



**Wimbledon & District
Synagogue**

יום כפור

**Yom Kippur Children's
Service For 8 - 12s**



Shalom - Welcome

Good morning everyone and welcome to our Yom Kippur service.

You will remember on Rosh Hashana that we talked about a legend that God keeps a huge book in which is written everyone's name. All of the people in the world, and during these 10 days that separate from Rosh Hashana from Yom Kippur God records in this book what we did in the past year. All the good deeds we have done, and all of the bad ones. And decides what will be in store for us in the year to come.

You may remember that these 10 days have a special name.

These days are called 'Yamim Noraim' - the Days Of Awe.

Today, the tenth of Tishri, we celebrate Yom Kippur, the Day of Atonement, when we ask God to forgive us for the things that we have done wrong. Yom Kippur gives us a chance

- To ask our friends and family to forgive us.
- To forgive those with whom we have been angry.
- To try to make the new year better than the old one.

Remember we said that on Rosh Hashana we consider how judgement is formed or written, but on Yom Kippur we consider how judgement is sealed and our fate for the year to come is decided.

So let's take a moment now, before we begin our service proper, to remember the things we did over the last year that we did wrong and would like to stop doing.

And to think about what we would like to do to be even better over the coming year.

[Take a moment for some silent thought, and prayer]

The Torah calls Yom Kippur the Holiest Sabbath. It says that on this day we should not work, and that adults should fast, neither eating nor drinking. This is in order to have more time to think and pray.

In the synagogue, we all join in saying the prayers of atonement together. Jointly saying sorry and owning up, even for things we ourselves might not have done. Because as a community we are a part of the world we inhabit and we all play a part in much of what happens in the world around us.

Now we will say some of the prayers for this day of atonement. The special prayers of confession, owning up to our mistakes, and the pleas to God to forgive us so we can start again and try even harder for this new year.

When the temple stood in Jerusalem, just under 2,000 years ago the High Priest, who ruled almost as a King in Judea and as the religious leader of the Jews in Judea, and of those communities scattered through the middle east, would dress in white robes and lead all of those at the temple in the prayers of pardon and the pleas for forgiveness.

The priestly prayers and azazel.

On Yom Kippur God Forgives Us

Have you ever made a promise to God? Many people, children and grown-ups alike, make promises when they pray to God.

Promises like

- Dear God, please help me pass my exams, and I will always do my homework.
- Dear God, please help Grandma get well, and I will always find time for her.
- Dear God, please let me have a new bicycle for my birthday, and I will always share it with my brother.

If we can't keep these promises, we feel bad. Sometimes we are afraid we will be punished. But Jewish people believe that God is forgiving. God does not expect us to be perfect.

He forgives us

- When we say we are sorry.
- When we try to do better.
- When we are helpful to others.

But God can forgive us only for promises we make to Him. We also make promises to our friends and family.

- We promise our parents we will be helpful.
- We promise our friends we will play fairly.
- We promise our sisters and brothers we will share.
- We promise our teachers we will try harder.

Sometimes we don't keep these promises either.

On Yom Kippur we have the chance to ask our friends and family for forgiveness too.

It's hard to ask for forgiveness. It's hard to say 'I'm sorry'. But it is important to say it and to mean it. It tells people that we care about them.

It is even harder to forgive others when they hurt us. On Yom Kippur, just as we ask others to forgive us, we try to forgive them. When someone says to us, 'I'm sorry', we should say, 'That's okay. Let's be friends again'.

FOR THE SINS WE HAVE SINNED BEFORE YOU

Gossiping and telling lies

Causing someone else to sin

Being rude to parents and teachers

Being unfriendly or hateful

Wanting what someone else has

Taking something that doesn't belong to us Not admitting our mistakes

Not being fair

Not stopping someone else from sinning Not helping someone in trouble

Not keeping promises

For all of these sins, God of forgiveness, forgive us and pardon us this Yom Kippur.

	אָשְׁמָנוּ.	בְּגָדֵנוּ.	גָּזְלָנוּ.	דִּבְרָנוּ לְפִי:
הֶעֱוִינוּ.	וְהִרְשַׁעְנוּ.	וָדָנוּ.	תִּמְסָנוּ.	טָפְלָנוּ שָׂקָר:
יַעֲצָנוּ רָע.	כִּזְבָּנוּ.	לִצְנוּ.	מָרְדָנוּ.	נֶאֱצָנוּ:
סָרְדָנוּ.	עָוִינוּ.	פָּשַׁעְנוּ.	צָרְדָנוּ.	קִשִּׁינוּ עָרָף:
רָשַׁעְנוּ.	שִׁחַתְנוּ.	הִתְעַבְנוּ.	תְּעִינוּ.	תַּעֲתָעְנוּ:

And, as we did on Rosh Hashana, we are now going to prepare for saying our most important prayer. The prayer that is at the heart of our religion- the Shema.

