

Year 9: Unit 4b

Mary, the first disciple

Standards

By the end of this unit it is intended that students:

- respect Mary's role in the life of the Church
- outline the development of traditions and prayers relating to Mary
- analyse changing patterns of spiritual, liturgical and artistic expressions relating to Mary.

Indicators of Learning

	Values and Attitudes	Knowledge	Skills
	<i>It is intended that students will be able to:</i>		
1	discuss their own images, perceptions and experience of Mary	explain the variety of Scriptural perspectives on Mary in each of the four Gospels	locate passages in each of the four Gospels and in Acts in which Mary plays an active part
2	evaluate a range of visual representations of Mary which have been responses to various theological developments in the Church	compare the likely description of the historical Mary with a range of visual images of the Virgin Mary through the centuries	construct a historical picture of the Jewish woman who was Mary of Galilee – her background, village life, her role within the family, her probable tasks and responsibilities,
3	discuss how Mary can be a model of discipleship for today's world	state Church teachings about Our Lady	use appropriate religious terminology to describe Church teachings about Our Lady
4	comment on the differences in Marian spirituality and spiritual expression which exist within the Catholic Church	outline the main ideas contained in special prayers and expressions of regard for Mary	compile information on one or more groups in recent Church history with a particular devotion to Our Lady
5	appreciate the role of miraculous images, healings and apparitions in society	recount the historical and social circumstances of Marian apparitions and the phenomena surrounding them	analyse significant aspects of Marian miraculous images, healings and apparitions.

Spiritual Reflection for Teachers

Throughout the centuries, artists and writers have used their creative gifts to portray their personal concept of Mary, Mother of Jesus.

Some see her as a woman of action, striding forward, reaching out to her people. This echoes the Church's image of Mary as an advocate who intercedes with God on our behalf as *Theotokos* or Mother of God.

Mary is first of all a model of discipleship in the Church. She heard, pondered, and said 'yes' to God. She stands beside us as we say our own 'yes' to God, and accompanies us in our journey through life.

As a woman, she faced experiences common to many: marriage, childbirth, child-rearing, the death of a child, and ageing. In all these things she tried to discern the will of God. She is a model for us as we face the events of our own lives.

Take a moment to reflect on the following questions:

- *What is your personal image of Mary?*
- *How will you creatively portray Mary to your students?*

Links with Students' Life Experience

Celebrating Mary's womanhood as a link with their own lives

- In the Church today, there has been a tendency to create prayers which celebrate Mary's womanhood as a link with the life experience of modern men and women. These would make excellent starting points for development of the students' prayers.
- At the same time, many students come from cultures which have a strong traditional devotion to Mary. This devotion is often a defining element in cultural identity among migrant groups. As such, it forms an important part of their religious expression; it can provide a rich resource for projects, and be a teaching resource for the classroom.

The Church's Teaching and Lived Tradition

All Marian teaching is ultimately Christological

- The Church honours Mary as Blessed Virgin Mary, mother of God. The Council of Ephesus in 431CE declared that Mary is *theotokos* (Godbearer).
- All Marian teaching is ultimately Christological: 'While honouring Christ's Mother, these devotions cause her Son to be rightly known, loved, and glorified, and all His comments observed'. *Dogmatic Constitution on the Church*, n. 66.
- Vatican II also gave an ecclesial (Church) context to Mary. Contemporary thinking about Mary focuses on her as a model disciple in hearing and doing God's word. This enables people today to connect with Mary's experience, and gives a wide ecclesial context to teachings about Mary.
- Mary as Virgin Mother also has an ecclesial dimension. Like Mary, the Church's mission is to bring Christ to birth in people's lives.
- The dogma of the Immaculate Conception states that Mary was conceived and born without original sin or the inclination to sin which is part of humanity. It can also be seen as a symbol for the whole Church: that 'Mary was full of grace' in her beginnings gives followers of Christ confidence that grace is more 'original' than sin. Like Mary, the Church too is destined for glory, by the power of God to transform human existence.

