Christians in Solidarity with Jews on Yom Kippur:

| Canadian Christian-Jewish Consultation

A Liturgy of Prayer for Use in Christian Churches

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Drafted by a Subcommittee of the

Canadian Christian-Jewish Consultation (CCJC)

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Christians in Solidarity with Jews On Yom Kippur

At sunset on Sunday, October 8, 2000, the Kol Nidre service will gather the Jewish community in synagogues across the globe, to initiate a solemn day of fasting, reflection, and prayer. At sunset the following evening, the Ne'ilah service will assemble the community once again to close the annual observance of Yom Kippur. Through this "Day of Atonement," members of the Jewish community seek repentance, forgiveness, and reconciliation in their relations with God and with one another. Many will remain at the synagogue most of that day for personal or communal prayer and reflection; others will spend much of the day at home, reviewing their lives and relations since last Yom Kippur, asking forgiveness from others where necessary. This is the 10th of Tishrei on the Jewish calendar.

On the Christian calendar, this millennial year is a time for celebrating the amazing gift of the birth, life, ministry, death and resurrection of Jesus, two thousand years ago. Celebrating the Christ-

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event invites remembering - remembering the two thousand years that comprise the story of the Christian community, from its beginnings within the Jewish community in Jerusalem, through the dramatic evolution that occurred as the Church took root in gentile communities of other cultures, to its present situation as the largest faith community in the world. The early Church and Rabbinic Judaism both took shape about the same time, both rooted in Biblical Judaism. But very soon in the history of these sibling communities, negative stereotypes of Jews and Judaism dominated the Church's relations with the Jewish community. That led to the demeaning of Jewish faith and the persecution of Jews, culminating in the role that the Church's theology played in setting the scene for the Holocaust perpetrated by the Nazis during World War II.

In recent decades, Christian communities have begun to reexamine this tragic history and to recognize the anti-Judaism that, for centuries, has poisoned the life of the Church and brought untold suffering on the Jewish people. This gives Christians every reason to want to be with the Jewish community in repentance this Yom Kippur – to share their fast, to stand before God with them, acknowledging our own need for repentance and seeking forgiveness, as an expression of our commitment to new relations with this community.

The following resource has been prepared by members of the Canadian Christian-Jewish Consultation, a liaison group that brings together representatives of the major Christian Churches (Canadian Council of Churches and the Canadian Conference of Catholic Bishops) and of the Jewish community (Canadian Jewish Congress). Because most synagogues are full on Yom Kippur, it is not possible for Christians to join the Jewish community there in its observance of this Day of Atonement. However, as an extension of the prayer at the synagogue, we are offering this resource to enable Christian communities to gather in their own churches, on the evening of October 8 or on October 9, in spiritual solidarity with the Jewish community. These prayers, drawn from the Jewish liturgy, are proposed for use in churches on this occasion.

A note of caution is warranted. This is not a Christian celebration of Yom Kippur; Yom Kippur remains a Jewish observance. To treat this event as a Christian celebration of Yom Kippur would be a glaring example of "appropriation," that is, taking as our own what belongs to another faith community and interpreting it as we please. No, in contrast to that regrettable practice, this is an invitation to "A Service of Christian Solidarity with the Jewish Community at Yom Kippur."

The following material was selected by a committee composed of the Montreal members of the Canadian Christian-Jewish Consultation: Rev. Paul Jennings, Rabbi Howard Joseph, Mrs. Marsha Levy, and Sister Diane Willey, nds, with assistance from Rabbi Reuven Bulka (Ottawa) for the introductions to the prayers. We are indebted to Bishop Eugene LaRocque (Alexandria-Cornwall, Ontario) for his suggestion that the Christian millennial observance include an expression of solidarity with the Jewish community, in repentance, at Yom Kippur; for many years he has fasted and prayed in solidarity with the Jewish community of his city on this day.

