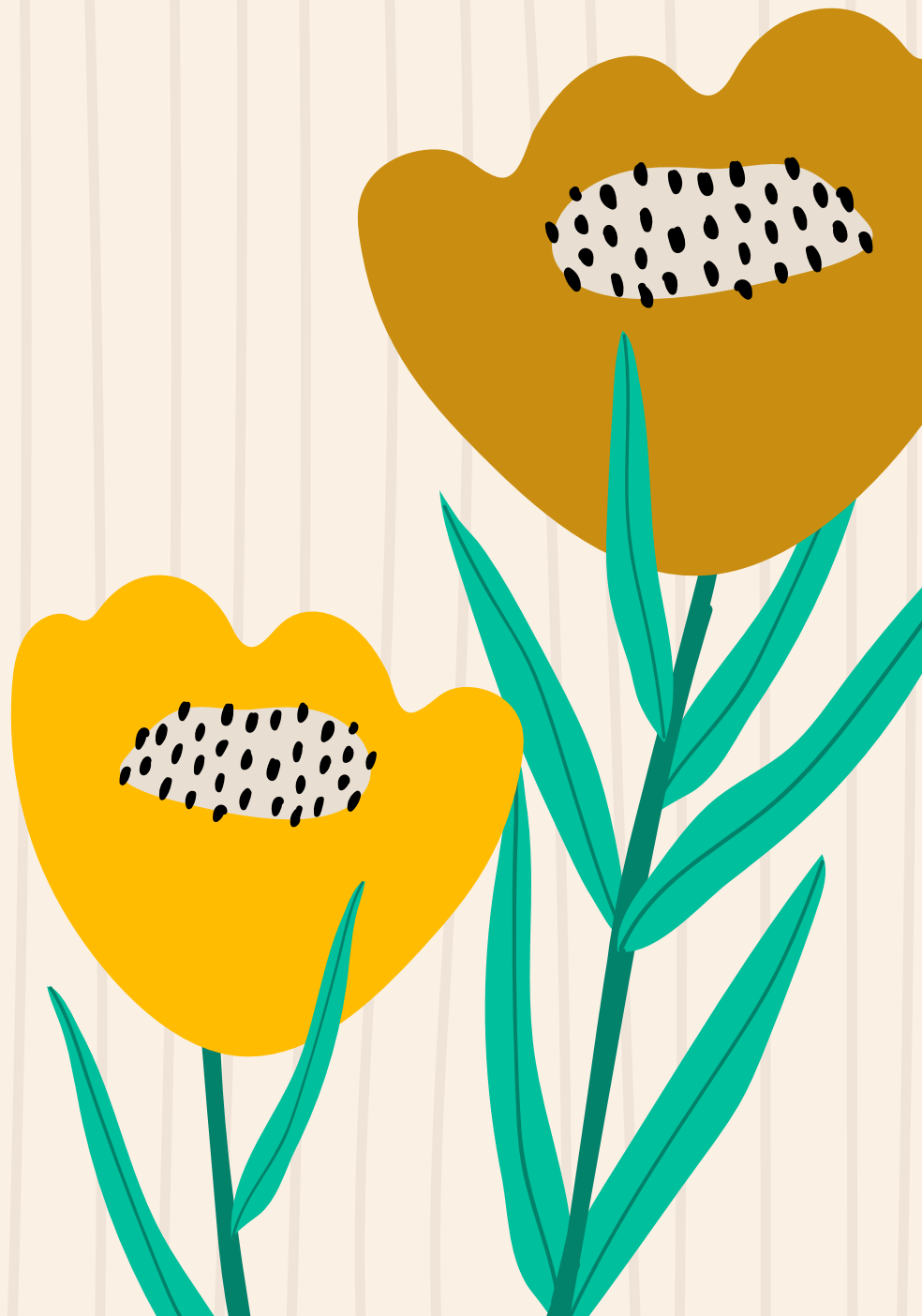




Finding Comfort

Ways to Mark October 7th in the Community



Finding Comfort

Ways to Mark October 7th in the Community

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This past year has been a year of loss, profound pain, and great fracture. Our communities have provided refuge and comfort. Eleven months have passed, and with a strong belief in the power of the community circle for processing and support, we have created this content pack. We hope you find the most precise way for your communities to be together, even within the endless difficulty.

