

אנח

יום קיפור

יום כפור



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The *AHC Yom Kippur* booklet, a work in progress, was initially put together for the celebration of *Yom Kippur in the light of Christ* by members of the Saint Edith Stein Havurah, Saint Louis, Missouri.

It is intended for use in family and small group settings, such as a havurah. Within that context, it may be freely downloaded, printed, copied, and given at no cost to those celebrating *Yom Kippur*.

The *AHC Yom Kippur* booklet may **not** be sold. This is a draft version with additional materials to be added in the future. We welcome your thoughts regarding this booklet and your celebration of *Yom Kippur*.

“The name of the Savior God was invoked only once in the year by the high priest in atonement for the sins of Israel, after he had sprinkled the mercy seat in the Holy of Holies with the sacrificial blood. The mercy seat was the place of God’s presence. When St. Paul speaks of Jesus whom ‘God put forward as an expiation by his blood,’ he means that in Christ’s humanity ‘God was in Christ reconciling the world to himself.’ ”

Catechism of the Catholic Church, §433



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4120 W Pine Blvd • St Louis MO 63108

www.hebrewcatholic.net • ahc@hebrewcatholic.org



Lighting of the Candles and Initial Blessing

Lady of the Household

Baruch atah adonai eloheynu melech ha olam asher kidshanu b'mitz'vo'tov v'tsivanu l'hadleek nayr shel (shabbat v') yom hakeefoorem.

Blessed are You, O Lord our God, King of the Universe, who has hallowed us by your commandments and has instructed us to kindle the (Sabbath light and the) Light of the Day of Atonement.

Baruch atah adonai eloheynu melech ha olam she'he'khe'yanu v'kee'yeh'manu v'higee'anu la'zman hazeh.

Blessed are You, O Lord our God, King of the Universe, who kept us alive, sustained us, and privileged us to reach this season.



Kol Nidre

“Chazzan” Johnny Mathis on Youtube

Translation:

All vows, and prohibitions, and oaths, and consecrations, and konams and konasi and synonymous terms, that we may vow, or swear, or consecrate, or prohibit upon ourselves, from the previous Day of Atonement until this Day of Atonement and ... from this Day of Atonement until the [next] Day of Atonement that will come for our benefit. Regarding all of them, we repudiate them. All of them are undone, abandoned, cancelled, null and void, not in force, and not in effect. Our vows are no longer vows, and our prohibitions are no longer prohibitions, and our oaths are no longer oaths.

And here is what Yeshua had to say about Vows, from St. Matthew 5:33-37 (from RSV Catholic Edition)

Again you have heard that it was said to the men of old, “You shall not swear falsely, but shall perform to the Lord what you have sworn”. But I say to you, Do not swear at all, either by heaven, for it is the throne of God, or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. And do not swear by your head, for you cannot make one hair white or black. Let what you say be simply “Yes” or “No”, anything more than this comes from the Evil One.

Regarding the possible meaning behind Kol Nidre it is often portrayed by the Rabbinic community that this was developed to nullify the vows that Jews often had to make during forced conversions to either Christianity or Islam. And this is only partly true. Dr. John Fischer a Messianic Rabbi writes a very good reflection on Kol Nidre in his Messianic Siddur and I believe it bears repeating.

In ancient times , as in our day, vows to the Lord were often rashly made. In the precarious times in which our forefathers lived, circumstances beyond their control frequently denied them the opportunity of fulfilling their vows. Because of the unusual stress, oppression, and persecution surrounding their lives, these vows at time simply could not in good conscience be fulfilled and thus were violated. Recognizing that promises had serious implications, they desired to have such vows nullified on the Day of Atonement, when people longed to be at peace with God and others. The following formula, known as Kol Nidre, was the result. In those lands where Jews, under persecution and torture, made vows to forsake their faith or accept another, the recital of Kol Nidre often brought relief to the tormented consciences.

The underlying motives of the Kol Nidre prayer, the sincere longing for a clear conscience, the release from the feeling of guilt, the recognition of the sacredness of the pledged word, and the desire to be absolved from vows which rightly could not be carried out, or which would make for estrangement and rancor, still have significance for us today. This was also done for the sake of the families left behind by those who were martyred. (end of quote)

As Hebrew Catholics we can appreciate this and we also desire to repent and change. We all have made promises to God and others that we either intentionally or unintentionally failed to carry out. For this we do not have to wait until Yom Kippur, once a year. We can take advantage of the Sacrament of Reconciliation at any time. In the Gospel of St. John, after Yeshua's resurrection he visits the Apostles who are locked away out of fear and says them, "As the Father has sent me, even so I send you. And when he had said this, he breathed on them and said to them, Receive the Holy Spirit. If you forgive the sins of any, they are forgiven, if you retain the sins of any, they are retained."

