

PRIMARY CROSS

BACKGROUND FOR TEACHERS

The aim of the Episcopal Children's Curriculum is to support and strengthen the ministry of teaching in congregations. The curriculum reflects the view that well-planned teaching is an essential factor for the lifelong process of Christian formation. Teachers in the Church play a vital role in helping learners to discover and proclaim the good news of the Christian gospel, in both word and deed.

The theological foundation of the Episcopal Children's Curriculum is set forth in a *Foundation Paper*, reproduced on the last pages of this Teacher's Guide. Teachers are urged to read the complete statement.

The curriculum provides resources to support Episcopal Sunday Schools and other organized programs of Christian education. This focus on planned sessions for teaching/learning does not deny the importance of other ways of doing Christian education in a congregation. It does reflect a deliberate decision to focus attention on the act of teaching, and on the roles of teachers and learners.

The *Children's Charter* for the Church, developed by the Office of Children's Ministries and ten dioceses, calls for three responses to the children in our care: Nurture of the Child—to treasure—each child as a gift from God; Ministry to the Child—to recognize and foster children's spirituality and unique gifts; and Ministry of the Child—to appreciate children's abilities and readiness to represent Christ and his church. All three responses will have an impact on relationships between teachers and students.

THE TEACHING MINISTRY IN EPISCOPAL CHURCHES

Jesus Christ, Son of God, lived among us as teacher, preacher, and healer. When we examine his works of healing and power, his proclamation of the good news of God's reign, we discover that all these are set in the context of his teaching. Christ is present as we reflect on Scripture, reaching out through the generations to inform, stir, and shape our faith. To be part of the teaching ministry is to carry forth the work of our Lord, who is Teacher.

The words of our Service of Holy Baptism offer a commitment to the teaching ministry, as all who witness a baptism are asked: Will you who witness these vows do all in your power to support *these persons in their* life in Christ? Each time we reaffirm our baptismal covenant, we acknowledge our roles as teachers and learners in the ministry of Christ's baptized people.

Participation in the Christian community's life and rituals cannot alone fully nourish faith. However engaging, however meaningful, or however inspiring our life together, we still must struggle to learn and grow. This struggle calls the Church to have a strong ministry of teaching.

A faithful exploration of the Bible, Christian theology, Church history, and current issues of the world requires focused effort from both teacher and learner. Organized classes for the nurture of learners provide a place for examining and explaining our faith and practice. "It is important for a congregation to provide opportunities for children, youth, and adults to study and learn. There can be no substitute for serious efforts to share the biblical narrative and the story of the Church in all their fullness." (The ECC Foundation Paper, 1990.)

Who Are the Church's Teachers?

All Christians are teachers. We teach by the ordinary actions of our lives. Whether we realize it or not, our words and deeds reveal our deepest commitments and our values. In the same sense, everyone in a congregation is a teacher—clergy, staff, adults, and children. In our worship and community life we all bear witness to what we believe and treasure.

Many among us are teachers by intention and commitment. Called to teach, we are convinced that our work is vital and rewarding. The Church asks us to join in the work of communicating with children:

- sharing the biblical narrative of God's mighty acts;
- telling of the lively traditions of Church history and heritage; and
- sharing the moral and ethical practices appropriate for contemporary Christians.

Lay volunteers carry on the ministry of teaching in most Episcopal congregations. Enthusiasm for the task of teaching is best preserved when commitment of time is clear and limited, and when the work load is accurately described. Teaching is a task worthy of genuine effort. A teacher using the Primary level of the Episcopal Children's Curriculum is expected to:

—*Be a learner.* Teachers will need to pursue actively an adult-level understanding of the content of the session outlines, taking seriously their own roles as learners. The distinctions of age and authority blur when teacher and learner pursue together an understanding of faith.

—*Be a storyteller.* Teachers are asked to tell a story at every session. To know a story well enough to tell it in your own words is to own it. Teachers who share stories with learners offer the gift of themselves along with their spoken words.

Whatever curriculum resources are used, clergy involvement and support from the congregation are vital. Teachers need opportunities to share and talk about their ministry. Recognition of teachers in meetings, corporate worship, parish publications, and special events grant the teaching ministry its rightful, prominent place in the life of the congregation.

What Does an “Episcopal Curriculum” Uniquely Offer?

We are Christians who have chosen to affirm our beliefs and live our faith within the traditions and practices of the Episcopal Church. The Episcopal Children's Curriculum sets forth a framework for helping our children interpret and understand the covenant made in Holy Baptism, and to live the Christian life.

Learners are introduced to the Holy Bible, *The Book of Common Prayer*, and *The Hymnal 1982* with appropriate material from these sources incorporated at all levels in nearly every session.

Children are encouraged to learn words and actions for participation in worship and liturgy. The pictures used in the Episcopal Children's Curriculum are specifically appropriate for Episcopalians. Clergy, churches, liturgical actions, text, and language, are portrayed as children in Episcopal settings are most likely to experience them.

Baptism confers full sacramental participation in the Episcopal Church. The process of creating the Episcopal Children's Curriculum has been measured at every phase of development with the spiritual yardstick of the beliefs and promises of The Baptismal Covenant. At every point along the way, editors and writers have kept this question in mind: “Does this help a learner to live out the Baptismal Covenant?”

The curriculum is seasonally compatible with the Sunday Lectionary, but it is not based on the weekly readings. Designed to follow the narrative of the biblical story in ways understood by young learners, it also incorporates and highlights Episcopal customs and practices. The units are connected to the liturgical Church Year, with special attention given to the major feast days.

Curriculum Structure

The content of the Episcopal Children's Curriculum focuses on four areas: Old Testament (Hebrew Scriptures), New Testament, Sacraments, and Church. Each year's 36 sessions of curriculum materials are written in four units of nine sessions each. These four units are centered around the four areas of content:

Unit I	Unit II	Unit III	Unit IV
Old Testament	New Testament	Sacraments SHELL - Baptism CHALICE - Eucharist CROSS - Worship	Church History

A total of nine years' worth of material will be provided—three years at each of these levels: Preschool/Kindergarten, Primary, and Intermediate.

The three years of each level are designated by chosen symbols: Shell (in the year Baptism is studied); Chalice (in the year Eucharist is studied); and Cross (in the remaining year).

The unit topics for all nine years of the curriculum vary by age level. The unit themes are drawn from the four content areas. The conceptual organization is intended to be logical, sequential, and consistent over the scope of the curriculum.

Content areas are reexamined with a minimum of repetition and without duplication of the materials. For example, a child beginning the Episcopal Children's Curriculum at the age of three and proceeding forward through the sessions for nine years—until the end of Grade 6—will revisit themes but will not repeat any material exactly. Each level is a blend of the familiar and the new.

Conceptual Organization of Curriculum Units

Year	Age Level	Old Testament	New Testament	Sacraments	Church
SHELL	Preschool/Kindergarten	Creation	Jesus: Son of God	Baptism: Belonging	We Are the Church
	Primary	Pentateuch	Jesus: Healer	Baptism: People in Covenant	Church in the New Testament
	Intermediate	Covenant	Miracles	Baptism: New Life	The Apostle Paul
CHALICE	Preschool/Kindergarten	Promise	Jesus: Storyteller	Eucharist: Sacred Meal	The Church Prays
	Primary	Judges/Kings	People in Parables	Eucharist: People in Communion	Church in the Prayer Book
	Intermediate	Prophecy	Parables of Promise	Eucharist: Shared Life	The Catechism
CROSS	Preschool/Kindergarten	Shepherd	Jesus: Teacher	Worship: Environment	The Church Sings
	Primary	Stories	Sermon on the Mount	Worship: People in Community	Saints of the Church
	Intermediate	Psalms and Wisdom	The Reign of God	Worship: Mission	Church History

The approaches to teaching are different at each level. The accompanying three age-level charts provide an overview of the unit themes within an age level, and help to explain how each of the four content areas unfold. We can see how the learners are immersed, over and over, in the content of our faith and practice.

Preschool/Kindergarten — Stories

Shell	Creation	Jesus: Son of God	Baptism: Belonging	We Are the Church
Chalice	Promise	Jesus: Storyteller	Eucharist: Sacred Meal	The Church Prays
Cross	Shepherd	Jesus: Teacher	Worship: Environment	The Church Sings

Preschool/Kindergarten. Written for three- through five-year-olds, this level of the Curriculum emphasizes stories as the principal experience for teaching and learning. This is consistent with what we know about how children this age come to know more about their world. The Old Testament thread focuses on the stories of a few key figures in the Bible. We move in Unit II to stories of Jesus' birth and ministry. Unit III looks at Sacraments in the context of stories of personal participation and experience. Unit IV focuses on worship and participation church.

Primary — People in Relationship

Shell	Pentateuch	Jesus: Healer	Baptism: People in Covenant	The Church in the New Testament
Chalice	Judges/Kings	People in Parables	Eucharist: People in Communion	The Church in the Prayer Book
Cross	Stories	Sermon on the Mount	Worship: People in Community	Saints of the Church

Primary. Planned for children in Grades 1-3, the Curriculum continues the focal emphasis on stories with particular attention paid to people and relationships. The great goal is make the people of the Bible and the Church come alive for young learners. This is consistent with our belief that the Christian faith is not nurtured apart from relationships. Each of the foundational themes involves a revisiting and expansion of the stories first encountered at the Preschool/Kindergarten level. The Unit I, Old Testament sessions all focus on specific people, their families, their actions, and the events in their lives. In each session of Unit II, we look more broadly and deeply at Jesus' life among us, and the people he taught, preached to, and healed. Each of the Sacrament Units considers people in relationship to the sacrament and to each other. The Church Units (IV) emphasize people and their stories from the Bible and the history of the Church.

