



Welcome to Spark2, the Tribe weekly parsha activity sheet for Children's Service Leaders across the United Synagogue communities.

Thank you for offering to run a service. The US is very proud of the numerous Children's Services that are run every week across the UK and this would not happen without you!

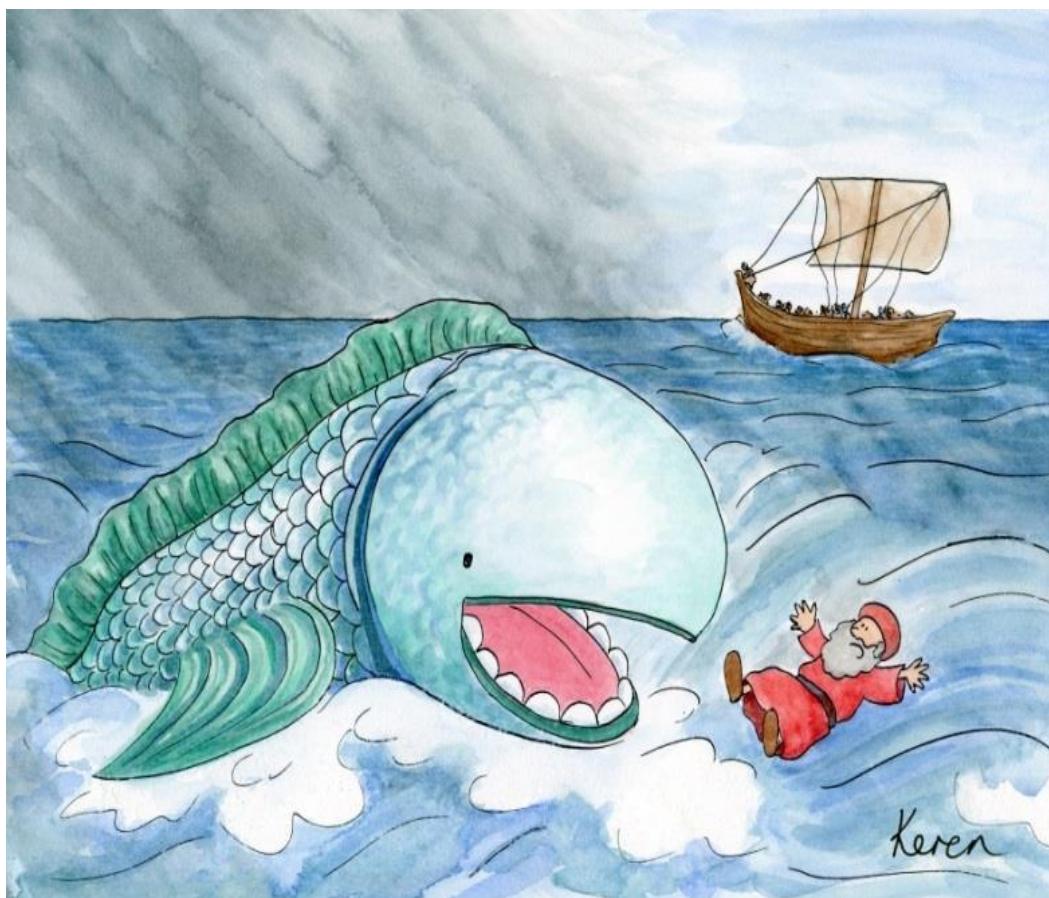
Spark2 gives you an overview of the weekly parsha or chag, a song, activity or Dvar Torah linked to the parsha or important event that week. Every children's service will be different, in terms of how many participants there are, their age range, its length and the varying abilities of the children. Please read through the document and find the activities that will best suit the needs of your group. It is advisable to read it before Shabbat or chag in case there is some preparation that may be needed in advance.

I hope you and the children at your service will benefit from Spark2. Please be in touch if you have any queries, feedback or if I can be of any help.