Catechism of the Catholic Church

Mary, mother of Christ and the Church

In preparation for the teaching of this unit the following references are recommended:

Part One, Section Two: The Profession of the Christian Faith

484–511 Conceived by the Power of the Holy Spirit and born of the Virgin Mary

487 What the Catholic faith believes about Mary is based on what it believes about Christ, and what it teaches about Mary illumines in turn its faith in Christ.

721–726 Mary and the Holy Spirit

723 In Mary, the Holy Spirit fulfils the plan of the Father's loving goodness. With and through the Holy Spirit, the Virgin conceives and gives birth to the Son of God. By the Holy Spirit's power and her faith, her virginity became uniquely fruitful.

763–775 Mary, Mother of Christ and the Church

Part Four, Section One: Prayer in the Christian Life

2617–2619 Mary's Prayer

Explanation of Scripture used in this unit

- Mark 3:21, 31–35, kinship group and discipleship; 6:3, the family of Jesus.
- Luke 1:26–56, annunciation; 2:1–21, birth narrative; 41–52, the 12-year-old Jesus in the Temple; 8:19–21, kinship group and discipleship; the burial of Jesus, at the tomb.
- Matthew 1:18–25, birth narrative.
- John 2:1–12, the marriage at Cana; 19:25–27, Mary at the crucifixion.
- Acts 1:14, Mary in the early Christian community.

Luke 1:26–56 *The Annunciation* (Indicator 1)

In the Gospel of Matthew the announcement of Jesus' impending birth is made to Joseph by an angel in a dream. The account focuses on Joseph, and seems to be from his point of view. But in Luke's Gospel the spotlight is on Mary, who is much more involved than Joseph. Thus the two different accounts of the annunciation of Jesus present different insights.

Luke presents Mary as a young girl just betrothed, thus aged about 12 or 13 years. She is presented as disturbed, even afraid of the experience she is having. Nevertheless, she has enough confidence to wonder within herself what it all means. The text suggests that, like us, Mary had to reflect on the events of her life to understand them.

Most of the text is about the child she will conceive. Only at the beginning and the end of the annunciation do we have some insight into Mary's reaction. The very last verse indicates that she is willing to be part of the event even if she does not totally understand it. She says – Yes! Let it happen to me. All of this is in keeping with the theme of the Gospel of Luke: that God's abundance is available to the least expected. A virgin from the obscure town of Nazareth will conceive and bear a son who will be great.

Luke 2:1–21 *The Birth Narrative* (Indicator 1)

There are two narratives describing the birth of Jesus, one in Matthew's Gospel and one in Luke's. We tend to run them together as one complete story, which somewhat defeats the themes and emphases of the two different writers.

Luke's birth story of Jesus has Mary and Joseph travelling from Nazareth to Bethlehem to register in a census decreed by the Emperor, Caesar Augustus (30 BC–14AD). Matthew makes no mention of this and has them already living in Bethlehem, not Nazareth. Mary is still only Joseph's betrothed in both versions but she is pregnant.

Luke is concerned for the marginalised, so the news of Jesus' birth is first told to shepherds, who were low on the social ladder. Mary is shown pondering all that is happening – trying to understand what it is all about. Jesus is circumcised: Luke emphasises that Mary, Joseph and Jesus are Torah-true Jews fulfilling the requirements of the Law.

John 2:1–12 *The Marriage at Cana* (Indicator 1)

John's Gospel has many levels of meaning. In this Gospel, Jesus is always in control of the situation; this is so even when he dies on the cross. Mary appears several times, but the stories are really about Jesus, and in fact she is never mentioned by name, but is called 'the mother of Jesus'. Nevertheless, we see a confident woman, sure of her own respected status as a mother.

At the marriage feast, Mary simply points out the need for more wine to Jesus (wine was a preferred drink, since the water could not always be trusted). Jesus seems to reject her implied suggestion. But Mary appears to remain confident that he can remedy the situation. The words she speaks, 'Do whatever he tells you', are a quote from Genesis 41:55, where Pharaoh instructs the hungry people to do what Joseph tells them, with the result that food is provided.

