

## LESSON 7: Holy Week



REFERENCE

Page 216-217 [THE LITURGICAL YEAR]



### WHAT YOU NEED

- (1) (2) LSM: 'Holy Week'
- (2) Four small boxes (See Teacher's Note)

### AIM

- To foster an appreciation of Holy Week as the highpoint of the Church's year

### OUTCOMES

- KUI Learners have a broad knowledge and understanding of Holy Week, and its relevance to the lives of Christians.
- DAP Learners have an appreciation of Holy Week as the highpoint in the liturgical year.

### TEACHER'S NOTE

Organise a small box for each of the key days in Holy Week, including in them the relevant material listed after each. If your class is large, and you divide it into eight groups, you will need two of each box.

- *Passion Sunday*: pieces of palm, red cloth symbolizing vestments, map of Jerusalem etc
- *Holy Thursday*: Bread, wine, white cloth, towel, basin, salt in a dish, etc
- *Good Friday*: Pieces of thorn tree, hammer, nails, purple cloth, wooden cross, piece of wood, etc
- *Easter*: White cloth, large candle, water, Bible, flowers, card with *Alleluia* on it etc

Note the use of the term 'prism-ing' in the Lesson Materials page. Just as a glass prism splits light into its seven colours, so the Holy Week liturgy clarifies the different elements of the Mass by giving each element an individual focus on the various days of the week from Palm (Passion) Sunday to Easter.

### LESSON OUTLINE

#### I Introduction

Introduce the lesson by asking learners to share their understanding of Holy Week. You can ask them the following questions to guide them in this regard:

- During which season in the church calendar do we observe Holy Week?
- What are the main activities that take place during this week?
- What is the significance of Holy Week?
- Have you ever experienced Holy Week? Share with the class your experience.

As a means of consolidating their overall understanding of Holy Week, offer learners the Lesson Materials page 'Holy Week', drawing their attention to Part A.

## 2 Group Work

- i. Separate the learners into four (or eight) groups.
- ii. Provide each group with a box containing all the relevant material. See Teacher's Note above. Ask learners to read the section in Part B of the Lesson Materials page that corresponds to their day or box.
- iii. Groups then use the contents of each box to build a focal point representing their particular day. They should spend about twenty minutes on this.

## 3 Display

Groups then present their work to the larger group, who are encouraged to ask questions which you, the teacher, may need to respond to. Conclude by encouraging the learners to attend the Holy Week services

## OTHER IDEAS

### 4 Prayers

Ask the groups to compose a prayer appropriate to their day. As examples you could present the opening prayers that are used in the liturgy of each of these day in Holy Week.

## MATERIALS



### LEARNER

- Michael Burke. 1991. 'Holy Week' 165 in *Connections*. Pietermaritzburg: Centaur Publications, p 141
- Canadian Conference of Catholic Bishops. 1981. 'Holy Week'

## Lesson Materials



# Holy Week

## Part A

What Holy Week, as focal point of the Liturgical Year, is all about:

- It's a sort of Mass-in-slow-motion, 'prism-ing' the Mass into the events underlying it:
  - + the Last Supper..... Holy Thursday
  - + the Crucifixion & Death of Jesus ..... Good Friday
  - + the Resurrection of Jesus ..... Easter Sunday.
  
- Note the five special days, the ceremonies that mark them; and the times of these ceremonies in the local parishes:
  - + Palm Sunday: the Procession of Palms; the reading of the Passion; the Palm Crosses
  - + Holy Thursday: the Washing of Feet; the side-altar of Adoration
  - + Good Friday: the reading of the Passion; the special Petitions; the Veneration of the Cross; Communion but no Mass.
  - + Holy Saturday: the empty Tabernacle.
  - + Easter Sunday: the Vigil Ceremony of Fire and Light; the Paschal Candle; the Exsultet; the special Readings; the Renewal of Baptismal Promises.
  
- Note the special symbols used: palms, oil (Mass of the Oils), washing, the Cross, wood, empty Tabernacle, water, fire, light, the Paschal Candle.

© Michael Burke. 1991. 'Holy Week' 165 in Connections. Pietermaritzburg: Centaur Publications, p 141

## Part B

### Holy Week

The action of this week moves from the triumph of the palm procession through the agony and death of the Lord to his glorious resurrection from the dead. In Holy Week the people of God take time to reflect and pray about what Jesus has done for us in his love. We become more aware of the many ways in which we continue to live and experience the dying and rising of Jesus in our daily lives.

