

TRIBE'S GUIDE FOR RUNNING YOUR OWN CHILDREN'S SERVICE AT HOME

This Children's Service guide has been designed for home use and there is material here for pre-Bar and Bat Mitzvah children of all ages. Please feel free to add your own games, Tefillot (Prayers), stories, songs and poems, but the following material will certainly enable you to enjoy a Yom Kippur morning service... at home!

We hope you enjoy using this Guide and Shana Tova from everyone at Tribe.

KEY



Early years and infants



Primary age



Transliteration



Can be sung and often has a link -
to be viewed before Yom Kippur

Please note that this publication contains the name of God and should be treated with the sanctity of a Siddur.



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1 We start the day by thanking God for waking us up in the morning

מוֹדֵה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיִם,
 שֶׁהַחַזְרַת בִּי נִשְׁמַתִּי בְּחַמְלָה, רַבָּה
 אֱמוּנָתְךָ.

*Modeh ani Lefanecha Melech Chai v'kayam
 Shehechezarta Bi Nishmati B'chemla Rabba
 Emunatecha*

I thank You, living and everlasting King, for returning my soul to me with kindness. Great is your trust.

www.youtube.com/watch?v=Dz_HOQWxDeE

When I wake up in the morning I open my eyes and I say Thank you Hashem for letting me live To enjoy another day

**Modeh ani Lefanecha Melech Chai v'kayam
 Shehechezarta Bi Nishmati B'chemla Rabba
 Emunatecha**

<https://www.youtube.com/watch?v=Fyzqfmi1onE>



Hashem Is Here

Hashem is here, Hashem is there
 Hashem is truly everywhere X 2

Up up, down down,
 Right left and all around

Here there and everywhere that's
 where He can be found X 2

<https://www.youtube.com/watch?v=4tqMEFFcsi8>



2

Boys hold their Tzitzit and say:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
 מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
 בְּמִצְוֹתָיו וְצוּנָנוּ עַל מִצְוֹת צִיצִית.

*Baruch Ata Adonai eloheinu Melech Haolam, Asher Kideshanu
 B'mitzvotav V'tzivanu, Al Mitzvat Tzitzit.*

**Blessed are you Hashem, our God, King of the Universe,
 Who has made us holy with His commandments and
 commanded us regarding the Mitzvah of Tzitzit.**

3

We refer to our homes as a 'tent' and a 'dwelling place', for the purposes of praying to God:

מַה טּוֹבוֹ אֹהֲלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ
 יִשְׂרָאֵל.

Ma Tovu Ohalecha Yaakov Mishkenotecha Yisrael

How good are your tents Jacob, your dwelling places Israel.

תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מֹרָשָׁה
 קֵהֶלֶת יַעֲקֹב.

Torah Tzivah Lanu Moshe Morashah Kehilat Yaakov

The Torah Moses commanded us is the heritage of the congregation of Jacob.

Torah Torah

Torah Torah Torah, Torah Torah Torah
 Torah Tzivah Lanu Moshe

Torah Torah, Torah Torah
 Torah Tzivah Lanu Moshe

Torah Torah, Torah Torah
 Torah Tzivah Lanu Moshe X 2

<https://www.youtube.com/watch?v=Pd0uQx69CA8>



4

We declare the 13 fundamental tenets
of Jewish belief with the following poem:

נִמְצָא וְאֵין עֵת אֶל מְצִיאֹתוֹ.
נְעֵלָם וְגַם אֵין סוֹף לְאַחַדוֹתוֹ.
לֹא נְעֵרוֹךְ אֱלֹיו קִדְשָׁתוֹ.
רֵאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ.
יֹרֵה גְדֻלָּתוֹ וּמַלְכוּתוֹ.
אֶל אַנְשֵׁי סִגְלָתוֹ וְתַפְאָרָתוֹ.
נְבִיא וּמְבִיט אֶת תְּמוֹנָתוֹ.
עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ.
לְעוֹלָמִים לְזוֹלָתוֹ.
מְבִיט לְסוֹף דְּבַר בְּקִדְמָתוֹ.
נוֹתֵן לְרֶשַׁע רַע כְּרִשְׁעָתוֹ.
לְפִדּוֹת מְחִי קֶץ יְשׁוּעָתוֹ.
בְּרוּךְ עַד־עַד שֵׁם תְּהִלָּתוֹ.

יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח,
אֶחָד וְאֵין יַחֲיד כְּיַחֲדוֹ,
אֵין לוֹ דְמוּת הַגּוֹף וְאֵינוֹ גּוֹף,
קִדְמוֹן לְכָל דְּבַר אֲשֶׁר נִבְרָא,
הֵנוֹ אֲדוֹן עוֹלָם לְכָל נוֹצֵר,
שִׁפְעַנְבוֹאָתוֹ נִתְּנוֹ,
לֹא קָם בְּיִשְׂרָאֵל כְּמִשָּׁה עוֹד,
תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל,
לֹא יַחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ,
צוּפָה וְיוֹדֵעַ סִתְּרֵינוּ,
גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעֵלוֹ,
יִשְׁלַח לְקֶץ יָמִין מְשִׁיחֵנוּ,
מֵתִים יַחֲיֶה אֵל בְּרוּב חֶסֶדוֹ,

Yigdal Elohim Chai Ve'yishtabach,
Echad V'ein Yachid Keyichudo,
Ein Lo D'mut Haguf V'eino Guf,
Kadmon L'chol Davar Asher Nivra,
Hino Adon Olam L'chol Notsar,
Shefa N'vuato Netano,
Lo Kam B'yisrael K'moshe Od
Torat Emet Natan Le'amo El,
Lo Yachalif Ha'el Ve'lo Yamir Dato,
Tsofeh V'yodea Setareinu,
Gomel L'ish Chesed K'mif'alo,
Yishlach L'ketz Yamin Meshicheinu,
Meitim Y'chayeh El B'rov Chasdo,

