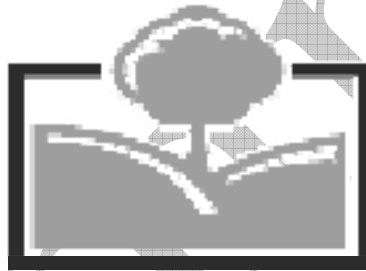


BEULAH LAND

Curriculum



**A comprehensive guide for use with
BEULAH LAND feltboard stories**

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BEULAH LAND Curriculum

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BEULAH LAND Curriculum

Introduction

Welcome to the BEULAH LAND Curriculum! BEULAH LAND offers a way to tell the stories of our faith, week by week, using a consistent set of visual materials that help children enter into the stories, remember them, play with them and test their power against the realities of their own lives.

When we first published BEULAH LAND, we maintained that “BEULAH LAND is not a curriculum.” Response from our customers, however, has revealed strong support for specific suggestions as to how to incorporate BEULAH LAND into your parish program—indeed, many of you have told us you would like to make BEULAH LAND the *basis* of your parish education program. Naturally, we are excited by this response and want to help you do this.

BEULAH LAND Curriculum is simple and flexible. It is designed for all ages from 3 to 10, either in a single, mixed-age class or in groups subdivided by age level. It is adaptable to a variety of Sunday morning structures including children’s chapel and Sunday school, or to a weekday afternoon or evening (or morning, for preschoolers or children in parish schools); or to a vacation Bible school. Simple orders of worship for morning, midday or evening are provided along with the curriculum, to help you embed the story and activities in the context of worship if you wish to do so.

BEULAH LAND Curriculum comes to you as a single .pdf file, which may be printed out and copied in whatever quantities you need for your program.

Copying or distribution of this electronic file is prohibited.
Purchasers of this material are authorized to make paper copies
for use in their own program or ministry *only*.

Once printed out, the file is designed to be photocopied on both sides of the paper, punched, and kept in a loose leaf binder. In this format, it will constitute a complete leader’s manual for the program, consisting of four sections:

- (1) Introduction
- (2) Background material
- (3) Lesson plans for fall semester
- (4) Lesson plans for winter-spring semester

The entire file is paginated continuously, so that the pages, when printed out, are numbered from 1 through to the end of the material.

Each lesson plan will print out as two pages, i.e. it may be photocopied onto the front and back of a single sheet of paper. With some of the lessons, a diagram, pattern, template or illustration is supplied as part of a project. When this happens, the graphic is included within the file for the

curriculum unit with which it is designed to be used, making that lesson longer than the usual two pages.

NOTE: We have done our best to adjust the brightness and contrast in the photographs, and the reproductions of children’s artwork, so that they will reproduce well on a standard office copy machine. If you are having trouble with the quality of these features, you may wish to reproduce the pages where they occur separately, on the “PHOTO” rather than “TEXT” setting of your copy machine (if you have such a feature); or to have at least one copy of the curriculum professionally photocopied; or to print copies of those pages directly from your computer printer.

What You Get and How To Use It

Background Information

The “Background Information” folder provides you, the leader, with an abundance of resources which we hope will help you in your ministry of nurturing children’s faith and spiritual growth.

These include a **summary of children’s faith development**, a section on **leading worship with children** (including a discussion of hymns), a section on **doing art with children**, and much more.

We also provide **three suggested orders of worship** to use with BEULAH LAND—one each for morning, noon and evening.

