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Michel Kichka's illustration, "Be'eri Then and Today"

In memorials around Israel, poppies have become a symbol of blood and of remembrance, resilience, and renewal.

# HIGH HOLY DAY READING SUPPLEMENT

**Rosh Hashanah & Yom Kippur  
5785**



**Beth El**  
SYNAGOGUE

How do we begin to make sense of the year that has concluded?

The Yamim Noraim invites us to pause and reflect. And our machzor offers a lens with which to consider our complex world and our complicated lives. Contemporary readings- essays, blessings, prayers and rituals- speak even more directly to recent events.

To that end, we have chosen a selection of writings that we thought might provide additional insights and inspiration. In some cases, these readings are informative. But perhaps more importantly, they help us welcome the new year with joy while holding the weight of the first anniversary of October 7 and all that has followed.

We invite you to read them in the shul or to take them home.

With wishes for a year of blessing.

Shana Tova,



Rabbi Alexander Davis



Rabbi Matt Goldberg



Rabbi Julie Schwarzwald



Cantor Audrey Abrams



October the 7th by Jacques Vainuska

## Remembrance Erev Rosh Hashana



*Reflection and Intention:*

*In this heartbreaking year that has passed, we have lost many precious souls —children and parents, sisters and brothers, friends and loved ones—each a world unto themselves, full of unique qualities, deeds, and the indelible traces they left in the world. As we light this candle on the eve of Rosh Hashana, the ancient Jewish Day of Remembrance, we seek to honor and remember each one. Every soul, every individual, young and old, who departed from us still remains with us in the cherished memories of their lives and the lasting marks they left within us. Alongside them, we hold in our hearts the hostages: continually praying and yearning for their swift return home, and we will not rest until this is achieved/who have returned home and now need immense strength to heal the deep wounds of their bodies and spirits.*

### Remember / Rina Levanon

**We remember our brothers and sisters, the loyal and faithful, the brave and courageous, whom we lost amidst the horrors of war.**

**We remember the shining eyes, the warm embrace, the confident heart, the photo albums, the life stories, the homes built with great effort and burned in an instant.**

**We remember the loving families, the beauty, the hope, the eyes that look upon us with trust.**

**May the souls of those who have left us be bound up in the bond of life, and their memory be connected to us by a thin thread of life, like a bouquet of wildflowers and rain water, squills, golden puddles, almond trees, oleanders and mulberries, laughter carried on the flight of swings, a beating heart, tenderness, and compassion.**

**May our souls be connected to theirs in deep memory and gratitude, and may we choose life.**

**We remember  
and we choose life.**

**In the gentle hand extended, in the thin ray of dawn,  
in the sprouting stem,  
in the breath of the earth.**

***Rina Levanon is the rabbi of the Gilboa Regional Council, an educator, writer, and officiant of Jewish-Israeli life-cycle ceremonies. She lives in Kibbutz Kfar Blum, located on the northern front line.***

## Peoplehood Erev Yom Kippur

*Reflection and Intention:*

*In this painful year, alongside the loneliness and sorrow, the strength of the Jewish people was rediscovered. When Israelis were shocked and frightened, Jews around the world shared their fear and cried with them. When IDF soldiers lacked equipment or displaced families needed resources, Jews came together to offer supplies and support. Even in the midst of war, Jews travelled to hug Israelis and show their solidarity. And as antisemitic incidents increased, Jews in Israel raised their voices and came to visit Jewish communities to offer support and share their stories. Together, people across the world are fighting for the hostages to be released and returned home. Together, Jews are fighting for the future of our people and for our collective spirit. Jewish peoplehood and solidarity have shown their power and their resilience. The Israeli poet Haim Gouri wrote, "I am as well as my people." For the past year, our collective welfare around the globe is as our people's. With the lighting of this candle, we give thanks for the diverse, complex, and warm-hearted Jewish people that serves as a source of support and a solid foundation to endure difficult days. On Yom Kippur, we pray for a future where we will all come together in God's house, a house of prayer for all people. As we light this candle for Jewish peoplehood, may we soon be gathered together for moments of reunion and rejoicing.*