Nimtza V'ein Et El Metsiuto.
Ne'elam V'gam Ein Sof L'achduto.
Lo Na'aroch Eilav Kedushato.
Rishon V'ein Reishit L'reishito.
Yoreh G'dulato Umalchuto.
El Anshei S'gulato V'tif'arto.
Navi Umabeet Et Temunato.
Al Yad Neveeo Ne'eman Beito.
Le'olamim, Lezulato.
Mabeet L'sof Davar B'kadmato.
Notein L'rasha Ra Kerish'ato.
Lifdot M'chakei Ketz Yeshuato.
Baruch Adei Ad Shem T'hilato.

<https://www.youtube.com/watch?v=1WFGVM2BvOQ>



5

Girls say the following blessing:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, שֶׁעָשִׂינִי כְרִצּוֹנוֹ.

*Baruch Ata Adonai Eloheinu Melech
Haolam, Sheasani Kirtzono*

**Blessed are you Hashem, our God, King of the Universe,
Who has made me according to His will.**



6

The first prayer in the section of 'Pesukei Dezimra' – 'Verses of Song' is Baruch She'amar, in which we bless God for creating the world, creating us and for bestowing goodness on the whole world. This is the first part of the prayer:

Baruch She'amar V'hayah Ha'olam

Baruch Hu.

Baruch Omer V'oseh

Baruch Gozer Umekayeim

Baruch Oseh B'reishit

Baruch M'racheim Al Ha'aretz

Baruch M'racheim Al Hab'riot

Baruch M'shaleim Sachar Tov Lireiav,

Baruch Chai La'ad Vekayam Lanetzach,

Baruch Podeh Umatzil.

בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם,
בְּרוּךְ הוּא.
בְּרוּךְ עֹשֶׂה בְּרֵאשִׁית,
בְּרוּךְ אוֹמֵר וְעוֹשֶׂה,
בְּרוּךְ גּוֹזֵר וּמְקַיֵּם,
בְּרוּךְ מְרַחֵם עַל הָאָרֶץ,
בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,
בְּרוּךְ מְשַׁלֵּם שְׂכָר־טוֹב לִירְאָיו,
בְּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח,
בְּרוּךְ פּוֹדֶה וּמַצִּיל.

Blessed be He who spoke, and the world came into being: blessed be He.

Blessed be He who created the universe. Blessed be He who says and performs.

Blessed be He who decrees and fulfills. Blessed be He who has mercy on the world. Blessed be He who has mercy on all creatures. Blessed be He who grants a fair reward to those who revere him. Blessed be He who lives forever and exists eternally. Blessed be He who redeems and saves



It's Important to Say 'I'm Sorry'

In the playground,
 When you're playing ball
 If you bump into someone,
 Even if they don't fall,
 It's important to say, "I'm sorry,"
 To apologize right away.
 Then try hard to be more careful
 In the things that you do and you say.

If you're talking with some friends on your team
 And then you say a few things
 That may seem kind of mean.
 It's important to say, "I'm sorry,"
 To apologize right away.
 Then try hard to be more careful
 In the things that you do and you say.

If a window is broken by your hard throw.
 You need to fix it for them.
 And there's one thing you know...
 It's important to say, "I'm sorry,"
 To apologize right away.
 Then try hard to be more careful
 In the things that you do and you say.

And if someone should say, "Sorry" to you.
 You can say, "That's okay." "I often make mistakes too."
 It's important to say, "I'm sorry," To apologize right away.
 Then try hard to be more careful
 In the things that you do and you say.

Oh, "I'm sorry." When it comes from your heart.
 Though it can't fix what is broken,
 It's a really good start.
 It's important to say, "I'm sorry,"
 To apologize right away.
 Then try hard to be more careful
 In the things that you do and you say

<https://www.youtube.com/watch?v=P44jq-EgpdQ>



7

The first and third paragraphs of the Shema: (Older boys to gather their Tzitzit)

The sentence in **red** is usually said in an undertone, but it is **NOT** said in an undertone on Yom Kippur. Why not? Well, our Talmudic Sages give a number of reasons why we say this line aloud on Yom Kippur and here's one of them; When Moshe (Moses) went up to the top of Mount Sinai to receive the Torah from God, he heard the angels singing praises to God and one of these praises was, 'Blessed be the name of the glory of His kingdom forever and ever.' When Moshe (Moses) heard this, he thought that it would be perfect for the Jewish people to use as a way of praising God from down on Earth.

A Rabbi of the Talmudic period, Rabbi Assi told us to imagine that someone took a piece of jewellery from the king's palace (with the king's permission of course) and he gave it to his wife as a present. The man said to his wife, 'Do not wear this precious jewel out in public, only at home, just in case the king's people should want to take it back.'

In a similar way, we usually say the line 'Blessed be the name of the glory of His kingdom forever and ever' quietly, because we do not want the angels to take it back. But on Yom Kippur we are like angels and so we say it out loud.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאַהֲבַת אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל־לִבְבְּךָ: וּשְׁנִנְתָּם
לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתֹּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ
וּבְקוּמְךָ: וְקִשְׂרָתָם לְאוֹת עַל־יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:
וְכִתַּבְתָּם עַל־מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Sh'ma Yis-ra-eil, A-do-nai E-lo-hei-nu, A-do-nai E-chad.

Ba-rukh sheim k'vod mal-chu-to l'o-lam va-ed.