Lesson Plans

BEULAH LAND Curriculum is based on 39 BEULAH LAND feltboard Bible stories, taken from:

- BEULAH LAND Starter Set (Creation, Noah, Christmas, the story of Jesus) released 2000
- BEULAH LAND Set 2 (The Salvation Story: Old and New Covenant stories) released 2003
- BEULAH LAND Set 3A (Old Testament Heroes) released 2005
- BEULAH LAND Set 3B (Apostles and Acts) released 2006
- BEULAH LAND Set 4A (Gospel Stories) under development
- BEULAH LAND Set 4B (Parables) under development

For each story, the curriculum provides:

- The exact Biblical source(s) of the story script
- Brief comments on the story (usually taken from the BEULAH LAND Manual)
- Suggested “wondering questions” for use with the story
- At least one suggested hymn, and often an alternate hymn
- One or more art activities (typically, one open-ended activity and one more structured project), suitable for children from 3 to 10¹
- One or more exploratory, kinetic, or dramatic-play activity or activities, designed primarily for children from 3 to 7

¹ Most of the art activities are appropriate for children in this entire age range. The end result will look different, of course, for older and younger children, but all the children should find the activities enjoyable at their own developmental level, and should be able to feel successful at carrying them out. The occasional project that is only suitable for children at one or the other end of the age range is identified as such, and alternatives for older or younger children are provided.

These suggested activities and projects are not predetermined crafts for reinforcing a lesson, but opportunities for children to explore and respond to the story through their senses and their imagination.

Some of the suggested activities include an element of service to others: making greeting cards or gifts, or items that may be given to an outreach ministry or sold as fundraisers. These activities are flagged as “Art / Service Activity” or some similar designation. Many activities that are not explicitly designated as “service” activities could be adapted in that direction; for example, children’s artwork can be scanned and developed into greeting cards that could be sold at a parish fair or to benefit an outreach ministry.

The BEULAH LAND curriculum, like many Christian education materials, follows an academic-year calendar (fall through late spring) that broadly parallels the liturgical year. It features Old Testament stories in the fall, culminating with prophecies of the Messiah and the Christmas story. In Epiphany and Lent it focuses on stories of Jesus’ life and teachings; the Passion and Resurrection stories come at Easter, and stories of the Apostles and Church in the late spring.

At this writing (Summer, 2006), 28 of the 39 feltboard stories have been released: 16 Old Testament stories, the Christmas story, 5 Gospel episodes, 5 stories of the Risen Jesus and the Acts of the Apostles, and “The End of the Story” [the Church and Revelation]. Until the release of the remaining eleven stories—or if you have not yet acquired all of the available BEULAH LAND sets—you may choose one or more of several options:

- 1) Redistribute the Old Testament stories throughout the year instead of concentrating them in the fall semester;
- 2) Repeat some of the stories for a second week, making use of more than one of the activity options;
- 3) Supplement the Beulah Land curriculum with other story materials and/or other curriculum units

This curriculum was developed by Gretchen Wolff Pritchard, in consultation with Nanci Henchcliffe, Jenny Mosher, Judy Myers, the Rev. David Parachini, the Rev. Angela Rowley, and Elaine Ramshaw.

The decorative illustrations are taken from *Clip Art for Feasts and Seasons, Celebrations and Service* by Gertrud Mueller Nelson (Liturgical Press, 1986-2000)² with permission of the artist and of Liturgical Press. Photographs, and illustrations consisting of children’s art, are from the children’s ministries of the Episcopal Church of St. Paul and St. James (Christian Nurture and Children’s Mission programs). Most of the photographs were taken by Gretchen Pritchard; other photographers, where their identities are known, are credited.

The material in this curriculum—stories, crafts, worship outlines, suggestions for dramatic play activities, classroom management hints, etc.—arises out of our combined hands-on experience at the Episcopal Church of St. Paul and St. James, New Haven, Connecticut; its Light and Peace evening ministry and summer ministry with city children (operated by the Children’s Mission of St. Paul and St. James); Tabor Lutheran Church, Branford, Connecticut; Bethesda Lutheran Church, New Haven, Connecticut; and the Light and Peace urban outreach program at Trinity Episcopal Church, Hartford, Connecticut, which served as the pilot replication program for the BEULAH LAND curriculum. Particular thanks to Trudi White for her hard work in implementing the first replication of Light and Peace!

