



AN ROINN OIDEACHAIS AGUS EOLAÍOCHTA

LEAVING CERTIFICATE

RELIGIOUS
EDUCATION
SYLLABUS

(ORDINARY AND HIGHER LEVELS)

LEAVING CERTIFICATE PROGRAMMES

Aims and Principles

1. The general aim of education is to contribute towards the development of all aspects of the individual, including aesthetic, creative, critical, cultural, emotional, expressive, intellectual, for personal and home life, for working life, for living in the community and for leisure.
2. Leaving Certificate programmes are presented within this general aim, with a particular emphasis on the preparation of students for the requirements of further education or training, for employment and for their role as participative, enterprising citizens.
3. All Leaving Certificate programmes aim to provide continuity with and progression from the Junior Certificate programme. The relative weighting given to the various components – e.g. personal and social (including moral and spiritual) development, vocational studies and preparation for further education and for adult and working life – within the programmes may vary.
4. Programmes leading to the award of the Leaving Certificate are of two years duration and are offered in three forms:
 - i. The Leaving Certificate (Established)
 - ii. The Leaving Certificate Vocational Programme
 - iii. The Leaving Certificate Applied
5. All Leaving Certificate programmes, in contributing to a high quality education, emphasise the importance of :
 - self-directed learning and independent thought
 - a spirit of inquiry, critical thinking, problem solving, self-reliance, initiative and enterprise
 - preparation for further education, for adult and working life
 - lifelong learning.

The Leaving Certificate (Established)

The Leaving Certificate (Established) programme offers students a broad and balanced education while allowing for some specialisation. Syllabuses are provided in a wide range of subjects. All subjects are offered at Ordinary and Higher levels. In addition, Mathematics and Irish are also offered at Foundation level.

The certificate is used for purposes of selection into further education, employment, training and higher education.

The Leaving Certificate Vocational Programme (LCVP)

The Leaving Certificate Vocational Programme is an intervention within the Leaving Certificate (Established). LCVP students study a minimum of five subjects (at Higher, Ordinary or Foundation levels), including Irish and two subjects from specified vocational subject groupings. They are also required to take a recognised course in a Modern European language, other than Irish or English. In addition LCVP students take three Link Modules on Enterprise Education, Preparation for Work and Work Experience.

In particular, the LCVP aims to foster in students a spirit of enterprise and initiative and to develop their interpersonal, vocational and technological skills.

The Leaving Certificate Applied

The Leaving Certificate Applied is a distinct, self-contained Leaving Certificate programme. It is designed for those students who do not wish to proceed directly to third level education or for those whose needs, aspirations and aptitudes are not adequately catered for by the other two Leaving Certificate programmes. The Leaving Certificate Applied is structured around three main elements – Vocational Preparation, Vocational Education and General Education - which are interrelated and interdependent. This programme is characterised by educational experiences of an active, practical and student-centred nature.



LEAVING CERTIFICATE

RELIGIOUS
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(ORDINARY AND HIGHER LEVELS)

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RELIGIOUS EDUCATION IN THE CURRICULUM: AN EDUCATIONAL RATIONALE

Human development is the development of the awareness of self as separate and unique, with the capacity for reflection, imagination and creativity; open to ideas of truth, goodness, and beauty. From earliest times, the experience of the spiritual and the human search for meaning have frequently found expression in a religious interpretation of life. The history of humanity has been indelibly marked by the contributions of religious traditions. In Ireland, Christianity is part of our rich cultural heritage and has played a significant role in shaping our vision of ourselves, our world, and our relationships with others. However, effective functioning in an increasingly complex culture demands that individuals have an understanding of a variety of religious traditions, and an appreciation of the richness of the major religious traditions encountered not just in Ireland, but in Europe and in the wider global context. Increasingly, modern culture also calls for engagement with the secular response to human experience.

While the whole curriculum built around the principles of knowledge, understanding, skills and attitudes, is concerned with promoting personal growth and facilitating the spiritual development of students, religious education is well placed to provide students with opportunities for reflection on human experience, as well as for understanding and interpretation of that experience. Such opportunities encourage the students' participation in their own conscious and critical development.

Religious education should ensure that students are exposed to a broad range of religious traditions and to the non-religious interpretation of life. It has a particular role to play in the curriculum in the promotion of tolerance and mutual understanding. It seeks to develop in students the skills needed to engage in meaningful dialogue with those of other or of no religious traditions.

Religious education, in offering opportunities to develop an informed and critical understanding of the Christian tradition in its historical origins and cultural and social expressions, should be part of a curriculum which seeks to promote the critical and cultural development of the individual in his or her social and personal contexts.

Religious education makes a significant contribution to a curriculum which seeks to provide for the moral development of students. It introduces a variety of ethical codes and norms for behaviour. Students are encouraged to engage critically with these moral systems in an effort to arrive at a thought-through moral stance, which will serve as a foundation for the decisions they will face as adults, and for the patterns of behaviour and commitment which will mark how they will relate to their local communities and to the world in general.

In summary, religious education can justly claim an integral part of any curriculum which aims to promote the holistic development of the individual in the light of the stated aim of education. The assessment and certification of a religious education syllabus at national level would provide students and society with certificated statements of achievement based on the knowledge, understanding, skills, and attitudes implicit in that syllabus.

RELIGIOUS EDUCATION IN THE LEAVING CERTIFICATE

Leaving Certificate programmes place particular emphasis on the preparation of students for the requirements of further education or training, for employment, and for their role as participative, enterprising citizens. They emphasise the importance of a spirit of inquiry, critical thinking, problem solving, self-reliance, initiative and enterprise. This syllabus has been prepared in the light of these emphases, and the particular contribution of religious education to a Leaving Certificate programme.

Reflective engagement with the particular knowledge, understanding, skills, and attitudes which form the foundation of the religious education syllabus will support the development of the inquiry, thinking, and problem solving skills central to the Leaving Certificate programme. The emphasis in the syllabus on the value of religious belief and on diversity and mutual respect is of particular relevance for national and global citizenship.

The student who pursues this course of study must assume the roles of critical questioner and reflective searcher: roles, which are at the heart of a commitment to lifelong learning. Religious education in the Leaving Certificate programme calls for the exploration of issues such as meaning and value, the nature of morality, the development and diversity of belief, the principles of a just society, and the implications of scientific progress. Such exploration takes place in personal, local and global contexts and will be a valuable resource for the active, participatory citizenship envisaged in the aim of education.

AIMS OF RELIGIOUS EDUCATION FOR LEAVING CERTIFICATE

Leaving Certificate religious education offers continuity and progression from the Junior Certificate programme. The aims outlined below are the aims for religious education for assessment and certification in the post-primary school.

1. To foster an awareness that the human search for meaning is common to all peoples of all ages and at all times.
2. To explore how this search for meaning has found, and continues to find, expression in religion.
3. To identify how understandings of God, religious traditions, and in particular the Christian tradition, have contributed to the culture in which we live, and how they continue to have an impact on personal lifestyle, inter-personal relationships, and relationships between individuals and their communities and contexts.
4. To appreciate the richness of religious traditions and to acknowledge the non-religious interpretation of life.
5. To contribute to the spiritual and moral development of the student.

SYLLABUS STRUCTURE

It is intended that the syllabus should be taught in the sequence outlined below. The course consists of three units.

UNIT ONE

SECTION A The search for meaning and values

UNIT TWO

Any two of:

SECTION B Christianity: origins and contemporary expressions

SECTION C World religions

SECTION D Moral decision-making

UNIT THREE

Any one of the following (excluding the two sections designated for coursework).

SECTION E Religion and gender

SECTION F Issues of justice and peace

SECTION G Worship, prayer, and ritual

SECTION H The Bible: literature and sacred text

SECTION I Religion: the Irish experience

SECTION J Religion and science

Each section includes:

Aims

The aims at the start of each section set out the broad purpose of that section and show how the section is related to the overall aims of the syllabus.

A number of sub-sections, each of which contains:

Objectives

Building on the aims of the whole section, the objectives give an indication of the direction from which the content should be approached.

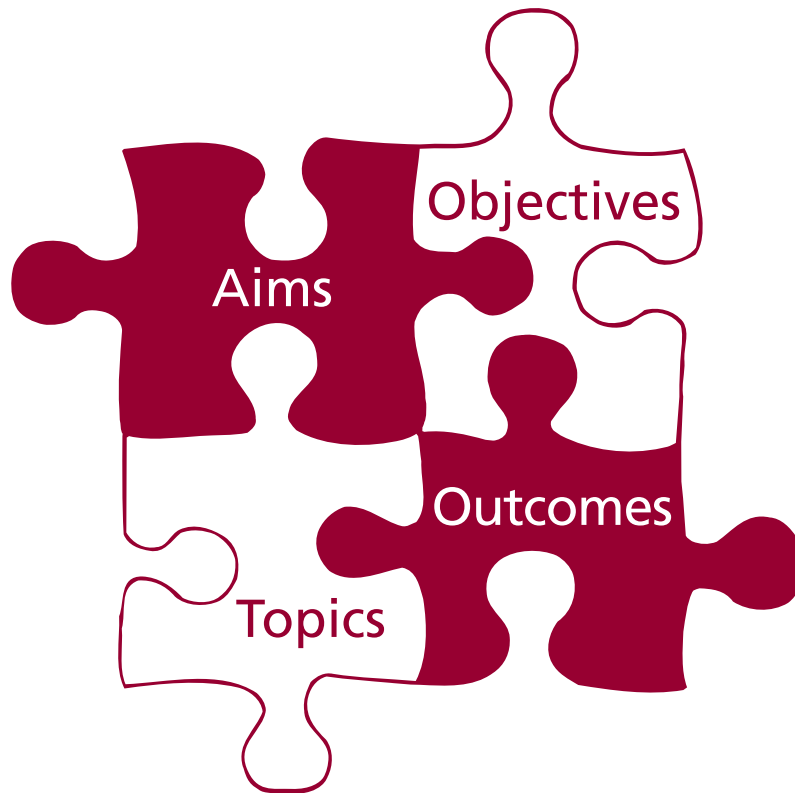
Topics

These sections present the areas of study.

Learning outcomes

These indicate the expected depth and breadth of engagement with the topics.

When planning a programme of study, all four aspects of each section need to be considered:



THE ASSESSMENT OF RELIGIOUS EDUCATION IN THE LEAVING CERTIFICATE EXAMINATION

1. The purpose of assessment

Assessment is an integral part of the educational process. It offers opportunities for the evaluation of curricula, of student progress and achievement, and for rewarding time spent engaged in the study of a particular topic. In the Leaving Certificate examination, the assessment process, as well as providing certification of achievement, serves as a basis for progression to further education and employment.

2. What would be assessed?

Assessment of religious education in the Leaving Certificate examination will be based on the aims, objectives, and outcomes of each section of the course. **Students' personal faith commitment and/or affiliation to a particular religious grouping will not be subject to assessment for national certification.**

The chart below sets out the framework for assessment.

KNOWLEDGE	UNDERSTANDING	SKILLS	ATTITUDES
key terms, definitions, descriptions, and distinctions.	understanding of the variety of religious and non-religious interpretations of life	analysis, application and synthesis	genuine engagement with the subject
accuracy and adequacy of information	key concepts and their application in a variety of contexts	comparison and contrast	appreciation of and respect for the richness of religious traditions
depth of knowledge appropriate to level (higher/ordinary)	understanding of the links between belief and practice especially as expressed in morality	discerning evidence of religious belief	appreciation of and respect for the non-religious interpretation of life
evidence of research/study	awareness of the interplay between the physical, emotional, spiritual, intellectual, moral, and social aspects of human experience	identification of causes and consequences	openness to individual and collective search for meaning
indicating the inter-relatedness of different topics on the course	awareness of the variety of ways in which religious beliefs are expressed	appropriate use of, and critical reflection on, texts and resources	openness to dialogue and the search for mutual understanding

3. Modes of assessment

3.1 Differentiation: Ordinary and Higher level

In common with other syllabi for national certification, religious education will be assessed at Higher and Ordinary level in the Leaving Certificate examination.

Those sections of the syllabus for higher-level students are designated in black type

3.2 Two components

For the Leaving Certificate examination, the assessment procedure shall have two elements:

1. Coursework
2. Terminal written paper

Marks for coursework and written examination will be combined to constitute the final grade awarded. 400 marks shall be awarded in total.

3.2.1 Coursework

The inclusion of coursework as an element of the assessment procedure for religious education in the Leaving Certificate examination arises from the nature of the subject. Students at this level should be afforded an opportunity to engage in extended reflection, research and analysis. The results of this process will be submitted for assessment.

In each year of the Leaving Certificate examination, two sections from unit three of the syllabus will be designated for coursework. The same sections will be designated for Ordinary and Higher level. A list of titles for coursework from each section will be made available. Students must submit ONE piece of coursework.