Year 9 Unit 4b: Mary, the first disciple

STANDARDS

By the end of this unit it is intended that students:

- respect Mary's role in the life of the Church
- outline the development of traditions and prayers relating to Mary
- analyse changing patterns of spiritual, liturgical and artistic expressions relating to Mary.

Indicators of Learning (Incorporating Values, Knowledge and Skills)	Essential Reading for Teachers	Suggested Learning/Teaching Strategies	Possible Assessment																
<p>I.</p> <p>It is intended that students will be able to:</p> <p>V discuss their own images, perceptions and experience of Mary</p> <p>K explain the variety of Scriptural perspectives on Mary in each of the four Gospels</p> <p>S locate passages in each of the four Gospels and in Acts in which Mary plays an active part.</p>	<ul style="list-style-type: none"> • Scripture is an important basis for our understanding of Mary. • In Mark there are only passing reference to Mary; her presence provides Jesus with a context for expanding his followers' understanding of discipleship. • In Luke, she is a prophet who announces the coming reign of God. She is shown as a model of all the things a follower of Jesus ought to be. Luke's Mary is a representation of the way the early Christian community came to cherish and venerate Mary, and to develop a theological perspective on her story. • In Matthew, the emphasis in the birth narrative is on Joseph's experience rather than Mary's. Mary is seen as being in a vulnerable position; her pregnancy may bring her family into dishonour. • In John, Mary, referred to as 'The Woman', is presented in two stories, the marriage at Cana and the crucifixion narrative. In the first, she is the means by which Jesus commences his ministry; Mary propels Jesus forward into his future. 	<ul style="list-style-type: none"> • Brainstorm with students images and perceptions they have of Mary. Develop a character map for Mary that would seek to explore some of the following: <ul style="list-style-type: none"> – How do students 'see' Mary? – What do they think of her? – What have they heard about her? – What do people say about her? – What do they feel about her? • Students are to imagine themselves as Mary or Joseph explaining to their parents or peers that they are mysteriously pregnant. What are they feeling? What would they say? How might their audience respond? • Students undertake a jigsaw activity to present key elements of the Gospel portraits outlined in the Essential Reading for Teachers. Divide the class into small groups. Groups locate and read the following references from the Scripture passages they have been allocated: <ul style="list-style-type: none"> – Matthew 1:16–25, 2:1–23, 12:46–50, 13:55–57, 28:1–10 – Mark: 3:21, 3:31–35, 6:1–6 	<p>Teacher Assessment Observation of contributions to the collaborative brainstorming activity.</p> <p>Peer Assessment Group presentations on the insights provided in the Scripture passages.</p> <p>Teacher/Peer Assessment Use simple marking criteria to assess the posters produced by groups on the portrayal of Mary in the New Testament.</p> <table border="1"> <thead> <tr> <th></th> <th>A</th> <th>B</th> <th>C</th> </tr> </thead> <tbody> <tr> <td>Portrayal of Mary</td> <td></td> <td></td> <td></td> </tr> <tr> <td>Description & analysis of events Mary is involved in</td> <td></td> <td></td> <td></td> </tr> <tr> <td>Understandings gained</td> <td></td> <td></td> <td></td> </tr> </tbody> </table>		A	B	C	Portrayal of Mary				Description & analysis of events Mary is involved in				Understandings gained			
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<p>The bond between mother and son in Jewish society has always been strong: John captures the depth of familial relationships in the second of his stories involving Mary, at the base of the cross.</p> <ul style="list-style-type: none"> In the Acts of the Apostles, Mary is presented (1) as a member of the early Christian community and (2) as devoting herself to constant prayer. This corresponds to the Jewish ideal of holiness, centred in life: in God and in humanity. Mary is presented as being focused on both God and her community. 	<ul style="list-style-type: none"> – Luke: 1:26–56, 2:1–52, 8:19–21, 23:55–56, 24:1–11. – John 2:1–12, 19:25–27 – Acts 1:14, 2:1–4 Groups prepare a poster that addresses the following: <ul style="list-style-type: none"> – How is Mary portrayed in the allocated passages? – What events was she involved in? – How do the passages add to our understanding of Mary? Each group presents their poster to the class justifying the conclusion they have reached. When all the presentations are complete, students develop an individual summary of learnings from this activity. 	<p>Teacher/Peer Assessment</p> <p>Marking of presentations to class of research.</p> <p>Teacher Assessment</p> <p>Marking of profile of a Jewish woman living at the time of Mary.</p> <p>Peer Assessment</p> <p>Groups exchange design brief and comment on the image and its rationale.</p>
