



**Coimisiún na Scrúduithe Stáit**  
**State Examinations Commission**

**Leaving Certificate 2015**

**Marking Scheme**

**Religious Education**

**Higher Level**



## **Note to teachers and students on the use of published marking schemes**

Marking schemes published by the State Examinations Commission are not intended to be standalone documents. They are an essential resource for examiners who receive training in the correct interpretation and application of the scheme. This training involves, among other things, marking samples of student work and discussing the marks awarded, so as to clarify the correct application of the scheme. The work of examiners is subsequently monitored by Advising Examiners to ensure consistent and accurate application of the marking scheme. This process is overseen by the Chief Examiner, usually assisted by a Chief Advising Examiner. The Chief Examiner is the final authority regarding whether or not the marking scheme has been correctly applied to any piece of candidate work.

Marking schemes are working documents. While a draft marking scheme is prepared in advance of the examination, the scheme is not finalised until examiners have applied it to candidates' work and the feedback from all examiners has been collated and considered in light of the full range of responses of candidates, the overall level of difficulty of the examination and the need to maintain consistency in standards from year to year. This published document contains the finalised scheme, as it was applied to all candidates' work.

In the case of marking schemes that include model solutions or answers, it should be noted that these are not intended to be exhaustive. Variations and alternatives may also be acceptable. Examiners must consider all answers on their merits, and will have consulted with their Advising Examiners when in doubt.

## **Future Marking Schemes**

Assumptions about future marking schemes on the basis of past schemes should be avoided. While the underlying assessment principles remain the same, the details of the marking of a particular type of question may change in the context of the contribution of that question to the overall examination in a given year. The Chief Examiner in any given year has the responsibility to determine how best to ensure the fair and accurate assessment of candidates' work and to ensure consistency in the standard of the assessment from year to year. Accordingly, aspects of the structure, detail and application of the marking scheme for a particular examination are subject to change from one year to the next without notice.

## **General Introduction**

The assessment of Religious Education at Leaving Certificate Higher Level is based on the aims, objectives and outcomes of each section of the Leaving Certificate Religious Education syllabus published by the Department of Education and Skills in 2003.

In many cases only key phrases are given which contain the information and ideas that must appear in the candidate's answer in order to merit the assigned marks. Where a mark is graded in the examination marking scheme, the mark for the candidate's answer is awarded within a range from excellent to very good, good, fair, weak, very weak or no grade.

The 'Possible Points' presented in this marking scheme are neither exhaustive nor complete. Further relevant points presented by candidates will be marked and rewarded on their merits. The descriptions and definitions in the scheme are not exhaustive and alternative valid answers are acceptable. If you are unsure of the validity of an alternative answer, contact your advising examiner. Words, expressions or phrases must be correctly used in context and not contradicted and where there is evidence of incorrect use or contradiction, the marks may not be awarded.

UNIT ONE

CANDIDATES MUST ANSWER ONE OF THE FOLLOWING TWO QUESTIONS.

SECTION A THE SEARCH FOR MEANING AND VALUE

QUESTION 1.

Answer a) and b).

1 A 1 a) Profile the understanding of God/gods/the divine that can be seen in two myths from ancient times which you have studied. (20Mx2)

Marking Criteria

An excellent answer will show knowledge of ancient myths by accurately tracing how an understanding of God/gods/the divine can be seen in two myths associated with ancient times.

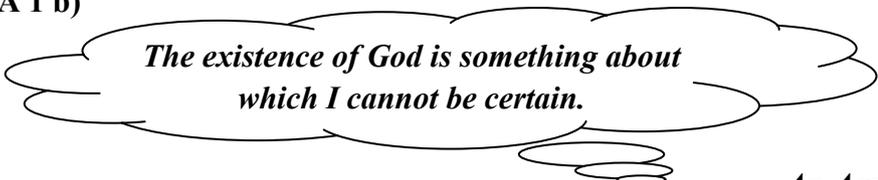
Possible Points

- Native American Creation Myth — the divine has power and the ability to put order on the universe e.g. the creator enables the owls to see in the dark etc.
The Myth of Prometheus — God/gods/the divine can have human attributes; there is a clear divide between the gods and people e.g. Zeus punishes Prometheus for giving fire to humans etc.
Etc.