This curriculum distills the accumulated experience and insights of many people over many years. The first feltboard figures from which BEULAH LAND developed were made in 1987. It is impossible to

² Available from Beulah Enterprises

list all the adults and children who have made this work possible, but every one of them has been important. Special thanks go to Sherry Ellis, Joanne Neel-Richard, the Rev. Barbara Cheney, Susan Amussen, Lanny Hammer, Christine Janis, Gwenette Robertson, the Rev. Bruce Shipman; Bishops Arthur Walmsley, Clarence Coleridge, and Jim Curry; Sally Fleming, Theo DePalma, Matt Curry, Arnie Pritchard, Grace Pritchard Burson, Margaret Pritchard, Marion Pritchard, Faith Blasi, Audrey Jordan, Khim Frosolone, Kimberly Dewrell, Ray Silvernale, and Alicia Brooks; and above all to Jenny Mosher and Nanci Henschcliffe. Thanks are also due to the work of many pioneers and advocates for children's catechesis in the last generation, especially Sofia Cavalletti, Sonja Stewart, and Jerome Berryman; and to many others from whom we have learned and gained insights over the years.

This program works—not just with middle-class children attending church with their parents, but with inner-city children, brought to church by van, and with a mixed group of kids from age 3 to age 10 containing children from a full range of socioeconomic and educational circumstances. Not only does it work; it *actively promotes the breaking down of barriers between children of different ages, social classes, and family circumstances*. It allows preschoolers to participate actively in worship and story, and provides nine- and ten-year-olds a way to engage the story without hiding behind a façade of boredom or feeling compelled to act “cool” or blasé.

We welcome your questions and feedback. Please feel free to contact us via the Beulah Enterprises website (www.beulahenterprises.org), or by calling or emailing the Children's Mission of St. Paul and St. James (203-785-8248; missionstpj@aol.com).

BEULAH LAND Curriculum

Summary of Stories, Songs and Activities

The tables on the following pages include, for convenient reference, the stories, hymns, and activities for each of the 39 sessions in the BEULAH LAND curriculum.

Stories

The stories are taken from the BEULAH LAND Starter Set, BEULAH LAND 2 ("The Salvation Story"), 3A ("Old Testament Heroes"), 3B ("Apostles and Acts"), 4A ("Gospel Stories") or 4B ("Parables").

NOTE: Until the release of all the remaining installments of BEULAH LAND, you will not have all the story sets called for in the curriculum. You may choose one or more of several options:

- 1) Redistribute the Old Testament stories throughout the year instead of concentrating them in the fall semester;
- 2) Repeat many or most of the stories for a second week, making use of more than one of the activity options;
- 3) Supplement the BEULAH LAND curriculum with other story materials and/or other curriculum units

Hymns

Sources for the hymns are also listed, from three Episcopal hymnals, all from Church Publishing, Inc.:

- Hymnal 1982 *The Hymnal 1982*
- LEVAS 2 *Lift Every Voice and Sing 2*
- WL&P *Wonder, Love and Praise*

Many of the same hymns can also be found in the hymnals of other denominations and/or at various sources on the Internet.

Frequently the curriculum suggests an alternative hymn; these, however, are not listed in the table.

Activities

A certain number of the suggested activities simply consist of **drawing, painting, or other free art exploration**. On these occasions, feel free to offer different art mediums than the ones suggested in the curriculum. By the same token, many of the activities are suitable for more than one story, and you may wish to use an activity on a different occasion than the one given in the curriculum, or to re-use on another occasion an activity that the children have clearly enjoyed.

Instructions for **dramatic play and other kinetic or exploration activities** are unavoidably less detailed and precise than those for art activities. How you carry them out will depend on the characteristics of your space and other facilities, as well as the numbers, age range, etc. of your children.