### **A Coat of Many Colors / Racheli Moskovitz**

**My son returned from battle, his duffel bursting With things that I had not packed for him.**

**Socks donated by the Jews in Argentina.**

**A quilted blanket smelling like someone else's home A blue towel from a family from the Moshav,**

**Tzitzit from Jerusalem.**

**A fleece jacket, gifted by a high-tech company, A scarf knitted by an elderly lady,**

**Undershirts purchased by online shoppers, A sheet that was given to him by a friend, Gloves bought by teenage girls,**

**A jacket from the closet of someone who Came and requested to give.**

**I spread out all those garments**

**And weave together a new coat of many colors. See, Yosef, your brothers were there for you.**

***Racheli Moskovitz is the director of the Lachisha Theater, playwright, actor, poet, and creator. The poem "A Coat of Many Colors" is from the book Iron Beats, a collection of poems created during the war. Translated by Chavi Swidler Eisenberg.***



October 7 by Avrum Rosenweig  
"I hope my viewers will take away from this picture the starkness of suffering the harshness of war."

## Rosh Hashana "Seder" 5785/2024

On Rosh Hashana Eve, following the Kiddush, it is customary to taste several symbolic foods, "simanim," each betokening a prayerful aspiration for the new year.

### On Apples and Honey

יהי רצון מלפניך ה. א-להינו ואלהי אבותינו שתחדש עלינו שנה טובה ומתוקה

*y'hi ratzon milfanekha adonai eloheinu v'lohei avoteinu shet'chadesh aleinu shana tova u'mtuka.*  
May it be Your will, Adonai, that the new year bring only goodness and sweetness!



### On Dates (tamar/dates sounds like yitamu/bring an end)

יהי רצון מלפני אבינו שבשמים שיתמו שונאינו ואויבינו

*y'hi ratzon milfnei avinu shebashamiyim sheyitamu soneinu v'ouyveinu.*  
May it be Your will, Adonai, that there will be an end to our enemies, haters and those who wish evil upon us.  
And may the State of Israel flourish like the date palm.



### On Chocolate Chip Hamentaschen (Almog Meir's favorite treat)

יהי רצון מלפני אבינו שבשמים שתפקד ברחמיך הרבים את אלמוג מאיר

May it be Your will, Adonai, to turn Your providential attention to Almod Meir, freed from captivity in a daring Israeli raid, together with Noa Argamani, Andrey Kozlov and Shlomi Ziv. Bless them and all who have been freed from Hamas captivity with comfort and healing, sustained Purim joy, and long, peaceful lives.



### On an Orange (navel, pepper, cantaloupe, squash, etc.)

יהי רצון מלפני אבינו שבשמים שתפקד ברחמיך הרבים את כפיר ואריאל ביבס

May it be Your will, Adonai, to turn Your Providential attention to infant Kfir and young Ariel Bibas, and their parents, Shari and Yarden, all taken hostage on October 7. Family, friends, and supporters have honored the red-headed brothers with orange clothes and orange balloons- which they released on Kfir's first birthday.  
Kfir has now spent over half his life in captivity.



### On Almond and Hazelnut Biscotti (Lior Rudaeff's favorite treat)

יהי רצון מלפני אבינו שבשמים שתפקד ברחמיך הרבים את ליאור רודאף

May it be Your will, Adonai, to grant perfect peace in Your tender embrace to the soul of 61-year-old ambulance driver and volunteer medic, Lior Rudaeff, who, for seven months, was presumed held hostage, but then confirmed to have been killed on October 7, his body kidnapped by Hamas. May his memory be a blessing to his wife, Yaffa, and his four children, Noam, Nadav, Bar and Ben.

