

1. Nachem

נחם ה' אלקינו את אבלי ציון ואת אבלי ירושלים. ואת העיר האבלה והחרבה והבזויה והשוממה. האבלה מבלי בניה. והחרבה ממעונותיה. והבזויה מלבודה. והשוממה מאין יושב. והיא יושבת וראשה חפוי כאשה עקרה שלא ילדה. ובלעוה ליגיונות. וירשוה עובדי פסילים. ונטילו את עמך ישראל לחרב. ונהרגו בחדון חסידי עליין. על כן ציון במר תבכה. וירושלים תתן קולה. לבי לבי על חלליהם. מעי מעי על חלליהם. כי אתה ה' באש הצתה. ובאש אתה עתיד לבנותה. כאמור ואני אהיה לה נאם ה' חומת אש סביב ולכבוד אהיה בתוכה:

Hashem, our God, console the mourners of Zion and the mourners of Jerusalem and the city that is in mourning and in ruins, despised and desolate. Mourning because she is bereft of her children, ruined of her dwellings, despised in contrast to her former glory, desolate without inhabitants, she sits alone with her head covered like a barren woman who never gave birth. Legions<sup>2</sup>The Roman forces were called "legions." have devoured her, idolaters have deprived her of her inheritance; they have put Your people Israel to the sword and have wantonly murdered the pious ones of the Most High. Therefore, Zion weeps bitterly, and Jerusalem raises her voice, "My heart, my heart [grieves] for their slain, my innards, my innards, [ache] for their slain. For you, Hashem, set her afire, and with fire You will ultimately rebuild her, as it is said, "I will be to her, says Hashem, a wall of fire around [her], and I shall be for glory in her midst."

2. R. Chaim Navon in צהר גליון לב

יש להעיר שמו"ר הרב אהרן ליכטנשטיין שליט"א נוהג לשנות בנוסח ברכת "נחם" שינוי קטן עוד יותר מזה שהציע הרב הלוי. הרא"ל משמיט רק משפט אחד: "האבלה מבלי בניה והחרבה ממעונותיה והבזויה מכבודה והשוממה מאין יושב"; ואת יתר הברכה מותיר על כנו.

3. Rosh Hashanah 18b

דאמר רב חנא בר ביזנא אמר רבי שמעון חסידא מאי דכתיב לה אמר ה' צבאות צום הרביעי וצום החמישי וצום השביעי וצום העשירי יהיה לבית יהודה לששון ולשמחה קרי להו צום וקרי להו ששון ושמחה בזמן שיש שלום יהיו לששון ולשמחה אין שלום צום אמר רב פפא הכי קאמר בזמן שיש שלום יהיו לששון ולשמחה יש שמד צום אין שמד ואין שלום רצו מתעניין רצו אין מתעניין

As Rav Hana bar Bizna said that Rabbi Shimon Hasida said: What is the meaning of that which is written: "Thus said the Lord of hosts: The fast of the fourth month, and the fast of the fifth, and fast of the seventh, and the fast of the tenth, shall become times of joy and gladness, and cheerful seasons, to the house of Judah" (Zechariah 8:19). It calls them days of "fast" and it calls them "times of joy and gladness." How so? When there is peace in the world, they will be times of joy and gladness, on which eulogies and fasting are forbidden; but when there is no peace, they are days of fasting. In a time when there is no peace, why are messengers not sent out also for the fourth and tenth months, so that people can know when to observe the fasts? Rav Pappa said that this is what it is saying: When there is peace in the world and the Temple is standing, these days will be times of joy and gladness; when there is persecution and troubles for the Jewish people, they are days of fasting; and when there is no persecution but still no peace, neither particular troubles nor consolation for Israel, the halakha is as follows: If people wish, they fast, and if they wish, they do not fast. Since there is no absolute obligation to fast, messengers are not sent out for these months.

4. CTV News 'Shame on Canada': Thousands attend Cancel Canada Day rally on Parliament Hill  
Jackie Perez – Josh Pringle

A sea of orange shirts replaced the usual red and white on Parliament Hill and in downtown Ottawa on July 1, as thousands of people called to "Cancel Canada Day" following the recent discovery of unmarked graves at three former residential schools.

The Anishnabe nation and Indigenous rights group Idle No More organized the "#CancelCanadaDay" march from the Indigenous Services Canada building in Gatineau to Parliament Hill on Thursday. In a statement on its website, Idle No More said the gathering was to "honour all of the lives lost to the Canadian state."

