

Alyth



Martyrology

5782

In the prayer book of the High Holy Days, which evolved during the Middle Ages, Eileh Ezkerah is a moment of poignant identification with Jews of the past. Through the poetry of lament it recalls the martyrdom of ten rabbis executed by Rome in the first and second centuries CE; and it venerates those who were martyred.

Having re-enacted the sacrifice of temple times, we now move to the ultimate sacrifice a Jew can make, that of kedushat ha-shem. The martyrology of our service invites us to travel through the Jewish experience of history. We begin hearing the stories from the past, and journey to those of people who lived in the more familiar, but no less treacherous, terrain of modernity and responded to extraordinary events in ways worthy of sacred remembrance.

Every generation tells the story in its own way. The Eileh Ezkerah recalls men and women who responded “Hineini – Here I am”. We hear their drive to turn their Judaism from one of unrelenting victimhood to kedushat ha-chayyim.

Throughout our history, many gave their lives while struggling to right wrongs, make peace, and save others from humiliation, harm, or death, whilst staying faithful to the covenant as they saw it. Today we honour their memory.

In our extraordinary times we recognise that Jews throughout history have experienced the High Holy Days in times even more extraordinary. As we face our challenges, we remember the greater challenges of those who came before us. We relive ten moments of historical challenge where we, as Jews, needed to adapt to engage with the outside world. As we pray from our homes, we give thanks that we have homes to pray from and that we are able to continue to pray with a community in the open.

אלה אזכרה ונפשי עלי אשפכה
כי בלעונו זדים כעוגה בלי הפוכה:
זאת קראתנו וספרנו בשנון ושפכנו לב שפול ואנון:
ממרום הסכת תחנון יי אל רחום וחנון:

These I recall and pour out my soul
How the arrogant have devoured us!
This has happened to us, we tell it again and again.
We pour out our hearts, full of grief.
You who are in heaven, hear our prayer.
You, O Eternal, are a God of mercy and compassion

1. Destruction of the first temple, 586 BCE

Throughout its history, Israel has been sandwiched between mighty empires, and so became the battleground where their armies clashed. Unsurprisingly, the Temple in Jerusalem was a victim. Jewish teaching, however, suggests the Temple was destroyed because Jews were unfaithful to the covenant. Hence the traditional view, "because of our sins we were exiled from our land."

Lamentations 1:1 – 5

אֵיכָּה | יֹשֶׁבֶת בְּדָד הָעִיר רַבַּתִּי עִם הַיְתָה כְּאַלְמָנָה רַבַּתִּי בַגּוֹיִם שָׂרְתִי בַמְּדִינֹת
הַיְתָה לְמָס:

Alas! Lonely sits the city Once great with people! She that was great among nations Is become like a widow; The princess among states Is become a thrall.

בְּכֹו תִבְכֶּה בְּלֵילָה וְדַמְעָתָהּ עַל לְחִיָּהּ אֵין־לָהּ מְנַחֵם מִכָּל־אֲהָבֶיהָ כָּל־רַעֲיָהּ כָּגְדוּ בָּהּ
הִיוּ לָהּ לְאִיבִים:

Bitterly she weeps in the night, Her cheek wet with tears. There is none to comfort her Of all her friends. All her allies have betrayed her; They have become her foes.

גָּלְתָהּ יְהוּדָה מֵעֲנִי וּמִרַב עֲבָדָהּ הִיא יֹשֶׁבֶת בַּגּוֹיִם לֹא מִצָּאָה מְנוּחַ כָּל־רֹדְפֶיהָ
הַשִּׁיגוּהָ בֵּין הַמְּצָרִים:

Judah has gone into exile Because of misery and harsh oppression; When she settled among the nations, She found no rest; All her pursuers overtook her In the narrow places.

דְּרָכֶי צִיּוֹן אֲבֵלוֹת מִבְּלִי בָּאִי מוֹעֵד כָּל־שְׂעָרֶיהָ שׁוֹמְמִין כִּהְנִיָּה נְאֻנְתִים בְּתוֹלְתֶיהָ
נוֹגָזֹת וְהִיא מֵרָלָה:

Zion's roads are in mourning, Empty of festival pilgrims; All her gates are deserted. Her priests sigh, Her maidens are unhappy— She is utterly disconsolate!