The Jewish High Holy Days

The Lord spoke to Moses, saying, "Speak to the Israelites thus: 'In the seventh month, on the first day of the month, you shall observe complete rest, a sacred occasion commemorated with loud blasts of horns.... On the tenth day of the seventh month is the Day of Atonement.... on which expiation is made on your behalf before the Lord your God.... It shall be a sabbath of complete rest for you, and you shall practise self-denial, from evening to evening you shall observe this sabbath" (Leviticus 23),

The above biblical citations refer to what have become the Jewish High Holy days, in the seventh month, known as Tishrei. The first day has been expanded over time into a two-day holiday which Jews call Rosh Hashanah, the New Year. Being in the seventh month it is obviously not the Jewish

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New Year, for that is in the first month, Nisan, which contains the Passover freedom festival. In the seventh month Jews celebrate the world's New Year, the anniversary of Creation. Often repeated throughout these days is the declaration: "Today is the birthday of the world. Today God will bring to judgement all the world's creatures."

The second festival of the seventh month is now known as Yom Kippur, the Day of Atonement. It is celebrated as a complete twenty-five-hour fast from sundown until the following nightfall, No water or food is consumed during this time. Traditional synagogues will have service in the evening which last about three hours. Then, in the morning, services will begin early and last through the entire day until the sounding of the ram's horn [Shofar] at nightfall. Some pious persons will spend the whole night as well chanting the Book of Psalms and other readings.

Rosh Hashanah begins in a festive mood. "Blessed are you, Lord, Sovereign of the universe, who has sustained and supported us and enabled us to reach this moment." We are grateful for the gift of life during the past year. However, the mood is both happy and serious at the same time. It is the beginning of a ten-day period of judgement and therefore of penitential reflection. One is encouraged to examine one's life during the past year, express regret for sins and errors, confess before God and resolve to improve conduct during the New Year ahead. We can then ask – and expect – God's forgiveness. However, if our sin was against another person, we must first secure their forgiveness before expecting that of God.

On Yom Kippur the penitential mood is dominant. The prayers move around a wide range of religious emotions: awe and reverence before God's majesty; tenderness and love as gifts of God's love; tears of regret and noble resolve. The congregation, many dressed in white throughout the day, alternately bow and sway, cry and laugh as they move through the liturgy. The final hours are filled with intense spiritual passions and ultimate exaltation. We believe that God has indeed listened to our prayers and will forgive us. Now the New Year can begin in joy.

The prayers throughout this period are heavily dependent upon Psalms as well as other Rabbinic and medieval poetic writings. These reflect a wide range of spiritual moods and theological attitudes and may vary from community to community.

The following selections represent a brief look at some of these prayers. Typically, they express universal themes of sin and repentance, human weakness and striving, God's majesty and compassion. They can speak to and inspire the spiritually sensitive in other communities. They are products of the now over three-thousand-year-old Jewish religious tradition that can bless others as well.

Rabbi Howard Joseph

Using the Liturgy

As the full Yom Kippur liturgy is several hours long, we have rearranged the selections into a suggested prayer service of about a half hour in length, with three other pieces added in an appendix. You may wish to use a variation of this service, or simply insert a couple of selections in a time set aside in the Sunday liturgy. Psalms and verse prayers may be said or sung, according to your practice and musical resources.

Please observe the following considerations:

These selections (with the exception of the Introduction and Intercessions) are English versions of the prayers used in the synagogue. While you may wish to make an occasional grammatical

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alteration (e.g. in the interests of inclusive language), it is inappropriate to make any substantial changes.

As these are Jewish prayers which we are using as guests of the Jewish community, it is inappropriate to add Christian formulations to the service (e.g. "Glory to the Father..." following the Psalm).

In Jewish practice the Holy Name of God is of course not spoken aloud. Please avoid using translations (such as the Jerusalem Bible) which employ the name, or else ensure that it is replaced in the reading by a variation like "the LORD".

It would be most appropriate to inform the local Jewish community that you will be praying with them on Yom Kippur.

We are recommending the use of these prayers as a special act of solidarity in this millennial year. We do not advocate their ongoing incorporation into the Christian liturgical tradition.

A Liturgy of Prayer

for Use in Christian Churches on Yom Kippur

1. Introduction

On this day our brothers and sisters of the Jewish faith are observing a day of repentance and reconciliation. Ten days ago, on Rosh Hashanah, they celebrated the birthday of the world, rejoicing in God's creative power to make all things new. Today, on Yom Kippur, the day of Atonement, they come before God with fasting and prayer, seeking reconciliation with God and with one another, trusting in God's merciful gift of a new beginning.