EretzIr is an organization that provides a platform—professionally, organizationally, and economically—that empowers residents to shape their own environments. We collaborate with those who wish to create change in their surroundings, helping them organize, acquire professional tools, and connect with like-minded partners. In doing so, we enhance their sense of capability to create cities that are great places to live. We believe in a community-focused worldview, asserting that deep, long-term social changes in cities require multi-sector work on local, regional, and national levels. Our projects connect a diverse range of partners, each contributing a shared language and common goals, pooling resources to achieve collective outcomes.

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A Message from Our CEO

On October 7, 2023, our world was shaken to its core. For days, we faced an attack and terror the likes of which the Jewish people had not seen since the darkest days of the Holocaust. We were stunned by the hatred and violence, the cruelty that spared neither infants nor the elderly, nor mothers or fathers, nor children or young people.

Words fall short of describing the depth of the pain and the horror that engulfed us.

Now, one year later, it is hard to even utter the words, "a year has passed," and even harder to comprehend and internalize them. A year later, the wound is still here in its full force. Over a hundred hostages remain in Hamas' tunnels of death, and tens of thousands of civilians are still refugees in their own country, unable to return to their homes.

Now, as the anniversary of October 7th approaches, we are faced with so many unanswered questions. How do we commemorate a historical event that remains an open and bleeding wound? How do we talk about what happened when the future is still shrouded in such uncertainty? How do we make space for grief and remembrance while still contending with the enormous challenges that lie ahead?

But at this time, as in the hauntingly beautiful words of Yehezkel Rahamim, we gather within ourselves all that is ready to offer faint glimmers of hope and remnants of comfort. This collection is our humble attempt at EretzIr to give space in this moment for the immense pain, for hope, and for comfort within the intimate frameworks of our communities. It is out of faith in the power of togetherness that we will find the strength to continue, to repair, and to create once again.

With hope and faith,

Uri

Introduction

Since October 7th, when the ground was swept from under our feet, we have been experiencing the overwhelming and heavy sensation of losing home, security, stability, and hope. Our hearts break under the weight of sorrow and loss.

Like our forefathers and foremothers who wandered the desert for 40 years, we too were thrown into a long and arduous journey with no end in sight. We yearn for the knowledge that things will get better, that we will reach the promised land, and that better days of forgiveness and grace will come.

The Torah portion, Masei, concludes the long, long journey of the people of Israel through the wilderness. They are about to enter the land, but for now, they are still traveling and encamping, moving from one spot to another.

“וַיֵּצְאוּ מִחֶרְדָּה, וַיַּחֲנוּ בְּמַקְהֵלוֹת” — They set out from Haradah and encamped at Makhelot (Numbers 33:25).

How does this transition happen—from fear (Haradah) to community (Makhelot)?

The shift from the lone, silenced voice of fear, from the one “who trembles,” to the collective voice—the assembly (Makhelot) that dares to speak. This is the strength of community, which has manifested repeatedly over the past year through mutual support, the possibility of belonging, the comfort and strength found in simply being together, and the ability to pass through this terrible crisis as a group.

Makhelot—the song of the community. A song that finds power in diversity and difference, a song where both sadness and hope can coexist, a song that embodies the simple strength of life continuing to exist. It is the song of those walking the still-unfinished journey, from fear to community, and back again, alternating between fear and community.

This content pack aims to include materials and tools to help commemorate the past year and to find comfort and hope through community—through the collective song. It offers four types of community gatherings, each with its own quality and value. The choice of format is like tuning an instrument, done delicately and with attention to the explicit and implicit needs of the community.

Community Remembrance Actions

A ceremony accompanied by the community art installation, “Wings of a Doll” in memory of Livnat Kotz and her family.

Community Memorial Ceremony

A shared gathering to commemorate one year since the events of October 7th from pain and grief to hope of better days.

Community Discussion Circles

“Listening Circles” that allow sharing feelings and experiences and to build together a community narrative.

Community Study Sessions

Suggestion for a learning session and community discussion.

