High Holidays

AT HOME

A PJ LIBRARY FAMILY GUIDE

www.pjlibrary.org/highholidays
What a strange year it has been. And hard, too. Now we’re starting a new Jewish year. This is a time when we can take a deep breath and think about ways to make ourselves and our world better.

The Jewish New Year, when we celebrate the “birthday of the world,” is all about growing. We look back at the old year and take responsibility for our actions. We reconnect with our family and friends and look ahead with hope to a sweet new year.

For the High Holidays of Rosh Hashanah (Jewish New Year) and Yom Kippur (Day of Making Things Right), many families normally go to synagogue. This year, to stay safe, many are staying home.

For this unusual new year, PJ Library is offering you and your family an opportunity to explore ways to connect with the High Holidays at home. We hope this guide can support your Jewish New Year journey during this year and in the future, as your family continues to grow and celebrate.

Let’s begin our new year together! Shanah tovah!
WHAT’S IN THIS GUIDE?

ROSH HASHANAH

Getting Ready
Sweet Greetings 5
Have a Blast! 7
Challah in the Round 8
Preparing the Evening Meal 10
Finishing Touches 12

Rosh Hashanah Evening
Holiday Blessings 13
Symbolic New Year Foods 18

Rosh Hashanah Day
What’s All the Praying About? 21
Tashlich (Casting Away Mistakes) 29

THE TEN DAYS OF RETURNING

Family Conversations 32
Washing Away & Letting Go 36

YOM KIPPUR

Getting Ready
A Different Day 38
Final Preparation 40

Yom Kippur Evening
How We Open Yom Kippur 41

Yom Kippur Day
Covering Over & Planting New 42
The Story of Jonah 44
Challenges & Goals for the New Year 45

Conclusion Of Yom Kippur
Closing the Gates & Ending the Fast 47
ROSH HASHANAH

The Jewish calendar is based on the cycle of the moon, which grows into a full moon and then disappears about every 30 days. The Jewish year does not begin on January 1, but rather in the fall with the transition from the “moon” month named Elul to the “moon” month of Tishrei (typically sometime in September).

In Jewish tradition, people gather during Elul in the pre-dawn darkness to sing songs called Selichot (Hebrew for “forgiveness”). Then Rosh Hashanah begins on the first of Tishrei, when the small crescent of the new moon appears in the evening sky.

The Jewish New Year is called Rosh Hashanah – rosh is “head” and hashanah is “the year.” In Hebrew the word for “year” (shanah) comes from a root meaning “to change.”

Each new year is an opportunity for change and growth. How will the world change this year? How will you change this year?

In this first section, your family can work together (and be creative!) preparing for Rosh Hashanah.
How do we greet one another on the Jewish New Year? We call out “Shanah tovah!” (shah-NAH toe-VAH), – Have a good year! or “Shanah tovah umetukah!” (shah-NAH toe-VAH oo-meh-too-KAH) – Have a good and sweet year!

A key Rosh Hashanah custom for making things sweet is dipping apples in honey. (See Symbolic New Year Foods, page 18).

With a supply of apples — store-bought or hand-picked — you can try the following activities:
Easy Baked Apple Dessert
Make your family a sweet treat for a sweet new year.

INGREDIENTS
4 APPLES
3 TBSP MELTED BUTTER
2 TBSP HONEY (PLUS MORE FOR DRIZZLING)
½ CUP ROLLED OATS
½ CUP RAISINS

Preheat oven to 375 degrees. Carefully core the apples with a paring knife (a grown-up’s job). Mix 2 Tbsp of the butter and the honey, oats, and raisins together in a small bowl, then scoop the mixture into the cored apples. Brush apples with the remaining tablespoon of butter. Arrange apples in a baking dish or on a cookie sheet and bake for 20 to 25 minutes or until apple pierces easily with a sharp knife. Cool for a few minutes, drizzle with a little more honey, and enjoy!

Make Apple Cards
Many people send cards to their friends and families around Rosh Hashanah to wish them a happy new year. You can create apple stamps to make your own homemade cards.

SUPPLIES
APPLES FORKS PAPER PLATES ACRYLIC PAINT FINE-TIPPED MARKER HEAVY CARD STOCK

1 Cut apples in half. Any shape works, but if you cut them across the middle, you’ll have a star.
2 Stick a fork in the back of the apple for a handle.
3 Spread paint out on a paper plate. Dip the apple in the paint, then stamp it on your card stock.
4 Let paint dry, then embellish with a little stem or leaf. Add a new year’s message such as “ Shanah tovah — Happy New Year!”
Hear the shofar and make your own

In the Bible, Rosh Hashanah is not called Rosh Hashanah. It’s called Yom Teruah, the day of blasting the shofar (ram’s horn).

On Rosh Hashanah, the voice of the shofar is like a wake-up call: Pay attention to yourself and ways you can improve! Pay attention to the world and how you can help make it better!

The shofar is sounded 100 times during a traditional Rosh Hashanah service. And a long and loud shofar blast marks the end of the fast day of Yom Kippur.

While the blower must first take a big breath, the shofar only sounds when the air blows out. This is a symbol for Rosh Hashanah: we turn inward to fix ourselves so we can then burst out and contribute to the world.

Here are the four shofar sounds we blow on Rosh Hashanah and Yom Kippur:

1. TEKIAH (THE SINGLE BLOW)
2. SHEVARIM (THREE “BROKEN” BLOWS)
3. TRUAH (NINE OR MORE RAPID BLOWS)
4. TEKIAH GEDOLAH (THE GREAT BLAST)

Make Your Own Shofar

A real shofar is made from a ram’s horn, and it takes some skill to blow it. You can make a pretend shofar at home that’s easy to “blow,” since the sound is your own voice.

**SUPPLIES**
- LARGE PAPER PLATE
- STAPLER
- MASKING TAPE

1. **Roll the paper plate** into a cone and staple it in place. (You may need an adult’s help with this.)

2. **Bend the paper plate** to look like a horn. Use masking tape to help hold the shape. Then wrap the whole shofar in masking tape to give it a horn-like look.

3. **Hold the shofar up** to your mouth and make loud shofar noises, letting everyone around you know it’s time to pay attention and make the world better!

Can you make each of the four sounds on this page?
Rosh Hashanah is called the “birthday of the world.” Celebrating the creation of the world is a time when we can re-create our own lives – remembering mistakes we made last year and turning things around for next year.