20% of the total mark will be awarded on the basis of coursework.

3.2.2 Terminal examination

At Ordinary and Higher levels, all sections of the course, apart from the sections designated for coursework, will appear on the examination paper.

The higher level paper will be allocated 2 ½ hours. The ordinary level paper will be allocated 2 hours.

SECTION A

THE SEARCH FOR MEANING AND VALUES

Aims

1. To present religions as systematic responses to perennial questions common to all peoples about the meaning of life in the world.
2. To develop an understanding of the nature of this search for meaning through an examination of questions arising in personal experience.
3. To examine philosophical and religious answers to the questions of the meaning of life and its ultimate grounding.
4. To examine the philosophical and religious answers to the questions of the existence of God, and the nature of divine revelation.
5. To examine the role of religion in the secular world.

Part one

THE QUEST FOR MEANING

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> recognise and identify evidence of the search for meaning and values in ancient societies and in contemporary contexts be aware of different descriptions of spirituality and of the renewed interest in spirituality in contemporary society be familiar with evidence of the search for meaning and values in the philosophical thought of ancient Greece and at key moments in the development of philosophy. 	<ul style="list-style-type: none"> have an understanding that the search for meaning continues to find expression have an understanding of the development of non-religious world views and the characteristics of these world views. 	<ul style="list-style-type: none"> articulate, recognise and engage with the great questions of life identify and analyse traces of religion in earliest societies. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> appreciation of and openness to the search for meaning and value in the lives of others through the ages recognition of the need to engage in this search as part of growth towards maturity appreciation of and respect for the non-religious responses to these great questions.

A. THE SEARCH FOR MEANING AND VALUES

1. THE QUEST FOR MEANING		
Topic	Description of content	Outcomes
I.1 The contemporary context	<ul style="list-style-type: none"> contemporary expressions of the search for meaning key questions concerning the goal and purpose of life, the meaning of good and evil, and the experience of suffering expressions of these questions in contemporary culture and in the experience of the student factors which block the search for meaning and values contemporary expressions of the phenomenon of indifference to any search for meaning. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> give two examples from contemporary culture that illustrate the human search for meaning. Examples may be taken from music, art, literature, or youth culture provide two examples of each of the following key questions that emerge in contemporary culture: the goal and purpose of life; the meaning of good and evil; the experience of suffering identify cultural factors in contemporary society that can block the search for meaning give two examples of the contemporary phenomenon of indifference to the search for meaning.
I.2 The tradition of search	<ul style="list-style-type: none"> the nature and purpose of philosophy the thinking of Socrates on the moral good, the purpose of life and the importance of essences the thinking of Plato on the importance of ideas, on the nature of reality, and on the duality of human nature the thinking of Aristotle on matter and form and his contribution to scientific thought and principles the development of philosophy in Ancient Greece – the Sophists key moments in the development of philosophical thought, from the classical to the contemporary period. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> give a brief definition and explanation of the nature and purpose of philosophy in terms of the search for meaning and values in the case of Socrates, Plato, and Aristotle present a summary of two of their main ideas and explain why each idea was important in the development of philosophy outline the place of the Sophists in the society of ancient Greece and their importance in the development of philosophical thought on the question of the search for meaning: identify and briefly explain three key moments in the development of philosophical thought from the classical to the contemporary period.

Part two

THE RESPONSE TO THE QUEST

Objective

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> recognise and identify evidence of the search for meaning and values in ancient societies and in contemporary contexts be aware of different descriptions of spirituality and of the renewed interest in contemporary society recognise and identify elements of symbolic, mythical, and metaphorical thinking in ancient and contemporary religious and secular traditions be familiar with some of the cosmologies of modern science. 	<ul style="list-style-type: none"> be aware that from earliest times, human beings expressed their response to the quest for meaning in a variety of spiritualities, symbolic languages, and meaning systems be aware of different descriptions of spirituality and of the renewed interest in spirituality in contemporary society have an understanding of the development of non-religious world views and the characteristics of these world views. 	<ul style="list-style-type: none"> recognise and engage with the variety of responses offered in the past and in contemporary culture identify and analyse traces of religion in earliest societies. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> appreciation of and openness to the search for meaning and value in the lives of others through the ages recognition of the need to engage in this search as part of growth towards maturity appreciation, and respect for the variety of non-religious responses to the great questions of life appreciation of and respect for the non-religious responses to these great questions critical awareness of and sensitivity to the variety of religious responses.

A. THE SEARCH FOR MEANING AND VALUES

2. THE RESPONSE TO THE QUEST		
Topic	Description of content	Outcomes
2.1 The language of symbol	<ul style="list-style-type: none"> • forms of symbolic language • the importance of symbol in the formulation of responses to the question of the meaning of life • the power of symbolic language and its impact on individuals, groups, and societies. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • explain why symbol emerged in the formulation of responses to the questions of life • in each case, give an example of the power of symbolic language on <ul style="list-style-type: none"> – individuals – groups – societies.
2.2 The tradition of response	<ul style="list-style-type: none"> • myth and early cosmologies • evidence of religious and spiritual behaviour in ancient societies • the sense of the sacred in contemporary culture • spirituality in contemporary culture • key people in the humanist tradition • the meaning of atheism and agnosticism • some cosmologies of modern science • non-religious responses to the great questions of life. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • outline three myths from ancient cultures which attempt to answer key questions • provide evidence of religious behaviour in ancient societies from each of the following: rites of passage and initiation; rites of burial and sacrifice; sacred art and artifacts • provide evidence of the sense of the sacred in contemporary culture • provide evidence of spirituality in contemporary culture • identify three key people in the humanist tradition. In each case, briefly outline one key idea of their teaching • define and explain atheism and agnosticism • briefly outline two cosmologies of modern science • briefly explain each of the following non-religious responses to the questions of life: <ul style="list-style-type: none"> – the secular humanist tradition – atheism – agnosticism – reductionism.

Part three

CONCEPTS OF GOD

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> recognise that an understanding of God, and of God’s relationship with human beings and the universe, is central to some religious responses to the great questions of life, and that such understandings have ethical implications be familiar with the concepts of monotheism and polytheism and have some knowledge of the understandings of God in the monotheistic traditions be aware of the traditional proofs for the existence of God in the Christian tradition and their sources and impact. 	<ul style="list-style-type: none"> have an understanding of the concept of divine revelation and its interpretation within some religious traditions have an understanding of the development and characteristics of non-religious world views. 	<ul style="list-style-type: none"> articulate, recognise and engage with the great questions of life recognise and engage with the variety of responses offered in the past and in contemporary culture identify and analyse traces of religion in earliest societies. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> appreciation of and openness to the search for meaning and value in the lives of others through the ages recognition of the need to engage in this search as part of growth towards maturity appreciation of and respect for the variety of religious responses to the great questions of life critical awareness of and sensitivity to the variety of religious responses.

A. THE SEARCH FOR MEANING AND VALUES

3. CONCEPTS OF GOD		
Topic	Description of content	Outcomes
3.1 The gods of the ancients	<ul style="list-style-type: none"> descriptions of the gods in ancient myths polytheism and the emergence of monotheism the concept of God in the monotheistic traditions of Judaism, Christianity, and Islam. 	<p>As a result of studying this section students should be able to</p> <ul style="list-style-type: none"> give two examples of the gods in ancient myths explain and give two examples of polytheism describe briefly the emergence of monotheism explain the concept of God in each of the monotheistic traditions of Judaism, Christianity, and Islam.
3.2 The concept of revelation	<ul style="list-style-type: none"> divine revelation: God as known through self-revelation the importance of the concept of revelation for different religious texts and traditions the meaning of the transcendent in some religious traditions. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> explain the concept of divine revelation explain the significance of divine revelation in two different religious traditions show the impact of the concept of divine revelation on religious practice and on the interpretation of religious texts in the two religious traditions outline the understanding of the transcendent in two religious traditions.
3.3 Naming God, past and present	<ul style="list-style-type: none"> images of God in traditional and contemporary cultures the variety of religious and spiritual interpretations of contemporary human experience the traditional proofs for the existence of God in the writing of Anselm, Aquinas, and others. 	<p>As a result of studying this section students should be able to</p> <ul style="list-style-type: none"> name and explain three traditional and three contemporary images of God explain and give an example of each of the following religious interpretations of contemporary human experience: the prophetic, the mystical, the holy, the poetic, the aesthetic outline the traditional proofs of God in the writings of Anselm, Aquinas, and two others.

Part four

RELIGION AND THE EMERGENCE OF VALUES

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> recognise that an understanding of God, and of God’s relationship with human beings and the universe, is central to some religious responses to the great questions of life, and that such understandings have ethical implications. 	<ul style="list-style-type: none"> be aware that great questions of life and its meaning have prompted religious responses which continue to play a significant role in the lives of religious believers have an understanding of the relationship between religious faith and ethical codes have an understanding of the development and characteristics of non-religious world views. 	<ul style="list-style-type: none"> articulate, recognise and engage with the great questions of life recognise and engage with the variety of responses offered in the past and in contemporary culture. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> appreciation of and openness to the search for meaning and value in the lives of others through the ages appreciation of the impact of this search on life recognition of the need to engage in this search as part of growth towards maturity appreciation of and respect for the variety of religious responses to the great questions of life appreciation of and respect for the non-religious responses to these great questions.

A. THE SEARCH FOR MEANING AND VALUES

4. RELIGION AND THE EMERGENCE OF VALUES		
Topic	Description of content	Outcomes
<p>4.1 Religion as a source of communal values</p>	<ul style="list-style-type: none"> • the relationship between the concept of God or understanding of the transcendent, and the concept of the person in religious traditions • the implications of these links for behavioural norms. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • outline the relationship between the understanding of the transcendent/God and the concept of the person in two religious traditions • give two examples of how these connections determine behavioural norms in religious traditions.
<p>4.2 Secular sources of communal values</p>	<ul style="list-style-type: none"> • the emergence of an independent secular world with its own value system and norms of behaviour • non-religious sources of communal values • different relationships between religions and the secular world. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • identify three key moments in the emergence of an independent secular value system • show how communal values can be shaped by sources other than religion • describe three different ways in which religions relate to secular culture.

SECTION B

CHRISTIANITY: ORIGINS AND CONTEMPORARY EXPRESSIONS

Aims

1. To present the study of origins as the key to evaluating the present and envisaging an alternative future.
2. To develop an appreciation of the early Christian movement and to correlate this with contemporary expressions of Christianity.
3. To identify the distinctive features of Christianity within the historical, social, and religious context of both the Palestinian and Greco-Roman society of the first century c.e.
4. To recognise the diversity and adaptability of the movement in addressing the search for meaning that was a feature of life at that time.
5. To examine contemporary religious and Christian identity in the light of our understanding of its founding vision and its earliest expressions.

Part one

THE RETURN TO ORIGINS

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> recognise and identify images of Jesus in contemporary culture. 	<ul style="list-style-type: none"> have an understanding of the importance of origins in understanding the present and offering insight into future situations be aware of the historical nature of Christianity and the role of the cultural context in the shaping of belief and practice from ancient times to the present day understand the relationship between faith and culture have an insight into the nature of Christian community life and ethical vision. 	<ul style="list-style-type: none"> recognise moments of adaptation and reform in the Christian tradition analyse these moments in the light of Christian origins. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> appreciation of the place of cultural context in the preaching and development of the Christian traditions.

B. CHRISTIANITY: ORIGINS AND CONTEMPORARY EXPRESSIONS

1. THE RETURN TO ORIGINS		
Topic	Description of content	Outcomes
I.1 The pattern of return	<ul style="list-style-type: none"> • returning to origins as a pattern in secular and religious institutions • the purpose and effect of rediscovering the founding vision • returning to origins as a pattern in Christianity as expressed in two of the following: <ul style="list-style-type: none"> - Céili Dé - the Mendicant orders and their founders - Luther - the Evangelical movement in early 19th century protestantism - the Second Vatican Council - liberation theology. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • provide two examples of the contemporary trend of returning to origins in secular and religious traditions • in the examples above <ul style="list-style-type: none"> – state the purpose of returning to the founding vision – explain the effect of rediscovering the founding vision • briefly outline returning to origins as a pattern in Christianity as expressed in two of the following: <ul style="list-style-type: none"> – Céili Dé – the Mendicant Orders and their founders – Luther – the Evangelical movement in early 19th century protestantism – the Second Vatican Council – liberation theology.
I.2 Jesus and his message in contemporary culture	<ul style="list-style-type: none"> • images of Jesus in contemporary culture (music, art, film and literature) • analysis of these images in terms of their inspiration and relevance to contemporary culture and society. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • give one example of an image of Jesus from two of the following: contemporary music, art, film and literature • provide a brief analysis of these images in terms of their inspiration and relevance for contemporary culture and society.

