**Forgiveness**

**Luke**, Chapter 6, 27-37: But I say unto you which hear, Love your enemies, do good unto them which hate you, Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do also to them likewise. For if ye love them which love you, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned; forgive and ye shall be forgiven. (King James Bible)

**Jewish Prayer of Forgiveness:** Master of the Universe, I hereby forgive everyone who angered and provoked me; or whoever sinned against me, whether he hurt me physically or monetarily; or he insulted my honor; or harmed anything I own; whether he did it inadvertently or intentionally or accidentally or brazenly; whether he committed it in a word or in a deed. Let no one be punished because of me. (Adapted from the Tefila Zaka Meditation, which is recited just before Yom Kippur. Translated by R. Blumberg)

**Joyce Sams, 1994:** [They say] "Forgive and forget."...[But] forgetting has nothing to do with forgiveness. In fact, the power of forgiveness is in the letting go of something "owed," usually to oneself or to another, according to my etymological dictionary. In forgiving, I am neither approving or condemning; I am simply releasing a demand for tribute, or payment for a past transgression. Actually my resentments seem to be demands. I tend to fondle and stroke the hurts, real or imagined, from the past and to continue to demand that tribute be paid to me because of their having happened. And the paying of the tribute, someone's contrition, usually does not satisfy, since the hunger or craving for more persists. If I can forgive, that is to say, to release my demand for tribute, then I am the one who is freed from the hunger or craving for payment. (From *Plain Living*)

**William Penn, 1682:** It is a severe rebuke upon us that God makes us so many allowances and we make so few to our neighbor. (From *Plain Living*)