Or in the words of PJ Library author Linda Heller: “When each of us is the best we can be, then the world is the best place that it can be.” (And that’s a real birthday present to the world!)

On Rosh Hashanah a symbol of making ourselves and the world more whole is eating a round challah. A circle has no beginning or end, so a round challah expresses our hope for a year of infinite – lots and lots of! – blessings.

INGREDIENTS
To make two round challah breads you’ll need:
1½ Tbsp yeast
2½ cups warm water
1 tsp plus ½ cup sugar
½ cup vegetable oil
1 Tbsp salt
8 cups flour
1 cup raisins (optional)

DIRECTIONS
Dissolve the yeast in the water with 1 teaspoon of sugar. Whisk the mixture together, then add the oil, salt, and remaining sugar. Add the flour gradually, mixing well and then working it in with your hands. Take turns kneading as a family for about 10-15 minutes, until the dough is smooth and elastic. Work in the raisins (optional). Cover the bowl with a towel and leave it in the refrigerator overnight. The next morning, let the dough warm to room temperature, then punch it down and separate into two portions.
Grease two round baking tins and transfer your loaves into them. Let the dough rise for another hour, then bake at 350 degrees for 20–25 minutes or until golden brown. If desired, glaze with a mixture of warm honey and a drop of water.

**Braid a Round Challah**

Challah is usually shaped in a simple long braid, but you can turn any challah recipe into a Rosh Hashanah recipe by braiding it in the round.

1. When you reach the braiding stage, shape the dough into six strands of equal length.

2. Lay three strands horizontally on a floured surface, then weave the other three strands into them vertically. Lift the bottom strands as needed to weave the top strands in. The ends of the strands will stick out.

3. Now braid the ends together on all four sides. Gently tuck the braided edges underneath the middle section. Repeat steps 1 through 3 to create your second loaf.
The first night of Rosh Hashanah begins with a meal that features traditional foods and blessings. The custom of a special Rosh Hashanah meal goes back more than 1,500 years to a Jewish book of commentary and laws called the Talmud, which describes certain foods to eat on Rosh Hashanah.

Over time, blessings were added to these foods to help inspire people to act better in the new year. The tradition grew over time to include more symbolic foods, with various dishes becoming popular in different Jewish communities around the world. And – good news for kids! – the Rosh Hashanah meal highlights sweet foods, symbolizing our desire to have a sweet new year.

Take a few minutes to look at this scene. What special things do you see at this Rosh Hashanah meal?
**PREPARING THE EVENING MEAL**

**BLESS ME TOO!** The Rosh Hashanah meal starts with a blessing over candles, like we do on Friday night. And then parents can bless their children with a special wish for the new year.

**BRING ON THE HONEY (PART I).** We wash our hands and say a blessing over bread (motzi). On Rosh Hashanah we dip round challah in honey. Pretty sweet, huh?

**BRING ON THE HONEY (PART II).** Next, apples are dipped in honey. Now it’s starting to taste like Rosh Hashanah.

**IS THAT A KIWI?** We say a blessing over wine or grape juice, and then Shehecheyanu – the blessing for reaching a special occasion. Since Rosh Hashanah is about “bringing in the new,” it’s customary to say a blessing over a fruit you haven’t eaten in a long time (or have never eaten!). What special fruit can you bring to the holiday meal?

**“HEAD OF THE YEAR.”** The last symbolic food is a “head” – in some traditional circles, the head of a fish. You can also use fish-shaped crackers or gummy fish instead. Or even lettuce or cabbage or another “head.” Get creative—what other symbolic foods can your family bring to the meal?

**AND THESE SYMBOLIZE...WHAT?** We continue with foods that symbolize our hopes for the new year – dates, carrots, and pomegranates. (Who’s getting full? And we haven’t even started the meal yet...)
Two more ways to liven up your holiday meal

**Pop Open a Pomegranate**

Pomegranates go way back in Jewish history — they’re mentioned in the biblical Song of Songs and the story of the Exodus, and they are a traditional food at Rosh Hashanah. Some people think that the apple in the Garden of Eden was actually a pomegranate! Pomegranate seeds are delicious — but getting at them can be tricky. Try this technique:

**Cut the fruit in half vertically**, from stem end to flower end (a grown-up’s job). Then cut each half in two again.

**Place the pomegranate halves in a big bowl of water.** Dig your fingers into the fruit to separate the seeds (“arils”) from the white fleshy parts (“albedo”). The seeds will sink to the bottom of the bowl. You can remove the floating parts, then drain the bowl. You’ll be left with a generous pile of glistening red seeds. **Enjoy!**

---

**Make Personalized Place Cards**

Want to make Rosh Hashanah dinner feel even more festive? Make a place card for each person, with a special surprise inside.

**SUPPLIES:**
- INDEX CARDS
- MARKERS
- STICKERS

1. Fold index cards in half. On the outside write the person’s name and decorate however you wish.

2. Draw a picture on the inside of the place card. (If Mom loves cats, draw a picture of a cat.) Then write a personal new year’s wish.

**HANDS ON!**
Baruch ata Adonai, Eloheinu melech ha'olam, asher kideshanu bemitzvotav vetzivanu lehadlik ner shel (Shabbat v'shel) yom tov.

Dear God, Creator of our world, thank You for giving us rules that make our lives special and for teaching us to light these holiday candles.

LIGHTING THE HOLIDAY CANDLES

Like many Jewish holidays, Rosh Hashanah begins at sundown with lighting candles. As darkness fills the evening sky, glowing candles bring a warm light to the meal inside the house.

ברוך אתה יהוה מלך העולם אשר הקדשנו במצוותיו וציוונו让我们 לבהלן נר של (שבת ושלום) יום טוב.

Baruch ata Adonai, Eloheinu melech ha'olam, asher kideshanu bernitzvotav vetzivanu lehadlik ner shel (Shabbat v'shel) yom tov.

Dear God, Creator of our world, thank You for giving us rules that make our lives special and for teaching us to light these holiday candles.
ROSH HASHANAH: EVENING

Holiday Blessings

BLESSING THE CHILDREN

The traditional “blessing of the children” is particularly meaningful on Rosh Hashanah, when parents and grandparents can share with their children their hopes and wishes for the New Year.

This blessing is 3,000 years old – the oldest Jewish blessing! – and is part of a never-ending chain: our parents and grandparents (and ancestors before them) blessed us with their actions and qualities, and we carry these blessings forward.