Code MCx2 in left margin where the Marking Criteria is first evident in the candidate's answer.

Table with 6 columns: Excellent (20 > 17), Very Good (16 > 14), Good (13 > 11), Fair (10 > 8), Weak (7 > 5, 4 > 2, 1 > 0), Marks (20Mx2)

1 A 1 b)



— An Agnostic

Outline what you think Anselm and Aquinas would each say in response to the above statement. (20Mx2)

Marking Criteria

An excellent answer will show an understanding of different ideas about the existence of God by setting out accurate information on how the agnostic statement given in the question would be approached from the viewpoint of Anselm's and Aquinas' ideas on the existence of God.

Possible Points

- Anselm — since it is possible to conceive of a being that is the greatest conceivable being, that being must exist, God is the name we give to that being etc.
Aquinas — God exists as there has to be a prime mover, an uncreated creator, a necessary being, a perfect standard and an intelligent designer etc.

Code MCx2 in left margin where the Marking Criteria is first evident in the candidate's answer.

Table with 6 columns: Excellent (20 > 17), Very Good (16 > 14), Good (13 > 11), Fair (10 > 8), Weak (7 > 5, 4 > 2, 1 > 0), Marks (20Mx2)

## QUESTION 2.

Answer a) and b).

**1 A 2 a) Identify two key moments in the development of philosophy and outline the way that philosophical thinking changed at each of these key moments. (20Mx2)**

### Marking Criteria

An excellent answer will show knowledge of philosophy by accurately identifying two key moments in the development of philosophy and setting out accurate information on how philosophical thought developed at each of these moments.

### Possible Points

- Ancient Greek philosophy e.g. The move away from asking questions about the natural world to asking questions about the person and the person's place in the world i.e. Socrates, unlike the Sophists, proposed that there were universal truths etc.
- The rise of scepticism e.g. Erasmus proposed scepticism as a philosophical method etc.
- Etc.

Code MCx2 in left margin where the Marking Criteria is first evident in the candidate's answer.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
20 > 17	16 > 14	13 > 11	10 > 8	7 > 5	4 > 2	1 > 0	20Mx2

**1 A2 b) Outline the understanding of how God/the transcendent is revealed to people, in two major world religions that you have studied. (20Mx2)**

### Marking Criteria

An excellent answer will show an understanding of divine revelation by setting out accurate information on the understanding of how God/the transcendent is made known to people in two major world religions.

### Possible Points

- Buddhism – eternal spiritual qualities which transcend time and space are understood in some Buddhist traditions to be embodied in Buddhas and Bodhisattvas etc.
- Christianity – the life, death and resurrection of Jesus is understood as the high point of God's revelation etc.
- Hinduism – aspects of Brahman are understood as being revealed in the gods and through the Vedas etc.
- Islam – the revelation to Muhammad, through the angel Gabriel, recorded in the Koran/Qur'an etc.
- Judaism – God is understood as revealed throughout history; the prophets communicate the will of God etc.

Code MCx2 in left margin where the Marking Criteria is first evident in the candidate's answer.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
20 > 17	16 > 14	13 > 11	10 > 8	7 > 5	4 > 2	1 > 0	20Mx2

## UNIT TWO

CANDIDATES MUST ANSWER TWO OF THE FOLLOWING THREE SECTIONS.

### SECTION B CHRISTIANITY: ORIGINS AND CONTEMPORARY EXPRESSIONS

Answer a) and b).

**2 B a) i. Outline four characteristics of the Kingdom of God that Jesus emphasised in his preaching. (20M)**

*Marking Criteria*

An excellent answer will show knowledge of Jesus’ teaching on the Kingdom of God by setting out accurate information on four of the main features of the Kingdom of God as taught in Jesus’ words and actions.

*Possible Points*

- Jesus taught that peace as an alternative to violence was a characteristic of the Kingdom of God etc.
- Jesus showed people that inclusion was a characteristic of the Kingdom of God e.g. in the parable of the Good Samaritan it is the Samaritan, not the Priest or Levite, who acts in an exemplary way etc.
- Jesus’ actions showed his followers a God of the powerless e.g. at the Last Supper he washes the feet of his disciples etc.
- Jesus taught that sharing goods rather than amassing wealth was a characteristic of the Kingdom of God e.g. The Feeding of the Five Thousand etc.
- Etc.