Part two

THE VISION OF JESUS IN CONTEXT

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> • be familiar with the socio-political and religious context in Palestine at the time of Jesus • identify, compare, and evaluate sources of evidence for Jesus of Nazareth • be familiar with the teachings of Jesus in relation to the reign of God, as well as the implications and impact of these teachings • be able to identify the various messianic expectations at the time of Jesus. 	<ul style="list-style-type: none"> • trace the development of the understanding of Jesus and the meaning of his life • be aware of the historical nature of Christianity and the role of the cultural context in the shaping of belief and practice from ancient times to the present day • understand the relationship between faith and culture. 	<ul style="list-style-type: none"> • differentiate the evidence of history from the witness of faith. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> • appreciation of the place of cultural context in the preaching and development of the Christian traditions • awareness of the significance of Jesus of Nazareth as a historical figure • appreciation of the limitations of the historical approach to interpreting the life of Jesus.

B. CHRISTIANITY: ORIGINS AND CONTEMPORARY EXPRESSIONS

2. THE VISION OF JESUS IN CONTEXT		
Topic	Description of content	Outcomes
2.1 The impact of Rome	<ul style="list-style-type: none"> characteristics of the Greco-Roman world at the time of Jesus <ul style="list-style-type: none"> urban life and the disappearance of traditional kinship patterns the clash between the imperial cult and monotheistic faiths Roman rule as a threat to the political, social, and religious systems in Palestine at the time of Jesus the responses to Rome. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> identify one way in which Roman rule impacted on each of the following: <ul style="list-style-type: none"> the political system in Palestine at the time of Jesus the social system in Palestine at the time of Jesus the religious system in Palestine at the time of Jesus briefly outline the responses of the following groups to Roman rule: <ul style="list-style-type: none"> Zealots Sadducees Pharisees Essenes.
2.2 Evidence for Jesus of Nazareth	<ul style="list-style-type: none"> religious sources of evidence for Jesus secular sources of evidence for Jesus evaluating the evidence. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> outline the key points in the religious evidence for Jesus from two of the following: <ul style="list-style-type: none"> any two of the evangelists Paul Josephus outline the key points in the secular evidence for Jesus from Tacitus and Pliny the Younger evaluate the evidence according to the following criteria: <ul style="list-style-type: none"> primary or secondary source authoritative source.
2.3 The teachings of Jesus and their impact on the community	<ul style="list-style-type: none"> Jewish understanding of the Kingdom of God at the time of Jesus characteristics of the Kingdom of God as preached by Jesus <ul style="list-style-type: none"> peace as the alternative to violence inclusion as the alternative to the emergence of elites sharing of goods as the alternative to amassing of wealth a God of the powerless as the alternative to a God who sanctions inequalities. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> outline the Jewish understanding of the Kingdom of God at the time of Jesus outline four key characteristics of the Kingdom of God as preached by Jesus provide an example of each of these characteristics from the preaching of Jesus.
2.4 Jesus as messiah	<ul style="list-style-type: none"> different expectations of messiah at the time of Jesus the awareness Jesus had of these expectations. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> briefly explain each of the following expectations of the messiah at the time of Jesus <ul style="list-style-type: none"> priestly dauidic prophetic provide one piece of evidence from Jesus' words, and one from his actions that shows his awareness of these expectations.

Part three

THE MESSAGE IN CONFLICT

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> • have an understanding of the circumstances of the death of Jesus • be able to name characteristics of the community of followers after the death of Jesus. 	<ul style="list-style-type: none"> • trace the development of the understandings of Jesus and the meaning of his life and death • understand the relationship between faith and culture • have an insight into the nature of Christian community life and ethical vision • understand the importance of Jesus, his teaching, and his death, and the significance of these for the first Christians, for Christians today, and for the wider community. 	<ul style="list-style-type: none"> • differentiate between the evidence of history and the witness of faith. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> • appreciation of the place of cultural context in the preaching and development of the Christian vision • appreciation of the significance of Jesus of Nazareth as a historical figure • appreciation of the limitations of the historical approach to interpreting the life of Jesus.

B. CHRISTIANITY: ORIGINS AND CONTEMPORARY EXPRESSIONS

3. THE MESSAGE IN CONFLICT		
Topic	Description of content	Outcomes
3.1 Conflict with establishment	<ul style="list-style-type: none"> • Jesus’ person and message as a challenge to Roman imperial values • Jesus’ vision of renewal and restoration as a threat to the Jewish religious establishment. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • identify two key elements of Jesus person and message that were perceived as a threat to Roman imperial values • identify two key elements of Jesus’ vision of renewal and restoration that threatened the Jewish religious establishment.
3.2 The death and resurrection of Jesus	<ul style="list-style-type: none"> • why Jesus was put on trial • Calvary as an event of history and an event of faith • the Resurrection as real experience and as an event of faith expressed through <ul style="list-style-type: none"> – the Gospel accounts of the resurrection – the new self–understanding of the disciples and their sense of mission – their new understanding of Jesus and their search for suitable images – their new awareness of community – their understanding of Jesus as the mediator of salvation. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • explain why Jesus was put on trial • give an account of the sentencing and death of Jesus as a historical event • outline the faith response of Jesus’ contemporaries to his suffering and death • outline the impact of the Resurrection on the disciples using evidence from <ul style="list-style-type: none"> – the Gospel accounts of the resurrection – their new understanding of Jesus and their search for suitable images – their sense of mission – their new awareness of community – their understanding of Jesus as the mediator of salvation.

Part four

THE FORMATION OF CHRISTIAN COMMUNITY

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> be familiar with characteristics of one of the first Christian communities. 	<ul style="list-style-type: none"> trace the development of the understandings of Jesus and the meaning of his life be aware of the historical nature of Christianity and the role of the cultural context in the shaping of belief and practice from ancient times to the present day understand the relationship between faith and culture have an insight into the nature of Christian community life and ethical vision. 	<ul style="list-style-type: none"> recognise moments of adaptation and reform in the Christian tradition analyse these moments in the light of Christian origins. 	<p><i>The section should contribute to the development of</i></p> <ul style="list-style-type: none"> appreciation of the place of cultural context in the preaching and development of Christian traditions appreciation of the significance of the life, teaching, death, and resurrection of Jesus for the first Christians, for Christians today, and for the wider community.

B. CHRISTIANITY: ORIGINS AND CONTEMPORARY EXPRESSIONS

4. THE FORMATION OF CHRISTIAN COMMUNITY

Topic	Description of content	Outcomes
<p>4.1 The first Christian communities as seen through one of the writings of Paul</p>	<p>One community to be chosen from Corinth, Thessalonica or Philippi and studied under the following headings:</p> <ul style="list-style-type: none"> • geographical location • expressions of Christian belief and patterns of behaviour • difficulties within the community and in relation to the wider culture. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • give an account of an early Christian community from either Corinth, Thessalonica or Philippi that includes <ul style="list-style-type: none"> — its geographical location — the main features of Christian belief and how that belief impacted on the lifestyle of believers — tensions within the community and any tensions with others outside the Christian community.

Part five

THE CHRISTIAN MESSAGE TODAY

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> • have a knowledge of current developments in the ecumenical movement • be able to name and recognise contemporary trends and challenges in Christianity. 	<ul style="list-style-type: none"> • have an understanding of the importance of origins in understanding the present and offering insight into future situations • be aware of the historical nature of Christianity and the role of the cultural context in the shaping of belief and practice from ancient times to the present day • understand the relationship between faith and culture • have an insight into the nature of Christian community life and ethical vision. 	<ul style="list-style-type: none"> • recognise moments of adaptation and reform in the Christian tradition • analyse these moments in the light of Christian origins • develop critical awareness of their own/local Christian communities in the light of the original message of Jesus and life in the first communities. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> • appreciation of the place of cultural context in the preaching and development of the Christian traditions • appreciation of the significance of the life, teaching, death, and resurrection of Jesus for the first Christians, for Christians today, and for the wider community • openness to diverse expressions of Christianity.

B. CHRISTIANITY: ORIGINS AND CONTEMPORARY EXPRESSIONS

5. THE CHRISTIAN MESSAGE TODAY		
Topic	Description of content	Outcomes
<p>5.1 Interpreting the message today</p>	<p>In the case of <u>one</u> of the following, explore how the teaching and work of one Christian denomination sees itself as carrying on the mission of Jesus</p> <ul style="list-style-type: none"> • Christians faced with violence, intolerance, and sectarianism • Christian understanding of a just and inclusive society • Christians and the use and sharing of the earth's resources • Christian faith and victory over death • Christian community life today: structures and authority. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • select <u>one</u> of the following to show how the teachings and work of one Christian denomination carries on the mission of Jesus <ul style="list-style-type: none"> – give an example of a contemporary Christian response to violence or intolerance or sectarianism – give an example of a contemporary Christian effort to create a just and inclusive society – give an example of a contemporary Christian vision regarding the use and sharing of the earth's resources – give an example of a Christian response to dying and death – give an example of the structures and authority of a Christian community.
<p>5.2 Trends in Christianity</p>	<ul style="list-style-type: none"> • the search for Christian unity OR Christian worship as remembering Jesus • contemporary issues in Christology. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • outline some of the key achievements and key difficulties in the search for Christian unity OR explain the ways in which two rites of Christian worship remember Jesus • explain two contemporary understandings of Jesus and name the writer with which each is associated.

SECTION C

WORLD RELIGIONS

Aims

1. To identify religion as a living and evolving phenomenon and to examine some of the different types of religion.
2. To explore at least two of the major living religious traditions and to compare and contrast elements of these.
3. To examine some contemporary manifestations of religion in major traditions, minor traditions, and in new religious movements.

Part one

THE PHENOMENON OF RELIGION

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> differentiate between different types of religion have a knowledge of the distribution of the major religions traditions and of trends within those traditions. 	<ul style="list-style-type: none"> understand that religious belief is ancient, diverse and dynamic. 	<ul style="list-style-type: none"> recognise the traces of religious belief in ancient historical evidence. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> respect for the religious beliefs of others and of other cultures.

C. WORLD RELIGIONS

1. THE PHENOMENON OF RELIGION

Topic	Description of content	Outcomes
I.1 Religion as a world-wide phenomenon	<ul style="list-style-type: none"> • types of religion • world-wide distribution of religion • the religion of Europe • religious traditions in Ireland • religious trends in Ireland. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • list different types of religion • give an account of the global distribution of religion • give examples of religious traditions in Ireland • describe, with relevant evidence, three major trends in religion in contemporary Ireland.
I.2 Primal religion	<ul style="list-style-type: none"> • the nature of primal religion and its importance for the study of religion • the concepts and phenomena of <ul style="list-style-type: none"> – mana – tabu – totem – shaman. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • present a portrait of primal religion, and give an account of its important influence on all religion • write a brief paragraph on each of the following: <ul style="list-style-type: none"> – mana – tabu – totem – shaman.
I.3 The holy	<ul style="list-style-type: none"> • the concept of the holy • the relationship between the sacred and the profane in religion • the mediation of that relationship in objects • the mediation of that relationship in individuals. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • explain what is meant by ‘the holy’ • outline what is meant by ‘sacred’ and ‘profane’ and discuss briefly their relationship • using examples of objects, discuss the relationship of the ‘sacred’ and ‘profane’ in religion • using examples of people, discuss the relationship of the ‘sacred’ and ‘profane’ in religion.

Part two

A CLOSER LOOK AT THE MAJOR LIVING TRADITIONS

Two religious traditions must be studied by all students: one from list A and one from list B. In addition, higher level students must undertake a study of the relationship between Christianity and Judaism.

<p>LIST A</p> <p>Christianity (any denomination)</p> <p>Judaism</p>	<p>LIST B</p> <p>Islam</p> <p>Buddhism</p> <p>Hinduism</p>
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Objectives

Students should /be able to

Knowledge	Understanding	Skills	Attitudes
<ul style="list-style-type: none"> • have a detailed knowledge of the main features of two major religious traditions and knowledge of one other living tradition • be aware of the particular relationship between Christianity and Judaism and the origins and implications of this relationship. 	<ul style="list-style-type: none"> • understand that while each tradition has its own unique characteristics, there are also elements which the major religious traditions share in common • be aware that the major religious traditions have undergone many developments and restorations since their foundation, and continue to be of influence in the lives and cultures of their adherents. 	<ul style="list-style-type: none"> • recognise evidence of religious belief in contemporary culture • recognise similar motifs and characteristics in inter religious traditions in the syllabus of which may be encountered by the student. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> • appreciation of the significance of inter-faith dialogue • respect for the religious beliefs of others and of other cultures.