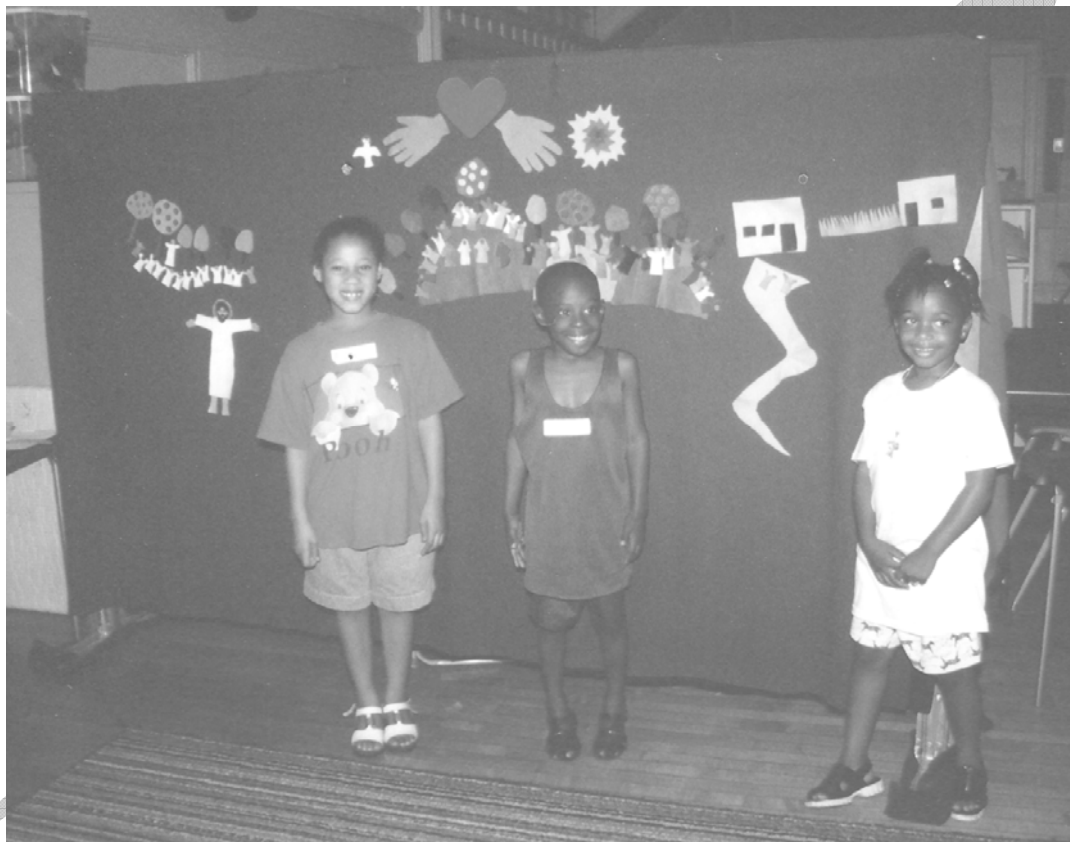
Beulah Enterprises offers for sale a number of items that can enhance your dramatic play activities, such as cloaks, scarves, and silk "scapes" with night-sky or rainbow patterns.

When the curriculum suggests an **imaginative play** activity, this involves a wooden playset or some other toy or play materials available from Beulah Enterprises. These suggestions for imaginative play

Introduction

are specifically included in the curriculum on occasions when (1) Beulah Enterprises offers a particularly suitable and unique playset or other resource; and (2) the story is a somewhat difficult one to adapt for dramatic play. Besides these particular items that are actually included in the curriculum, there are many, many more opportunities for imaginative play in the resources offered by Beulah Enterprises: the Jesus doll; puppets and stuffed animals; arks, nativities, block sets and puzzles. Many of the books carried by Beulah Enterprises provide additional windows on the scriptural stories featured in this curriculum.

NOTE: An activity that is not specifically mentioned in the curriculum is free play with the feltboard story pieces. Children often ask specifically for this privilege, and if your space makes it feasible, it can always be an option for a small group of interested children, or even for the whole group from time to time.