So we will now sing the traditional words that we say in synagogue and saying the prayers we need to say before the shema. The call to prayer.

בְּרַחוּ אֶת-יְיָ הַמְּבַרֵּךְ
בְּרוּךְ יְיָ הַמְּבַרֵּךְ לְעוֹלָם וָעֶד

Bar'chu et Adonai Ham'vorach!
Baruch Adonai Ham'vorach l'olam va-ed.

Blessed is the eternal whom we are called to bless
Blessed is the eternal whom we are called to bless for ever and ever.

With deep love you have loved us and with great and overflowing tenderness you have taken pity on us. Eternal, show us concern and kindness because of your greatness and because of our ancestors who trusted you for you taught us rules to live by and to do as you ask whole heartedly. Blessed are you Lord who chooses his people Israel with love.

And now, let's say the Shema together first in Hebrew and then in English.

Shema

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד
 בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד
 וְאַהֲבַתְּ אֵת יְיָ אֱלֹהֶיךָ בְּכֹל לִבְבְּךָ וּבְכֹל נַפְשְׁךָ וּבְכֹל מְאֹדְךָ
 וְהָיוּ תְדַבְּרִים תְּהַאֲלֶת אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם עַל לִבְבְּךָ
 וְשִׁנְנָתָם לְבִנְיָךָ וְדַבַּרְתָּ בָם
 בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִקְחֶתְךָ בְּדַרְךָ וּבְשֹׁכְבְךָ וּבְקוּמְךָ
 וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ
 וְכִתְבָתָם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ

Sh'ma Yis'ra'eil Adonai Eloheinu Adonai echad.

Barukh sheim k'vod malkhuto l'olam va'ed.

'ahav'ta eit Adonai Elohekha b'khol l'vav'kha uv'khol naf'sh'kha
uv'khol m'odekha.

V'hayu had'varim ha'eileh asher anokhi m'tzav'kha hayom al
l'vavekha.

Uk'shar'tam l'ot al yadekha v'hayu l'totafot bein einekha.

Ukh'tav'tam al m'zuzot beitekha uvish'arekha.

Listen Israel!

The eternal is our God, the eternal is one. Blessed is God's name whose glorious kingdom is forever and ever.

Love the eternal your God, with all your heart, and with all your soul and with all your power.

And these words that I command you this day shall be in your heart. Repeat them to your children, talk about them when you are sitting in your home, and when you are walking in the street. When you lie down to sleep and when you get up. Bind them as sign upon your hand and let them be as reminders before your

eyes. Write them on the doorposts of your home and on your gates.

----- Amen -----

The Yom Kippur Torah Service

You remember that we talked about preparing ourselves. So now we are going to take that preparation to the next level before we get to the heart of our service. The reading of the Torah.

עמידה

We are going to recite the Amidah. The standing prayers.

So now let's all stand up for our Amidah prayers and we start with a song.

A-do-nai s'fa-tai tif-tach, u-fi ya-gid t'hi-la-te-cha.

אֲדֹנָי שְׁפָתַי תִּפְתָּח. וּפִי יַגִּיד תְּהִלָּתְךָ:

Lord, open my lips and my mouth shall declare your praise.

Blessed are You, Eternal our God, and God of our ancestors, ' God of Abraham, God of Isaac and God of Jacob. The great, the mighty, the awesome God, generous in love and kindness, and possessing everything. You remember the good deeds of our ancestors, and in love you look after all the generations because you care for us.

בְּרִיךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם.
 אֱלֹהֵי יִצְחָק. וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַקְּבוֹד
 הַגִּבּוֹר. אֵל עֲלִיּוֹן. גּוֹמֵל תְּשׁוּבָה לְכֹל חַיִּים וְנוֹכַח תְּשׁוּבָה
 אֲבוֹת וְיִמְבִּיא גּוֹאֵל לְבָנֵי בְּנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה
 תִּזְכְּרֵנוּ לְחַיִּים עַלֶּה תִּפְּץ בְּחַיִּים. וְתִזְכְּרֵנוּ בְּסֶסֶר הַחַיִּים
 לְמַעַן אֱלֹהִים חַיִּים:
 עַלֶּה עוֹנֵר וּמְשִׁיעַ וְקַגֵּן. בְּרִיךְ אַתָּה יי מֶלֶךְ אַבְרָהָם:

Remember us for life, You who are sovereign and who delights in life, and write us in the Book of Life for your own sake, God of Life.