Intermediate — Symbols

Shell Year 1	Covenant	Miracles	Baptism: New Life	The Apostle Paul
Chalice	Prophecy	Parables of Promise	Eucharist: Shared Life	The Catechism
Cross	Psalms and Wisdom	The Reign of God	Worship: Mission	Christian Symbolism

Intermediate. Learners in Grades 4-6 are increasingly able to use and manipulate symbols for the ideas and events they encounter. The stories, people, and relationships first met at earlier levels are recalled and examined through the increasing symbolic complexity of their perspective on the world. The Old Testament Units focus on the concepts of covenant, prophecy, and praise to God. Jesus' life and ministry are approached through miracles, parables, and the coming reign of God. The sacraments are examined in relationship to living out the gospel and creeds, and in Unit IV, Church history is recounted with continual reference to the great figures, events, and traditions as each has impacted our life today.

The Primary Curriculum Materials

At each age level of the Episcopal Children's Curriculum, specific materials are provided for teachers and learners. The basic organization and structure of the materials remains the same for the Shell, Chalice, and Cross Years within each age level. The materials are appropriate for the differing stages of the learners' growth and development.

Director's Guide. Provides a comprehensive overview of all levels and years of the curriculum, including Scripture citations.

Teacher's Materials. All of these are sufficient for an entire year and can be reused. We recommend that congregations try to purchase one Teacher's Guide for each teacher, one Teacher's Packet, and one or more copies of the Puzzle Pads for each class group.

- *Teacher's Guide* (this volume)
 - Contains 36 sessions of material organized into the four units of the year. Background and resources for teaching are included. The Primary—Cross Year units are: Unit I. Stories; Unit II. Sermon on the Mount; Unit III. Worship: People in Community; and Unit IV. Saints of the Church.
- *Supplemental Guide (Primary)*
 - Provides additional activities and alternative approaches for teaching at this age level.
- *Teacher's Packet* (posters and patterns)
 - Offers 16 large sheets to provide color posters, black-and-white pictures, instructions, and patterns mentioned in the session outlines.
- *Music Tapes*
 - Children Sing!*, the audiotapes for this year, contain music recorded by a children's choir for each session for each unit.
- *Puzzle Pad* (masters to copy)
 - Simple puzzles and games using key vocabulary and story images from each session (a total of 36).

Learners' Materials. The take-home cards and learners' books are intended to be distributed for personal use by learners and their families. Congregations should plan to purchase these inexpensive books to give to each learner.

- *Take-home cards* (one to correspond to each of the 36 sessions)

These are attractive cards with pictures, story facts, and a question to think about. They are designed to be collected, shared with parents, and perhaps even traded. (The size is 3 1/2 x 5 inches.) Across the three years of the Primary Level, learners can accumulate 108 cards.

- *Learners' books* (one to correspond to each of the four units)

Written especially for this curriculum, each book is a collection of stories that complements the theme of a unit. The story text is intended for independent reading by learners in Grades 2-3. Beginning readers will enjoy the pictures and short sentences provided for each story. The learners' books for the Primary—Cross Year are: Unit I. *God's Prophets*; Unit II. *Jesus Teaches*; Unit III. *We Worship*; and Unit IV. *Saints of the Church*.

Curriculum Materials Support Teachers

It is hoped that teachers who use the Episcopal Children's Curriculum materials will be nurtured, inspired, and enriched personally as they prepare to teach and learn, and as they reflect on their efforts. Teaching is not just getting the facts straight, organizing the session, teaching, and then cleaning up afterward. Before the supplies are gathered and learners arrive, getting ready to teach requires inner contemplation. Teachers need time to digest the content for themselves in quiet, prayerful reflection.

Teachers will find that the session outlines in this guide provide support and structure for the inexperienced, and both challenge and flexibility for the more confident.

The *Letters to Parents* at the beginning of each unit present an overview noting how the nine sessions are interrelated.

The *Focus* statements (nine for each unit) set forth specific concepts with related objectives for learners.

The *Getting Ready* section provides background and inspiration for teachers. To make effective use of this and other sections, it is essential to have ready access to a Bible, *The Book of Common Prayer*, and *The Hymnal 1982*.

The entire Episcopal Children's Curriculum is rooted in Scripture. The Bible is used as the basis for teachers' storytelling, with detailed outlines provided. Passages New Revised Standard Version (NRSV); the King James version (KJV) is selected in some instances to preserve traditional wordings. The *Access Bible* (NRSV) provides commentary, study tips, maps, and a concordance.

Selections from *The Book of Common Prayer* are incorporated into every session. Prayers for teachers' reflection are included in the *Getting Ready* section. Throughout the year, learners use and recite selections and verses with responses as part of their class experience.

The music used in the Episcopal Children's Curriculum is found in *The Hymnal 1982* and frequently appears in the children's hymnal, *We Sing of God*, as well. Let the words and tunes become the music of your heart. As children learn the suggested hymns, they will be acquiring words and melodies to last through their whole lives as participants in the Church's worship. The music tapes *Children Sing!* are very helpful in learning the music of our tradition.

The *Teaching Tip* and *Teacher's Reflection* offer hints for planning and for thinking back over the

sessions.

In addition, the *Teacher's Reflection* and *Looking Ahead* suggest ways to assure that the sessions flow smoothly into a whole for the learners.

The Episcopal Children's Curriculum is an invitation for teachers to engage in a personal faith journey of their own as they plan for times spent with young learners.

What Does a Teacher Do?

Teachers and learners in the Church come to know one another in a unique way. Thoughts are truly shared, in a bond of faith. What transpires between teacher and learner becomes a kind of spiritual staff of life—organic, often dynamic, sometimes wonderful, and always meaningful. It is this human interaction, this “meeting of the minds,” that is fundamental to the teaching ministry. Thus, from the point of view of the Christian community, teaching is a very personal activity not entirely governed by precise definition and rules.

One definition of teaching is “to show, to present, to offer for viewing.” Such a definition seems one-sided if we look only at the teacher. Where are the learners? What are they doing while the teacher shows, presents, and offers for viewing? After all, learners are busy people—thinking, constructing, and shaping new meanings.

Teaching can be viewed as the catalyst for the beginning of the creative act of learning. When we comprehend learning as a creative enterprise, we appreciate all the more the part teachers play as activators, the flame-lighters of the process. Every teaching/learning encounter has unique qualities, its very own dynamic character. Many feel teaching is an art, not easily described in the abstract or subject to technical analysis.

A summary of five universal functions of teachers and learners follows. Consider the ways that these five descriptions relate to the teaching ministry in your congregation.

Teachers orchestrate learning. *Learners are dependent on teachers for ample provision of materials and sufficient opportunities for choices.* Implicit in this function is a sense of the teacher as a director, leader, chooser, and conductor—the person who takes the initiative. A very real responsibility rests with teachers to prepare themselves, the classroom, the materials, the session plan, and to attend to all other details. Teachers then take steps to see that something actually happens. Like orchestra conductors, teachers can work to bring parts and players together in order to create a melody. Clearly, there is a certain element of control in this function of a teacher, but with preparation, planning, and structure comes the freedom to focus on learners.

Teachers understand their learners. *Learners can expect care, positive experiences, and reasonable challenge.* Teachers learn and remember the names of class members, together with details about their families and circumstances. Teachers observe and listen closely, noting individuals' characteristics and responses. Developmental information and age-level characteristics are sources for understanding and appreciating each child's unique being. To nurture and guide the faith journey of a learner demands a personal relationship. Bonds of trust, respect, and affection can grow only where caring and understanding prevail.

Teachers are interpreters. *Learners can expect honest answers to their questions—including the response, “I don't know.”* Teachers talk with children not only to share language and words but also to communicate feelings and values. In classroom situations, what learners talk about, wonder about, question, and explore, reflect their teachers' ability to mediate and interpret faith and heritage. Often the simplest of questions can evoke profound answers. To the degree that teachers are themselves learners, children will benefit.

Teachers are links with the community. *Learners come to know and trust a community of adults.* Children spend their days in the company of parents, family members, and others their age. Teachers can help to bridge the distance between the familiar world of family and friends and the larger sphere of church, school, and community. Some children are surprised, and most are

comforted, as they come to understand that they are known and valued within larger groups. Church school teachers are a link between children and the congregation. Teaching on Sundays is an opportunity to create an enduring friendship with a small group of boys and girls. It is a chance to cross generations in friendship, or meet the friends of one's own children. Once having taught a class of children, a teacher can continue to observe their growth and involvement in the church, looking back on the earlier years with satisfaction.

Teachers are part of a team. *Learners' experiences will include many teachers in many different settings.* Teachers, especially volunteers in church schools, often work in teams to share time and talents. Teachers also work in partnership with parents, clergy, and church staff in helping to enhance the faith journeys of children. The perspective of a teaching team is not confined to what happens in a particular classroom. A broader view will necessarily include all the programs and events children experience in the church during their lives.

UNDERSTANDING PRIMARY-AGE LEARNERS

Primary-age children emerge from the relatively sheltered cocoon of family life and begin to grow some social wings. Much of the “fuel” for development comes from other people. Six-, seven-, and eight-year-olds are expanding their social relationships and growing emotionally.

The dizzying rate of physical growth in the first years of life gives way to a dramatically slower, more even-paced physical development. Baby teeth are replaced by larger, more permanent teeth; muscles and bones grow in mass and strength; coordination improves; and stamina increases.

The slower pace of physical development allows children the leisure and endurance to pursue learning. The primary-age child asks probing questions, listens carefully, and observes keenly. Behavior in general seems reasonably controlled and purposeful. While facts are important to them, learners of this age are also good at playing cooperatively. They are eager to apply their growing knowledge and skills. Activities that embrace a broad range of content areas and encourage working relationships are ideal for primary-age learners. They like to do projects.

Social influences. Primary-age children are especially vulnerable to social influences. While home and family continue to be the dominant, influential environment, other social environments such as school, neighborhood, and community become increasingly important. Television, computers, and other media are significant social influences, and data suggest that primary-age children spend as much time watching television as they spend in school.