"We will not celebrate the ongoing genocide within Canada against Indigenous people," says a statement on Facebook. "Instead we will gather to honour all of the lives lost to the Canadian state, including the many lives lost to residential schools." Thousands of people, many wearing orange shirts, shouted "Shame on Canada", "No pride on genocide," and "Bring them home" as they walked onto Parliament Hill.

##### 5. John Winthrop "Dreams of a City on a Hill," 1630

Now the only way to avoid this shipwreck, and to provide for our posterity, is to follow the counsel of Micah, to do justly, to love mercy, to walk humbly with our God. For this end, we must be knit together, in this work, as one man. We must entertain each other in brotherly affection. We must be willing to abridge ourselves of our superfluities, for the supply of others' necessities. We must uphold a familiar commerce together in all meekness, gentleness, patience and liberality. We must delight in each other; make others' conditions our own; rejoice together, mourn together, labor and suffer together, always having before our eyes our commission and community in the work, as members of the same body. So shall we keep the unity of the spirit in the bond of peace. The Lord will be our God, and delight to dwell among us, as His own people, and will command a blessing upon us in all our ways, so that we shall see much more of His wisdom, power, goodness and truth, than formerly we have been acquainted with. We shall find that the God of Israel is among us, when ten of us shall be able to resist a thousand of our enemies; when He shall make us a praise and glory that men shall say of succeeding plantations, "may the Lord make it like that of New England." **For we must consider that we shall be as a city upon a hill. The eyes of all people are upon us. So that if we shall deal falsely with our God in this work we have undertaken, and so cause Him to withdraw His present help from us, we shall be made a story and a by-word through the world.** We shall open the mouths of enemies to speak evil of the ways of God, and all professors for God's sake. We shall shame the faces of many of God's worthy servants, and cause their prayers to be turned into curses upon us till we be consumed out of the good land whither we are going.

##### 6. David Shatz "The Thought Worlds of Rabbi Sacks" Tradition Online

Moreover, he believed that the universalism that prevailed in the West since the Enlightenment was in some ways a menace. It threatened to obliterate traditions. The more the world would appreciate traditions and seek to sustain them, the more it would appreciate what is truly distinctive and valuable about Judaism's teachings. In fact a leitmotif of his work is the uniqueness, novelty, and greatness of Judaism's contributions to world history. Ultimately his message in numerous places is that the values of Judaism can speak to modern societies and ideologies, and can improve the world.

## CONNECTION BETWEEN MOURNING AND REDEMPTION

### 7. Talmud Bavli Taanit 30b

**תלמוד בבלי מסכת תענית דף ל עמוד ב** וחכמים אומרים: כל העושה מלאכה בתשעה באב ואינו מתאבל על ירושלים - אינו רואה בשמחתה, שנאמר +ישעיהו ס"ו+ שמחו את ירושלים וגילו בה כל אהביה שישו אתה משוש כל המתאבלים עליה. מכאן אמרו: כל המתאבל על ירושלים זוכה ורואה בשמחתה, ושאינו מתאבל על ירושלים - אינו רואה בשמחתה.

And the Sages say: Whoever performs labor on the Ninth of Av and does not mourn for Jerusalem will not see her future joy, as it is stated: "Rejoice with Jerusalem and be glad with her, all who love her; rejoice for joy with her, all who mourn for her" (Isaiah 66:10). From here it is stated: Whoever mourns for Jerusalem will merit and see her future joy, and whoever does not mourn for Jerusalem will not see her future joy.

### 8. <http://onthemainline.blogspot.ca/2011/08/on-napoleon-tisha-bav-legend-tracing-it.html>

"Napoleon visited a synagogue in [usually Russia, but I've also seen versions which say Paris] on Tisha B'Av. Noticing the lamentations and expressions of mourning of the Jews, Napoleon asked the very question that a didactic folk tale would require him to ask: What's up with the Jews? It was explained that they are mourning for the destruction of their Temple. As per the requirements of the story, Napoleon asked when this Temple was destroyed. Informed that it was 1700 years earlier, Napoleon said that if indeed this people is mourning their Temple after 1700 years, such a people so attached to their history, will indeed be restored to their land and their Temple rebuilt."