Community Remembrance Actions



Community Art Installation: "Wings of a Doll"

Introduction

Livnat Kotz from Kibbutz Kfar Aza was one of the first participants in EretzIr's network of entrepreneurs as part of the "Shaar HaNegev" community sustainability accelerator. Livnat founded the "Beit Melecha" community workshop and was a key figure in creating sustainable community initiatives in the Negev. She brought a spirit of creativity, a smile, and a sense of inner peace wherever she went. Livnat (49) and her family, Aviv (54), Rotem (19), Yonatan (17), and Yiftach (15), were murdered in their home in Kibbutz Kfar Aza on October 7th. They were found together, embracing even in death.

Livnat's final initiative was "Wings of a Doll," a community art installation mounted on a wall in Kibbutz Kfar Aza in July 2023. Old dolls and toys that had outlived their use in children's rooms were collected and recycled to create colorful, large wings that brought smiles and strength to anyone who wanted to soar, if only symbolically. These colorful wings became a sustainable community project that continues to bring joy, a living memory that allows us to look far into the future together, in hope of a better reality.

For the sake of hope and for the community, Livnat's surviving family continues to promote this initiative. "Wings of a Doll" continues to spread goodness across Israel and the world, in memory of Livnat, Aviv, Rotem, Yonatan, and Yiftach, who brought light, love, and laughter to their family and the community fabric of the Western Negev region. Full details and instructions on creating "Wings of a Doll" can be found on the project's website: <https://www.livnatswings.org/en>

This section offers a ceremony to conclude the community art process of creating "Wings of a Doll," with a blessing for wings and personal and communal uplifting.

Ceremony Layout

1. Opening Song

"Knafayim shel Ruach (Wings of Spirit)" by Rabbi Abraham Isaac Kook

"Human being, ascend higher, ascend.
Ascend higher, ascend, human being.
Ascend, ascend higher.
You have great strength,
You have wings of spirit,
Mighty, soaring wings.
Do not deny them,
Lest they deny you.
Seek them—
Seek them, human being,
And they will be revealed to you immediately."

2. Poem Reading

Our suggestion: **"The Lesson" by Avital Harari from the collection, "The Rabbit Hole"** - or any other poem of your choice.

3. Quiet Moment

We will close our eyes, take three deep breaths together, and imagine ourselves unfolding wings, lifting ourselves higher. How do the skies look? How does the earth appear? How does it feel?

4. Community Song

Our suggestion: **"Shir HaYona (Song of the Dove)" - Lyrics by: Shmerit Or & Music by: Mati Caspi** - or any other song of your choice.

8. Closing Song

Our suggestion: **"Od Yihiyeh Li (I Will Have More)"** - Lyrics by: **Rachel Shapira** & Music by: **Yaroslav Yakubovitch** - or any other song of your choice.

9. Group Photo

We will take a picture with the wings and the signs of our destinations and aspirations.



Ceremony Layout

5. “Wings Ceremony”

Prepare in advance colorful paper and markers, and each participant will write on a piece of paper: “Where do I wish to soar?”

(This is meant to encourage participants to think of a personal goal, which might not necessarily be physical—perhaps peace, self-fulfillment, a vacation, or courage.)

We will stand in a circle, and in turn, each participant will share their answer. The person standing to their right will place a hand on their back, symbolically giving them wings to soar. We will continue in this way, with one participant sharing and another placing their hand until everyone has had a turn.

6. Quiet Reflection

Let’s take a moment to feel the hand on our back, strengthening us, giving us wings, passing hope and strength back to us. earth appear? How does it feel?

7. Blessing for Ourselves and the Community

May we fulfill our dreams,

May we weave colorful childhood memories into our lives,

May we have the strength to seek out our spiritual wings and ascend with them.

May we have deep roots, feeding us with strength, alongside broad, powerful wings.

May we be the connection between the earth and the sky.

May we reach our destinations with life, joy, and peace.

May we be a source of strength and support to one another,

A home to leave from and a home to return to.

In blessed memory of the Kotz family—Livnat, Aviv, Rotem, Yonatan, and Yiftach.

May the light they brought into the world continue to shine in every dark corner, with hope and joy for life.

Community Memorial Ceremony



Principles and Guidelines for
Organizing a Community Memorial Ceremony

Introduction

The words “Memorial Ceremony” have become highly charged in Israeli public discourse at this time, with debates over the nature of these ceremonies, their content, and their level of national representation. Alongside or in addition to official ceremonies (national or municipal), there is also a need for a different kind of community-led memorial, one that is more personal, less formal, and guided by communal grief.