On Yom Kippur we pray that our Messiah will visit his people and pour out His grace so that they too may receive the Ruach HaKodesh and experience His forgiveness and love.

Leader: *(In the style of Liturgy of the Hours)*

God, come to my assistance.

All: Lord, make haste to help me.

Glory to the Father, and to the Son, and to the Holy Spirit:

All: As it was in the beginning, is now, and ever shall be,
world without end.

Amen.

Examination of Conscience

(A brief examination of conscience. Then say the Act of Contrition, together.)

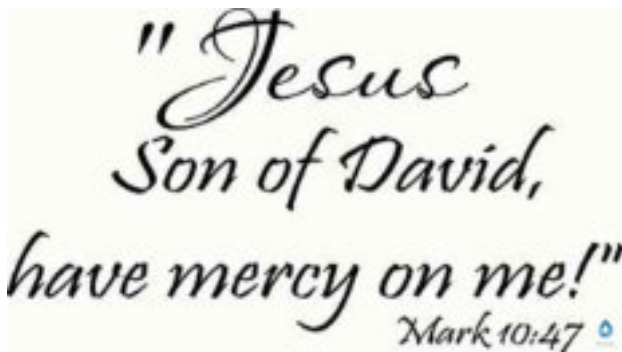
All: My God, I believe in You, I hope in You,

I love You above all things with all my soul,
with all my heart, and with all my strength.

I love You because You are infinitely good
and worthy of being loved.

And because I love You,
I am sorry with all my heart for having offended You.
Have mercy on me, a sinner.

Amen.



"Jesus
Son of David,
have mercy on me!"
Mark 10:47

Hymn: Lift High the Cross

All: Refrain: Lift high the cross
The love of Christ proclaim,
Till all the world
Adore His sacred name.

Come, Christians, follow
Where the Master trod,
Our King victorious,
Christ the Son of God. **Refrain.**

Led on their way
By this triumphant sign,
The hosts of God
In conquering ranks combine. **Refrain.**

Each newborn servant
Of the Crucified
Bears on the brow
The seal of Him who died. **Refrain.**

O Lord, once lifted
On the glorious tree,
As Thou hast promised
Draw the world to Thee. **Refrain.**

So shall our song
Of triumph ever be:
Praise to the Crucified
For victory. **Refrain.**

Leviticus 23:26-32

Antiphon 1: The Mighty Lord is with us.
The God of Jacob is our stronghold.

(Alternate Left-Right chorus as in Liturgy of the Hours)

(L) And the Lord said to Moses, “On the tenth day of this seventh month is the Day of Atonement; it shall be for you a time of holy convocation.

(R) And you shall afflict yourselves and present an offering by fire to the Lord. And you shall do no work on the same day; for it is a Day of Atonement, to make atonement for you before the Lord your God.

(L) For whoever is not afflicted on this same day shall be cut off from his people. And whoever does any work on this same day, that person I will destroy from among his people.

(R) It shall be to you a sabbath of solemn rest and you shall afflict yourselves; on the ninth day of the month beginning at evening, from evening to evening you shall keep your sabbath.”

All: Glory to the Father, and to the Son, and to the Holy Spirit,
As it was in the beginning, is now, and ever shall be,
world without end. Amen.

Antiphon 1: The Mighty Lord is with us.
The God of Jacob is our stronghold.

Isaiah 53:3-6

Leader: Antiphon 2: All the descendants of Israel will
glory in the Lord's gift of victory.

(L) He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not.

(R) Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, struck down by God, and afflicted.

(L) But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed.

(R) All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all.

All: Glory to the Father, and to the Son, and to the Holy Spirit,
As it was in the beginning, is now, and ever shall be,
world without end. Amen.

Antiphon 2: All the descendants of Israel will
glory in the Lord's gift of victory.

Psalm 51

Leader: Antiphon 3: Lord, you will accept the true
sacrifice offered on your altar.

(L) A pure heart create for me, O God, put a steadfast spirit within me.
Do not cast me away from your presence, nor deprive me of your holy
spirit.

(R) Give me again the joy of your salvation; with a spirit of fervor
sustain me, that I may teach transgressors your ways and sinners may
return to you.

All: Glory to the Father, and to the Son, and to the Holy Spirit,
As it was in the beginning, is now, and ever shall be,
world without end. Amen.

Antiphon 3: Lord, you will accept the true
sacrifice offered on your altar.

