Welcome to Hidden Sparks Without Walls. We will be starting shortly...

To alleviate background noise and ensure a quiet session, your phones have been automatically muted. Questions and comments can be submitted via the CHAT FEATURE.

While we are waiting, activate the chat feature by clicking in the “Chat” tab that is located below the attendees list on the right of your screen.

When chatting, please remember:

- Select “All Participants” if you would like everyone to see your message. Select “All Panelists” if you would like only the presenter and facilitator to see your message.

- If you have any clarifying questions about the format, or the topic, you may click on the “Q&A” tab located below the presenter list and enter your questions.
Hidden Sparks is a non-profit whose purpose is to help children with learning differences reach their full potential in school and life. Hidden Sparks supports professional development for Jewish day schools to help increase understanding and support for diverse learners.

Hidden Sparks’ programs combine school-based professional development in learning and positive behavioral support, classroom observation and coaching. Our philosophy is that by helping teachers meet the needs of struggling students, ultimately all students will benefit.

Now in its 10th year, Hidden Sparks has trained 190 coaches in 65 Jewish day schools in New York, New Jersey, Baltimore, Boca Raton, Chicago, and Israel.
Making Tefilla More Meaningful for Children

Presented by Rabbi Jay Goldmintz

March 1, 2017
Our Guest: Rabbi Dr. Jay Goldmintz

Rabbi Dr. Jay Goldmintz teaches Tanach and Jewish philosophy at Ma`ayanot Yeshiva High School in Teaneck, NJ. Before that, he was a teacher and administrator at Ramaz School in New York City for over 30 years. He received his ordination from Yeshiva University where he also received his doctorate which focused on the dynamics of religious parenting and where he serves as an adjunct in the doctoral program of the Azrieli Graduate School. He is the author of the Koren Ani Tefilla Weekday Siddur: A Siddur of Reflection, Connection and Learning, winner of the 2014 National Jewish Book Award, as well as the companion Ani Tefillah Shabbat Siddur. He also serves as Educational Director of the Legacy 613 Foundation Tefilla Project.
Overview of the Session

• The religious development of children and adolescents
• The development of prayer in children and adolescents
• Some practical ideas for teachers and parents
GOALS OF TEFILLA EDUCATION

1. **Students will** develop skills of navigation of the siddur and choreography
2. **Students will** develop skills of accurate reading
3. **Students will** develop access skills for tefilah;
   - key words and roots,
   - reading accurately
   - siddur navigation
4. **Students will** be familiar with nusach of various tefillot
5. **Students will** understand structure of service
6. **Students will** understand content of key tefillot
7. **Students will** understand history and development of the siddur
8. **Students will** understand the nature of their halakhic obligation to pray
9. **Students will** understand and follow the halakhot of tefillah
10. Students will use tefillah as a mode to connect to peoplehood/community

11. Students will appreciate communal prayer

12. Students will view the siddur as a vehicle to connect with Jews - past, present and future

13. Students will learn to respect the practice of those praying alongside them

14. Students will see tefillah as an important practice for their lives

15. Students will view tefilah as a vehicle to connect to and cultivate a personal relationship with God

16. Students will have tools to find personal meaning in the liturgy
Jean Piaget

Sensorimotor (0–2 years)

The infant explores the world through direct sensory and motor contact. Object permanence and separation anxiety develop during this stage.

Preoperational (2–6 years)

The child uses symbols (words and images) to represent objects but does not reason logically. The child also has the ability to pretend. During this stage, the child is egocentric.

Concrete operational (7–12 years)

The child can think logically about concrete objects and can thus add and subtract. The child also understands conservation.

Formal operational (12 years–adult)

The adolescent can reason abstractly and think in hypothetical terms.
Questions asked of 210 Jewish American children ages 5-11

- Is your family Jewish?
- Are you Jewish? Why?
- Can a cat or dog be Jewish? Why?
- How do you become a Jew?
- Why or what makes you Jewish? What is a Jew? How can you tell a person is Jewish?
- Can you be Jewish and American at the same time?

Ages 5 - 7 - "realist" stage during which they see religious identity as something that is bestowed upon the child by G-d or the child's parents. It is global – cannot distinguish between one denomination and another.

Ages 7 - 9 - a "concrete" stage in which religious identity is understood as being tied to a particular form of behavior, membership of a particular family, or the wearing of particular symbols.

Ages 10+ - religious identity is understood "abstractly" as something that emanates from within the individual, as opposed to something that is determined by others or by particular actions. At this stage, children distinguish religious groups by differences in the content of their beliefs rather than by physical or concrete differences in the people holding them.
Ages 5-7 children's conceptions of prayer were vague and indistinct, concerned primarily with the gratification of personal desires. Prayers were also often thought to exist independently of people and to have almost physical properties. Thus prayers were said to come from G-d, heaven or Fairyland and to fly, float or jump up to heaven.

Ages 7-9 prayer was associated with particular activities and behaviors, like folding one’s hands. The form (verbal component) is mistaken for its substance (internal thoughts and feelings.) Unanswered prayers were attributed to G-d's inability to process everybody's requests all at once.

