Tisha B'Av is not primarily about the Temple – Chaza"l, the rabbis, figured out how to live without the Temple long ago. Rather, Tisha B'Av is about homelessness, fleeing from war into famine, being thrown into a hostile world without shelter or protection – things all too present in our world. It’s an opportunity empathize, to confront the ways we abuse our power, as individuals, as a society, as a people, and as a species, turning other people, and other species, into refugees.

Last year, Tisha B'Av was especially weighty. So many continue to suffer the loss of community, wealth, and mental well-being. As the world struggles to face the plagues of racism and the pandemic, both plagues make each other worse. There is hope in the U.S., with a government that isn’t putting refugees in detention camps and that acknowledges systemic racism. At the same time, Jews we face growing anti-Semitism, along with pressure from some on the left to say that anti-Semitism isn’t so important. And climate cataclysm comes ever closer. We remain in difficult times. Oy meh hayah lanu!

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New this year from neohasid:
Use the Omer Counter app to count the seven weeks and the Sefirot between Tisha B'Av and Rosh Hashanah.
For info go to: neohasid.org/omer/apps/
The struggle for justice in East Jerusalem continues!
Find out more: neohasid.org/Sumarin/
Laments

Translations of Eikhah for our world

This translation of Laments, the book of mourning poems read on Tish’a B’Av, uses principles of the Buber-Rosenzweig Bible. It strives to be “concordant”, translating related Hebrew words with related English words and following the order and syntax of the Hebrew where possible. It also focuses on the more physical, earthy meaning of words, in order to draw the modern reader towards more ancient ways of seeing and feeling. Sometimes alternate translations are given, indicated by a slash. (When reading aloud, simply pick one of the translations. For YHVH, you can read Adonai or Hashem or “the Eternal”.) James Moffat’s 1922 translation was consulted. As a somewhat literal translation, Laments uses “He” and “His” as pronouns for God, though Torah and common sense command us not to make an exclusively male or female image of God. If you are using Laments liturgically, please feel encouraged to change the pronouns. For brief essays on the theology of Eikhah, refugees, the Earth, and more, see the end of this booklet.


Find more Tisha B’Av resources, songs, and teachings online at: theshalomcenter.org/node/1733 and neohasid.org/zman/tisha_bav/.

This work is dedicated to all refugees fleeing war and upheaval, and to our remembering their needs.
Her priests are moaning,  
her girls grieving;  
And she – it is bitterness for her.

5 Her tormentors were at the head,  
her enemies had ease
For YHVH / the Eternal aggrieved her  
for the greatness of her sins.

Her babes walked captive  
before foe;
6 and all her splendor went out from  
daughter Zion!

Her ministers were like deer,  
not finding a place to graze;  
and (so) they walked, without strength,  
before a pursuer.

7 Jerusalem remembered  
the days of her poverty / affliction  
and her downsiding,  
all her precious things  
which were from days long ago,
while her people fell into a foe’s hand;  
and there is no help for her.

They saw her, her tormentors,  
laughing over her becoming stilled.

8 Sinning she sinned, Jerusalem.

CHAPTER 1

1 Eikhah! How can it be –  
she sat alone,  
the city so great / so swelled with people?  
She was like a widow.

The one great among the nations,  
ministering among the states,  
became a slave caste.

2 Crying, she will cry in the night,  
her tear upon her cheek
There is none for her, no comforter,  
from all her lovers.

All her companions  
played traitor with her.

They became for her enemies.

3 She, Judah, was exiled,  
by poverty, and by (so) much hard labor  
She sat among the nations,  
not finding any rest;
All her pursuers caught up with her  
between the confined places.

4 Zion’s roads are mourning  
from being without festival-goers,  
all her gates desolated;  
This work is dedicated to all refuges fleeing war and upheaval, and to our remembering their needs.
all who pass on the way.

(All of you) look, and see –
could there be pain like my pain
which was doled out to me,
which YHVH caused to grieve
in the day of His furious anger?

13 From a height He sent fire
in my bones and overwhelmed them.
He spread out a net for my feet;
He turned me / repelled me backward;
He made me desolate,
all day – sickness.

14 The harness of my sins lashed on,
they were tied down by His hand,
brought up onto my neck,
making my strength fail.
Adonai gave me over into (such) hands
that I am unable to stand up.

15 Adonai spurned
all my mighty warriors within me,
He called out over me a feast
for breaking my boys;
a winepress—Adonai stomped—
for daughter Judah’s girl.