הִיוּ צָרֶיהָ לְרֹאשׁ אִיבֶיהָ שְׁלוֹ כִּי־הָנָה הוֹגָה עַל רַב־פְּשָׁעֶיהָ עוֹלָלֶיהָ הִלְכוּ שְׁבִי לַפְּנֵי־
צָר:

Her enemies are now the masters, Her foes are at ease, Because the Eternal has afflicted her For her many transgressions; Her infants have gone into captivity Before the enemy.

Hashiveinu

Words: Lamentations 5:21

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנִשְׁוּבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם

Hashiveinu Adonai eilecha v'nashuvah chaddeish yameinu k'kedem

Turn us back to You, Eternal, and we shall return; renew our lives as of old!

2. Forced Hellenisation, 170 – 164 BCE

Greek civilisation in the ancient world was like English civilisation in the 19th century or American civilisation today: world-conquerors. Many Jews found Hellenism very attractive. Others – like the Maccabees – rebelled against it. As Milton Steinberg put it, while the Greeks worshipped the holiness of beauty, the Jews worshipped the beauty of holiness.

Adapted from 1 Maccabees 3:42 – 60

Judas and his brothers saw that evils had multiplied and that armies were encamped within their territory. They learned of the orders which the king had given to destroy and utterly wipe out the people.

So they said to one another, “Let us raise our people from their ruin and fight for them and for our sanctuary!” The assembly gathered together to prepare for battle and to pray and ask for mercy and compassion.

Jerusalem was uninhabited, like a wilderness; not one of her children came in or went out. The sanctuary was trampled on, and foreigners were in the citadel; it was a habitation for Gentiles. Joy had disappeared from Jacob, and the flute and the harp were silent.

Thus they assembled and went to Mizpah near Jerusalem. That day they fasted and wore sackcloth; they sprinkled ashes on their heads and tore their garments...

After this Judas appointed officers for the people...Then the army moved off, and they camped to the south of Emmaus.

Judas said: “Arm yourselves and be brave; in the morning be ready to fight these Gentiles who have assembled against us to destroy us and our sanctuary. It is better for us to die in battle than to witness the evils befalling our nation and our sanctuary. Whatever is willed in heaven will be done.”

3. Revolt against Rome and Destruction of Second Temple

Troublesome Jews rebelling in Judea, at the edge of the Roman Empire, represented a danger to security. For Jewish teaching the Second Temple was destroyed because of sin'at chinam, 'senseless hatred.' Parts of the Talmud relating the destruction of the Temple read like Foxe's Book of Martyrs in Christian tradition. Few details of their tortures are spared. Rabbi Akiva feels he can finally die having served God with all his heart, all his soul and, now, with his body also.

Talmud, Berachot 61b

בְּשָׁעָה שֶׁהוֹצִיאוּ אֶת רַבִּי עֲקִיבָא לְהַרְיֵגָה זְמַן קְרִיאַת שְׁמַע הָיָה, וְהָיוּ סוֹרְקִים אֶת בְּשָׂרוֹ בְּמַסְרָקוֹת שֶׁל בְּרִזָּל, וְהָיָה מְקַבֵּל עָלָיו עוֹל מַלְכוּת שָׁמַיִם. אָמְרוּ לוֹ תִלְמִידָיו: רַבֵּינוּ, עַד כָּאֵן? ! אָמַר לָהֶם: כָּל יְמֵי הַיִּיְתִי מְצַטְעֵר עַל פְּסוּק זֶה "בְּכָל נַפְשֶׁךָ" אֲפִילוֹ נוֹטֵל אֶת נְשַׁמְתְּךָ. אָמַרְתִּי: מַתִּי יָבֵא לְיָדֵי וְאֶקְיָמְנוּ, וְעַכְשָׁיו שָׁבָא לְיָדֵי, לֹא אֶקְיָמְנוּ? הָיָה מְאָרִיךְ בְּ"אֶחָד", עַד שֶׁיִּצְטָה נְשַׁמְתּוֹ בְּ"אֶחָד" יִצְטָה בֵּת קוֹל וְאָמַרָה: "אֲשַׁרְיֵךְ רַבִּי עֲקִיבָא שֶׁיִּצְטָה נְשַׁמְתְּךָ בְּאֶחָד"

When they led Akiva to the executioner, it was time for reciting the Shema. With iron combs they scraped away his skin as he recited *Sh'ma Yisrael*, freely accepting the yoke of God's rule. "Even now?" his disciples asked. His reply: "All my life I have been troubled by the verse: *Love the Eternal your God with all your heart, and all your soul* which means even if God takes your life. I often wondered if I could fulfil that obligation. And now I can." He left the world while uttering: Adonai Echad, the Eternal is One.