## Wildly Unimaginable Blessings

Alden Solovy

Let us dream

Wildly unimaginable blessings . . . Blessings so unexpected,  
Blessings so beyond our hopes for this world, Blessings so unbelievable in this era,  
That their very existence Uplifts our vision of Creation, Our relationships to each other, And our yearning  
for life itself.

Let us dream

Wildly unimaginable blessings . . .  
A complete healing of mind, body, and spirit, A complete healing for all,  
The end of suffering and strife, The end of plague and disease,  
When kindness flows from the river of love, When goodness flows from the river of grace, Awakened in  
the spirit of all beings,  
When God's light, Radiating holiness, Is seen by everyone.

Let us pray—

With all our hearts—

For wildly unimaginable blessings, So that God will hear the call  
To open the gates of the Garden, Seeing that we haven't waited,  
That we've already begun to repair the world, Each of us becoming a blessing,  
In testimony to our faith in life, Our faith in each other,  
And our faith in the Holy One, The Source of all blessings.

*Used with permission from Enter These Gates: Meditations for the Days of Awe by Alden Solovy (CCAR Press, 2024). Available at [enterthesegates.ccarpress.org](http://enterthesegates.ccarpress.org)*

## Al Chet

Lawrence Mark Lesser

Al chet shechatanu l'fanekha-

For the sin we committed before You while in shock  
And for the sin we committed before You while enraged.

For the sin of confusing revenge with self- defense  
And for the sin of confusing popularity with morality.

For the sin of dismissing warning signs  
And for the sin of stifling dissent.

For the sin of missing the mark with missiles  
And for the sin of missing the mark with diplomacy.

For the sin of negotiating in bad faith  
And for the sin of yielding the non-negotiable.

For the sin of politicizing war  
And for the sin of politicizing peace.

For all these, God pardon us, forgive us, and grant us atonement.



## Israel's founding dreamer envisioned a New Society

Theodore Herzl gave life to a Zionist movement that offered Jews a sense of pride, place and purpose.

Appeared in the Star Tribune, July 2, 2025

By Rabbi Alexander Davis

Wednesday, July 3, is the 120th anniversary of the death of Theodore Herzl (1860-1904). A secular Jew, journalist and playwright, Herzl witnessed the growth of European antisemitism in the early 1890s and turned political activist. He responded to the "Jewish Question" by founding the modern Zionist movement which over the coming decades grew into the movement for self-determination and statehood of the Jewish people in their ancestral homeland, Israel.

As the war between Israel and Hamas continues and as debates about Zionism take a much-needed summer break on American college campuses, it is worth revisiting Herzl's life and mission.

Herzl's story like Israel's story is the story of Jews but not just for Jews. It is the most remarkable, most improbable story in the modern era. It is a story of the national liberation of a historically oppressed people, a story of overcoming odds, of lifting the downtrodden, of realizing dreams. In this sense, it is a universal story that should be known and celebrated especially by progressives. Indeed, there is no greater success story of progressive values and vision than Israel.

Herzl envisioned a New Society, a state that took care of the health, education and welfare of its citizens and that harnessed new technology for the good of all. And yet, in some ways, Herzl's vision was narrow. Though he imagined a diverse society, he did not thoroughly consider the desires of Palestinian Arabs. He assumed they would be grateful for the benefits of modernization but died before appreciating the impact of emerging Arab nationalism.

Herzl's vision and Israel's reality are not one and the same. But neither conforms to the slanderous progressive narrative of Zionism as a white colonial movement that oppresses black and brown people.

Here in the US, progressives speak out for immigrants as is just and right. Israel has absorbed immigrants from 103 countries speaking 82 languages. Here, progressives highlight the plight of refugees. Those who moved to Israel were almost all refugees, many of them black and brown people fleeing oppression in Arab countries and finding in a home and a haven in Israel. Here, progressives fight for the rights of LGBTQ. Recently in Tel Aviv, 250,000 people came out for the annual Pride parade. Meanwhile, gays are paraded around Gaza for public execution. Here, progressives seek to break the glass barrier for women in corporate America. In Israel, women fighter pilots break the sound barrier while among some of her neighbors, they are not even allowed to drive.