This year, as we approach the 2000th year of the "Christian era", let us join with them in prayer and repentance. As we look back on nearly two thousand years of estrangement between God's peoples of the Jewish and Christian faith, let us pray for renewal and reconciliation in the new millennium.

By this gesture of common prayer, we intend to:

- express our fundamental solidarity of faith in the God of Israel,
- recall our common trust in God's grace and mercy, which we have inherited from the

Jewish experience of God;
- honour the richness of Jewish prayer, as we join in praying parts of the traditional Yom Kippur liturgy; confess our sins, both personal and corporate;
- name with sadness and shame the sins of the Christian churches towards the Jewish people, especially our contempt for their spiritual traditions,
- seek forgiveness and reconciliation as we begin a new millennium together;
- pray for peace among all people, cultures and religions.

2. Opening Prayer (Ya'aleh)

From the opening evening service of Yom Kippur. This prayer sets the tone for Yom Kippur. It is a prayer for prayer, a supplication that our entreaties reach unto God.

Let our prayer ascend at sunset,

And may our cry come to You at sunrise;

May our song be heard till sunset,

Let our voice ascend to You at sunset, And let

our merit come up at sunrise; May our

redemption be seen till sunset.

Let our distress ascend at sunset, And may our

pardon come forth at sunrise; May we have

atonement till sunset.

Let our salvation rise at sunset, And may

our purity come at sunrise; May our plea

be noted till sunset.

Let our remembrance ascend at sunset, And let

our assembly gather at sunrise; May we be

marked for glory till sunset.

Let our repentance rise at sunset, And

may rejoicing come at sunrise; May our

request endure till sunset.

Let our contrite sigh ascend at sunset, And let it

come before You at sunrise; May we see our

salvation till sunset.

3. Opening Prayer (spoken) *(U'netaneh tokef)*

This is a centrepiece of the Yom Kippur service. It speaks of the ultimate importance of Yom Kippur as day of judgement, urging us to examine our lives past, present and future, and to embark on a path of commitment that will lead to a worthy destiny.

Let us recount how utterly holy this day is and how awe-inspiring. This is the day when Your dominion shall be exalted, when Your throne shall be established on mercy, and You shall occupy it in truth. You are indeed judge and arbiter, discerner and witness, inscribing and recording all forgotten things. You open the book of records and the deeds inscribed proclaim themselves; everyone's signature is sealed in it.

The great shofar is sounded; a gentle whisper is heard; today the angels trembling in fear declare: "The day of judgement is here to bring the hosts of heaven to justice!" Indeed even they are not

guiltless in Your sight. All human beings pass before You like a flock of sheep. As a shepherd identifies his sheep by making them pass under his rod, so do You make all the living process before You, as You count Your creatures, appointing the lifetime and inscribing the destiny of each one.

On Rosh Hashanah their destiny is inscribed, and on Yom Kippur it is sealed. How many shall pass away? How many shall be conceived? Who shall live and who shall die? Who shall come to a timely end who to an untimely one? Who shall perish by fire and who by water; who by the sword and who by wild beasts; who because of hunger or of thirst; who by earthquakes and who by disease; who by strangling or by stoning? Who shall enjoy a restful period and who shall be incited to move on? Who shall relish peace and who shall be harassed? Who shall know comfort and who shall know affliction? Who shall become poor and who shall become rich? Who shall be humbled and who shall be exalted? Repentance, prayer and charity avert a severe decree.

4. Psalm (said or sung)

Suggested psalms: Ps 25, Ps 32, or Ps 103

Choral settings of these Psalms can be found in *Catholic Book of Worship III, pp. 16, 128, 52.*

5. Scripture Readings

We suggest one or two of the following passages:

Lev 23:23-28, 31-32

Isaiah 55:6-11

Isaiah 57:14-21; 58: 6-14

6. Call to Confession *(Ne'ilah)*

This prayer, from the concluding service for---r Kippur, is named "the closing of the gates " – the last chance to repent on Yom Kippur. It is a call to the community to return to God, and a call to God to forgive and welcome us.

