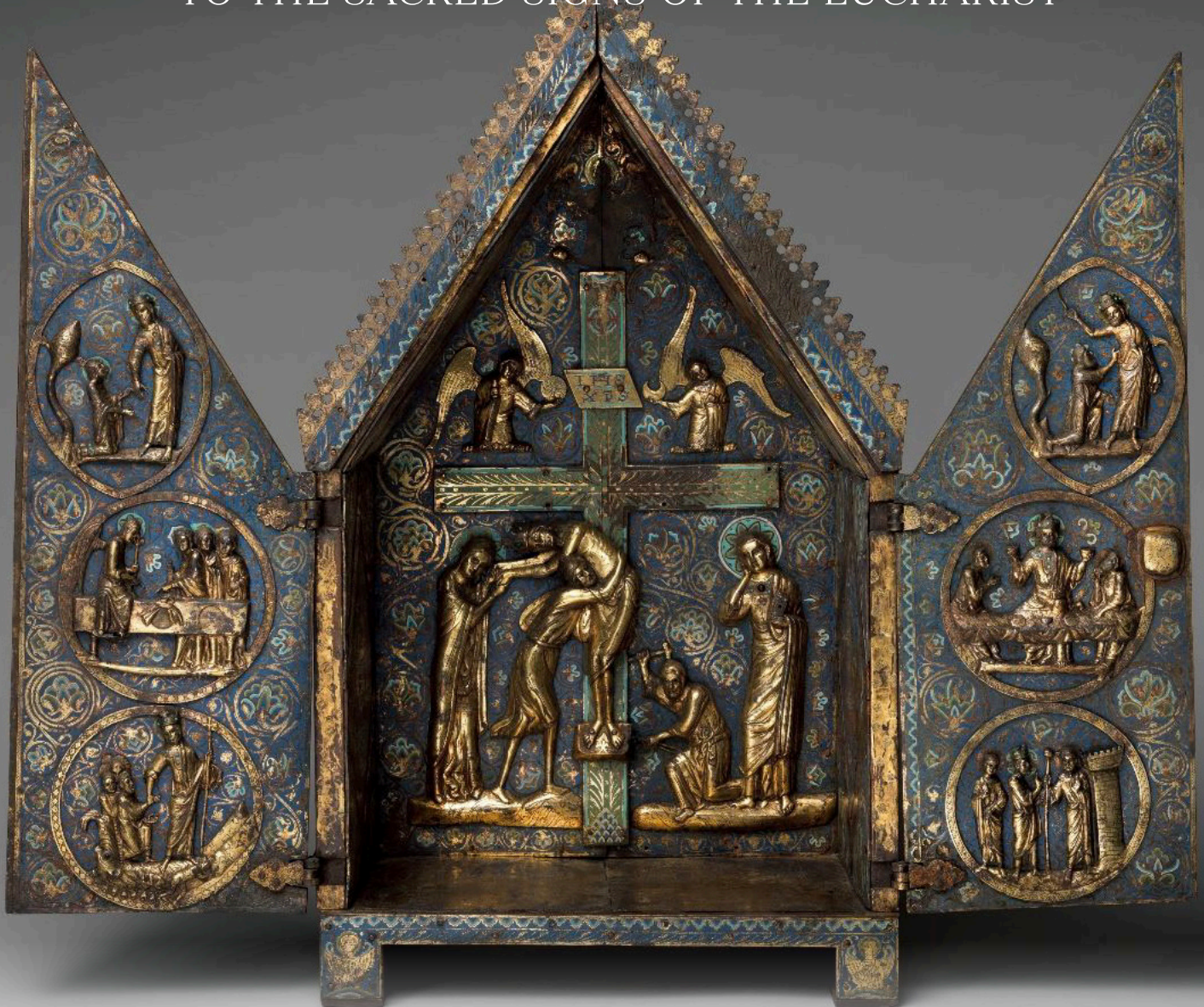


COME LET US WORSHIP:

A CHILDREN'S GUIDE
TO THE SACRED SIGNS OF THE EUCHARIST



by Anne Heekin-Canedy, MA

Master of Catechesis, The Catholic University of America



WELCOMING
CHILDREN
in WORSHIP

THE CATHOLIC
UNIVERSITY
OF AMERICA





TABLE OF CONTENTS

- ✿ INTRODUCTION
 - ✿ FORMING CHILDREN FOR PRAYER AND WORSHIP
 - ✿ PRAYERS OF THE MASS
-

UNIT 5

81	Lesson Thirteen - Architectural Features
82	..... Objective, Materials, Vocabulary, Prayer
83	..... Guiding Children's Experience
84	..... Activity
85	..... Summary
86	..... Materials to print
89	Lesson Fourteen -More Architectural Features
90	..... Objective, Materials, Vocabulary, Prayer
91	..... Guiding Children's Experience
92	..... Activity
93	..... Summary
94	..... Materials to print
97	Lesson Fifteen - Sacred Art
98	..... Objective, Materials, Vocabulary, Prayer
99	..... Guiding Children's Experience
100	..... Activity
101	..... Summary
102	..... Materials to print

INTRODUCTION

FOR PARENTS, PASTORS, CATECHISTS, AND TEACHERS

In 1911, Romano Guardini, an Italian-born German Catholic priest and theologian, wrote a little book called *Sacred Signs*, which was written, in the words of Guardini, “to help open up the world of the liturgy.”¹ This opening up, as Guardini saw it, required a method of liturgical formation that would consider the experience of the whole person, spirit and body. It would also reclaim the capacity of the person to see and understand the signs, symbols, and gestures of the liturgy.