This section offers principles and guidelines for producing a community memorial ceremony. It includes selections of texts, songs, prayers, and reflections to assist in shaping the ceremony.

1. Audience or Community

Is it the immediate, close-knit community, or wider circles—people from the neighborhood, town, or city?

Based on the level of familiarity and connection within the group, we will design the atmosphere and the level of participation.

In addition, we need to take into account the composition of the audience in terms of age in order to tailor the content appropriately.

3. Choosing a Location

We should choose a place that is quiet, accessible, and inviting. In accordance with the type of audience who will be attending, we should try to choose a location that is appropriate: if it is a public ceremony, the setting should be quiet enough; if it is private, all participants should feel comfortable participating in the selected space. If needed, appropriate lighting and sound should be available.

2. Organizing a Cohesive Group

The shared responsibility for leading the gathering can be emotionally charged and difficult, and we must ensure the space is held with sensitivity. This requires maintaining a strong presence to allow participants to feel safe and supported in expressing themselves.

4. Structuring the Space

We should aim to create a close, intimate atmosphere.

It is recommended to arrange the space in a circle, or concentric circles if the group is large. In the inner circle, the ceremony leader or team will sit in the center or alongside the circle.

We can add elements like a tray of memorial candles, flowers, or photos.

5. Participation

A community memorial allows the audience to become a community, at least for the duration of the ceremony. It challenges the traditional separation between the audience and the facilitator by creating opportunities for participation and engagement.

As organizers, we can offer participants various ways to take part in the ceremony:

- Bring personal offerings (with advance coordination and support from the organizing team)
- Read excerpts from the ceremony and add personal reflections (again, prepared in advance)
- Mention the names of lost loved ones or hostages (may they return safely before the ceremony)
- Light memorial candles
- Bless the wounded with healing and recovery
- Bless the soldiers and security personnel to return home safely
- Sing together.

In addition, we will prepare booklets or printed sheets with the ceremony content to be distributed to all participants.

6. Content Creation

We should aim to create a gathering or ceremony that encourages personal connection, mutual support, participation, and emotional movement. Here are some key points to help guide us:

Space for Grief and Comfort • As we conclude a year filled with pain and ongoing war, we should create space for sorrow and loss. As organizers, we must take a deep breath and hold space for participants, especially those who may need additional support. Alongside the pain, we will dedicate time for comfort, allowing participants to find solace in the circle of community and to hope together for better days. placing a hand on the person next to you, and looking into each other's eyes.

Emotional Journey • We should pay attention to the emotional journey we wish to create together and shape the content accordingly. For example:

- Grief and loss
- Remembrance and honoring the deceased
- Comfort
- Hope and prayers for healing

Another possible structure could be:

- Grief and loss
- Courage and mutual responsibility
- Strength of communities
- Hope and a wish for healing

Structure of the Gathering • We should introduce ourselves as the team leading the ceremony and outline the flow of the event. As we near the conclusion, it is recommended to highlight the transition to hope and express gratitude for the opportunity to be together. It is recommended to end with a communal gesture, such as standing together, taking a deep breath, placing a hand on the person next to you, and looking into each other's eyes.

Power of Words • During such a challenging time, when pain is so overwhelming, we lean on one another and on words written for us—by poets, sages, and prayers that seek goodness, peace, and comfort. A memorial gathering invites us to draw upon ancient words from Jewish tradition: Kaddish, a prayer for the return of the hostages, a prayer for the community's peace, and other prayers relevant to the group and the occasion.

Song and Silence • Throughout this past year, we often found ourselves without words. During the community gathering, we should complement the spoken words with songs and melodies. It is advisable to invite musical accompaniment from community members and create space for shared singing—soft, broken singing that opens the valve of our broken hearts. Alongside the words and songs, we should also leave room for silence—inviting participants to close their eyes and breathe together in silence.

Gentleness • We should hold the circle with gentleness, being mindful of the community's needs—nothing is obligatory. We will pay attention to the extent of the community's suffering and loss, and we will reflect this appropriately. As much as possible, we should have conversations ahead of time with community members directly affected by the tragedy.

Timing and Duration • It is important to tailor the length of the gathering to the community and its customs. Generally, it is recommended that the ceremony itself not exceed one hour, with additional time set aside for informal gathering before and after the ceremony.