אֵלֶּה אֲזַכְרֶה וְנִפְשֵׁי עָלַי אֲשַׁפְּכָה
כִּי בָלְעוּנוּ זָדִים כְּעוֹגָה בְּלֵי הַפּוֹכָה:
זֹאת קָרָאתָנוּ וְסַפְרָנוּ בְּשִׁנוֹן וְשַׁפְּכָנוּ לֵב שְׁפוּל וְאָנוּן:
מִמְרוֹם הַסִּכַּת תַּחֲנוּן יִי אֵל רַחוּם וְחַנּוּן

These I recall and pour out my soul how the arrogant have devoured us!
This has happened to us, we tell it again and again.
We pour out our hearts, full of grief. You who are in heaven, hear our prayer.
You, O Eternal, are a God of mercy and compassion

בְּיָדוֹ אֶפְקִיד רוּחִי בְּעֵת אִישָׁן וְאֶעֱרֶה
וְעַם רוּחִי גּוֹיְתִי אֲדַנִּי לִי וְלֹא אִירָא

In God's hand I lay my soul, both when I sleep and when I wake,
and with my soul my body too, my God is close, I shall not fear

4. Crusades, 1095 – 1150 CE

For the best part of the first millennium, Jews and Christians lived comparatively at ease with each other. The Crusades awoke a missionising, evangelising – often murderous – zeal which led to the first serious outbreaks of antisemitism in Europe and continued throughout the second millennium. Now we are early into the third millenium, our prayer is that such zeal has finally burnt itself out.

Jacob ben Meir’s Experiences during the Second Crusade

On the second day of the Feast of Weeks (Shavuot, May 8, 1147) the French crusader got together at Rameru, entered the house of our teacher Jacob (may he live long), took everything he had there, and even tore up the scroll of the Law in his presence. They got hold of him, led him out to the fields, condemned him because of his religion and conspired against him to put him to death. Five times they wounded him on the head, and in doing so they said to him: “You are the greatest man in Israel; therefore we are taking vengeance on you because of him who was hanged (Jesus), and we are going to wound you just as you Jews inflicted five wounds on our God.”

His pure soul would have left him had it not been for the kindness of our Creator who had mercy on His Torah and brought it about that a high official who was to prove of help to Jacob, should be on the road that led through that field. Rabbi Jacob called to him and bribed him with a horse worth five gold pieces. The official then turned and appealed to the crusader and cajoled them saying: “Leave him to me today; I’ll talk to him. Perhaps he’ll be persuaded so that we can allure him to our faith. If he doesn’t consent, rest assured that I’ll turn him over to you tomorrow.” They did so and the danger was averted. Because God had compassion on His people, He was merciful to the one who taught them His holy Torah.

5. Expulsion from England, 1290

This country has the dubious distinction of being the first European country to officially expel its Jews – because they had outlived their economic use to those in power. It sparked off a series of expulsions - from France, Spain and Portugal - with the Jews moving ever eastwards into Germany and then, being invited into Poland. Other Jews moved into the more-welcoming Ottoman Empire.

Excerpt from The Statute of the Jewry, 1275

Because the king has seen that many evils and instances of the disinheriting of good men of his land have happened as a result of the usuries which the Jews have made in the past, and that many sins have followed thereupon, the king though he and his ancestors have always received great benefit from the Jewish people in the past, has nevertheless for the honour of God and the common benefit of the people ordained and established that from now on no Jew shall lend anything at usury, either on land or rent or any thing else, and that usuries shall not continue beyond the feast of St Edward last...

Each Jew after he is seven years old shall wear a distinguishing mark on his outer garment, that is to say in the form of two Tables joined, of yellow felt of the length of six inches and of the breadth of three inches. And that each one after he is twelve years old shall yearly at Easter pay to the king, whose serf he is, a tax of three pence, and this be understood to hold as well for a woman as for a man.