V'ahavta eit Adonai Elohecha, B'chol l'vav'cha, uv'chol nafsh'cha, uv'chol m'odecha. V'hayu had'varim ha'eleh, asher anochi m'tsav'cha hayom, al l'vavecha. V'shinantam l'vanecha, v'dibarta bam b'shivt'cha b'veitecha, uvlecht'cha vaderech, u-v'shochb'cha uvkumecha. Ukshartam l'ot al yadecha, v'hayu l'totafot bein einecha. Uchtavtam, al m'zuzot beitecha, uvisharecha.

Hear, O Israel, Hashem is our God, Hashem is One.

Blessed be the name of the glory of His kingdom forever and ever.

You shall love the Lord your God with all your heart, with all your soul, and with all your might. And these words which I command you today shall be upon your heart. You shall teach them thoroughly to your children, and you shall speak of them when you sit in your house and when you walk on the road, when you lie down and when you rise. You shall bind them as a sign upon your hand, and they shall be for a reminder between your eyes. And you shall write them upon the doorposts of your house and upon your gates.





וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל־בְּנֵי
 יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־
 כַּנְּפֵי בְּגָדֵיהֶם לְדֹרוֹתָם וְנָתַנוּ עַל־צִיצִית הַכַּנָּף
 פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ
 וְזָכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא
 תִּתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אֲתֶם
 זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־
 מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
 אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
 לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: אֱמֶת

*Vayomer Adonai el Moshe lay'mor: Daber el b'nei Yisrael, v'amarta
 aleihem v'asu lahem tsitsit, al kanfei vigdeihem l'dorotam, v'nat'nu
 al tzitzit hakanaf p'til t'chay'let. V'haya lachem l'tzitzit, uritem oto
 uzchartem et kol mitzvot Adonai, vaasitem otam, v'lo taturu acharei
 l'vavchem, v'achareieineichem asher atem zonim achareihem, L'maan
 tizk'ru, vaasitem et kol mitzvotai vih'yitem k'do-shim leiloheichem. Ani
 Adonai Eloheichem, asher hotzeiti etchem meieretz Mitzrayim lih'yot
 lachem leilohim: Ani Adonai Eloheichem... Emet.*

**God spoke to Moses, saying: speak to the Children of Israel and tell
 them to make for themselves fringes on the corners of their garments
 throughout their generations and to attach a thread of blue on the fringe
 of each corner. They shall be to you as tzitzit, and you shall look upon
 them and remember all the commandments of the Lord and fulfil them,
 and you will not follow after your heart and after your eyes by which you
 go astray - so that you may remember and fulfil all My commandments
 and be holy to your God. I am the Lord your God who brought you out of
 the land of Egypt to be your God: I, the Lord, am your God. True**

Little Torah

Little Torah, little Torah
Let me hold you tight
Teach me, teach me
All the Mitzvot
So I can do what's right
The Torah teaches every Jew
Torah Torah I love you

<https://www.youtube.com/watch?v=Bh935xbyMLQ>



8

The Amidah (The Standing Prayer) – The words in **Red** are added to the Amidah during the Ten days of Repentance, from Rosh Hashana until Yom Kippur. However...during the last Tefillah (Prayer service) of Yom Kippur, called Neilah, we substitute one of the words in red.

Instead of saying **וְכָתַבְנוּ** we say **וְחָתַמְנוּ**.

Throughout Rosh Hashana and Yom Kippur, we have been asking God to **write us** in the Book of Life, but now we are almost at the end of Yom Kippur, we ask God to **seal** us in the Book of Life.



אֲדֹנָי, שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל
עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה.

**זְכָרְנוּ לַחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים, וְכָתַבְנוּ/וְחָתַמְנוּ בְּסֵפֶר
הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.**

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה, מֶגֶן אַבְרָהָם.

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בַּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ
לִישְׁנֵי עֶפְרָי. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָּךְ, מֶלֶךְ
מְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵינוּ לַחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה
הַמֵּתִים.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשֵׁים בְּכָל־יּוֹם יְהִלְלוּךָ
סְלָה. בְּרוּךְ אַתָּה יְהוָה, **הַמֶּלֶךְ הַקְּדוֹשׁ.**

Adonai s'fatai tiftach, ufi yagid t'hilatecha.

Baruch atah Adonai, Eloheinu velohei avoteinu, Elohei Avraham, Elohei Yitzchak, Velohei Yaakov, Hael HaGadol HaGibor v'HaNorah, El Elyon, gomel chasadim tovim, v'ko-ne hakol, v'zocher chasdei avot, umeivi goel livnei v'neihem l'maan sh'mo b'ahavah.

Zochreinu l'chayim, melech chafetz bachayim, v'chotveinu/ v'chotmeinu b'seifer hachayim, l'ma-ancha Elohim chayim.

Melech ozeir umoshia umagen. Baruch atah Adonai, magin Avraham.

Atah gibor l'olam, Adonai, m'chayeh metim atah, rav l'hoshia,

M'chalkel chayim b'chesed, m'chayeh meitim b'rachamim rabim, somech nof'lim v'ro-fei cholim umatir asurim, um'kayem emunato lisheinei afar. Mi chamocha baal g'vu-rot umi domeh lach, melech meimit um'chayeh umatzmiach y'shuah,

Mi chamocha, Av HaRachaman, zocheir y'tzurav l'chayim b'rachamim.

V'ne-eman atah l'hachayot metim. Baruch atah Adonai, m'chayei hametim.

Atah kadosh, v'shimcha kadosh, uk'doshim b'chol yom y'hal'lucha selah. Baruch atah Adonai, haMelech haKadosh.

My God, open my lips and my mouth shall declare Your praise.