16 Over these, I am crying;
For this an outcast / nidah she became.
All who honor her despise her,
for they saw her nakedness.
Also her, she is moaning,
and turned around backward.

9 Her blood / tum’ah in her skirts,
she didn’t remember her end after,
she descended wondrously.
There is no comforter for her.
YHVH, see my poverty / my humiliation,
for an enemy became great.

10 A foe / Trauma spread out his hand
over all her precious things;
She saw other nations
come within her holy place,
which You commanded her:
“They won’t come in
with the community to you.”

11 All her people are moaning
seeking bread;
They gave up their precious things
for food to restore life.
See, YHVH,
and look (at how) I was despised.

12 Never to you,
my heart overturned within me, for rebelling I rebelled.

From outside sword bereaving;
In the house, like death itself.

21 They listened – for I am moaning, there is no comforter for me.

All my enemies listened for my evil (doom).
They rejoiced, for You did it, You brought the day You called for – and let them be(come) like me.

22 May all their evil come before You, and deal to them as You dealt to me for all my sins.
For so much are my sighs, and my heart is sickened.

CHAPTER 2

1 Eikhah! How can it be – in His anger Adonai / the Lord clouded over daughter Zion.
He cast down, from skies (to) earth, Israel’s glory,

my eye, my eye, she drops water.
For so far from me is any comforter, a restorer for my life.
My children were decimated, for an enemy overwhelmed / triumphed.

17 Zion spread out with her hands, there is no comforter for her.

YHVH commanded for Jacob, surrounding him, his tormentors. Jerusalem became outcast / nidah between them.

18 Righteous is YHVH, for His mouth I rebelled (against).
Listen, please—all peoples—and see my pain!

My girls and my boys walked captive / into captivity.

19 I called to my lovers.
Those deceived me.

My priests, and my elders, they wasted away in the city, while they sought food for themselves (that) would bring back their life / soul.

20 See YHVH – for mine is torment, my guts were churning,
and didn’t remember
His foot’s resting place
in His day of anger.

2 Adonai devoured—He had no pity—
all of Jacob’s pastures.
He tore down with His burning
daughter Judah’s fortifications;
He reached to the very ground.
He violated kingdom and her ministers.

3 With ferocious anger He hacked off
all of Israel’s horn.
He turned His right hand backward
before the enemy.
Burning into Jacob, like fire
flaming, consuming (all) around.

4 He worked His bow like an enemy,
He stood firm His right hand
as a foe / a tormentor
and He murdered everything
precious to the eye;
In daughter Zion’s tent
He poured out His wrath like the fire.

5 Adonai was like an enemy;
He devoured / swallowed Israel.
He devoured all her citadels,
(that) I may comfort you, 
daughter Zion’s girl?
For great, like the sea, is your shattering
– who will bring healing to you?
14 For you did your prophets envision
deception, and irrelevance,
revealing nothing for your wrong
to turn back your destiny / your captivity,
and they envisioned for you
a burden of deceit and dejections.

15 They struck their hands over you,
all who passed on the road,
they hissed and they shook their head
over daughter Jerusalem:
:Is this it? The city they said (was)
beauty’s completion,
joy’s source for all the earth?"

16 They crack open their mouth over you,
all your enemies.
They hissed, and they grit teeth.
They said: We swallowed;
_Akh!_ This day that we hoped for,
we found, we saw!

17 _YHVH_ did what He conspired;
He pushed through His saying

Also her prophets,
They found no vision from _YHVH_.

10 They sat down to the earth, they
stayed silent, daughter Zion’s elders,
they lifted dust over their head,
tied on sackcloth.

They let their head down to the earth,
Jerusalem’s girls.

11 My eyes were used up by the tears,
my guts churned up,

my liver poured out to the ground
over the shattering of
my daughter people,
with exhaustion of babe and suckling
in the town’s squares.

12 To their mothers they would say,
“Where is grain and wine?”,
stretching themselves out,
like a corpse, in city streets,
with their life-force pouring itself out
onto their mothers’ chest.

13 What can I make testify?
What will I liken to you?
_O daughter Jerusalem!_

What can I compare to you
21 Laid down to the earth (in the) streets, young and old, my girls and my boys, they fell by sword; You murdered in the day of Your anger. You slaughtered, You had no pity.

