

JUDAISM ON OUR OWN TERMS

NEWSLETTER



LET'S CATCH UP!

On September 10th, JOOOT Board members hosted their **first** event dedicated to political, organizational, and spiritual community building. **Over 20 people showed up** from young to old, student to professor, and organizer to researcher, showing a bright future dedicated to collective...

SOME EXCITING UPDATES

As a part of our restructuring process, the JOOOT board has released an updated Mission Statement and Points of Unity.

Visit our website to learn more!

...liberation and Jewish community building! The JOOOT Board is **overwhelmed by all of your support** and is working diligently to bring you more **events, resources, and ways to connect** to other Jews looking for liberation-aligned communal life on campuses, and supportive networks of internationalist, anti-colonial Jews across Turtle Island (so-called North America)! We are inspired, motivated, and ready to bring an exciting semester!



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IN THE NEWS

JUDAISM ON OUR OWN TERMS: THE ANSWER TO AN ANTI-ZIONIST JEWISH FUTURE?

By the JOOT Board



READ MORE

The JOOT Board wrote a brief collective piece for Mondoweiss questioning the **role of Zionism** in Jewish practice, the **future of Jewish life on campus**, and **JOOT's mission** to strengthen, diversify, and build Jewish spaces at colleges nationwide dedicated to collective liberation and love for Judaism. [Take a look!](#)



FEATURING

READ MORE



Eden Rosenfeld, a queer Jewish author from Minnesota, writes about the **struggles faced by queer Jews** in religious spaces, the struggle for an **affirming community**, and **Keshet's new siddur** dedicated to queer youth.

Available to read now. [Take a look!](#)



YOUNG QUEER JEWS ARE ADDING THEIR VOICE TO THE SIDDUR

By Eden Rosenfeld

SPOTLIGHT

LIVING IN LADINO

[@LIVINGINLADINO](#)

For this monthly spotlight, JOOT brings you **Living in Ladino**; a page on Instagram dedicated to the **preservation and linguistic education** of Ladino, a language that unites Sephardim everywhere! (Page 5)

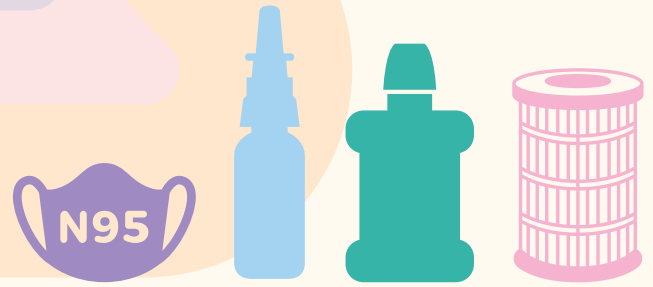


ACHRAYUT, PIKUACH NEFESH, AND STAYING SAFE FROM COVID IN

2023

“You shall keep My laws and My rules, by the pursuit of which man shall live.”

LEVITICUS 18:5



NAVIGATING COVID TODAY

It can be hard to try and stay informed about COVID/SARS-CoV-2 while battling through waves of **eugenicist propaganda**. We are dedicating this section of our monthly newsletter to give you **a bunch of ways to stay connected to useful sources of information** to keep you and your loved ones safer.

CURRENTLY ATTENDING A COLLEGE?

Get connected with [COVID Safe Campus](#), disabled academics and advocates organizing for access and COVID safety.

STAY EQUIPPED!

Thinking about how you can **stay protected** against COVID/SARS-CoV-2? Don't worry! **Click the box below** and you will be redirected to a two-page PDF listing all the tools you need to help **mitigate risk of infection**.

CLICK ME!

[COVID SAFETY 101
2023 GUIDE](#)

RESOURCES

[PEOPLE'S CDC WEBSITE](#)

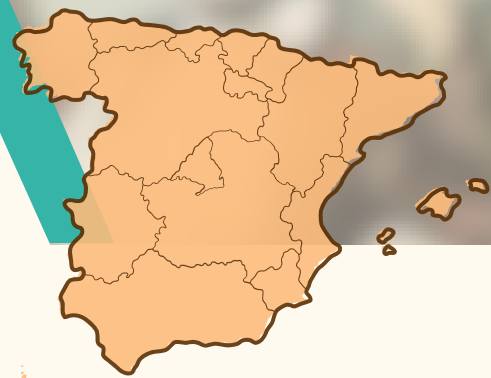
[RESIST COVID EUGENICS LINKTREE \(EXTENSIVE RESOURCE\)](#)

[CLEAN AIR CLUB GUIDE TO PREPARING FOR A COVID INFECTION \(23'\)](#)

[HIGH HOLIDAYS MASK MANDATE OPEN LETTER TEMPLATE \(23'\)](#)

ROSH HASHANAH IN...

LADINO



DID YOU KNOW?

Ladino, like many other languages, has **various dialects** depending on which part of Europe or the Mediterranean the Sephardim went. Sephardim from Turkey have **many words influenced** by Turkish in the same way Sephardim from Portugal have Portuguese **incorporated** into their **dialect**.

WHAT IS LADINO?