Blessed are You, Hashem our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob, the great, mighty and awesome God, exalted God, Who bestows bountiful kindness, Who creates all things, Who remembers the piety of the Patriarchs, and Who, in love, brings a redeemer to their children's children, for the sake of His Name.

Remember us for life, King who desires life: inscribe/seal us in the Book of Life, for Your sake, O living God.

O King, (You are) a helper, a saviour and a shield. Blessed are You God, Shield of Abraham.

You are mighty forever, my God: You resurrect the dead: You are powerful to save.

He sustains the living with loving kindness, resurrects the dead with great mercy, supports the falling, heals the sick, releases the bound, and fulfils His trust to those who sleep in the dust. Who is like You, Mighty One! And who can be compared to You, King, who brings death and restores life, and causes deliverance to spring forth!

Who is like You, merciful Father, who in compassion remembers His creatures for life.

You are trustworthy to revive the dead. Blessed are You God, who revives the dead.

You are holy and Your Name is holy, and holy beings praise You daily for all eternity. Blessed are You Hashem, the holy King.

On Yom Kippur ('I hear thunder')

On Yom Kippur X 2

We fast all day X 2

And we daven (pray) X 2

And we say X 2

We are sorry X 2

We promise to be good X 2

And do all the Mitzvot X 2

As we should X 2

<https://www.youtube.com/watch?v=5ejtN9FKYZA>





The Avodah

During the repetition of the Musaf Amidah, the Chazan (leader) recites the Yom Kippur Avodah (Service) which took place in the Beit Mikdash (Holy Temple) on Yom Kippur.

The Cohen Gadol (High Priest) would offer many Korbanot (Offerings) during the day of Yom Kippur. In fact, only the Cohen Gadol (High Priest) was allowed to enter the holiest part of the Beit Mikdash (Holy Temple), the Kodesh Kodashim (Holy of Holies) and only on the day of Yom Kippur.

On every other day of the year, the Cohen Gadol would wear 8 garments, with 4 of these garments containing gold. But on Yom Kippur the Cohen Gadol (High Priest) did not wear these four garments and only wore the four without any gold, which were;

- Michnasayim - white linen trousers (worn under the shirt).
- Kutonet - a long linen shirt.
- Avnait - a belt of linen.
- Mitznefet - a turban of linen.

On Yom Kippur the Cohen Gadol (High Priest) changed his clothes five times. Each time he changed his clothes, he washed his hands and feet.

This picture shows the clothes the Cohen Gadol normally wore and the white clothes he wore on Yom Kippur.



וְהַכֹּהֲנִים וְהָעַם הָעוֹמְדִים בְּעִזְרָה. כְּשֶׁהָיוּ שׁוֹמְעִים אֶת הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא מִפְּרֹשׁ יוֹצֵא מִפִּי כֹהֵן גָּדוֹל בְּקֹדֶשׁ וּבִטְהָרָה. הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים וְנוֹפְלִים עַל פְּנֵיהֶם. וְאוֹמְרִים בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

*V'hacohanim v'haam haomdim baazarah.
K'shehayu shom'im et Hashem hanichbad
v'hanora m'forash yotzei mipi cohen gadol
bik'dusha uv'tahara. Hayu kor'im umishtachavim*

umodim v'niflim al p'nayhem v'omerim baruch Shem k'vod Malchuto l'olam vaed.

And when the priests and the people who were standing in the courtyard of the Beit Mikdash (Holy Temple) heard the glorious and awesome Name of God pronounced from the mouth of the High Priest with holiness and with purity, they bowed, prostrated themselves, offered thanks, and fell on their faces and said, “Blessed be the Name of His glorious Kingdom forever and ever.”



Forgiveness Poem

An angel named Forgiveness
Travelled from mind to mind
Teaching people how to move forward
And leave the past behind
She reminded them of their regrets
Taught that perfection is rare
And humanity makes mistakes
Despite their love and care
She tried to stay strong; hold her ground
But she was just not that tough
Soon to be replaced by anger and grudges
Because sorry was no longer enough
Forgiveness was soon out of the picture
As revenge suddenly became right
But she still travelled from mind to mind
Convincing them to see the light



Yom Kippur is a day on which we can ask God to forgive us for anything we may have done wrong. It is also a day to say sorry to our friends and family, in case we have been mean or rude to them.

Here is a story about 'forgiveness'.

This is a story about two brothers who lived side by side in their own farms for many years, until one day, an argument caused a disagreement between them. This was the first serious disagreement the brothers had experienced in 50 years. Until then, they had always worked their fields together, shared their produce and given a helping hand to one another in times of need. The argument began over a small misunderstanding, which can sometimes happen, but the dispute went on and on and became an angry exchange of words, followed by weeks of silence.

One day, there was a knock on the older brother's door. When he opened it, he saw a carpenter, holding a toolbox.

'Do you need any repairs in your farm?'

'Yes', replied the brother. 'I do have a job for you. Across the creek, there's a farm that happens to belong to my younger brother.

Not so long ago, the whole area between our homes was green, but then my brother changed the creek's path, making it into a border between us. 'So you see those trees by the barn? I want you to turn them into a 10-foot tall fence. I never want to see his face again!'

The carpenter thought quietly to himself for a few minutes.

The farmer helped the carpenter carry his toolbox and the wood for the fence and then left the farm and went to the city to do some shopping. When he came back in the evening, the carpenter had completed his work. But the brother was stunned. He couldn't believe his eyes and he couldn't utter a single word.

Where a fence should have been standing, a bridge now stood. A special bridge, a true work of art, with a beautiful handrail. At the same time, the younger brother happened to come to the same spot. He rushed over the bridge and embraced his older brother, and said, 'You really are so special to me... building a bridge, after all I've said and done.'