Parents (and grandparents) place their hands on a child’s head and say:

Yevarechecha Adonai veyishmrecha.
Ya'er Adonai panav eilecha viyechuneka.
Yisa Adonai panav eilecha veyasem lecha shalom.

May God bless you and keep you safe.
May God’s light shine on you and grace your life.
May God turn toward you and give you a world of peace.

Or an alternative version:

Always be safe
Shine light in the world
And feel truly at peace with yourself

USE YOUR PJ LIBRARY "NEVER-ENDER" IF YOU HAVE ONE
Baruch ata Adonai, Eloheinu melech ha’olam, borei peri hagafen.

Dear God, Creator of our world, thank You for the delicious fruit that grows on vines.

The Rosh Hashanah meal begins with a blessing over wine or grape juice with special text focusing on remembrance and history.

Baruch ata Adonai, Eloheinu melech ha’olam, asher bachar banu mikol am, veromemanu mikol lashon, vekideshanu bemitzvotav. Vatiten lanu Adonai Eloheinu b’ahava et yom (haShabbat hazeh v’et yom) haZikaron hazeh, yom (zichron) truah (b’ahava) mikra kodesh, zecher liyetzi’at Mitzrayim. Ki vanu vacharta v’otanu kidashta mikol ha’amim, udevarcha emet vekayam la’ad. Baruch ata Adonai, melech al kol ha’aretz, mekadesh (haShabbat v’) Yisra’el veyom haZikaron.

Dear God, Creator of our world, You have given all the people in the world different ways of living and believing. Thank You for giving us the gift of being Jewish and the rules and good deeds that help make us better people. On this day of remembrance — the festival of the shofar’s blast — we remember how you took us out of slavery in the land of Egypt. Dear God, thank You for giving us this special day of remembrance to celebrate the New Year.
Jewish tradition offers an important one-line blessing of gratitude: “Thank God we made it to this moment!”

On Rosh Hashanah, it’s customary to say this blessing, Shehecheyanu, after kiddush, and — as we’re welcoming a new year — to accompany it with the eating of a “new fruit,” a fruit you haven’t eaten in a long time (or maybe have never eaten!).

**SHEHECHEYANU**

**BLESSING FOR REACHING A SPECIAL OCCASION**

First, pass around the new fruit and say a blessing over fruit — whichever of these two blessings applies.

Baruch ata Adonai, Eloheinu melech ha’olam, borei peri ha’etz.

Dear God, Creator of our world, thank You for fruit that grows on trees.

Baruch ata Adonai, Eloheinu melech ha’olam, borei peri ha’adama.

Dear God, Creator of our world, thank You for fruit that grows in the earth.

Then, say the Shehecheyanu blessing:

Baruch ata Adonai, Eloheinu melech ha’olam, shehecheyanu vekiyemanu vehigi’anu lazman hazeh.

Dear God, Creator of our world, thank You for keeping us alive so we can celebrate this important moment.

**NOW, TAKE A BITE OF THE NEW FRUIT!**
**WASHING HANDS & EATING CHALLAH**

The round challah of Rosh Hashanah represents many things: wholeness, the round cycle of the year, and a full new year and its blessings. On Shabbat, challah is often dipped in salt. But on Rosh Hashanah, challah is dipped in honey for a sweet new year.

Before eating a meal, it is traditional to wash your hands and say this blessing:

ברוך אתה יִֽי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָֽרֶץ

Dear God, Creator of our world, thank You for bringing bread out of the earth.

Baruch ata Adonai, Eloheinu melech ha'olam, asher kideshanu bemitzvotav vetzivanu al netilat yadayim.

Dear God, Creator of our world, thank You for giving us rules that make our lives special and for teaching us to wash our hands before we eat.

Recite this blessing before you dip the challah in honey and eat it.

ברוך אתה יִֽי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מֶלֶךְ הָאָֽרֶץ אֲשֶׁר קִדְּשָֽׁנ

Baruch ata Adonai, Eloheinu melech ha'olam, hamotzi lechem min ha'aretz.

Dear God, Creator of our world, thank You for bringing bread out of the earth.
SYMBOLIC NEW YEAR FOODS

Welcome to Rosh Hashanah simanim – eating foods with special symbolic value for the new year. Each of these appetizers is chosen because the food itself, or the Hebrew name of the food, connects to a wish for the new year. Here goes!

APPLES & HONEY — A SWEET NEW YEAR

In ancient Israel, the apple was often eaten as the first dish in a meal, to help spark people’s appetite, while honey was a popular dessert. By dipping an apple in honey, we connect symbols for the beginning and the end of a meal – symbolizing how one year is ending and another is beginning.

Take an apple slice, dip it in honey, and say:

Yehi ratzon milefanecha, Adonai Eloheinu v’Elohei avoteinu v’imoteinu, shetechadesh aleinu shanah tovah umetukah.

Dear God, renew us for a good and sweet year.
**DATES (Tamar)**

**HOPING FOR AN END TO HATE**

The word-play here is that the Hebrew word tam means “end.” The wish for the new year is that hatred in our world will end. Say the blessing, then eat a date.

**Yehi ratzon milefanecha, Adonai Eloheinu v’Elohei avoteinu v’imoteinu, sheyitamu oyveinu veson’einu vechol mevakshei ra’ateinu.**

Dear God, in this new year, please end all hatred.

**CARROT (Gezer)**

**WISHING FOR A GOOD JUDGMENT**

The pun here is that gezer also means a firm decision or judgment. The wish is that we will be judged favorably in this High Holiday season. Say the blessing, then crunch a carrot (or eat them quietly if they’re cooked).

**Yehi ratzon milefanecha, Adonai Eloheinu v’Elohei avoteinu v’imoteinu, shetigzor aleinu gezerot tovot.**

Dear God, in this new year, please give us a good judgment.
POMEGRANATE (Rimon)

FILLING UP WITH GOOD DEEDS

The hundreds of seeds inside a pomegranate represent the many good deeds – mitzvot – we can do to make the world better. Say the blessing, then eat some seeds. (Watch out for stains...)

Yehi ratzon milefanecha, Adonai Eloheinu v’Elohei avoteinu v’imoteinu, sheniyeh melei’im mitzvot kerimon.

Dear God, in this new year, may our good deeds be as many as the seeds of a pomegranate.

“HEAD OF THE YEAR”

Finally, we hope that on Rosh Hashanah (“head of the year”) we will hold our heads up high and be leaders for others. Traditionally, this blessing was said with a fish head (!), but it can be said instead with another symbolic “head.”

