

21 Days Completed

Learning Focus

Here I am ready to consider **guarding memory** on 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.

Returning again to "Pharaoh Didn't Know Joseph," Moskowitz asks: "In the case of Joseph, how might things have gone differently had the [Yisrael-ites] better guarded and remembered him and his contribution?" Later we'll look in more detail at Joseph's story. Here, though, R' Moskowitz is actually talking about guarding "the blessed memory of those who came before us" in a non-biblical sense. This is a crucial obligation that is too often completely botched in the context of intergroup relations.

Consider the famous, regularly twisted examples of Rev. Dr. Martin Luther King Jr and R' Abraham Joshua Heschel. Their individual legacies are often distorted, as is their work together, symbolized by that picture of the two of them, in a line of lei-wearing marchers, leaving Selma for Montgomery.

Marc Dollinger discusses that photo's misuse in *Black Power, Jewish Politics*:

The iconic image of Rabbi Abraham Joshua Heschel marching alongside Dr. Martin Luther King Jr. in Selma symbolized the highest ideals of an interracial, interfaith movement that testified to the essential similarities between blacks and Jews. This filiopietistic* read on Jewish liberal activism encouraged the construction of a false narrative that congratulated Jews for their social justice passion and criticized Black Power for undoing the good work of early civil rights workers." -- Marc Dollinger, *Black Power, Jewish Politics*

*of or relating to an often excessive veneration of ancestors or tradition, per Merriam-Webster on-line

Dollinger's entire book might be considered an elaboration of that single paragraph, so I won't try to summarize but instead recommend reading and carefully considering.

How do we tell the stories of movements and their interactions

How do we remember individuals within movements?

Might remembering differently mean going forward differently?

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 vətzivétu

al sefirat ha'omer

בְּרוּכָה אַתָּה יְהוָה

אֱלֹהֵינוּ הוּא הַעוֹלָמִים

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 שְׁנַיִם וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וַיּוֹם אֶחָד לְעֹמֶר

*Hayom sh'nayim v'esrim yom
shehem sh'loshah shavuot v'yom echad la-omer.*

Today is twenty-two days,
which is three weeks and one day to the Omer.

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