C. WORLD RELIGIONS

2. A CLOSER LOOK AT THE MAJOR LIVING TRADITIONS

Topic	Description of content	Outcomes
2.1 A vision of salvation	<p><i>In the two traditions</i></p> <ul style="list-style-type: none"> • the vision of salvation/liberation proposed • the image of the human person • the nature of the relationship between the transcendent and the human. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • compare and contrast the vision of salvation/liberation proposed • compile a profile of ‘the human person’ as presented in each tradition. • describe how the transcendent and the human relate to one another, using examples from each tradition.
2.2 The community of believers	<p><i>In the two traditions</i></p> <ul style="list-style-type: none"> • the place of community in the traditions under study • the nature and ordering of the relationship between members • structure and organisation at local and global levels • the source and meaning of authority • the nature and ordering of the relationship between members of the tradition and the world. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • give an account of the place of community in each of the traditions • describe the organisation of people in the tradition • give an account of the structure and organisation at local and global levels • define ‘authority’, stating what it means and where it comes from in the traditions • describe how members of the tradition relate to and understand the world, and vice versa.
2.3 A celebrating tradition	<p><i>In the two traditions</i></p> <ul style="list-style-type: none"> • elements of rite, with particular reference to rites of initiation • the marking and celebration of time and/or the seasons • celebration of stages in the life cycle. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • describe any rites of initiation associated with the traditions (or where none exist, another rite of significance) • describe how the tradition marks and celebrates time and or seasons, using examples • present key elements of the human life cycle and show how the tradition celebrates each.

C. WORLD RELIGIONS

2. A CLOSER LOOK AT THE MAJOR LIVING TRADITIONS

Topic	Description of content	Outcomes
2.4 Challenges to the tradition	<p><i>In the two traditions</i></p> <ul style="list-style-type: none"> the contemporary experience of the tradition, with particular reference to the tradition in Ireland new movements and developments in the expansion of the tradition. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> report on the contemporary experience of the traditions, particularly in the Irish context discuss possible future developments for the traditions.
2.5 Inter-faith dialogue	<ul style="list-style-type: none"> the origins of inter-faith dialogue the nature and purpose of this dialogue the role of religious belief in two of the world's contemporary conflict situations. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> outline clearly what is meant by 'inter-faith' dialogue and give examples of its origins discuss the importance of inter-faith dialogue name two contemporary conflicts where religious beliefs play a role and explain the nature of the relationship between religion and the conflict.

Part three

(Students take either part three or part four)

NEW RELIGIOUS MOVEMENTS

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> • be familiar with the characteristics of new religious movements • have a knowledge of the origins, beliefs, and impact of two new religious movements. 	<ul style="list-style-type: none"> • understand that religious belief is ancient, diverse and dynamic • appreciate the significance of inter-faith dialogue. 	<ul style="list-style-type: none"> • recognise evidence of religious belief in contemporary culture. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> • critical discernment when encountering new religious movements.

C. WORLD RELIGIONS

3. NEW RELIGIOUS MOVEMENTS

Topic	Description of content	Outcomes
3.1 Cults and sects	<ul style="list-style-type: none"> • what is a cult? • what is a sect? • some common characteristics of religious cults • the relationship between traditional religions and new religious movements. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • define ‘cult’ and give examples • define ‘sect’ and give examples • discuss why these definitions are contested • list common characteristics/features of cults • describe what elements cults and religions share, and how they differ.
3.2 Some new religious movements	<ul style="list-style-type: none"> • an overview of two new religious movements <ul style="list-style-type: none"> – foundations – major beliefs – lifestyle of members. 	<p>As a result of studying this section students should be able to</p> <ul style="list-style-type: none"> • provide a profile of two new religious movements focused on <ul style="list-style-type: none"> – foundations – major beliefs – lifestyle and customs/practices of members.

Part four

(Students take either part three or part four)

OTHER LIVING RELIGIONS

THE BAHÁ'Í FAITH, CHINESE RELIGION, SIKH RELIGION,
AFRICAN TRADITIONAL RELIGION

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> • have a knowledge of one other living tradition • have a knowledge of the origins, and distribution of the tradition, and the lifestyle of believers. 	<ul style="list-style-type: none"> • understand that religious belief is ancient, diverse and dynamic. 	<ul style="list-style-type: none"> • recognise evidence of religious belief in contemporary culture • recognise similar motifs and characteristics in other religious traditions in the syllabus. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> • tolerance of and respect for the religious beliefs of other individuals and other cultures.

C. WORLD RELIGIONS

4. OTHER LIVING RELIGIONS

Topic	Description of content	Outcomes
4.1 A living tradition	<p>In the case of one living religion from the list</p> <ul style="list-style-type: none"> • the distribution of the religion/traditions • the lifestyle of believers today • the origins of the tradition(s) • persecution/conflict associated with the tradition. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • research and present an introduction to and overview of one living tradition from list, including <ul style="list-style-type: none"> – distribution graph/map – description of lifestyle – origins – persecution/conflict.
4.2 Traditions in Dialogue	<ul style="list-style-type: none"> • the relationship between the living religion and one major world religion <ul style="list-style-type: none"> – in origin – in development – in the contemporary context. 	<p>As a result of studying this section students should be able to</p> <ul style="list-style-type: none"> • compare and contrast the living religion chosen and one major world religion under the following headings <ul style="list-style-type: none"> – origin – development – contemporary context.

SECTION D

MORAL DECISION-MAKING

Aims

1. To examine some understandings of 'morality' and the implication of these understandings for personal decision-making.
2. To identify the elements and context of a moral decision.
3. To introduce and examine the Christian moral vision and the moral vision of other major world religions.
4. To explore the relationship between morality and law.

Part one

THINKING ABOUT MORALITY

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> • be familiar with the variety of meanings of the term ‘morality’ • understand that morality is a human phenomenon which has been the basis of much thought and reflection since ancient times • be aware of the importance of personal and communal values and their expression in secular and religious law codes. 	<ul style="list-style-type: none"> • understand that a person can be a moral person independent of religious belief or affiliation. 	<ul style="list-style-type: none"> • identify morality as a human phenomenon. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> • the ability to dialogue constructively with legal and religious traditions.

D. MORAL DECISION-MAKING

1. THINKING ABOUT MORALITY

Topic	Description of content	Outcomes
I.1 The meanings of morality	<ul style="list-style-type: none"> • morality as a natural human phenomenon • the thinking of ancient civilisations about morality <ul style="list-style-type: none"> – the Hebrews – the Greeks – the Romans. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • give three examples from modern culture which show that morality is a natural human phenomenon • identify one of the chief moral concerns of each of the following ancient civilisations: Hebrew Greek and Roman.
I.2 Why be moral?	<ul style="list-style-type: none"> • personal and community values • the expression of personal and communal values in the UN Declaration of Human Rights and similar charters. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • give an example of a personal value • give an example of a community value • outline the difference between personal values and community values • name two charters that express personal and community values • in the case of each one, give three examples of how personal and community values are held in balance.
I.3 The common good and individual rights	<ul style="list-style-type: none"> • understandings of “the common good” • the expression of “the common good” in civil law • the balance between “the common good” and individual rights. 	<p>As a result of studying this section students should be able to</p> <ul style="list-style-type: none"> • give two definitions of “the common good” • give two examples of how “the common good” is expressed in Irish civil law • give two examples of how Irish civil law attempts to balance individual rights with “the common good”.

Part two

MORALITY AND RELIGION

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> • be familiar with the variety of meanings of the term morality • understand that morality is a human phenomenon which has been the basis of much thought and reflection since ancient times • be aware of the importance of personal and communal values and their expression in secular and religious law codes • be familiar with the ethical teachings of Jesus of Nazareth and the incorporation of these into the moral teachings of the Christian traditions • be familiar with the ethical systems of two religious traditions other than the Christian traditions. 	<ul style="list-style-type: none"> • understand that a person can be a moral person independent of religious belief or affiliation • be aware that a religious perspective on morality emerges from the traditions and belief of each religious tradition • recognise that the Christian tradition draws its inspiration for its moral teaching from several sources • have an understanding of the insight of religions into the implications of moral failure • understand that sin – moral failure from the perspective of the Christian tradition – has personal, social, and structural implications. 	<ul style="list-style-type: none"> • differentiate between morality and religion • identify and evaluate the values proposed by the variety of sources and traditions encountered. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> • ability to dialogue constructively with legal and religious traditions • awareness of the religious perspective on morality, in particular the Christian perspective and its influence on Irish society in the past and at the present time • awareness of and openness to the moral dimension of the issues of the day • personal moral dispositions.

D. MORAL DECISION-MAKING

2. MORALITY AND RELIGION		
Topic	Description of content	Outcomes
2.1 The relationship between morality and religion	<ul style="list-style-type: none"> • a contrast and comparison between the religious and moral person • ethical systems proposed by two traditions other than Christianity • morality since the Enlightenment: changes in the understanding of morality in two of the following <ul style="list-style-type: none"> – the morality of slavery – the morality of war – the morality of capital punishment – the morality of child labour. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • state the similarities and differences between a religious person and a moral person • outline the basic principles of the ethical systems of two religious, non-Christian traditions • identify moments of change in the development of morality since the Enlightenment.
2.2 Morality and the Christian tradition	<ul style="list-style-type: none"> • the context of the Covenant and the Decalogue. • the ethical vision of the preaching of Jesus • the idea of “right relationship” and the law of love in this preaching • Christian perspectives on the relationship between religion and morality. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • briefly outline the religious, social, and cultural context of the Decalogue and Covenant • state five of the key principles in the ethical vision in Jesus’ preaching • give an account of Jesus’ understanding of “right relationship” • give an account of Jesus’ understanding of the law of love • state the perspective of one Christian tradition on the relationship that exists between religion and morality.
2.3 Religious perspectives on moral failure	<ul style="list-style-type: none"> • the Christian understandings of sin and reconciliation • personal and social sin and the relationship between them • the concept of structural injustice • the perspectives of one tradition, other than the Christian traditions, on moral failure. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • explain the understanding of sin and reconciliation in one Christian tradition • define <ul style="list-style-type: none"> – personal sin – social sin • give a contemporary example of the relationship between the two • define and give an example of structural injustice • take one non-Christian religious tradition and outline briefly its understanding of moral failure • present the similarities and differences that may exist when compared with the Christian understanding outlined above.

Part three

MORAL PRINCIPLES AND THEORIES

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> • be familiar with the variety of meanings of the term ‘morality’ • be familiar with the ethical dimensions of the teachings of Jesus of Nazareth and the incorporation of these into the moral teachings of the Christian traditions • have a knowledge of a variety of moral theories and the implications of their application. 	<ul style="list-style-type: none"> • recognise that personal moral development is an integral part of growth towards adulthood, and that the development of conscience is an important element of this • have an understanding that moral maturity calls for ongoing individual and community dialogue. 	<ul style="list-style-type: none"> • compare and contrast some traditional moral theories and their application in the modern world • engage in the process of conscience development • identify and evaluate the values proposed by the variety of sources and traditions encountered. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> • an appreciation of the seriousness of the task of moral decision making for the adult in society • an awareness of and openness to the moral dimension of the issues of the day.

D. MORAL DECISION-MAKING

3. MORAL PRINCIPLES AND THEORIES

Topic	Description of content	Outcomes
<p>3.1 Morality in a pluralist society</p>	<ul style="list-style-type: none"> • examples and sources of moral conflict and debate • fundamentalism and relativism as opposites. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • give two contemporary examples of moral conflict and identify the source of conflict in each example • define fundamentalism and give two contemporary examples • define relativism and give two contemporary examples.
<p>3.2 Moral theories in action</p>	<ul style="list-style-type: none"> • examples of moral choices that illustrate three of the following: <ul style="list-style-type: none"> – hedonism – utilitarianism – virtue ethics – deontological ethics – teleological ethics – modern perspectives on natural law – right relationship – a brief description of each of these three moral philosophies/theories. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • state as a question or as a statement in three of the following, the basic guiding principle when making moral choices: <ul style="list-style-type: none"> – hedonism – utilitarianism – virtue ethics – deontological ethics – teleological ethics – modern perspectives on natural law – right relationship – write a brief description of each of these three moral philosophies/theories.

Part four

MORAL DEVELOPMENT

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> • be familiar with the variety of meanings of the term ‘morality’ • be familiar with the ethical dimensions of the teachings of Jesus of Nazareth and the incorporation of these into the moral teachings of the Christian traditions • have a knowledge of a variety of moral theories and the implications of their application. 	<ul style="list-style-type: none"> • be aware that a religious perspective on morality emerges from the tradition and beliefs of each religious tradition • understand that sin — moral failure from the perspective of the Christian tradition — has personal, social, and structural implications • recognise that personal moral development is an integral part of growth towards adulthood and that the development of conscience is an important element of this • have an understanding that moral maturity calls for ongoing individual and community dialogue. 	<ul style="list-style-type: none"> • compare and contrast some traditional moral theories and their application in the modern world • engage in the process of conscience development • identify and assess the values proposed by the variety of sources and traditions encountered. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> • appreciation of the seriousness of the task of moral decision making for the adult in society • ability to dialogue constructively with legal and religious traditions • awareness of the religious perspectives on morality, in particular the Christian perspective and its influence on Irish society in the past and at the present time • awareness of and openness to the moral dimension of the issues of the day.