Suggested Content and Resources for Building a Ceremony

The Shalom Hartman Institute has created a [Resource for Commemorating October 7th in Community](#). This document is a database of resources that might be used in a communal commemoration of the first anniversary of October 7th. It contains rituals, songs, texts, reflections, and prayers, as well as suggested outlines.

Prizmah – Center for Jewish Day Schools has put together resources for [October 7 School Commemoration](#). Prizmah has designed guiding questions to support you in scaffolding your internal conversations on how your school will be commemorating October 7th.

The Israel Movement for Reform and Progressive Judaism has compiled [Resources in Times of War](#) to help guide individuals and communities.

[Edut 710](#) is a historical testimony database of the events of October 7th, 2023.

The Zionist Federation of Australia has also put together [Illuminate](#), a resource on ways to commemorate October 7th.

Community Discussion Circles



Intentions and Guidelines for Facilitating
“Listening Circles”

Introduction

The October 7th massacre is a personal, communal, and national trauma. On the anniversary of this tragedy, we seek to create space for the community to air their pain and share stories from that day and the past year.

The method offered here is called the "Listening Circle." This ancient approach, reminiscent of a tribal gathering around the fire at the end of the day, is a simple yet powerful way to facilitate a conversation focused on storytelling. The circle is guided by a clear structure, allowing each participant to have an equal voice in the conversation.

It is important to remember that the circle serves the community, not the other way around. We invite everyone to take what resonates from the principles offered here and tailor the experience to the needs of their community. The goal is for all members of the community to feel at home, with open hearts ready to listen and share.

Alongside the circle, we offer materials (words, images, and questions) to help foster emotional connection and encourage open conversation.

About the Circle

The Listening Circle is a special space that allows us to melt away our emotional defenses, share openly, and remember that we are not alone. The circle offers a deeply humanizing experience, where participants practice speaking and listening from the heart—both to themselves and to others.

The conversation in the circle is based on stories, shared with simplicity and sincerity, free from judgment or criticism. Unlike discussions or debates, the stories remind us of how similar we truly are, and how we all belong to the same human whole. This is a powerful tool for fostering authentic communication, honest sharing, conflict resolution, group cohesion, and a greater sense of belonging.

The circle is guided by intentions and a structure (detailed below), allowing all participants to listen and be heard.



The Four Intentions of Speaking in a Listening Circle

Speak from the Heart Speak in the first person, authentically, sharing stories from your own experience. Avoid expressing opinions or responses to what was previously said, or recounting stories about someone else.

Listen from the Heart Practice loving, whole-hearted listening. This means refraining from judgment, criticism, cynicism, or mocking—both internally and in your outward response.

Be Spontaneous Allow yourself to speak what feels right in the moment, simply and without over-planning. Listening from the heart will allow you to trust that whatever is said will be accepted and appreciated, with no need to prepare “wise” words in advance.

Speak to the Point Speak concisely and directly, being mindful of when to conclude your words. Respect the space, the listeners, and the setting.

Guidelines for Participation in the Circle

Safe and Protected Space What is shared in the circle stays within the circle. No one should discuss or continue focusing on stories outside of the circle.

The Talking Object Only the person holding the talking object speaks. There should be no reactions, questions, or comments while someone is speaking.

Respect Turn off mobile phones (or leave them outside the room), and avoid getting up during someone’s speech. If absolutely necessary, wait for a break between stories to exit.

Choice No one is required to speak, but when holding the talking object, participants are encouraged to take a breath before passing it on. We should also collectively pause for a breath between stories.

Setting the Scene for the Circle

1. Invitation to the Circle:

The circle can be held with any size group, from three to a hundred participants. A group of 15–20 participants is usually optimal for a beneficial circle.

The invitation should be crafted simply and clearly, setting expectations while ensuring it doesn't alienate community members who may be apprehensive about emotionally charged discussions.

2. Arranging the Space:

Set up a circle of chairs, cushions, or seating arrangements that provide a comfortable space for participants. Ensure that the circle is spacious enough for everyone to sit comfortably.

Pay attention to the center of the circle. You can place a mat with a candle and matches, or add talking objects like stones and decorations to create a visually and emotionally warm space.

