

Receiving Torah in the Face of Trauma

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It's about to be Shavuot



Please ask questions in the Q&A ->

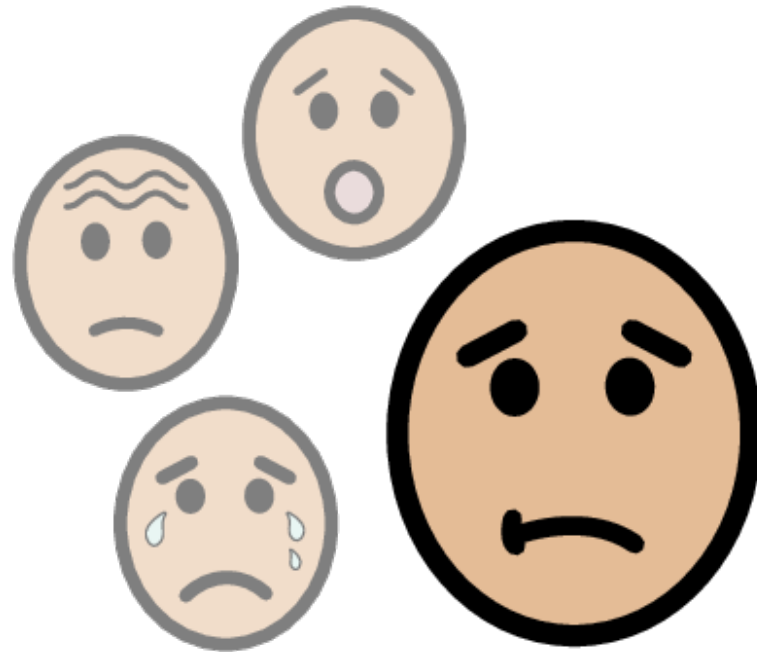
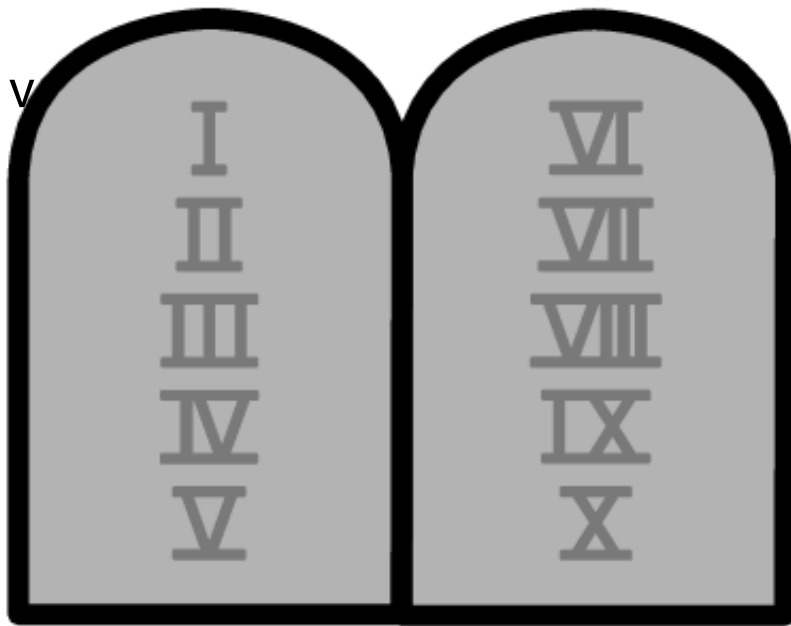
We celebrate accepting the Torah



Please ask questions in the Q&A →

What do we do with that in traumatic times?

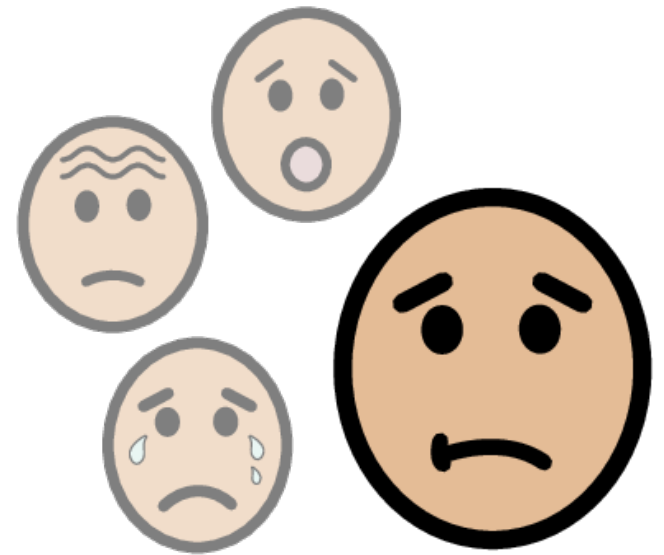
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Please ask questions in the Q&A →

What trauma means – and what it doesn't

- Trauma changes us, often permanently.
- We are still ourselves.
- We can still do things.
- We can still learn.
- We can still love.
- We can still do right by one another.