### Passion Sunday

*Palms:* The blessing of palm branches and the procession remind us of Jesus' triumphant entrance into Jerusalem. We praise Christ our king: blessed "indeed is the one who comes in the name of the Lord. He is coming to save us and all the world by completing his paschal mystery: by his dying and rising, he accomplishes our salvation.

*Passion narrative /...*

## Lesson Materials

HOLY WEEK (cont)

*Passion narrative:* Quickly the mood of the celebration changes: the solemn reading of the passion account from Matthew, Mark, or Luke reminds us of the purpose of Jesus' entrance into the 'holy city. We have begun to follow him on the way of the cross, along the road that leads us to Calvary and to Easter.

*At home:* We place palms in our home to show reverence for Jesus our leader: we are his followers in suffering as in glory.

**Chrism Mass:** On Thursday or another day before Easter the bishop blesses the oils in the cathedral. He blesses oil for the anointing of the sick; chrism for baptism, confirmation, and ordination; and the oil of catechumens for those preparing for baptism. Priests and parishioners bring these oils to their parishes, where they are used in celebrating the sacraments during the year.

**Easter Triduum:** For three full days, from Holy Thursday evening to Easter Sunday, the Church celebrates the *paschal mystery* of Jesus Christ. This is his work of saving us by his dying and rising, seen as one act of God's love and mercy for us. We also celebrate because Jesus has brought us into his paschal mystery by baptism. With him we are baptized into death to sin, and with him we rise to live a new life for God.

### Holy Thursday

**Evening Mass:** We remember the Passover feast of the Jewish people and the last supper of Jesus with his disciples when we celebrate the Eucharist this evening. Before he offers himself on the cross, Jesus takes bread and says, *This is my body*. He takes a cup of wine and says, *This is my blood of the new covenant*, blood shed to save all sinners. *Do this in memory of me*. We obey him each time we come together to celebrate the Eucharist.

*Washing of the feet:* At the last supper, Jesus washed his' apostles' feet to give them an example of love and service. Its re-enactment this evening is a reminder that all Christians are called to love and to serve others.

*Communion under both forms:* Jesus told us to remember him by eating and drinking. Tonight everyone is invited to eat the bread of life and drink the cup of salvation.

*Procession:* At the end of the Mass, the eucharistic food for the Good Friday celebration is carried reverently through the church, and then reserved in a place of honour.

*Adoration:* Until midnight, members of the community spend time in prayer and adoration praising the name of the Lord Jesus, by whose death and resurrection we are saved.

**Good Friday/...**

## Lesson Materials

HOLY WEEK (cont)

### Good Friday

**Spirit of the day:** The meaning of this day is clearly indicated by its name in English: it is Good Friday, the day when God did wonderful things for us by the suffering and death of his Son. Out of his death God has brought us light and life and makes it possible for us to be saved. This is indeed a good day for the world.

**Paschal fast** This morning we begin our two-day fast in preparation for the Easter vigil. We eat less food than normal, and cut out entertainments. We wait until the Easter vigil to wear our spring finery. These are days for prayer and meditation not for shopping or driving or being entertained: Friday and Saturday form a *mini-Lent*, and are actually the origin of this season.

**Afternoon liturgy:** At 3:00 o'clock, the time of our lord's death on the cross, we come together in church to remember what Jesus has done for us. In the service of the word, we listen to the solemn proclamation of Jesus' passion according to John and then offer prayer for the world and for God's people, the Church. We venerate the cross, and eat the life-giving body of the Lord in communion.

**In our homes** we keep the paschal fast all day. All members make an effort to observe silence, and to spend more time in prayer.

- If we do not have a cross in our family room and in each person's room, this would be a good day to put these crosses in place.
- During the evening, we may take part in a service at our parish church, or have a quiet family celebration of the way of the cross.

*Lord Jesus, we give you glory, for you are our savior.*

### Holy Saturday

On this day, the body of Jesus lay in the guarded tomb, and the frightened disciples hid behind locked doors. In the modern Church, Holy Saturday is a quiet day, the great Sabbath rest. The paschal fast continues, and we avoid entertainments and distractions as on Good Friday. During the day, the catechumens make their final preparations for baptism.

**Easter vigil:** This service is the most important celebration of the Church year. It takes place during the dark hours of the night. It has four distinct stages:

*Light service:* After the blessing of the new fire, the priest lights the Easter candle. This represents the risen Lord, and is a visible reminder that Jesus is the light of the world.