For more than a century, Guardini’s little book has continued to inspire, and the principles he sketches out in the introduction to *Sacred Signs* are as relevant today as they were when first published. Above all, they remind us that formation for the liturgy requires more than instruction, which by itself is superficial; rather, what is called for is engagement of the entire self, uniting intellect and experience, as well as the spiritual and material.²

Taken together, these principles have informed the methods we propose in this resource, methods which have proved to be fruitful, especially with children, who, by learning to see and learning to do, assimilate the meaning of the signs, symbols, and gestures of the liturgy.³ These methods include beginning with the basics, privileging experience over classroom instruction, and encouraging repetition to promote understanding.⁴ More specifically, our methods bring to the fore these principles of liturgical formation of children that:

- Highlight the goodness of Creation (body and soul) and prioritize the child’s participation (acclamations and responses, bringing up the gifts);
- Acclimate the child to the physical space (architecture, orientation, the liturgical year);
- Instruct the child in bodily movements (standing, kneeling, walking, hands);
- Present the objects and gestures of the liturgy as part of the child’s lived reality (chalice, paten, linens, epiclesis).

Your primary source of materials is your environment—the church, its structure and layout, its decoration—and the articles it holds for use in the Mass. Each lesson, however, provides the following support:

- Lesson Objective
- Suggested Materials
- Vocabulary
- Guiding Children’s Experience
- Children’s Activity
- Summary Lesson Plan

In addition to materials for artwork and for some activities, the only other item you will need is a Bible in order to locate and read selected passages. We recommend using the New Revised Standard Version Catholic Edition (NRSVCE) or the New American Bible Revised Edition (NABRE).

Thank you for your interest in using this resource for the liturgical formation of your students and children. May the Holy Spirit guide you and keep you as you carry out the vital ministry of forming the children in your care for worship and prayer.

A WORD ON FORMING CHILDREN FOR PRAYER AND WORSHIP

In the Catholic tradition the Mass is “the highest point in all our prayer.”⁵ Accordingly, formation in prayer is a natural, and arguably essential, part of liturgical formation. To this end, we have incorporated a period of prayer into the beginning of each lesson.

The *Catechism of the Catholic Church* mentions five forms of prayer: blessing and adoration, praise, thanksgiving, petition, intercession. Similarly, it identifies three expressions of prayer: vocal prayer, meditation, contemplative prayer.⁶ Against this background, we begin each lesson with *lectio divina*, which familiarizes children with these forms and expressions and the discipline required for participation in the Mass. A description of this practice may be found below.

We also recommend teaching children the responses, acclamations, and prayers of the Mass. These include the Confiteor, the Gloria, the Nicene Creed, the Sanctus (Holy, Holy, Holy), the Our Father, the Invitation to Prayer (Lord, I am not worthy), and the Agnus Dei (Lamb of God). These also may be found below.

Lectio divina and teaching children to pray with scripture

Lectio divina is an ancient practice dating back to the early Church. It is a method of praying with Scripture that helps us to discern what God is speaking to our hearts. There are four steps: **lectio, meditatio, oratio, and contemplatio or reading, meditation, prayer and contemplation**. Each of these steps is described below.

Lectio: Once you have chosen a Scripture passage, read it (or have it read to you) slowly and carefully. What does it mean, in the literal sense?

Meditatio: Read or listen to the passage again. Are there words or phrases that stand out to you? Ponder them. How do they make you feel? What is God saying to you?

Oratio: Read or listen to the passage again. In light of your meditation, respond to God. What would you like to say to him?

Contemplatio: Read or listen to the passage again. Now sit in silence, and rest in God. Listen for what he may be speaking to your heart.

With young children, our purpose is to show them that the Bible is a special book. We teach them how to hold it so they can feel its weight, and we let them turn its pages. The passages we read to them are narrative in nature, and we guide their responses with questions. Older children who are seven and above may be led through the usual steps. The passages we read to them may be narrative or not, and their responses, if they wish, may be private. Even so, their responses may still need to be prompted by questions, until they grow in prayer and worship.

Notes

1. Romano Guardini, *Sacred Signs*, trans. Grace Branham (St. Louis: Pio Decimo Press, 1956), <https://www.ewtn.com/catholicism/library/sacred-signs-11190>.
2. Romano Guardini, *Liturgy and Liturgical Formation*, trans. Jan Bentz (Chicago: Liturgy Training Publications, 2022), viii.
3. Fr. Samuel Weber, OSB, “Sacred Signs and Religious Formation: An Application of the Teachings of Monsignor Romano Guardini,” *Adoremus* 14, no.1 (March 2008), <https://adoremus.org/2008/03/sacred-signs-and-religious-formation/>.
4. Weber, “Sacred Signs.”
5. Benedict XVI, General Audience, https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf_ben-xvi_aud_20120111.html.
6. *Catechism of the Catholic Church*, *Catechism of the Catholic Church*, 2nd ed. (Washington, DC: Libreria Editrice Vaticana-United States Catholic Conference, 2000), 2626-2643.

Confiteor

I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned
in my thoughts and in my words,
in what I have done and in what I have
failed to do,
through my fault, through my fault,
through my most grievous fault;
therefore I ask the blessed Mary
ever-Virgin, all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

Gloria

Glory to God in the highest,
and on earth peace to people of good will.
We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.
Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of
the Father, have mercy on us.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.

Nicene Creed

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial
with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,
and by the Holy Spirit was incarnate
of the Virgin Mary,
and became man.
For our sake he was crucified under
Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.
I believe in the Holy Spirit, the Lord,
the giver of life,
who proceeds from the Father and Son,
who with the Father and Son is adored
and glorified,
who has spoken through the prophets.
I believe in one, holy, catholic and apostolic
Church.
I confess one Baptism for the forgiveness
of sins
and I look forward to the resurrection of
the dead and the life of the world to come. Amen.

Sanctus (Holy, Holy, Holy)

Holy, Holy, Holy
Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes
in the name of the Lord.
Hosanna in the highest.

Our Father

Our Father who art in heaven,
hallowed by thy name.
Thy kingdom come.
Thy will be done,
on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses,
as we forgive those who trespass
against us;
and lead us not into temptation,
but deliver us from evil.

Invitation to Communion

Lord I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.

Agnus Dei (Lamb of God)

Lamb of God,
you take away the sins of the world:
have mercy on us.
Lamb of God,
You take away the sins of the world:
have mercy on us.
Lamb of God,
you take away the sins of the world:
grant us peace.