*Note:* Allow descriptive answers

Code MC x 1 to 4 in left margin where the Marking Criteria is first evident in the candidate’s answer.

Excellent	Very Good	Good	Fair	Weak			Marks
20 > 17	16 > 14	13 > 11	10 > 8	7 > 5	4 > 2	1 > 0	20M

**2 B a) ii. Compare two of the characteristics of the Kingdom of God preached by Jesus with the Jewish understanding of the Kingdom of God. (10Mx2)**

*Marking Criteria*

An excellent answer will show an understanding of the Kingdom of God by accurately identifying the similarities and/or differences between the Jewish understanding of the Kingdom of God and what Jesus taught about two of its main features.

*Possible Points*

- Inclusion was a characteristic of the Kingdom Of God — Jesus’ praise of a Samaritan rather than the Priest and the Levite may have appeared to contradict the centrality of Temple worship etc.
- Peace as an alternative to violence — was quite unlike the ideas associated with a Davidic Messiah who would establish a political Kingdom as King David had done etc.
- Jesus’ announcement that the “Kingdom of God had arrived” was different to the rabbis’ teaching that God’s Kingdom was not yet established etc.
- Etc.

Code MCx2 in left margin where the Marking Criteria is first evident in the candidate’s answer.

Excellent	Very Good	Good	Fair	Weak			Marks
10 > 9	8 > 7	6	5 > 4	3 >	2 >	1 > 0	10Mx2

- 2 B b) *Imagine that you are interviewing some of the first disciples after the death and resurrection of Jesus.***  
**Outline what you think they would say about the impact of Jesus' death and resurrection on their religious beliefs and practices.** **(40M)**

*Marking Criteria*

An excellent answer will show knowledge of the death and resurrection of Jesus by setting out accurate information on the impact of Jesus' death and resurrection on the beliefs and practices of the first Christians/disciples of Jesus.

*Possible Points*

- Immediately after Jesus' death the first Christians were afraid and confused but after Jesus' resurrection their belief in him was reaffirmed etc.
- After the death and resurrection of Jesus the first Christians' understanding of Jesus was starting to change; they used new titles for Jesus in order to express their belief in him as Lord; Mediator; Son of God etc.
- The first Christians continued the mission of Jesus e.g. Peter and Paul undertook missionary journeys etc.
- Etc.

Code MC in left margin where the Marking Criteria is first evident in the candidate's answer.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
40 > 34	33 > 28	27 > 22	21 > 16	15 > 10	9 > 4	3 > 0	40M

**SECTION C WORLD RELIGIONS**

Answer a) and b).

- 2 C a) i. Describe the general world-wide distribution of members today in each of the following religions: ♦ **BUDDHISM** ♦ **CHRISTIANITY** ♦ **HINDUISM** ♦ **ISLAM** ♦ **JUDAISM** (20M)

*Marking Criteria*

An excellent answer will show knowledge of the world-wide distribution of major world religions by giving an accurate account of the global distribution pattern of the world religions listed in the question.

*Possible Points*

- Buddhism — religion of the majority of the population in South East Asia; spread into Western Europe and North America etc.
- Christianity — largest world religion spread across every continent; Eastern and Western Europe as well as North and South America are predominantly Christian etc.
- Hinduism — third largest religion in the world; religion of the majority of the population in India, etc.
- Islam — over one billion adherents the majority of whom belong to Sunni groups, with the minority belonging to Shi'a groups; countries in the Middle East and Africa have the largest number of followers of Islam etc.
- Judaism — the religion of the majority of the population in Israel; large Jewish communities in North America; many European cities have Jewish communities etc.

Code MCx1 to 5 in left margin where the Marking Criteria is first evident in the candidate's answer.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
20 > 17	16 > 14	13 > 11	10 > 8	7 > 5	4 > 2	1 > 0	20M

- 2 C a) ii. Profile the origins of one of the following: ❖ **AN AFRICAN TRADITIONAL RELIGION**  
❖ **A CHINESE RELIGION** ❖ **A NEW RELIGIOUS MOVEMENT** ❖ **BAHA'I FAITH**  
❖ **SIKH RELIGION** (20M)

*Marking Criteria*

An excellent answer will show knowledge of religions/a New Religious Movement by accurately tracing how one of the religions/a New Religious Movement listed in the question became established.