Ladino is an **Indo-European language** that originated in **Sefarad**, the Iberian Peninsula that spread around Europe and the Mediterranean after the **explosion of the Jewish people** from the Iberian peninsula in **1492**.

“The first step in the acquisition of wisdom is **silence**, the second **listening**, the third **memory**, the fourth **practice**, the fifth **teaching others**.”

— SOLOMON IBN GABIROL

SOME PHRASES IN LADINO...

- ★ Anyada buena, dulce i alegre. ➡ (Have) a good, sweet, and happy new year.
- ★ Kaminos de leche i miel, kaminos buenos. ➡ Roads of milk and honey, good travelings.
- ★ Muncha miel ataganta. ➡ Too much honey makes you sick.
- ★ Mas se kamina, mas se save. ➡ The more you walk, the more you know.

@LIVINGINLADINO



DID YOU KNOW?

Indian Jewish author Esther David writes about how because **kosher wine is not available in India**, Indian Jewish communities make **grape sherbet for Yom Kippur**.

This process is a rigorous one, and it entails women **soaking black currants in water** to wash them, while men **crush and strain** the liquid.

Making ceremonial Jewish foods in India is often **led by women** in the home or synagogue.

TASHLICH

Tashlich, meaning “cast off”, is the ritual where **we cast our sins off into water**; this is often **replicated** by the tossing of **bread into water**. In India, this symbolism is carried out when Baghdadi Jews **wave white handkerchiefs** and Bene Israelim **fly white kites**.

ROSH HASHANAH SWEETS



Malpua - Sweet pancakes coated in syrup served with various fruits.

Chik-Cha Halwa - Made with coconut milk, wheat, and spices.



INSIDE THE SYNAGOGUE

During the High Holidays, synagogues in India are **thoroughly washed** and then **covered in white sheets** to symbolize purity.

Cloth is laid on the synagogue floor as **some congregants stand** and **others sit atop the cloth**. Chairs are **set aside for the elderly**.

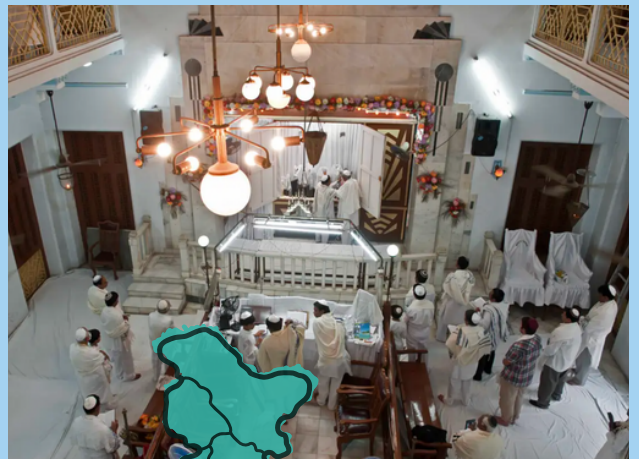
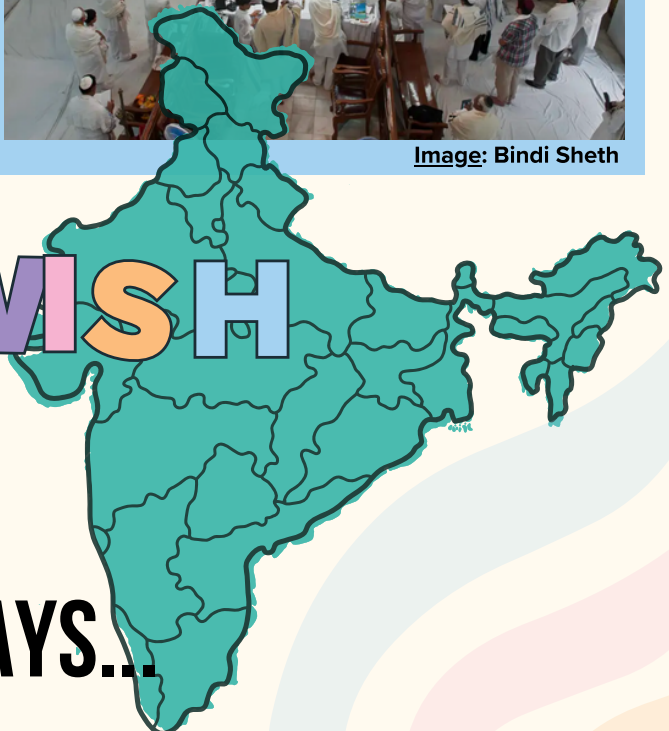


Image: Bindi Sheth

INDIAN JEWISH

TRADITIONS

DURING THE HIGH HOLY DAYS...



THOUGHTS FOR YOM KIPPUR

BY ANNA AND AARON E., JOOOT BOARD MEMBERS

Toward collective communal repentance and transformation

At JOOOT, and in our larger Jewish communities, we have a wide range of connections to institutional Judaism, the rabbinate, canonical texts, and our ritual calendar.

The question we face in our work at JOOOT is pressing: How do we hold space for healing, celebration, commemoration, and commitment at a time when our communities—both Jewish and non—are heavily invested in and intertwined with interlocking systems of oppression from Turtle Island to Palestine, and beyond?