<p>2.</p> <p>It is intended that students will be able to:</p> <p>V evaluate a range of visual representations of Mary which have been responses to various theological developments in the Church</p> <p>K compare the likely description of the historical Mary with a range of visual images of the Virgin Mary through the centuries</p> <p>S construct a historical picture of the Jewish woman who was Mary of Galilee – her background, village life, her role within the family, her probable tasks and responsibilities, etc.</p>	<p>The bond between mother and son in Jewish society has always been strong: John captures the depth of familial relationships in the second of his stories involving Mary, at the base of the cross.</p> <ul style="list-style-type: none"> In the Acts of the Apostles, Mary is presented (1) as a member of the early Christian community and (2) as devoting herself to constant prayer. This corresponds to the Jewish ideal of holiness, centred in life: in God and in humanity. Mary is presented as being focused on both God and her community. 	<p>Teacher/Peer Assessment</p> <p>Marking of presentations to class of research.</p> <p>Teacher Assessment</p> <p>Marking of profile of a Jewish woman living at the time of Mary.</p> <p>Peer Assessment</p> <p>Groups exchange design brief and comment on the image and its rationale.</p>
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<p>3.</p> <p>It is intended that students will be able to:</p> <p>V discuss how Mary can be a model of discipleship for today's world</p> <p>K state Church teachings about Mary</p> <p>S use appropriate religious terminology to describe Church teachings about Mary.</p>	<ul style="list-style-type: none"> • The Church honours Mary as Blessed Virgin Mary, mother of God. The Council of Ephesus in 431 CE declared that Mary is <i>theotokos</i> (God-bearer). • All Marian teaching is ultimately Christological: 'While honouring Christ's Mother, these devotions cause her Son to be rightly known, loved, and glorified, and all His comments observed' Dogmatic Constitution on the Church, n. 66. • Vatican II also gave an ecclesial (Church) context to Mary. Contemporary thinking about Mary focuses on her as a model disciple in hearing and doing God's word. This enables people today to connect with Mary's experience, and gives a wide ecclesial context to teachings about Mary. • The dogma of the Immaculate Conception states that Mary was conceived and born without original sin or the inclination to sin which is part of humanity. It can also be seen as a symbol for the whole Church: that 'Mary was full of grace' in her beginnings gives followers of Christ confidence that grace is more 'original' than sin. • Mary as Virgin Mother also has an ecclesial dimension. Like Mary, the Church's mission is to bring Christ to birth in people's lives. • The Assumption of Mary into heaven also discloses the Church's destiny for glory by the power of God to transform human existence. 	<ul style="list-style-type: none"> • Students define the term 'disciple': Develop a list of the qualities of a disciple of Jesus. Review KWL p. 217 ff. List examples from Scripture to show how Mary is an example of discipleship for all Christian people. • KWL pp. 223–225, Church teachings about Mary. In groups, students prepare short explanations on the following: the Annunciation, Mary as the Virgin Mother of God, The Immaculate Conception, the Assumption, Mary's role as Mother of the Church. • In pairs, students use these explanations to write a mock interview with Pope Benedict XVI on the Church's teachings about Mary. • Using a variety of Catholic reference material, and reading KWL pp. 223–225 develop a glossary of Marian terms such as: Immaculate Conception, Assumption, • Read John 19:25–35. Students visualise the scene, and describe it in writing or artistically through other media. 	<p>Teacher Assessment</p> <p>Teacher observes student's contribution to discussion of qualities of a disciple.</p> <p>Teacher assesses the students' interviews on the key Church teaching about Mary.</p>
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<p>4. It is intended that students will be able to:</p> <p>V comment on the differences in Marian spirituality and spiritual expression which exist within the Catholic Church</p> <p>K outline the main ideas contained in special prayers and expressions of regard for Mary.</p> <p>S compile information on one or more groups in recent Church history with a particular devotion to Mary.</p>	<ul style="list-style-type: none"> In liturgy and traditional prayers we always pray through Mary to God, and never to Mary; to pray only to Mary would be to attribute divine power to her. The main feast days of Mary are the Immaculate Conception (8 December); Mary, Mother of God (1 January); the Annunciation (25 March); the Birthday of Mary (8 September); Our Lady Help of Christians (24 May); the Assumption (15 August). Mary has been celebrated in devotions such as the Rosary and the Litany. She is the patroness of many countries, including Australia, (Our Lady Help of Christians). She has been honoured in hymns, paintings, sculpture, and literature. The titles of Mary indicate hopes and expectations in prayers to Mary. The traditional Litany of Mary promotes particular virtues as ideal for womanhood. A comparison can be drawn by examining a modern litany to Mary. The Seven Sorrows of Mary have touchpoints with tangible human experiences, shared by many: the prophecy of Simeon (hope/anxiety about the future); the flight into Egypt (the plight of refugees); loss in the Temple (making the transition from childhood to adulthood); meeting on the way to the cross, crucifixion, taking down from the cross, burial, (suffering, death and grieving as a universal experience). 	