No, Israel is not the model society of which Herzl dreamed. Right wing government ministers are racist. For too long, their policies along with the actions of some settlers have threatened, targeted and dehumanized Palestinians. And the war in Gaza, begun by Hamas, is a heartbreaking tragedy that has left tens of thousands of civilians killed and displaced.

But in the face of pogroms, ancient and modern, Herzl gave Jews pride, place and purpose. It is a message that can be embraced by all people, regardless of their faith or nationality. For, to be a Zionist is to believe in the human potential to turn dreams into reality. To be a Zionist is to challenge people to rise above the lot they have been dealt. To be a Zionist is not only to support the State of Israel. It is to believe that all people have the right to self-determination. And therefore, with Israel's right to exist as a precondition and with important questions of Israel's security as a caveat, I believe anyone who calls themselves a Zionist should be especially sympathetic to Palestinians' desire for a state of their own living side by side with Israel.

On the anniversary of his death, we honor Herzl's memory by learning and teaching his story, by fighting antisemitism, by supporting Israel, by working to achieve his utopian vision for all people, and by never giving up hope. As he said and as he showed the world, "If you will it, it is no dream."



*Beth El created a meditation and prayer space dedicated to the hostages of October 7. We invite you to visit this space just outside the Fiterman Chapel.*

## Rosh Hashana 1st Day

### Am Yisreal Chai!

by Eyal Golan, popular Israeli composer, musician, October 20, 2023

The nation of Israel lives  
if we'll not forget always  
to be united  
the nation of Israel lives  
during ascents and  
during declines, even  
during the hardest of  
times

God, the Holy Blessed  
One, watches over us  
who can triumph over us  
because we have no  
other land  
Please make peace  
among us  
watch over our children  
because we have not lost  
our faith

Am Yisrael chai  
Im lo nishkach tamid  
lihiyot me'uchadim  
Am Yisrael chai  
Ba'aliyot, ba'yeridot, gam  
basha'ot ha'chi kashot

Ha-Kadosh Baruch Hu  
shomer aleinu  
Az mi yachol aleinu?  
Ki ein lanu od medina  
Ta'aseh shalom beineinu  
Shmor al yeladeinu  
Ki lo avda ha-emunah

עַם יִשְׂרָאֵל חַי  
אִם לֹא נִשְׁכַּח תָּמִיד לְהִיּוֹת  
מֵאַחָדִים  
עַם יִשְׂרָאֵל חַי  
בְּעֲלִיּוֹת בְּיַרִידוֹת גַּם בְּשָׁעוֹת  
הַכִּי קָשׁוֹת

הַקְּדוֹשׁ בְּרוּךְ הוּא שׁוֹמֵר  
עָלֵינוּ  
אִז מִי יִכּוֹל עָלֵינוּ  
כִּי אֵין לָנוּ עוֹד מְדִינָה  
תַּעֲשֶׂה שְׁלוֹם בְּנֵינוּ  
שְׁמֹר עַל יְלָדֵינוּ  
כִּי לֹא אֲבָדָה הָאֱמוּנָה



#### Acheinu

אָחֵינוּ כָּל בֵּית יִשְׂרָאֵל הַנְּתוּנִים בְּצָרָה וּבִשְׁבִיָּה  
הָעוֹמְדִים בֵּין בָּיִם וּבֵין בִּיבְשָׁה הַמְּקוֹם יָרַחַם עֲלֵיהֶם  
וַיּוֹצִיאֵם מִצָּרָה לְרוֹחָה וּמֵאֶפְלָה לְאוֹרָה וּמִשְׁעָבוֹד  
לְגִאָּלָה הַשְׁתָּא בְּעַגְלָא וּבְזִמְן קָרִיב וְנֹאמֵר אָמֵן

