

26 Days Completed

Learning Focus

Here I am ready to consider **multiple paths** 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.

Two roads to *Mitzrayim* are explicitly outlined in the first verses of Exodus:

Now these are the names of the sons of *Yisrael*, who came into *Mitzrayim* with Jacob...
...and Joseph was in *Mitzrayim* already -- Exodus 1:1-5

Mitzrayim-ites were, presumably, already in the land for many generations

Joseph's long, complex story involves many ups and downs: for him personally; with his family of origin; and in his engagements with *Mitzrayim*: arriving as property, "succeeding" in service to a palace household, serving years in prison, and then an exalted service as second in command to Pharaoh.

Through this last position Joseph reunites with his brothers and their families and arranges for the whole clan to settle in *Mitzrayim* during a famine; the family is invited to tend the crown's cattle, and they thrive becoming a sort of proto-nation. The brothers are described as first sojourning, then settling, and finally, acquiring land -- or, perhaps, being grabbed by the land.

During this same famine period, *Mitzrayim-ites* come to Joseph for help; Joseph has shored up resources for Pharaoh in anticipation of the famine -- which Pharaoh had dreamed and Joseph interpreted. *Mitzrayim-ites* first sell their animals to Pharaoh, then their land, finally offering themselves as *avadim* [serfs] in exchange for basic supplies (Gen 47:19).

Thus, Joseph engineers an enormous economic shift across *Mitzrayim* -- seen as a brilliant strategy for managing a deepening famine and/or a huge land- and resource-grab for the crown. The story is, in essence, about ups and downs (all a part of divine plan). There is one constant, however: Pharaoh is never down. His power remains unchanged.

Do we recognize multiple paths bringing varied communities into one spot and notice how those paths have been intertwined?

Do we notice how it all takes place in relation to an overarching power?

Do we understand the long-term consequences of relating to that power?

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]

Brokheh ateh YHVH

בְּרוּכָה אַתָּה יְהוָה

Elohéinu hei ha'olamim

אֱלֹהֵינוּ חַי הַעוֹלָמִים

asher kidshétnu

אֲשֶׁר קִדְּשָׁתָנוּ

bəmitzvotéihe vətzivétnu

בְּמִצְוֹתֶיךָ וְצִוִּיתָנוּ

al sefirat ha'omer

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 שֶׁבָּעָה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְשֵׁשָׁה יָמִים לְעֹמֶר.

Hayom shivah v'esrim yom

shehem sh'loshah shavuot v'shishah yamim la-omer.

*Today is twenty-seven days, which is three weeks and six days of
the Omer.*

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