6. Expulsion from Spain, 1492

We talk of the 'Golden Age of Spanish Jewry' which saw Jewish generals, poets, financiers, philosophers, government ministers playing a full part in Moslem society. But as Christian Europe relentlessly drove the Moslems out of the Iberian peninsula, the situation of the Jews became ever more endangered. The Church eventually persuaded Ferdinand and Isabella to expel them – though they might not have needed too much persuading...

A Jewish Account of the Expulsion, ca. 1495

The King gave them three months' time in which to leave. It was announced in public in every city on the first of May, which happened to be the 19th day of the Omer, and the term ended on the day before the 9th of Av. About their number there is no agreement, but, after many inquiries, I found that the most generally accepted estimate is 50,000 families, or, as others say 53,000. They had houses, fields, vineyards, and cattle, and most of them were artisans. At that time there existed many academies in Spain...

When they saw that evil was determined against them by the King, they gave up the hope of remaining. But the time had become short, and they had to hasten their exodus from Spain. They sold their houses, their landed estates, and their cattle for very small prices to save themselves. The King did not allow them to carry silver and gold out of his country, so that they were compelled to exchange their silver and gold for merchandise of cloths and skins and other things...

May the One who said unto His world "Enough" also say "Enough" unto our sufferings, and may He look down upon our impotence. May He turn again, and have compassion upon us, and hasten our salvation. Thus may it be God's will.

Gesher tsar m'od

Words: Nachman of Bratslav, Likutei Moharan Part 2, 48:2

Music: Baruch Chait

כָּל הָעוֹלָם כְּלוֹ גֶשֶׁר צָר מְאֹד וְהַעִיקָר לֹא לִפְחַד כָּלֵל

Kol ha-olam kullo gesher tsar m'od, v'ha-ikkar lo l'facheid k'lal.

All the world is a very narrow bridge; but the main thing to recall is to have no fear at all.

7. Cholera Epidemic, 1817

Throughout history, pandemics have been a regular, unwelcome feature of life. One medical writer called the 19th Century “The Pandemic Century.” We will hear what Rabbi Akiva Eiger advised for Yom Kippur during the 1817 cholera epidemic. And during the 1848 cholera epidemic, Rabbi Israel Salanter takes cake and wine into the synagogue and publicly eats and drinks. Akiva Eiger, Israel Salanter and your rabbis today say the same thing: “Do not put your lives in danger.”

Rabbi Akiva Eiger writes during the Cholera Epidemic

In every synagogue, in both the men’s section and the women’s section, it is only permitted to fill half of the seats on Rosh Hashanah and Yom Kippur – so that, next to every occupied seat, the seat adjacent to it should be empty.

Given this, only half of the members will be able to enter the synagogue on these holy days. And given that all the members have an equal right to attend, the half who attend on the two days of Rosh Hashanah should give way to the half who attend on the evening and day of Yom Kippur, and vice versa.

In order to achieve the goal that half of the seats will be empty, and in order to decide who will attend on Rosh Hashanah and who on Yom Kippur, behold, the av beit din will draw lots. All the seats are to be numbered 1 or 2. Anyone who draws a number 1 will attend on Rosh Hashanah, and anyone who draws a number 2 will attend on Yom Kippur.

The synagogue administrators shall take care of printing tickets, in a different shape for each festival. For the maintenance of order, a military guard will be stationed at every entrance to the synagogue. Attendees must show him their tickets. Furthermore, police community support officers will take care of order inside the synagogue.

Because those who are not attending synagogue will need to form minyanim in private houses, those organising said minyanim must ensure that the number of participants is limited in the same way, consistent with the area of the venue. Supervision with this directive will be enforced by the health police.

8. Pogroms, 1880 – 1920

'Pogrom' in Russian means 'disaster.' While they were not as frequent as many think, they were still devastating enough to leave their mark. The Pale of Settlement stretched from the Baltic to the Black Sea and was the major concentration of European Jews, and so the major setting for so many pogroms: during WWI when it was the battleground between the German and the Russian Empires; during the Civil War that followed the Russian Revolution and of course during WW2. Bialik, the Hebrew poet par excellence of the early 20thC writes about the Kishinev Pogrom of 1903. 49 Jews were killed – but it shook the world.