Younger primary-age children seek familiar playmates and have a loosely defined circle of friends. For older children, the “gang” is an important part of life. Rules can be rigid, with play very clearly sex-segregated. Exclusion from the group, however temporary, is painful. The social structure becomes important. Whatever the mix, the primary-age child initiates and consolidates all developmental gains in an enlarging social group—the gang, the team, and the class.

School skills. School is a universal experience. Enrollment in elementary school signifies the beginning of systematic instruction, accompanied by expectations for achievement and skill mastery.

Primary-age children vary greatly in their knowledge and mastery of basic school skills. While grade level or age is a rough indicator of achievement, it is no guarantee of mastery for any child. In a single group, it is not unrealistic to find that reading levels will vary from non-reader to Grade 6 level or higher.

Self esteem. How children feel and think about themselves is significant at all ages. Primary-age children are gaining an ability to see the world from another person's viewpoint. Self esteem and self

concept are critically influenced by their interaction with other people.

Self approval, adult approval, and peer approval are very important at this age level. To support children's self esteem, a classroom atmosphere needs to foster the joy of trying, the hope that all is possible, and satisfaction with what is being accomplished at the moment.

Interests. School-age children gain sophistication in using language as a tool for communicating. The things they say reflect their real interests. As their interests expand, so do their vocabularies. Adults who take the time to listen can observe the range and richness of primary-age children's language; at the same time, we gain deeper insight into what really matters to them.

The children's interests, as well as their likes and dislikes, will affect teachers' planning for class sessions.

Children Are People of Faith

Faith is a gift from God. This underlies all that we say and do as God's chosen people. From the early Church to contemporary faith theorists, Christians have struggled to define faith. Many have sought to capture its essence, only to discover that it remains a mystery. We can never presume that our work as teachers will create faith in the hearts and minds of learners.

As human beings, we have the choice to accept and witness to our God-given faith. Personal acceptance of faith can begin at any age.

Faith, the making of meaning, and theology—the knowing of God—are quests for an entire lifetime. The Foundation Paper for the curriculum states that Christians are always engaged in theological reflection: “. . . we engage in a constant process of explaining to ourselves and others where we came from, who we are as baptized persons gathered at the Lord's Table, and what we are called to be and do in this present time.”

The distinctions of age, stage, and developmental dynamics, blur when teacher and learner become companions in pursuing the meanings of faith. We can value the metaphor of a “faith journey,” and accept “faithing” as an ongoing process.

Those who work with or care for children speak often of the presence of faith in very young individuals. They describe children whose magical sense of play seems at times to cross over into the mystical; children whose gazes reflect awe and wonder. They may describe children whose bleak everyday lives belie the fortitude of their trust and expectation of love in this world.

Descriptions of “faith-full” children are sometimes startling, issuing in expressions such as “religious imagination” and “sacred play.” Children themselves have created joyful, surprising metaphors for faith, such as “dancing with God.” Children of faith know God with all their hearts and senses. The personal intimacy of their relationships with God almost defies words.

Jesus said, “. . . whoever does not receive the kingdom of God like a child shall not enter it” (*Mark 10:15*). We can surely associate these words with qualities of trust, openness, and imagination that we see in young children.

The skyrocketing language skills and soaring social wings of primary-age children are catalysts for a new dimension to unfold in their faith journey. Teachers who work with this age group will find themselves immersed in words and questions. Just as language shapes our knowing, language begins to affect the faith of children. God's people, the community of the faithful, have a language that strives to unite believers and differentiate the faithful.

The signs of awakening faith in primary-age children are welcome to an alert, sensitive teacher. The structure of the Baptismal Covenant provides a graphic answer to the question, “What does faith look like for primary-age children?”

Faith, a Threefold Affirmation

Do you believe in God the Father? Primary-age children have a vertical relationship with God,

who is understood as all-powerful, a deity, and perhaps heroic. For them, the sense of God's power inspires awe and thoughts of smallness.

Do you believe in Jesus Christ, the Son of God? Learners of the primary-age level perceive that Jesus is different from God. For them, he is a person in the Bible, a friend. They think of the people of the Bible as significant, and they show particular interest in the relationships and events in Scripture. Details and questions (How? and Why?) characterize children's thinking. They show little concern for time or historical sequence—the people and the events in the Bible were long ago, and all these belonged to the same time.

Do you believe in God the Holy Spirit? The learners' concept of the Holy Spirit is likely to be mixed with sensations and imagination. Primary-age children can be intensely aware of—and supremely comfortable with—mystery and novelty. For them, belief is a matter of feelings, despite an overlay of language and facts.

Practice: Five Questions About Living

Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers? For primary-age children, faith is not nurtured apart from relationships. Eagerness, growing independence, and a slight dislike for orderliness define their place in the congregation. As they enter into fellowship and join themselves to the living Church, belonging and participating are very important.

Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord? Self-esteem and a sense of self-worth are emerging and fragile at the primary-age level. The children are very sensitive to the judgments and labeling they observe among adults close to them. Increasingly, social awareness can lead to intense feelings of shame, guilt, and badness, as well as almost comically rigid rules and prescriptions for behavior in groups.

Will you proclaim by word and example the Good News of God in Jesus Christ? Primary-age children have a strong interest in the Church's stories—about people of the Bible, Christian saints, their own families, and friends in their church's congregation. Sharing these stories with others comes naturally for this age level. The learners respond willingly when invited to use their increased skills as readers, speakers, and writers in sharing news of Jesus with other people.

Will you seek and serve Christ in all persons, loving your neighbor as yourself? This is a good time to plan for family or small class groups to begin deeds of service to others. Industrious, cooperative, and eager for “real work,” primary-age children are willing participants in community service projects. Look for short-term, specific tasks in settings that will not frighten or disorient children.

Will you strive for justice and peace among all people, and respect the dignity of every human being? Children's sense of community is local and immediate—family, neighborhood, congregation. Their heightened sense of fairness and rules is applied principally to self and friends.

Resources on Faith

Aleshire, Daniel O. *Faithcare*. Philadelphia: Westminster Press, 1988.

Berryman, Jerome W. *Godly play*. San Francisco: Harper & Row, 1991.

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Fowler, James W. *Stages of faith*. New York: Harper & Row, 1981.

Gardner, Freda A. “Faith development and the school-age child.” In *When children suffer: A sourcebook for ministry with children in crisis*, edited by Andrew D. Lester, pp.32-42. Philadelphia: Westminster Press, 1987.

Stokes, Kenneth. *Faith is a verb*. Mystic: Twenty-Third Publications, 1989.

Westerhoff, John H., III. *Will our children have faith?* New York: Seabury Press, 1976.

Developmental Patterns and Guidelines

By common definition, development is both change and growth. In theory, developmental changes occur from birth through adulthood, in a clear pattern and order. However, no two individuals are alike. The developmental differences between any two children of the same age can be striking. Yet, these startling differences are usually within acceptable, normal ranges.

How can teachers act upon their beliefs regarding individual differences among learners? One of the most important challenges of teaching is to accept children as they are, and be prepared to adapt session plans to accommodate individual differences within any group. Teachers of primary-age children need to plan activities with the understanding that some learners will need more or less help, more or less challenge, and more or less time.

The Episcopal Children's Curriculum enables teachers to incorporate developmental understandings and accommodate developmental differences in classroom planning. The chart, "Developmental Guidelines," summarizes typical ways learners at different ages may be expected to respond to activities in the session outlines. Use this chart as a resource to assess the suitability of activities for the learners in your group. Draw on your own experience to make additions to the chart, or to amend it.

Developmental Guidelines

Session Category	Sixes	Sevens	Eights
Gathering Closing	<ul style="list-style-type: none"> • Comfortable participating in groups; eager to know and work with other children • Seek attention and approval from teachers/other adults present • Readily follow routines, rituals, and adult strategies for class organization 	<ul style="list-style-type: none"> • Likely to have a special friend or two • Equally responsive to adults and other children • Participate cooperatively in class rituals and routines, but suggest variations and offer comments. 	<ul style="list-style-type: none"> • Form small "cliques" and "groups" of friends; usually exclusively boys or girls • Capable of exercising group leadership • Emerging sense of fairness and rules needs to be incorporated into class procedures • Want order, but may rebel
Storytelling	<ul style="list-style-type: none"> • React positively to the physical setting, mood, and general ambience for storytelling; settle in to listen • Like story pictures • Believe a story—many are still magical thinkers who blend reality and fantasy • Can recall and retell details of story and sequence of events 	<ul style="list-style-type: none"> • Engaged readily by simple props or words in anticipation of interesting people, actions, and story events • Plots thicken and heroes are important • Relish story dialogue and remember the relationships among people 	<ul style="list-style-type: none"> • Effectively oriented by stimulating questions, dramatic highlights, and clear signals for group participation • Ability to grasp the whole story at once leads to broader view of people and events • Like details, realistic descriptions, and opportunity to question or comment on story