UNIT V | Lesson Thirteen
WELCOMING CHILDREN TO SACRED SPACE
Architectural Features

LESSON OBJECTIVE

The purpose of this lesson is to increase children's understanding of sacred space by identifying the symbolic meaning of architectural features such as steps and doors. (The architectural features of steps and doors may be introduced together or offered as two separate lessons.)

SUGGESTED MATERIALS

- Bible
- Image of the steps leading to the Temple and Former Convent of Santo Domingo
- Image of the doors of the Basilica of Sainte-Anne-de-Beaupré
- "O Dieu de Clemence," *Light in Our Darkness: Music for Advent and Christmas*, by Kathleen Lundquist, digital download on iTunes or Amazon Music
- Phone or other device for playing music
- Banner template
- 11" x 17" white cardstock
- Scissors
- Hole punch
- String
- Colored pencils

GATHERING AND PRAYER

Pray *lectio divina* using Isaiah 9:2.

GUIDING CHILDREN'S EXPERIENCE

Explain to the children that architectural features—such as steps and doors—are part of a building's design, and that while they may be ornamental, their purpose is practical.

Point out that architectural features are something we see all the time, but they take on a special meaning when they are part of a church. Note that like gestures and postures, architectural features can be a way of saying something without using words.

Ask the children if they would like to see a picture of a church with many steps. Show them a photograph of the Temple and Former Convent of Santo Domingo, which was built in Yanhuitlán, Mexico in the mid-sixteenth century.

Note the number, height, and direction of the steps. Ask the children to think about what is happening when we are climbing up the steps of a church. Say that with our upward motion, we are reminding ourselves that God is greater than we are and that we want to be closer to him.¹

Now ask the children if they would like to see a picture of some special church doors. Show them a photograph of the doors of the Basilica of Sainte-Anne-de-Beaupré, which was built outside Quebec, Canada in the mid-twentieth century.

Tell the children that the doors are handmade from copper and show scenes from the life of Jesus. Ask them to think about what is happening when we are entering a church. Explain that when we walk through the doors of a church, we are leaving an outer world and entering an inner world, one that has been consecrated to God.²

As before, we have provided a list of questions for your use with the children. You may, however, develop your own. For the activity, have the children make a banner with drawings of church doors, while also listening to "O Dieu de Clemence." (Encourage them to decorate their doors with Christian symbols or scenes from the Old or New Testaments.)

Notes

1. Romano Guardini, *Sacred Signs*. trans. Grace Branham (St. Louis: Pio Decimo Press, 1956)
<https://www.ewtn.com/catholicism/library/sacred-signs-11190>
2. Guardini.

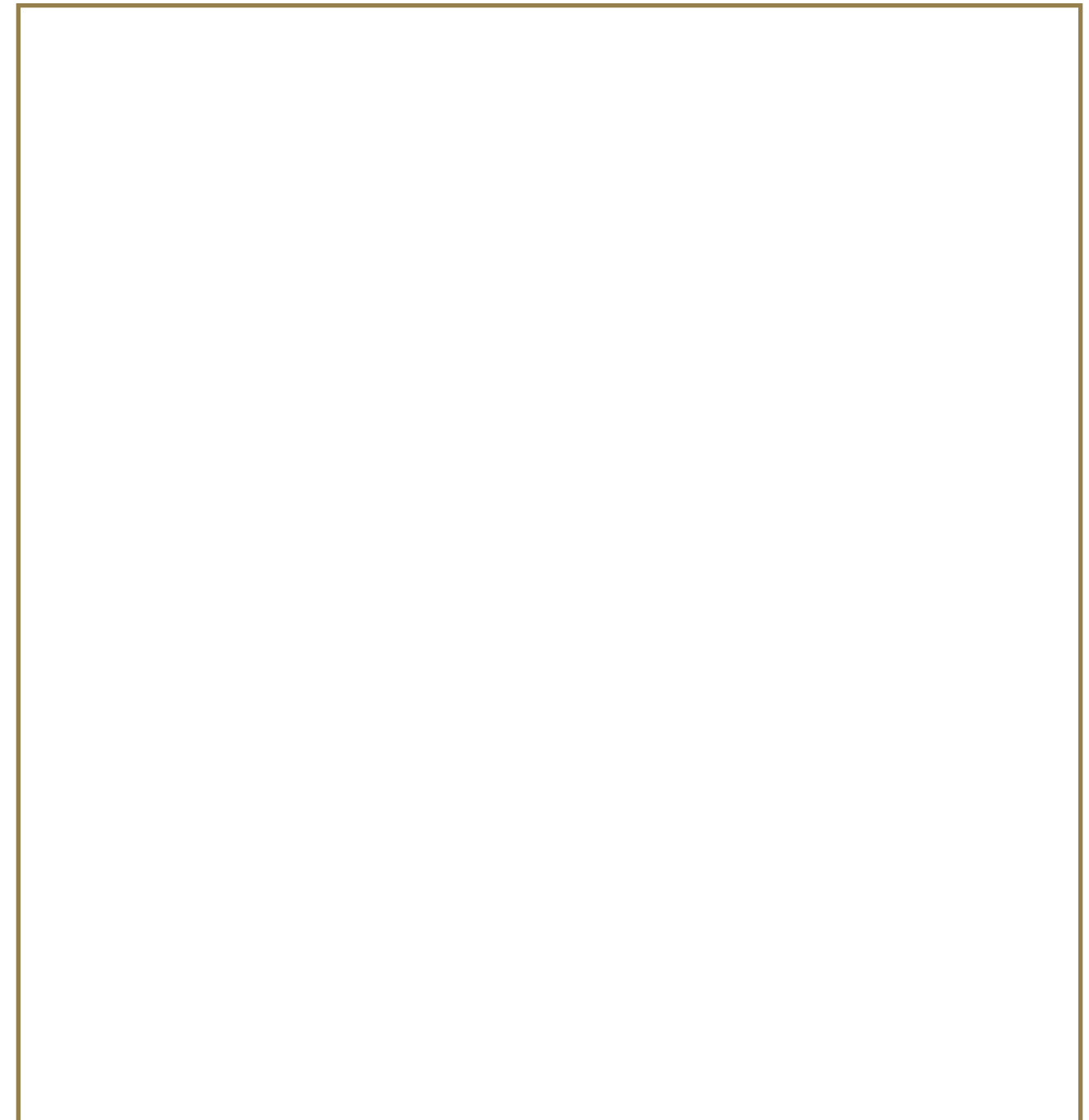
REFLECTION QUESTIONS

- > *How do church steps remind us that God is greater than we are?*
- > *How do church steps bring us closer to God?*
- > *Do the inside and the outside of a church feel different?*