Please ask questions in the Q&A →

Choosing love, acceptance, and respect

- We're changing, and our community is changing.
- We are still Jewish community.
- We are still operating within Jewish tradition.
- The Torah still belongs to us.
- We can do this.



Please ask questions in the Q&A →

She is a tree of life to all who hold fast to her



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Trauma has always been with us

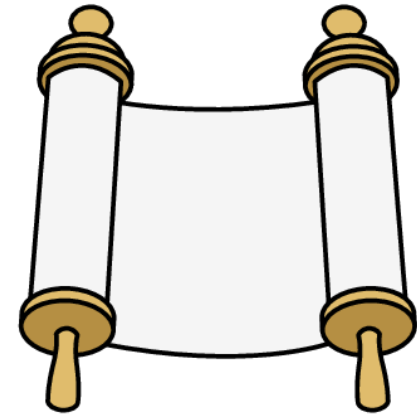
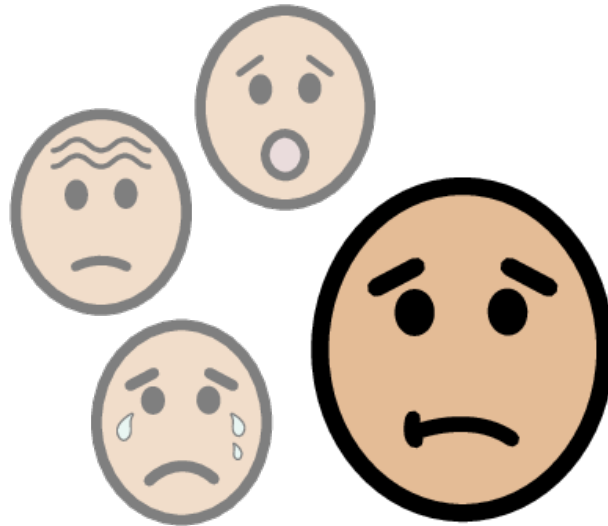
- Generational trauma.
- New collective trauma.
- Individual trauma.



Please ask questions in the Q&A →

The Torah knows about trauma

Trauma and response to trauma are interwoven with our tradition



Please ask questions in the Q&A →

We can't go back; we *can* go forward



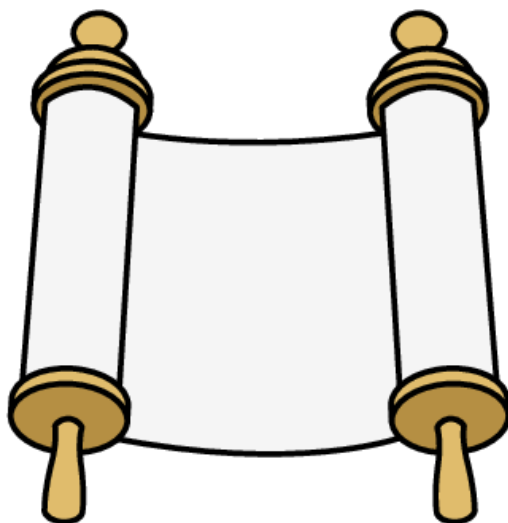
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“A time to remember the Exodus from Egypt”



Please ask questions in the Q&A ->

Finding liturgy and text that speaks to you and your community



Please ask questions in the Q&A →

Reading the book of Ruth on Shavuot

Ruth 1:8 ¶ But Naomi said to her two daughters-in-law, “Turn back, each of you to her mother’s house. May YHVH deal kindly with you, as you have dealt with the dead and with me!

Ruth 1:9 May YHVH grant that each of you find security in the house of a husband!” And she kissed them farewell. They broke into weeping

Ruth 1:10 and said to her, “No, we will return with you to your people.”