Yehi ratzon milefanecha, Adonai Eloheinu v’Elohei avoteinu v’imoteinu, sheniyeh lerosh velo lezanav.

Dear God, in this new year, may we be like the head and not the tail.

If your family is inspired by the Jewish tradition of simanim (symbols) to create your own food symbolism, go for it! Think what foods could represent values you want to highlight in the new year. (If you’re brave, create some English-language puns to go along with them.)

And now, enjoy your holiday meal.
WHAT'S ALL THE PRAYING ABOUT?

Jewish prayers are hundreds and even thousands of years old – chanted poems, usually addressed to God, that can inspire us to feel things and wish for things that are deep and important. But for many people, praying isn’t so simple. Who are we talking to, and is anybody listening? Why so many words, and so much Hebrew?

The key is to approach prayer with an open heart and mind. On Rosh Hashanah and Yom Kippur, prayers can act as special “messengers” that carry ideas both into our hearts and out to the universe. Prayers can help us think about how we want to improve ourselves and our world.

The Hebrew word for “pray” is LEHITPALEL, which means “to judge ourselves.” On the High Holidays, that is exactly what we do when we pray.

The prayers on the following pages are shortened and translated to be family-friendly. You can read the prayers out loud and discuss them as a family.

You can hear them sung in the digital version of this guide and at pjlibrary.org/listen. Finally, you can always follow an ancient Jewish tradition: Find your own words to express your hopes and feelings.
Even if we don’t say a prayer every night or even talk about it at all, our children develop an understanding of God at a very young age. Without our ever raising the subject, they learn – from Jewish rituals and songs and from general society. And, profoundly, many children feel spirituality through their own experiences of the world, developing their own personal connections to the divine.

Teaching our children about God can feel scary and even impossible. How can we teach our children something we ourselves don’t understand? Maybe most importantly: How can we stay open to the idea that our children’s experiences of God and spirituality might be different from ours?

I may feel no relationship with God and find myself parenting a deeply spiritual child. There is no need to be intimidated by this. You don’t have to have a robust spiritual life in order to cultivate and nourish one in your child.

So, instead of asking how we can talk to our kids about God, let’s instead ask how we can encourage their curiosity and listen to their questions with open hearts.

If you do have your own connection, your own spiritual journey, you can invite your children in by modeling – let your children watch you pray, whether that prayer is a traditional Hebrew one or a few lines spoken from your heart before bed, while lighting candles on Shabbat, or in a particularly difficult moment.

Whether you are standing at a waterfall, gazing up at the stars, or holding your newborn nephew, when you feel something is holy or sacred, invite your children into those moments by telling them what you feel.

And when you have questions and doubts about God, you can share them too – invite your children into the questions.

You will have many chances to talk with your children about God, so there’s no pressure to get it all right or have all the answers. The questions they ask will evolve over time.

As parents, we sometimes find ourselves in these deep conversations at the most unexpected moments – whenever our child’s mind or heart generates questions, while brushing teeth, maybe in the grocery store. There is no wrong place or time to engage.

But if you are looking for a way in, grab a PJ Library book off your shelf. Read together and start a conversation.

---

**For Parents Talking with Your Kids about God**

**By Rabbi Avi Killip**

---

**Personal Story**

My littlest brother is the youngest of four. (We are each one year apart.) Once, when he was very little and was asked about the ages in our family, he reported: “Hana is 5, Avi is 4, Aaron is 3, I am 2, and God is 1.” He had absorbed the teaching from our nightly bedtime Shema, which said “…the Lord our God, the Lord is One.” So my brother understood God as part of our family – as his 1-year-old younger sibling.

---

**Prompts for Kids and Parents**

One thing I have always wondered about God is...

Have you ever witnessed something miraculous or truly amazing? Share the story of how you felt.

What would you say if you knew God was listening?

See where the conversation takes you. Remember, you can always answer a child’s question with a question of your own.
DURING ROSH HASHANAH, the “birthday of the world,” we pause to admire how beautiful, big, and mysterious our world is. We also recognize the many things we cannot control that can make us feel small and powerless.

In that spirit, a special prayer – *Avinu Malkeinu* (ah-VEE-noo mahl-KAY-noo) – speaks to God in the voice of a child asking a parent for help. (Sometimes even grown-ups feel a bit like children.) People of all ages stand together and ask to be loved, forgiven for our mistakes, protected from danger, and inspired to do better.

A short version of this prayer was first spoken nearly 2,000 years ago by Rabbi Akiva in Jerusalem. Over the centuries, it was further developed by Jews in Iraq, France, Poland, Syria, and beyond.

---

**AVINU MALKEINU — OUR PARENT, OUR SUPPORT**

*Avinu Malkeinu, hear our voice* – *sh’mah koleinu*

*Avinu Malkeinu, we have made mistakes* – *hatanu lefanecha*

*Avinu Malkeinu, forgive us and our family* – *hamol aleinu ve’al olaleinu vetapeinu*

*Avinu Malkeinu, let the new year be a good year* – *hadedsh aleinu shanah tovah*

*Avinu Malkeinu, make an end to disease, violence, and hunger* – *kalei dever veherev vera’av mei’aleinu*

*Avinu Malkeinu, send healing to all sick people* – *shlach refua shleima leholei amecha*

*Avinu Malkeinu, put an end to unfairness* – *kalei kol tzar umastin mei’aleinu*

*Avinu Malkeinu, give strength to the Jewish people* – *hareim keren Yisrael amecha*

*Avinu Malkeinu, write us for a blessing in the Book of Life* – *kotveinu besefer hayim tovim*

*Avinu Malkeinu, help us all grow into our best selves* – *hatzmach lanu yeshua bekarov*

*Avinu Malkeinu, please answer us, though we may not deserve it, and treat us generously and kindly and help us to improve* – *Haneinu va’aneinu ki ein banu ma’asim. Asei imanu tzedakah vachesed vehoshi’einu.*
This next prayer – *Ki Anu Amecha* (kee AH-nu ah-MEH-cha) – is recited on Yom Kippur and uses different images to describe the relationship between humans and the divine, including the image of children reaching out to a parent.