ACTIVITY

*Have the children make a banner from the children's drawings of church doors, while listening to **O Dieu de Clemence**. (Encourage them to decorate their doors with Christian symbols or scenes from the Old or New Testaments.)*

- Print and cut the flags for the banner from white card stock.
- Punch holes in the flags, where indicated.
- Ask the children to design and draw a set of church doors on the flags.
- Thread the string through the flags.
- Hang the banner at home, in the classroom, or in the vestibule of the church.



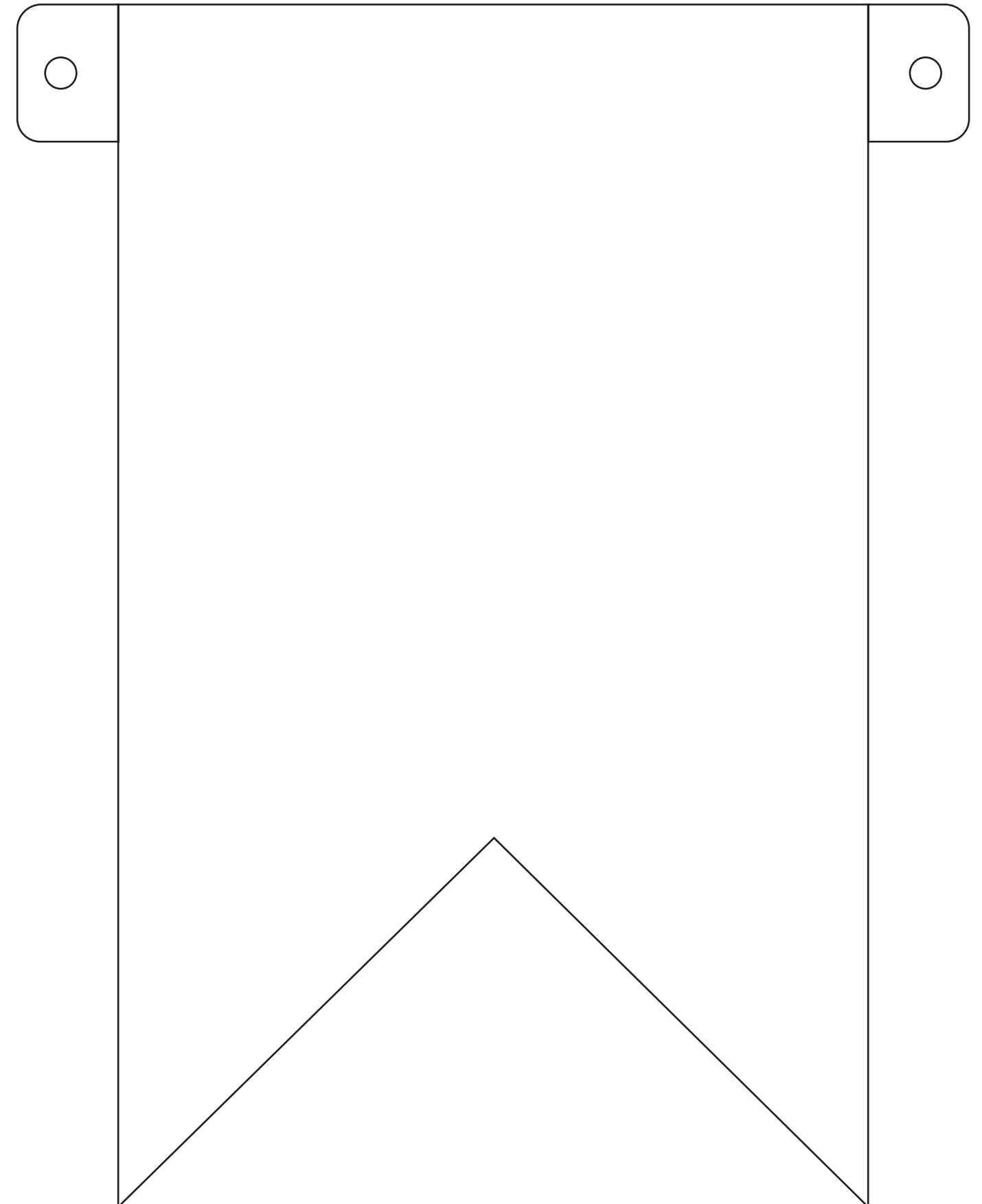
SUMMARY LESSON PLAN

Lesson Thirteen: Welcoming Children to Sacred Space (*Architectural Features*)

MATERIALS: Bible, image of the steps leading to the Temple and Former Convent of Santo Domingo, image of the doors of the Basilica of Sainte-Anne-de-Beaupré, “O Dieu de Clemence,” phone or other device for playing music, banner template, 11’ x 17” white cardstock, scissors, hole punch, string, colored pencils