3. Opening the Circle:

Start by explaining the purpose of the gathering and the need for a close, uncritical conversation based on personal stories rather than opinions.

Introduce the four intentions and explain that each participant is free to decide whether to follow them. Clarify the guidelines, emphasizing that they protect the space and ensure that the conversation is safe and respectful.

Highlight the importance of the talking object and practice this concept with a group game—perhaps throwing a ball in sequence or singing together, to demonstrate how each voice contributes to the whole.

Consider marking the transition from “normal time” to “circle time” with a simple ritual—lighting a candle and offering a blessing for the group.

4. Conducting the Circle:

Present the circle's topic (suggestions for topics are included later) and pass the talking object clockwise, starting with the first speaker.

Remind participants that no one is obligated to speak. They can take a deep breath and pass the object if they wish.

Depending on the time and needs, you can invite a second round of stories, offering further opportunities for reflection or connection to the stories already shared. It is recommended that the circle not last longer than two hours.

5. Closing the Circle:

As the group returns to “normal time,” invite participants to share concluding thoughts with words, movements, or gestures. You can do a final round where each person shares one word that stayed with them, gives a positive comment about the person to their right, or reflects on the shared experience.

Offer a blessing for the group and extinguish the candle.

6. A Special Practice—“Ho!”:

The circle invites us to step out of our usual habits—to refrain from responding to someone else’s words, whether with a compliment, a question, or agreement. Only the person holding the talking object speaks, while the rest simply listen.

The desire to say, “Your story touched my heart” can be expressed at the end of the circle with the call “Ho!” (or Aho!). This call comes from Native American tradition and is used in the circle to express the strength of words that have deeply resonated with us. It’s not a “like” or a comment on the story; it’s not necessary to call “Ho!” for every story, and it’s interesting to reflect on our urge to respond. Additionally, the call helps us step out of our comfort zones and create closeness.

7. Presence in the Circle:

The Listening Circle offers an opportunity to practice presence—being fully engaged in the moment and in listening. Throughout the circle, participants are encouraged to reflect on whether they are truly present and attentive: Am I listening wholeheartedly? Am I fully aware of the intentions of the circle? It’s recommended to foster gentle self-observation without judgment. If you notice your thoughts wandering, gently bring your focus back to the present. A good anchor for staying present is the breath. Between stories, take a moment to focus on your breath and reconnect with the here and now.

Topics and Materials for the Community Circle

The first anniversary of October 7th offers an opportunity for reflection on various dimensions:

The Dimension of Time: Reflecting on the day itself, the year that has passed, and the uncertain future.

The Dimension of Emotion: A wide range of emotions, including gratitude, guilt, anger, deep sorrow, comfort, hope, and a sense of both capability and helplessness.

The Dimension of Belonging: The individual, the family, the community, and the neighborhood or city.

The topics offered here are meant to help hold the complexity of the tragedy and the past year of war. It’s important to leave space for a range of emotions—loss alongside healing, pain alongside comfort. Adapt the topics to the specific needs and character of your community.

Suggested Story Themes for the Circle

Returning to October 7th:

My story from that day—where was I? With whom? What did I experience throughout the day?

A Story of Change:

How have I changed since October 7th? What has strengthened in me, and what has weakened? What will never be the same again?

A Story of Insight:

What insight have I gained since October 7th? What have I learned over this past year about myself or about my community?

A Story of Togetherness:

A moment of togetherness that strengthened me over the past year, or a moment of loneliness that weakened me.

A Story of Light:

Amid the great darkness, a story of a moment that strengthened me or illuminated something within me.

A Story of Action:

A time when I felt my ability to make an impact, bring change, or bring healing—or a moment when I felt powerless and incapable of acting.

Materials for the Circle

You can use materials to help participants express themselves in the circle. These include words, questions, and images. It is helpful to print these materials as cards so that each participant can choose and share their feelings through a card.