FALL TERM

Week 11: DAVID

Story: BEULAH LAND Set 3A, “David”

Scriptural source: 1 Samuel 9, 16 – 17

Giant-killer stories are about the power of imagination, spunk, faith, ingenuity, or luck to turn the weak into the strong. When told to children, their gift is to nourish their imaginations by helping them see themselves as little but strong, because they have something hidden but more powerful than brute force that will allow them to prevail. In the story of David and Goliath, that hidden power is “the strength of the LORD God.”

One of the reasons for the stylized telling of this story is to set a tone that does not draw the hearers into imagining a real-world evil

person, and then to envisioning hurting or killing that real-world person in a realistic way, as a solution to real-world problems..
(BEULAH LAND manual)

Some suggested wondering questions

- I wonder if David was scared of the giant?
- I wonder if the giant was scared of David?
- I wonder what it is like to “trust God with joy”?
- I wonder if this story reminds you of any other stories?

Hymn: “We are Marching in the Light of God” (WL&P #787)

Suggestions for creating additional stanzas:

“We are marching in the strength of God ...”

“We are marching in the love of God ...”

If you do not wish to use such a lively hymn, see the alternative suggestion below.



Alternative hymn: “Amazing Grace” (Hymnal 1982 #671)

Use stanzas 1 and 2 (more if you are able)


Open-Ended Art Activity: Monsters and Heroes

This activity can be done with clay, or with paint or oil pastels.


Materials needed:

- Construction paper (12x18 inches)
- Oil pastels (1 package for each 4 children)

OR

- Construction paper (12x18 inches)
- Tempera (poster) paint 
- Large paintbrushes (several for each color; *use only one color per brush!*)
- Newspaper and smocks

OR

- Modeling clay 
- Heavy-duty pressed cardboard paper plates to hold the finished work

Invite the children to create the scariest monster and/or the bravest hero they can think of. What kinds of colors seem “scary”? What colors seem “brave”? How do we show that someone or something is scary or brave? Invite the children to tell stories about their artwork.

Game Activity: David and Goliath

Go to battle against Goliath. As an outdoor activity for a vacation Bible school or summer program, this is a great favorite! If you live in a warm climate, you can do the outdoor version even during the regular school year.

Outdoor game

- Have the children use **sidewalk chalk** to draw Goliath and/or any kind of scary monster on sidewalk, pavement, or a wall.
- Give the children **water balloons** to throw at the figure(s) of Goliath. Use David's taunt, "You come at me with sword and spear, but I come at you in the name of the living God!"

NOTE: If you are lucky, one of the children will remember how the Wicked Witch of the West in *The Wizard of Oz* is destroyed by a bucket of water. Then you could talk about baptism.



Indoor game

- **Ahead of time, make a figure of Goliath** on a length of newsprint or 48-inch bulletin board paper. This figure need not be detailed or realistic. If you have enough time, invite the children to collaborate in **coloring the figure** and filling in his facial features.
- From **gray construction paper**, cut out a supply of round "stones" about 2½ inches in diameter, one "stone" for each child.
- Put the figure up on the wall, *at a level that will allow the children to touch its forehead by reaching high.*
- **Blindfold** the children one by one, and invite them to walk right up to Goliath, reach up high, and "throw" (place) a "stone," as in "Pin the Tail on the Donkey." **Tape or tack** the "stones" in place. When all have had a turn, the child whose "stone" comes closest to Goliath's forehead can be crowned as King David, using a costume crown.

NOTE: If the children's drawing and/or conversation passes from *imagining a scary monster* to depicting a *real-world evil person*, and then to envisioning *hurting or killing that real-world person in a realistic way*, you will need to intervene in the conversation, with real-world perspectives. "What would really happen if someone did that to someone who was hurting them?" "What other ways could someone be safe from that bad person?" "How do you suppose they got to be so bad?"

Any personal story or information shared by a child that appears to indicate a reportable instance of endangerment or abuse must be brought to the pastoral leadership for consideration according to established church protocols.