With best wishes,
Sharon Radley

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YOM KIPPUR



Please note: Unlike the weekly Parasha Spark2 which is divided into age groups the Yom Kippur material has been written as one piece. In many synagogues, children's services on Yom Kippur are of diverse age groups. In this pack there are games, discussions and materials appropriate across the primary school age range. Please choose the activities which would be most appropriate for the children in your service.

Setting the scene for the children....

On Yom Kippur, as on Rosh Hashanah ten days ago, in many synagogues around the world, Jews observe the custom of having white decorations as a sign of purity. There will be a white *parochet* (curtain in front of the Ark), white mantels on the Torah scrolls and white coverings on the desk of the Chazan and on the Bima. The Chazan and the Rabbi will wear a white *kittel* (gown) and kippot and many synagogues will have married men that are similarly dressed. Women too try to wear white on Yom Kippur. There is a beautiful effect of a synagogue decked in white.

In order to enhance your service, perhaps you could cover a table in the room with a white cloth and have a white covered mini Sefer Torah on it. Also have a *machzor*, a *shofar*, an empty tzedaka box, a white kippa, and a pair of slippers. When you mention these items during your service you should point to them. If possible try to wear something white and ask someone who is wearing a *kittel* to visit your service and show it to the children.

Explain to the children that on Yom Kippur we try to build our relationship with God, reflect on our year, decisions about our future and ask God for forgiveness for any *aveirot* that we may have done. White is a sign of purity and freshness and we are hoping that on Yom Kippur we are granted a fresh start by God so that we can begin the year with a clean slate.

Machzor

Explain to the children that on Chagim and important days we use a special prayer book called a *machzor*.

For those of you who are using the green Tribe Siddur for Children and Families the section on Yom Kippur starts on Page 229.

If you are using the ArtScroll Machzor the page numbers below may be helpful for your service:

Avinu Malkeinu, Shacharit	P. 436
Torah Reading	P. 452
Musaf: Unetaneh Tokef	P. 530
Aleinu	P. 550
Mincha: Book of Jonah	P. 634
Ne'ilah: Shema Yisrael	P. 762

Stories:

Fire!

(Adapted from a story of the Dubno Maggid)

Long, long ago, long before fire engines had been invented, when there was a fire in a town, someone would raise the alarm by blowing loudly on a trumpet. All the people from the town would come rushing from their homes and form a human chain from the nearest well to the scene of the fire. They would pass buckets of water to each other and together they would try to put out the fire.

One day a young boy from a tiny village came to visit some relations in the town. All of a sudden he heard the sound of a trumpet blaring through the village.

"Why is someone blowing so loudly on a trumpet?" he asked a passerby.

"It's to tell everyone that there is a fire in the town so that it can quickly be put out," was the reply.

The boy thought that was an amazing idea and he went and bought a new trumpet to take back to his village.

Not long after his return a fire broke out in his village. The young boy picked up his shiny new trumpet and ran to the scene of the fire. He called out, "Don't panic! I will put the fire out. Listen!" He put the trumpet to his lips and blew it with all his might. The flames continued to leap wildly from one roof to another and

soon half of the village was burnt to the ground. "What a silly thing to do," yelled the villagers. "Do you think that by blowing your trumpet the fire will be put out?" "The trumpet is just an alarm to warn everyone that there is a fire in the village. Then they can all run to the well and help carry the water to put out the fire."

Discuss:

What do your participants think this story is really all about? How is it connected to Yom Kippur? (Yom Kippur is regarded by our rabbis as the greatest day of the year. On it and leading up to it we do *teshuva* and ask God and people to forgive us for the aveirot that we may have done. The trumpet in the story is like the shofar. The shofar is an alarm signal for us to wake up and remind us to do teshuva.)

From the Heart

Yitzi was a little boy who lived in a village in Poland. Every day he would go to school but he preferred to stare out of the window than to listen to his teacher. The teacher would often complain to Yitzi's parents that Yitzi never listened in class. This upset them very much.

Yitzi however, was happiest when he could take his father's flock of sheep out into the fields around his home. For many hours he would sit in the countryside thinking how beautiful God's creations were. He would often lie on his back and stare at the blue sky, the birds, the trees and the flowers around him. He wanted to thank God for creating such a beautiful world but he didn't know what words to use. Instead he did what he knew best – he whistled. His tunes were loud and melodious and in his mind he was thanking God.