**KI ANU AMECHA — BECAUSE WE ARE YOUR PEOPLE**

*Ki anu amecha ve’ata Eloheinu* – Because we are your people, and you are our God

*Anu vanecha ve’ata avinu* – We are your children, and you are our parent

*Anu karmecha ve’ata notreinu* – We are your crops, and you are our farmer

*Anu tzonecha ve’ata ro’einu* – We are your flock, and you are our shepherd

*Anu k’shei oref ve’ata erech apayim* – We are stubborn, while you are patient

*Anu fe’ulatecha ve’ata yotzreinu* – We are a piece of artwork, and you are the artist

**FAMILY ACTIVITY**

Draw one of the images from this prayer – or come up with your own (we are... you are...).
“WE TAKE RESPONSIBILITY”

During the High Holidays, we talk openly about the things we have done in the past year and how to improve our actions in the future. A prayer called Ashamnu (ah-SHAHM-noo) gives a long list of mistakes we have made. It is recited in a group out loud, because everyone makes mistakes.

In the synagogue on Yom Kippur, the whole community says the prayer together, and at home the whole family can say it together. While speaking each line of the prayer, it is a tradition to tap your fist over your heart, as if to say: “Open up, heart, so in the new year we can be more kind and loving.”

ASHAMNU – WE TAKE RESPONSIBILITY

We take responsibility (ashamnu) for times when...
- We hid things from others – bagadnu
- We took something that wasn’t ours – gazalnu
- We said something bad about others – dibarnu dofi
- We got someone else into trouble – hirshanu
- We told a lie – tafalnu shaker
- We made fun of someone – latznu
- We disobeyed our parents – maradnu
- We were not always kind to our friends – tzararnu
- We refused to admit that we were wrong – kishinu oref
- We hit or hurt someone – rashanu
- We did something we knew we shouldn’t – shihatnu
- We weren’t thinking and just messed up – ta’inu

As we start a new year, forgive us for our mistakes and give us a chance to be better.


DON’T FORGET According to Jewish tradition, it’s fine to ask God for forgiveness – but that doesn’t help fix mistakes you’ve made with another person. For that, you need to talk directly to that person and work things out.
A POSITIVE ASHAMNU

As we take responsibility for mistakes we have made, we can also celebrate the positive things we do. In recent years, people have begun to recite a version of Ashamnu that helps us remember all the healthy behavior we want to continue in the new year.

Ahavnu – We loved
Beirachnu – We blessed
Gadalnu – We grew
Diminu yofi – We made beautiful things
Hitakashnu – We pushed on
Vitarnu – We compromised
Zar’anu – We planted
Hipasnu – We explored
Tiharnu sheker – We told the truth
Yatzarnu – We created
Ka’avnu – We felt others’ pain
Lamadnu – We learned

Mahalnu – We gave someone a break
Nisinu – We kept trying
Salachnu – We forgave
Azarnu – We helped out
Pirganu – We showed appreciation
Tzahaknu – We laughed
Kibalnu – We accepted
Radafnu tzedek – We demanded fairness
Samachnu – We felt joy
Taramnu – We contributed
Tamachnu – We supported
Tikanu – We fixed

WHAT WOULD YOU ADD TO THIS LIST?
“WE TUNE INTO THE POWER OF THIS DAY”

The prayer below – Unetaneh Tokef (oo-neh-TAH-neh TOE-kef) – is one of the most famous prayers of Rosh Hashanah and Yom Kippur. It describes a scene where God is looking at each human being during the High Holidays, considering what they did in the past year and what will happen to them in the new year.

What will be decided? We cannot know. The last year has shown how uncertain the future is for all human beings. When this prayer imagines a judge in a divine courtroom, it inspires us to do our own self-reflection. The shofar calls on us to tune into the moment and ask: What have we done – and what will we do?

The original source of the prayer is unclear, but it was likely written in Israel more than 1,400 years ago – and was more recently the inspiration for Leonard Cohen’s well-known song “Who By Fire.”

UNETANEH TOKEF — WE TUNE INTO THE POWER OF THIS DAY

We tune into the sacred power of this day, a day that is both amazing and a little scary. The shofar makes a blast, and we hear a small, still voice. The angels are saying: “This is the day of taking stock, when The Holy One looks into the soul of every person.”

On Rosh Hashanah the judgment is written down, and on the fast of Yom Kippur it is sealed:

- Who will live and who will die
- Who will live a long life and who will not
- Who will be calm and who will be restless
- Who will have plenty and who will be in need
- Who will reach their goals and who will fall short

By tuning into the sacred power of this day, opening our hearts, and working for a better world, we hope to be judged with kindness.
“WE ARE CALLED TO PRAISE”

Composed in Babylonia about 1,800 years ago, the prayer Aleinu (ah-LAY-noo) is said every day of the year. But on the High Holidays, we do something special when reciting it. While saying a few special words, we bend our knees to the ground and stretch our upper body forward so our forehead touches the floor.

When we go into this stretched-out pose, we are putting our whole bodies into our hope for a good new year. We are giving everything we have. We are showing that we are but one small part of a huge and interconnected world.

Bending our knees and our backs is also a reminder that we need to be flexible. If we are too stiff and stubborn, we can never improve ourselves and change as the world around us changes. Indeed, Aleinu is a Jewish prayer for a changing world – that one day, fear and hatred will completely disappear.

As you prepare to say the prayer as a family, find a place where each person can stretch out during the middle of the prayer.

**ALEINU — WE ARE CALLED TO PRAISE**

With our unique story and special values we are called as the Jewish people to praise the Creator of all things.

Bend down to the ground and stretch your body forward

So we bend our knees, bow down to the ground, and say out loud how grateful we are.

Stand back up

And we hope, Source of Unity, that you will help us fix the world and make it whole.
We can apologize for times when we did not act nicely. But we cannot make those times disappear. They happened. We take responsibility for them and then move forward.

Rosh Hashanah has a special cleansing ceremony called tashlich, which means to “cast” or “throw away.” It is a chance to symbolically get rid of our bad actions.

For tashlich, typically practiced on Rosh Hashanah afternoon, people gather by a flowing body of water – a pond, river, ocean, well, or backyard fish pond. (Or if no flowing water is accessible, a bucket of water will do.) We throw bread crumbs into the water. The pieces of bread represent bad actions from last year that we want to leave behind. The water represents the life flow inside all living things, the source of cleansing.

TASHLICH
CASTING AWAY OUR MISTAKES

BRING SOME OLD PIECES OF BREAD TO A BODY OF WATER.

Take turns throwing crumbs into the water.