These forms of oppression are elucidated for us by the colonized and exploited peoples working against them: colonialism, white supremacy, ableism, capitalism, casteism, classism, and cis-hetero-patriarchy everywhere. It is especially troubling when Jewish institutions and leaders—local and global—reiterate and reinforce the very injustices and inequalities we must overcome.

Yom Kippur invites us to make space for critical reflection in this regard, and gives us tools to summon ourselves to undergo radical transformation and create liberatory praxis—as a matter of religious imperative, an ethical existential and communal responsibility.

Yom Kippur asks us to recognize our transgression, hold ourselves accountable to those we have harmed, and rectify our actions now and in future.



It is not as easy as going through the motions of recognition, accountability and rectification, and then becoming liberated.

Liberatory praxis is aspirational and ongoing, in need of constant reflection, revision and reenactment. The work of liberation is not complete until there is collective liberation.

On the communal level, this process requires a relinquishment of settler-colonial occupation in Occupied Palestine; it requires Land Back for Indigenous peoples globally; it requires equal access to basic resources, a green revolution and an alternative to capitalism; and it requires an understanding of and commitment to combating white supremacy and anti-Blackness, classism, ableism, transphobia, and xenophobia in and outside of Jewish spaces.

For Jews, the accountability asked of us by Yom Kippur is urgently tied to the historic and ongoing catastrophization of Palestine by Zionist colonizers and their supporters.

This call for accountability may at times seem impossible to achieve as settlers continue terrorizing Palestinian communities, as we remain settlers on Turtle Island, and as our institutions and leaders continue throat clearing, deflecting, and weaponizing claims of ‘antisemitism’.



But, in the call to account of Yom Kippur, we are able to find tools with which to respond, both communally and collectively—to participate in and build movements toward collective liberation.

Confessing transgressions, actively seeking atonement, calling others to witness and atone, can all help keep us accountable.

Confessing the ongoing nakba, the ongoing catastrophe for Palestinians perpetrated in the name of a Jewish state, means that it is to Palestinians that we rectify our communal transgressions, and from Palestinians that we receive indication on what this rectification means.

In our search, we build a movement with other Jews and non-Jews seeking another way to live ethically and responsibly; and with them, we struggle to combat interlocking systems of injustice and oppression across indentitarian differences and divisions.



In our interconnected world, the powers and privileges so many of us inherit from oppressive history and “enjoy” in our lives, everything from creature comforts and overflowing grocery stores to heating and AC, reflect our complicity and participation in colonial, classists, extractive, and oppressive industries. Globally, Jewish communities, individuals, and institutions fund, enable, and enact settler and state violence in Palestine - in the name of a so-called Jewish state, one predicated on settler-colonial apartheid.

Yom Kippur invites us into necessary transparency about our positionalities. Yom Kippur calls us to center those most on the margins, and to take their lead as we cultivate liberatory praxis. Without their liberation, none of us are free: the Palestinian people; Black, Brown, Indigenous, and LGBTQ+ people; people who are poor and hungry; and people with disabilities; on Turtle Island and beyond.

We seek collective liberation through Yom Kippur—not as an end-game or a final status and not as a self-congratulatory moment of ‘graduating’ from being imbricated in systems of oppression to now being free and clear—but through Yom Kippur as a process.

In this process, we must be committed learners, and we must center those most impacted by our active complicity in collective, systemic, intersectional, interpersonal - and therefore existential and relational - marginalization, derision, dispossession, subjugation, and oppression.

— ANNA AND AARON E.

[TASCHLICH
RITUAL GUIDE](#)

CLICK ME!

[GAZA MUTUAL AID
COLLECTIVE](#)

CLICK ME!

SUKKOT CORNER

**HACHNASAT ORCHIM AND
USHPIZIN**

During Sukkot, Jewish families around the world prepare to invite our ancestors and family members under one roof (or zoom), rejoice, and feast together. How will you fulfill your duty to be hospitable and welcoming to visitors this year?



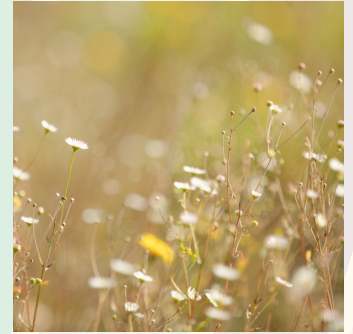
[BOOK OF
LULAV](#)

CLICK ME!

RESOURCES

A RITUAL DISMANTLING OF WALLS

Dealing with trauma during the High Holy days, a moving piece by **Wendy Elisheva Somerson**.



THE HIGH HOLY DAYS ZINE

Looking for a **guide** to the **High Holy days**? This **six page zine** will help get you on track!



HIGH HOLY DAYS DURING A PANDEMIC (20')

Written by **Dori Midnight** in collaboration with other Jewish community members, this **COVID-friendly** resource has it all.



FOLLOW US

Whenever feeling downcast, each person should vitally remember, 'For my sake, the entire world was created.'

— BAAL SHEM TOV



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