<p>Creating</p>	<ul style="list-style-type: none"> • Work for long periods on single activity • Will work in group, sharing and conversing freely, but usually want own product at the end • Concerned with how things look—may be less free to create 	<ul style="list-style-type: none"> • Work for long periods on projects; can handle several-step activities • Contribute willingly to group projects; many may be satisfied with a piece or sample from the group project for self • Generally good small-motor skills; like work with pencils, crayons, markers, scissors, glue 	<ul style="list-style-type: none"> • Can plan, work intensely, and sustain interest in projects over a period of days or weeks • Social aspects of working with others takes precedence over the content or activity of project • Increasing motor skills and self-confidence lead to “grandiose” constructions and project outcomes
<p>Exploring the Story <i>Game, Puzzle, Bible Skills</i></p>	<ul style="list-style-type: none"> • Play games for fun and sociability; enjoy using actions and ideas from the story • Can focus on significant words of the story through puzzles—which can be done orally or in pairs to minimize impact of varying reading levels at this age • May be reading and writing at a beginning level • Recognize the Bible as a significant book—record and source of stories and scripture—and can speak of stories of God and Jesus in the Bible 	<ul style="list-style-type: none"> • Like the content focus of games, can handle complex rules, and benefit from the physical connection of concepts and movement • Reading and writing skills becoming more secure—puzzles offer chance for selective focus on story vocabulary • Reading ability may be a social issue affecting self-esteem • Know something about the organization of the Bible (Old and New Testaments; books, chapters, and verses) and know the names of many people whose stories are in the Bible 	<ul style="list-style-type: none"> • Play games to manipulate rules and actions; people and stories from the Bible are interesting starting points for collective efforts • Reading and writing skills are now “tools” to employ in the acquisition of facts and mastery of tasks • Reading ability may be a social issue affecting self-esteem • Can learn to navigate the Bible, finding and excerpting information to use in a variety of activities
<p>Inquiring</p>	<ul style="list-style-type: none"> • Keen observers on trips on tours • Receptive to class visitors • Like process of constructing and doing 	<ul style="list-style-type: none"> • Can be primed to look for specific items on trips or tours • Interact readily with class visitors • Include observed details in projects 	<ul style="list-style-type: none"> • May want to roam and try things on trips and tours • Intently interested in class visitors; will ask questions • Want life-size, realistic projects and/or actual experiments
<p>Imagining <i>Wondering & Role Play</i></p>	<ul style="list-style-type: none"> • Willing to share thoughts and feelings orally in group; may repeat what others say • Like drama and role play with costumes and props 	<ul style="list-style-type: none"> • Share thoughts and feelings in group; not afraid to have own ideas • Will create full dialogue and actions for role play with costumes and props 	<ul style="list-style-type: none"> • Will interact and question each other in group; affirm or dispute ideas • May want to plan drama, create script, and attend to costume and prop details
<p>Music</p>	<ul style="list-style-type: none"> • Rhythm and movement important • May be interested in words of hymns; can memorize words and chant to a beat 	<ul style="list-style-type: none"> • Can carry a tune • Can learn to read music 	<ul style="list-style-type: none"> • Enjoy listening to music • Can learn to read music • May be in children's choir

Talking It Over	<ul style="list-style-type: none"> • Connect at very personal level; talk about self and family • Eager sharers of personal experience, not always related to topic at hand • May talk incessantly 	<ul style="list-style-type: none"> • Connect at personal level; talk about self, family, and friends • Will relate comments to topic and to what others have said • Use words/language to establish rapport and socialize with one another 	<ul style="list-style-type: none"> • Will focus on facts and feelings • Social pressures come through in conversation • Exhibit self-concern and awareness of others • Comfortable with broader sphere of neighborhood • Wider vision of the world
Continuing Activity	<ul style="list-style-type: none"> • Generally cooperate in projects • May forget activity from session to session; need to be reminded and re-engaged • Like to leave evidence of activity in room or on walls; like sense of ownership of space 	<ul style="list-style-type: none"> • Like repetition and review; easily re-connect with previous work • Will negotiate and compromise with others in groups working together • Can handle fairly large group size 	<ul style="list-style-type: none"> • Can work in larger groups • Like complex, abstract activities; given an idea, will figure way to implement • Prefer being with their own sex for group activities

Developmental Resources

- Collins, W. Andrew, ed. *Development during middle childhood: The years from six to twelve*. Washington, DC: National Academy Press, 1984.
- Elkind, David. *The hurried child: Growing up too fast too soon*. Reading: Addison-Wesley, 1981.
- Erikson, Erik H. *Childhood and society*. (2nd ed.) New York: W. W. Norton, 1963.
- Katz, Lillian G. & Chard, Sylvia C. *Engaging children's minds: The project approach*. Norwood: Ablex, 1989.
- Medrich, Elliott A. et al. *The serious business of growing up: Children's lives outside school*. Berkeley: University of California Press, 1982.
- Peterson, Rosemary & Felton-Collins, Victoria. *The Piaget handbook for teachers and parents: Children in the age of discovery, preschool-third grade*. New York: Teachers College, 1986.
- Singer, Dorothy G. & Revenson, Tracey A. *A Piaget primer: How a child thinks*. New York: Plume/New American Library, 1978.
- Wassermann, Selma. *Serious players in the primary classroom: Empowering children through active learning experiences*. New York: Teachers College, 1990.

New Ways of Approaching the Educational Process

In recent years, researchers have begun to explore the learning process within the classroom. How teachers teach and how students learn have come into a sharper focus.

Learning Styles. Some researchers have concentrated on the different ways individuals take in information and process it in order to learn. Auditory, visual, and kinesthetic learning styles are those most easily identified in classrooms. Auditory learners are those who listen carefully and are better able to retain what they hear. Since this is the dominant teaching style in many classrooms, auditory learners perform well. Visual learners must be able to connect what they are learning either with real pictures or ones they create in their imagination. Pictures and objects that students can see strengthen the educational experience for this type of learner. Kinesthetic learners need to be able to use their bodies to move, touch, or manipulate items related to ideas in order to fully remember what they learn.

All students use some form of all three styles in the early years of learning; later one style

becomes more dominant based on school and other experiences. Teaching that incorporates a variety of opportunities to see, hear, and touch will be more successful and enjoyable for both teachers and students.

Multiple Intelligences is another approach to the classroom experience developed by Howard Gardner. Gardner proposed that humans have eight different ability areas, or intelligences. Since most educational materials and experiences focus on only two, language and mathematical skills, many students are left out of or are not using their potential for learning. Teachers who provide activities that enhance the different intelligences are able to engage more students in the learning process more of the time.

The eight intelligences are Linguistic (Word Smart), Logical-Mathematical (Number Smart), Musical, Visual-Spatial (Picture Smart), Bodily-Kinesthetic (Body Smart), Intrapersonal (Self-Smart), Interpersonal (People Smart), and Natural (Nature Smart). Each of the intelligences can provide an entry way into the learning experience for different students. Using the biblical story of Noah, linguistic students would write poems; mathematical students could measure the ark and build a scale model; musical students could write a song; visual students would paint pictures; bodily-kinesthetic students would dance the story; interpersonal students would interview each other about the experience of being on the ark; intrapersonal students would reflect on their own feelings about the story and perhaps compose a prayer; and natural students would be concerned about the species of animals that were brought on board.

Using the multiple intelligences in the classroom provides all individuals with an entry point into a particular story. For most classrooms, time and space don't permit all eight intelligences to be in operation at one time. However, keeping the variety of experiences in mind as we plan for teaching and learning can help to make church school more exciting and meaningful for all involved.

PLANNING STRATEGIES

The unit organization of the Episcopal Children’s Curriculum materials can fit in with a wide variety of congregational schedules and calendars. The undated sessions permit flexible adaptations. The units and sessions offer explicit connections with the major feasts and seasons of the Church Year.

Scheduling Units and Sessions

The four units are most appropriately used during specified church seasons. The chart below displays the pattern of seasonal connections for each unit, using the unit titles of this Teacher’s Guide as examples. Across all years and all age levels of the curriculum, a clear, consistent pattern of unit/session connections to the Church Year has been preserved. Note that this pattern will hold true for all levels and years of the curriculum, although the examples given are taken from the Primary Level—Shell Year.

Primary Chalice Year	I Judges/Kings	II People in Parables	III Eucharist: People in Communion	IV The Church in the Prayer Book
Church Calendar	Late Pentecost	Advent/Christmas/Epiphany	Lent/Easter	Easter/Early Pentecost
Probable Months	September-November	December-February	February-April	April-May
Session Detail	#1-8—Old Testament Themes #9—All Saints	#1-4—Advent/Christmas #5—Epiphany #6-9—New Testament Themes	#1-5—Sacramental Themes #6-9—Lent, Holy Week, Easter	#1-8—Church Themes #9—Pentecost

Church school leaders and teachers should schedule sessions to fit both their particular congregation’s calendar and the yearly fluctuations in the liturgical calendar. Factors affecting scheduling variations are:

- different starting dates for local church schools;
- substitution of other parish activities during church school meeting times;
- rotation of class sessions with chapel or worship;
- the yearly variations in the lectionary cycle that result in an “early” or “late” Easter, affecting the lengths of the Epiphany and Pentecost seasons.

Within any given unit of nine sessions, some sessions are “pinned” to the current Church calendar. Other sessions can “float” and be more flexibly scheduled. It is expected that users will rearrange the numerical order of sessions within a unit to accomplish scheduling requirements. Referring to the chart above, consider the scheduling decisions to be made within each unit.

Unit I—Old Testament Themes. Designed to be used during the period from September (start of church school) through November (but not into Advent), this unit coincides with the Church Year season of Late Pentecost. The nine sessions should be scheduled for use during this time period.

In those places where church school begins the first Sunday in September—and meets weekly without interruption until Advent 1—the first unit may need to be spread out over 13 or 14 weeks.

Enough suggestions are provided in any session outline to make it possible to expand the activities over two class meetings. Teachers can choose which sessions to extend or, if need be, to combine—as your needs demand.

Session 9 is always an All Saints' session. Depending on your church's schedule, teachers can use this session on the Sunday nearest to All Saints', the week before, or perhaps the week after if no classes are held on that major feast day. The other eight sessions of the unit can precede or follow the All Saints' session.

Unit II—New Testament Themes. Sessions 1-4 are for Advent/Christmas and Session 5 is an Epiphany session. Teachers should look at the focus statements for these sessions and match the most appropriate ones with the available dates for class meetings. Many congregations have traditions of plays, pageants, and other seasonal events that take precedence over class work at this time of year. Teachers may need to combine or compress material from Sessions 1-5.

Sessions 6-9 of Unit II are developed around the theme in the unit title. These sessions will likely be used during the Epiphany season (January-February). Once again, fluctuations in the calendar can result in a long or short Epiphany season, requiring teachers to adjust sessions accordingly.