If you like, read this passage from the Bible, traditionally said at tashlich:

*God does not stay angry forever, for God prefers love and kindness.*

*God, return to us, forgive us, and cover over our bad actions from the past. Cast into the depths of the sea all of our bad actions.*

(Prophet Micah 7:18-19)

If it feels right, use tashlich as an occasion to talk about your mistakes (the ones you were thinking about as you threw your crumbs) and ways to grow and improve.

HAVE YOU TRIED THIS?

BRING SOME OLD PIECES OF BREAD TO A BODY OF WATER.

Take turns throwing crumbs into the water.

If you like, read this passage from the Bible, traditionally said at tashlich:

*God does not stay angry forever, for God prefers love and kindness.*

*God, return to us, forgive us, and cover over our bad actions from the past. Cast into the depths of the sea all of our bad actions.*

(Prophet Micah 7:18-19)

If it feels right, use tashlich as an occasion to talk about your mistakes (the ones you were thinking about as you threw your crumbs) and ways to grow and improve.

HAVE YOU TRIED THIS?

BRING SOME OLD PIECES OF BREAD TO A BODY OF WATER.

Take turns throwing crumbs into the water.

If you like, read this passage from the Bible, traditionally said at tashlich:

*God does not stay angry forever, for God prefers love and kindness.*

*God, return to us, forgive us, and cover over our bad actions from the past. Cast into the depths of the sea all of our bad actions.*

(Prophet Micah 7:18-19)

If it feels right, use tashlich as an occasion to talk about your mistakes (the ones you were thinking about as you threw your crumbs) and ways to grow and improve.
A Twist on Tashlich

Bread isn’t healthy for all animals, and some communities discourage throwing food into rivers and streams. While bread is customary, there are other ways to cast your mistakes away. Try these twists on tradition:

SMALL PEBBLES.
The trick with stones is to toss them gently, making sure no one is in the stone’s path.

BITS OF LEAVES . . .
or flower petals, pine needles, or something else that already exists in your ecosystem.

No matter what you decide to toss, remember that tashlich is like “cleaning your heart’s closet.” Think about things you regret having said or done, then let them go.
The ten days beginning with Rosh Hashanah and ending with Yom Kippur are called the Ten Days of Teshuvah (Ten Days of Returning) – turning away from our mistakes and returning to the “best self” we can be.

We have a special opportunity to focus on our relationships, to say we’re sorry for things we’ve done wrong, and to discuss how to make our connections to family, friends, and community stronger.

Many Jewish thinkers have asked: How do we know when we’re really sorry, that we’ve really changed? The answer is simple. When you’re in the same situation again – a situation in which you previously made a bad choice or behaved poorly – this time you get it right. That’s teshuvah.

Of course, no one turns completely around in ten days. The Ten Days of Returning are meant to jumpstart a process that continues year-round. It’s a chance to make a good beginning. You can have honest conversations. You can apologize and offer forgiveness. You can take important first steps – helping at home, not losing your cool, communicating with friends and family, giving tzedakah (charitable donations).

Here are conversation starters and other activities that can help you on your way.
The Ten Days (including Rosh Hashanah and Yom Kippur) are a good time for having thoughtful one-on-one conversations or a sit-down talk as a whole family. You can use these prompts to guide you.

1. THINK ABOUT YOUR ACTIONS.

MAKING MYSELF (EVEN) BETTER

What things have I done this past year that I’m proud of?

________________________________________________________________________

________________________________________________________________________

What can I do this new year that I’ll be proud of?

________________________________________________________________________

________________________________________________________________________

How can I get started?

________________________________________________________________________

________________________________________________________________________
MAKING FAMILY AND FRIENDSHIPS STRONGER

What are some kind things we’ve done for each other this past year?

________________________________________________________________________

________________________________________________________________________

How have we disrespected or hurt each other this past year? Now is the time to apologize for those acts and to offer each other forgiveness.

________________________________________________________________________

________________________________________________________________________

What’s the best way to keep these things from happening again?

________________________________________________________________________

________________________________________________________________________
SIT AS A FAMILY TO DISCUSS YOUR GOALS FOR THE NEW YEAR AND WAYS TO GROW EVEN KINDER TO EACH OTHER.

3

FAMILY GOALS

When do we feel most connected as a family? When is it harder to get along?

__________________________________________________________________________

__________________________________________________________________________

How can we support each other better?

__________________________________________________________________________

__________________________________________________________________________

What are some ideas for making family time more special in the new year?

__________________________________________________________________________

__________________________________________________________________________

EXAMPLES

No phones or gossip (lashon hara) at the dinner table. Sharing Friday night (Shabbat) dinner together. Eating healthier food or spending more time outdoors together.
AS A FAMILY, DISCUSS WAYS TO REACH OUT TO OTHERS IN YOUR NEIGHBORHOOD, YOUR COMMUNITY, AND THE WORLD.

4

FIXING THE WORLD (Tikkun olam in Hebrew)

Do we have a neighbor who lives alone or friends who are going through a difficult time? What can we do to help them?

__________________________________________

__________________________________________

Are there people in our community who need food, clothes, or shelter? Are there people who aren’t treated fairly? What are some ways we can support them?

__________________________________________

__________________________________________

What are our tikkun olam goals (helping animals, helping the environment, visiting the elderly, etc.) and what project ideas can we think up?

__________________________________________

__________________________________________

TIP

If your family has a tzedakah box for collecting money for charitable donations, this is a good time of year to talk about where to give the money when the box gets full.
WASHING AWAY & LETTING GO

The Ten Days are a time to start fresh – to “wash away” our mistakes and “let go” of bad actions. Here are activities that may help us.

Make a “Letting Go” Collage

Here’s an idea: Turn your mistakes into art!

**SUPPLIES**
- Piece of large poster board
- Colorful/patterned paper
- Scissors
- Pen or marker
- Glue

Anytime you need to say sorry to someone for something you’ve done wrong, do your best to make it right. Then, write or draw a picture of it on a small piece of colorful paper (for example, “I didn’t share my toy with my sister”). Cut the paper into small pieces so that you can’t read the words anymore. Glue these pieces onto the poster board in any design you like. Continue to add different colored paper each time, letting go of your mistakes as you create something new and beautiful.

“Wash” Mistakes Away

The period between Rosh Hashanah and Yom Kippur is a time to think about mistakes we’ve made in the past year. Here’s a craft that lets you “wash away” those mistakes!