MOMENTS	PREPARATION	PRESENTATION/ACTIVITY	NOTES
Gathering and Prayer	Mark Isaiah 9:2 in your Bible.	Pray <i>lectio divina</i> : Isaiah 9:2.	
1st Moment		Tell children that architectural features—such as windows and doors—are part of a building’s design. Say that architectural features are something we see all the time, but they take on a special meaning when they are part of a church.	
2nd Moment	Print photograph of the Temple and Former Convent of Santo Domingo.	Ask children if they would like to see a picture of a church with many steps. Examine the photograph of the steps together. Point out the number, height, and direction of the steps. Tell children that with our upward motion we are reminding ourselves that God is greater than we are and that we want to be closer to him.	The Temple and Former Convent of Santo Domingo was built in the mid-sixteenth century. Its architectural style is primarily Gothic.
3rd Moment	Print photographs of the Basilica of Sainte-Anne-de-Beaupré.	Ask children if they would like to see a picture of some church doors. Examine the photograph of the Basilica of Sainte-Anne-de-Beaupré together. Point out that the doors are handmade from copper and show scenes from the life of Jesus. Tell children that when we walk through the doors of a church, it is a sign that we are leaving an outer world and entering an inner world, one that has been consecrated to God.	The Basilica of Sainte-Anne-de-Beaupré which was built outside Quebec, Canada in the mid-twentieth century. It’s architectural style is Norman-Gothic and Romanesque Revival.
4th Moment		Ask children to share their reflections, using the questions provided as a guide.	
Activity	Have “O Dieu de Clemence” ready to play.	Have children make a banner with drawings of the church doors. Play “O Dieu de Clemence.”	
Closing Prayer	Choose closing prayer.	Pray closing prayer.	

TEMPLATE

Church Door Banner

Temple and Former Convent of Santo Domingo Yanhuitlán, Mexico, Wikimedia Commons, Public Domain



[https://commons.wikimedia.org/wiki/File:Yanhuitlan-oax_\(1\).JPG](https://commons.wikimedia.org/wiki/File:Yanhuitlan-oax_(1).JPG)

Basilica of Sainte-Anne-de-Beaupré, Canada





UNIT V | Lesson Fourteen
WELCOMING CHILDREN TO SACRED SPACE
More Architectural Features

LESSON OBJECTIVE

The purpose of this lesson is to further increase children’s understanding of sacred space by identifying the symbolic meaning of architectural features such as steeples and bells. (The architectural features of steeples and bells may be introduced together or offered as two separate lessons.)

SUGGESTED MATERIALS

- Bible
- Image of the Templo Expiatorio del Santísimo Sacramento
- Image of traditional Mexican belltower
- “El cantico del alba,” *Mass of the Americas*, by Frank La Rocca, digital download on iTunes or Amazon Music
- Phone or other device for playing music
- Copy work template
- Colored pencils

VOCABULARY

Belfry	the part of a steeple in which bells are hung
Church bells	the bells in the belfry of a steeple
Spire	the slender tapering part of a steeple
Steeple	a tower rising from the roof of a church

GATHERING AND PRAYER

Pray *lectio divina* using Luke 2:8-12.

GUIDING CHILDREN'S EXPERIENCE

Remind the children that architectural features are part of a building's design, and that while they may be ornamental, their purpose is practical. Recall that architectural features, like gestures and postures, can be a way of saying something without using words.

Review the elements from the earlier lesson, namely steps and doors. Note that there are other architectural features that are just as important, especially when they are part of a church, and that two of these features are steeples and bells.

Ask the children if they would like to see a picture of some steeples. Show them a photograph of the Templo Expiatorio del Santísimo Sacramento, which was built between 1897 and 1972 in Guadalajara, Mexico. Point out the height of the steeples and their upward direction. Also point out the arrow-like shape of their spires.

Reiterate that there is a distinction between the inner world of sacred space and the outer world we live in, but that because God is everywhere, they are connected. Say that a steeple, which is part of both worlds, is a sign of that connection.¹

Tell the children that a steeple with bells is called a belltower. Ask them if they would like to see a picture of a belltower. Show them a photograph of the traditional Mexican belltower near Playa del Carmen in Mexico. Point out the height of the steeple and the number of bells. Add that church bells, like steeples, connect the inner world of sacred space to the outer world we live in, where they remind us that God is infinite and everywhere when we hear their call to worship.²

As before, we have provided a list of questions for your use with the children. You may, however, develop your own. For the activity, have the children copy and illustrate Proverbs 18:10, while listening to "El cantico del alba."

Notes

1. Romano Guardini, *Sacred Signs*, trans. Grace Branham (St. Louis: Pio Decimo Press, 1956), <https://www.ewtn.com/catholicism/library/sacred-signs-11190>.
2. Guardini.

REFLECTION QUESTIONS

- > *How does a steeple connect the inner world of sacred space to the outer world?*
- > *How do church bells call us to worship and remind us that God is infinite and everywhere?*
- > *Should all steeples have church bells?*

ACTIVITY

*Using the template provided, have the children copy and illustrate Proverbs 18:10, while listening to **El cantico del alba**.*

*The name of the Lord is a strong tower;
the righteous run into it and are safe.*