On Yom Kippur the shul was packed full of people dressed in white, everyone was davening with full concentration and asking God for forgiveness. Yitzi was having problems. He had not paid attention in class and didn't know how to read Hebrew. He didn't know how to read the tefillot from the machzor. He wanted to join in with everyone in shul and ask God to give him a good year but he couldn't. Suddenly he had an idea!

He remembered what he used to do in the fields to speak to God. He stood up and began to whistle with all his heart. This is how he would pray to God!

The people in the shul began to feel upset and angry. Yitzi was disturbing their tefillot. Yitzi's mother could hear her son whistling and she felt very embarrassed. Yitzi didn't realise that the people around him were upset and he continued to whistle.

"Tell that boy to stop whistling in shul. Doesn't he know it's Yom Kippur today!" cried out one man. Suddenly the Rabbi stepped forward. "Leave the boy alone," he said gently. "He means well and I think I can understand what he is doing. Whistling is his way of praying. He can't read so he is whistling instead. Do you know what I think? He is so sincere in what he is doing that his whistles will reach God's ears sooner than the prayers of many of us. God accepts the payers of anyone who is sincere."

Discuss:

What do you think we can learn from this story?

(It doesn't mean that we should all get up and start whistling in shul and disturbing people! It is telling us that God will listen to us however we speak to Him as long as we are sincere. If we can't read Hebrew and only know a few words, letter or songs, that is fine. If we want to speak to God in English too that is also acceptable.)

***Please see below for a cartoon version of this story which will be available on Yom Kippur in all United Synagogues at the back of the Daf Hashavua. You may want to copy it and distribute it to the participants at your service to be used as a springboard for discussion.**

The Magic Bell

Once upon a time a rich man invited a poor man to have a meal at his house. The poor man could not believe what he saw inside the home of the rich man. There were beautiful paintings, thick carpets and exquisite furniture. The table was laid with sparkling crystal and fragrant flowers filled the vases dotted around the room. Most of all though, the poor man was fascinated by a little bell that the rich man rang from time to time. Each time the bell was rung, servants would appear with elaborate trays of food, drinks and wine.

At the end of the sumptuous meal the poor man asked his friend if he could have a look at the bell. He discovered that it was just an ordinary bell and he decided to go and buy one for himself. Each time he would ring his bell, servants would appear with trays of delicious food and he would never go hungry again!

Sure enough the next morning the poor man went to the market and bought himself a little bell. He proudly took it home and showed it to his family. He asked them to sit around the table and he rang his new bell.

Nothing happened.

He rang it again but still nothing happened.

He rang the bell one last time as loudly as he could but not a single servant appeared.

Furiously the man stormed out of the house and went straight back to the store keeper. "I demand my money back," he shouted.
"This bell doesn't work properly!"

"You are a silly man," the shopkeeper explained. "The bell doesn't make the food appear it just signals to the servants that it

is time to bring it to the table! The servants and cooks have been working all day to cook and prepare the food!"

Discuss:

- Ask the children what they can see in the room (see 'Setting the Scene' above) that reminds them of a bell. Hopefully they will point to the shofar.
- Explain that the shofar is like the bell in the story. The shofar is blown to wake us up and to remind us to do teshuva and say sorry for all the things we may have done wrong over the past year. It is not enough just to listen to the shofar but we must act on it. In the ten days after Rosh Hashanah, that lead up to Yom Kippur, we must try our best to be good, do kind deeds, to give tzedakah and ask people to forgive us if we have hurt them. We hope then that Hashem will grant us a sweet new year.

***Please see below for a cartoon version of this story which was on the back of the Daf Hashavua in all United Synagogues over Rosh Hashanah. You may want to copy it and distribute it to the participants at your service to be used as a springboard for discussion as its also applicable for Yom Kippur.**

Tefillah

Explain to your group that throughout the year we pray to God three times a day but on Yom Kippur we spend the whole day praying and talking to God. This is a time when we feel near to God and it is an opportunity to ask Him for anything we want not only for ourselves but for all the community too.