**SUPPLIES**
- Washable markers
- Extra-large coffee filters

Use the washable markers to draw pictures on the coffee filters of things that you are sorry for and don’t want to repeat in the new year. As you draw, reflect on these mistakes and resolve to do better. Take the filters to the sink or bathtub, place them in water, and watch the mistakes wash away.

**THE 10 DAYS OF RETURNING**
The Ten Days of Returning end with Yom Kippur, an entire day set aside for thinking about our actions of the past year and how to improve in the new year.

Yom Kippur is a community experience. Millions of Jewish people are spending the day doing the same thing. The prayers for Yom Kippur talk about mistakes we have made, because on this day everyone stands together, even when apart. All of us, young and old, make mistakes, and we all deserve a second chance.

So while Yom Kippur can be challenging, we end the day feeling happy and relieved, knowing we’re making a fresh start in a new year with a chance to be an even better person.
A DIFFERENT DAY

WHAT'S IN THE PICTURE?
Take a few minutes to look at this Yom Kippur scene. What do you notice?
Yom Kippur: Getting Ready

**Emptiness Plate.** Many grown-ups and older children don't eat or drink on Yom Kippur. That’s called fasting, and the full fast is from sundown (beginning of Yom Kippur) to sunset the next day (end of Yom Kippur) – 25 hours! When you fast, you enter a different “zone” and can think more deeply about your life and your actions. As a kid, you don’t have to fast, but you can choose other ways to make the day feel different.

**Ztedakah Box.** A tzedakah box is for collecting coins to use to help other people. On this day we think about people who go hungry every day, not just on Yom Kippur. What can the coins in your tzedakah box be used for?

**White Clothes.** On Yom Kippur some people wear white shirts or dresses. It’s a symbol of making ourselves cleaner (removing our bad actions) and making a fresh start. What special clothes will you wear on Yom Kippur?

**Yom Kippur Greeting.** When we see people on Yom Kippur, we can say “Tzom kal” (tzohm kahl), which means: I hope your fast isn’t too hard! We can also say “G’mar hatimah tovah” (ge-MAHR hah-tee-MAH toe-VAH), which means: I hope a good judgment is sealed for you in the Book of Life. When Yom Kippur is over, we simply say “Shanah tovah” – Have a good year!

**Staying Focused.** Yom Kippur is a time for mindfulness, for reflection on our lives and deeds. Where is a special place outside or in your home where you can focus best? What can you do to create a calm mood for thinking and sharing?

**What do I say again?**
YOM KIPPUR: GETTING READY

FINAL PREPARATION
Tips before beginning Yom Kippur

TAKE A SHOWER. Some people don’t shower on a fast day, so they shower right before Yom Kippur. On a day when we’re thinking about cleaning ourselves on the inside, it’s nice to start clean on the outside.

EAT A GOOD MEAL TOGETHER. The meal eaten before the Yom Kippur fast is a festive “separation” meal, and it’s traditional to eat challah dipped in honey, just like on Rosh Hashanah. Even if you’re not fasting, take time at this meal to appreciate how important food is.

PLAN AHEAD. Kids aren’t expected to fast, but you might want to choose something you’ll do differently on Yom Kippur.

Some ideas for things not to do: Don’t do household chores. (That’s easy.) Don’t eat dessert. (That’s harder.)

Some ideas for things to do: Read a book. Take a walk outside – in nature, if possible. Talk about ways you can change in the new year. Pray or meditate – whatever that means for you. Play quietly. Do some of the suggested activities on the following pages, either as preparation for Yom Kippur or on Yom Kippur itself, depending on your family’s practice.
When families go to synagogue on the evening of Yom Kippur, everyone begins by standing.

We open the ark and take out the Torah scrolls. We sing a powerful melody called Kol Nidrei (All Our Vows) and ask to be forgiven for mistakes we’ve made in the past year. We sing Avinu Malkeinu – also sung on Rosh Hashanah – and call out for healing (refuah), fairness (tzedakah), and compassion (chesed).

At home, your family may want to enter the spirit of Yom Kippur with music or prayers, with stories or quiet conversation. You can pick a PJ Library or PJ Our Way book you like. (Can you find one in which a character has the courage to change?) You can read selected prayers together (pages 21-28 in this guide) and hear songs and prayers at pjlibrary.org/listen. If your family hasn’t found time for Family Conversations (pages 32-35 in this guide), now is a great time to sit and talk.
COVERING OVER & PLANTING NEW

Kippur comes from a Hebrew root meaning “covering over.” So Yom Kippur is the “day of covering over.” We can picture in our minds covering our bad actions from the previous year and planting seeds in the soil for the new year. But how do we “cover over” bad habits and make better ones?

We can start by looking more closely at some of the habits we want to change. Here are a few simple activities that can help.

HANDS ON!

Create a Wheel of Choices

Conflicts arise in all relationships, and feeling angry is natural. Some reactions are more helpful than others. Practice dealing with these feelings by creating a Wheel of Choices.

SUPPLIES

- Large piece of paper or poster board
- Markers or crayons
- Tape

On your large piece of paper or poster board, draw a big circle and divide it into wedges, like a pie (make sure the pieces are large enough to write and draw on).

Think of different things you can do when you’re angry to help you calm down and make good choices. Options might include dancing it out, taking deep breaths, counting down slowly from 10, running to your favorite quiet place in your house or yard, calling a friend…whatever works for you.

Write each of your actions on a piece of the wheel and draw a picture to go along with it. Consult the wheel for help the next time you feel angry!
Have you ever thought of a different way you could have acted—a “different ending” you could have chosen to a situation? Try the activities below!

**Write the Next Page**

On a few pieces of paper, write and draw about a situation in which you made a mistake and hurt someone’s feelings. What did you do? How did you make the person feel? Now, take one or two sheets of paper and write a new ending to this story. What could you have done differently? Or what can you do to make things better?

**Role Play with Stuffies**

Children can learn about compassion and empathy by acting out scenarios with toys and stuffed animals.

Gather stuffed animals and introduce your child to them one by one. Explain what problem each critter has; perhaps Elephant is hungry or Penguin has a hurt wing. Allow your child to create solutions to solve the toys’ problems. Make sure each stuffie remembers to say “thank you!”
YOM KIPPUR: DAY

THE STORY OF JONAH

It’s traditional on Yom Kippur afternoon to read the biblical story of Jonah. Here is a modern retelling.

What do we have in common with Jonah? When Jonah doesn’t want to do something, he feels like running away!