22 You would call, like a festival day, (for) my neighbors from all around; and (so) in YHVH’s day of anger there weren’t any escaped or remaining which I had nursed and raised – my enemy finished them all.

CHAPTER 3

1 I am the man who saw affliction through the rod of His burning anger.
2 Me did He drive and He led – darkness and no light;
3 Akh – Even against me He turned upending His hand, all the day.

4 He wore away my flesh and my skin, He broke my bones;
5 He built against me and surrounded – gall and wormwood.

which He commanded from early days. He tore down and showed no pity. He made an enemy rejoice over you; your tormentors’ horn was exalted.

18 Their heart screamed out to Adonai. Wall of daughter Zion, let down a tear like a torrent, day and night. Don’t give yourself any break; Don’t let your daughter eye fall silent.

19 Get up! Sing out in the night to the first of the nightwatches: Pour out your heart like water right before Adonai! Lift your palms toward Him – for the life of your babies stretched out by famine at every street head!

20 See, YHVH, and look: to whom did You deal thus? If women will eat their fruit, coddled babies—! If priest and prophet are murdered in Adonai’s holy place—!
16 He broke my teeth with gravel, and pressed me into the ashes.

17 My soul was spurned from peace; I forgot goodness,

18 and I said, “I have lost from YHVH my endurance and my hope!”

19 Remember my affliction and my scattering — wormwood and gall;

20 Remembering, she will remember, my soul, and will sink down upon me.

21 (Still) this will I turn toward my heart, for so will I hope:

22 YHVH’s love / kindnesses — they are never done, for His mercies were not used up.

23 They are new by every morning; great is Your trust / faithfulness!

24 My portion is YHVH — said my soul — therefore so will I hope for Him.

25 Good is YHVH to those waiting for Him,
struggle – wouldn’t Adonai see (that)?

37 Who is this who spoke and it was
– didn’t Adonai so command?

38 From the mouth of the Highest
don’t the evils and the good come out?

39 How could a living person complain,
a man, (if punished) for his sins?

40 Let us search our ways and dig deep,
and let us return until YHVH,

41 Let us lift our hearts
up to our hands (stretching them)
toward God in the heavens.

42 Us, we sinned and rebelled.
You – You did not pardon.

43 You took shelter in such anger,
and You would pursue us,
You murdered without pitying;

44 You sheltered Yourself within a
cloud, far beyond prayer;

45 Scum and refuse
You would make us
in the midst of the peoples.

to a soul / person that would seek Him.

26 Good – and he should wait and
be silent, wait for YHVH’s salvation.

27 Good it is for a man
that he carry a yoke in his youth.

28 Let him sit alone and be silent,
since He laid (it) on him;

29 he should put his mouth in the dust –
maybe there is hope;

30 Put out his cheek for the one who
strikes, be satiated with shame.

31 For Adonai would not
spurn forever;

32 for if He aggrieved and showed mercy,
it is according to His love’s abundance;

33 for He did not afflict from His heart
and aggrieve human beings.

34 To crush under His feet
all imprisoned of the land,

35 to make bent a man’s judgment,
right to the face of the Highest,

36 to twist / wrong a person in his
Don’t hide / conceal your ear
to my (plea for) relief, to my cry.

57 You were near the day I would call,
You said, “Don’t fear.”

58 Adonai, You struggled (in) my
soul’s struggles; You saved my life.

59 You saw my twisting;
(now) judge my judgment!

60 You saw all their vengeance
all their designs for me.

61 You heard their shaming, YHVH,
all their designs against me,

62 the speech of those rising at me,
their obsession over me every day,

63 (whether) sitting or rising up –

Look! I am their singsong!

64 You will pay them back, YHVH,
according to the work of their hands;

65 You will make theirs a heart walled
up – let Your curse be for them!

66 Pursue in anger and destroy them
from under YHVH’s heavens.

46 All our enemies crack open
their mouth against us;

47 Trepidation and trap were ours,
the ruination and the shattering.

48 My eye drops floods of water
for my daughter people’s shattering;

49 My eye streams
and won’t silence herself,
(she cries) with no breaks / no stutters,

50 until YHVH would look down
and see from heaven.

51 My eye doles sorrow to my soul
over all my city’s daughters.

52 Hunting, they hunted me, like a bird,
(becoming) my enemies for no reason;

53 they sealed off my life in the pit,
and cast stone against me;

54 waters flowed over my head,
“‘I am cut off,” I said.