Ages 10+ prayer was understood as a private conversation with G-d that could be conducted in silence as well as in speech, and which could arise spontaneously in response to feelings of loneliness or concern.
<table>
<thead>
<tr>
<th>Kindergarten</th>
<th>If you don’t cover your eyes during Shma your prayer won’t be heard.</th>
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<tbody>
<tr>
<td>Grades 1 &amp; 2</td>
<td>If you wear a <em>kippah</em> and <em>tzitzit</em>, your prayer will be heard but not otherwise even if you say the whole thing.</td>
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</tbody>
</table>
| Grade 4           | Efficacy determined more by content of the prayer – has to be serious and meaningful; not a *tefillat shav*. Also, deeds of the pray-ers are a more important factor in efficacy.  
World operates according to rules. So too G-d doesn’t act arbitrarily but according to rules.  
*Kavanah* = to ask really really hard |
| Grades 5-8        | Efficacy seen as a more complex constellation of factors which are harder to align – one’s deeds, influencing G-d, His preferences, domain of activities, attributes and their attempts to understand the latter in terms of why He operates the way He does. |
| Grades 9-10       | Valuation of prayer as important in itself and as having a great effect on the praying person him/herself for a variety of reasons depending on the adolescents’ beliefs. |
398 boys and 703 girls

aged 12 through to 17 from

selected schools in Maine, U.S.A., New Zealand, and South Australia.

Used 7 scenarios to explore, among other things, beliefs about the efficacy and appropriateness of prayer.
3 sample scenarios

1. Mrs. Smith steals money from her employer for a hat she doesn't need and then prays that the loss won't be discovered.

2. The principal of a school asked some of the senior boys to discuss a suitable form of prayer for use in the school assembly on the morning of the school's football game against another school.

3. James fell into the sea from a yacht. He started to swim towards the boat that was coming to rescue him, but saw the black fin of a shark between him and the boat. He prayed that he might escape the shark.
1. Was James right to pray for his escape? *(appropriateness)*

2. What kind of a prayer might he have offered?

3. Would the fact that James prayed make it more likely that he would escape? *(effectiveness)*

4. If the man in the boat rescuing James prayed too, would James be even more likely to escape?
Sample of Girls' responses to three of the scenarios regarding E=Effectiveness  A=Appropriateness

<table>
<thead>
<tr>
<th>ages</th>
<th>Mrs. Smith steals money</th>
<th>Football Match</th>
<th>Shark Rescue</th>
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<tbody>
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<td>E</td>
<td>A</td>
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<td>U.S.</td>
<td>12-13</td>
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<td>New Zealand</td>
<td>12-13</td>
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“I just wish I could be like my younger self again in regards to tefilla. In middle school people classified me as one of the more religious girls in the grade for many reasons. The definition of religious was probably a little misconstrued, but one of the main reasons why they viewed me in this way was because I was very involved and connected to davening. I was one of the first girls in shul and one of the last ones to leave. I was the one who volunteered every morning to say the [parts that were said responsively] …Tefilla was my thing. I feel like I’ve lost all of that. I’ve lost a huge part of myself.”
Advantages of Stage Theory

Enables one to better think developmentally about our kids.
“[Spirituality] grows out of a biological predisposition which can either be obscured or enhanced by culture.” (Hay and Nye p. 141)

Whereas an older child "capitalizes on his reflective awareness about matters spiritual...[a younger one] capitalizes on a direct awareness of spiritual significance." (Hay and Nye, p. 98)
Children have

- A natural love of spiritual ritual and prayer
- Capacity for spiritual perception...love and unitive empathy, a sense of oneness with others
- Desire to be helpful, giving, contributing, sharing…
- An affinity with nature and fascination with the life cycle…

“With physical puberty comes a biologically primed surge in natural spirituality. Teens are propelled like clockwork into an accentuated hunger for transcendence, a search for ultimate meaning and purpose, and the desire for unitive connection. Puberty is a unified developmental path for both fertility and spirituality. The development of spirituality occurs in tandem with other forms of maturation…” (p. 64)
נותן שלג כצמר
כפור כאפר יפזר
Sprinkles frost like ashes
frozen rain in Montreal
(子ど) הנתת נשלג צמר כופר כאופר יפזר:
(זז) נשלי קרוח כפתים לפני קרחת מי עמדה:
(יח) נשלח דבריו ומסומ ישב רוחו גלגל צים.
ותolvency קומיסיו לארצנו
כי הוא לבד פועל גבורהesa חשות Hữuיב מלוחמות
כذي לבד פועל גבורהעשה חשות Hữuיב מלוחמות
“...I see a child deep in thought...I think that a child’s perspective of the world is different, so when a child is taught how to do Mitzvot, he or she understands them on a different level than adults...”
While this quote was originally talking about Hashem, I think it still works here… because it seems like the girl in the picture needs a shelter or a refuge from the world in general and this is what this pasuk is offering… "יֹשֵׁב בְּסֵׁתֶר עֶלְיוֹן בְּצֵל שַּקַּי יִׁתְלונן" - "Those who sit in the protection of the Most High, will find shelter in His shade."
יְהִי חַּסְדְךָ ה', עלינו...
זכור כי עפר ענויה...
זוכר כי עפר אֲנָחָנוּ...
“I think it depends on how you look at it, but to me, this picture says that no matter what happens, G-d is keeping my world safe.”
הפותח יבותושה לך בפשע ותזכים
קורב ד’ לך קדيمي לך אחיך וקר趺ו באומת
... וראיעי ד’ לא יפסוק מפתגמי אורתא...
ויבטחו בך ודיי שמק
ה’צבאות עמננו ושגב לנו