Sovereign who helps and saves and shields. Blessed are You God, the shield of Abraham .

Let's sing the Kadosh - a famous little song, that helps to show how much we think of God. It is customary for people when singing this to raise up on the tips of their toes each time they say the word Kadosh - 'holy' and to raise as high as you can on the last one of the three to show how keen we are to get near to God. So as we sing this perhaps you'd like to do that as we sing this together.

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת. מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ:

Kadosh kadosh kadosh Adonai tze 'va 'ot. m'lo chol ha 'aretz k'vodo.

Holy, Holy, Holy is the God of all Creation, the whole earth is full of God's glory.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו. הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Oseh shalom bim'romav, hu ya 'aseh shalom, alenu v 'al col yisrael, v 'imru amen.

May God who makes peace in the highest, bring this peace upon us and upon all Israel.

Order of Reading the Torah

Now we are going to open the Ark and remain standing out of respect for the Torah as we sing the song:

יְיָ יְיָ אֵל רַחוּם וְחַנוּן. אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת: נֹצֵר
חֶסֶד לְאֱלֹפִים נִשָּׂא עֵוֹן וּפְשָׁע וְחַטָּאָה וְנִקְיָה:

Adonai Adonai El Rachum v'chanun, erech apayim v'rav chesed ve 'emet, notzer chesed la 'alafim, noseh avon va 'fesha v 'chata 'ah v'nakeh.

Adonai Adonai, God of mercy and compassion,
slow to anger and full of love and truth,
showing love to thousands, forgiving sin,
wrong and failure, who pardons us.

Now let's take our Torah scroll from our Ark
and walk with it around the room as we sing a
nigun - a tune without words. We parade the
Torah scroll so that everyone in our
congregation can see that this is the Torah.
The first 5 books of the bible written by
Moses.



[Now we parade the Torah]

Our Torah portion today is taken from Leviticus Chapter 19
Verses 1 - 18.

So - our first call up mitzvah or aliyah.

Y'amod, y'amod - stand up - stand up [Hebrew name]

The blessing before reading the Torah:

Blessed is God, whom we are called to bless
Blessed is God whom we are called to bless forever and ever
Blessed are You Eternal our God, sovereign of the universe, who
gives us Torah.

Bar' chu et Adonai ha 'm
'vorach.

Baruch Adonai ha'm 'vorach l
'olam va 'ed.

Baruch ata adonai, eloheynu
melech ha 'olam, asher ba

'char banu mikol ha 'amim,
v'natan lanu et torato. Baruch
ata Adonai, notein ha'torah.

בְּרַכּוּ אֶת־יְיָ הַמְּבָרָךְ:
 בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בְּחַרְךָ בָּנוּ מִכָּל־
 הָעַמִּים. וְנָתַן־לָנוּ אֶת־תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְיָ. נוֹתֵן הַתּוֹרָה:

1] The LORD spoke to Moses, saying: 2] Speak to the whole Israelite community and say to them: You shall be holy, for I, the LORD your God, am holy. 3] You shall each revere his mother and his father, and keep My sabbaths: I the LORD am your God 4] Do not turn to idols or make molten gods for yourselves: I the LORD am your God. 5] When you sacrifice an offering of well-being to the LORD, sacrifice it so that it may be accepted on your behalf. 6] It shall be eaten on the day you sacrifice it, or on the day following; but what is left by the third day must be consumed in fire.

The blessing after reading the Torah

Blessed are You God, sovereign of the universe, who gave us the teaching of truth, and planted eternal life within us. Blessed are You God, who gives us Torah.