While both brothers were hugging each other, the carpenter collected his tools and started walking away. The brothers turned to him and said, 'Please, stay for a few more days – we have more things that need fixing.' But the carpenter replied, 'I would have loved to have stayed, kind sirs, but I have many more bridges to build!'

9

Viddui וְדוּי

Viddui means 'confession,' and is a prayer recited just before Yom Kippur, and repeated many times throughout the festival.

During the Viddui prayer, people gently beat themselves on the chest for each wrongdoing listed. This action serves as a way of us acknowledging that we followed our hearts and not our minds when we made wrong choices including being greedy, getting angry, being unkind to people or upsetting people.

The Viddui includes Ashamnoo, an alphabetical acrostic of different sins we may have committed. We say 'we have...,' because while each individual may not have committed these specific sins, as a community we have, and we pray as a whole Jewish nation on this day.

Here's the text for the prayer Ashamnoo in Hebrew, Hebrew transliteration and English.

אֲשָׁמְנוּ - *ah-sham-noo* - **We are guilty**

בִּגְדָנוּ - *bah-gahd-noo* - **We have betrayed**

גָּזַלְנוּ - *gah-zahl-noo* - **We have stolen;**

דִּבְרָנוּ דָּפִי - *di-bar-noo do-fi* - **We have slandered**

הִעֵוִינוּ - *heh-eh-vee-noo* - **We have caused others to sin**

וְהִרְשָׁעֵנוּ - *vih-heer-shah-noo* - **We have caused others to commit sins**

זָדְנוּ - *zahd-noo* - **We have sinned by being spiteful**

חָמַסְנוּ - *chah-mahss-noo* - **We have taken other people's belongings by force**

טָפַלְנוּ שָׁקֵר - *tah-fahl-noo sheh-kehr* - **We have joined people who do the wrong thing**

יָעַצְנוּ רָע - *ya'atznoo rah* - **We have given harmful advice**

כָּזַבְנוּ - *kee-zahv-noo* - **We have tricked**

לָצַנוּ - *lahtz-noo* - **We have made fun of people**

מָרַדְנוּ - *mah-rahd-noo* - **We have complained against God and His Torah**

נִאָצְנוּ - *nee-ahz-noo* - **We have caused God to be angry with us;**

סָרַרְנוּ - *sah-rah-r-noo* - **We have turned away from God's Torah;**

עֵוִינוּ - *ah-vee-noo* - **We have done the wrong thing deliberately;**

פָּשְׁעֵנוּ - *pah-shah-noo* - **We have been careless in our performance of the commandments;**

צָרַרְנוּ - *tzah-rah-r-noo* - **We have caused our friends grief**

קָשִׁינוּ עֲרָף - *kee-shee-noo oh-rehf* - **We have been stubborn**

רָשָׁעֵנוּ - *rah-shah-noo* - **We have raised a hand in anger.**

שָׁחַתְנוּ - *shee-chaht-noo* - **We have done bad things with others**

תַּעֲבָנוּ - *tee-ahv-noo* - **We have committed sins which causes God to be outraged**

תַּעֲיִנוּ - *tah-ee-noo* - **We have gone off the correct path**

תַּעֲתֵנוּ - *teeht-ah-noo* - **We have led others off the correct path**



Chaggei Tishrei (Tishrei Festivals) Charades

Using the pictures, each family member can 'mime' the use of the artefact in the picture and the other family members have to guess what they are doing and to which Chag (Festival) the miming actions belong.



(Blowing the Shofar) – Rosh Hashana



**(Men wear a white robe called a Kittel) –
Rosh Hashanah and Yom Kippur**



(Waving the four species on each day of Sukkot) – Sukkot



(Dancing with the Torah) – Simchat Torah



(Jonah and the big fish) – Yom Kippur



We sit in a booth called a Sukkah – Sukkot



Sorry!

I'm sorry for the time I took your food
 I'm sorry for the time I was so rude
 I'm sorry for the time I pulled your hair
 I'm sorry for the time I broke your chair.

I'm sorry for the time I ate your fries
 I'm sorry for the time I told you lies
 I'm sorry for the time I pushed you in the pool
 I'm sorry, now I know that wasn't very cool.

I'm sorry for the things I did, even if I didn't know 'em
 There might be things I did that aren't in this poem
 I try but I'm not perfect, so every year on Yom Kippur,
 I apologize to you, even if I don't know what for.

I'm sorry for the things I did, even if I didn't know 'em
 There might be things I did that aren't in this poem
 I try but I'm not perfect, so every year on Yom Kippur,
 I apologize to you, even if I don't know what for.

I'm sorry za za za, I'm sorry zoo-plee-boo
 I'm sorry for anything wrong,
 That I might have done to you
 I'm sorry to my friends, I'm sorry to my mother
 I'm sorry to my sister, and I'm sorry to my brother.
 I'm sorry to my dad, I'm sorry to my cat
 I'm sorry to my goldfish, and I'm sorry to my hat
 It's the time of year for apologizin' a sense of humility is what I'm
 exercisin'.

I'm sorry for the things I did, even if I didn't know 'em
 There might be things I did that aren't in this poem
 I try but I'm not perfect, so every year on Yom Kippur,
 I apologize to you, even if I don't know what for.

https://www.youtube.com/watch?v=jm_HasWhhe4



10

Avinu Malkeinu

Avinu Malkeinu – ‘Our Father, Our King’ – In this prayer, we refer to God as a father and a king. This teaches us that indeed, God must be shown the respect as one would to a king. But God is also quick to forgive us, as a parent would be quick to forgive their child.