Leviticus 17:11

Reader: The following paragraph from Leviticus describes the atonement that God required of the People Israel for their sins. The life of animals was sacrificed by the shedding of their blood on behalf of the sinners. The altar upon which the animal sacrifices took place would later be replaced by the sacrifice of Yeshua upon the cross. His death atoned for the sins of all people, and the altar today is that altar upon which the sacrifice of the Mass takes place.

For the life of the flesh is in the blood; and I have given it for you upon the altar to make atonement for your souls; for it is the blood that makes atonement, by reason of the life.

1 Peter 2:21-24

Reader: Messiah also suffered for you, leaving you an example that you follow in his footsteps. He committed no sin, and no deceit was found in his mouth. When he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly. He himself bore our sins in his body upon the cross, so that, free from sin, we might live for righteousness. By his wounds you have been healed.

Yom Kippur and the Confession of Peter

(by Dr. Larry Feingold)

Reader: There is an interesting connection between the holy day of Yom Kippur and the confession of Peter in Matthew 16:16–20. In Jesus of Nazareth, Joseph Ratzinger endorses the idea that the confession of Peter was made on the feast of Yom Kippur, which occurs five days before the feast of Sukkot. Matthew tells us that the Transfiguration of Jesus, which we have connected with the feast of Sukkot, occurred six days after the Confession of Peter. Thus, according to the Semitic reckoning of time, the confession could have occurred on the Day of Atonement.

This is deeply fitting, for, as we have seen, Yom Kippur was the one time of the year in which the sacred name of God was pronounced by the high priest in the Temple. In Matthew 16:13–15, Jesus asks the disciples who people say that He is, and then He asks them who they say that He is. In other words, Christ is asking about His name, which signifies His true identity. Peter answers: “*You are the Christ, the Son of the living God.*”

Reader: Peter has solemnly confessed the new name by which God has revealed Himself to mankind. The name of God is holy because it indicates the sacred reality that God is. By referring to Jesus as the Son of the living God, Peter has confessed his faith in the sacred mystery of the Trinity and the Incarnation. God is not a solitary, but is Father and Son and Holy Spirit, and the Son has become man in Jesus of Nazareth. This confession of Peter has the same sacred import as the solemn confession of the sacred name of God in the Holy of Holies on Yom Kippur.

And it is pronounced by Peter, who will be ordained High Priest of the New Covenant during the Last Supper. Interestingly, Christ then proclaims His “faith” in Peter, giving him a new name — Cephas or Rock — on whom He will build His Church. And He gives to Peter the power to forgive the iniquities of the new Israel:

I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.

This promise thus fulfills what was prefigured in the sacrifices of Yom Kippur.



Responsory:

Leader: Messiah died for our sins to make of us an offering to God.

All: Messiah died for our sins to make of us an offering to God

Leader: He died to this world of sin, and rose in the power of the Spirit.

All: To make us an offering to God.

Leader: Glory to the Father, and to the Son, and to the Holy Spirit.

All: Messiah died for our sins to make of us an offering to God.

Canticle of Miriam: (Lk 1:46-55)

Leader: Antiphon: Remember your mercy, Lord,
the promise of mercy you made to our fathers.

All: My soul proclaims the greatness of the Lord,
my spirit rejoices in God my Savior,
for he has looked with favor on his lowly servant.

From this day all generations will call me blessed;
the Almighty has done great things for me,
and holy is his name.

He has mercy on those who fear him in every generation.

He has shown strength of his arm,
he has scattered the proud in their conceit,
he has cast down the mighty from their thrones,
and has lifted up the lowly.

He has filled the hungry with good things, and the rich he has
sent empty away.

He has come to the help of his servant Israel,
for he has remembered his promise of mercy,
the promise he made to our fathers,
to Abraham and his children forever.

Glory to the Father, and to the Son, and to the Holy Spirit,
As it was in the beginning, is now, and ever shall be,
world without end. Amen.

Antiphon: Remember your mercy, Lord, the
promise of mercy you made to our fathers.

Intercessions

Leader: Today we remember the atonement of our Messiah Yeshua.

All: By the merits of your Son's death, hear us, Lord.

Leader: Lead the Jewish people to the fullness of redemption.

All: By the merits of your Son's death, hear us, Lord.

Leader: Sanctify your people, both the Jewish people and the Christian faithful by your Spirit.

All: By the merits of your Son's death, hear us, Lord.

Leader: Enlighten with your glory those who do not yet believe in Messiah.

All: By the merits of your Son's death, hear us, Lord.

Leader: Show the evidence of your love in creation to those who deny them.

All: By the merits of your Son's death, hear us, Lord.

Leader: Grant light and a spirit of repentance to those Jewish people who have blasphemed the Lord and His disciples.