Unit III—Sacrament Themes. Schedule this unit for use during Lent, Holy Week, Easter, and for one session into the Easter season. The sacramental focus of each year's material (Shell—Baptism; Chalice—Eucharist; Cross—Worship) is developed fully in Sessions 1-5. The material in Sessions 6-9 extends the year's sacramental focus, in connection to the liturgical events surrounding Easter.

Plan a schedule for using the sessions of this unit around Easter. Session 8 can be used for classes that meet on Easter Day or the next class meeting. Arrange for Sessions 6-7 to occur before Easter, and for Session 9 to be scheduled afterward. Use the outlines related to sacraments in Sessions 1-5, during the preceding weeks of Lent. Extend, combine, or compress session outlines to fit the calendar for your congregation.

Unit IV—Church Themes. Plan to begin this unit during the weeks of the Easter season and into Early Pentecost. Sessions 1-8 focus on church history and traditions. The Church themes for this unit are: Shell Year—Bible; Chalice Year—*The Book of Common Prayer*; Cross Year—*The Hymnal 1982*. Session 9 is always about the feast of Pentecost. Plan to use it on the most appropriate date for your classes, even if it means interrupting the order of the other eight sessions.

To summarize, within each unit teachers can schedule sessions to fit with their local calendars and customs for feast days. In addition, most session outlines contain suggestions for activities that are easily adaptable for intergenerational groups. Every session in the Episcopal Children's Curriculum is a discrete, self-contained set of suggestions for teachers and learners. Within the sessions of a unit, continuity and connectedness do not require perfect attendance.

The seasonally tied unit structure of the Episcopal Children's Curriculum makes allowance for varied time commitments on the part of those who teach. Individual teachers may choose to teach an entire year, overlap some units, or teach only one unit.

Planning Considerations

Time. Not having enough to do in the time available can be a teacher's perpetual nightmare. Enthusiastic and energetic primary-age learners can appear to “fly” through activities that took hours to plan. And there is always the chance that an activity will be a “washout” that no one seems the least bit interested in pursuing.

What is most likely to happen with primary-age learners is, however, just the opposite. Activities will stretch out, extending for long periods of time as learners get involved with one another and

with the chosen tasks.

Note and remember activities children like. Repeat them when interest and time permits. Be prepared for those times when classes run overtime because of special services or events in the congregation. The pacing and rhythm of a class session grow out of the interactions of teachers and learners—as they are together in class.

Supplies. The Episcopal Children's Curriculum assumes that teachers will have access to a variety of standard supplies—including pencils and markers, paper of various kinds, paints, tape and glue, modeling materials, “elegant junk,” miscellaneous office supplies, and tools such as scissors and staplers.

Activity suggestions in the session outlines describe the materials needed and how they are to be used for a given activity. No supply lists are given so that teachers can be free to adapt the activities to fit their supplies.

Unusual or novel projects have been avoided in the curriculum. Sufficient choices among session options prevent teachers from becoming frustrated. (Note that the Teacher's Packet does include a number of patterns along with “how-to-do-it” directions and recipes for some activities.)

Group Issues

Mixed-age groups. In church schools with small numbers of children, learners of similar ages are frequently grouped together in broadlygraded classes. The most desirable groupings for mixed ages combine children whose developmental capacities and learning styles are similar. The broadlygraded levels of the Episcopal Children's Curriculum correspond to traditional age groupings for children: Preschool/Kindergarten (ages 3-5); Primary (Grades 1-3); and Intermediate (Grades 4-6).

The situation in many congregations is not always so neatly handled. There may be only a few families with children of church school age. Or, a growing parish or mission may find the numbers of children are unevenly distributed across age levels—with many preschoolers and only two or three learners in Grades 4-6. Mixed-age groups are a practical necessity in these situations.

Mixed-age groups offer special opportunities as well as challenges for both teachers and learners. Two key concepts for teachers to consider when working with children of varied ages in the same group are:

- **the learners' emerging skills and capabilities:**

Children themselves are aware of the varying levels of skill present among the groups to which they belong. Teachers can set the tone in a group by recognizing the value of every learner's effort and contribution. Teachers who praise learners truthfully affirm for children the value of their work. The message is simple: It is all right to be growing and trying and learning in different ways.

When teaching, think about how the youngest and oldest children within the group handle various activities. Note the wide variations in the learners' interests and gifts. With this range in mind, plan varied approaches to the class meetings. Ask: What is likely to have maximum appeal with this particular group?

For example, a Creating activity may appeal to all ages if there is latitude for process, product, and interpretation. Placemats can provide preschoolers with a canvas for fingerpainting; primary-age learners with a project/product they can take home and use at dinner with their families; and intermediates with a doodle page on which to add symbols, phrases, or pictures they have created.

- **the necessity for family-style social interaction:**

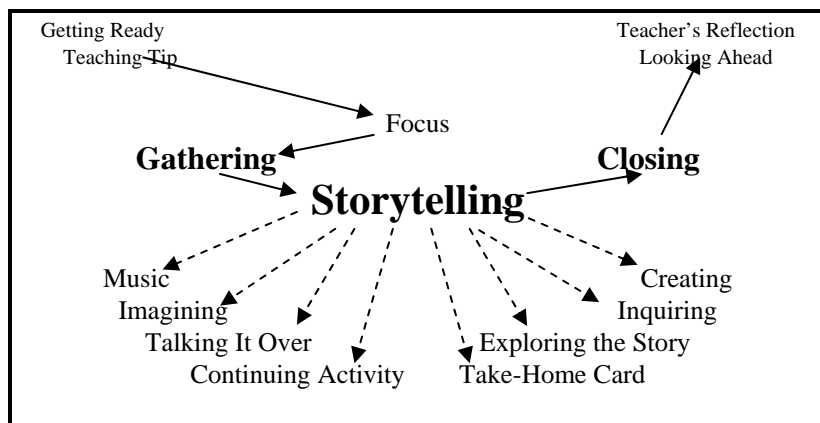
Probably the most effective approach for handling group interaction for children of widely varying ages is to assist them in learning to be helpful to one another. At times, older children can assume leadership roles—sharing their skills with younger ones. At other times, children will work individually, or rotate personal time with teachers. Give-and-take with siblings and parents provides a familiar and accessible model for managing group living in small, mixed-age groups.

Planning Primary Sessions

The Primary Level of the Episcopal Children's Curriculum follows a consistent format. Three activities are essential for every class meeting: Gathering, Storytelling, and Closing. A variety of optional categories provides choices for additional activities.

Session Format

The “Categories” illustration below shows the options available for the basic Primary session. Flexibility and adaptability are evident. Space, skills, interests, group size, and class time are all factors that will affect local adaptations of the session suggestions. *No teacher or class is expected to use every optional activity in any session outline. The stress is on choice.*



Essential Categories

Focus—A succinct statement of the topical theme and the objectives for learners. The nine focus statements within a unit are derived from the unit theme and/or from the liturgical year celebrations that occur during the time-span of the unit. The perspective for all sessions of the Primary Level is on *people and relationships*.

Gathering—A time for teachers and arriving learners to enjoy informal conversation. This time is intended to provide a dependable structure to begin each session, gathering activities are tidy, of short duration, and anticipate in modest form the conceptual focus of the session. A ritualized part of each unit's Gathering occurs as teachers and learners join in reciting texts from *The Book of Common Prayer* or the Bible (Cross Year—*Psalm 78:1-4*; Sanctus, *The Book of Common Prayer*, p. 362; Confession of Sin, and “A Prayer attributed to St. Francis.”). These are words we use in Church all our lives.

Storytelling—This is the heart of the session for teachers and learners. Teachers are storytellers. The goal of the storyteller is to bring to life the people of the Bible and of the Church's own history. Stories are introduced by reading short passages of Scripture from the Bible, followed by short phrases used in Episcopal worship. Sessions provide clear, detailed outlines for teachers to compose a story in their own words. Suggestions are given for useful props, actions and gestures, dialogue, and/or visuals from the Teacher's Packet. The appropriate chapter of the Learners' Book is indicated for teachers' reference.

Closing—A ritual closing to mark the end of time teachers and learners spend together, which includes a teacher-led prayer with encouragement for learners' spontaneous contributions, and a closing.

Teacher Supports

Getting Ready—Provides comments on the session focus, along with a prayer or text from *The Book of Common Prayer*, for teachers' reflection. Its purpose is to inspire and nurture teachers in their personal spiritual preparation. Teachers using the Episcopal Children's Curriculum will need a Bible, *The Book of Common Prayer*, *The Hymnal 1982*, and (if possible) the children's hymnal, *We Sing of God*.

Teaching Tip—Information or practical strategies related to themes and suggested activities in the session outline.

Teacher's Reflection—A series of comments and questions to aid teachers in analyzing events, assessing outcomes, and reflecting on learners' grasp of the sessions.

Looking Ahead—A preview of the next session, it entices the teacher to “live with” and meditate on ideas to be explored in the next session.

Teaching Options

All the suggested options for activities given in the session outline are conceptually linked to the theme presented in the story.

Time Estimates—In the session outlines, the expected time is noted for each category to aid in choosing activities to fit class needs.

Creating: Two Options—Suggestions for art that will result in something learners can take home at the end of the session. For each session, *two options* are given—one a “tidy” activity, the other a more ambitious, possibly messy, project. It is assumed that teachers have access to standard supplies.

Exploring the Story: Three Options—Activities in this section offer learners the opportunity to mentally engage the ideas and facts of the session story and theme. Three distinct options are given to accommodate the range of skills and interests of primary-age learners: *Option One*—an action game that is fun, non-competitive, and utilizes words and ideas from the story; *Option Two*—a paper-and-pencil puzzle or word game, which can be done independently, in pairs, or as a group, and *Option Three*—a Bible-based reading game or activity that introduces beginning Bible-study skills.