One day God says to Jonah that people in a far-off city are treating each other badly. Jonah should stop what he’s doing, go there, and tell the people to change their behavior.

Jonah says to himself, “No thank you. I’m not getting involved.” He boards a boat sailing in the opposite direction.

Unfortunately for Jonah, God makes the sea stormy. The sailors realize that Jonah has angered God by running away. When they ask Jonah how to make the seas calm again, Jonah insists that they throw him overboard.

Before Jonah has a chance to swim, a giant whale comes along and swallows him. From inside the whale’s belly, Jonah prays to God. When the whale spits Jonah out onto land, Jonah knows that he must do what God told him to do in the first place.

Jonah travels to this far-off city and speaks out. He tells the residents that they must treat each other kindly. They take Jonah’s message to heart and begin to change, and God forgives them.

Jonah says to God: “Really? You forgive them, just like that?”

The answer is yes. Everyone has the power to forgive. Everyone can show compassion and kindness to others.
GOALS & CHALLENGES FOR THE NEW YEAR

Yom Kippur has a unique rhythm all its own. When we begin Yom Kippur, our focus is on different ways we’ve messed up in the past year. As the day goes on, the focus shifts – and we imagine ourselves growing into a better person. We imagine the world as a better place, with each of us playing an important role.

Here are some activities that challenge us to be our best selves – to be kind to our family, to encourage others and ourselves, and to set goals for the new year.

HANDS ON!

Create a Kindness Wheel

Yom Kippur is a great time to think about ways to show kindness to the people we care about. Here’s a craft to help encourage the process.

**SUPPLIES**
- Paper plates
- Markers or crayons
- Scissors
- Brass paper fastener
- Piece of thin cardboard

Using the marker or crayon, divide the back of the paper plate into pie-shaped wedges. Write one person’s name inside each wedge. Cut an arrow shape out of the thin cardboard and use the brass fastener to attach it to the center of the plate. Spin the arrow, see whose name it lands on, and then decide on an act of kindness to do for that person. Repeat often.

HANDS ON!

Make Your Own Sticky-Note Wall

No one likes chores, but everyone likes gift certificates. So create a sticky-note wall for your family, and help each other out with sticky-note “gift certificates.”

**SUPPLIES**
- Sticky notes
- Pen

Here’s how it works. When someone in your family does something nice for you, pay it forward. Have everyone write small chores (“take out garbage” or “feed dog”) on sticky notes and place them on the fridge. The next time someone can lend a hand to help out, they can choose a sticky note, and the job will get done — with a smile!
YOM KIPPUR: DAY

**Make a Vision Board**

Jonah finds himself inside the belly of a whale because he is running away from challenges. A vision board can help you visualize the challenges you face and set goals to deal with them head on. What better time to do that than the start of the Jewish New Year?

**SUPPLIES**
- Poster board
- Old magazines
- Scissors
- Glue

Start with a large piece of poster board (optional: cut it into the shape of a whale!). As you flip through the magazines, cut out images of things that relate to your own personal goals and challenges. Glue the images onto the poster board.

---

**Make Encouragement Stones**

Everyone can shine in the new year – with a little encouragement. Show family and friends that you’re supporting them, and maybe offer yourself some encouragement, too. Here’s how.

**SUPPLIES**
- Stones — large, flat surfaces are ideal
- Nontoxic acrylic paint
- Newspaper
- Paintbrushes
- Oil-based paint pen (optional, but helpful)

Spread newspaper over your painting surface, then paint the stones however you like. Once dry, use a fine-tipped paintbrush or a paint pen to write encouraging messages like “Keep it up!” or “You can do it!” Then give the stones to friends and family who could use an encouraging word.
Yom Kippur ends at nightfall, when three stars appear in the sky. Go outside together as a family and see who finds three stars first.

When we’re at synagogue, and the end of Yom Kippur approaches, there’s a lot of action. The ark is opened up, and sometimes people are invited to go right up to the ark and say their own private prayer. (Kids, too!) It’s like our last chance to say what’s in our hearts before the gates of heaven, which are open wide for Yom Kippur, close up at the end of the day.

Finally, we hear the loud blast of the shofar piercing the air, signaling the end of the holiday and the fast.

If you have a shofar at home, or have made your own, you can blow it for yourself to mark the end of Yom Kippur:

**Tekiah Gedolah** – blow the shofar and hold it as long as you can.

Blow along with Jewish people all over the world. Make it long and loud! Blow for a sweet new year, full of love and good deeds, justice and happiness for everyone.
A BITE OF FOOD

And then, for anyone who has been fasting (and even if you’re not), a bite of food – a first little “nosh.” How good does that taste?

Now that Yom Kippur has ended, you can have a festive meal as a family – a break-the-fast meal that traditionally resembles…breakfast! Many people have lighter foods, like bagels, cream cheese, and fruit, so it’s not too much of a shock to their stomachs after a day of fasting. (But of course, a little ice cream never hurts.) Talk as a family about how it feels to start the year with a “clean slate.”
The Yom Kippur prayers traditionally end with the expression *leshanah haba’ah biYerushalayim*, which means “Next year in Jerusalem!” The Passover seder ends with the very same words, imagining a world of justice and freedom for everyone.

This year we have been separated from people we love and communities we care about.

As the new year begins, we think about how we can make this a year of healing, growth, and hope.

Next year in Jerusalem! Next year may we celebrate the High Holidays together.
A program of the Harold Grinspoon Foundation, PJ Library® provides Jewish children’s books, music, and learning activities to hundreds of thousands of families around the world. PJ Library is supported by a network of generous donors and partners.

For more information about PJ Library’s unique mission and to sign up for PJ Library’s free monthly children’s book program, visit pjlibrary.org.

Special thanks to the Foundation’s Next Generation Advisory Board, members of the PJ Library staff, and the following people who contributed their energy and talent to create this guide:

Concept, Writing, and Editing
Lisa Rachlin  Danny Paller  Yishai Amos  Meredith Lewis

Graphic Design
Zoe Pappenheimer

Talking with Your Kids About God
Rabbi Avi Killip

Hands On! Activities
Editing: Naomi Shulman  Illustration: Barb Bastian

Project Management
Beth Honeyman

Illustration
Sophia Vincent Guy

Positive Vidui (Ashamnu)
Naama Shaked

Digital Guide
Web Development: Christina Rizer  Media: Alli Thresher

Copyright © 2020 Harold Grinspoon Foundation. All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form for commercial purposes.