MAHZOR SUPPLEMENT

ROSH HASHANAH AND YOM KIPPUR
Ahot Ketana

The little sister—her prayers she prepares and proclaims her praises.
O God, please, heal now her ailments.
Let the year and its curses conclude!
With pleasant words she calls upon You, and with song and raises, for such befits You.
Why do you avert Your eyes? Look! Enemies devour her heritage!
Let the year and its curses conclude!
Tend Your sheep that the lions dispersed, and pour Your wrath upon those who say “Destroy;” Your right hand’s foundation-vine they have breached; and plucked [its fruit] not even leaving her tiny grapes.
Let the year and its curses conclude!
Stand her up from degradation to lofty majesty, for in the pit of exile her soul had been melted.

When the basest are elevated her heart is outpoured; among the poorest of the poor are her dwellings.
Let the year and its curses conclude!
When will You raise up Your daughter from the pit; and from the dungeon, [will You] break her yoke?
May You act wondrously when You go forth like a hero, to bring an end and conclusion to her ailments.
Let the year and its curses conclude!
Be strong and rejoice for the plunder is ended; place hope in the Rock and keep His covenant. You will ascend to Zion and He will say: Pave! Pave her paths.
Let the year and its blessings begin!

—R. Abraham Hazan Girundi, Spain 13th century
Towards You, my God, is directed my fervent yearning, on You are focused my longing and my love;
  to You are consecrated my mind and my emotions, O to You belong my spirit and my soul!
To You are dedicated my hands and feet—from You is my body's fundamental plan—
  to You are dedicated my flesh and blood, O my very skin and body!
To You are dedicated my eyes and my thoughts—my mind’s shape and structure;
  to You is consecrated the exercise of my will—for, in You is my strength, trust and hope!
Yours is sovereignty, Yours is grandeur; To You alone, my praise is fitting.
  You who are the help in time of distress, O be my help in my distress!
To You I shall admit and I shall confess concerning my transgressions and my evildoing.
  Yours is my salvation: O forgive my wickedness, my sin and my guilt.
Yours is kindness, Your is compassion: O pity me for all my hardship!
  My transgression is too great to bear; so great has grown The force of my waywardness.
What am I and what is my life; what is my strength and my power?
  I am like wind-blown straw’ so easily driven about; how can You then recall in judgment my errors?
With all my heart I seek You; answer me, O God, the focus of my search;
  I shall pour my tears to You as a libation, wipe away my transgression with my tears.
Send forth the angels of grace, that they will, please, go out toward me.
  “Peace unto you in your coming!” they shall say in one voice upon my arrival.
The light stored away before You shall be my concealment, my shelter.
  Within the shadow of Your wings, please set my eternal residence.
— Rabbi Abraham Ibn Ezra, Spain, 12th century
Awesome God, Beneficent and good to all Your creatures, Clothed in right, Declaring truth.
Ever constant in comforts, Foreseeing, Glorious in wonders, Hearkening to prayers.
Invoking the generations, Judging in knowledge, Knowing all that is hidden, Lovingly forgiving,
Moving over the skies, Nigh in trouble,

Overflowing in virtue, Pardoning sins, Quelling sinfulness,
Remembering the covenant with the fathers, Searcher of inmost feelings,
Tester of hearts, Uncovering the depths, Venerated in praises, Working salvation.

God, we have sinned before You; have mercy on us.
Adir Vena-or

Adir vena-or.  Bore dok vaḥeled.  Mi el kamokha.
Gole amukot.  Dover tzedakot.  Mi el kamokha.
Hadur bilvusho.  Ve-ein zulato.  Mi el kamokha.
Zokher haberit.  Honen she-erit.  Mi el kamokha.
Tehor einayim.  Yoshev shamayim.  Mi el kamokha.
Kovesh avonot.  Lovesh tzedakot.  Mi el kamokha.
Melekh melakhim.  Nora venisgav.  Mi el kamokha.
Somekh noflim.  One ashukim.  Mi el kamokha.
Pode umatzil.  Tzo‘e berov ko-ah.  Mi el kamokha.
Karov lekorav.  Rahum veḥanun.  Mi el kamokha.
Shokhen sheḥakim.  Tomekh temimim.  Mi el kamokha.