*acheinu kol beit yisrael, han'nutunim  
b'tzarah uvashivyah, ha'omdim bein bayam  
uvein bayabasha. hamakom y'racheim  
aleihem v'yotziem mitzra l'rvacha um'afaila  
l'orah umishiabud lig'ulah, hashta  
ba'agalah uvizman kariv.*

Our siblings, the whole house of Israel, who  
are in distress and captivity who wander  
over sea and over land -- may God have  
mercy on them, and bring them from  
distress to comfort, from darkness to light,  
from slavery to redemption, now, swiftly,  
and soon. And let us say: Amen.

## A Letter from God on *Tikvah*, Hope David Arnow

My Dear Children,

Oy! Such a year this has been for you and Me. I have seen everything and share your horror. I have heard your pleas that I have mercy on those who are in captivity and “bring them from darkness to light, from oppression to redemption.” Your ancestors too brought their hopes to me praying that I would speedily fulfill them. But all these things—I look in hope for you to do.

When I created you in My image, I gave you virtually unlimited power to envision the future you want and the power to work with others to build it. That power is called *tikvah*, hope. When I created the world, I hoped that it would be good. And it was. What I left unfinished; I hoped you would complete.

From the beginning I have watched. I hoped you would fashion a world that would truly befit habitation by images of God. Often you seemed to forget that was the task I put before you. But I will never give up My dream that one day you will succeed. Then I shall dwell among you.

Until that day comes, when you pray to Me, lay your hopes out before Me. Bring your hopes to Me, not for Me to fulfill, but to give you an intimation about which are beneath you and which are truly worthy. Because it’s often not easy to discern between hopes that are ultimately life-affirming for yourself and the world and those that only pretend to be. But this I have seen: when you sow your hopes in hatred you will only reap more bloodshed in the world.

As you pursue your better hopes, I’ll be rooting for you. You might sense this when you feel more energized. That’s what My prophet Isaiah meant when he said, “...Those who hope to God shall renew their strength as eagles grow new plumes: they shall run and not grow weary, they shall march and not grow faint.”

Alas, Isaiah exaggerated as My prophets sometimes did. You will grow weary. When you do, remember David’s words that you repeat morning and night through this season of *t’shuvah*: “Hope to God, make your heart strong and bold, and hope to God.” Sharing your hopes with Me in prayer is a process. Hope begets strength which enables action which begets more hope, strength, action and so on.

Your hope and perseverance will also be renewed by remembering past trials you’ve overcome. Hope’s road to the future rests on those memories. That’s why so many of your prayers to Me evoke the Exodus. But you err when you give me all the credit. If all those brave women hadn’t defied Pharaoh, maybe a leader like Moses would not have arisen to take you out of Egypt. So, remember what wondrous hopes you can achieve by working together—in those days and in these.

During a drought My prophet Jeremiah called Me *Mikveh Yisrael*, “Hope” or “Pool” of Israel. He wanted you to know that despair feels like a drought of hope. Water sustains the body; hope nurtures the soul. When despair looms, pool your inner resources, gather your memories of surmounting past trials and work with others so that together your hope shall triumph over despair.

*Al kein ekaveh lachem*, therefore I will hope to you, My Children, soon to see your majestic glory *l’takken olam*, to repair the world under the sovereignty of Shaddai, because, she’dai, it is enough: My loved ones, you have been hating one another long enough.

Finally, in dark times like these remember that *tikvah* is like a line, a *kav*, that connects you to Me. We are joined by the hopes we share. When you labor to bring your best hopes to life, I will be with you. Moses wrote about My strong hand and outstretched arm. But I don’t have hands and arms: you do. Use them to make our hopes come true. Build a world where all people can live in dignity, then none shall make you afraid.