**9. תלמוד בבלי מסכת מכות דף כד עמוד ב** שוב פעם אחת היו עולין לירושלים, כיון שהגיעו להר הצופים קרעו בגדיהם. כיון שהגיעו להר הבית, ראו שועל שיצא מבית קדשי הקדשים, התחילו הן בוכין ור"ע מצחק. אמרו לו: מפני מה אתה מצחק? אמר להם: מפני מה אתם בוכים? אמרו לו, מקום שכתוב בו: +במדבר א'+ והזר הקרב יומת ועכשיו שועלים הלכו בו ולא נבכה? אמר להן: לכך אני מצחק, דכתיב: +ישעיהו ח'+ ואעידה לי עדים נאמנים את אוריה הכהן ואת זכריה בן יברכיהו, וכי מה ענין אוריה אצל זכריה? אוריה במקדש ראשון וזכריה במקדש שני! אלא, תלה הכתוב נבואתו של זכריה באוריה כתיב: +מיכה ג'+ לכן בגללכם ציון שדה תחרש [וגו'], בזכריה כתיב: +זכריה ח'+ עוד ישבו זקנים וזקנות ברחובות ירושלים, עד שלא נתקיימה נבואתו של אוריה - הייתי מתיירא שלא תתקיים נבואתו של זכריה, עכשיו שנתקיימה נבואתו של אוריה - בידוע שנבואתו של זכריה מתקיימת. בלשון הזה אמרו לו: עקיבא, ניחמתנו! עקיבא, ניחמתנו.

On another occasion they were ascending to Jerusalem after the destruction of the Temple. When they arrived at Mount Scopus and saw the site of the Temple, they rent their garments in mourning, in keeping with halakhic practice. When they arrived at the Temple Mount, they saw a fox that emerged from the site of the Holy of Holies. They began weeping, and Rabbi Akiva was laughing. They said to him: For what reason are you laughing? Rabbi Akiva said to them: For what reason are you weeping? They said to him: This is the place concerning which it is written: "And the non-priest who approaches shall die" (Numbers 1:51), and now foxes walk in it; and shall we not weep? Rabbi Akiva said to them: That is why I am laughing, as it is written, when God revealed the future to the prophet Isaiah: "And I will take to Me faithful witnesses to attest: Uriah the priest, and Zechariah the son of Jeberechiah" (Isaiah 8:2). Now what is the connection between Uriah and Zechariah? He clarifies the difficulty: Uriah prophesied

during the First Temple period, and Zechariah prophesied during the Second Temple period, as he was among those who returned to Zion from Babylonia. Rather, the verse established that fulfillment of the prophecy of Zechariah is dependent on fulfillment of the prophecy of Uriah. In the prophecy of Uriah it is written: “Therefore, for your sake Zion shall be plowed as a field, and Jerusalem shall become rubble, and the Temple Mount as the high places of a forest” (Micah 3:12), where foxes are found. There is a rabbinic tradition that this was prophesied by Uriah. In the prophecy of Zechariah it is written: “There shall yet be elderly men and elderly women sitting in the streets of Jerusalem” (Zechariah 8:4). Until the prophecy of Uriah with regard to the destruction of the city was fulfilled I was afraid that the prophecy of Zechariah would not be fulfilled, as the two prophecies are linked. Now that the prophecy of Uriah was fulfilled, it is evident that the prophecy of Zechariah remains valid. The Gemara adds: The Sages said to him, employing this formulation: Akiva, you have comforted us; Akiva, you have comforted us.

### A VALUE TO SADNESS

10. **ירמיהו פרק לא יד** כה אמר ה', קול ברמה נשמע נהי בכי תמרורים--רחל, מבכה על-בניה; מאנה להנחם על-בניה, כי איננו. טו כה אמר ה', מנעי קולך מבכי, ועיניך מדמעה: כי יש שכר לפעולתך נאם-ה', ושבו מארץ אויב. טז ויש-תקוה לאחרייתך, נאם-ה'; ושבו בנים, לגבולם.

Thus saith the LORD: A voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because they are not. Thus saith the LORD: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the LORD; and they shall come back from the land of the enemy. And there is hope for thy future, saith the LORD; and thy children shall return to their own border.

### PERMISSION TO BE SAD:

#### 11. Erica Brown: In the Narrow Places

In addition, we live in a period that is enormously invested in happiness. Just type “books on happiness” into Amazon and see what you come up with (by my count, it’s close to 17,000). We guard our happiness closely, and do not want to mar it with sad thoughts. We fail to view suffering as a natural part of human life – living in such relative comfort as we do, suffering always takes us by surprise, as if it were an injustice. And as it is an injustice, we look for someone to blame. Sharon Salzberg, in her book *Lovingkindness*, points out that

*we feel obliged to defend our happiness because it seems so fragile, unstable. As though our happiness needed constant protection, we deny the very possibility of suffering; we cut ourselves off from facing it in ourselves and in others because we fear that it will undermine or destroy our good fortune.*

Suffering humanizes us. Ignoring suffering dehumanizes us. I don’t want to ruin my good mood by looking at that homeless person, so I turn away – and with that turning, I let go of my social responsibility to him. Attunement to suffering makes us more compassionate. It also helps us appreciate where we come from and all that it took to get us to where we are. We have to remind ourselves that we don’t diminish our happiness when we spend a day or a few weeks meditating on the tragedies of history from which we emerged. We become more grateful, holding on tightly to our blessed lives because we can.