Mighty and Illuminating One, Maker of heaven and earth—Who is an all-powerful God like You?
You who reveal profound secrets, who speaks righteous matters.
You who is magnificent in You attire, and there is none besides You.
You who remembers the Covenant, who is gracious to the remnant (of Israel).
You who are pure of eyes, who dwells in the heavens.
You who suppresses iniquities, who is adorned in righteousness.

Sovereign of sovereigns, who is awesome and exalted.
You who support those who have fallen, who answers the oppressed.
You who redeems and saves, who relocates the nations with great might.
You who are near to those who call You, who is compassionate and gracious.
You who dwell in the high heavens, who supports the perfect.
Who is an all-powerful God like You?
We sin against You when we sin against ourselves and each other; for our failures of truth, O God, we ask forgiveness:

For projecting emotions we do not feel; for using the sins of others to excuse our own; for denying our responsibility for our own misfortunes; for refusing to admit our share in the troubles of others; for condemning in our children the faults we tolerate in ourselves; for condemning in our parents the faults we tolerate in ourselves; for passing judgment without knowledge of the facts; for remembering the price of things but forgetting their value; for teaching our children everything but the meaning of life; for loving our egos better than the truth; for not respecting God’s image in every human being; for running to do violence yet crawling to make peace.

Ve’al kulum Eloah selihot, selah lanu, mehal lanu, kapper lanu.

We sin against You when we sin against ourselves and each other; for our failures of love, O God, we ask forgiveness:

For using people as stepping stones to advancement; for confusing love and lust; for withholding love to control those we claim to love; for hiding from others behind an armor of mistrust; for treating with arrogance people weaker than ourselves; for acting condescendingly towards those whom we regard as inferiors; for shunting aside those whose age is an embarrassment to us;
for giving ourselves the fleeting pleasure of inflicting lasting hurts;
for cynicism, which eats away our faith in the possibility of love;
for not respecting God’s image in every human being;
for running to do violence yet crawling to make peace.

וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֶּר לָנו.
Ve’al kulam Eloah selihot, selah lanu, mehal lanu, kapper lanu.

We sin against You when we sin against ourselves and each other;
for our failures of justice, O God, we ask forgiveness for us and all humankind:

For false and deceptive advertising;
for keeping the poor in the chains of poverty;
for withholding social justice from workers;
for racial hatred and prejudice;
for denying its existence in us;
for using violence to maintain our power;
for using violence to bring about change;
for separating ends from means;
for threatening the survival of life on this planet;
for war; for aggressive war;
for appeasing aggressors;
for building weapons of mass destruction;
for obeying criminal orders;
for ethnic cleansing;
for lacking civic courage;
for silence and indifference;
for not respecting God’s image in every human being;
for running to do evil but limping to do good.
We have sinned against You and against each other,

By not having cried out for peace;
by making guns easily available;
by ignoring the poor;
by trying to outdo each other in displaying wealth;
by closing our hearts and our neighborhoods to other races;
by teaching children prejudice through our attitudes;
by tolerating the existence of slums;
by not respecting God’s image in every human being;
by conforming;
by keeping silent in the face of evil;
by neglecting our parents;
by indulging our children;
by rejecting our tradition through the ignorance of it;
by our failure to rebel against the evil in our midst;
by wasting our lives on vanity;
by running after recognition;
by being sexist;
by being homophobic.

— From “Forms of Prayer for Jewish Worship,”
London, The Reform Synagogue of Great Britain

We’al kulam Eloah selihot, selah lanu, mehal lanu, kapper lanu.

B’NAI JESHURUN

Rabbis: J. Rolando Matalon Felicia L. Sol Rebecca Weintraub
Hazzan: Ari Priven
Executive Director: Colin A. Weil
Tel: (212) 787-7600 Fax: (212) 496-7600
Online: www.bj.org