*Possible Points*

- The origin of an African Traditional Religion can be traced back to its oral traditions, closeness to nature and primal religion etc.
- The origin of a New Religious Movements — faith group; present themselves as alternatives to official institutional religion; claim to offer a religious vision of the world and to respond to the fundamental questions of life e.g. The Hare Krishna Movement can be traced back to Hinduism; Bhaktivedanta Swami Prabhupada etc.
- The origin of a Chinese religion e.g. Confucianism can be traced back to the writings of Confucius etc.
- The origins of the Baha'i Faith can be traced back to Ali Muhammad and Mirza-Hoseyn'Ali Nuri (Bahá'u'lláh) etc.
- The origin of the Sikh religion can be traced back to the ten gurus, starting with Guru Nanak; the beliefs and practices of Hinduism and Islam etc.

Code MC in left margin where the Marking Criteria is first evident in the candidate's answer.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
20 > 17	16 > 14	13 > 11	10 > 8	7 > 5	4 > 2	1 > 0	20M

**2 C b) Explain how inter-faith dialogue can present both an opportunity and a challenge for the members of major world religions today. (40M)**

*Marking Criteria*

An excellent answer will show an understanding of inter-faith dialogue by giving an accurate account of the way that dialogue between different faiths can involve both an opportunity and a challenge for people of different faiths today.

*Possible Points*

- An opportunity for religious leaders to acknowledge the universal truths in world religions while also addressing the challenge of respecting the beliefs that are particular to different world religions etc.
- An opportunity to foster tolerance and develop ways of living with diversity etc.
- A challenge if people feel threatened or at risk because of their religion etc.
- Etc.

Code MC in left margin where the Marking Criteria is first evident in the candidate's answer.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
40 > 34	33 > 28	27 > 22	21 > 16	15 > 10	9 > 4	3 > 0	40M

**SECTION D MORAL DECISION-MAKING****Answer a) and b).****2 D a) i. Describe an example of how moral failure has both personal and social implications for the members of one Christian denomination that you have studied. (20M)***Marking Criteria*

An excellent answer will show an understanding of moral failure by giving an accurate account of how failing to do what a person knows to be right has personal and social implications for the members of one Christian denomination.

*Possible Points*

- Personal implications — in the Roman Catholic denomination greed has personal implications e.g. knowing that he/she has done wrong, feeling guilt, understanding that his/her relationship with God is damaged etc.
- Social implications — other people may be hurt by a person’s wrongdoing e.g. leaders of the Anglican Communion have spoken about the social implications of greed, condemning the gap that has emerged between rich and poor etc.

*Note:* Allow descriptive answers.

If a candidate gives an accurate account of the reasons why failing to do what he/she knows to be right has personal and social implications without making reference to one Christian denomination — Consult your Advising Examiner

Code MC in left margin where the Marking Criteria is first evident in the candidate’s answer.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
20 > 17	16 > 14	13 > 11	10 > 8	7 > 5	4 > 2	1 > 0	20M

**2 D a) ii. Compare the understanding of moral failure in a Christian denomination with the way that it is understood in one of the following world religions:  
 ◆ BUDDHISM ◆ HINDUISM ◆ ISLAM ◆ JUDAISM (20M)**

*Marking Criteria.*

An excellent answer will show an understanding of moral failure by accurately identifying the similarities and/or differences in how failing to do what a person knows to be right is understood in a Christian denomination and in one of the world religions listed in the question.

*Possible Points*

- Some instances of moral failure are regarded as more serious than others — in Islam sins against Allah are the most serious; in Roman Catholicism moral failure is mortal or venial depending on its gravity; obedience to the will of Allah is emphasised in Islam whereas in Roman Catholicism the emphasis is on a personal relationship with God etc.
- Etc.