Our sages teach us that every Jew is responsible for every other Jew and that the deeds of one person affect every other person. The Midrash (Vayikra Raba 4:6) provides us with an excellent example illustrating this: A number of people are sitting in a small boat. All of a sudden, one man begins to drill a hole under his seat. When the people complain, he retorts, "What complaint do you have? After all, I'm drilling the hole under my own seat." Finally a wise man answers him, "We are all in the same boat. The hole may be under your seat, but the water that comes in will make the boat sink with all of us."

On the day of Yom Kippur we have the following services:

Shacharit - Morning Service

Mussaf – Additional Service

Mincha – Afternoon Service

Ne'ilah – Closing Service

The Shacharit service has the same basic format as that of Shabbat and Chagim. However, there are numerous additional prayers including the Vidui and Avinu Malkeinu at the end of the service.

The Shema

The second line of the Shema, starting with the words 'Baruch Shem...' is usually whispered as it is a pronouncement so holy that it really belongs to the *melachim* -angels. Since today we are like the melachim, we make a point of saying this line aloud for everyone to hear. Say the shema with the children and say the second line aloud and all together.

Vidui

This special prayer that is said on Yom Kippur is a list of many possible aveirot that the Jewish people may have committed throughout the year. We confess our aveirot in the Vidui prayer and ask for forgiveness for ourselves and all other Jews. Since the heart is the organ that leads us to want something, it is customary for the person saying the Vidui to beat the left side of their chest gently with his fist each time an aveira is mentioned, as if to say that the heart is responsible. We also bow our heads and bodies slightly when reciting the Vidui to show our humility before God.

If possible have several copies of the Vidui available and ask each participant to read one averia aloud. The Vidui is written in Alef Bet order. It would be a good idea to have the meaning of the

words written in English too to make it more meaningful for the children.

Avinu Malkeinu

Ask the children if they know what 'Avinu' and 'Malkeinu' mean. Have a picture of a crown and a parent and hold them up to help the children guess.

Explain that 'Avinu' means 'our Father'. We call Hashem this name as He loves us and cares for us like a father. We are his children. We ask Him to have mercy on us like a father. 'Malkenu' comes from the word 'Melech' – 'King' and it means 'our King'. God is all powerful and majestic like a king. God is able to grant our requests and in this tefillah we ask God to be kind to us and answer our prayers whilst understanding it is He who decides what will happen to us. The pleas in Avinu Malkeinu are both personal requests for each of us and national requests for all the Jewish people.

Sing 'Avinu Malkeinu' with the children. If you can, print it out before Yom Kippur and hand it out at this part of your service. Try to print it out in Hebrew and if possible a transliterated version so that all children are able to participate.

Unetaneh Tokef

Explain that during the Mussaf service we recite 'Unetaneh Tokef'. It was written by Rabbi Amnon of Maintz in Germany about a thousand years ago and it is one of the most emotional prayers in our machzor. It describes Rosh Hashanah as a time of judgement by God and that everything happens only because it is decreed by Him. Not only our failures but our successes too are decreed by God and it is on Yom Kippur that He decides what kind of a year we are going to have. The tefillah ends with the words, 'Teshuva, Tefillah and Tzedakah'. By saying these words we remind ourselves of the importance of giving tzedakah and saying our tefillot with concentration.

If it is suitable ask one participant to read the first paragraph of Unetaneh Tokef to the group in Hebrew and one to read it in English.

Explain that during Mussaf the tefillah includes a description of the service in the Bet Hamkidash and the activities of the Kohen Gadol. There are three times during this tefillah that we kneel on the floor and bow down to God in the same way that was done in the Bet Hamkidash. Below are a few details. Ask some of the children to read them to the rest of the group.