<ul style="list-style-type: none"> Initiate a discussion on the purpose of Marian prayer, in particular Mary's role as intercessor, KWL p. 217. Students develop a statement about the difference between Marian prayer and prayer directed to God. In pairs students are allocated one of the feast days of Mary, KWL p. 225, to complete the accompanying pamphlet activity. Pairs of students are given a line of the Hail Mary to discuss. Their thoughts would be fed back to the class. Commence each lesson with a different Marian prayer, e.g. Angelus, Litanies of Mary, Memorare. At the conclusion of the Prayer, discuss in groups the main doctrines of the prayer. The Rosary: material that outlines the history, Mysteries and traditional importance of the Rosary, KWL p. 226. Students participate in praying of the Rosary. This is detailed in the Celebration: Prayer and Liturgy section at end of this unit. Research/Brainstorm some common names/litanies for Mary. Discuss the significance of their existence as an expression of veneration by Christians. Seven Sorrows of Mary: Essential Reading. Provide students with notes on the Seven Sorrows of Mary. Students develop a mind map that links each one with common human experiences. Students interview members of their extended family investigating the degree of Marian devotion in their lives. These results would be compiled in a poster reflecting the varying degree of Marian spiritualities in society. Students listen to a panel that is convened with a variety of perspectives on Marian devotion. 	<p>Teacher Assessment</p> <p>Observation of student participation in discussion.</p> <p>Questioning of students to judge their grasp of the significance of the doctrines stressed in the various Marian prayers.</p> <p>Marking of Rosary explanation. Marking of quiz on the Seven Sorrows of Mary.</p> <p>Peer Assessment</p> <p>Peer marking of pamphlet activity.</p>
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<p>5.</p> <p>It is intended that students will be able to:</p> <p>V appreciate the role of miraculous images, healings and apparitions in society</p> <p>K recount the historical and social circumstances of Marian apparitions and the phenomena surrounding them</p> <p>S analyse significant aspects of Marian miraculous images healings, and apparitions.</p>	<ul style="list-style-type: none"> • Marian miraculous images, healings and apparitions have played an important part in the popular expression of religion for many centuries, and they continue to be significant for many Catholics today. • It is important that students be able to understand the difference between appropriate devotion and excesses of devotion. • The former (appropriate devotion) has always been endorsed by the Church, with Mary's status in prayer as an intercessor with her Son, or again with the titles of honour which surround Mary as mother of Jesus. This honour is based in Scripture 'all generations shall call me blessed', Luke 1:48. • The latter (excess of devotion) is not supported by the Church. The Vatican II document <i>Lumen Gentium</i> specifically warns against 'vain credulity' and urges us to refrain from 'false exaggeration' in our devotion to Mary (<i>Lumen Gentium</i>, 8:V); The Cult of the Blessed Virgin in the Church). The Church's position on acknowledgment of apparitions has always been cautious. 	<ul style="list-style-type: none"> • Imagine you have travelled back in time to develop a newspaper or television report that details claims of a Marian apparition. Use KWL pp. 229–237 and other sources to collate information about an apparition at either Guadalupe, La Vang, Lourdes or Fatima. You are to imagine that the Church has made no official statement about the authenticity of the apparition, and provide details in your report of the process that the Church adheres to when investigating the authenticity of apparitions. • Your newspaper or television report should include a description of the events involved in the apparition, a list of the date and names of key people involved in the apparition, Mary's message to the visionaries and other key pieces of information. • KWL p. 235, Apparitions, Q1 & 2. 	<p>Peer Assessment</p> <p>Students in groups read the reports of apparitions and assess the clarity of the newspaper reports, using a simple marking scheme.</p> <p>Teacher Assessment</p> <p>Teacher observation of television or newspaper report on claims of a Marian apparition.</p> <p>Teacher enquiry via questioning of students to assess completion of KWL p. 235, Apparitions, Q1 & 2.</p>
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Celebration: Prayer and Liturgy