**Liturgy of the word/...**

## Lesson Materials

### HOLY WEEK (cont)

*Liturgy of the word:* Nine readings from God's word lead us from creation through God's saving works to his greatest work, the resurrection of the Lord Jesus. We listen with faith, reflect on the word, and respond by singing psalms. The homily helps us to recognize God's mighty works in our midst.

*Christ/an initiation:* Our baptism into the death and rising, of the Lord Jesus is at the centre of tonight's celebration (Rom. 6: 3-11). In each parish water for baptism is solemnly blessed. Catechumens who have prepared over a long 'period of time now reject Satan, profess their faith in Christ, and are baptised, confirmed and nourished with the Eucharist.

The rest of the people renew their baptismal vows and are sprinkled with blessed water in memory of their baptism. Tonight is celebrated as the baptismal anniversary of the whole Christian community.

*Eucharist:* The first Mass of Easter is celebrated with great splendour. We rejoice because Christ has been raised from the dead and because we are renewed in him. Once more we begin our task, of sharing the good news of salvation with everyone we meet.

**Easter Sunday:** The joyful celebration of our lord's rising continues *Alleluia!* is our shout of joy meaning *praise to God!*

**Easter season:** For fifty days, the people of God reflect on the meaning of Jesus' resurrection and of their sharing in it through baptism: dying to sin and living for God. For seven weeks we celebrate the presence of Jesus among us. We celebrate his ascension and pray to him, seated in glory with the Father. As we prepare for Pentecost we ask him 'to fill us with the grace and power of his Spirit.

**In our home:** Holy Week and the Easter season offer us an opportunity to share more fully with Jesus in his suffering and in his glory. Are we open to his love for us?

#### **A prayer:**

Holy Father,  
 we praise you 'for loving us so deeply  
 that you sent Jesus to save us.  
 We remember his suffering,  
 his dying and his rising.  
 With him we continue each day  
 to die to sin in our life  
 and to live only for you.  
 Heavenly Father we praise you through Christ our Lord. Amen

## LESSON 8: Easter Meditation



REFERENCE

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### WHAT YOU NEED

- (1) Easter candle, cross and white cloth
- (2) Individual candles
- (2) Alleluia setting (or music piece for playing)
- (2) Bible (s)
- (2) Easter hymn

### AIM

- To enable the pupils to reflect on the meaning of Easter

### OUTCOMES

- KUI Learners are aware of Easter as the central feast of the Christian liturgical year.
- DAP Learners experience the Easter story as a source of light and hope.

### TEACHER'S NOTE

Organise the room in such a way that it is suitable for meditation. Have individual candles for learners, and try to get a large white candle to serve as a Paschal or Easter Candle. This represents the Risen Christ, Light of the World. Find a standing crucifix which you can drape with a white cloth. This symbolises Christ's victory over death – the white cloth is the shroud in which his body was buried.

You will also need a CD player together with some suitable Easter music to play during the meditation. Be mindful that some of the learners may never have experienced a meditation before, so do what you can to make it accessible and enjoyable.

### LESSON OUTLINE

#### 1 Introduction

Introduce the lessons by asking learners to share their understanding of Easter. Pose questions such as the following:

- Why is Easter an important feast in the Christian calendar?
- What does the Paschal candle or Easter candle represents?
- Why is the Cross covered or draped with a white cloth? What does that represent or signify?

#### 2 Meditation

- i. Prepare the learners mentally for the meditation exercise which follows. Supply them with individual candles.
- ii. Sing an Alleluia setting, or listen to a piece of music you have chosen, such as *Surrexit Christus Alleluia* (Taize). During the music, the Paschal Candle is lit.
- iii. Read John Chapter 20.
- iv. Pupils respond to the Gospel reading by repeating the *Alleluia*.
- v. John 20 is re-read. This time, as the gospel reading is being read, pupils are to visualize themselves as a character in the story.

- vi. Ask the pupils to reflect on how they felt as the Gospel passage was being read, which character they became and why. (Pupils do not respond verbally, merely think about it and while they are reflecting, a piece of meditative music is played.)
- vii. Invite the learners to light their candles from the Paschal candle, and to place them in front of the Crucifix, which has been covered or draped with a white cloth.
- viii. End with a rousing Easter hymn, such as *Jesus Christ Is Risen Today*.