In the city of Slaughter, by Hayyim Nahman Bialik

Descend then, to the cellars of the town,
There where the virginal daughters of thy folk were fouled,
Where seven heathen flung a woman down,
The daughter in the presence of her mother,
The mother in the presence of her daughter,
Before slaughter, during slaughter, and after slaughter!
Touch with thy hand the cushion stained; touch
The pillow incarnadined:
This is the place the wild ones of the wood, the beasts of the field
With bloody axes in their paws compelled thy daughters yield:
Beasted and swiped!
Note also do not fail to note,
In that dark corner, and behind that cask
Crouched husbands, bridegrooms, brothers, peering from the cracks,
Watching the sacred bodies struggling underneath
The bestial breath,
Stifled in filth, and swallowing their blood!
Watching from the darkness and its mesh
The lecherous rabble portioning for booty
Their kindred and their flesh!

Crushed in their shame, they saw it all;
They did not stir nor move;
They did not pluck their eyes out;
they beat not their brains against the wall!
Perhaps, perhaps, each watcher had it in his heart to pray:

A miracle, O Lord,—and spare my skin this day!
 Those who survived this foulness, who from their blood awoke,
 Beheld their life polluted, the light of their world gone out—
 How did their menfolk bear it, how did they bear this yoke?
 They crawled forth from their holes, they fled to the house of the Lord,
 They offered thanks to Him, the sweet benedictory word.
 The Cohanim sallied forth, to the Rabbi's house they flitted:
 Tell me, O Rabbi, tell, is my own wife permitted?
 The matter ends; and nothing more. And all is as it was before.

Come, now, and I will bring thee to their lairs
 The privies, jakes and pigpens where the heirs
 Of Hasmoneans lay, with trembling knees,
 Concealed and cowering,—the sons of the Maccabees!
 The seed of saints, the scions of the lions!
 Who, crammed by scores in all the sanctuaries of their shame,
 So sanctified My name!
 It was the flight of mice they fled,
 The scurrying of roaches was their flight;
 They died like dogs, and they were dead!
 And on the next morn, after the terrible night

The son who was not murdered found The spurned cadaver of his father on the
 ground. Now wherefore dost thou weep, O son of man?

<i>You may laugh, laugh at all the dreams which I, the dreamer, can weave, because I believe in humanity; for in you I still believe.</i>	Sachaki sachaki al ha-chalomot, zu ani ha-choleim sach, sachaki ki va-adam a'amin, ki odenni ma'amin bach.	שְׂחָקִי שְׂחָקִי עַל הַחֲלוּמוֹת. זו אֲנִי הַחֹלֵם שָׁח. שְׂחָקִי כִּי בָאָדָם אֲאָמִין. כִּי עוֹדֵנִי מֵאֲמִין בָּךְ:
<i>²Yet my soul still yearns for freedom to no golden calf betrayed. I still believe in humanity, so strong is our spirit made.</i>	² Ki od nafshi d'ror sho'efet, lo m'chartiha l'eigel paz, ki od a'amin gam ba- adam, gam b'rucho, ru'ach az.	כִּי עוֹד נַפְשִׁי דְרוֹר שׂוֹאֶפֶת. לֹא מְכַרְתִּיהָ לְעֵגֶל־פָּז. כִּי עוֹד אֲאָמִין גַּם בָּאָדָם. גַּם בְּרוּחוֹ. רֹיחַ עֹז:

9. 20th Century Jewish Experience

The Shoah puts the 49 killed in Kishinev in sharp relief. It sits like a heavy weight on Jewish thought, experience and reaction. How could Jewish life continue after it? Maybe as we move further into the 21st century, a Jewish life will emerge which isn't so Shoah-centric? The first reading reminds us that however devastating the Blitz was on England, Jewish life continued and it was a mere 22 miles of water which saved us from jackboots on the streets of London. But even in the worst of possible situations, Jews clung to those fragments of hope that could sustain them.

An Excerpt from The Jewish Chronicle, 5 September 1939

Important and Urgent. Holy-Day Services.

Eve of New Year.

The Services on the eve of New Year, as all Synagogue evening services throughout the War, must conclude a half an hour before the time of the official blackout.

Kol Nidrei.

There will be no service in the Synagogues on the Eve of the Day of Atonement.

New Year.