55 I called Your name, YHVH,
from a pit far underground.

56 You heard my voice:
7 Her Nazirites were pure beyond snow,
grew great, beyond the sin of Sodom,
the one overthrown, as (in) a moment,
and no hands were laid on her.

8 (Now) darkened beyond black soot
is their form,
they are not recognized in the streets,
their skin stretched taut over their bone,
it was dried out like a stick.

9 Better were the sword-slain
than the famine-slain,
for those drain away, stabbed through
from (want of) produce of the field.

10 Merciful hands of merciful women
stewed their children –
they became provision for them
in the shattering of my daughter people.

11 YHVH used up His fury,
poured out His burning anger,
and He kindled a fire in Zion,
and she consumed her foundations.

12 They would not have believed,
Eikhah! How can it be –
gold becomes dull,
the best gold transmuted,
stones of the holy poured / dumped out
at every street head;

2 Zion’s children, precious ones,
weighed against the purest gold –
how can it be that they are counted
as clay jars,
work of a maker’s hands?

3 Even jackals draw out a breast,
would give suck to their cubs.
(But) my daughter people – so cruel,
like ostriches in the wilderness.

4 A suckling’s tongue, stuck
to its palate with such thirst;
babes sought bread –
none break it off for them.

5 The ones who eat for delicacies
were wasted in the streets,
the ones nursed on scarlet
were hugging trash heaps.

6 And my daughter people’s iniquity
In our seeking, we sought / we peered toward a nation not (able to) save.

18 They hunted / tracked our steps, (driven) from going in our squares. Our end draws close, our days filled, for our end has come.

19 Swift were they, our pursuers, more than eagles of the heavens. Over the mountains they chased us, in the wilderness they laid ambush for us.

20 Breath of our nose, YHVH’s anointed, he was trapped by their destructions, (the one) whom we said, “In his shade we will live with the nations.”

21 Rejoice and be happy, daughter Edom, dwelling in the land of Utz – a cup will also pass over (to) you, you will drink and strip yourself naked.

22 Complete be your iniquity, daughter Zion, no more to be exiled / exposed. He has charged your iniquity, daughter Edom, exposed (you) for your sins.
12 Ministers by their hand were hung. 
Elders’ faces shown no majesty / respect.

13 Boys would carry a millstone, 
and youths, stumbling with wood.

14 Elders ceased from gate, 
boys from their play.

15 Our heart ceased / stopped any joy, 
our dance overturned into mourning.

16 The crown on our head is fallen; 
Oy for us! For we sinned.

17 For this our heart was sickened. 
For these our eyes darkened.

18 For Mount Zion, that was desolated, 
foxes went through her.

19 You, YHVH 
will sit for all world-time, 
Your throne (lasts) for generations.

20 Why would you forget us forever? 
Abandon us for the span of time’s days?

21 Turn us, YHVH, toward you, 
and we will turn.
Renew our days, like long before,

22 for (what) if rejecting you did reject 
us / loath us, were enraged over us, 
so very much—!

1 YHVH, remember what was ours. 
Look, and see 
our abuse / our shame!

2 Our inheritance overturned to strangers, 
our houses to foreigners.

3 We were orphans, there is no father, 
our mothers like widows.

4 Our water we drank for money; 
our wood came (only) with a price.

5 On our neck were we pursued, 
weary, and none would let us (rest).

6 Egypt, we stretched a hand, 
Assyria, to satisfy bread.

7 Our fathers sinned and are not, 
and we shouldered their iniquities.

8 Slaves ruled us. 
None can break us out from their hand.

9 For our lives we bring our bread, 
from before the wilderness’s sword.

10 Our skin like a furnace, glowing, 
from before the delirium of hunger.

11 Women in Zion were victimized, 
girls, in Judah’s towns.

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girls, in Judah’s towns.
Some notes on the theology of *Eikhah*:

1. *Tish'a B'Av* could not be more relevant than it is today, when the crisis of war refugees and fear of terrorism have overwhelmed the political process in so many countries. We think of *Tish'a B'Av* as a time of mourning, but it is more importantly a call to identify with the experience of refugees who are forced to risk their lives and even their children’s lives in order to escape violence, hunger, devastation. That’s what the Jewish people went through when the Temple, and the nation and society it stood for, were destroyed, when they became “like deer, not finding a place to graze, walking without strength before a pursuer.” (1:6)

2. The idea that tragedy and disaster are punishment for sins seems alien to many modern Jews. This is also why it can be hard to connect the Holocaust with *Tish'a B'Av*. But this theology can also be consoling, because it allows people to find meaning in tragedy.