## OTHER IDEAS

### 3 Jesus' Last Miracle?

Ask what were Jesus' first and last miracles, according to Scripture - no problem about the first (Cana), but someone will almost certainly suggest that his last miracle was the Resurrection. Point out that if Jesus had 'done it himself' Christianity would be just one more pagan religion with a belief in a dying-and-rising god. What in fact makes Christianity unique is that GOD (the Father, Yahweh), raised Jesus from the dead (cf. Acts 4:10, 1Cor 15:14, etc...) in perfect consistency with his saving actions in all times - and this is the great source of our faith. If Jesus had raised himself, well I know I can't do the same for myself, so his Resurrection would be no source of faith or hope for me. But in fact Jesus faced into the helplessness of a real human death with nothing to hold on to except his faith that whatever death brought to an end it could NOT bring to an end his experience of the Father's love.

(Michael Burke. 1991. *CORD*. Pietermaritzburg: Centaur Publications, p 217-218)

### 4 Resurrection Stories

Take the class to other Resurrection stories in Scripture, to search for illumination:

- Mt 28:1-20
- Mk16:1-20
- Lk 24:13-35
- Jn 21:1-13

### 5 Imagine the Scene

As an alternative introduction to this lesson, ask learners to think about what happens when there is a power failure in a city or township. How does one feel

- when the lights go out?
- as one gropes around for a torch or a candle?
- when someone finds a candle and lights it?
- when candles are lit in every room?

### 6 Mandalas

The word "Mandala" is derived from the classical Indian language, Sanskrit, and means "circle". Mandalas - used in many religions and cultures - have come to depict the relationship between God (the origin of all, and hence the centre of the circle) and the world (which is often defined in terms of its distance from the centre and is therefore, the circumference of the circle.) Mandalas have come to be used as a tool for meditation and their design and creation often arises as a result of a meditative exercise. The cyclical relationship between God and the world has been explored by many people, including the Dominican Mystic, Meister Eckhardt, who claimed "God is inside, we are outside". Here is an example of a mandala.

(Marion & Werner Kustentmacher. 2003. 'What are Mandalas' in *Mandalas for Power and Energy*. New York, Sterling, p.6, 27, 29, 41, 53, 61 & 79)





Ask the learners to draw their own mandala, and to write a few paragraphs explaining its symbolism, and the reasons for their choice of colours and patterns.

### **7 Seasons of Our Lives**

Here is a reflection on the Easter Vigil and Easter Season which you might like to use in place of the meditation above.

The Easter season begins with the Easter Vigil. A vigil is a time during which people 'keep watch' ('keep a lookout'), because they know that something important is about to happen. If the State President were to visit your school, for example, the principal would send students and probably some teachers to 'keep a lookout' for signs of his car so that the school would be alert and prepared to receive such an important visitor.

But Jesus is more than a visitor. His rising from the dead denotes his victory. For all time, people will know that death is not the end of life but the beginning of a new, more conscious, and more fulfilled life. Through his life and teaching, Jesus has taught us what it to be truly human and he has shown us the way to a better quality of life, both in this world and in the life to come.

So the tone of the Easter season is one of victory.

#### The composition of the Easter Vigil

The Easter Vigil itself is made up of four parts:

- We begin by lighting a new fire. This is a symbol of the new light and spiritual energy that has flooded the world from the time of the resurrection right up until now.
- This is followed by a number of readings from scripture in which we are reminded of the people, ideas and problems that led up to the coming of Christ (ie the Incarnation which we celebrated at Christmas).
- This is followed by the baptism of adults during which we are given the opportunity of renewing our baptism promises. This part of the celebration reminds us that we are privileged to be sisters and brothers of Christ who have a share in his victory.
- Finally, we are invited to be guests at Christ's victory banquet, the Eucharist.

Each of these sections has appropriate scripture readings that reinforce our knowledge and understanding of what is taking place.

#### Scriptures of the Easter season

Looking briefly at the prayers and scripture readings for the Easter period, we find that all of them speak of Christ's victory in one way or another.

Rejoice to the full in the glory that is yours, and give thanks to God who called you into his kingdom. (*Second Sunday of Easter, Entrance Antiphon*)

God of mercy, you wash away our sins in water,  
you give us new birth in the Spirit,  
and redeem us in the blood of Christ.

As we celebrate Christ's resurrection  
increase our awareness of these blessings  
and renew your gift of life within us. (*Second Sunday of Easter, Opening Prayer*)

The first readings of this season are taken from the Acts of the Apostles. They tell the story of how the apostles went out into the world and spoke enthusiastically about what Jesus had done for them and for the world. Here is one example:

Philip went to a Samaritan town and proclaimed the Christ to them. The people united in welcoming the message Philip preached, either because they had heard of the miracles he worked or because they saw them for themselves.