Talking It Over—Ideas for talking and listening. Suggests questions and comments teachers can use for conversation starters. Questions are reflective, helping learners to recall the story and relate it to their everyday lives. Promotes teacher-listening and child-talking.

Inquiring—This is a “hands-on” activity that encompasses both action and experience. Suggestions include trips, tours, visits from special people, handling various objects, and pursuing investigations. These could be extended to take up an entire session. Many can be adapted for a special session or used in family or intergenerational gatherings.

Imagining—Suggestions to encourage imagination and wondering. There are many right answers, and learners are offered the option to respond individually or as a group. Each session outline includes a question in the form of a “story-starter.” Learners can use their imaginations to discuss, draw, or write a response. Also included in each session are specific suggestions to promote role play and dramatic interpretation of people and events in stories.

Music—The Episcopal Children's Curriculum introduces learners to music that is part of our

Episcopal heritage. The chosen hymns are consistent with session themes and/or the Church calendar. Most are included in the children's hymnal, *We Sing of God*, as well as *The Hymnal 1982*. Brief suggestions for using hymns are given. ECC music tapes recorded by a children's choir can be used to introduce the hymns for each session.

Continuing Activity—Intended to carry over from session to session. May be used as a way to review previous sessions.

Take-Home Card—Each card is briefly described in the session outline. Take-Home Cards can be collected in a variety of ways that encourage students to use them in talking with their parents and others about what they have learned.

Planning a Class Session

Planning sets the stage for teaching and learning. In preparation for meeting with learners, teachers select a set of activities and arrange them for each class meeting. Selecting and arranging result in good planning.

The session categories function as the basic building blocks for planning. There is no single, “right” way to plan a class session. Teachers can construct an activity/time schedule for each class session that:

- fits the time available,
- builds on teacher's personal teaching skills, and
- meets learners' needs and interests.

Activity blocks for the sessions can be selected and sequenced in a variety of ways. Some examples follow:

Illustration 1. *Gathering, Storytelling, Exploring the Story (game option), and Closing.*

A way to proceed when time schedules are tight. A different activity block may be chosen for each session to follow the story—thus providing a variety of ways to engage the session themes over a period of time.

Illustration 2. *Gathering, Music, Storytelling, Creating (tidy option), Exploring the Story (puzzle option), Imagining (group role play), and Closing.*

This plan balances active and quiet activities and gives learners both written and imaginative ways to engage the story themes.

Illustration 3. *Gathering, Storytelling (incorporating questions from Talking It Over), Creating (messy/project option), Exploring the Story (game option), Music, Imagining (individual story starters), Continuing Activity, Closing.*

This is a full-hour class session with a number of different types of activities and a flow for the session.

Illustration 4. *Gathering, Storytelling, (followed by a period of time where learners choose among Centers created from these categories: Creating; Exploring the Story Option 1 (puzzle) and Option 3 (Scripture search); Imagining (story-starter option); Continuing Activity. Then all come together for Talking It Over and Closing.*

This learning center approach can be useful with mixed-age group classes, or where sessions are likely to last a long time.

Illustration 5—First session. *Gathering, Storytelling, Creating (tidy option), Exploring the Story (game), Closing.*

Second session. *Talking It Over, Inquiring (often a tour of the church or a special visitor), Continuing Activity, Game, Closing.*

This two-session plan illustrates how the material from one session outline can be extended over two class meetings. Fluctuations in the Church calendar may require teachers to extend or compress the nine sessions of a unit in order to accommodate the current calendar.

SESSION CATEGORIES: ACTIVITIES AND RESOURCES

Storytelling

Storytelling is primary in the teaching ministry and is an essential part of the Episcopal Children's Curriculum. Teachers using the curriculum will be telling stories in their own words at every session. Stories of the Bible and from Christian history are a living witness to the experiences of the people of God, past and present.

Teachers are storytellers. There is no substitute for “telling” a story. *Godly Play* is a program dedicated to telling parables and sacred stories in very specific ways. It is compatible with the ECC and provides teachers with another way of introducing stories to children. Teachers may wish to combine the use of the *Godly Play* program and the ECC materials in order to provide a different approach to the lessons.

The stories of our faith are stories for a lifetime. We tell them over and over. We hear them through the years as we come to church, and we read them for ourselves. Each story has potential for conveying new meaning. Stories are truly multi-generational, and all listeners hear what they are ready to hear.

From one perspective, the Bible can be understood as a collection of daily stories told by people in earlier times, probably much like our stories told repeatedly today. As we share the Bible and traditions of our faith with children, we communicate details of “people, places, and events.” But we also share our personal beliefs and understandings; this is what makes stories such a powerful tool for teaching the Christian story.

Effective storytelling in a classroom has two parts: (1) “telling” skills, and (2) personal knowledge of the Scriptures. Teachers can acquire both of these.

Telling skills. In a sense, we tell stories all the time. In the car, at the family table, sitting on the porch, playing together, talking on the phone, or working alongside one another, we share details and impressions of the day—“the people, places, and events” that have shaped our activities. We listen to stories frequently. (Some are oft-repeated favorites of family and friends.)

For teachers, it is important to recognize the daily possibilities for developing our storytelling skills through practice and repetition.

Family, neighbors, and friends are an ever-changing audience. When people are not available, or shyness prevails, try taping a story as it is told. Talk to a mirror, watching for facial expressions and gestures. Or pretend to call someone and tell the story over the phone.

Here is a list of “telling” skills:

- *Know the facts of a story, and establish an order for them. Listeners expect a beginning, a middle, and an end.*

Select some words to begin with. Use them each time you tell the story to yourself. Line up the details of the plot. Some storytellers call this the narrative action or the storyline. Be sure the facts of the story are straight. Decide on the climax of the story, for you. What is the big moment in your telling? How will you convey the emphasis at this point? Then, finish the story . . . quickly. Storytellers shape their stories, pacing and punctuating to captivate their listeners. Imagine a shape for every story, and let that shape guide the telling.

- *Describe a person or place by painting a “word picture.”*

In your mind's eye, form an image of each key figure in the story. Think about faces, ways of speaking, clothing. Then, as the story unfolds, describe these details so that the listeners will “see” the people just as you do.

Do the same with towns, roads, interiors of houses, and the like. Supply enough details to help listeners create an image for themselves.

- *Capture the climax or high point of an event in words that evoke a response from listeners.*

Think of words and phrases that convey reactions of joy, sorrow, surprise, or disappointment. Consider gestures and facial expressions that will best serve your intent.

Bible knowledge. A part of teachers' preparation is knowing the details of the biblical story. Each session provides an outline to use in preparing a story, along with suggestions for points to emphasize. But there is no effective substitute for teachers' reading and reflection on the story events as they appear in the Bible itself. Reading Scripture will provide a more confident foundation for storytelling.

For background preparation, teachers may use a study Bible, such as the *Access Bible*, that contains annotations and maps.

The teacher's challenging task is to bring a story to life with dialogue, descriptions of setting and place, and clear images of actions or events. Telling a story in your own words implies ownership. Notice what you find appealing about a particular story, and use your points of connection to it.

Remember that the biblical stories are for a lifetime. The learners in your class will hear them again and again, listening with new awareness and broader life experience each time. Below are some suggestions for resource books.

Bible Story Resources for Adults

- Bach, Alice & Exum, J. Cheryl. *Miriam's well: Stories about women in the Bible*. New York: Delacorte, 1991.
- Bach, Alice & Exum, J. Cheryl. *Moses' ark*. New York: Delacorte, 1989
- Berryman, Jerome. *Godly Play: an imaginative approach to religious education*. Augsburg, 1995
- Berryman, Jerome. *Teaching Godly Play: the Sunday morning handbook*. Abingdon, 1995
- Cooper, Judy & Cowden, Carol. *The miracle man*. Brea: Educational Ministries, 1990.
- Donovan, John Britt. *The family book of Bible stories*. Wilton: Morehouse, 1986.
- Heller, Marc. *Does God have a big toe?* New York: HarperCollins, 1989.
- Roberts, Jenny. *Bible facts*. New York: Dorset Press, 1990.
- Sayers, Dorothy L. *The man born to be king*. London: Victor Gollangz Ltd., 1969.
- Teringo, J. Robert. *The land and people Jesus knew*. Minneapolis: Bethany House, 1985.
- Williams, Michael E., ed. *Genesis. The storyteller's companion to the Bible*. Nashville: Abingdon, 1991.
- Woodrow, Martin & Sanders, E. P. *People from the Bible*. Wilton: Morehouse Publishing, 1987.

Storytelling Resources

- Bausch, William J. *Storytelling: Imagination and faith*. Mystic: Twenty-Third Publications, 1984.
- Coles, Robert. *The call of stories: Teaching and the moral imagination*. Boston: Houghton Mifflin, 1989.
- Griggs, Patricia. *Using storytelling in Christian education*. Nashville: Abingdon Press, 1981.
- L'Engle, Madeleine. *Trailing clouds of glory: Spiritual values in children's literature*. Philadelphia: Westminster, 1985.
- Maguire, Jack. *Creative storytelling*. New York: McGraw-Hill, 1985.
- Russell, Joseph P. *Sharing our Biblical story*. Rev. Ed. Wilton: Morehouse-Barlow, 1988.
- Sawyer, Ruth. *The way of the storyteller*. New York: Viking, 1965.
- Thomas, Virginia Coffin & Miller, Betty Davis. *Children's literature for all God's children*. Atlanta: John Knox, 1986.
- Ward, Elaine M. *The art of storytelling*. Brea: Educational Ministries, 1990.

Telling a Story A Simple Worksheet

“Telling a Story” is a preparation worksheet for storytellers. The purpose is to systematically

identify, organize, and convey story plot and details. To use the worksheet, do these things:

1. Write in the facts of the story, sorting the details by category.
2. Use the special-effects box to jot down notes about props, voice tone, words to describe the environment, the clothes worn by persons in the story, and other details. Generate a list of words that are vivid, for coloring in the detail of the story.
3. Reflect on the emotional moments in the story. Relate these to the personal feelings the story evokes.
4. Allow yourself time to live with the story. Think over things, change them, embroider and embellish as the story is growing in your consciousness.

