

## Chinuch Objectives of Daily Tefilla:

### General Introduction to Tefilla

#### **Overall Objective:**

1. *Our primary objective is that every child should relate to Tefilla as an address to ממה"מ הקב"ה in either of 3 forms*
  - a. שבחו של הקב"ה
  - b. הודאה על העבר
  - c. בקשה על הבא

*Therefore Tefilla it is neither a reading exercise nor a singing lesson, it is rather a time for connecting with Him in an age appropriate way.*

*The meaning of grade appropriate objectives for Tefilla refers to: what will a child be able to relate to and find meaningful and how much of that can he absorb and assimilate at a given age. It does not mean what words they can translate.*

### Personal Daily Introduction to Tefilla:

#### **Overall Objective:**

1. *Chazal tell us that the first general acknowledgment of HaShem's kindness in granting us another day of life is the recitation of מודה אני upon waking. Children should learn to feel that this is the opening of a new day of עבודת השם in an age appropriate way.*
2. *תשכות השח are a further and detailed acknowledgment of what those kindness are.*

### I: Preparations for Tefilla:

#### **Overall Objective:**

1. *Having established that our first overall objective is that children should relate to Tefilla as an address to ממה"מ הקב"ה Then it follows that every and any child must begin Tefilla only after some basic preparation. The basics are described in the Shulchan Aruch, and they must be made age appropriate for a particular child/ren.*
2. *One of the areas which Chassidus illuminated and concentrated on was personal preparation for Tefilla.*

## **1. Assuring personal preparation:**

- a. *Physical preparation*
  - 1. Bodily functions
  - 2. Proper dress
- b. *Mental preparation*
  - 1. Taking the mind off other things
  - 2. Concentrating of the process of Tefilla
- c. *Spiritual preparation*
  - 1. Da Lifnei Mi Ata Omed
  - 2. Giving Tzedoka
  - 3. (Chassidus and Mikveh for older students)

## **2. Assuring an appropriate environmental preparation:**

- a. *Physical environment*
  - 1. Cleanliness of environment
  - 2. Allow for basic concentration
- b. *Psychological environment*
  - 1. Removal of distractions
  - 2. Looking into a Siddur
- c. *Communal environment*
  - 1. Tefilla B'Tzibur/ Appropriate classroom environment
  - 2. Environment facilitates davening with along the tzibur
  - 3. Communal starting and stopping

## **II: The Process of Tefilla**

### ***Overall Objective:***

- 1. *Having established that our overall objective is that children should relate to Tefilla as an address to ממה"מ הקב"ה we need to do so with great care.*
- 2. *Reading from a siddur is a recitation process of one the aforementioned forms of Tefilla not a speed reading contest. In Tefilla, talking to ממה"מ הקב"ה proper pronunciation and tempo are very important but even more so to make it an עבודה שבלב in an age appropriate way.*

### **1. Reading the words of Tefilla:**

- a. *Correct reading*
  - 1. Not mechanical but practiced reading
  - 2. Appropriate pronunciation
  - 3. Looking /pointing in the Siddur
- b. *Appropriate use of voice, tempo and (nusach)*
  - 1. Audible (but not shouting) use of voice

2. Learning to daven with appropriate nusach for Tefilla
3. Appropriate tempo (neither too fast or too slow depending on the age)

## 1. Understanding the words, structure and meaning of Tefillos:

### **Overall Objective:**

1. *"Pirush HaMilos" of Tefilla cannot be simply translated as the meaning of the words, it must refer to the underlying essence of what the particular Tefilla conveys. (age appropriately)*
  - a. *Pirush haMilos*
    1. Appropriate understanding of key words (depending upon grade level)
    2. General outline of the context of the Tefilla
  - b. *The general meaning of each Tefilla*
    1. Overall understanding of Tefilla sections their purpose and meaning
    2. The role of each part of Tefilla as part of the whole
  - c. Relating to the overall structure of the tefillos
    1. The underpinnings of the Halochos of breaks and communication

## **Suggested Tefilla Structure for Primary grades**

### **I. General Understandings (based upon תפילות of Rabbi C M I Hodokov):**

1. A school is not a place where children come to daven; it is a place where children learn how to daven
2. Children should not be davening more than 25 minutes
3. Children should not be taught to skip in the middle of תפילה
4. Children should learn to recite all the sections of שחרית daily

### **II. Some overriding principles of children's תפילה**

1. ברכות השחר, פרקי הקדמה לתפילה, פסוקי דזמרה, ברכות, תפילות is divided into sections, קריאת שמע, קריאת שמע, תפילת שמונה עשרה, תחנונים וסיום התפילה
2. Children need to learn that they do not have to complete the whole of שחרית or even complete an entire section. טוב מעט בכוונה מהרבה שלא בכוונה ל"חtaught us
3. The need to understand that they may not simply skip a תפילה

4. They need to know that they **should learn to recite all sections of** שחרית but not necessarily in their entirety; each day they will recite part of each section and start the next day where they left off the previous day (ע"פ הוראת הרחמ"א חדקוב).
5. Children need to learn to recite תפלות correctly
6. Children need to learn, in general terms, what the תפלה means.
7. All תפלה requires סכונה so children need to be primed at the outset (it is suggested that a moment of silence be instituted so that a teacher can quietly remind children that they are about to start davening) to think about the fact that they are addressing מלך מלכי המלכים הקב"ה

### III. Suggested Rules to guide individual curriculum decisions:

1. At ages 5-6 as children are introduced to new תפלות by heart, care should be taken that the words are pronounced clearly and that if they are matched to a song, that the tune follows the words not the words should follow the tune.
2. תפלה is not a reading exercise but children must learn to read the words of תפלה correctly.
3. A ברכה should be recited in its entirety but מזמורים and other tefillos can be said in part; children do not have to complete a long מזמור or שירה, they may stop in the middle.
4. If children are stopped in the middle of a מזמור (for the sake of time and brevity) they should continue the next where they left off. Children need to know that skipping around is not acceptable.
5. By third (3<sup>rd</sup>) grade children should be expected to recite:
  - a. ברכות השחר
  - b. פסוקי דזמרה as their מזמור (או כמה מזמורים), וישתבח
  - c. ברכות ק"ש as their ברכת יוצר, ברכת יוצר המאורות, ברכת אהבת עולם, ג"פ של קריאת שמע
  - d. ש"ע as their recitation of ברכות הראשונות ושלוש אחרונות, וברכה או כמה ברכות באמצע