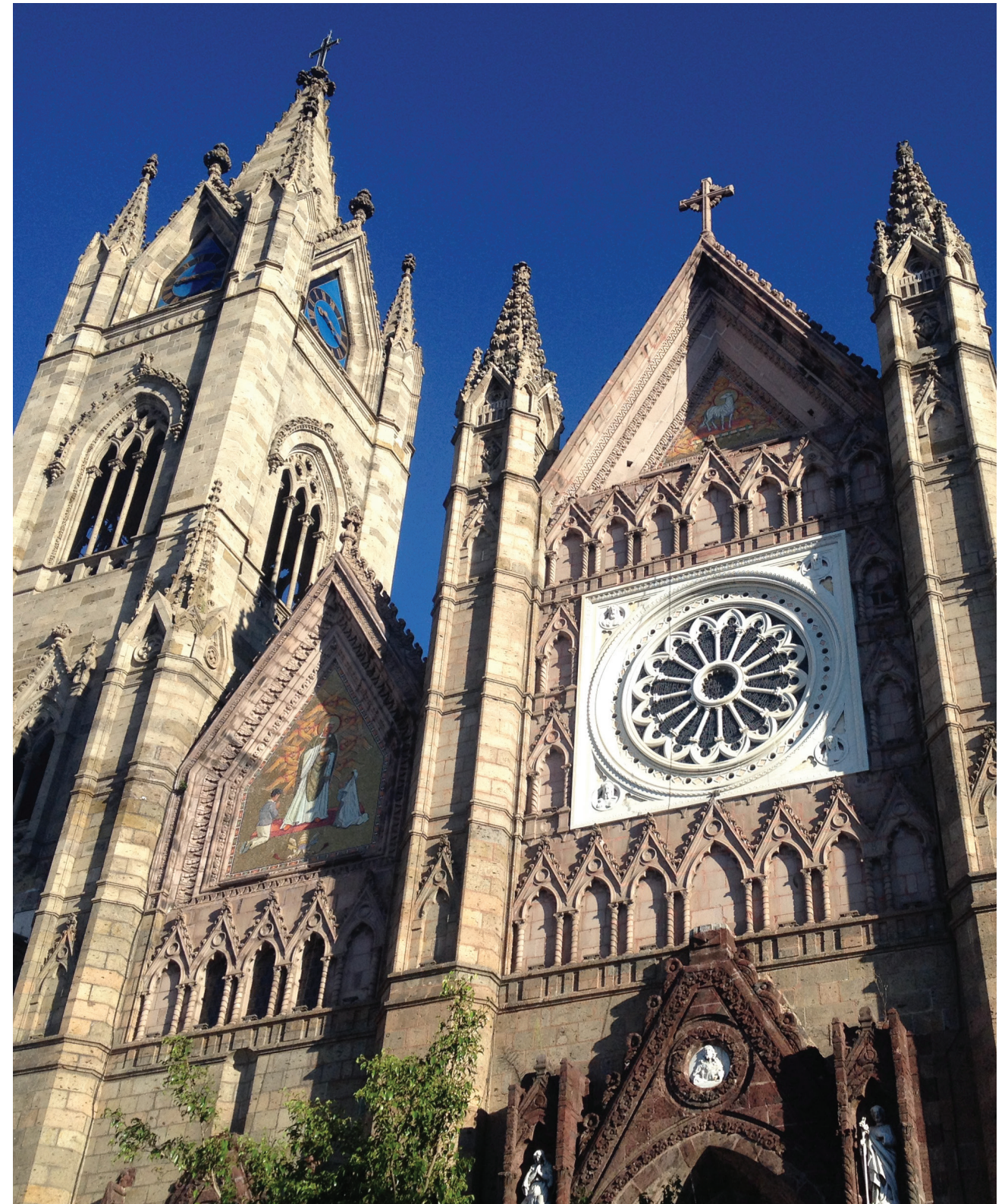
SUMMARY LESSON PLAN

Lesson Fourteen: Welcoming Children to Sacred Space (*More Architectural Features*)

MATERIALS: Bible, image of the steeples of the Templo Expiatorio del Santísimo Sacramento, image of a traditional Mexican belltower, “El cantico del alba,” phone or other device for playing music, copywork template, colored pencils

MOMENTS	PREPARATION	PRESENTATION/ACTIVITY	NOTES
Gathering and Prayer	Mark Luke 2:8-12 in your Bible.	Pray <i>lectio divina</i> : Luke 2:8-12.	
1st Moment		Remind children that architectural features take on special meaning when they are part of a church. Review the elements from the earlier lesson.	
2nd Moment	Print photograph of the Templo Expiatorio del Santísimo Sacramento.	Ask children if they would like to see a picture of some steeples. Examine the photograph of the Templo Expiatorio del Santísimo Sacramento together. Point out the height of the steeples, their upward direction, and the arrow-like shape of their spires. Tell children that sacred space and the world we live in are connected and that a steeple is a sign of that connection.	The Templo Expiatorio del Santísimo Sacramento was built between 1897 and 1972 in Guadalajara, Mexico. The architectural style of the Templo Expiatorio del Santísimo Sacramento is Gothic Revival.
3rd Moment	Print photograph of a traditional Mexican belltower.	Ask children if they would like to see a picture of a belltower. Examine the photograph of the traditional Mexican belltower together. Note the height of the steeple and the number of bells. Recall that sacred space and the world we live in are connected and that the bells that call us to worship are a sign of that connection.	The photograph shows the belltower of a church near Playa del Carmen in Mexico.
4th Moment		Ask children to share their experience, using the questions provided as a guide.	
Activity	Print copywork template and Proverbs 18:10 Have “El cantico del alba” ready to play.	Have children copy and illustrate Proverbs 18:10. Play “El cantico del alba.”	
Closing Prayer	Choose closing prayer.	Pray closing prayer.	

Templo Expiatorio del Santísimo Sacramento, Guadalajara, Mexico, Wikimedia Commons, Public Domain