*Shannah Tovah, Shannah shel Tikvah, A Good Year, A Year of Hope*

*Mikveh Yisrael*



## Our Response to Antisemitism

A Shabbat sermon given by Rav-Hazzan  
Matt Goldberg | May 4, 2024

A surprising number of people have asked me this year why antisemitism exists.

And I guess it's a fair question. They're saying "it sure seems like everyone hates you guys... why is that?"

Certainly, antisemitism has always existed. The Jews have been persecuted, killed, kicked out of nearly everywhere they've ever lived. So this isn't new. Antisemitism is ancient, and entrenched in our world. The antisemitism I'm seeing particularly this year feels like whatever we do is wrong, or not enough.

The antisemitism of this year has come in the form of expecting Jews in Minneapolis to answer for the decisions of the Israeli government. People calling for a one-state solution in which there's a Palestine and no Israel. Calling Jews genocidal murderers, or calling for a worldwide anti-Jew uprising.

Antisemitism is happening on Instagram and TikTok and on college campuses, and it is being given the time of day and air to breathe by media and leaders and politicians...instead of being called out or shut down.

We have become scapegoats; a concept that originates in our Torah. We read that Aaron prepared two goats: one was an offering to God. The other,

וְהִתְוַדָּה עָלָיו אֶת־כָּל־עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת־כָּל־פְּשָׁעֵיהֶם לְכָל־חַטָּאתָם

*he confessed over it all the iniquities and sins and transgressions of the people of Israel,  
and sent the goat away from camp into the wilderness.*

The Israelites had this institution, this structure for dealing with their problems. They understood that, left unchecked, underlying anger and shame and frustration can cause serious damage, pain, and danger, and they understood that you can't just blame a whole nation, a whole group for everything.

Our neighbors have lost that understanding, and we see that instead of a goat, sent into the wilderness, the Jews have been condemned: blamed for errors, missteps, and issues far outside of our control. We have become the scapegoat.

It's as frightening as it is angering, and it is really hard to know how to respond.

How can we possibly respond, when Jews are being vilified, demonized, and being called murderers?

I've noticed that my responses to this antisemitism have changed as time goes on, and situation to situation, and that's okay.

No matter how we respond to the antisemitism around us, whether outwardly and loudly or quietly and internally, our response cannot be to separate ourselves from the community, or to abandon Judaism and Jewish practice. Our response to antisemitism absolutely needs to be to lean on each other. And to lean into Jewish life and Jewish community.

And so we need to ask ourselves, **how can I embrace my Jewish identity today?**

Maybe it's doing some Jewish learning, or lighting candles on Friday night, or making havdalah. Maybe it's making a point to host more shabbat meals, or sign up to read Torah. Or joining the JCC.

**Finding meaningful ways to say 'in your face!' to people out there who want us to be ashamed of who we are. Even if we say it inside our homes. Or in our heads.**

I don't know why antisemitism exists. What I do know about antisemitism is that it will try to divide us, to make us feel isolated, and question who we are and what we stand for. And so it is important that our response is to do the opposite, to double-down and embrace Jewish traditions.

I hope we can find a new way to connect with Jewish practice, or rediscover one that used to be meaningful. I hope we can find grace and compassion for ourselves as we navigate a world that is just unrelenting. I hope we can lean on each other, and lean into our Jewish lives. **May we respond to hatred with love, and to division with unity.**



*Beth El congregants heading to Washington DC to rally in solidarity with Israel, November 2023*

# Yom Kippur 5785/2024

## יש כאן יותר מזה

### There's More to Me than That

By Hanan ben Ari, popular Israeli composer, musician, June 2023

Compare Machzor, p. 143, 316

There's more to this body  
This temporary, fading body  
Underneath all of this sadness  
And above the perceived nature  
There's more to it in here  
There's more to it in here  
Yesh bi yoter mizeh

There's more to this nectar  
This sweet, fake nectar  
Underneath all of this makeup  
The despair, the envy, the chase  
There's more to it in here  
There's more to it in here