3. The author(s) of *Eikhah* (traditionally Jeremiah) believed that what happened to Jerusalem expressed divine judgment. For our ancestors, the choice was to believe either that the destruction was God’s punishment, or that God no longer cared about what happened to them. It is easy to imagine people choosing a punishing God over an uncaring God (though the latter possibility is also suggested in the last verse of *Eikhah*). Even though *Eikhah* sounds like it’s about God punishing us, it’s not really a theodicy, a justification of God. Rather, it expresses the hope that tragedy proves that God cares about us, instead of proving the opposite.

4. That doesn’t mean we need to accept that theology – even in *Eikhah* itself, this idea is questioned. Only in chapter three is Zion’s destruction consistently seen as fair and just punishment. In all the other chapters, the degree of divine punishment is described as excessive and abusive. In every chapter, the poet begs God to pay attention: “See, YHVH, and look: to whom did You deal thus? If women will eat their fruit, coddled babes –!” (2:20; also 1:9, 1:11, 1:20, 3:63, 4:16, 5:1). It’s as if other people could see and understand the tragedy that unfolded (1:12), but God could not.

5. This suggests one way to confront the images of sexual abuse in *Eikhah*: “All who honor her despise her, for they saw her nakedness.” (1:8; also 1:10, 4:21, 5:11) In the prophets, such abuse is a metaphor for the “just” punishment that follows Israel’s “adulterous” pursuit of other gods. But in *Eikhah*, the metaphor is used to hold up a mirror to God, to show that the punishment was intolerably abusive.

6. The real theology of *Eikhah* is summed up in the verse, “What can I compare to you, daughter Jerusalem, that I may comfort you?” (2:13) What images, what words, can help people bear the memory of tragedy? The poet is willing to say whatever is needed to enable the people to find meaning.

7. There is another way to understand the destruction of Jerusalem. According to Jeremiah, the reason for the exile was that Israel did not let the land rest every seven years after they entered the land. (2 Chron. 36:21) Since 490 years had passed without a sabbatical year, Israel had to go into exile for 70 years.

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**Some more songs:**

- Shifkhi kamayim libeikh
- nokhach p’nei Hashem
- Pour out your heart like water right before Hashem
- Yehudah l’olam teishev,
- Jerusalayim l’dor v’dor
- By the waters of Babylon we sat down and wept for thee Zion
- We remember thee Zion
- Nachamu ’ami.
- Anokhi hu m’nachemchem
- Take comfort my people
- I am the one who comforts you

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**The observances of Tish’a B’Av**

The observances of *Tish’a B’Av*—not wearing fresh clothes, not washing, fasting from eating and drinking and sexual contact, not greeting each other, not sitting anywhere expect on the ground—are closer to the experience of being a refugee than to being a mourner. The destruction of the Temple stands not just for the destruction of Jerusalem, but for the city being turned into a war zone, and the people becoming prey to hunger, violence, and death. *Tish’a B’Av* is not primarily about the Temple—*Chaza”l*, the rabbis, figured out how to live without the Temple long ago. Rather, *Tish’a B’Av* is about homelessness, fleeing from war into famine, being thrown into a hostile world without shelter or protection—things all too present in our world. It’s an opportunity to empathize, to confront the ways we abuse our power, as individuals, as a society, as a people, and as a species, turning other people and other species into refugees.

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City Shelter, Kathe Kollwitz, 1926, public domain
8. What does this mean? The Torah portrays the land as a subject with rights and interests that take priority over our needs. Especially in the flood story and the laws of Jubilee and sabbatical years (Lev. 25)—and in the consequences that are supposed to befall the people if they do not observe these laws (Lev. 26)—the Torah teaches that God will take the side of the land against the people if forced to. The land will “enjoy her Sabbaths” (Lev. 26:34,43) – even if that means the people are exiled or wiped out. From the divine perspective, the land can sue for justice. What has intrinsic value is not humanity but justice, which is humanity’s potential. See: neohasid.org/torah/genesis-shmitah

9. The Torah outlines six curses for not observing the sabbatical year that describe an unraveling relationship between people and land. Two curses involve children being eaten – by wild animals (v.22), then by their parents (v.29). That image is repeated in Eikhah (2:20, 4:10), and it is the main connection between Eikhah and Leviticus. The final curse in Leviticus is that “you will be lost in the nations and the land of your enemies will eat you” (v.38). The last curse does not sound like the worst. But if the land eats us, this represents a complete reversal of the right relationship between the people and the land.