#### 12. Carl Jung: Even a happy life cannot be without a measure of darkness, and the word happy would lose its meaning if it were not balanced by sadness.

13. <http://www.bbc.com/future/story/20170601-can-writing-about-pain-make-you-heal-faster>

In 1986 the psychology professor James Pennebaker discovered something extraordinary, something which would inspire a generation of researchers to conduct several hundred studies. He asked students to spend 15 minutes writing about the biggest trauma of their lives or, if they hadn't experienced a trauma, their most difficult time.

They were told to let go and to include their deepest thoughts, even if they had never shared these thoughts before. Four days running they did the same thing. It wasn't easy. Pennebaker told me that roughly one in 20 students would end up crying, but when asked whether they wanted to continue they always did. Meanwhile a control group spent the same number of sessions writing a description of something neutral such a tree or their dorm room.

Then he waited for six months while monitoring how often the students visited the health centre. The day he saw the results, he left the lab, walked to his friend who was waiting for him in a car and told him he'd found something big. Remarkably, the students who had written about their secret feelings had made significantly fewer trips to the doctor in the subsequent months.

14. From "Making Tisha B'Av More Meaningful" by Rebbetzin Meira Davis

*I just finished my Seudah Hamafseket of bread and a hard-boiled egg dipped in ashes and salt water. Well, the salt water was from my tears — guess I was in the moment. I decided to take a few moments before I head over to shul to hear Eicha and share a few of my thoughts with you.*

*I've been dreading Tisha B'Av for a few weeks now, ever since I realized that it is the day I'll say goodbye to my sister and her family before they move to Israel. Of course, this is not a tragedy, chas v'shalom, quite the opposite. Making Aliya, fulfilling the dream of living life in Eretz Yisrael, where just the mere act of living daily life becomes intrinsically more meaningful — this is certainly the opposite of a tragedy.*

*But it is not the same, going from being able to see someone frequently, to just once or twice a year. I'm trying my best not to complain, to lament every time I talk to anyone about this, but my heart is breaking inside me.*

*This is what Galut is — to feel my family apart with an ocean between us. This is not an oppression of the body, but an oppression of the soul. We are a diverse family, and I am so proud of all that we represent and accomplish. But diversity*

*means we have different goals, different desires, and different ways to reach and fulfill them.*

*I live in my own personal Galut. I am alone, and most of the time I am lucky not to be lonely. But where is my husband? Where are my children? I feel barren inside sometimes. , מושיבי , עקרת הבית אם-הבנים שמחה: הללויה-ה. He restores the barren woman to the house, into a joyful mother of children. Halleluy-ah (Tehillim 113:9)."*

**Most days, it may not be appropriate to express such strong feelings freely.** But today is the most dramatic day of mourning of the year in the history of the Jewish people. So let me be dramatic today. **Let me bare my heart, my pain, and my tears to you. And let me not be ashamed.** For maybe this too will help the Geulah come closer.

*So why am I baring my soul right now? A verse in Eicha struck me in particular (1:20): ראה ה' כי צר-לי, מעי המרמרר-: (1:20): "See, Hashem, how distressed I am, my insides churn; my heart is turned over within me..." I need to say to my family, "See!" I'm burning inside, and my heart is turned over, and you are the people I love most in this world, so I need you to hear me. Just*

*listen, nothing else. "A Song of Ascents. Out of the depths I cry to You, O Lord. Lord, listen to my voice; let Your ears be attentive to the voice of my supplications (Tehillim 130:1-2)." Sometimes I feel like Hashem doesn't hear me. How many times have I shed tears on Yom Kippur, praying for myself and for so many others? "My soul remembers well, and makes me despondent." (Eicha 3:20) And yet... "Yet, this I bear in my heart, and I will still hope" (Eicha 3:21). This resonates so strongly within me, and the same theme runs within Tehillim 130 (my favorite perek): "I hope for Hashem, my soul hopes, and in His word, I hope (Tehillim 130:5)."*