אָבִינוּ מֶלְכֵנוּ, חֲנֻנוּ וְעַנּוּנוּ, כִּי אֵין
 בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה
 וְחֶסֶד וְהוֹשִׁיעֵנוּ.

*Avinu Malkeynu choneynu va'aneynu ki eyn banu ma'asim asey
 imanu tz'dakah va'chesed v'hoshieynu.*

**Our Father, our King, be gracious to us and answer us, for
 we have no meritorious deeds: deal charitably and kindly
 with us and deliver us**

<https://www.youtube.com/watch?v=wqNJgL3fle0>



Yom Kippur Quiz True or False



1. Today is Succot (False)
2. Men wear a white robe called a 'Kittel' on Yom Kippur (True)
3. We light the Chanukiah (Menorah) on Yom Kippur (False)
4. We read the story of Jonah and the big Fish on Yom Kippur (True)
5. We eat a large lunch on Yom Kippur (False)
6. We shouldn't wear perfumes on Yom Kippur (True)
7. We blow the Shofar at the end of the fast (True)
8. We say sorry to God, family and friends on Yom Kippur (True)
9. We use a Megillat Esther (Scroll of Esther) on Yom Kippur (False)
10. The Cohen Gadol wore 4 garments on Yom Kippur (True)
11. We say the second line of the Shema in a whisper, even on Yom Kippur (False)
12. The Cohen Gadol wore clothes which had a lot of gold in them (False)
13. Before Yom Kippur, parents have a custom to bless their children (True)
14. Jonah was told to go to a town called Jerusalem. (False)

Yom Kippur Song To the tune of 'This Old Man...'

On Yom Kippur, adults don't eat
We wear plimsolls on our feet
I wonder what all this is for
I know, it's Yom Kippur

<https://www.youtube.com/watch?v=CKNu0ekgNi4>



11

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן,

B'rosh Hashana yikatevun,

On Rosh Hashana their decree is inscribed,

וּבְיוֹם צוֹם כְּפוּר יִחַתְמוּן.

Uveyom Tzom Kippur Yechatemun.

and on Yom Kippur it is sealed.

<https://www.youtube.com/watch?v=DfhbLddUnW8>



When we say this key Yom Kippur prayer, we should all recognise that we may have hurt people's feelings or upset God during the year. By doing teshuva (saying sorry and changing our ways), praying and giving charity, we hope that we are forgiven and have a year ahead full of goodness.

וּתְשׁוּבָה וּתְפִלָּה וְצִדְקָה
מַעֲבִירִין אֶת רוּעַ הַגְּזֵרָה:

*Uteshuvah Utefillah Utzedaka
Ma'avirin et Roah Hagezerah.*

But repentance, and prayer and charity
annul the evil decree.

Puppet show: Jonah & the Big Fish

By Shelly Guttman



Narrator - Many, many moons ago in a land of desert and date palms lived Jonah.

Jonah - 'Hi my name is Jonah and this is the Galilee, an area in Northern Israel where I live. God asked me to talk to the people of Nineveh. Nineveh is a big town quite far away from here – this is what it looks like on a map' (see map above puppet theatre).



Jonah – 'The people of Nineveh were not very nice and didn't do nice things...'

Narrator – 'BOO'

Jonah – 'God asked me to tell them that if they won't change their behaviour, he would destroy their city.'

Narrator – 'Dumm, Dumm, Dumm...'

Jonah – 'I didn't want to go to Nineveh. It was a long journey and I didn't want to do this job, so I decided it would be better for me if I went on holiday instead. I booked a boat trip to Tarshish and off I went....'

Jonah – 'On the boat I started to relax and decided to go to sleep below deck. God surely won't be able to find me here on the boat.'

Narrator – 'Whoosh, Whoosh'

Jonah – 'While I was sleeping a huge storm blew up. It was so strong that the sailors thought the boat was going to sink. The waves grew higher and higher, tossing the ship up and down, up and down. The sailors feared that the ship would break in two and they prayed to their gods to help. Meanwhile, down below I was fast asleep.'

Jonah – 'The captain woke me up.'

Captain – 'Jonah, Jonah, pray to God to save us!'

Jonah – 'I prayed, but the storm grew even stronger. I suggested to the crew that God sent the storm because I didn't go to Nineveh.'

Jonah – 'I told the sailors to throw me into the sea and that the waves would then calm down again, so they did. As I hit the water, the wind dropped and the waves



calmed; I was now alone sinking under the water. Then a big fish came along and swallowed me whole’.

Jonah – ‘I travelled down its throat and into the belly and I lived there for three days and three nights. I was safe inside the fish, but I was praying and talking with God. I asked him to forgive and help me.’

Jonah – ‘At last God had pity on me and the fish spat me out. I landed on the ground with a bump. I was very shaken and could hardly stand on my feet. Then God spoke to me:’

G-d – ‘Go to Nineveh and warn the people that their city will be destroyed in 40 days unless they are good and kind’



Jonah – ‘This time I did what God asked me to do and I went to Nineveh. The king of Nineveh listened to what I was saying and talked to his people’.

Nineveh’s King – ‘I would like all my people to dress in sackcloth, not to eat and to pray to God until He is happy with us again.’

Jonah – ‘God cared about the people of Nineveh and He was happy to forgive them when they were sorry about their bad behaviour’.

The Story of Jonah and The Fish

**(This is read during the Mincha -
Afternoon service on Yom Kippur)**



One day, a long time ago, God asked a man named Jonah to go to a place called Nineveh and tell the people living there to stop being bad. The only problem was that Jonah didn't want to help the people there. He knew they were bad and he wanted them to be punished for their mistakes.