Code MC in left margin where the Marking Criteria is first evident in the candidate’s answer.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
20 > 17	16 > 14	13 > 11	10 > 8	7 > 5	4 > 2	1 > 0	20M

**2 D b) Outline the role two of the following can play in a person's growth towards moral maturity:**  
**● MORAL FREEDOM ● MORAL PRINCIPLES ● VIRTUE (20Mx2)**

*Marking Criteria*

An excellent answer will show an understanding of moral maturity by setting out accurate information on the part played by two of the aspects of morality listed in the question in a person's growth towards moral maturity.

*Possible Points*

- Freedom to choose between right and wrong gives people the right and the responsibility to grow towards altruism when making moral decisions etc.
- Principles, standards or judgements of right and wrong form the basis of personal codes of behaviour and help a person have a conscientious approach to judging right and wrong etc.
- According to Aristotle virtue is inner goodness; we become virtuous by doing virtuous things this approach may encourage people to act in a morally mature way etc.
- Etc.

Code MCx2 in left margin where the Marking Criteria is first evident in the candidate's answer.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
20 > 17	16 > 14	13 > 11	10 > 8	7 > 5	4 > 2	1 > 0	20Mx2

**UNIT THREE**

CANDIDATES MUST ANSWER ONE OF THE FOLLOWING FOUR SECTIONS.

**SECTION E RELIGION AND GENDER**

Answer a) or b) or c) or d).

**3 E a) Compare the part played in salvation history by one woman and one man whose stories are told in the Hebrew Scriptures. (80M)**

*Marking Criteria*

An excellent answer will show an understanding of gender roles by accurately identifying the similarities and/or differences in the part played in salvation history by one woman and by one man whose stories are told in the Hebrew Scriptures.

*Possible Points*

- Deborah — a prophet, judge and military leader; under Deborah’s leadership the people of Israel enjoy 40 years of peace etc.; Joseph — a favoured son who is sold into slavery; Joseph’s talents led him to rise up the ranks and he eventually ensures the survival of his own family; both show that God always triumphs over evil and is steadfast to those who have faith etc.
- Etc.

Code MC in left margin where the Marking Criteria is first evident in the candidate’s answer

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
80 > 68	67 > 56	55 > 44	43 > 32	31 > 20	19 > 8	7 > 0	80M

**Or**

**3 E b) Compare the roles that were given to women and to men in the first Christian communities. (80M)**

*Marking Criteria*

An excellent answer will show an understanding of gender roles by accurately identifying the similarities and/or differences in the positions that were given to women and men within the first Christian communities.

*Possible Points:*

- In the first Christian communities men and women were given leadership roles e.g. in Rome Phoebe is named as a deacon of the Church; both men and women are named and are praised for their missionary work etc.
- Etc.

Code MC in left margin where the Marking Criteria is first evident in the candidate’s answer.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
80 > 68	67 > 56	55 > 44	43 > 32	31 > 20	19 > 8	7 > 0	80M

Or

**3 E c) Examine the way in which Mary, the mother of Jesus, is portrayed in one Christian denomination that you have studied. (80M)**

*Marking Criteria*

An excellent answer will show an understanding of the portrayal of Mary in a religious tradition by looking closely at the way in which Mary, the mother of Jesus, is represented in one Christian denomination.

*Possible Points*

- In Roman Catholicism Mary is seen as the mother of God; Mary is regarded as being without sin from the moment of her conception etc.
- Anglicanism portrays Mary as the Blessed Virgin etc.
- Etc.

Code MC in left margin where the Marking Criteria is first evident in the candidate's answer.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
80 > 68	67 > 56	55 > 44	43 > 32	31 > 20	19 > 8	7 > 0	80M

Or

**3 E d) Examine how a person's gender influences the roles he/she can have within a major world religion. (80M)**

*Marking Criteria*

An excellent answer will show an understanding of gender roles by looking closely at the way that a person's gender can influence the roles he/she can have within a major world religion.

*Possible Points*

- Buddhism — in the early years after its foundation women and men formed their own monastic communities etc.
- Christianity — all Christians participate by living according to the teachings of Jesus; influenced by gender e.g. the debate over the ordination of women in Christianity etc.
- Hinduism — gender is one of the factors that determine a person's caste, religious roles and obligations etc.
- Islam — the Five Pillars of Islam are applicable to men and women etc.
- Judaism — in some Jewish communities leadership may be influenced by gender e.g. Regina Jones, the first woman rabbi, was ordained in Germany in 1935 etc.