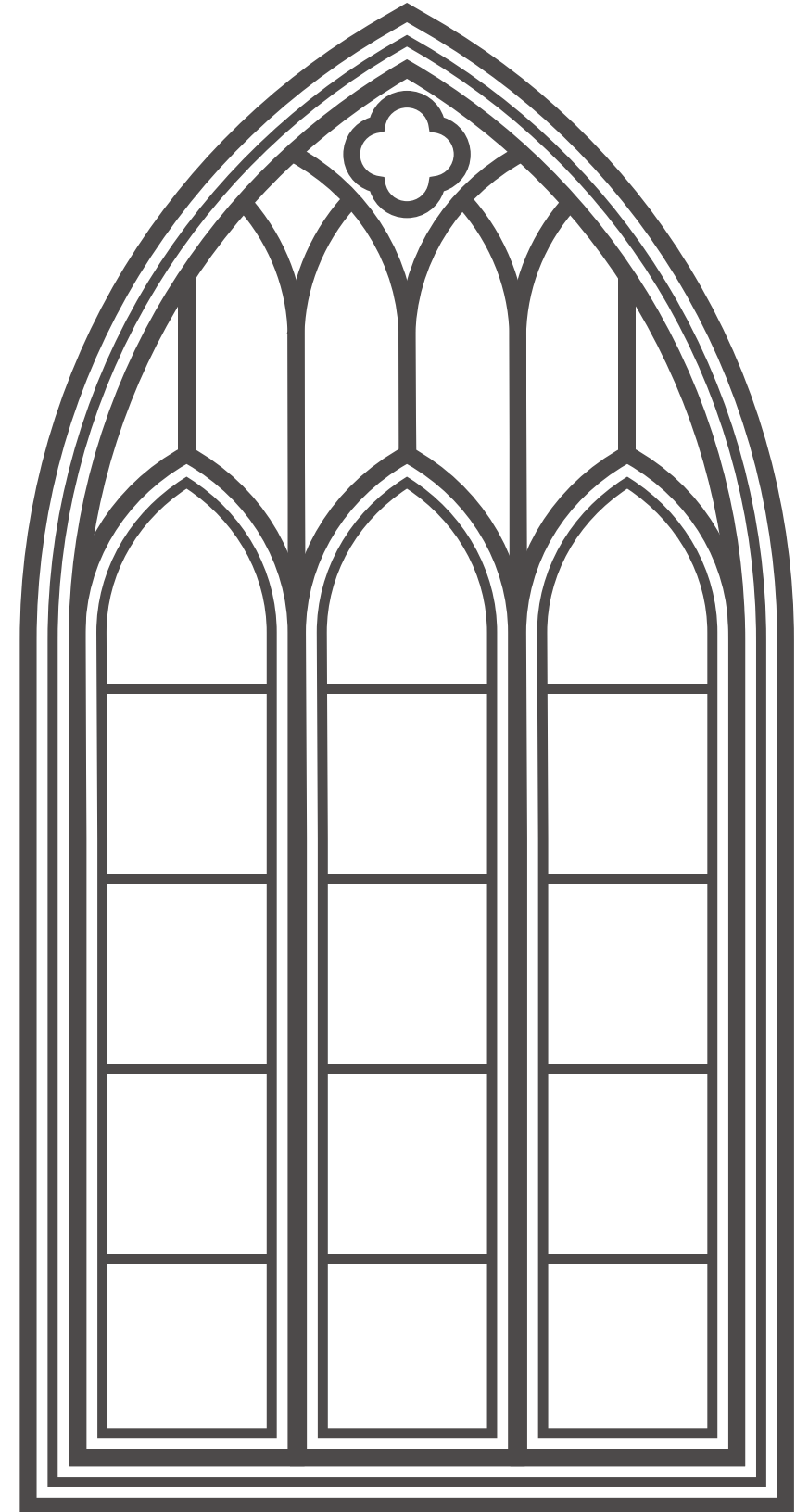
https://commons.wikimedia.org/wiki/File:Fachada_templo_expiatorio_GDL.jpg

Traditional Colonial-Style Belltower, Playa del Carmen, Mexico



BONUS ACTIVITY

Inspired by the stained glass windows you see at your local Church, color this window with colored pencils.



UNIT V | Lesson Fifteen

WELCOMING CHILDREN TO SACRED SPACE

Sacred Art

LESSON OBJECTIVE

The purpose of this lesson is to introduce children to the use of sacred art as a visual bridge to the divine. It may also be presented as a type of sacred history.

SUGGESTED MATERIALS

- Bible
- Image of Our Lady of Guadalupe
- “Ave Maris Stella”, *Equinox*, by VOCES8, digital download on iTunes or Amazon Music
- Phone or other device for playing video
- Paper
- Colored pencils

VOCABULARY

Beauty

the visible form of truth and goodness¹

Sacred Art

a form of Christian art created for the Eucharist that inspires a sense of wonder at the supernatural mysteries of the Christian faith

Way of beauty Beauty as a pathway to a spiritual awakening leading to an encounter with *(via pulchritudinis)* Christ²

Notes

1. Catechism of the Catholic Church, nos. 2500-2502.
2. Francis, *Evangelii gaudium*, apostolic exhortation, Vatican website, November 24, 2013
https://www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html

GATHERING AND PRAYER

Pray *lectio divina* using Ephesians 2:10.

GUIDING CHILDREN'S EXPERIENCE

Tell the children that sacred art is a form of Christian art created to glorify God, inspire devotion, and elevate the soul. Some sacred art is specifically made for the Mass and the liturgy, while other forms are designed to foster faith and wonder in other settings, such as homes, shrines, or schools. Note that there are many types of sacred art, such as architecture, icons, paintings, and music.

Point out that sacred art also can be a way of telling the story of salvation history. Representations of the Fall, the Flood, the Passover, the Annunciation, the Nativity, the Crucifixion, and the Resurrection are examples.

Ask the children if they would like to see a picture of the Blessed Mother. Show them a copy of the original image of Our Lady of Guadalupe. Tell the children that this image of the Blessed Mother miraculously appeared on the cloak of St. Juan Diego in 1531. Add that the Catholic Church considers it to be an image of supernatural origin.

Explain to the children that this image of Our Lady is thought to be so beautiful that it makes us want to learn more about her. It also inspires in us a sense of wonder at her role as the mother of Jesus through the Mystery of the Incarnation. (Recall with the children the story of the Annunciation.)

Tell the children that we can learn more about Our Lady from the image itself. She is standing on the moon and in front of the sun; there are stars on her cloak, and she is surrounded by clouds. This tells us that she is the Queen of Heaven. Note that her hands are folded in prayer and her head is bowed in worship, which tells us there is someone even greater than she is, which we know to be God and her son Jesus Christ.