D. MORAL DECISION MAKING

4. MORAL DEVELOPMENT		
Topic	Description of content	Outcomes
4.1 Towards moral maturity	<ul style="list-style-type: none"> growing in morality from childhood to adulthood sources of moral principles: family, peers, culture, media, religion spirituality etc. the issue of freedom the meaning of virtue from principles to action: personal moral responsibility. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> name a moral theorist and give an account of the stages in personal moral development presented in his/her theories state the key sources of moral principles and explain how they can impact on moral decision making describe what is meant by “moral freedom” give two examples of virtue and show how these can be applied in a contemporary setting describe the characteristics of a morally mature person.
4.2 Conscience	<ul style="list-style-type: none"> what is conscience? how is conscience developed? what is an informed conscience? the role of religion in the informing of conscience the absence of conscience conscience in action <ul style="list-style-type: none"> the relationship between conscience and religious authority the relationship between conscience and the civil authority. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> give two different descriptions of conscience describe the development of conscience define “informed conscience” and identify the ways in which people inform their conscience and evaluate the necessity of informing conscience explain the role religion can play in informing conscience explain the differences between amoral, immoral and moral immaturity taking an issue from the contemporary context illustrate the difference that may exist between the demands of conscience, religious authority, and civil authority.

D. MORAL DECISION MAKING

4. MORAL DEVELOPMENT

Topic	Description of content	Outcomes
<p>4.3 Decision-making in Action</p>	<ul style="list-style-type: none"> • the process of moral decision-making <p>OL students choose ONE example. HL students choose TWO examples.</p> <p>Examples can be chosen from:</p> <ul style="list-style-type: none"> – political and economic questions – the moral dimension of relationships and sexuality – issues of medical ethics – violence – crime and punishment <ul style="list-style-type: none"> • moral choices and analysis of their possible outcomes • the dialogue between religious traditions, civil law, and personal conscience in these examples • application of the variety of moral theories in 3.2 to the two examples chosen. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • suggest a process a morally mature person would follow when making a serious moral decision • taking one/two examples from <ul style="list-style-type: none"> – political and economic questions – the moral dimensions of relationships and sexuality – issues of medical ethics – violence and war – crime and punishment • apply the decision-making process • outline the position of two religious traditions on this issue • outline the civil law on this issue • list the conscientious considerations that may influence a person’s decision • show the different possible outcomes a morally mature person may arrive at • explain the reasons for these differences • taking three of the moral theories in 3.2, apply each of the three to one of the examples above, showing the various outcomes that may be determined by each of these theories.

SECTION E

RELIGION AND GENDER

Aims

1. To develop a knowledge and understanding of the role of gender in religious experience and tradition.
2. To explore the relationship between gender roles in societies and religions, the Christian traditions in particular.
3. To develop an awareness of the particular contribution of women to the development of religious traditions.

Part one

GENDER, SOCIETY AND RELIGION

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> be aware of the roles of women and men from the perspective of a variety of religious traditions and the connection between images of God and understandings of these roles. 	<ul style="list-style-type: none"> have an understanding of the significance of gender for personal, social, and religious experience in contemporary society have an understanding of the dynamic nature of gender roles. 	<ul style="list-style-type: none"> trace the development of the role and understanding of gender in religious traditions, in particular the Christian traditions, through the ages recognise links between the roles of women and men in society and their roles in religious traditions. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> critical awareness of the differences in practice between some religious traditions in relation to gender roles.

E. RELIGION AND GENDER

1. GENDER, SOCIETY AND RELIGION

Topic	Description of content	Outcomes
I.1 Gender and society	<ul style="list-style-type: none"> • the meanings of gender: biology, sociology and psychology • a comparative analysis of the changing roles of men and women • philosophical, sociological, biological and psychological perspectives in such analysis. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • discuss the meanings of gender • give an informed account of the changing roles of men and women in contemporary society and inform that account with perspectives from two of <ul style="list-style-type: none"> – philosophy – sociology – biology – psychology.
I.2 The place of women and men in the sacred texts and living traditions of different religions	<ul style="list-style-type: none"> • a comparative overview of the roles of men and women within two different major world religions (Buddhism, Christianity, Islam, Hinduism Judaism) • links between the images of God in these religions and the place of women and men in their traditions and worship. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • present a comparison of gender roles in two different named world religions • make a connection between gender roles and images of God/the transcendent associated with each world religion and give one example of this relationship in each.

Part two

GENDER AND CHRISTIANITY

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> • be aware of the roles of women and men from the perspective of a variety of religious traditions, and the connection between images of God and understandings of these roles • be familiar with the accounts in the Christian scriptures of the encounters between Jesus and women, and the place of women in the early Christian communities. 	<ul style="list-style-type: none"> • have an understanding of the significance of gender for personal, social and religious experience in contemporary society • be aware of the place of men and women in the Hebrew and Christian scriptures • understand the implications of sex stereotyping for full human and social development. 	<ul style="list-style-type: none"> • trace the development of the role and understanding of gender in religious traditions, in particular the Christian traditions, through the ages • recognise links between the roles of women and men in society and their roles in religious traditions • analyse these roles using the visions outlined in scripture and concepts of equality and justice. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> • critical awareness of the differences in practice between some religious traditions in relation to gender roles • appreciation of the challenge to move beyond stereotypes.

E. RELIGION AND GENDER

2. GENDER AND CHRISTIANITY		
Topic One of 2.1,2.2 2.3 or 2.4 to be chosen	Description of content	Outcomes
2.1 Women and men in the Hebrew scriptures	<ul style="list-style-type: none"> the role of men and the role of women in the Hebrew scriptures gendered images of God in the Hebrew scriptures the role of women and men in the salvation history expressed in these scriptures. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> provide a profile of two women in the Hebrew scriptures in terms of their <ul style="list-style-type: none"> biography characteristics place in faith or salvation history provide a profile of two men in the Hebrew scriptures in terms of their <ul style="list-style-type: none"> biography characteristics place in faith or salvation history make a comparison between the two groups give an account of two gendered images of God in the Hebrew scriptures discuss possible relationships between gender roles in images of God and in the women and men presented in the scriptures.
2.2 Women and men in the Christian Scriptures	<ul style="list-style-type: none"> the encounters between Jesus and women in the gospels the significance of these encounters at the time and for the Christian traditions today the presentation of women and men in Acts or in the letters of Paul. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> describe two encounters between Jesus and women in the gospels. In the case of each one <ul style="list-style-type: none"> re-tell the story explain the significance of the encounter at the time discuss the relevance of the story today for gender debates give an account of the roles assigned to women and men in one of the early Christian communities presented in Acts or in the letters of St. Paul.
2.3 Changing perspectives on Mary, mother of Jesus	<ul style="list-style-type: none"> the portrayal of Mary in the gospels the portrayal of Mary in a Christian tradition and its influence on the role of men and women in that tradition. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> profile Mary as presented in the gospels give an overview of how Mary is portrayed in one Christian tradition and suggest one way in which that view of Mary is reflected in the role of men and women in that tradition.

E. RELIGION AND GENDER

2. GENDER AND CHRISTIANITY		
Topic One of 2.1,2.2 2.3 or 2.4 to be chosen	Description of content	Outcomes
2.4 Gender perspectives on empowerment and exclusion	<ul style="list-style-type: none"> • experiences of exclusion and oppression in religion associated with gender • experiences of empowerment and freedom in religion associated with gender. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • present an account of a person or group that has experienced exclusion or oppression in religion because of gender • present an account of a person or group that has experienced empowerment or freedom in religion because of gender.

Part three

WOMEN’S STORIES

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> describe the contributions of some women to the development of religious and spiritual traditions. 	<ul style="list-style-type: none"> understand the particular perspectives of feminist theologies and spiritualities. 	<ul style="list-style-type: none"> identify emerging roles for women and men within religious traditions. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> appreciation of the particular contribution of women and men to religious and spiritual traditions appreciation of issues of gender equality.

E. RELIGION AND GENDER

3. WOMEN'S STORIES

Topic	Description of content	Outcomes
<p>3.1 Feminist theologies and spiritualities</p>	<ul style="list-style-type: none"> • characteristics of feminist theologies • the relationship between feminist theologies and the Christian traditions <p>OR</p> <ul style="list-style-type: none"> • feminist spiritualities: development and characteristics. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • give three characteristics of theologies generally described as 'feminist' • give an account of the relationship between these forms of theology and the Christian traditions <p>OR</p> <ul style="list-style-type: none"> • give three characteristics of spiritualities generally described as 'feminist' and outline the origins of these forms of spirituality.
<p>3.2 The contributions of women</p> <p>At ordinary level students should study one woman from any of the four categories. At higher level, one woman from any two categories must be studied.</p>	<p>a. Women in the spiritual tradition: the contribution of women thinkers and writers.</p> <p>b. Women and leadership: founders and reformers of religious orders and communities.</p> <p>c. Women as social reformers, with particular attention to the relationship between personal faith and social commitment.</p> <p>d. Women religious writers today.</p> <p>Students undertake a study of the impact and contribution of women to their religious traditions under the following headings:</p> <ul style="list-style-type: none"> • biography, key insights/actions, faith vision/commitment • relationship of the woman to the culture of her day • contribution of the woman to the cultural context, church/religious tradition • continuing impact of the woman's insights, life and work • questions raised by her life and work for contemporary society and religion. 	<ul style="list-style-type: none"> • present a detailed profile of one woman (OL) /two women (HL) including <ul style="list-style-type: none"> – biography, key insights/actions, faith vision/commitment – relationship of the woman to the culture of her day – contribution of the woman to the cultural context, church/religious tradition – continuing impact of the woman's insights, life and work – questions raised by her life and work for contemporary society and religion • give an account of the similarities and differences between the two women and offer possible explanations for these.

SECTION F

ISSUES OF JUSTICE AND PEACE

Aims

1. To introduce the principles and skills of social analysis.
2. To encourage the application of these principles and skills in the local context, and in a selection of national and global contexts.
3. To identify and analyse the links between religious belief and commitment and action for justice and peace.
4. To explore the relationship between the concepts of justice and peace and the challenge to sustain this relationship, particularly in relation to the Irish context.

Part one

REFLECTING ON CONTEXT

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> • be familiar with the basic principles and methods of social analysis • have a knowledge of the problem of world hunger/ poverty in Ireland/discrimination in Ireland. 	<ul style="list-style-type: none"> • have an understanding that individual and community contexts are shaped by economic, political, cultural, and social factors • recognise that examination of these factors can give rise to questions of justice. 	<ul style="list-style-type: none"> • use the skills of social analysis in a variety of contexts • be able to compare and contrast the outcomes of social analysis in different contexts. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> • appreciation of potential questions of justice and peace in a given situation • commitment to raise such questions when necessary • sensitivity to issues of justice in the students' own lives and in the lives of others.

F. ISSUES OF JUSTICE AND PEACE

1. REFLECTING ON CONTEXT

Topic	Description of content	Outcomes
<p>I.1 Social analysis</p>	<ul style="list-style-type: none"> • reflection on one’s own situation and context in the light of questions of <ul style="list-style-type: none"> – resources – power – meaning – relationships – identifying questions of economic, political, cultural and social structures arising out of this situation. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • identify the most significant economic, political, cultural, and social structures within their own situation and context that <ul style="list-style-type: none"> – influence the availability and allocation of resources – determine the types and sources of power – shape key personal, interpersonal and intrapersonal relationships – determine the meaning and value accorded to people within their situation and context.
<p>I.2 Social analysis in action</p> <p>Ordinary level students select one of the issues. Higher level students must do two and will be expected to compare and contrast.</p>	<ul style="list-style-type: none"> • why are people hungry in the world: addressing this question using some of the principles established in the previous section • the question of poverty in Ireland: using the principles outlined in above to identify the issues involved in the nature and causes of poverty in Ireland • the question of discrimination in Ireland: using the principles outlined to examine the issue of discrimination on the basis of race, ethnic background, religion, disability, class, or gender. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • briefly describe one country’s experience of hunger and identify two causes of the problem at a national and international level and associate each with economic or political or cultural or social structures <p>OR</p> <ul style="list-style-type: none"> • offer a working definition of relative and absolute poverty and identify one group of people who may experience relative poverty in Ireland: establish two structural factors which contribute to poverty in Ireland; show how these factors affect the group identified above <p>OR</p> <ul style="list-style-type: none"> • take one form of discrimination and give two examples of how this discrimination is expressed in Ireland: identify two structural factors which contribute to this form of discrimination.