10. In ancient times, people believed that the Temple existed to promote fertility and abundance. Temple rituals were performed for the sake of the land and for all life, not just for the Jews or even for all humanity. The Temple’s purpose had already been destroyed by the way people treated the land.

11. The idea that destruction came because of how the Jewish people treated the land is not found in Eikhah, where identification of the land with the people is total. Instead, Jerusalem’s downfall results from the moral downfall in relationships between human beings. In Jeremiah too, the fate of Jerusalem is sealed only after the rich, who briefly set their slaves free, re-enslave them when it looks like the danger has passed. (Jer. 34) How we treat the stranger, the poor, the refugee, is what determines if we have the right to be in the land.

12. Creation is compared to a sacred Temple (Tanchuma Pekudei, P’ri Eitz Hadar). In an age when our ecological “sins” are coming home to roost, the connection between natural disaster and divine retribution is not farfetched. However, when the Jerusalem Temple was destroyed, there were other lands to flee to. If we destroy the Temple that is this Earth, there will be no place to flee. (Cantor Richard Kaplan’s Kinah L’churban Gan Eden, on neohasid.org, can help you focus on this theme.)

13. We can expect more wars over resources, as well as people fleeing areas that have flooded or become deserts, as climate change puts more pressure on our ecosystems and our social systems. We need all the spiritual resources we can muster to stay open to the humanity of the refugee and the stranger while also taking care of each other. Eikhah is an invitation to move towards justice for all people, for all species, and for the land herself.

Rabbi David Mevorach Seidenberg 2018/5778. Some of this material is taken from Kabbalah and Ecology.
Eli Tsiyon, selected verses

Eli Tsiyon v'areha
k'mo ishah v'tsireha
v'khivtulah chagurat sak
al ba'al n'ureha

My God, Zion and her towns,
like a woman in travail of labor,
like a virgin wearing sackcloth
for the husband of her youth

Alei hegyon m'choleha
asher damam b'areha
V'al va'ad asher shamam
uvitul sanhed'reha

For her dancers’ concentration
whose blood (ran) in her towns
and for the mob that destroyed
and ended her high court of justice

Alei galut m'shartei El
n'imei shir z'mareha
V'al kolot m'charpeha
b'eit rabu f'gareha

For the exile of God’s servants
sweet singers of her songs
and for her scorners clamoring
while the corpses piled up

Alei pesha asher av'tah
s'lol derekh ashureha
V'al tsiv'ot k'haleha
sh'zufeha sh'choreha

For the perversion she twisted
paving the path of the well-off
and for her amassed community
her field workers, her brown,
her black people

Alei shimkha asher chulal
b'fi kamai m'tsareha

For Your name desecrated
in the mouths who stand against
her oppressed

V'al tchan y'tsavchu lakh
Kashuv ush'ma amareha.

and for the plea they cry to You
focus and listen to her word

“The Hope of How” - By Yehudah Webster & Zahara Zahav
(via Detroit Jews for Justice)

“My insides are churning” –
A most sacred home, in flames, deemed worthless, disposable; How?
Eikhah? A pastor and worshipers slain, heads bowed, in the sanctuary; How?
A mother sits in the street where her son’s soul was poured out;
How? A world turns its back again, again, again – there is none to comfort her; How?
A people shown their Black bodies, tears, families do not matter; How?

How have we fallen to such disgrace? How long will we slink away from justice? How do we allow? How do we hope? How do we dance when so heavy with grief? How do we turn to face each other?

A woman climbs where no one dared, tears down a flag of hatred;
How? A mother refuses to back down, power yields to her demands;
How?
A wave of clergy rise up to meet resounding call for a different world;
How? A movement plants seeds everywhere, sprouts flowers over burial ground; How?
A black man’s cry, “I can’t breathe” amplified in the streets for all to hear; How?

With this hope we pray that we do not reach the point of total destruction. We pray that we desist from senseless hatred and brutality. That sacred places remain holy, unstained from the blood of racism. That we do not repeat the mistakes of our ancestors, taking instead honest account of our obligations.

May community, allyship and love forge new bridges of understanding and trust. That we continue to hope and believe in each other. Demanding as one that black lives truly do matter. All these things we pray in solidarity together