Man is like a breath  
His days are like a fleeting shadow  
Man is like a breath  
A man's origin is from dust and his destiny is  
back to dust  
But there's more to me than that  
There's more to me than that

There's more to me than this voice  
This hoarse, cracking voice  
Underneath all of this computerization  
The DNA, the exact science  
There's more to it in here  
There's more to it in here

There's more to this ending  
This predictable, wrinkled ending  
I wish that even in this world  
We shall get a taste of it every morning  
Because there's more to it in here  
There's more to it in here  
And there's more to me than that  
There's more to me than that

יש כאן יותר מהגוף הזה  
הזמני הזה, הנדף  
מתחת לכל העצוב הזה  
ולמעלה מן הטבע הנשקף  
יש כאן יותר מזה  
יש כאן יותר מזה

יש כאן יותר מהצוף הזה  
המתוק הזה, המזויף  
מתחת לכל האפור הזה  
היאוש, הקנאה, המרדף  
יש כאן יותר מזה  
יש כאן יותר מזה

אדם להבל דמה  
ימיו כצל עובר  
אדם להבל דמה  
אדם יסודו מעפר וסופו לעפר  
אבל יש בי יותר מזה  
יש בי יותר מזה

יש בי יותר מהקול הזה  
הצרוד הזה, הנסדק  
מתחת לכל המחשוב הזה  
הדי. אן. איי המדע המדויק  
יש כאן יותר מזה  
יש כאן יותר מזה

יש כאן יותר מהסוף הזה  
הצפוי הזה, המקמט  
אמן שכבר כאן בעולם הזה  
בכל בקר נטעם מזה קצת  
כי יש כאן יותר מזה  
יש כאן יותר מזה  
ויש בי יותר מזה  
יש בי יותר מזה

# Yom Kippur Avodah Service: The Appearance of the Kohen

arrangement, Aryeh Kunstler, after Machzor p. 334

Using the magnificent imagery of the natural world, of human strivings toward holiness, and of the heavenly realms, the medieval poet (basing himself on the 2nd C BCE writings of Ben Sira) attempts to portray the High Priest emerging from the Holy of Holies: he has experienced closeness with the Divine, and he now returns to the people in wholeness and radiant peace. Is this not our hope for our own High Holidays?

As the canopy of the heavens stretched out on high

*was the appearance of the High Priest.*

**Mareh Kohen**

As the glitter of light emanating from the brilliance of the Chayos...

As the beautiful blue thread in the fringes of the four corners of a garment...

As the rainbow in the clouds...

How truly glorious was the High Priest as he left the Holy of Holies, peacefully, unharmed.

As the garment of majestic splendor with which the Creator attired His creatures...

As a rose planted in a beautiful garden...

As a crown set upon a king's forehead...

As the grace reflected in the face of a groom...

How truly glorious...

As the purity of the pure mitre...

As he Moshe who was concealed, pleading before God...

As the bright star shining in the east...

כָּאֵהָל הַנִּמְתַּח בְּדַרְי מַעְלָה. מֵרָאָה כֹהֵן  
כְּבָרְקִים הַיּוֹצְאִים מִזִּיּוֹ הַחַיּוֹת...  
כְּגִדְל גְּדִילִים בְּאַרְבַּע קְצוֹת...  
כְּדַמוֹת הַקִּשּׁוֹת בְּתוֹךְ הָעֵנָן...

אָמַת מַה נִּהְדָּר הָיָה כֹהֵן גָּדוֹל בְּצִאתוֹ  
מִבֵּית קֹדְשֵׁי הַקִּדְשִׁים בְּשָׁלוֹם בְּלִי פְגַע  
כְּהוֹד אֲשֶׁר הִלְבִּישׁ צוּר לִיצוּרִים...  
כְּוֶרֶד הַנִּתּוֹן בְּתוֹךְ גִּנַּת חֶמֶד...  
כְּזֶר הַנִּתּוֹן עַל מִצַּח מְלֶךְ...  
כְּחֶסֶד הַנִּתּוֹן עַל פְּנֵי חֶתָן...