So instead of listening to God, Jonah thought he would run away from Nineveh and not do what God had asked him to do. He ran to the sea where he found a ship that was going to another city. He paid the captain, went in the lower part of the boat and went to sleep.

Shortly after the boat left the shore, a very bad storm began and started tossing the boat around. All the men were very afraid so they started to throw all their packages and bags overboard in the hope that they wouldn't drown.

The captain soon went to find Jonah who was still sound asleep in the boat. He said to Jonah, "How can you sleep? Get up and pray to your God, maybe He can help us!" The captain didn't realize that Jonah didn't just believe in any god but the one true God and that He could help them.

Meanwhile, the other sailors decided that the storm was Jonah's fault. He must have done something wrong to make his God so angry. So they asked Jonah, "What have you done? What do you believe in? What can we do to make this storm stop?"

Jonah told them, "I believe in the Lord, the God of heaven, who made the sea and the land and I am running away from something God asked me to do. It is my fault that this is happening. If you throw me into the sea, the storm will stop."

The men didn't want to hurt Jonah by throwing him off the boat so they tried to row as best they could, but the storm just got worse. So, they picked Jonah up and threw him into the sea. The storm immediately calmed and the sea became still. The men on the boat realized that Jonah believed in the one true God and prayed to Him.

Then the captain and the crew looked out to sea as a huge fish came and swallowed up Jonah. Jonah stayed in the fish for three days and three nights.

Just think for a second what it would be like to be inside a fish. There are no windows and there would be lots of strange things floating around that you couldn't see because it would be so dark. Other than that I'm not sure what it would be like, but Jonah probably didn't know if he would ever see daylight again.

While Jonah was trapped inside the fish, he did a lot of praying to God. He asked God to forgive him for running away. He also thanked God for not allowing him to drown.

After the third day, God told the fish to spit Jonah out onto dry land. And the fish did just that. Jonah was happy to be out of the dark belly of the fish, but boy, did he need a shower. He was slimy and smelly!

Then God told Jonah a second time to go to Nineveh and tell the people there to stop being bad. This time Jonah obeyed God and left for Nineveh right away.

When Jonah got there, he told the people what had happened to him. He warned them that God said that they should stop doing bad things or in forty days' the city and everything in it would be destroyed. To Jonah's surprise the people listened to him and they prayed to God and they said sorry for all the bad things they had done.

Soon the king of Nineveh heard what was going on and he ordered everyone to listen to God and to stop doing bad things. And when God saw that they were trying to be good instead of bad, He felt love for them and did not destroy their city.

That could have been the end of the story, except Jonah left the city feeling very angry. He knew that God was a loving God and didn't want to destroy anything if He didn't have to. but Jonah felt that the people of Nineveh deserved to have been punished!

So Jonah went on a hill and was sad. God saw Jonah and knew how he was feeling. He explained to Jonah that He loves everyone (after all, He creates everyone and everything). It is not His wish to destroy people who are doing things wrong, God would rather see us say sorry, change our bad ways and be good again.

Discussion Points

- **Why do you think Jonah didn't want to go to Nineveh?**
- **Jonah was a Prophet and very close to God. So, why did he think he could run away from God?**
- **Once the people of Nineveh had been forgiven, Jonah was upset. Why did he get upset when he knew that God is quick to forgive people who truly say sorry? Should he not have been happy for the people living in Nineveh?**
- **We spend all day on Yom Kippur asking God to forgive us, like He forgave the people of Nineveh. But, in the very first Amidah (silent prayer said standing at every prayer service) we say AFTER Yom Kippur has ended, we ask God to forgive us! Why do you think we do this?**
- **(This discussion point is a bit more challenging and knowing your children will help you to make the decision of whether to include it in your discussions). On Yom Kippur, many Jewish men across the world wear white tunics called 'Kittels'. We drape the Ark in white and the Bimah (central platform) in white. On Rosh Hashana we had apple and Challah dipped in honey, we blew the Shofar and we performed the ceremony of Tashlich by a river or stream. In your opinion, how do these symbolic things help us to focus on the themes of these days?**



Story of Jonah Activity



Each family member takes one of the characters from the story of Jonah (see the list below) and tells the story from that character's perspective. Obviously, most characters won't be able to tell the whole story. For example, the fish. The fish will only be able to tell you what it felt like to have a person in its tummy for three days! Three days is a long time, so what did Jonah do while he was inside your tummy? If Jonah lit a candle, how did you (the fish) feel? Where did you go after you had spat Jonah on to the dry land?

Once everyone has had a turn with one character, choose someone new and have another turn.



Jonah



Captain of
the ship



One of the sailors
on the ship



The big fish



King of Nineveh



One of the people
living in Nineveh.

12

Conclusion

The Following song is sung at the end of Yom Kippur;

לְשׁוֹנָה הַבְּאֵה בִּירוּשָׁלַיִם

בְּטֶרֶם כָּל־יִצִּיר נִבְרָא.
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.
לְבַדּוֹ יִמְלוֹךְ נוֹרָא.
וְהוּא יִהְיֶה בְּתַפְאָרָה.
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
וְלוֹ הָעוֹז וְהַמְשָׁרָה.
וְצוּר חֲבֻלִי בְּעֵת צָרָה.
מְנַת כּוֹסֵי בְיוֹם אֶקְרָא.
בְּעֵת אִישׁוֹן וְאֶעֱיֶרָה.
יְהוּה לִי וְלֹא אִירָא.