The most important service of the whole year in the Bet Hamikdash was performed by the holiest of kohanim – the Kohen Gadol. The Kohen Gadol was the only one who could enter the holiest place – the Kodesh Hakedoshim, but only on Yom Kippur and only to perform the special service. The Kohen Gadol would wear eight garments on Yom Kippur. Four contained gold and four did not. The four that contained gold were: A coat with gold bells at the bottom, a breastplate with gold

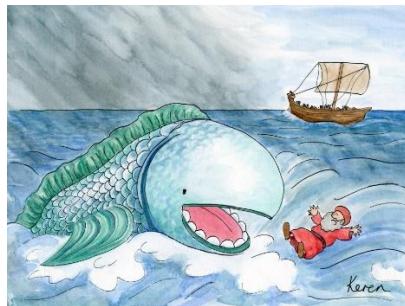
thread and clasps, an apron with gold thread and shoulder harness and a headplate made completely out of gold. Before entering the Holy of Holies the Kohen Gadol would take off the four gold garments and he would be left with four, white, linen ones. They were: Trousers, a long shirt, a belt and a turban.

On Yom Kippur the Kohen Gadol would change five times and each time he would have to wash his hands and feet! The Kohen Gadol would perform the Vidui (see above) three times on Yom Kippur and during it he would pronounce the very holy name of God that only he was allowed to say. Each time the Jewish people (who were standing outside in the courtyard of the Bet Hamikdash) would hear this name of God they would prostrate themselves on their faces and cry out, "Baruch Shem K'vod Malchuto L'Olam Va'ed - Blessed is the name [of God] whose glorious kingdom lasts forever."

Today, sadly, we don't have a Bet Hamikdash any more so during Mussaf we read about this special service. When we read about the Jewish people bowing down so their faces touch the floor, so too we bow.

The high point of the Mincha service is the reading of the Book of Jonah – Yonah. Tell the story of Yonah to the younger children (see summary below) and explain that although the story is about a big fish swallowing Yonah, the message is really one of the power of Teshuva and God's desire to help man rather than punish him. For older children see the discussion points below.

Summary of the Book of Jonah/Yonah



The Book of Yonah tells us about the prophet Yonah who is told by God to go to Ninveh and tell the people there to do Teshuva for their immoral behavior. If they did not repent God would destroy the city.

Yonah does not want to go and tries to run away from God by boarding a boat that was bound for Tarshish. On the way to Tarshish there is a huge storm and the boat was in danger. Yonah asks the sailors to throw him overboard as he knows that the storm is only because of him. Sure enough, as soon as he is thrown over the side the storm stops.

When Yonah is thrown into the sea he is swallowed by a great fish. Inside the belly of the fish he prays to God and is forgiven. The fish swims with Yonah to Ninveh and then spits Yonah out on to the shore. In Ninveh Yonah informs the people of God's message – they listen to him and do Teshuva.

Discuss

When the storm on the boat was raging the sailors became frightened and were looking for Yonah, who had gone to the hold of the ship and had gone to sleep. (Yonah 1:6) ‘The ship’s master approached him, and said to him, “How can you sleep so soundly? Arise! Call to your God! Perhaps God will think of us and we will not perish.”’ How could Yonah be asleep when there was a storm raging all around him?

Have you ever had an experience when things around you were going wrong yet you chose to ‘fall asleep’ - ignore them?

Are you really listening to the messages you are being sent? Do you have nagging thoughts inside you that you are trying to ignore?

Yonah was perhaps choosing to escape from his mission and was sleeping to try to block the truth from himself that he was running away. Sometimes we sail through our lives ignoring the inner voice of God until turbulence suddenly shakes us up and reminds us of our true identity and to reassert our loyalty to God and the Torah.

Explain that our last chance to say we are sorry on Yom Kippur is when the sun is setting and the gates of heaven are clangng

shut. This is the **Ne'ilah** Service – the Closing Service. The Aron Hakodesh is kept open during the entire service and at the very end there is a dramatic declaration of our faith in God. This ends with the community saying aloud seven times, “The Lord He is God.” The last action of the day is the blowing of the Shofar which announces the end of Yom Kippur. Just one long note is blown and we all then say,

“L’Shanah Haba B’Yerushalayim Habenuyah
“Next year in a rebuilt Jerusalem.”

Games

Bag it!