*Somehow I hope. Whether it is my inconsistent faith in Hashem, my everlasting love for my family, or some unknown strength within me, I hope. On a day like today, I can think of the words from HaTikvah: "Our hope is not yet lost, the hope of two thousand years." I am blessed to see my own family living in Eretz Yisrael, I am blessed that I can be so close to my family, I am blessed, I am blessed, I am blessed. "How can I repay Hashem for all his kindness toward me? (Tehillim 116:12)" Even though I cry and mourn, I am thankful.*

**By the President of the United States of America. A Proclamation.**

Whereas, the Senate of the United States, devoutly recognizing the Supreme Authority and just Government of Almighty God, in all the affairs of men and of nations, has, by a resolution, requested the President to designate and set apart a day for National prayer and humiliation.

And whereas it is the duty of nations as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions, in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon; and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord.

And, insomuch as we know that, by His divine law, nations like individuals are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war, which now desolates the land, may be but a punishment, inflicted upon us, for our presumptuous sins, to the needful end of our national reformation as a whole People? We have been the recipients of the choicest bounties of Heaven. We have been preserved, these many years, in peace and prosperity. We have grown in numbers, wealth and power, as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us!

It behooves us then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness.

Now, therefore, in compliance with the request, and fully concurring in the views of the Senate, I do, by this my proclamation, designate and set apart Thursday, the 30th. day of April, 1863, as a day of national humiliation, fasting and prayer. And I do hereby request all the People to abstain, on that day, from their ordinary secular pursuits, and to unite, at their several places of public worship and their respective homes, in keeping the day holy to the Lord, and devoted to the humble discharge of the religious duties proper to that solemn occasion.

All this being done, in sincerity and truth, let us then rest humbly in the hope authorized by the Divine teachings, that the united cry of the Nation will be heard on high, and answered with blessings, no less than the pardon of our national sins, and the restoration of our now divided and suffering Country, to its former happy condition of unity and peace.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington, this thirtieth day of March, in the year of our Lord one thousand eight hundred and sixty-three, and of the Independence of the United States the eighty seventh.

By the President: Abraham Lincoln  
William H. Seward, Secretary of State.

**By the President of the United States of America. A Proclamation.**

The year that is drawing towards its close, has been filled with the blessings of fruitful fields and healthful skies. To these bounties, which are so constantly enjoyed that we are prone to forget the source from which they come, others have been added, which are of so extraordinary a nature, that they cannot fail to penetrate and soften even the heart which is habitually insensible to the ever watchful providence of Almighty God. In the midst of a civil war of unequalled magnitude and severity, which has sometimes seemed to foreign States to invite and to provoke their aggression, peace has been preserved with all nations, order has been maintained, the laws have been respected and obeyed, and harmony has prevailed everywhere except in the theatre of military conflict; while that theatre has been greatly contracted by the advancing armies and navies of the Union. Needful diversions of wealth and of strength from the fields of peaceful industry to the national defence, have not arrested the plough, the shuttle or the ship; the axe has enlarged the borders of our settlements, and the mines, as well of iron and coal as of the precious metals, have yielded even more abundantly than heretofore. Population has steadily increased, notwithstanding the waste that has been made in the camp, the siege and the battle-field; and the country, rejoicing in the consciousness of augmented strength and vigor, is permitted to expect continuance of years with large increase of freedom. No human counsel hath devised nor hath any mortal hand worked out these great things. They are the gracious gifts of the Most High God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy. It has seemed to me fit and proper that they should be solemnly, reverently and gratefully acknowledged as with one heart and one voice by the whole American People. I do therefore invite my fellow citizens in every part of the United States, and also those who are at sea and those who are sojourning in foreign lands, to set apart and observe the last Thursday of November next, as a day of Thanksgiving and Praise to our beneficent Father who dwelleth in the Heavens. And I recommend to them that while offering up the ascriptions justly due to Him for such singular deliverances and blessings, they do also, with humble penitence for our national perverseness and disobedience, commend to His tender care all those who have become widows, orphans, mourners or sufferers in the lamentable civil strife in which we are unavoidably engaged, and fervently implore the interposition of the Almighty Hand to heal the wounds of the nation and to restore it as soon as may be consistent with the Divine purposes to the full enjoyment of peace, harmony, tranquillity and Union.

In testimony whereof, I have hereunto set my hand and caused the Seal of the United States to be affixed.

Done at the City of Washington, this Third day of October, in the year of our Lord one thousand eight hundred and sixty-three, and of the Independence of the United States the Eighty-eighth.

By the President: Abraham Lincoln

William H. Seward,  
Secretary of State