*Adon olam, asher malach,
L'et na'asah v'cheftzo kol,
V'acharey kichlot hakol,
V'hu haya, v'hu hoveh,
V'hu echad, v'eyn sheni
B'li reishit, b'li tachlit,
V'hu Eli, v'chai go'ali,
V'hu nisi umanos li,
B'yado afkid ruchi
V'im ruchi g'viyati,*

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ,
לְעֵת נַעֲשֶׂה בְּחַפְצוֹ כֹּל,
וְאַחֲרַי כְּכֹלֹת הַכֹּל,
וְהוּא הָיָה וְהוּא הוּוֹה,
וְהוּא אֶחָד וְאֵין שְׁנַי,
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְהוּא אֵלַי וְחֵי גֹאֲלִי,
וְהוּא נֶסִי וּמְנוּס לִי,
בְּיָדוֹ אֶפְקִיד רוּחִי,
וְעַם־רוּחִי גְוִיָּתִי,

*b'terem kol y'tzir nivra.
azai melech sh'mo nikra.
l'vado yimloch nora.
v'hu yih'yeh b'tifara.
l'hamshil lo, l'hachbira.
v'lo ha'oz v'hamisrah.
v'tzur chevli b'et tzarah.
m'nat kosi b'yom ekra.
b'et ishan v'a'irah.
Adonai li v'lo ira.*

www.theus.org.uk/adonolam

<https://www.youtube.com/watch?v=ls0Wf7hmElg>

<https://www.youtube.com/watch?v=sWq7X5wlygE>



Dan Lechaf Zechut

Judging others favourably



1: Young or old?



2: Rabbit or bird?



3: In front?

1. Hint: The young woman's necklace is the old woman's mouth.
2. Hint: Are they ears or a beak?
3. Hint: Which building is in front of the other?

There is more than one way of looking at something. Within a matter of seconds, we are able to see something completely different in the photo. If that is the case with simple photos, all the more so when it comes to human beings' thoughts and feelings!

The Jewish virtue (middah) of judging others favourably is known in Hebrew as “Dan Lechaf Zechut”. Admittedly, “Dan Lechaf Zechut” is one of the most difficult middot (character traits) to master, since it is a human tendency to jump to conclusions, to immediately suspect others of wrongdoing or to judge them quickly, just based on appearances.



Jewish sources for learning and living!

Pirkei Avot, Chapters 1 & 2:

”הוֹי דָן אֶת כָּל הָאָדָם לְכַף זְכוּת”
 ”אַל תִּדְיִן אֶת חֲבֵרְךָ עַד שֶׁתִּגִּיעַ לְמְקוֹמוֹ”

"Judge every person favourably. Give everyone the benefit of the doubt."

"Do not judge a person until you have been in his place."

How could we apply 'Dan Lechaf Zechut' in the following scenarios?

1: You text or call a friend & leave a message. The friend doesn't respond. A few days go by. Your friend still has not responded. You call again. Text again. No response. When you are about to contact your friend for the third time, you begin to feel irritated, even angry. Your friend is snubbing you, being rude and inconsiderate, after all you've done for her! Sure, she's busy. We're all busy. But why does she have to be so self-centred?! Just give me a call or acknowledge that you received my message. Is that too much to ask?! Finally, after 2 weeks, the friend finally gets in touch with you. As it turns out, her grandfather was seriously ill. She left the house without taking her phone and travelled out of town. She just now returned and saw your messages. She called immediately.

2: Mazel Tov – you just got your driving licence! You're new on the road and you become rather anxious when others break traffic rules. The car in front of you swerves for no apparent reason. You slam on your brakes, honk your horn, shout angrily out the window: "What an idiot! You're a danger to the public!" Then, as you pass the car, you see that the driver had swerved because a child, chasing a ball, had run into the street. He had saved the child's life.

There is a famous story about Rabbi Levi Yitzchak of Berditchev (1740-1809), who was known for always seeing the bright side of people's characters:

Once, on Yom Kippur, while walking to synagogue, Rabbi Levi Yitzchak saw a young Jewish man sitting on a porch, eating. "What are you doing?" the rabbi exclaimed. "Surely you must have forgotten that today is Yom Kippur and that Jews are forbidden to eat on this holy Day of Atonement." "No, I haven't forgotten," the young man replied. Rabbi Levi Yitzchak then said, "Oh, well then, I guess you must not be feeling well, and the doctor suggested that you eat." "No, I feel perfectly fine," came the reply. And so it went on. Soon, a number of people had gathered and they were about to denounce this person who was violating Jewish law in public. But Rabbi Levi Yitzchak turned his eyes to heaven and declared: "God, see what a mensch (a good person) this young man is. Even at the cost of incriminating himself, he still insists on telling the truth!"



Why did Rabbi Levi insist on seeing the good in this person's behaviour?

The battleship story

Two battleships assigned to the training units had been at sea in bad weather for several days. The visibility was poor with patchy fog, so the captain remained on the bridge keeping an eye on all activities. Shortly after dark, the lookout on the wing of the bridge reported, "Light, bearing on the starboard bow." "Is it steady or moving eastwards?" the captain called out. The lookout replied, "Steady, captain," which meant they were on a dangerous collision course with that ship. The captain then called to the signalman, "Signal that ship: We are on a collision course, advise you change course 20 degrees." Back came a signal, "Advisable for you to change course 20 degrees." "I'm a seaman second class," came the reply. "You had better change course 20 degrees." By that time, the captain was furious. He spat out, "Send: I'm a battleship. Change course 20 degrees." Back came the flashing light, "I'm a lighthouse."

Discuss: What life lesson can we learn from this story? Why is misjudging someone potentially dangerous?

Someone never replied to your WhatsApp.... Someone ignored you in class..... They invited your friend to the cinema but not you.... Someone pushed in front of you in the lunch queue.... Instead of judging these situations negatively and jumping to conclusions, **how could we be Dan Lechaf Zechut?**