- The variety of prayers which address Mary might be used as a starting point for development of a creative liturgy.
- Symbols and artistic images of Mary which are relevant to the modern world might be developed, explained and used as a basis for prayer.
- Hymns to Mary from a variety of time periods might be listened to or learnt; mention might be made of the hymns which were part of Mary's Jewish experience – the Psalms, and the Magnificat.

Suggested celebration based on Luke 1:46–55

Preparation: In preparing for this prayer service, stress that the Church teaches us that our prayer is not directed to Mary. Rather, we ask Mary to pray for us in her role as mediatrix and intercessor. Develop an appropriate prayer space using images and symbols. Images that have been created by students during this unit could be incorporated into the space.

Invite students to bring Rosary beads to use as part of this prayer service.

Leader: In his message to the Church in Oceania in 2001, Pope John Paul II reminded us of the deep devotion to Mary that has always been a feature of faith in our region. Mary continues to join with those who pray to her son, Jesus. In her we find an ear that always listens, a heart that always welcomes and a prayer that never fails. As we commence this time of prayer, we ask Mary to be with us as we place our own personal needs before God. *(Pause)*

Hymn: Chosen to suit the class.

Leader: We are gathered to listen to Mary's story and seek her protection in our lives. Despite her age and the enormous task she was asked to undertake, she accepted the challenge of God's call. We pray that in our lives we will be able to show this same strength of character as we strive to live by the teachings of her son.

The Word: Luke 1:46–55 is proclaimed by a well-prepared reader.

Leader: As we continue to reflect on this Scripture we will pray together the first Joyful Mystery of the Rosary, the Annunciation of the birth of Jesus. Mary was surprised and had great concerns about the implications that this event would have for her life. Despite this she did not run away but accepted the role that she was asked to fulfil. While none of us will face such a task, as Christians we are all asked to live as Mary did by being people of justice, compassion and peace. Think about the relationships and situations in your life that are challenging for you at this time and pray for the strength to respond in selflessness and love as Mary did.

Pray together the decade of the Rosary.

Announce the Mystery.

Say one Our Father, ten Hail Marys, and one Glory Be.'

Leader: We pray together this prayer of blessing that we will encourage each other to respond to God in our lives as Mary did in hers.

Students: **Loving God you daily bless our lives with your love for us.**
We go from this time of prayer touched by the message of your Word.
With Mary we say, 'my soul proclaims the greatness of the Lord'.
Strengthen us to face the challenge of being your Good News to the world.
Give us courage to choose what is right and life-giving.
Help us to be a blessing to all those we encounter.
With Mary we make this prayer through Christ our Lord. Amen.

Possible Assessment Tasks

TASK 1: Visual Representations of Mary

PURPOSE

To assist students to appreciate the various depictions of Mary over the centuries.