Appendices

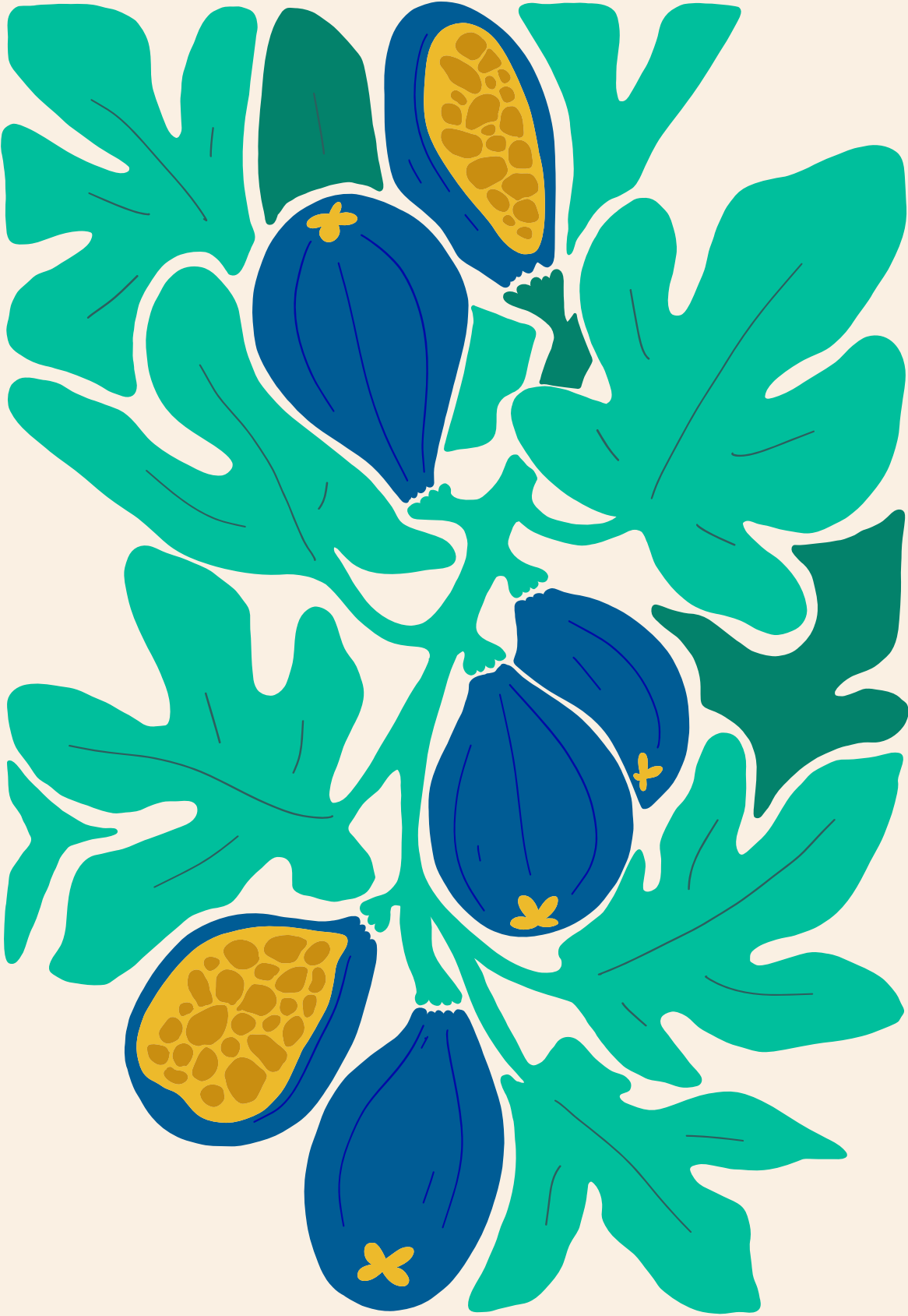
Appendix A: Simple Words

A selection of key words that can be used to facilitate conversations and reflections during the circle.

Appendix B: Discussion Questions

A list of questions that can help guide the discussion and encourage personal sharing.

Community Learning



Proposals for Community Study Sessions

Introduction

The space for community learning can serve as another significant opportunity for reflection, both individually and collectively. Learning allows us to dive into texts from Jewish, Israeli, and global sources, offering a chance to explore together how these words resonate with our emotions and experiences, and to ask deeper questions about ourselves, our community, and our society.

Staying Behind and Standing Together

A Community Learning Session for Reflecting on How a Community Supports Each Other Through Grief

1. Opening

We will listen to or sing together the song “Kulanu Tzrichim Chesed (We All Need Grace)” – Lyrics by: Natan Zach & Music by: Ilan Vitzberg – or another song of your choice.