Story Worksheet	The Facts	Special Effects	<i>Moods and Moments</i>
WHO			
WHAT			
WHEN			
WHERE			
WHY			

Gathering and Closing

Teachers appreciate the combined power of ritual and story as they pursue the goals of nurturing faith in children. In the Episcopal Children's Curriculum, these two elements are present in all the sessions. In the Gathering and Closing rituals, throughout all levels of the curriculum, learners are introduced to, and given opportunities for, rehearsal of the words we use in Church all our lives.

Gathering. For primary-age learners, a regular opening ritual conveys a message of belonging. It is an acknowledgment that when Christians come together, it is a special time. The Gathering activity suggested in each session is intended to help learners “settle in” for as long as it takes for the class to gather. This activity anticipates the story theme of the session, and encourages learners' interest and involvement.

Texts and prayers from *The Book of Common Prayer* are suggested for repeated use at the Gatherings in each unit.

First-time teachers will find their confidence grows through consistent use of Gathering rituals. Teachers may be surprised at the excitement with which young learners enter in.

In some congregations, primary-age learners in the church school may attend several different day schools, or live in different communities. They may need frequent help in learning one another's names. Simple name games and conversation about interests and play can be a valuable community-building part of the Gathering. Use name games throughout the year.

Closing. A concluding ritual will help to provide a transition away from the classroom activity. Without careful attention, class sessions may end in a swirl of chaos as learners and their parents race to get coats, find take-home items, and leave quickly for services or home.

Strive to make the Closing unhurried. The learners are invited to gather once more, at the conclusion of the class session, for a closing prayer and dismissal. The last lines of the prayer remain the same throughout the year. The first lines are composed to relate to the theme of the session. Learners are encouraged to add their own prayers at this time.

The dismissal is the familiar “Let us go in peace to love and serve the Lord,” to which the learners respond, “Thanks be to God.” Teachers may need to plan the Closing well before the first learner is likely to leave. Teachers and learners can then devote their full attention to the final closing.

The children's take-home cards are designed to be a link between church and home. While there is no prescribed method for using the cards, teachers will likely find it useful to incorporate the cards in some way as part of the closing.

Creating

Painting, coloring, drawing, cutting, gluing . . .
Assembling, making, constructing, arranging . . .
Inventing, concocting, devising . . .

Primary-age learners like to make things. They like to do crafts and projects, and to make products that require increasingly skillful work. Left behind for now are the preschoolers' expressiveness and kindergartners' freedom simply to enjoy the process of creation.

Six- and seven-year-olds are concerned with how things look. They want their creative products to “look right” and “be real.” Drawings of people may be quite detailed, with eyebrows, knee-caps, and all the fingers and toes. Time and attention will be lavished on a paper-bag puppet that has fabric ears, yarn hair with bangs, and a red-markered mouth with several teeth showing.

Primary learners will work intensely for a long time on a single project. The time estimates given in the curriculum may be adjusted as teachers note the work habits of their groups. Projects that require several steps are possible, and if anything, highly desirable.

When conditions permit, projects can easily last for a period of days and weeks. For instance, seven- and eight-year-olds have the skills and self-confidence to construct whole villages rather than a single house or tent.

Creative projects become for primary-age learners an opportunity to work together, socialize, and be part of the group. For that reason, teachers will want to include such activities in class sessions in order to encourage social interaction among learners.

Children will look for details and facts in order to create realistic products. Teachers can support this by arranging to have good pictures and resource books available for learners to consult.

As the learners work at creative activities teachers can ask questions that foster thinking and imagination.

Exploring the Story

Primary-age learners enjoy a good story—readily associating with its people, their families, and their communities. They like to hear of mighty deeds, skillful actions, and important events. Their grasp of the biblical narrative expands to include the rich, lively relationships among the people of the Bible. This is a significant shift from the preschool years when children are less attentive to stories' details and attracted more strongly to the storyteller and his/her manner.

Teachers working with primary-age learners have the good fortune to be present during a time when children's social skills are emerging. This widening social awareness helps to make the people of the Bible and the Church “come alive” for primaries.

At the same time, speaking, writing, and reading skills increase. They become useful tools in the pursuit of knowledge and active involvement. The Bible, *The Book of Common Prayer*, and *The Hymnal* are accessible to these primary readers and writers in ways that were not open to preschoolers.

The Episcopal Children's Curriculum offers three activity options under the category of Exploring the Story. All are designed to help learners experience the ideas and facts of each session's story

through speaking, writing, and reading. Teachers should feel free to select the activity option that best matches the social and school skill levels of the learners in their classes.

Option One: an action game. Games are often nothing more than play actions children want to repeat. Children invent and improvise games all the time. Many childhood games seem to be passed on through generations and across cultures, often similar and familiar in format.

Games for primary-age learners can serve to build a sense of community in a class group. Games can involve skillful actions, but it is important that they remain non-competitive. For primary-age learners, the rules and directions for games can be as important as the content.

Six-year-olds may willingly play a Simon Says variation entitled, “Moses Says,” inventing and miming actions. Eight-year-olds will focus on the conditions of the game—who stands where, who moves, and when a move is made. They may even change the game leader's role as Moses.

Action and movement games need space and may produce joyful noises. Where classrooms cannot contain this activity, evaluate the environmental situation. Do not abandon games altogether just because space is limited. Modify the game, use a hallway, or—when conditions permit—go outside.

Game Resources

Ferretti, Fred. *The great American book of sidewalk, stoop, dirt, curb, and alley games*. New York: Workman, 1975.

Gregson, Bob. *The incredible indoor games book*. Carthage: Fearon Teacher Aids, 1982.

Kamii, Constance, & DeVries, Rheta. *Group games in early education: Implications of Piaget's theory*. Washington, DC: National Association for the Education of Young Children, 1980.

Sobel, Jeffrey. *Everybody wins: Non-competitive games for young children*. New York: Walker and Company, 1983.

Option Two: paper-and-pencil puzzle or word game. It is useful for primary-age learners to work with “words and ideas” in writing. Beginning readers like to learn new words. Beginning writers are pleased to practice and show off their skills. The “vocabulary” of our faith must be encountered in print as well as in speaking.

Where else but in church school can learners be guided and supported in their use of words from Scripture and Church? Consider, for example, names like Barnabas, Jairus, and Dorcas; places such as Antioch, Bethlehem, and Jerusalem; and key events of the Exodus, the Last Supper, and Jesus' baptism. Or, words from *The Book of Common Prayer*, such as Morning Prayer and Eucharist.

Teachers may choose to use the *Puzzle Pad* sheets (available with the curriculum) in several ways:

1. With younger learners, the sheets can be done as a group activity. The words and/or the puzzle itself can be displayed in large format for all to see and work through together. Teachers can do any necessary writing as the group works through the puzzle.

2. Learners may work in pairs or teams, sharing skills and knowledge and cooperating to complete the sheet.

3. Accomplished readers and writers may wish to do the puzzle sheets independently, or following a group introduction.

4. Some teachers may choose to send the sheets home with learners to be completed at home with family members.

Option Three: reading activity or game. In Proper 28 we pray: “Blessed Lord, who has caused all holy Scriptures to be written for our learning: Grant us . . . to hear them, read them, mark, learn, and inwardly digest them . . .” (BCP, p. 236)

Our children depend on us to help them appreciate the Bible as the Church's own book.

The activities suggested under this option assume that learners are fairly accomplished readers,

comfortable with second- and third-grade-level reading. Activities are designed to help learners begin to use the Bible and, when appropriate, *The Book of Common Prayer* and *The Hymnal 1982*. Simple Bible study skills are described—such as locating passages and becoming familiar with commonly used abbreviations.

Bible Study Resources

Furnish, Dorothy Jean. *Experiencing the Bible with children*. Nashville: Abingdon, 1990.

Gobbel, A. Roger & Gobbel, Gertrude G. *The Bible: A child's playground*. Philadelphia: Fortress, 1986.

Griggs, Patricia. *Beginning Bible skills: Opening the Bible with children*. Nashville: Abingdon, 1986.

Pardy, Marion. *Teaching children the Bible: New models in Christian education*. San Francisco: Harper & Row, 1988.

Van Ness, Patricia W. *Transforming Bible study with children: A guide for learning together*. Nashville: Abingdon, 1991.

Talking It Over

“Teachers in the church are aware that they must provide bridges between the Word of God (known to us in Jesus Christ, the Bible, and the Church) and the everyday life of learners.” (The ECC Foundation Paper, 1990.)

Throughout this Teacher's Guide, the importance of language and the need for language are a part of the engagement between teacher and learner.

Teachers use language to label, interpret, and convey meaning. The vocabulary of faith, the words children have available with which to talk of their faith, grows in direct relationship to exposure and practice. Telling the stories of our faith requires language.

Teachers can ask themselves, “Do we know the vocabulary of our faith tradition? Are we comfortable in using the language of Scripture and the Church in our teaching ministry?”

Primary-age children can be good at conversation. Conversation is a part of the nurture of faith for young learners. The lively dynamic of conversation includes both speaking and listening. Through speaking and listening, the participants in a conversation use language to create a relationship within which one's thoughts, feelings, and values can be shared. Some observations on conversation for primary-age learners:

- The pattern of “moves” in a conversation (you talk, I talk, you talk, etc.) is securely established for this age child.
- The “pregnant pause” as a child gets ready to speak, and the silence of an active “inner conversation,” are important. Look for the pattern of moves in children's conversation to change to a duet; I talk and you listen, you talk and I listen; I talk and you listen, etc. Within this framework, children may come to understand prayer itself as a conversation with God.
- Expect conversations to become more interactive. Learners will talk directly to each other (listening to and commenting on each other's thoughts) while bypassing any adults who are present.
- Conversation is always about something. Good questions are conversation-starters. The session category Talking It Over includes some possible questions to ask about the theme of the session. Most of the questions are offered as invitations for learners to respond rather than as requests for correct answers. Examples: “What did you notice during the Baptism in church today?” or “Why did the apostles need others to help them?”