All: By the merits of your Son's death, hear us, Lord.

Leader: Grant light and a spirit of repentance to those Gentile people who have persecuted the Jewish people and denied God's irrevocable gift of their election.

All: By the merits of your Son's death, hear us, Lord.

Leader: Guide the minds and hearts of those who govern us.

All: By the merits of your Son's death, hear us, Lord.

Leader: Have pity on those who have died.

All: By the merits of your Son's death, hear us, Lord.

Blowing of the Shofar

(if you have one available, otherwise skip)

(The one who is blowing the shofar recites this blessing)



Blessed art Thou, Lord our God,
King of the Universe, who has sanc-
tified us with His commandments
and commanded us to hear the
sound of the shofar.

All: Amen

Shevarim: 3 shorter blasts
Teruah: 7 staccato blasts
Tekiah: One long drawn-out blast

Adon Olam

All: Lord of the world, the King Supreme,
Ere aught was formed, he reigned alone.
When by his will all things were wrought,
Then was his sovereign name made known.

And when this age shall cease to be,
He still shall reign in majesty.
He was, he is, and he will be
All glorious eternally.

Incomparable, the Lord is one,
No other can his nature share.
Without beginning, without end,
Unto him all strength and majesty.

He is my living God who saves,
My rock when grief or sorrows fall,
My banner and my refuge strong,
My cup of life whenever I call.

And in his hand I place my soul,
Asleep, awake, for he is near,
And with my soul, and body too;
God is with me, there is no fear.

Based upon the Jewish prayer for mourners: Half Kaddish

Leader: Let us remember all those loved ones who have passed on, especially this past year, and for all our loved ones who have passed.

Magnified and hallowed be the great name of God throughout the world which he created according to his will. May his kingdom grow during your lifetime, during the lifetime of all the house of Israel and of all people, speedily soon! And let us all say, Amen.

All: Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he, whose glory transcends, yes is beyond all blessings and hymns, praises and songs which are uttered in the world; and say, Amen.

Reading : Deut 6: 4-7 (Shema and Vahavta)

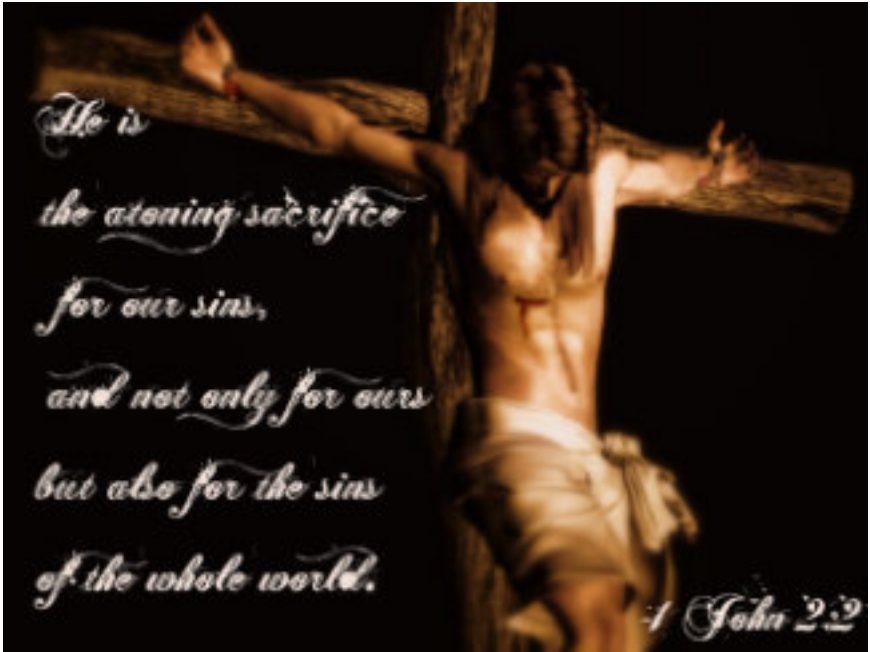
Leader: Hear O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and all your soul, and with all your might. And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. And you shall bind them as sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them on the doorposts of your house and on your gates.

Aaronic Benediction

(Recite together as we make the Sign of the Cross)

Leader: Y'varech'kha adonai v'yeeshm'rekha; a'ayr adonai panel ay-lekha veekhoonekha, yeesa' adonai panav aylekha v'yasaym l'kha shalom.

All: The Lord bless you and keep you;
The Lord make his face to shine on you and be gracious to you;
The Lord lift up his countenance upon you and give you peace.



*He is
the atoning sacrifice
for our sins,
and not only for ours
but also for the sins
of the whole world.*

1 John 2:2