From the beginning You singled out humanity as worthy to stand in Your presence. Who can say to You: "What are You doing?" What can a human being, even a righteous one, give You? You, Lord our God, have graciously given us this Day of Atonement, to end all our iniquities with complete forgiveness, so that we may cease doing wrong, that we may turn to You and accomplish Your will whole-heartedly.

In Your great compassion, have mercy on us, for You do not desire the destruction of the world. We have been told, "Seek the Lord while He may be found, call to Him while He is near. May the wicked turn from their ways and the evil from their plans. Let them return to the Lord who will have mercy on them, to our God who is rich in forgiveness."

7. Prayer of Confession (*Ashamnu*)

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Yom Kippur as the Day of Atonement demands that we own up to our individual and collective failures. We publicly proclaim our shortcomings and realize that we approach God with little spiritual collateral, and rely on God's mercy. Notice that the language of this confession is plural, to stress our collective responsibility.

Of us all, judged together as one, we avow that we have been guilty and have dealt falsely and dishonestly. We have spoken evil and perverted the right. We have forged falsehood and lent evil counsel. We have been false, scoffing, rebellious. We have been impious and impatient of discipline. We have done wrong and broken faith, and have been harsh and hard. We have transgressed and yielded to corruption and that which is vile. We have erred from Your paths and through mocking led others astray, turning from Your loving way, and it has gained us nothing.

But in all that befalls us, You are just. You have dealt with us truthfully, it is we who have done evil.

All: Before You, exalted Lord, what can we say? Before You, enthroned in the heavens, what can we claim? For You know what is hidden and what is revealed. You know the mysteries of the universe and the inmost secrets of all living things. You know the most intimate places of our being; You see into our minds and hearts. Nothing is hidden from you, nothing concealed from your eyes.

8. Prayer of Penitence (*Shelosh Esray Midot*)

This prayer of penitence is said standing, with the excerpt from Exodus recited in unison. We proclaim the attributes of God, entreating God to employ these attributes in judging us.

Sovereign Lord, enthroned in mercy, You deal with us tenderly, pardoning the sins of Your people even though they sin again. You are ever ready to give pardon to sinners, and forgiveness to transgressors, in Your loving kindness towards all who have the breath of life, not punishing them according to the evil they do. Lord, You have taught us to recite Your thirteen attributes of mercy. Remember Your covenant of these thirteen attributes, as You revealed them to the meek Moses, in the words written in Your Torah:

All: "And the Lord descended in a cloud and stood with him there and proclaimed the name of the Lord. And the Lord passed before him, proclaiming, 'The Lord, the Lord, God compassionate and gracious, slow to anger and abundant in mercy and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and absolving.'"

Leader: Pardon our iniquity and our sin, and take -sitor Your heritage.

For on this day shall atonement be made for you to cleanse you. From all your sins before the Lord, you shall be clean.

9. Intercessions

Here we pray as a Christian community for our Jewish brothers and sisters, for ourselves, and for all in need The following intercessions are given as a suggested model.

Let us pray for Jews, Christians, and for all of God's world, saying, "Lord have mercy."

For the Church, for Christians of all nations, cultures and denominations. As we look back on two thousand years of common history, we confess with shame the guilt of the Church towards the Jewish people: in active persecution, in passive collusion with antisemitism, in our jealous contempt towards the faith of Israel. By our treatment of God's chosen people we have made

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ourselves guilty of the crucifixion of Christ. We ask for true repentance and renewal. Let us pray to the Lord.

"Lord have mercy."

For Jewish people throughout the world. We pray for the security of the State of Israel, for the welfare of all who have encountered antisemitism or intolerance, for those communities who are threatened in their daily existence. Let us pray to the Lord.

"Lord have mercy."

For the strength and well-being of the Jewish faith, as it faces the challenges of the late 20th century: the threat of secularism, the problems of internal divisions and disagreements, jcrechallenge of a bitter history. May the faith of Abraham, Isaac and Jacob continue to thrive and be a means of God's grace for generations to come, Let us pray to the Lord.