Ruth 1:8 וַתֹּאמֶר נְעָמִי לְשֵׁתַי
כִּלְתֵּיהָ לְכַנֶּה שְׁבִנָּה אִשָּׁה לְבַיִת
אִמָּה יַעֲשֶׂה [יַעֲשֶׂ] יְהוָה עִסְכֶם
חֶסֶד בְּאִשׁוֹר עֲשִׂיתֶם עִם־הַמֵּתִים
וְעַמָּדִי:

Ruth 1:9 יִתֵּן יְהוָה לָכֶם וּמְצִאוֹ
מִנוּחָה אִשָּׁה בַּיִת אִיֶּשֶׁה וַתִּשָּׂק
לָהֶן וַתִּשָּׂאנָה קוֹלָן וַתִּבְכֶּינָה:
Ruth 1:10 וַתֹּאמְרֶנָּה לָּהּ כִּי־אֵתְךָ
נָשׁוּב לְעַמֶּךָ:

Please ask questions in the Q&A →

Ruth 1:11 ¶ But Naomi replied, “Turn back, my daughters! Why should you go with me? Have I any more sons in my body who might be husbands for you?”

Ruth 1:12 Turn back, my daughters, for I am too old to be married. Even if I thought there was hope for me, even if I were married tonight and I also bore sons,

Ruth 1:13 should you wait for them to grow up? Should you on their account debar yourselves from marriage? Oh no, my daughters! My lot is far more bitter than yours, for the hand of YHVH has struck out against me.”

Ruth 1:14 ¶ They broke into weeping again, and Orpah kissed her mother-in-law farewell. But Ruth clung to her.

Ruth 1:11 וַתֹּאמֶר נָעֲמִי שׁוּבָנָה בְּנֹתַי לָמָּה
תֵּלְכֶנָּה עִמִּי הָעוֹד־לִי בָנִים בְּמַעֲי וְהָיוּ
לָכֶם לְאִנְשֵׁים:

Ruth 1:12 שׁוּבָנָה בְּנֹתַי לָכֵן כִּי זָקַנְתִּי
מִהַיּוֹת לְאִישׁ כִּי אֶמְרֹתִי יֵשׁ-לִי תִקְוָה
גַּם הַיְיִתִּי הַלַּיְלָה לְאִישׁ וְגַם יִלְדֹתַי
בָּנִים:

Ruth 1:13 הֲלָהֶן | תִּשְׁבְּרָנָה עַד אֲשֶׁר
יִגְדְּלוּ הֲלָהֶן תִּעֲגְנָה לְבַלְתִּי הַיּוֹת
לְאִישׁ אֶל בְּנֹתַי כִּי-מֵר־לִי מְאֹד מִכֶּם
כִּי-יִצְאָה בִּי יַד-יְהוָה:

Ruth 1:14 וַתִּשְׁנָה קוֹלָן וַתִּבְכְּינָה עוֹד
וַתִּשָּׁק עֹרְפָּהּ לַחֲמוֹתָהּ וְרוֹת דָּבְקָה
בָּהּ:

Please ask questions in the Q&A —>

Ruth 1:15 So she said, “See, your sister-in-law has returned to her people and her gods. Go follow your sister-in-law.”

Ruth 1:16 But Ruth replied, “Do not urge me to leave you, to turn back and not follow you. For wherever you go, I will go; wherever you lodge, I will lodge; your people shall be my people, and your God my God.

Ruth 1:17 Where you die, I will die, and there I will be buried. Thus and more may YHVH do to me if anything but death parts me from you.”

Ruth 1:15 וְתֹאמֶר הִנֵּה שָׁבָה
יְבַמְתֶּךָ אֶל־עַסָּה וְאֶל־אֱלֹהֶיהָ
שׁוּבֵי אַחֲרַי יְבַמְתֶּךָ:

Ruth 1:16 וְתֹאמֶר רוּת אֶל־תִּפְגְּעֵי־בִי
לְעִזְבֶּךָ לָשׁוּב מֵאַחֲרַיךָ כִּי
אֶל־אֲשֶׁר תֵּלְכִי אֵלַיךְ וּבְאֲשֶׁר
תָּלִינִי אֲלִין עִמָּךְ עַמִּי וְאֱלֹהֶיךָ
אֱלֹהֵי:

Ruth 1:17 בְּאֲשֶׁר תָּמוּתִי אָמוּת וְשָׁם
אֶקְבֹּר כֹּה יַעֲשֶׂה יְהוָה לִי וְכֹה
יִסִּיף כִּי הַמּוֹת יִפְרִיד בֵּינִי וּבֵינְךָ:

Please ask questions in the Q&A —>

Ruth 1:18 When [Naomi] saw how determined she was to go with her, she ceased to argue with her;

Ruth 1:19 and the two went on until they reached Bethlehem.

¶ When they arrived in Bethlehem, the whole city buzzed with excitement over them. The women said, “Can this be Naomi?”

