



Yom Kippur Service Companion

3rd-7th Graders: Complete this packet during the service and give it to Emily when Rabbi Hersh invites you outside after the Haftarah service. If you are streaming the service, take a picture of your completed packets and email it to emily@testl.org for a special prize.

How are you feeling today?

- A) Interested
- B) Reflective
- C) Moody
- D) Tired
- E) Other _____

How does everyone around you seem to feel? Is this the same or different from Rosh Hashanah? How?

Many adults fast (do not eat) on Yom Kippur. Are you fasting today? Why or why not?

How many times do you hear the Book of Life mentioned during the service?

How many times do we rise during the service?

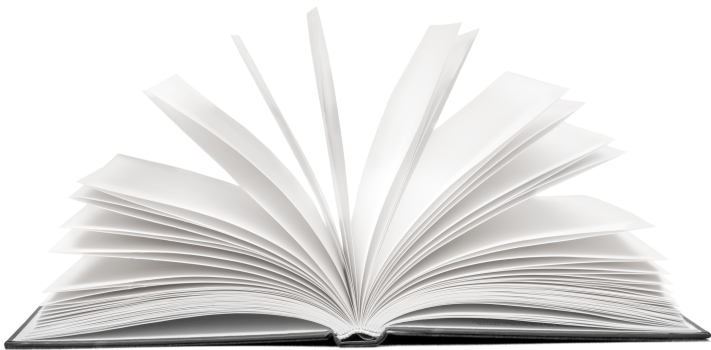
How many times do we say "Amen" during the service?

Page 184-189: Shema & Its Blessings

The Yom Kippur morning service begins with two sections of the service that are probably familiar to you, the Shema and its Blessings, (which includes the Barechu, Shema, V'ahavta, Mi Chamocha and others), then the Amidah or "Standing Prayer" (which includes the Avot v'Imahot honoring our matriarchs and patriarchs, G'vurot about God's strength, and more). These prayers are part of every service throughout the year.

You will hear special melodies for some of these prayers, different from the ones we use the rest of the year. Why do you think the rabbis chose to use different melodies on the High Holy Days?

On page 191, we insert a special line during the Amidah (it begins with Zochreinu). This line talks about the Book of Life. The Book of Life is an image you'll see several times in the Yom Kippur service. The language of our prayers imagines God as a judge, sitting in the divine court on the divine throne of justice, reviewing our deeds. On a table before God lies a large book with many pages, as many pages as there are people in the world. Each of us has a page dedicated just to us. Written on that page, by our own hand, in our own writing, are all the things we have done during the past year. God's judgement of our page is said to determine who has a good year and who has a bad year. One traditional greeting you may hear on Yom Kippur is, "May you be inscribed for a good year." This is a reference to the Book of Life. How do you think you might act differently if you had to write down each and every choice you made?



Page 193: U’netaneh Tokef

U’netaneh Tokef is a special prayer we only say on the High Holy Days. It talks about the “sacred and awesome power of this day.” It also reminds us that we always have the power to improve ourselves and to make better choices this upcoming year. The last line of the reading that introduces U’netaneh Tokef reminds us “Each of us can write a new and a better chapter in the 'Book of Life.'” While God “opens the book,” we have a choice in how we act. What is one way you’d like your chapter in the Book of Life to be better this year?



What are 2 actions you can take this year to make this happen?

Page 205-207: Al Chet

Al Chet is one of several confessions we say during Yom Kippur. We name the sins we have committed, then ask for forgiveness from God. Al Chet lists several categories of sin we may have committed in the past year. One common theme you’ll notice among all of the confessions in this service is that they are all written in plural, so we say “We have sinned” instead of “I have sinned.” Why do you think the rabbis wrote our confession prayers this way?

Everyone says each line, even if they don’t think they have committed that particular sin this year. Why do you think this is?

Page 210: Priestly Blessing

The Priestly Blessing is one of the oldest texts in Judaism. It is an ancient blessing the priests used to say at the Temple in Jerusalem thousands of years ago. You might hear a rabbi recite it at a baby naming or b’nai mitzvah, a parent bless their children with it on Shabbat, for example. It asks for God to bring us blessing, to take care of us and to bring us peace. Why do you think the rabbis include it here, right after we confess all our sins for the past year?

Page 213-220: Torah Service

Before we read Torah on Yom Kippur, we say Avinu Malkeinu in front of the open ark (Reminder from Rosh Hashanah, Avinu Malkeinu is a prayer we say on the High Holy Days that talks about God as our parent and our king/queen.). The tradition is that any time the ark is open, the congregation stands up. How do you feel differently praying when the ark is open?



The Torah portion for Yom Kippur Morning is part of Moses’s last speech to the Israelites before he dies and they enter the Promised Land. In this section, Moses reminds the people that they are part of the covenant (another word for an agreement or promise) God made with Abraham, and that all their descendants who come after them (that’s us!) are part of it as well.

In the last paragraph on page 219, Moses summarizes the covenant by listing all the things the Israelites agreed to do, and all the things God agrees in return.

Name 2 things the Israelites promise to do for God:

Name 2 things God promises to do for the Israelites:

Page 221-226: Haftarah Service

Haftarah is the book of the Prophets and is sometimes called “Nevi’im.” It is the second part of the Hebrew Bible (Torah is the first) and is read on Shabbat and holiday mornings immediately after the reading of Torah. The haftarah portion is selected because it relates to the Torah portion somehow. Sometimes the connection is obvious, sometimes the connection is harder to find.

The Haftarah portion for Yom Kippur morning is from the prophet Isaiah. The tone seems stern, like the people Isaiah is talking to have done wrong and need to be reminded strongly. In this speech, Isaiah reminds the people that just following the commandment to fast on Yom Kippur is not enough, and they need to act against injustice all year-round.

Would this speech motivate you to follow Isaiah’s instructions? Why or why not?