*( First Reading, Sixth Sunday of Easter, Acts 8: 5-17)*

The second readings are mostly taken from the letters of St Peter in which he gives instructions to the early Christians.

Reverence the Lord Christ in your hearts, and always have your answer ready for people who ask you the reason for the hope that you all have. But give it with courtesy and respect and with a clear conscience.

*(Second Reading, Sixth Sunday of Easter, 1 Peter 3: 15-18)*

The gospels of the first few weeks after Easter give accounts of Jesus' resurrection appearances, but by the fifth week we are already warned that he was preparing to return to his Father in order to send the Holy Spirit who would bring the message of salvation to completion. We participate in the celebration of his victory in heaven on Ascension Thursday.

#### The coming of the Holy Spirit

This is one of the high points of the liturgical year. The first reading (Acts 2: 1-11) tells us what happened at Pentecost while the second teaches us that "the Holy Spirit works in all sorts of different ways in different people ... The particular way in which the Spirit is given to each person is for a good purpose."

The Easter season ends with the celebration of the three persons in God on Trinity Sunday.

#### **MATERIALS**

- No further materials are provided for this lesson.



## LESSON 9: Marian Feasts



REFERENCE

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### WHAT YOU NEED

- (1) LSM: 'Devotion to Mary in the Church'
- (3) A list of Marian feasts

### AIM

- To lead the learners to grow in their appreciation of Mary, and their understanding of her role in the life of the Church

### OUTCOMES

- KUI Learners have a knowledge of different Marian feasts.
- KUI Learners understand the significance of devotion to Mary in the Church.
- DAP Learners develop respect and reverence for Mary and mothers.

### TEACHER'S NOTE

Make sure that you provide learners with clear instructions regarding the project, so that they can do it without experiencing any difficulties, confusions and frustrations. Below is a list of Marian feasts you can consider. Encourage the learners to consult their parish priests or catechists as one means of broadening their research and ensuring that they capture something of the local flavour of the feast they are dealing with.

### List of Marian Feasts in the Liturgical Year

8 December	The Immaculate Conception
1 January	Mary, Mother of God
2 February	Presentation of the Lord in the Temple
11 February	Our Lady of Lourdes
25 March	The Annunciation of the Lord
31 May	The Visitation
16 July	Our Lady of Mount Carmel
15 August	The Assumption
22 August	The Queenship of Mary
8 September	The Birth of Mary
15 September	Our Lady of Sorrows
7 October	Our Lady of the Rosary
21 November	The Presentation of Mary

### LESSON OUTLINE

#### I Devotion to Mary

Before embarking on the project below, it is important to help the learners clarify their understanding of the meaning of devotion to Mary in the Church. Distribute the Lesson Materials page 'Devotion to Mary in the Church'. Invite the learners to read this reflectively, and give some time to clarification and discussion.

## 2 Project

Provide learners with all the instructions concerning the project you would like to engage them in. They are to make a school calendar for the following year, making sure that all the Marian feasts for the year are properly listed on it to mark their significance. Tell them that they will be given enough time to research using the school library, the Internet, and other sources.

## 3 Procedures

- i. Divide the class into ten groups – one for each month of the year, excluding April and June when there are no Marian feasts.
- ii. Present the list of Marian feasts given above. Each group is to research a Marian feast which falls within their given month. (There is only a choice for February, August, and September, other wise there is just a single feast.)
- iii. Each group should do the following:
  - On one A4 sheet (landscape) they draw up a calendar page for their month and insert on this the Marian feast(s), and any other dates of significance to their school or country for the year.
  - On the second page (also landscape) they need to explain the significance of their chosen feast and create an appropriate illustration of it.

## 4 School Calendar

To complete the school calendar, call for volunteers to develop the April and June pages.

## OTHER IDEAS

### 5 Mary in Islam

“The Virgin Mary is a loved and admired by Muslims. Muslims view Mary as both an example and a sign for all people. In fact, the nineteenth chapter of the Quran is named after her. In the Qur’an, no other woman is given more attention than Mary. This certainly explains why millions of non-Christians are named after the Virgin Mary. In Islam, she is generally referred to as *Maryam, Umm Isa* (Mary, the mother of Jesus).”