For this game you will need to have a bag of objects to do with Yom Kippur, prepared before the service. To make it more complicated for the older children, you could make it a bag with objects to do with the entire month of Tishrei. For example, shofar, non-leather shoe, machzor, lemon (for an Etrog), jar (not glass) of honey, toy Sefer Torah, sweets (for Simchat Torah). The children should take turns being blindfolded and reaching into the bag. They should identify one object and to which festival it is linked.

Taboo

This is a game for older children. Prepare cards in advance or use the ones below. Each card should have a name of a key word

connected to Yom Kippur at the top and underneath it some associated words. For example, at the top – teshuva and underneath, shofar, tashlich, sorry.... All of these words are now *taboo*.

Split the children into teams. The aim is for one member of the team to pick a taboo card and try to explain the key word to the rest of their team without mentioning it or the other taboo words on the card. This should be done either against the clock or in the quickest amount of time.

An Interview with Jonah

One of the children's service leaders should dress up as Jonah – e.g., long beard, robe / overcoat, perhaps a small suitcase etc. The other youth leader should introduce the 'Special Guest' and ask the children what questions they would like to ask this visitor from many years ago. The children may need a bit of help getting started.

Example questions could be:

- What was going through your mind when the storm was tossing and turning your boat?
- What was it like inside the belly of the whale?
- Did you really think you could run away from God?
- How did the residents of Nineveh react to your message?

Once 'Jonah' has left, discuss which other biblical characters the children would like to meet, what would they like to ask them and why?

Just a Minute

Choose a participant to talk for a minute without hesitating, repeating words or deviating from a subject you give them –

linked to Yom Kippur. For example, "Why I love going to Shul on Yom Kippur."

It's a Goal!

The children should be given slips of paper with words on each one such as, family, health, happiness, success in school, friends, roller blades, iPhone, computer, bike, holiday, money, clothes, toys, food etc.

In pairs they should put their top five words that they would like to pray for themselves in the year ahead. They can also add their own.

Once they have done this they should return to the group and compare lists / rankings. Was this easy? Do we all have the same list or different priorities? What goals and aims do they have for the coming year?

Web of Teshuva

Stand in a circle and tie one end of a ball of wool to your hand and share something you would like to work on during the year. (For example, tidying your room or speaking kindly.) Throw or roll the ball of wool to a child keeping carefully hold of your part of the string. Ask the child to wrap it loosely around their hand and to share something that they would like to work on this year. That child should then throw the ball of wool to another child while keeping hold of their section. Once every child has had a turn there will be a web of string resembling a spider's web connecting all the participants. Discuss how good deeds

strengthen and connect us together and make the world a better and happier place.

Quiz

Use the information in this booklet and on the pages below as the basis of questions for a quiz. Split the children into teams and explain your rules. Each time a team scores a point you could give them a small coloured piece of card that you have prepared in advance. At the end see which team has won by counting who has the most pieces of card.

More Yom Kippur facts.....

- Yom Kippur is on the tenth of Tishrei. It is a fast day when any adult above the age of Bar and Bat Mitzvah do not eat or drink for twenty five hours.
- We are told about Yom Kippur in the Torah.
- We do not wear leather shoes, wash or apply lotions or oils to our skin.
- Before Yom Kippur we have a festive meal called the Seudah Hamseket. It is customary to dip the challah in honey at this meal.
- It is a custom for parents to bless their children before Yom Kippur – there is a special tefillah in the machzor for this.
- Two candles are lit before the fast starts.
- After the fast we make havdalah using wine and a candle but no spices.

- It is a custom to begin building the sukkah as soon as possible after Yom Kippur to start our year with mitzvot.

Taboo Cards: (see explanation of game above)



9 Forgive Sorry Mistake Reflect Better Ask	10 Lulav Long Green Palm Shake Etrog	11 Etrog Round Yellow Fruit Succot Lulav	12 Simchat Torah Cycle Finish Dance Scrolls Synagogue
13 Ushpizin Guests Visit Invite Succot Seven	14 Fast Food Drink Eat Yom Kippur Bar Mitzvah	15 Succah Booth Hut Eat Sechach Succot	Tishrei Taboo



THE TRIBE SCRIBE

ROSH HASHANAH: RINGING BELLS!