"Lord have mercy."

For relations between Christians and Jews; for all who work in interfaith dialogue; for multi-faith families; for the theological initiatives of various churches which strive to articulate a new and more faithful understanding of Judaism. At the beginning of this third millennium of our shared history, let us pray for a growth in mutual respect, that we may together witness to the faithfulness of God towards all His people, His chosen people Israel as well as His people by adoption, all who have come to faith in the God of the Bible. Let us pray to the Lord.

"Lord have mercy."

For all who suffer persecution on account of their faith, their race, their aspirations for dignity and freedom. We remember the people of . . . We remember all throughout the world whose lives are shattered by war, civil strife, poverty and oppression, and we pray for the coming of God's kingdom of Shalom. Let us pray to the Lord.

"Lord have mercy."

For our local Jewish community, as they prepare to begin the observance of this most holy day of penitence and renewal. For their synagogues, schools and cultural institutions (specific institutions may be named here ...), that they may continue to make an important contribution to the cultural, intellectual and spiritual life of this community. Let us pray to the Lord.

"Lord have mercy."

Let us pray for all those whom we know to be in need of healing, comfort and courage. For the sick and the dying, for those who are alone or afraid, for those struggling with depression, hopelessness or grief. Let us pray to the Lord.

"Lord have mercy."

For the Holy Land, and all who live there: Jews, Moslems, Christians, and others. We pray for the government of Israel and for the Palestinian authority, that they may succeed in finding a means of living together in peace, justice and security, that Jerusalem may truly be a symbol of hope for all nations. Let us pray to the Lord.

"Lord have mercy."

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10. From the *Amidah*:

We realize that in the return to God, we need God's help. Here we ask God to inspire us to godliness, and to bring repentance and reconciliation to all peoples of the world.

Lord our God, instill Your awe in all whom you have made, and inspire reverential fear in all whom You have created, so that all Your creatures might revere You and worship You. May they together become one community, accomplishing Your will wholeheartedly. For we know, Lord, that dominion, power, and might are Yours alone, and Your Name is revered abov---rl that You have created.

Lord, give glory to Your people, praise to those who fear You, hope to those who seek You, confidence to those who yearn for You, joy to Your land and gladness to Your city, increasing strength to David Your servant, and now in our days, give shining light to the son of Jesse, Your anointed one.

Then shall the just see and be glad, the righteous exult, the devout rejoice. Iniquity shall shut its mouth, wickedness shall vanish like smoke, when You abolish the tyranny of arrogance on earth.

All shall come to serve You and bless Your glorious name,

They shall acclaim Your truth on every continent.

Peoples who did not know You will seek You,

And throughout the world, they will sing Your praise,

Proclaiming Your greatness, 0 Lord.

To You alone they shall present their offerings,

Renouncing the disgraceful idols which they have fashioned.

They will gather to worship You,

In awe, they will seek Your presence at sunrise.

They will acknowledge the power of Your reign,

They will teach wisdom to those who have strayed.

They will proclaim Your strength, extolling You beyond all else,

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In joyful reverence they will acclaim You as King.

Hills and islands will burst into song at Your enthronement,

Acknowledging Your reign.

Exulting You in the gathering of the people.

Far away nations will hear of this and come

To crown You as King.

You will reign over all You have made, You alone, Lord, on Mount Zion, the dwelling place of Your glory, in Jerusalem, Your holy city, for as it is written in Your sacred words, "The Lord shall reign forever, your God, Zion, for all generations."

You are holy; Your Name is awe-inspiring; there is no God but You, for it is written: "The Lord of hosts is glorified through fair judgement, the holiness of God is manifested in justice." Blessed are You, Lord, our holy King.

11. From the Evening Service of Yom Kippur *(Keeheenay)*

No poem more poignantly and comprehensively spells out how dependent we are on God. Every stanza concludes with a fervent prayer that God focus on the covenant, and not on our failures.

As clay in the hand of the potter,

Who expands or contracts it at will,

So are we in Your hand, gracious God,

Heed Your covenant, heed not our accuser.