*Baruch ata Adonai, eloheynu
 melech ha 'olam, asher natan
 lanu torat emet, v 'chayei
 olam nata be 'tocheynu.
 Baruch ata Adonai, notein
 ha'torah.*

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 אֱמֶת. וְסִדְרֵי עוֹלָם נָטַע בְּחַוְכָנוּ. בְּרוּךְ אַתָּה יְיָ. נוֹתֵן הַתּוֹרָה:

Y'amod, y'amod - stand up - stand up [Hebrew name]

The blessing before reading the Torah:

Blessed is God, whom we are called to bless
 Blessed is God whom we are called to bless forever and ever
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Bar' chu et Adonai ha 'm
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Baruch Adonai ha'm 'vorach I
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7] If it should be eaten on the third day, it is an offensive thing, it will not be acceptable. 8] And he who eats of it shall bear his guilt, for he has profaned what is sacred to the LORD; that person shall be cut off from his kin. 9] When you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest. 10] You shall not pick your vineyard bare or gather the fallen fruit of your vineyard; you shall leave them for the poor and the stranger: I am the LORD am your God. 11] You shall not steal; you shall not deal deceitfully or falsely with one another. 12] You shall not swear falsely by My name, profaning the name of your God: I am the LORD.

The blessing after reading the Torah

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Blessed are You God, sovereign of the universe, who gave us the teaching of truth, and planted etemal life within us. Blessed are You God, who gives us Torah.

Y'amod, y'amod - stand up - stand up [Hebrew name]

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הָעַמִּים. וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְיָ. נוֹתֵן הַתּוֹרָה:

13] You shall not defraud your neighbor. You shall not commit robbery. The wages of the laborer shall not remain with you until morning. 14] You shall not insult the deaf, or place a stumbling block before the blind. You shall fear your God: I am the LORD. 15) You shall not render an unfair decision: do not favour the poor or show deference to the rich; judge your neighbor fairly. 16) Do not deal basely with your fellows. Do not profit by the blood of your neighbor. I am the LORD. 17) You shall not hate your kinsman in your heart. Reprove your neighbor, but incur no guilt because of him. 18) You shall not take vengeance or bear a grudge against your kinsfolk. Love your neighbor as yourself: I am the LORD.

The blessing after reading the Torah

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Blessed are You God, sovereign of the universe, who gave us the teaching of truth, and planted etemal life within us. Blessed are You God, who gives us Torah.

So now let's re-dress the Torah scroll and parade it and replace it in our ark.

Let's now begin the concluding part of our service with the Aleinu ("It is our duty to praise").

Therefore Lord our God, we put our hope in you. Soon let us all in the world see the glory of your power; when the worship of possessions and material things shall at last pass away from the earth and prejudice against others and superstitions shall at last be cut off; when the world shall be set to rights by the rule of God and all people will speak out in your name and even the wicked of the earth will turn to you. Than all of us from all across the world will meet in understanding and together realise that it is only you we submit to, worship and pledge ourselves in every language we speak. In your presence we will together bow down and be humble honouring the glory of your being. And we will all accept the duty of building your kingdom here on earth so that your reign of goodness shall come soon and last forever.

For yours alone is the true Kingdom and only the glory of your rule will last forever. So it is written in your Torah - "the Lord shall rule for ever and ever", and it is said: "God will be Ruler over the whole earth, and on that day, God will be One, and known as One."

Finally, we will recite one of the most ancient prayers in our services. It is actually written in Aramiac a language that pre-dates Hebrew. It is referred to as the mourner's Kaddish and you can read it along with us with the phonetic text or in Hebrew.

Yit'g'dal v 'yit'kadash sh 'mei rabbah, b 'olmah di'vra ehirutei, v 'yam leech malehutei, b 'chayey 'chon uv 'yom 'eychon, uv 'ehayei di chol beit yisrael, b 'agalah uvizman kariv, v'imru amen. ye 'hei sh 'mei rabba m 'varaeh l 'alam ul 'olmay almayah. yit baraeh v 'yish 'tabaeh v 'yit 'pa 'ar v 'yit 'romam v 'yit nassei v 'yit 'hadar v 'yit 'aleh v 'yit 'halal sh 'mei di kudsha, bree 'ch hu. l 'aylah l 'aylah min kol bir 'ehata v'shirata, tush'b 'chata v 'ne 'ehe 'mata di amiran b 'al'ma, v'imru amen. ye 'hei shlama raba min sh'maya,

v'chayyim aleynu v'al eol yisrael v'imru amen. oseh shalom
bim'romav, hu ya 'aseh shalom alenu, v'al col yisrael, v'imru
amen.