לדור ודור הו היא קים ושמי קים... על אבותינו ועלינו ועל דורותינו ועל כל
דורות וע’ ישראל עבדיך
דרשתי את ד’ ענני ומכל מגורתי הצלני

וקים עם עניים, יהלל את שמ’

يمنך ה’, נאדרי בך
האל אבינו
משיב הרוח וможד הגשם
היולה את שם היא
فى המים זוהי ובראום

Arielle Borger
supports all those who have fallen
Do you have everything you need in life?

Imagine seeing sunlight for the first time...
We ask Hashem to "listen" to our prayers rather than "answer" them. When is listening better than talking?

This is your chance to ask Hashem for anything you wish. What would you like to ask for today?
モדיאם אתחנה לך
שאבק הוהי הוהי מלאני
יאזחליו יב으면ו לעולמו וה.
זכר חכון, קים ישעמ
אחת היה לזרו זור.
נדה לך נפשך ודלמא
על חוגו המпередים ביבר
אצלם בפשות עם חלומך
אצלם שארלום עם נמנה
אצלם עלם ביניהם.
שכלה נעת, ערב וברק והרומ
השנה, כי לא לכל הרוחך
הימים, פי לא חם תפרך
מעמם קחו לך.
سفر תהילים פרק קמע
א) הַלְלוּיָּ - כִׁי טוֹב זַּמְּרָּ - לֹקֵׁינוּ כִׁי נָּעִׁים נָּאוָּה תְהִׁלָּה
ב) בֹּנוּה יְרוּשָלִַם יְדֹוָּד נִׁדְחֵׁי יִׁשְרָּאֵל יְכַּנֵׁס
ג) הָּרֹפֵׁא לִׁשְבוּרֵׁי לֵׁב וּמְחַּבֵׁש לְעַּצְבוֹתָּם
ד) מִׁסְפָּר לַּכוֹכָּבִים לְכֻלָּם שֵׁמוֹת

ילֵאָה:
ה) גָדוֹל אֲדוֹנֵׁינוּ וְרַּב כֹחַּ לִׁתְבוּנָּתוֹ אֵין מִׁסְפָּר
ו) מְעוֹדֵׁד עֲנָּוִׁים יְדֹוָּד מַּשְפִׁיל רְשָּעִׁים עֲדֵי אָרֶץ
ז) עֱנוּ לַּידֹוָּד בְתוֹדָּה זַּמְּרָּ - לֹקֵׁינוּ בְכִׁנווֹר

2017 Hidden Sparks
Did you ever study the planets or stars or constellations or go to an observatory? How did it make you feel?

Have you ever seen a star-filled sky? Where was it? How did it make you feel about the universe? About your place in the universe?
Can you imagine that Hashem knows the name of every one of His creations?! This means that He knows my name too.
Every person has a star in the heavens which corresponds to him and shines according to the actions of that person.

Alternatively, ask students to suggest their own associations. Were you ever in a place that was indescribable?
Even when seemingly bad things happen, one must believe that ultimately there is some good that will result, for "Hashem is good to all His creations." (Me`am Loez)

Hashem is good and kind to all of his creations;" therefore, so too should we be careful to preserve animal life unless it is to protect ourselves or for some other worthwhile purpose. (Radak)

“Hashem is good and kind to all of his creations;" therefore, so too should we act this way toward people who are not of our faith, to visit their sick and bury their dead and to support their poor. (Rambam, Melakhim 10:12)

“Hashem's mercy is in all of His creations." He has implanted His mercy in each of us so that we too can act toward others with compassion. (Bereishit Rabbah 33:3)
SLIDE OF THE DAY

Using your body

Music

Visualization

Sharing, personalizing, making it interactive

VIDEOS

Journaling
Parenting for Prayer

Be honest with yourself

Become a seeker and take your child with you

Say it out loud.

Talk about prayer

Tailor your expectations

Study it
### Upcoming Hidden Sparks Without Walls Sessions

<table>
<thead>
<tr>
<th>Date</th>
<th>Event Details</th>
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| Tue Mar 21, 2017  | **For Parents:** Parenting in the Balance: When to Intervene and When Not To  
|                   | **Presented by Dr. Yoni Schwab**                        |
| Wed. Apr 26, 2017 | **For Teachers:** Language and Learning: A Foundation for Success  
|                   | **Presented by Claire Wurtzel**                         |

If you are interested in bringing Hidden Sparks to your school or city, please contact us:

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Contacting Hidden Sparks

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