On the mornings of New Year, the Service should begin at 8.30 and must conclude no later than 10.30. This can be done, including a sermon of a quarter of an hour's length, by omitting all Piyutim and replacing Chazanuth by plain chanting. Strict instructions should be issued accordingly, and Ministers and Readers should conscientiously obey such instructions.

Yom Kippur

On the Day of Atonement, services will be held as follows: 11.30 to 1. Reading of the Law, Sermon and Musaph. 5.15-6.30. Sermon and Neilah. The Shofar is not to be sounded at the end of neilah, as the Fast does not end till 7.37 p.m. (in London).

Air Raids.

In case of air raids during a Service, the minister is to advise those living within a few minutes' walk to return to their homes, and announce to the others the locality of the nearest air raid shelters. A large notice board, stating the localities of such shelters should, if at all possible, be placed at the entrance of each Place of Worship. For obvious reasons, old men, women and children should say their prayers at home on the High Festivals.

Eli Eli

Words: Hannah Senesh

אֵלֵי אֵלֵי שְׁלֵא יִגְמַר לְעוֹלָם
הַחֹל וְהַיָּם רִשְׁרוּשׁ שֶׁל הַמַּיִם
בְּרַק הַשָּׁמַיִם תְּפִלַּת הָאָדָם

Eli, eli, shelo yiggameir l'olam
Ha-chol v'ha-yam
Rishrush shel ha-mayim
B'rak ha-shamayim
T'fillat ha-adam.

O God, my God, I pray that these things never end,
the sand and the sea, the rush of the water,
the crash of the heavens, each human prayer.

10. Formation of the State of Israel

Another stage on the journey through Jewish life and experience. We are amazed that a people can survive the events we have heard about – amazed that such a numerically-small, geographically-scattered people has survived, has chosen to survive. We have read today about the tragic dimension, of pain and sacrifice. But this is only one part, one small part of that Jewish story. It continues into our time with the return to its ancestral land. It too has its pain and its sorrow, but continues to offer hope for what the future can bring.

Yitzhak Rabin worked assiduously for peace between Israel and the Palestinians, for which he received the Nobel Peace Prize in 1994. On November 4, 1995, at a peace rally in Tel Aviv, Yitzhak Rabin was assassinated by a radical, Jewish opponent of his plan for peace. In his Final speech, Yitzhak Rabin, just minutes before his assassination, he said:

Permit me to say that I am deeply moved. I wish to thank each and every one of you, who have come here today to take a stand against violence and for peace. This government, which I am privileged to head, together with my friend Shimon Peres, decided to give peace a chance.....

I was a military man for 27 years. I fought so long as there was no chance for peace. I believe that there is now a chance for peace, a great chance. We must take advantage of it for the sake of those standing here, and for those who are not here -- and they are many.

I have always believed that the majority of the people want peace and are ready to take risks for peace. In coming here today, you demonstrate, together with many others who did not come, that the people truly desire peace and oppose violence. Violence erodes the basis of Israeli democracy. It must be condemned and isolated. This is not the way of the State of Israel.....

More than anything, in the more than three years of this Government's existence, the Israeli people has proven that it is possible to make peace, that peace opens the door to a better economy and society; that peace is not just a prayer. Peace is first of all in our prayers, but it is also the aspiration of the Jewish people, a genuine aspiration for peace.

For Israel, there is no path that is without pain. But the path of peace is preferable to the path of war.....

A final thought

O God of Mercy for the time being
Choose another people.
We are tired of death, tired of corpses,
We have no more prayers.
For the time being
Choose another people.
We have run out of blood
For victims,
Our houses have been turned into desert,
The earth lacks space for tombstones,
There are no more lamentations
Nor songs of woe
In the ancient texts.
God of Mercy sanctify another land,
Another Sinai.
We have covered every field and stone
With ashes and holiness.
With our crones
With our young
With our infants
We have paid for each letter in Your Commandments.
God of Mercy lift up Your fiery brow,
Look on the peoples of the world,
Let them have the prophecies and Holy Days
Who mumble Your words in every tongue.
Teach them the Deeds
And the ways of temptation.
God of Mercy to us give rough clothing
Of shepherds who tend sheep
Of blacksmiths at the hammer
Of washerwomen, cattle slaughterers
And lower still.
And O God of Mercy grant us one more blessing -
Take back the divine glory of our genius.

Kadya Molodovsky