We will reflect on the song, taking note of the words that touch us the most. Each person is invited to share a line or phrase that resonates with them, along with the feelings, physical sensations, or thoughts that arise. We will share our reflections as a group.

2. Study Text

We will read together a passage from Lamentations (Eicha 1:2):

“She weeps bitterly in the night, her tears on her cheek; among all her lovers, there is no one to comfort her.”

Next, we will study the following story from the Talmud (Sanhedrin 104b):

“There was a certain woman, a neighbor of Rabban Gamliel, whose son had died. She would cry for him every night. Rabban Gamliel heard her voice and cried along with her until his eyelashes fell out from weeping. His students noticed this and removed her from his neighborhood.”

We will ask the following questions:

- Why does the text specifically mention the night? What is the significance of crying at night?
- In this story, what is the role of the grieving mother, Rabban Gamliel, and his students? What is expected from each of them, and what do they actually do?
- Is there a voice missing from this story?
- How does this story make you feel?
- How would you respond if you were living near a mother who was weeping at night?

3. Group Discussion

In pairs, we will read a midrash written in response to this story by Liora Ilon, an educator and group facilitator focusing on conflict groups and processes based on Jewish-Israeli identity. Liora lives in Kibbutz Kfar Aza and lost her son, Tal Ilon, who was the commander of the kibbutz's emergency response team and was killed defending their home on October 7th.

Liora's midrash brings a communal perspective, emphasizing the ability of a community to hold and bear collective grief. It is taken from the collection of women's midrashim "Derashoni" (Seek Me), Volume 3, edited by Tamar Biala.

4. Conclusion of the Learning Session

We will return to the group to discuss insights gained from the learning. We will reflect on how we, as a community, have supported each other, both internally and externally, over the past year. We will also consider how we wish to continue standing together and bearing the pain collectively.

5. Closing Poem

We will end the session with a reading of the poem "Im Tigash Adam Shavur (If You Meet a Broken Person)" by Smadar Weinstock - or any poem of your choice.

We will wish for ourselves - that we will have the ability to sit next to those who are broken and that we may not find ourselves on the side of the broken all alone.



Appendix A - 100 Words

Concern	Loss	Security	Clarity	Life
Fear	Death	Innocence	Knowledge	Faith
Weakness	Threat	Frustration	Breakdown	Home
Perspective	Hope	Memory	Difficulty	Return
Anxiety	Pain	Failure	Success	Mistake
Unity	Strength	Narrative	Longing	Hate
Regret	Connection	Significance	Wound	Parting
Complexity	Tradition	Crumbling	Despair	Saving
End	Emptiness	Choice	Shame	Now
Danger	Serenity	Shock	Role	Exhaustion
Family	Gratefulness	Guilt	Overwhelmed	Sadness
Ability	Generosity	Compassion	Silence	G-d
Together	Order	Crack	Peace	Prayer
Country	Certainty	Childhood	Friendship	Anger
Partnership	Protected	Hug	Excitement	Pride

Appendix B - 50 Questions for Discussion

What scares me?	What do I not want to see?
What makes me feel like I belong?	What do I want to be?
What do I miss?	What was revealed to me after October 7th?
What would I like to say goodbye to?	What do I insist on after October 7th?
What is the memory that I burned from October 7th?	What motivates me?
What am I afraid of forgetting?	What powers do I need?
What am I afraid of?	What am I asking for myself?
What is my biggest pain?	What am I asking for my community?
What am I missing?	What is my disappointment?
What makes me stronger?	Who do I have compassion for?
What did I lose on October 7th?	What difficulty am I experiencing today?
What do I avoid?	What do I want to receive from my community?
What gives me confidence?	What has changed in me since October 7th?
What was the community for me on October 7th?	What did I discover myself?
What do I want to forget?	What image was burned into me?
What did October 7th do to me?	What am I thankful for?
What did I adopt after October 7th?	What do I regret?
What do I see clearly?	What powers do I have?
What values do I insist on holding?	What question bothers me?
What comforts me?	What comforts me?
What is my inspiration?	What points of light do I find?
What change must occur?	What concerns me today?
What is the picture of my future?	What is my next step?
What gives me meaning?	Where can I rest?