

7 Days Completed

Learning Focus

Here I am ready to consider **who we are** in this journey,
undertaking to know more each day about the workings of oppression,
so that we might get ourselves, all of us,
out from under this millstone that is the Narrow Place.

One reason we re-learn the Exodus story, year after year, is to give ourselves another opportunity to grasp the many ways in which we have yet to experience Liberation. One way to seek out new perspectives is to consider ourselves as some, or all, the characters in a sacred text. For example:

Sometimes we are Moses...

...conditionally white with Cossack eyes and a quick sunburn,
passing but keeping a suitcase by the door just in case. Feeling
mostly safe in the palace walls, guilty but not knowing why, until one
day everything changes. Until one day we see the Egyptian striking
the Israelite...So sometimes we are standing next to our Black husband
at the protest, and we are both chanting peacefully but the policeman
strikes him and all we can do is choose not to run away, to stand firmly
with our hands raised so that we both get hit. Because family means
if you hit him then you hit me.

-- from "After the Maggid: When We Imagine Ourselves Allies"

by Sarah Barasch-Hagans and Graie Barasch-Hagans

#BLM Haggadah Supplement, 2016

How are we, like the midwives at the start of the story (Ex 1:15-21), attempting to stand up to power and for life?

How are we, like Moses (Ex 2ff), struggling with identity -- raised in one household and culture but connected in many ways to another?

How are we, like Pharaoh (Ex 1ff), impatient with the past and fearful of the future, ready to knock down anyone or anything that threatens those we believe we must protect?

As *Yisrael-ite* or *Mitzrayim-ite*, what assumptions and experiences form our views?

Can we learn to hold more than one point of view at the same time or in conversation with one another?

Ritual Focus

Here I am, ready and prepared

[use traditional *kavanah* and/or continue here]

Here I am, ready and prepared to fulfill this project of counting 49 days,
from Narrowness to Expansion,
seeking to examine oppression and envision liberation,
inspired by the Torah's counting of the Omer,
counting seven full weeks, from Liberation to Revelation,
until I reach fifty days,
and prepare to bring new thoughts before the Eternal and into the world.

Bless

[See "Blessing "page for masculine or feminine God-language]

Brukheh ateh YHVH

Elohéinu hei ha'olamim

asher kidshétu

bəmitzvotéihe vatzivétu

al sefirat ha'omer

בְּרוּכָה אַתָּה יְהוָה

אֱלֹהֵינוּ הִי הָעוֹלָמִים

אֲשֶׁר קִדְּשָׁתָנוּ

בְּמִצְוֹתֶיךָ וְצִוִּיתָנוּ

עַל סְפִירַת הָעֹמֶר

Blessed are you, YHVH,
our God, Life of endless worlds,
who made us holy
with Voix commandments and commanded us
to count the Omer.

Count

הַיּוֹם שְׁמוֹנֶה יָמִים שֶׁהֵם שְׁבֹעַ אֶחָד וַיּוֹם אֶחָד לַעֹמֶר

Today is eight days of the omer, making one week and one day.

Hayom sh'monah yamim shehem shavua echad v'yom echad la-omer

visit <http://Rereading4Liberation.com>
for more on Recounting Exodus and
Rereading Exodus along the Anacostia