יְתַגַּדְלֵנוּ
וְיִתְקַדְּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיִוְמֵיכוּן וּבְחַיֵּי דִי-
כָל-בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.
יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דִּי-קְדוּשָׁא. בְּרִיךְ הוּא. לְעֵלְא לְעֵלְא מִן-כָּל-
בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דִּי-אַמְיָרָן בְּעֵלְמָא. וְאָמְרוּ
אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:
עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל-כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

And now for the Avinu Malkanu. Our Father Our King.

Our Father, our King, we have sinned before You.

Our Father, our King, we have no king but You. Our Father, our
King, help us for Your own sake.

Our Father, our King, grant us a new year of goodness.

Our Father, our King, keep Your children safe from disease and
violence,

hunger and persecution.

Our Father, our King, abolish all oppressive laws against us. Our
Father, our King, bring true healing to our sick.

Our Father, our King, pardon us and forgive all our iniquities.

Our Father, our King, seal us in the Book of Life for a decent life
and livelihood.

Our Father, our "King, remelJ1ber that we are but dust. Our
Father, our King, remember us tor a gooa lte.

Our Father, our King, seal us in the Book of Life for redemption
and salvatioid.

Our Father, our King, strengthen Your people Israel.

Our Father, our King, help us to return to You in complete repentance.

Our Father, our King, hear our voice, show us Your mercy and compassion.

Our Father, our King, spare us, our young and our children. Our Father, our King, let this hour be an hour of mercy and a time You favour.

Our Father, our King, do this because of those who are killed in Your name.

Our Father, our King, do not send us away empty from Your presence.

Our Father, our King, answer us with Your grace, for we lack good deeds; deal with us in charity and love, and save us.

Hear O Israel, the Lord is our God, the Lord is One

שְׁמַע יִשְׂרָאֵל. יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Blessed is His name, whose glorious kingdom is forever and ever.

בְּרוּךְ שֵׁם כְּבוֹד מְלְכוּתוֹ לְעוֹלָם וָעֶד:

The Lord - He is God!

יְהוָה הוּא הָאֱלֹהִים:

Tekiah Gedolah

תְּקִיעַה גְּדוּלָה



The Story of Jonah

God told Jonah the son of Amittai, to go to the great city of Nineveh, and tell them to behave better as they were all going to be destroyed if they carried on with their bad ways
But Jonah didn't want to go fled from God and went to Tarshish. He went down to Jaffa and found a ship bound for Tarshishi so he paid the fare, and went aboard into it, to go with them to Tarshish.

But God made a heavy storm at sea and the ship was about to break up.

Then the sailors were frightened, and every man prayed; they threw the cargo that was in the ship into the sea in order to lighten it for them.

But Jonah had gone down into the hold of the ship; and was lying fast asleep.

So the captain came and said to him, "What are you doing at a time sleeping like this? Get up and pray to God and maybe he will spare us."

Then they said to one another, "Let's cast lots. That might tell us who brought the evil storm."

They cast lots, and the lot fell on Jonah. Then they said to him, "Tell us, now, why has this evil has come upon us. What is your occupation? Where do you come from? What is your country? To what people do you belong?"

He said to them, "I am a Hebrew; and I fear God, the Lord of heaven, who made the sea and the dry land."

Then the men were terribly frightened, and said to him, "What have you done?" For the men knew that he had fled from Gods presence, because he had told them.

Then they said to him, "What shall we do to you, so that the sea may calm down for us."

He replied, "Pick me up, and throw me into the sea; so that the sea will calm down for you; for I know that this great storm is upon you because of me."

Nevertheless, the men rowed hard to bring the ship back to land; but they could not; for the sea grew more and more stormy against them.

Therefore they cried to God, and said, "We beg You, God, don't let us die because of this man, and do not let us be guilty of killing him by throwing him into the sea."

So they picked up Jonah, and threw him into the sea; and the sea became calm. Now God had prepared a big fish to swallow up Jonah. Jonah was in the belly of the fish three days and three nights.

Then Jonah prayed to God from the fish's belly and asked God to forgive him for ignoring God's command to him.

Then God spoke to the fish, and it spat out Jonah out upon the dry land. Then God's word came to Jonah for the second time "Go to the great city of Nineveh, and proclaim to it the message that I tell you."

So Jonah arose, and went to Nineveh, according to God's word. He told the people there to change their ways and to be better. They put on very poor clothes and fasted for three days to show God that they were sorry and would not be bad any more.

When God saw their deeds, how they turned from their evil ways, God decided not to kill them and they all survived.