Part two

THE CONCEPT OF JUSTICE AND PEACE

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> • be aware of the variety of perspectives on justice and peace • have a knowledge of the processes of conflict resolution • be aware of different forms of violence • have a knowledge of religious perspectives on violence. 	<ul style="list-style-type: none"> • identify the relationship between commitment to the major religious traditions and action to bring about justice. 	<ul style="list-style-type: none"> • identify the links between justice and peace, and the absence of peace • apply the skills of social analysis to issues of justice and peace • recognise the links between religious belief and commitment to justice. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> • openness to and respect for, groups and individuals who campaign for justice, including those who campaign out of religious conviction • appreciation of potential questions of justice and peace in a given situation • sensitivity to issues of justice in the students' own lives and in the lives of others.

F. ISSUES OF JUSTICE AND PEACE

2. THE CONCEPT OF JUSTICE AND PEACE

Topic	Description of content	Outcomes
2.1 Visions of justice	<ul style="list-style-type: none"> justice as right relationship justice as revenge justice as fair play justice as the promotion of equality justice as the upholding of human rights. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> take each of the five understandings of justice, give a brief explanation of each one and <ul style="list-style-type: none"> identify its main strength identify its main weakness.
2.2 Visions of peace	<ul style="list-style-type: none"> the links between justice and peace types of peace non-violence as lifestyle and form of protest conflict resolution: stages in building peace in local or global communities the meaning of dialogue and its role in conflict resolution. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> briefly explain and illustrate the relationship between justice and peace define two types of peace and give an example of each one differentiate between non-violence as lifestyle and non-violence as protest present one model of conflict resolution and outline how this model could be applied to one local or one global situation define dialogue within the context of conflict resolution.
2.3 Religious perspectives on justice and peace	<p><u>Two</u> out of</p> <ul style="list-style-type: none"> the Judaeo-Christian vision of justice the Zakat of Islam the four Varnas of Hinduism the eightfold path of Buddhism. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> making reference to one scripture/source, and one example of current teaching/thinking, outline two of the following: <ul style="list-style-type: none"> the Judaeo-Christian vision of Justice the Zakat of Islam the four Varnas of Hinduism the eightfold path of Buddhism.
2.4 Violence	<ul style="list-style-type: none"> personal and structural violence the 'just war' tradition the legitimisation of violence. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> outline two causes and two effects of personal violence and structural violence identify the key principles of the 'just war' theory illustrate the theory by applying it to one example of contemporary conflict taking one example of personal violence, and one example of structural violence, show how someone might legitimise this violence.

Part three

**THE RELIGIOUS IMPERATIVE TO ACT
FOR JUSTICE AND PEACE**

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> be aware of the variety of perspectives on justice and peace. 	<ul style="list-style-type: none"> identify the relationship between commitment to the major religious traditions, and action to bring about justice have an understanding that the current environmental crises compel many religious believers to act and campaign on environmental issues. 	<ul style="list-style-type: none"> identify the links between justice and peace, and the absence of peace recognise the links between religious belief and commitment to justice. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> openness to and respect for groups and individuals who campaign for justice, including those who campaign out of religious conviction appreciation of potential questions of justice and peace in a given situation sensitivity to issues of justice in the students' own lives and in the lives of others.

F. ISSUES OF JUSTICE AND PEACE

3. THE RELIGIOUS IMPERATIVE TO ACT FOR JUSTICE AND PEACE

Topic	Description of content	Outcomes
3.1 Religion and the environment	<ul style="list-style-type: none"> • the origins of the 'greening' of religion • a commentator on religion and the environment <ul style="list-style-type: none"> – outline biography which shows how interest in this theme developed – summary of main ideas • a religious group/organisation with an environmental commitment or lifestyle. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • explain what is meant by the 'greening' of religion • give three factors that contributed to this 'greening' process • in the case of one commentator on religion and the environment <ul style="list-style-type: none"> – give an outline biography – present a summary of his/her main ideas • name a religious group/organisation with an environmental lifestyle and explain how its religious beliefs impact on that lifestyle.
3.2 Religious traditions and the environment	<ul style="list-style-type: none"> • the Jewish concepts of Sabbath, Schmittah and Jubilee • the creation texts in Genesis and the concepts of stewardship and dominion • the consequences of these interpretations for the earth and the environmental crises • the five precepts of the Buddha and their implications for followers of Buddhism • viceregens of the earth: Islamic teaching on the environment. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • explain the Jewish concepts of Sabbath, Schmittah and Jubilee and in the case of each, the relationship with one current environmental crisis • relate the concepts of stewardship and domination as found in the creation texts in Genesis to one current environmental crisis • explain the five precepts of the Buddha and show how each is acted out in the lifestyle of Buddhists today • explain the concept of viceregent of the earth as found in Islam and show how it impacts on two aspects of Islamic lifestyle.

SECTION G

WORSHIP, PRAYER AND RITUAL

Aims

1. To develop an awareness of the spiritual dimension of human life.
2. To explore some of the expressions of this spiritual dimension in a variety of cultures and contexts.
3. To examine some of the patterns of ritual and worship found in religions, with particular attention to the Christian traditions.
4. To analyse and evaluate the impact of those patterns on Irish society and culture.
5. To encourage an openness to personal spiritual development.

Part one

SYMBOL, RITUAL AND SACRAMENT

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> • have a knowledge of the significance of symbol and ritual in secular life, religious life, and in worship • be familiar with the processes of symbol making. 	<ul style="list-style-type: none"> • understand that human existence is characterised by the ability to express itself and communicate by means of symbols • recognise that symbol making is a means of interpreting human experience and expressing that interpretation • be aware that ritual and worship have been part of human life from ancient times, and continue to play an important part in the lives of many people • be aware of the importance and meaning of sacrament in the worship and celebration of some Christian traditions. 	<ul style="list-style-type: none"> • to establish links between the patterns of worship of different religious traditions • to recognise, categorise, and dialogue with secular and religious symbols. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> • critical appreciation of the power of symbols used in religious and non- religious contexts.

G. WORSHIP, PRAYER AND RITUAL

1. SYMBOL, RITUAL AND SACRAMENT

Topic	Description of content	Outcomes
I.1 Symbol	<ul style="list-style-type: none"> the nature of symbol and the relationship between symbol and experience the types of symbols human beings as the symbol makers the power of symbolic language <ul style="list-style-type: none"> in secular society in religious traditions. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> explain how symbols work and how they relate to human experience name three different types of symbols, giving an example of each show how the ability to create symbols is a defining characteristic of being human show, with an example from each, the power of symbols in contemporary secular society and in contemporary religion.
I.2 Ritual	<ul style="list-style-type: none"> the meaning of ritual types of religious ritual the personal and collective meanings of religious ritual the positive and negative aspects of ritualism religious ritual in contemporary culture secular ritual in contemporary culture. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> explain the meaning of “ritual” name two different types of ritual, giving an example of each differentiate between personal and collective meanings of ritual explain “ritualism” and give one positive and one negative feature of ritualism give an example of religious ritual in contemporary culture and explain its significance for those who participate give an example of a secular ritual in contemporary culture and explain its significance for those who participate.
I.3 Sacrament	<ul style="list-style-type: none"> sacrament as a religious concept the meaning of sacrament in two Christian denominations. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> explain “sacrament” and its relationship to ritual and symbol in the case of two Christian denominations, explain the meaning of sacrament for followers explain the function of the symbols used in each sacrament/sacramental celebration.

Part two

PRAYER

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> • have a knowledge of a variety of prayer traditions and contexts • be familiar with key figures and characteristics of the mystical traditions. 	<ul style="list-style-type: none"> • have an understanding of the nature of religious experience • be aware that ritual and worship have been part of human life from ancient times, and continue to play an important part in the lives of many people. 	<ul style="list-style-type: none"> • to identify and where appropriate, participate in some of the techniques of meditation and prayer used by the major religious traditions. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> • respect for the prayer and worship traditions of the major religious traditions • appreciation of the importance of prayer in the life of the person of faith and their relationship with the divine/transcendent.

G. WORSHIP, PRAYER AND RITUAL

2. PRAYER		
Topic	Description of content	Outcomes
2.1 The need for reflection	<ul style="list-style-type: none"> • the necessity for reflection on experience • reflection in human life, especially in the life of the young person • the need for, and potential of, reflection and imagination • the characteristics of religious experience. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • explain why reflection is important in human life, and give three reasons why it can be particularly important in the life of a young person • explain what is meant by the term “religious experience” • describe the characteristics of religious experience.
2.2 The human being as pray-er	<ul style="list-style-type: none"> • examples of the human being as pray-er • prayer and the relationship with the divine • the concept of worship and the experience of awe. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • present an example of people at prayer which shows <ul style="list-style-type: none"> – the religious tradition with which the prayer is associated – the culture with which the prayer is associated – the relationship between the prayer and life • describe, using evidence from two religious traditions, the importance of prayer in a relationship with God/the transcendent • explain what is meant by “worship” • describe the importance of the experience of awe for participation in worship.
2.3 Contexts for prayer	<ul style="list-style-type: none"> • sacred spaces and times • private and communal forms of prayer • places of prayer. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • give two examples – from different religious traditions - of a sacred space, and list the features that identify the space as sacred • give two examples – from different religious traditions- of a sacred time, and list the features that identify the time as sacred • explain the differences between private and communal forms of prayer.

G. WORSHIP, PRAYER AND RITUAL

2. PRAYER		
Topic	Description of content	Outcomes
2.4 The praying tradition	<ul style="list-style-type: none"> • examples of traditional prayers associated with the Christian traditions • the origins and meaning of these prayers • some examples of prayer forms from a variety of other religious traditions. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • give an example of formal prayer from the Christian traditions and in each case <ul style="list-style-type: none"> – explain when this prayer is usually used – explain how the prayer originated and developed – select a formal prayer from either the Buddhist, Judaic, Hindu or Islamic tradition and compare and contrast it with the Christian prayer.

Part three

MEDITATION AND CONTEMPLATION

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> • have a knowledge of a variety of prayer traditions and contexts • be familiar with key figures and characteristics of the mystical traditions. 	<ul style="list-style-type: none"> • have an understanding of the nature of religious experience • have an understanding of Buddhist and Christian meditation. 	<ul style="list-style-type: none"> • analyse different forms and expressions of worship • identify and where appropriate, participate in some of the techniques of meditation and prayer used by the major religious traditions • differentiate between types of religious experience. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> • respect for the prayer and worship traditions of the major religious traditions • appreciation of the importance of prayer in the life of the person of faith and in their relationship with the divine/transcendent.

G. WORSHIP, PRAYER AND RITUAL

3. MEDITATION AND CONTEMPLATION

Topic	Description of content	Outcomes
3.1 Meditation	<ul style="list-style-type: none"> the place of meditation in two major world religions the origins and development of meditative techniques the use of sacred and inspirational texts in meditation the use of mantra in meditation Buddhist meditation as an experience of emptying Christian meditation as an experience of encounter. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> explain the term “meditation” and give an account of the significance of meditation in the prayer and worship of two major religious traditions in the case of meditation with mantra and meditation with sacred text: <ul style="list-style-type: none"> explain the origins of the particular form explain how it is used in contemporary prayer compare and contrast the Buddhist and Christian traditions of meditation.
3.2 The contemplative traditions	<ul style="list-style-type: none"> origins and development of some contemplative traditions some modern expressions of this tradition hermitage, pilgrimage, poustinia, and retreat: examples of these traditions, particularly in the modern context. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> for one contemplative tradition <ul style="list-style-type: none"> give an account of the origin of the tradition explain how it has developed into its contemporary form explain the terms hermitage, poustinia pilgrimage and retreat for two of these <ul style="list-style-type: none"> explain the origins of the tradition name one example and describe its significance discuss why this particular tradition continues to have popular appeal.
3.3 The mystic tradition	<ul style="list-style-type: none"> characteristics of the mystical traditions these characteristics expressed in the life and works of two mystics. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> explain the term “mystic” give the characteristics associated with the mystical traditions give a brief account of the life of two mystics and their particular contribution to the mystical tradition.

SECTION H

THE BIBLE: LITERATURE AND SACRED TEXT

Aims

1. To explore how the Bible has functioned as a literary and sacred text since its formation.
2. To examine the impact of the Bible on contemporary society.
3. To examine how the Bible was formed as a text.
4. To introduce the variety of literary genres found in the Bible.
5. To explore the understanding of the Bible as Word of God and as expression of the relationship between God and humankind.

Part one

THE BIBLE AS LIVING CLASSIC AND SACRED TEXT

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> • have a knowledge of how the Bible came to be written. 	<ul style="list-style-type: none"> • have an understanding that the Bible has been, and continues to be, a classic text for Western civilisation. 	<ul style="list-style-type: none"> • identify biblical motifs in art and literature • navigate the format and structure of the Bible. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> • respect for the Bible as a living, classic, and sacred text • an awareness and respect for the sacred writings of other major religious traditions • an awareness of the central place of the Bible in Judaeo-Christian traditions.