Resources for Conversation

Bowman, Locke E., Jr. *Teaching for Christian hearts, souls, and minds*. San Francisco: Harper & Row, 1990.

Cazden, Courtney, ed. *Language in early childhood education*. Washington: NAEYC, 1981.

Little, Sara. *To set one's heart: Belief and teaching in the Church*. Atlanta: John Knox Press, 1983.

Inquiring

Young learners need repeated opportunities to explore the Church building and its furnishings and ornaments. They need to meet and know the people they see leading services and participating in the congregation's programs. In turn, adults need to know the children of their church.

In the curriculum, the Inquiring category includes tours, trips, and visits from individuals with certain skills or knowledge. The category may suggest inspecting or handling various objects and pursuing investigations. These activities could require an entire class period or could be scheduled for a time other than Sunday morning.

Look through all nine Inquiring suggestions for a given unit, and select one or more to do. Advance planning will be helpful.

Some of the suggestions could become activity-starters for family or intergenerational gatherings.

Imagining

Without imagination and wonder, learning may be reduced to sets of facts and fixed meanings. Six-, seven-, and eight-year-olds are moving beyond the magical thinking typical of preschoolers. Facts are important for these learners. Meanings are important, too. Primary-age children want to know how the world works and why things happen. They want to know about people and to understand how people behave.

Strongly attracted by tales of extraordinary events, mythic figures, and heroic deeds, learners at this age level carefully distinguish between fact and fantasy. For now, they are eager to experiment, invent, explore, puzzle over, marvel, and engage in make-believe.

The Imagining section of the session outlines begins with a "Story Starter." Teacher and learners are invited to wonder aloud about possible events and endings for the story. No right or wrong answers are expected.

Two ways of proceeding after the discussion are suggested:

1. *Individual response.* Learners write their own endings or draw pictures. Teachers may provide a large sheet of paper with the "Story Starter" printed on it, or learners can copy the words from a display board. Teachers provide whatever writing and drawing materials they deem appropriate.
2. *Group role play.* Learners dramatize various scenes or events from the story. Also known as dramatic play, pretending, pantomime, make-believe, or just plain acting, role playing encourages imaginative involvement in a story. Actions and dialogue for the role play emerge as learners and teachers talk and plan together.

The drama or skit can be replayed as new ideas come to mind and different children assume various roles. Such discussion and cooperative planning is just what sociable primary-age children love to do.

A few props and simple costumes are useful. Teachers may wish to put together a general prop box containing items suggestive of Bible times: lengths of cloth for tunics, scarves for headcoverings and belts, sandals, and sheets for tents. Specialty items, such as needlework for Dorcas or purple goods for Lydia, can be added.

Imagining Resources

Berryman, Jerome W. *Godly play*. San Francisco: Harper & Row, 1991.

Harris, Maria. *Teaching and religious imagination*. San Francisco: Harper & Row, 1987.

Singer, Dorothy G. & Singer, Jerome L. *The house of make-believe*. Cambridge: Harvard University Press, 1990.

Smith, Judy Gattis. *Teaching to wonder: Spiritual growth through imagination and movement*. Nashville: Abingdon, 1989.

Stewig, John Warren. *Informal drama in the elementary language arts program*. New York: Teachers College, 1983.

Music

Music is an integral part of the language of faith. The hymns used in corporate worship are songs of prayer and praise to God. Primary-age children can begin to recognize and learn the hymns of our Church.

Many congregations sponsor choirs for children this age. They are quite capable of learning the words, the rhythmic structure, and the melody of a hymn or song. In addition, many learners will be interested in reading music. Some may be starting music instruction on various instruments during these years. Primary-age children can imitate what they hear quite well. The children's voices are probably much higher in pitch than many teachers' voices.

Very early in the planning and development process of the curriculum, a decision was made to highlight music from *The Hymnal 1982*. Over the course of all nine years and 324 sessions of the curriculum, learners will be introduced to many hymns and selections of service music that are part of our Episcopal heritage.

Each unit introduces two or three hymns related to the session themes and the liturgical calendar. Typically, a single stanza, simple refrain, or a combination of these will be suggested. It is recommended that prior to teaching a unit, teachers identify the unit hymns and become familiar with words and melodies. Listening to the ECC music tapes will help learners with both words and melodies. The church musician or other musical person in the congregation can also help the children become familiar with Church hymns.

A set of companion volumes to the hymnal is designed specifically for use with children. *We Sing of God: A Hymnal for Children* is a sturdy paperback booklet of hymns intended to be used in children's worship. *We Sing of God, Teacher's Guide*, in a separate volume, offers creative activity suggestions keyed to each selected hymn. Editors Robert and Nancy Roth share a wealth of insight gained from their many years of singing with children. Two other resources rich in their contribution to the Church's music are *Wonder Love and Praise* and *Lift Every Voice and Sing*. All of these hymnbooks are available from Church Publishing.

Music Resources

The Hymnal 1982. New York: The Church Hymnal Corporation, 1985.

Roth, Robert N., & Roth, Nancy L., eds. *We sing of God*. New York: The Church Publishing Corp., 1989.

Roth, Robert N., & Roth, Nancy L., eds. *We sing of God. Teacher's Guide*. New York: The Church Publishing Corp., 1989.

Smith, Judy Gattis. *Teaching with music through the church year*. Nashville: Abingdon, 1979.

Continuing Activity

Each session in the Episcopal Children's Curriculum is designed to be discrete and self-contained. In many congregations, children's attendance fluctuates greatly from week to week, making it difficult to initiate carry-over projects. Without a reliable core of learners who remember what the class has done from week to week, it is difficult to sustain long-term projects.

However, there are excellent reasons for entertaining the possibility of a Continuing Activity. During some units, or some seasons of the Church Year, learners' attendance may be predictably steady. Classes may wish to produce a banner, mural, or other items for a festival celebration or congregational event. Purposeful projects such as these can serve to promote steady attendance.

A Continuing Activity can offer a good way to review, or to build bridges for learners as they

move through the sessions of a unit. For example, a ministry book or a set of sun catchers of saints will be concrete reminders of stories from prior sessions.

Intergenerational Activities

Under the label Intergenerational Activities, church educators and program planners have rediscovered the virtues of “one-room” education.

How do intergenerational activities look? Recall potluck suppers, hymn-sings, Pentecost parties, storytimes and movie showings, greening the church, meal preparation for soup kitchens, house repairs and outings for senior citizens—all offering a wide array of possibilities blessed by the presence of faithful people ready for practical action.

For small congregations, intergenerational activities offer a solution to the question of leaders' time and resources, and the problems of meeting the needs of varied groups of learners. Large parishes, where age-group numbers dictate closely graded classes, may have to work to replicate the cross-age and cross-community linkages that occur naturally in small parishes. Intergenerational activities at regularly scheduled intervals can foster a sense of connectedness in large parishes. Congregations of all sizes may find that celebrations of major feast days and special parish days are most successful when all ages are involved together in the activities.

The seasonal liturgical plan of the Episcopal Children's Curriculum is compatible with parish plans for intergenerational use. Within each unit, the session outlines keyed to major feast days and celebrations contain activity suggestions that can be adapted and incorporated easily into intergenerational programs. For example: All Saints' activities of singing and learning about the saints of the Church can be expanded to include all ages.

The sources listed below provide further information about the philosophy of organizing a parish or mission for intergenerational education, as well as sample ideas for events and programs.

Intergenerational Resources

Director's Guide: Episcopal Children's Curriculum. Harrisburg, PA: Morehouse Publishing, 1998.

Griggs, Donald, and Patricia Griggs. *Generations learning together*. Nashville: Abingdon, 1981.

Growing together. Vol.I, Vol.II. Denver: Living the Good News, 1989.

Primary supplemental guide: Episcopal Children's Curriculum. Harrisburg, PA: Morehouse Publishing, 1998.

White, James W. *Intergenerational religious education*. Birmingham: Religious Education Press, 1988.

Williams, Mel, and Mary Ann Britain. *Christian education in family clusters*. Valley Forge: Godson, 1982.

Books for Children

Bibles and Bible Storybooks

Batchelor, Mary. *The children's Bible in 365 stories*. Batavia: Lion Publishing, 1985.

L'Engle, Madeleine. *Ladder of angels*. New York: Seabury, 1979.

Turner, Philip. (Brian Wildsmith, illus.) *The Bible story*. Oxford: Oxford University Press, 1968.

Children's Prayerbooks

Baynes, Pauline. *Thanks be to God: prayers from around the world*. New York: Macmillan, 1990.

Field, Rachel. *Prayer for a child*. New York: Macmillan, 1972.

Halverson, Delia. *Teaching prayer in the classroom*. Nashville: Abingdon, 1989.

The Lion book of children's prayers. Batavia: Lion Publishing, 1977.

Newman, Marjorie, ed. *My favorite book of prayers*. Minneapolis: Augsburg, 1989.

Roth, Nancy L. *Praying: a book for children*. New York: The Church Hymnal Corp., 1991

Royds, Caroline, Comp. *Prayers for children*. New York: Doubleday, 1988.

Tudor, Tasha, illus. *Give us this day: the Lord's Prayer*. New York: Philomel Books, 1987.

Watson, Carol. *365 children's prayers*. Batavia: Lion Publishing, 1989.

General Books

Background

Hebblethwaite, Margaret. *My secret life: a friendship with God*. Harrisburg: Morehouse, 1991.
Pritchard, Gretchen Wolff. *New life*. New Haven: The Sunday Paper, 1986.