Ruth 1:20 “Do not call me Naomi,” she replied. “Call me Mara, for Shaddai has made my lot very bitter.

Ruth 1:21 I went away full, and YHVH has brought me back empty. How can you call me Naomi, when YHVH has dealt harshly with me, when Shaddai has brought misfortune upon me!

Ruth 1:18 וַתֵּרָא כִּי־מִתְאַמְצֶת הִיא לְלַכֵּת

אֶתָּה וּתְחַדֵּל לְדַבֵּר אֵלַיָּהּ:

Ruth 1:19 וַתֵּלְכְנָה שְׁתֵּיהֶם עַד־בֵּאֲנָה בַּיַּת

לֶחֶם וַיְהִי כַּבֵּאֲנָה בַּיַּת לֶחֶם וַתִּהְיֶה

כָּל־הָעִיר עֲלֵיהֶן וַתֹּאמְרָנָה הַזֹּאת

נַעֲמִי:

Ruth 1:20 וַתֹּאמֶר אֲלֵיהֶן אַל־תִּקְרָאנִי לִי

נַעֲמִי קְרָאן לִי מָרָא כִּי־הֵמָּר שִׂדִּי לִי

מְאֹד:

Ruth 1:21 אֲנִי מְלֵאָה הִלַּכְתִּי וְרִיקָם

הֶשִׁיבֵנִי יְהוָה לְמָה תִּקְרָאנִי לִי נַעֲמִי

וַיְהוּהָ עָנָה בִּי וְשִׂדִּי הָרַע לִי:

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Ruth 1:22 ¶ Thus Naomi returned from the country of Moab; she returned with her daughter-in-law Ruth the Moabite. They arrived in Bethlehem at the beginning of the barley harvest.

Ruth 1:22 וַתָּשָׁב נָעֲמִי
וְרוֹת הַמּוֹאֲבִיָּה בְּלִתְהָ
עִפָּה הַשָּׁבָה מִשְׂדֵי מוֹאָב
וְהִמָּה בָּאוּ בֵּית לָחֶם
בְּתַחֲלַת קִצִּיר שְׁעָרִים:

Please ask questions in the Q&A ->

Reciting Hallel on Shavuot



Please ask questions in the Q&A ->

Reciting Hallel on Shavuot

Psa. 116:9 I shall walk before
YHVH
in the lands of the living.

Psa. 116:10 I trust [in YHVH];
out of great suffering I spoke

Psa. 116:11 and said rashly,
“All men are false.”

Psa. 116:9 אֶתְהַלֵּךְ לִפְנֵי יְהוָה
בְּאַרְצוֹת הַחַיִּים:

Psa. 116:10 הָאֵמַנְתִּי כִּי אֲדַבֵּר
אֲנִי עָנִיתִי מֵאֵד:

Psa. 116:11 אֲנִי אָמַרְתִּי בַחֲפָזִי
כָּל־הָאָדָם כֶּזֶב:

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Reciting Hallel on Shavuot

Psa. 118:19 Open the gates of righteousness for me that I may enter them and praise Yah.

Psa. 118:20 This is the gateway to YHVH— the righteous shall enter through it.

פִּתְחוּ־לִי **Psa. 118:19**
שַׁעֲרֵי־צֶדֶק אֲבֹא־בָם
אוֹדֶה יְהוָה:

זֶה־הַשַּׁעַר **Psa. 118:20**
לַיהוָה צְדִיקִים יִבְאוּ בּוֹ:

Please ask questions in the Q&A ->

Reciting Hallel on Shavuot

Psa. 118:21 I praise You, for
You have answered me,
and have become my
deliverance.

Psa. 118:22 The stone that
the builders rejected
has become the chief
cornerstone.

Psa. 118:21 אֲדַוְדָּךְ כִּי עֲנִיתָנִי
וַתְּהִי־לִי לִישׁוּעָה:

Psa. 118:22 אֶבֶן מַאֲסוֹ
הַבּוֹנִים הָיְתָה לְרֵאשׁ פְּנֵה:

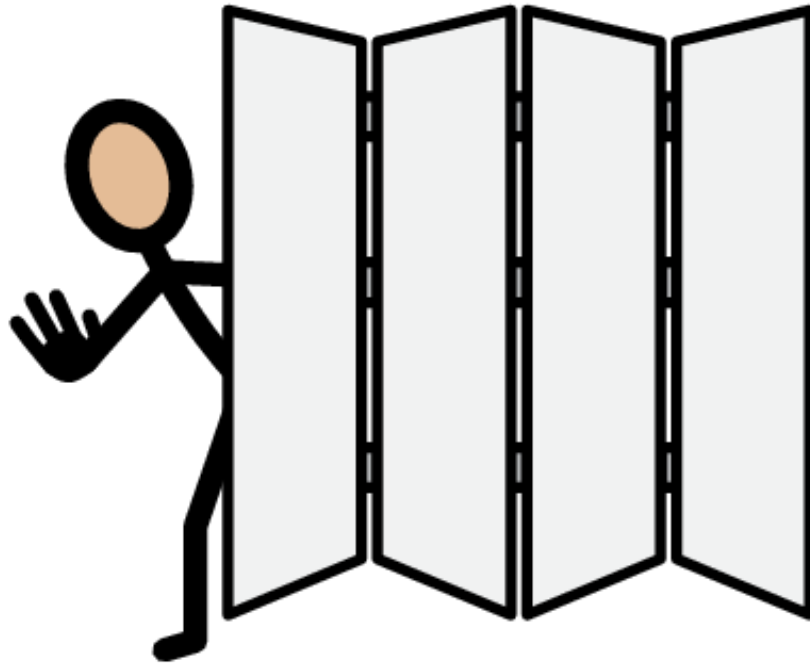
Please ask questions in the Q&A →

Honor your whole self



Please ask questions in the Q&A →

Honor partial presence



Please ask questions in the Q&A ->

Don't separate people from the community



Please ask questions in the Q&A ->

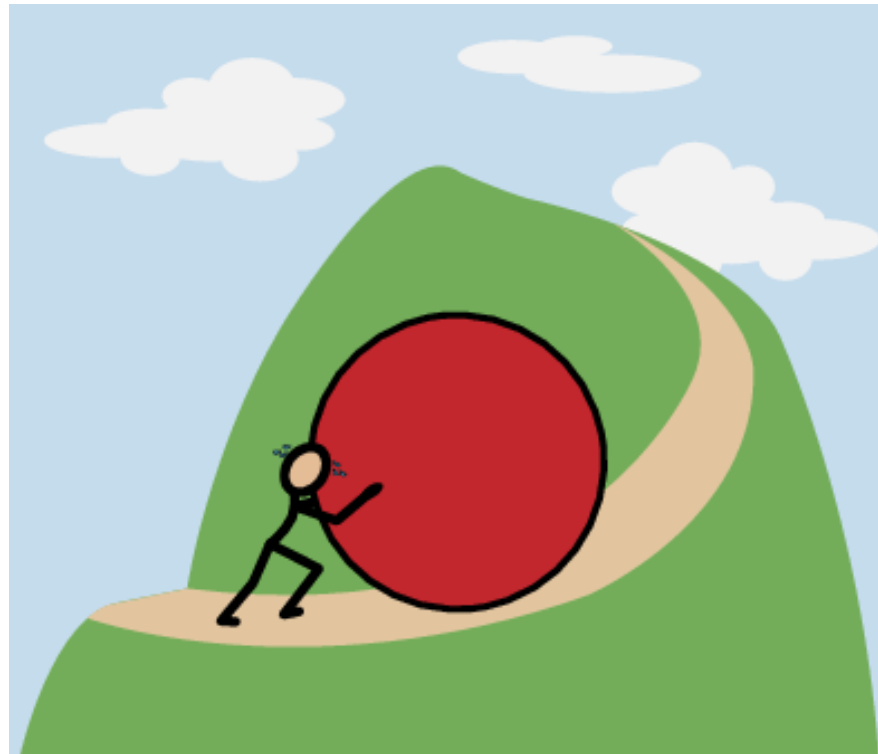
Be honest

- We're different than we were before.
- We are adapting.
- Many things are unpredictable.
- Some things are hard in new ways.
- It is more possible when we acknowledge reality.



Please ask questions in the Q&A →

Persist



Please ask questions in the Q&A ->

About Rabbi Ruti Regan



Rabbi Ruti Regan is a feminist rabbi and disabled disability advocate working at the margins of Jewish community. She is a prominent rabbinic voice, renowned for her work about the intersection of disability and Jewish text, thought and practice. She is an Associate at the Harvard Law School Project on Disability, where she researches inclusive liturgies and ritual change. She previously served as Rabbinic Disability Scholar in Residence at Matan, where she taught Jewish educators strategies for inclusive teaching. She also leads a long-running #ParshaChat Torah study group on Twitter, and is the author of the realsocialskills.org blog. Rabbi Regan was ordained at the Jewish Theological Seminary in 2017, and previously studied at the Drisha Institute for Jewish Education and the Conservative Yeshiva in Jerusalem.

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