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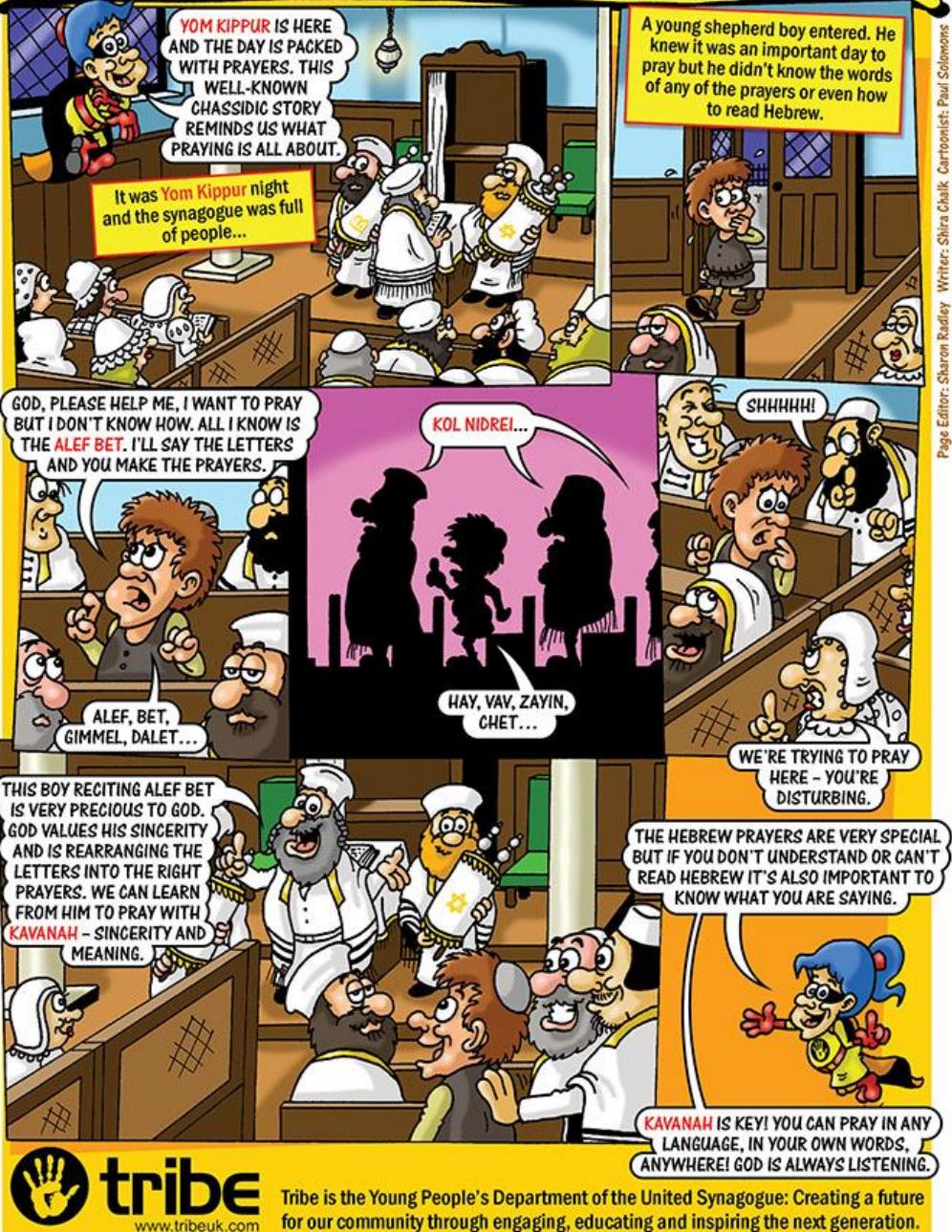


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THE TRIBE SCRIBE

YOM KIPPUR: PRAY AWAY!



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