As stone in the hand of the mason,

Who preserves or smashes it at will,

So are we in Your hand, Source of life;

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Heed Your covenant, heed not our accuser.

As iron in the hand of the welder,

Who welds or detaches it at will,

So are we in Your hand, Sustainer;

Heed Your covenant, heed not our accuser.

As helm in the hand of the seaman,

Who handles or abandons it at will,

So are we in Your hand, gracious God,

Heed Your covenant, heed not our accuser.

As glass in the hand of the glazier,

Who shapes it or dissolves it at will,

So are we in Your hand, great Forgiver,

Heed Your covenant, heed not the accuser.

As cloth in the hand of the draper,

Who drapes it even or uneven at will,

So are we in Your hand, stern God;

Heed Your covenant, heed not our accuser.

As silver in the hand of the smith,

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Who makes it pure or impure at will,

So are we in Your Hand, healing God;

Heed Your covenant, heed not our accuser.

12. Dismissal

Let us go forth into the world

to seek reconciliation with all people,

to work and pray for the establishment of God's Shalom,

Appendix: Additional Material

A. Hymn by Judah HaLevi

Judah HaLevi was one of the great poetic liturgists in Jewish history. Here, he captures the essence of the Yom Kippur, God's blessings.

Lord, today I beseech You,

Hear my prayer, Lord!

Lord, reveal Your strong right hand,

Show us Your power out of love, Lord!

Lord, my heart so moved, moans within me,

The strength of this emotion leaves me faint, Lord!

Lord, when You think of me,

Let it be for good that I am remembered, Lord!

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Lord, I hope for Your salvation,

Your grace will comfort me, Lord!

Lord, You are my Creator, my Rock,

What, but You, can help me, Lord?

Lord, turn Your tender mercy towards me,

Do not regard my sin, Lord!

Lord, You are all that I desire,

My thoughts focus on Your unity, Lord!

Lord, my heart grows weak in this out-pouring of emotion,

My soul is in misery, Lord!

Lord, in Your faithful love, hear me,

Hear the urgency of my prayer, Lord!

Lord, all my thoughts are in Your hands,

You know my inmost depths, Lord!

Lord, look at me wijcrepen eyes,

Heal my pain, my agony, Lord!

Lord, before the gathered crowd, I praise You,

Sustain me in a prayerful stance, Lord.

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Lord, You know how I yearn for Your salvation,

Grant my soul rest, Lord!

Lord, incline Your ear to hear my cry,

You always show mercy, Lord!

Lord, my God, I hope in You,

I pray that my salvation is near, Lord!

Lord, confirm me now as Your servant forever,

Does it matter if my sin appears, Lord?

Lord, how long must I remain a prisoner,

How long must I be entombed in sin that sears my spirit, Lord?

Lord, I sing in praise of Your unity,

Still, tears of grief well up in my heart, Lord!

Lord, in my weakness, I exult You,

Redeem me from my fears, Lord!

Lord, I trust in You for good things to come,

Your magnificent reign is all-encompassing, Lord!

Lord, be patient with me, I worship You,

I seek Your grace, Lord!

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Lord, be attentive to my plea,

Respond soon to my call, Lord!

Lord, with tenderness bring me Your healing,

Revive my heavy heart, Lord!

Lord, my soul grows weak from my distress,

Day and night I cry to You, Lord!

Lord, out of the depths raise me,

reverse my captivity, Lord!

B. From the Evening Service for Yom Kippur (*Salah 'tee*)

Yom Kippur, as the Day of atonement, calls upon us to confess failures, and to resolve to mend our ways. We express the hope that God will accept our contrition and forgive us, making our atonement complete. As is the pattern in this type of prayer, the last words of each stanza are the same, and build up a momentum of emotion.

Yes, it is true, an evil impulse controls us;

You can hear us, Merciful One, so answer us: I FORGIVE.

Cast scorn on informers, reject their reports;

Beloved God, make Your thundering word heard: I FORGIVE.

Silence the accuser, let the defense take its place;

Lord, support our defense and tell us: I FORGIVE.

Abraham's merit, confer on his descendants;

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Remove all sin and loudly proclaim from Heaven: I FORGIVE.