אָמַת מַה נִּהְדָּר הָיָה כֹהֵן גָּדוֹל בְּצִאתוֹ  
מִבֵּית קֹדְשֵׁי הַקִּדְשִׁים בְּשָׁלוֹם בְּלִי פְגַע

כְּטַהַר הַנִּתּוֹן בְּצַנִּיף טְהוֹר...  
כְּיוֹשֵׁב בְּסִתְר לְחִלוֹת פְּנֵי מְלֶךְ...  
כְּכוֹכֵב הַנִּגְהָה בְּגִבּוֹל מִזְרַח...

# Drash Service: Rosh Hashana Day II 5785/2024

So Much Magnificence by Deva & Miten Premal

**Part 1:** There is so much magnificence, in the ocean, waves are coming in, waves are coming in

**Part 2:** Wash me away, so that all that's left is love, great spirit

**Part 3:** Hallelujah!

## Malkhei Hamlakhim

### מַלְכֵי הַמְּלָכִים

by Eyal Golan, popular Israeli composer, musician, 2014

Forgive me Abba for I have sinned  
forgive all my transgressions.  
Even on the days that I forgot You  
You always were in my life.

סָלַח לִי אָבִי כִּי חָטָאתִי לָךְ  
מָחַל לִי עַל כָּל פְּשָׁעַי  
גַּם בְּיָמַי שֶׁשָׁכַחְתִּי אוֹתְךָ  
הָיִיתָ תָּמִיד בְּחַיֵּי

Every path that I took  
You were a candle to my feet.  
I was blind, I didn't see beyond what  
my eyes beheld.

בְּכָל הַדְּרָכִים שֶׁהֲלַכְתִּי בְּעֵצָם  
הָיִיתָ לִי נֵר לְרַגְלֵי  
הָיִיתִי עוֹר לֹא רָאִיתִי מֵעַבְרָה  
לְמָה שֶׁהִבִּיטוּ עֵינַי

*melekh malkhei hamelakhim toda al chaim  
al osher, al bekhi, al tzchok  
gam ksehkashe lifamim gam az elokim  
ata leolam lo rachok*

מֶלֶךְ מַלְכֵי הַמְּלָכִים תּוֹדָה עַל חַיִּים  
עַל אֲשֶׁר עַל בְּכִי עַל צְחוֹק  
גַּם כְּשֶׁקָּשָׁה לְפַעֲמַיִם גַּם אֲז אֱלֹקִים  
אֶתָּה לְעוֹלָם לֹא רַחוּק

Melekh Malkhei Hamlakhim, thank You for life  
for happiness, for crying, for laughter  
even when it's hard sometimes, even then,  
You are never far away.

גַּם כִּי אֲלָךְ וְדַרְכֵי חֲשׂוּכָה  
בְּטַחַחְתִּי בָּךְ אֱלֹהֵי  
עַל חֲצִי שָׁנִי עַל בְּכוֹר וְיִלְדָה  
תּוֹדָה גַּם עַל אֲשֶׁר בְּלִי דֵי

When I walk and my path is dark  
I trusted You, God.  
For my other half, my first born, my child  
Thank You for the everlasting happiness.

תּוֹדָה עַל חַגִּים  
עַל שְׁבֹת שְׁשׂוּמְרֹת  
שְׁלֹא יִגְמַר לְעוֹלָם  
כָּל יוֹם שֶׁעוֹבֵר בְּדַרְכֵי לְגַן עֵדֶן  
שִׁוּוֹיֹתִי אוֹתְךָ מוֹל עֵינַי

Thank you for holidays  
for Shabbat that guards me and will never end  
every day that passes by on my way to heaven  
I have set You before my eyes.