H. THE BIBLE: LITERATURE AND SACRED TEXT

1. THE BIBLE AS LIVING CLASSIC AND SACRED TEXT

Topic	Description of content	Outcomes
I.1 The Bible as living classic	<ul style="list-style-type: none"> • examples of classic texts from a variety of sources • testing the Bible as classic. • the influence of the language of the Bible. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • identify characteristics of a classic text (one which is recognised over time to be of high quality and of established value to a wide audience) • recognise the Bible as such a text • point to biblical influences on a variety of other literature: <ul style="list-style-type: none"> – the Universal Declaration of Human Rights – constitutions and declarations of independence – famous speeches • give an example of biblical influences on the lives of individuals and societies • give an example of biblical influences on a piece of art or a piece of music.
I.2 The Bible as sacred text	<ul style="list-style-type: none"> • the Bible as revelation • the formation and understandings of the canon • biblical interpretation today <ul style="list-style-type: none"> – archaeology – redaction criticism. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • describe how some people understand the Bible as Word of God, and how this belief informs their attitude to the Bible • outline how the canon was formed • give an example of a piece of literature omitted from the canon • give an account of two archaeological discoveries and their significance for understanding the Bible • give a general account of how redaction criticism has had an influence on biblical interpretation.

Part two

TEXT AND COMMUNITY

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> • have a knowledge of how the Bible came to be written • be familiar with the variety of literary genres found in the Bible. 	<ul style="list-style-type: none"> • be aware that the Bible is made up of a variety of genres and that the identification of the genre is important for the understanding, interpretation, and application of the text • recognise that for the Christian traditions, this text is respected as the Word of God. 	<ul style="list-style-type: none"> • identify and differentiate between some of the literary genres found in the Bible. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> • an appreciation of the central place of the Bible in the Judaeo-Christian tradition.

H. THE BIBLE: LITERATURE AND SACRED TEXT

2. TEXT AND COMMUNITY

Topic	Description of content	Outcomes
2.1 The formation of the Hebrew scriptures	<ul style="list-style-type: none"> • oral tradition • the preservation of oral tradition and the formation of the community • the development of writing • the three phases of the historical narratives <ul style="list-style-type: none"> – The Torah – The Deuteronomic History – The Chronicler’s History. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • explain why stories are important to humankind • give two contemporary examples of oral tradition • give two examples of how oral traditions have been preserved in the Hebrew scriptures • contrast oral tradition with written tradition as a means of preserving the traditions of a community • identify redaction or editorial tradition behind each phase of narrative • give an example of each of the different types of historical narrative • identify two characteristics of each type.
2.2 The Gospels	<ul style="list-style-type: none"> • the gospel as oral form • the gospel as literary form • the formation of the four gospels • an introduction to the synoptic problem • similarities and differences in the synoptics • the ‘Q’ source. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • appreciate the need for the preservation of the tradition for the continuity of the community • give two examples of how oral traditions have been preserved in the gospels • distinguish between gospel as historical narrative and gospel as testimony of faith • give an overview of how the gospels were formed under the following headings: <ul style="list-style-type: none"> – the evangelists and their communities – the variety of gospel material – editing of the gospels • outline two key issues underlying the synoptic problem • comment on any two areas of similarity between any of the three synoptics • comment on any two areas of variation between any of the three synoptics • explain the importance of ‘Q’.

Part three

THE LITERATURE OF THE BIBLE

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> • have a knowledge of how the Bible came to be written • be familiar with the variety of literary genres found in the Bible • have a detailed knowledge of certain key texts • be aware of the intrinsic links between the formation of the Bible and the formation of the Jewish and Christian communities. 	<ul style="list-style-type: none"> • be aware that the Bible is made up of a variety of literary genres and that the identification of the genre is important for the understanding, interpretation, and application of the text. 	<ul style="list-style-type: none"> • be able to navigate the format and structure of the Bible • identify and differentiate between some of the literary genres found in the Bible • compare and contrast certain key texts. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> • respect for the Bible as a living, classic, and sacred text • appreciation of the central place of the Bible in Judaeo-Christian traditions.

H. THE BIBLE: LITERATURE AND SACRED TEXT

3. THE LITERATURE OF THE BIBLE		
Topic	Description of content	Outcomes
3.1 The language of story	<ul style="list-style-type: none"> the importance of narrative in the life of a community the story of <i>Job</i> parable as genre the following parables of Jesus: <ul style="list-style-type: none"> – Mt 13:1-9 The Sower – Mt 20:1-16 The Labourers in the Vineyard – Mt 25:1-13 The Ten Wedding Attendants – Lk 16:1-13 The Unjust steward. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> discuss the importance of narrative to a community identify <i>Job</i> as an example of storytelling and give three illustrations of how this is so outline the structure of a parable describe the context of a given parable explain the impact for the original audience explain the impact for the early Christian communities suggest implications for contemporary audiences.
3.2 The language of reflection	<ul style="list-style-type: none"> the purpose and language of poetry the poetry of <i>Psalms</i>. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> illustrate the rhythm, imagery and emotions associated with poetry suggest how any <i>Psalm</i> displays similar forms outline the ways in which <i>Psalms</i> are a unique style of poetry demonstrate familiarity with any acrostic <i>Psalm</i> demonstrate familiarity with any parallelistic <i>Psalm</i>.
3.3 The language of symbol	<ul style="list-style-type: none"> examples from literature of the use of symbolic language myth in the Bible epic in the Bible apocalyptic texts in the Bible. 	<p>As a result of studying this section students should be able to</p> <ul style="list-style-type: none"> present two examples of symbolic use of language from literature explain myth, epic and apocalypse give examples from biblical literature of symbolic language in myth, epic, and apocalypse.

Part four

BIBLICAL TEXTS

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> • have a knowledge of how the Bible came to be written • be familiar with the variety of literary genres found in the Bible • be aware of the intrinsic links between the formation of the Bible and the formation of the Jewish and Christian communities • have a detailed knowledge of certain key texts. 	<ul style="list-style-type: none"> • have an understanding that the Bible is, and continues to be, a classic text for Western civilisation • recognise that for the Christian traditions, this text is respected as the Word of God. 	<ul style="list-style-type: none"> • navigate the format and structure of the Bible • identify and differentiate some of the literary genres found in the Bible • compare and contrast certain key texts. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> • respect for the Bible as living, classic, and sacred text • appreciation of and respect for the sacred writings of the other major religious traditions • appreciation of the central place of the Bible in the Judaeo-Christian traditions.

H. THE BIBLE: LITERATURE AND SACRED TEXT

4. BIBLICAL TEXTS

Ordinary level students should cover any ONE of the texts in 4.1 and any ONE of the texts in 4.2. Higher level students should cover TWO in 4.1 and TWO in 4.2.

Topic	Description of content	Outcomes
4.1 The Hebrew scriptures	<ul style="list-style-type: none"> • Ex 20:1-21 The Ten Commandments • 1 Sam 2:1-10 Hannah's Song of Thanks • Is 52:13-53:12 Israel Restored 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • explore and analyse these texts under the following headings: <ul style="list-style-type: none"> – the original background/context – authorship/source – the genre/type; meaning and significance – what it says about God and the relationship between God and God's people – contemporary significance for worship.
4.2 The New Testament	<ul style="list-style-type: none"> • Mk 9:2-13 The Transfiguration • Lk 6:20-49 The Sermon on the Plain • Jn 1:1-18 The Prologue. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • explore and analyse these texts under the following headings: <ul style="list-style-type: none"> – the original background/context – authorship/source – the genre/type; meaning and significance – what it says about God and the relationship between God and God's people – contemporary significance for worship.

SECTION I

RELIGION: THE IRISH EXPERIENCE

Aims

1. To develop a knowledge and understanding of some of the characteristics of religion in Ireland from ancient times to the present day.
2. To compare and contrast these characteristics with religious trends and movements in Europe and around the world.
3. To explore the nature of the Christianity that came to Ireland and its impact at key moments in Irish history.
4. To become aware of the plurality of religious traditions that have existed, and continue to exist, in Ireland.

Part One

PATTERNS OF CHANGE

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> recognise the changing pattern of religious belief in Ireland today and set this pattern in a European context. 	<ul style="list-style-type: none"> have an understanding of the diversity of belief in contemporary Ireland. 	<ul style="list-style-type: none"> identify evidence of religious belief in ancient and contemporary Ireland recognise changing patterns in religious belief in Ireland and Europe. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> appreciation of and respect for the variety of religious traditions and secular movements which exist in Ireland today.

I. RELIGION: THE IRISH EXPERIENCE

1. PATTERNS OF CHANGE

Topic	Description of content	Outcomes
<p>I.1 Patterns of change in religious belief</p>	<ul style="list-style-type: none"> • patterns of religious belief in Ireland today • the changing pattern of religious belief, especially among young people in the locality and in Ireland as a whole • the European pattern of religious belief • secularisation and secularism • new forms of religion in Ireland — an overview of religious movements new to Ireland. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • identify the main trends in religious belief and practice in Ireland today • identify the patterns of religious belief and practice among young people in the locality and in Ireland as a whole • establish whether there is a difference between the patterns found locally and the patterns found nationally • identify the main trends of religious belief and practice in contemporary Europe • explain the difference between secularisation and secularism, and give a contemporary example of each • name a religious movement new to Ireland and give a brief description of it under the following headings: central beliefs; forms of worship; moral codes.

Part two
(Students study 2.1 OR 2.2)

PRE-CHRISTIAN IRELAND

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> • be familiar with local or national evidence for the ancient origins of religions in Ireland • be aware of the particular characteristics of religion in Ireland before and after Patrick • trace the development of religion in Ireland through the study of one or two key moments in that development. 	<ul style="list-style-type: none"> • understand that religion in Ireland is of ancient origin, has developed over thousands of years, and is still developing • understand the meaning of inculturation and its relevance for the Irish experience of religion. 	<ul style="list-style-type: none"> • identify evidence of religious belief in ancient and contemporary Ireland • show how the Christian message was inculturated in the Irish context. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> • appreciation of and respect for the variety of religious traditions and secular movements which exist in Ireland today.

I. RELIGION: THE IRISH EXPERIENCE

2. PRE-CHRISTIAN IRELAND

Topic	Description of content	Outcomes
2.1 Local evidence	<ul style="list-style-type: none"> local archaeological evidence of religious belief before Patrick local devotional practice before Patrick. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> name local evidence of pre-Christian religion in Ireland describe the religious beliefs and/or practices associated with this archaeological evidence describe any local devotional practices that may have their origin in pre-Christian times. Outline the original form of these practices and describe their current form if they still survive.
2.2 National evidence	<ul style="list-style-type: none"> archaeological evidence of national significance literary evidence from myths and sagas. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> name a pre-Christian site of national significance briefly describe the religious beliefs and/or practices believed to be associated with this site give two examples of Irish myths and sagas that give insight into pre-Christian religious beliefs and/or practices. Briefly describe these insights.

Part three

CHRISTIANITY IN IRELAND

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> • be aware of some of the features associated with religion in Ireland before the coming of Patrick • trace the development of religion in Ireland through the study of one or two key moments in that development. 	<ul style="list-style-type: none"> • understand that religion in Ireland is of ancient origin, has developed over thousands of years, and is still developing • be aware of the particular contribution of Christianity and its denominational expressions to Irish culture and society • understand the meaning of inculturation and its relevance for the Irish experience of religion. 	<ul style="list-style-type: none"> • identify evidence of religious belief in ancient and contemporary Ireland • show how the Christian message was inculturated in the Irish context • recognise changing patterns in religious belief in Ireland. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> • appreciation of the Irish religious heritage and the contribution of Irish religion to the development of religion in Europe and elsewhere.

I. RELIGION: THE IRISH EXPERIENCE

3. CHRISTIANITY IN IRELAND

Topic	Description of content	Outcomes
<p>3.1 The coming of Patrick</p>	<ul style="list-style-type: none"> • Christianity in Europe at the time of Patrick • the inculturation of Christianity in Ireland • the development and characteristics of ‘Irish Christianity’. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • describe the pattern of Christian belief and practice in Europe at the time of Patrick • give two examples of the inculturation of Christianity in Ireland • identify two key moments in the development of ‘Irish Christianity’ and explain their significance • name two characteristics of ‘Irish Christianity’.
<p>3.2 Key elements of the Irish experience of Christianity</p> <p>Ordinary Level students do one of the following, Higher Level students do two.</p>		
<p>3.2.1 Religion, spirituality and land</p>	<ul style="list-style-type: none"> • the sacredness of the land • the cultic marriage of the Rí with the land • the sacredness of the land in Judaism • land and religion • land ownership and confiscation according to religious affiliation from the 17th century onwards • land ownership and landlessness as part of the religious identity of Irish people. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • explain the significance of the cultic marriage between the Rí and the land • give an account of the relationship between religion and the land in Judaism at the time of Jesus • give one example of the relationship between religious affiliation and patterns of land confiscation after 17th century • show how land ownership and landlessness was associated with religious identity in Ireland and among the Irish abroad.