Gracious One, pardon and forgive all who transgress;

God, be attentive, reply from Your celestial heights: I FORGIVE.

Heal my wound, deeply conceal my iniquity;

It is Your prerogative to say for my sake: I FORGIVE.

Blot out the guilt and injustice of Your people.

Show Your loving-kindness and say to the remnant: I FORGIVE.

Hear my prayer, receive my supplication;

Forgiver of sin, for Your own sake, act and proclaim: I FORGIVE.

Look at our disgrace, count it as our punishment;

Remit sin, and to those who trust in You, declare: I FORGIVE.

Listen to my voice and see the tears in my eyes;

Champion my cause, regard my plea and answer me: I FORGIVE.

Cleanse every wrong speedily like a cloud that melts;

Blot out the guilt of the people You have saved and say: I FORGIVE.

C. Our Father, Our King (*Avinu Malkenu*)

This famous prayer is not unique to Yom Kippur. It is evoked on almost every public fast day. It is a "no-holds-barred" entreaty, in which we spell out in sentence-by-sentence detail, what we would like from God.– peace, tranquility, good health, contentment. All this we ask for, not out of narcissistic desire, but in order to facilitate the universal acknowledgement of God's glory.

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(Other forms of address may be substituted, such as: our Creator, our Sovereign)

Our Father, our King,

we have sinned before You.

Our Father, our King,

we have no king except You.

Our Father, our King,

deal with us kindly for the sake of Your name.

Our Father, our King,

give us a new and good year.

Our Father, our King,

annul every severe decree against us.

Our Father, our King,

frustrate the counsel of our enemies.

Our Father, our King,

rid us of every oppressor and adversary.

Our Father, our King,

close the mouths of our oppressors and accusers.

Our Father, our King,

remove pestilence, sword, famine, caers ity, destruction, iniquity and persecution from the children

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of Your covenant.

Our Father, our King,

hold back the plague from Your heritage.

Our Father, our King,

forgive and pardon all our sins.

Our Father, our King,

blot out our transgressions and sins; remove them from Your sight.

Our Father, our King,

in Your abundant mercy, cancel all record of our sins.

Our Father, our King,

bring us back to You in perfect repentance.

Our Father, our King,

send perfect healing to the sick among Your people.

Our Father, our King,

tear up the evil sentence decreed against us.

Our Father, our King,

remember us favourably.

Our Father, our King,

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inscribe us in the book of a happy life.

Our Father, our King,

inscribe us in the book of redemption and salvation.

Our Father, our King,

inscribe us in the book of sustenance and support.

Our Father, our King,

inscribe us in the book of merit.

Our Father, our King,

inscribe us in the book of pardon and forgiveness.

Our Father, our King,

make salvation flourish for us soon .

Our Father, our King,

renew the strength of Your people, Israel.

Our Father, our King,

renew the strength of Your anointed one.

Our Father, our King,

fill our hands with Your blessings.

Our Father, our King,

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fill our storehouses with plenty.

Our Father, our King,

hear our voice, spare us, have compassion upon us.

Our Father, our King,

receive our prayer with mercy and favour.

Our Father, our King,

open the gates of heaven to our prayer.

Our Father, our King,

do not turn us away empty-handed from Your presence.

Our Father, our King,

remember that we are but dust.

Our Father, our King,

let this hour be an hour of mercy and a time of grace with You.

Our Father, our King,

have compassion on us and on our children and babies.

Our Father, our King,

do this for the sake of those who were killed for the sake of

Your holy name.

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Our Father, our King,

do this for the sake of those who were slaughtered for proclaiming Your unity.

Our Father, our King,

do this for the sake of those who went through even fire and water so that Your name might be revered,

Our Father, our King,

avenge the spilled blood of Your servants.

Our Father, our King,

do this for Your own sake, if not for ours.

Our Father, our King,

do this for Your own sake and save us.

Our Father, our King,

do this out of Your abundant compassion.

Our Father, our King,

do this for the sake of Your great, mighty and revered name by which we are called.

Our Father, our King,

be gracious to us and answer us though we cannot merit it;

treat us with Your justice and loving-kindness and save us.

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