[http://en.wikipedia.org/wiki/Virgin\\_Mary\\_in\\_Islam](http://en.wikipedia.org/wiki/Virgin_Mary_in_Islam)

Muslim learners could introduce the class to the Qur’an texts about Mary and how she is viewed in Islam. However, it’s important to note differences and similarities between Christian and Muslim understandings. It’s also important to encourage learners to recognise that they need to simply hold both positions in mind – an argument as to which scripture is ‘better’ or ‘right’ won’t go anywhere. You may need to remind yourself and the learners that it helps to remember that Christians read their scriptures in order to become better Christians and that Muslims read the Qur’an in order to become better Muslims.

### 6 Krishna and Devaki, his mother, and Yasoda, who adopts him

Catholic learners will be familiar with the Marian Feasts and celebrations of the Holy Family. Hindu learners might be struck by similarities with the stories / traditions about Krishna, an avatar of Vishnu, and his earthly parents – Devaki, his mother, and Vasudeva, his father, and his adoptive parents, Mother Yasoda and Nanda. A story or two could be shared with the class. But the action of Mother Yasoda in adopting Krishna can also be used to invite reflection on adoption and motherhood (as more than a biological capacity to give birth), particularly in situations where large numbers of children lose their parents to disease or war.

### 7 The Responsibility of Wives and Mothers in Various Religions

For instance, in Jewish households, the wife or mother has the responsibility for seeing that the household conforms to *kashrut* (i.e. meets the dietary requirements of Jewish Law / Halakah). She also has to see that all is ready for the Sabbath (cleaning, cooking, setting the table, putting things that would remind people of work away). Sabbath in the home begins when she lights the two Sabbath candles on the table, makes a gesture inviting the Sabbath into the home (much like a guest), and says a prayer blessing the family. She will mark the end of the Sabbath with a prayer as well. Explore this set of responsibilities further. Or, consider what responsibilities are given to wives and mothers in other religions. (Look positively at this – but be mindful, too, that in today's world, many women and men question the received roles that women have 'traditionally' been given. You might like to investigate aspects of this questioning / challenging as well.)

#### MATERIALS



#### LEARNER

The Grail. 1984. This Is the Church. Pretoria: SACBC, p 100-102



## Lesson Materials

### Devotion to Mary in the Church

In view of her exalted role  
 Mary is venerated in the Church  
 by special devotion.  
 From the earliest times  
 she has been honoured as 'Mother of God'  
 and has been invoked by the faithful  
 and devotion to her has steadily increased  
 as she herself prophesied it would.  
 But this special honour shown to Mary,  
 for all its uniqueness,  
 is absolutely different from the adoration  
 which is due to God  
 though it helps towards this.  
 The various forms of Marian her devotion  
 which the Church has approved as orthodox  
 ensure that while these honour the Mother  
 they also make her Son known,  
 loved and glorified  
 and his commands obeyed.

Teaching this Catholic doctrine  
 the Council calls on the faithful  
 to foster devotion to Mary  
 especially liturgically,  
 to respect all the age-old practices  
 of Marian devotion  
 and to observe the ancient decrees  
 on veneration of statues and pictures.  
 But the Council strongly urges  
 theologians and preachers  
 against either false exaggerations  
 or too mean a view  
 of Mary's dignity.  
 They should study the Bible and the liturgy,  
 the Fathers and the doctors of the Church,  
 and guided by the Church's authoritative teaching,  
 they should correctly describe  
 Mary's duties and privileges,  
 showing how these always refer to Christ,  
 the source of truth, holiness and devotion.

No word or act/...

## Lesson Materials



### DEVOTION TO MARY IN THE CHURCH (cont)

No word or act of theirs should mislead  
the separated brethren or anyone else  
as to the true doctrine of the Church.  
And the faithful should remember  
that true devotion springs from true faith  
not from passing sentiment  
or the readiness to believe anything.  
True faith leads us to realise  
the tremendous dignity of the Mother of God,  
to love her and to imitate her.

Meanwhile in heaven  
Mary is gloried body and soul.  
She is the figure and the beginning  
of the Church  
as it will be recreated  
in the world to come.  
She shines out as a sign of hope and comfort  
for the pilgrim people of God  
until the Lord returns. (cf Peter 3:10)

The Council rejoices to know  
that true honour is given to the Mother of God  
by many of the separated brethren,  
especially in the Churches of the East.  
All Christians should pray urgently to Mary,  
Mother of God, Mother of men,  
that as she helped the newborn Church  
with her prayers,  
she may now intercede with her Son  
in the communion of saints  
until all people,  
whether Christian or not,  
may be gathered together in peace  
in one people of God  
for the glory of the Trinity.