I. RELIGION: THE IRISH EXPERIENCE

3. CHRISTIANITY IN IRELAND

Topic	Description of content	Outcomes
3.2.2 Religion, spirituality and monasticism	<ul style="list-style-type: none"> • the hermit tradition • community in monastic Ireland • the monastery as centre of learning, worship and healing • Irish founders of monasteries in Europe <ul style="list-style-type: none"> – an overview of the movement into Europe – one founder: his life and work. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • identify the origin of the hermit tradition in Ireland • outline the lifestyle of one follower of the hermit tradition in the early Irish church • account for the regard given to the hermit tradition • describe the significance of community in monastic Ireland • describe the role of the monastery as they became centres of learning, worship, and healing, naming a monastery associated with each activity • explain the reasons for the move into Europe • name three Irish founders of monasteries in Europe and monasteries they founded • give a brief biography of one Irish founder of a monastery in Europe, outlining the significant moments of his life and work.
3.2.3 Religion, spirituality and reforms	<ul style="list-style-type: none"> • reform as a return to origins • internal reforms <ul style="list-style-type: none"> – the Céili Dé in the 8th Century – monasticism of the 12th century • external reforms • Protestant 16th and 17th century reforms • contemporary reform movements in the Christian churches. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • explain how reform movements in Christian traditions were and continue to be inspired by a desire to return to the origins of Christianity • show how the Céili Dé and 12th century monastic reforms were largely internal reform • show how the Protestant reforms of the 16th and 17th century were largely external reforms • give an example of a contemporary reform movement and indicate whether it is an external or internal reform.

I. RELIGION: THE IRISH EXPERIENCE

3. CHRISTIANITY IN IRELAND

Topic	Description of content	Outcomes
<p>3.2.4 Religion and the ideas of the Enlightenment</p>	<ul style="list-style-type: none"> • the impact of the Enlightenment on thinking about authority in Europe <ul style="list-style-type: none"> – on civil authority – on divine authority • the impact of the Enlightenment on thinking about authority Ireland <ul style="list-style-type: none"> – the ideas of the Belfast Enlightenment – Cardinal Cullen • religion in Ireland after the Enlightenment. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • explain how the new ideas of the Enlightenment influenced thinking about civil and divine authority • discuss how the Enlightenment in Europe influenced thinking about authority in Ireland, with particular reference to the ideas associated with the Belfast Enlightenment and the work of Cardinal Cullen • give an account of the main features of post-Enlightenment religion in Ireland.
<p>3.2.5 Religion in contemporary Ireland</p>	<ul style="list-style-type: none"> • changes in the sphere of influence: the impact of religion on people’s lives in contemporary Ireland • religion in the Irish constitution • the emergence of pluralism • the ecumenical dimension of religion in Ireland. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • identify, giving two examples, the changes that have taken place in the sphere of influence of the Christian churches in Ireland • identify, giving two examples, how religion continues to impact on the lives of people in Ireland • outline the place of religion in the Irish constitution • define the term pluralism • explain how pluralism can affect the social, cultural, political and spiritual dimensions of life • explain the term “ecumenism” and outline its aims • give examples of how the Christian churches in Ireland have responded to ecumenism.

SECTION J

RELIGION AND SCIENCE

Aims

1. To develop an awareness of the changing nature and methods of the scientific and theological enterprises.
2. To examine some key moments in the history of the relationship between religion and science.
3. To examine some of the issues and debates concerning the contemporary relationship between religion and science.
4. To explore the ethical implications of scientific progress.

Part one

THE SCIENTIFIC AND THEOLOGICAL ENTERPRISES

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> understand the question, common and particular, to the theological and scientific enterprises be aware of the importance of the community context for science and technology. 	<ul style="list-style-type: none"> have an understanding of the connections between the scientific and theological enterprises, particularly in contemporary science and theology. 	<ul style="list-style-type: none"> differentiate between the scientific and theological enterprises. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> appreciation of the value of human questioning from a scientific and theological point of view.

J. RELIGION AND SCIENCE

1. THE SCIENTIFIC AND THEOLOGICAL ENTERPRISES

Topic	Description of content	Outcomes
I.1 Questioning in context	<ul style="list-style-type: none"> • the human need to question • questions of nature, relationship, meaning, purpose, and origin • questions common to science and religion • 'God of the gaps' • two other images of God and their implications for science. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • explain the human drive to question and to ask why • compile and present a 'list' of ultimate questions • give examples of the questions common to religion and science • demonstrate an understanding of 'God of the gaps' and of science's critique of this view • present two alternative images of God and their use in the debate between science and religion.
I.2 Community	<ul style="list-style-type: none"> • the importance of community for the theological and scientific enterprises • objective or subjective investigation • scientific method and theories of interpretation • theology and theories of interpretation. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • define community and outline reasons for its importance in theology and science • define 'objective' and 'subjective' investigation, and discuss the merits of each • describe the elements of scientific method and interpretation • outline the methods of interpretation available to theology.

Part two

**THE RELATIONSHIP BETWEEN
RELIGION AND SCIENCE**

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> • be familiar with key moments in the relationship between science and theology from the Renaissance to the present day • be able to identify possible future points of conflict and communication for science and theology. 	<ul style="list-style-type: none"> • be aware of the lack of understanding of these connections in the past and the consequent tensions between science and theology • have an awareness of the limits and possibilities of the dialogue between religion and science • be aware of the lack of understanding of these connections in the past and the consequent tensions between science and theology. 	<ul style="list-style-type: none"> • engage critically in current debates between religion and science • identify ethical implications of scientific progress. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> • appreciation of the limitations of scientific and religious fundamentalism • openness to the insights of science and religion in current debates.

J. RELIGION AND SCIENCE

2. THE RELATIONSHIP BETWEEN RELIGION AND SCIENCE

Topic	Description of content	Outcomes
2.1 Science and religion go their separate ways	<ul style="list-style-type: none"> Galileo and his context <ul style="list-style-type: none"> the methods and theories of Galileo the reaction from the secular and religious world the beginnings of modern science the reaction of religions. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> present a portrait of the world from which Galileo's ideas emerged describe the methods Galileo used present an summary of Galileo's main findings and ideas explain the various sources of modern science show the various reactions of religions to the rise of science.
2.2 Science versus religion	<ul style="list-style-type: none"> Descartes and his influence <ul style="list-style-type: none"> the disappearance of God the significance of the cogito Newton and the mathematical paradigm science and religion in the enlightenment. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> outline Descartes's theory and explain its importance for science and religion explain the importance of Newton's discoveries in mathematics for the relationship between science and religion describe one major development in science and one major development in religion at the time of the enlightenment.
2.3 Science and religion in tension	<ul style="list-style-type: none"> Charles Darwin and his context Darwin and evolution <ul style="list-style-type: none"> Darwin's investigations the development of a theory of evolution the response of religions with particular reference to one of the following: Buddhism Christianity, Hinduism, Islam, or Judaism. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> explain the influences on Darwin's thought outline Darwin's theory of evolution, and highlight the major areas of conflict with religion describe the reaction of one major world religion to Darwin's theory at the time of its development.

J. RELIGION AND SCIENCE

2. THE RELATIONSHIP BETWEEN RELIGION AND SCIENCE

Topic	Description of content	Outcomes
<p>2.4 Science and religion in dialogue</p>	<ul style="list-style-type: none"> • the understanding of creation in either the Buddhist Christian, Hindu, Islamic or Jewish tradition • a contrasting understanding of creation from another religious tradition • the ecological crisis <ul style="list-style-type: none"> – the main features of the current crisis – the origins of the crisis – attitudes to the crisis from the perspectives of theology and science. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • outline the understanding of creation in one of either <ul style="list-style-type: none"> – Buddhism – Christianity – Hinduism – Islam – Judaism • contrast two understandings of creation from two different religious traditions • outline the contemporary ecological crisis • present a theologian’s perspective on the crisis • present a scientist’s perspective on the crisis.

Part three

(Students study either part three or part four)

**CURRENT ISSUES FOR RELIGION
AND SCIENCE: ORIGINS**

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> identify possible future points of conflict and communication for science and theology. 	<ul style="list-style-type: none"> have an understanding of the connections between the scientific and theological enterprises, particularly in contemporary science and theology have an awareness of the limits and possibilities of the dialogue between religion and science have an understanding of the ethical implications of scientific progress have an understanding of theological perspectives on current developments in physics or biology. 	<ul style="list-style-type: none"> differentiate between the scientific and theological enterprises engage critically in current debates between religion and science identify ethical implications of scientific progress. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> awareness of the limitations of scientific and religious fundamentalism openness to the insights of science and religion in current debates critical evaluation of scientific and technological progress.

J. RELIGION AND SCIENCE

3. CURRENT ISSUES FOR RELIGION AND SCIENCE: ORIGINS

Topic	Description of content	Outcomes
<p>3.1 The debate about origins</p>	<ul style="list-style-type: none"> • why bother about origins? • an overview of current debate on origins • ancient and contemporary cosmologies <ul style="list-style-type: none"> – two ancient contrasting cosmologies – two contemporary contrasting cosmologies. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • explain the importance of reflecting on and studying origins • give a summary of the main features of current debate on origins • explain the term “cosmology” • present two contemporary and two ancient cosmologies and identify similarities and differences.
<p>3.2 The new physics and religion - emerging questions</p>	<ul style="list-style-type: none"> • Heisenberg’s uncertainty principle and the development of quantum theory • science and the realm of chance, probability, and chaos • theological perspectives on these developments. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • explain the Heisenberg uncertainty principle and its importance for science today • outline two of the key ideas associated with 'new physics' and the importance of these for theological reflection.

Part four

(Students study either part three or part four)

**CURRENT ISSUES FOR RELIGION AND SCIENCE:
LIFE AND DEATH**

Objectives

Students should /be able to

<i>Knowledge</i>	<i>Understanding</i>	<i>Skills</i>	<i>Attitudes</i>
<ul style="list-style-type: none"> identify possible future points of conflict and communication for science and theology. 	<ul style="list-style-type: none"> have an understanding of the connections between the scientific and theological enterprises, particularly in contemporary science and theology have an awareness of the limits and possibilities of the dialogue between religion and science have an understanding of the ethical implications of scientific progress have an understanding of the theological perspectives on current developments in genetics. 	<ul style="list-style-type: none"> differentiate between the scientific and theological enterprises engage critically in current debates between religion and science identify ethical implications of scientific progress. 	<p><i>This section should contribute to the development of</i></p> <ul style="list-style-type: none"> awareness of scientific and religious fundamentalism openness to the insights of science and religion in current debates critical evaluation of scientific and technological progress.

J. RELIGION AND SCIENCE

4. CURRENT ISSUES FOR RELIGION AND SCIENCE: ORIGINS

Topic	Description of content	Outcomes
4.1 The life questions	<ul style="list-style-type: none"> • scientific descriptions of the beginnings of life and the moment of death • religious descriptions of the beginnings of life and the moment of death. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • present scientific and religious accounts of the beginning and ending of life and indicate areas where science and religion share the same concerns.
4.2 The genetics debate	<ul style="list-style-type: none"> • the religious and scientific perspectives in relation to two of the following: <ul style="list-style-type: none"> – cloning – genetically-modified life – artificially created life – the prolonging of life – the ending of life. 	<p>As a result of studying this section, students should be able to</p> <ul style="list-style-type: none"> • outline the ethical issues that arise in science and religion in two of the following <ul style="list-style-type: none"> – cloning – genetically-modified life – artificially created life – the prolonging of life – the ending of life.



Procedures for drawing up National Syllabuses

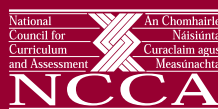
The NCCA's Course Committees for the Leaving Certificate (Established) have the following membership:

- *Association of Secondary Teachers, Ireland*
- *Teachers' Union of Ireland*
- *Joint Managerial Body*
- *Association of Community and Comprehensive Schools*
- *Subject Association*
- *Irish Vocational Education Association*
- *National Council for Educational Awards*
- *Conference of Heads of Irish Universities*
- *Department of Education and Science (Inspectorate).*

On the basis of a brief provided by Council, the NCCA's Course Committees prepare the syllabuses.

Recommendations of Course Committees are submitted to the Council of the NCCA for approval. The NCCA, having considered such recommendations, advises the Minister for Education and Science accordingly.

Further information may be obtained by contacting the NCCA at 24 Merrion Square, Dublin 2.



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