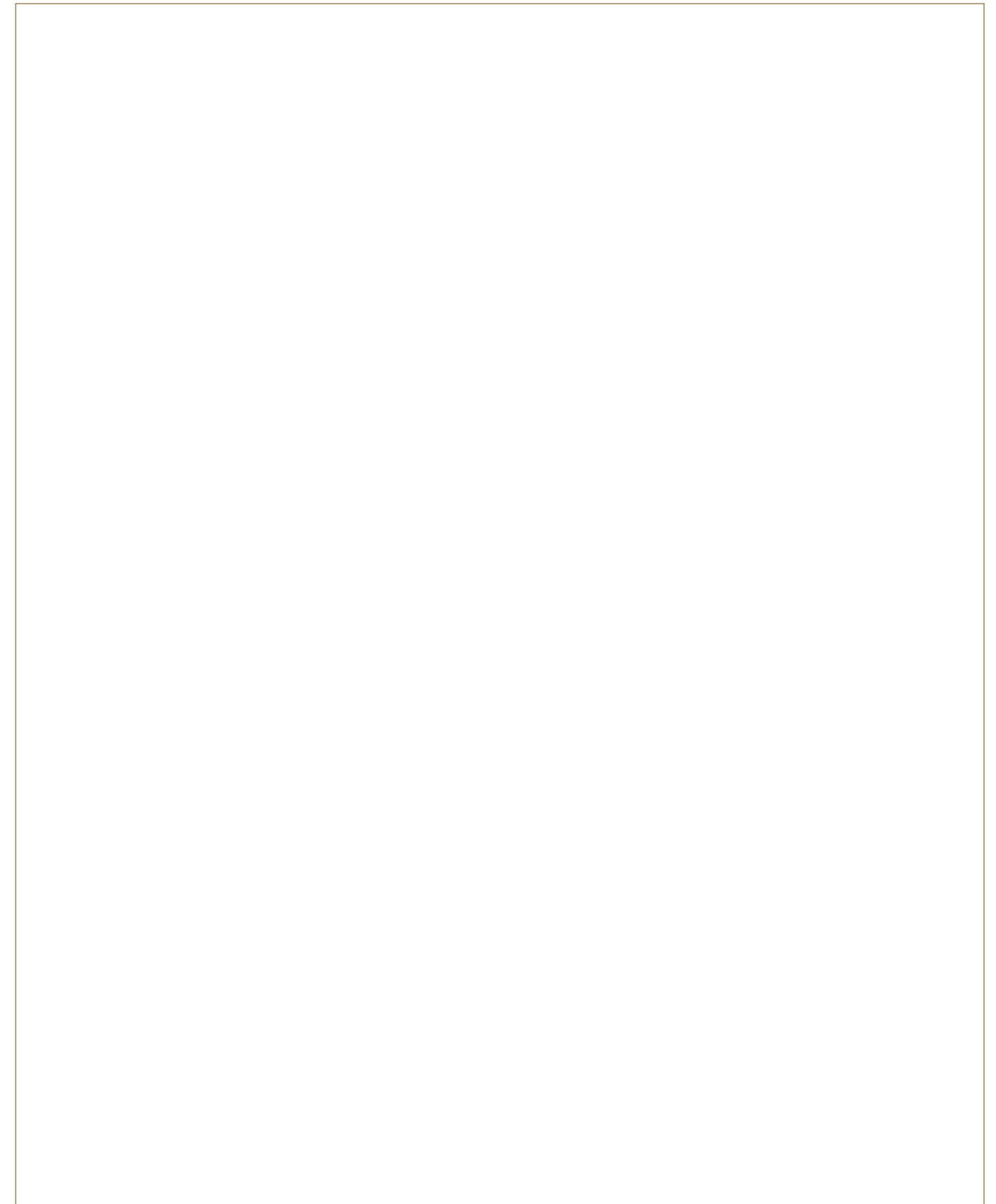
As before, we have provided a list of questions for your use with the children. You may, however, develop your own. For the activity, have the children create their own image of the Blessed Mother, while listening to "Ave Maris Stella."

REFLECTION QUESTIONS

- > *How is the picture of Our Lady of Guadalupe different from other pictures of the Blessed Mother you have seen?*
- > *How is the picture of Our Lady of Guadalupe similar to other pictures of the Blessed Mother you have seen?*
- > *What do you feel when you look at this picture?*

ACTIVITY

*Have the children create their own image of the Blessed Mother, while listening to **Ave Maris Stella**.*



SUMMARY LESSON PLAN

Lesson Fifteen: Welcoming Children to Sacred Space (Sacred Art)

MATERIALS: Bible, image of Our Lady of Guadalupe, “Ave Maris Stella,” phone or other device for playing music, paper, colored pencils

MOMENTS	PREPARATION	PRESENTATION/ACTIVITY	NOTES
Gathering and Prayer	Mark Ephesians 2:10 in your Bible.	Pray <i>lectio divina</i> : Ephesians 2:10.	
1st Moment		Tell children that sacred art is a form of Christian art that inspires a sense of wonder at the mysteries of our faith. Point out that sacred art also can be a way of telling the story of sacred history.	There are many types of sacred art, such as architecture, icons, paintings, and music. Representations of the Fall, the Flood, the Passover, the Annunciation, the Nativity, the Crucifixion, and the Resurrection are examples.
2nd Moment	Print copies of <i>Our Lady of Guadalupe</i> .	Ask children if they would like to see a picture of the Blessed Mother. Examine <i>Our Lady of Guadalupe</i> together. Tell children that this image of Our Lady is thought to be so beautiful that it makes us want to learn more about her and inspires to wonder at her role as the mother of Jesus.	Our Lady of Guadalupe miraculously appeared on the cloak of St. Juan Diego in 1531. The Catholic Church considers Our Lady of Guadalupe to be an image of supernatural origin. Recall with the children the story of the Annunciation.
3rd Moment		Tell children that we can learn more about Our Lady from the image itself.	She is standing on the moon and in front of the sun; there are stars on her cloak, and she is surrounded by clouds. This tells us that Our Lady is the Queen of Heaven. Note that her hands are folded and her head is bowed, which tells us there is someone even greater than she is, which we know to be God and her son Jesus Christ.
4th Moment		Ask children to share their experience, using the questions provided as a guide.	
Activity	Have “Ave Maris Stella” ready to play.	Have the children create their own image of the Blessed Mother Play “Ave Maris Stella.”	
Closing Prayer	Choose closing prayer.	Pray closing prayer.	

Our Lady of Guadalupe, (1531), Basilica of Our Lady of Guadalupe, Mexico City, Mexico

