Cascadia Quest](#) (Rites of Passage, Earth connection), and [the National Equity Project](#) (Equity and Education). She taught public high school and has been a Jewish educator and ceremonial leader for 27 years.

Chanoch Ro'i Bloom-Rafael's purpose is at the confluence of Body work, Men's work, and Judaism. He began supporting the facilitation of Jewish Ancestral Healing rituals in 2017. Inspired by the spiritual technology of the Levitical priests as described in the TaNaKh, Chanoch integrates these ancient roles into contemporary Jewish rituals and practices. In the context of this ritual, Chanoch will embody these ancient roles, ensuring the ritual progresses smoothly on all levels for Rivi, Rachel, and all participants. Chanoch practices as a Biodynamic Craniosacral Therapist in Corvallis, Oregon, offering in-person sessions where the natural healing process in each body can unfold. [LiquidLightHealing.org](#)

"Give your sorrow all the space and shelter in yourself that is its due, for if everyone bears grief honestly and courageously, the sorrow that now fills the world will abate. But if you do instead reserve most of the space inside you for hatred and thoughts of revenge—from which new sorrows will be born for others—then sorrow will never cease in this world. And if you have given sorrow the space it demands, then you may truly say: life is beautiful and so rich. So beautiful and so rich that it makes you want to believe in God." - Etty Hillesum