Background Information, KWL p. 229 ff. Over the centuries many artists from a variety of cultures have developed images of Mary. If you were to visit any of the great galleries of the world you would be surprised by the number of artworks that have been dedicated to Mary and her role in the story of salvation through her son Jesus. Often the artistic images created attempted to stress key theological teachings and understandings about Mary. The way Mary is presented says much about the culture, history, attitudes and problems faced by the artists who created them. Often the depictions are very different to the historical understandings we have of Mary, a first century, Middle Eastern, Jewish woman who lived a simple existence. The depictions of these artists, with all of their socio-cultural bias, show the deep desire to identify with Mary and her wonderful example of discipleship.

ACTIVITY

Web Search and Powerpoint Presentation: Find 5 images of Mary from a range of sources – art, film and other sources. You should select images that show distinctive depictions of Mary. Once you have selected your images, complete the table underneath, using the questions below to interpret the artworks:

- How does the image reflect its country of origin and/or the culture of that country?
- What aspects of the Church’s teaching on Mary are explored through the image?
- Can you identify any historical aspects to the image? Is there anything within the image that point particularly to a period in history?
- Your personal impression of the image?

ASSESSMENT

On completion of the table below you are required to present your findings to the class. (The table could be redone with titles as verticals.)

Artwork – image of Mary	How does the image reflect its country of origin and/or the culture of that country?	What aspects of the Church’s teaching on Mary are explored through the image?	Can you identify any historical aspects to the image?	Your personal impression of the image?

TASK 2: Mary, a true disciple?

PURPOSE

To enable students to understand that Mary was the first disciple.

ACTIVITY

1. Students to read KWL pp. 217–222.
2. Define discipleship.
3. What particular characteristics would define a disciple?
4. Read Luke Ch. 1, Ch. 2: 41–52 and John Ch. 2:1–11 and write down the instances where Mary demonstrates the characteristics of discipleship.
5. Recall the life journey of a well-known contemporary female disciple (e.g. Blessed Teresa of Calcutta). What characteristics of discipleship were present in her life?
6. How could you be a disciple in your own community?

ASSESSMENT

Fulfilment of criteria as discussed with students before activity commences.

Resources

Essential Reading

Recommended editions of the Bible are:

Catholic Bible Press 1993, *The New Revised Standard Version: Catholic Edition*, Catholic Bible Press, a division of Thomas Nelson Inc., Nashville, Tennessee.

Darton, Longman & Todd 1985, *The New Jerusalem Bible*, Darton, Longman & Todd Ltd and Doubleday, London.

Brown, R et al. (eds) 1989, *New Jerome Biblical Commentary*. Geoffrey Chapman.

Flannery, Austin OP (GE) 1975, Vatican Council II: The Conciliar and Post Conciliar Documents: *Lumen Gentium*, Dogmatic Constitution on the Church; *Gaudium et Spes*, The Church in the Modern World. Liturgical Press, Minnesota.

John Paul II 2001, *Ecclesia in Oceania*, The Church in Oceania, 'Mary our Mother', n. 53. St Pauls Publications, Strathfield.

John Paul II 1987, *Redemptoris Mater*, Encyclical: On the Blessed Virgin Mary in the life of the Pilgrim Church. St Pauls Publications, Strathfield.

Paul VI 1980, *Marialis Cultus*, Apostolic exhortation: For the Right Ordering and Development of Devotion to the Blessed Virgin Mary. St Paul Publications, Homebush.

Teacher Resources

Buono, A 1999, *Greatest Marian Prayers: Their History, Meaning and Usage*. Alba House, New York.

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Unit Evaluation

In evaluating the indicators of learning, the teacher could consider the following:

- To what extent have students come to an appreciation of Mary's role in the life of the Church?
- How effectively were students able to outline the development of traditions and prayers relating to Mary?
- How well were students able to analyse the changing patterns of spiritual, liturgical and artistic expressions relating to Mary?
- To what extent did students demonstrate achievement of standards?
- Are there standards that were not achieved?
- What changes (if any) would you make if you were teaching this unit again?