Code MC in left margin where the Marking Criteria is first evident in the candidate's answer.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
80 > 68	67 > 56	55 > 44	43 > 32	31 > 20	19 > 8	7 > 0	80M

**SECTION H THE BIBLE LITERATURE AND SACRED TEXT**

Answer a) and b).

**3 H a) Compare what two of the following texts, from the Hebrew Scriptures, say about the relationship between God and people:**

- HANNAH’S SONG OF THANKS (1Sam 2:1-10) ● ISRAEL RESTORED (Is 52:13 - 53:12)
- THE TEN COMMANDMENTS (Ex 20:1-21) (40M)

*Marking Criteria:*

An excellent answer will show knowledge of biblical texts by accurately identifying one or more similarities and/or differences in what two of the texts listed in the question say about the relationship between God and people.

*Possible Points*

- Hannah’s song is in response to the birth of her first son Samuel emphasising how God has concern for the poor and the downtrodden; similarly the Exodus of the Hebrew people from slavery in Egypt provides the context for the Ten Commandments etc.
- The Ten Commandments are an expression of the Covenant between God and the Hebrew people; Israel Restored shows how the relationship between God and people is restored by the suffering servant who takes on the sins of the many in order to restore the relationship between God and people etc.
- Etc.

Code MC in left margin where the Marking Criteria is first evident in the candidate’s answer.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
40 > 34	33 > 28	27 > 22	21 > 16	15 > 10	9 > 4	3 > 0	40M

**3 H b) Discuss the importance of the ‘Q’ source in the formation of two Synoptic Gospels. (40M)**

*Marking Criteria*

An excellent answer will show knowledge of how the Gospels came to be written by examining the ‘Q’ source and drawing accurate conclusions about the role it may have played in the formation of two Synoptic Gospels.

*Possible Points*

- ‘Q’ — Quelle or source, is a hypothetical document that may have once existed which contained a collection of Jesus’ sayings; Gospels of Luke and Mathew have non-Marcian material in common; ‘Q’ source provides a credible reason why there are similarities between the Gospels of Matthew and Luke etc.
- The ‘Q’ source is not important in the formation of the Synoptic Gospels in that while there are close parallels between the three Synoptic Gospels, there are significant differences e.g. the order in which the events and sayings of Jesus are placed in the Synoptic Gospels etc.
- Etc.

*Note:* Allow descriptive answers.

Code MC in left margin where the Marking Criteria is first evident in the candidate’s answer.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
40 > 34	33 > 28	27 > 22	21 > 16	15 > 10	9 > 4	3 > 0	40M

**SECTION I RELIGION THE IRISH EXPERIENCE****Answer a) and b).****3 I a) Describe two of the main characteristics of Christianity found in another part of Europe, at the time that Saint Patrick came to Ireland. (20Mx2)***Marking Criteria*

An excellent answer will show knowledge of Christianity by giving an accurate account of two of the main characteristics of Christianity that could be seen in another part of Europe at the time Saint Patrick came to Ireland.

*Possible Points*

- In parts of Europe under the control of the Romans — the trade routes of the Roman Empire facilitated Christian missionaries; the first churches were modelled on the architecture of basilicas (Roman public buildings) etc.
- In Britain by 400 CE there was evidence of a clerical structure as Christians were ministered to by bishops etc.
- In Gaul by 400 CE bishops ministered in towns and rural parishes; monasteries were being founded e.g. Martin of Tours 360 CE etc.
- Etc.

Code MCx2 in left margin where the Marking Criteria is first evident in the candidate's answer.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
20 > 17	16 > 14	13 > 11	10 > 8	7 > 5	4 > 2	1 > 0	20Mx2

**3 I b) Outline two examples of how inculturation contributed to the development of Christianity in Ireland at the time of Saint Patrick. (20Mx2)***Marking Criteria*

An excellent answer will show knowledge of Christianity in Ireland by setting out accurate information on two ways that adapted pre-existing religious practices contributed to the development of Christianity in Ireland at the time of Saint Patrick.

*Possible Points*

- Patrick adapted many pre-existing religious practices to make the transition from pre-Christian to Christian beliefs easier for the Irish e.g. the climbing of Croagh Patrick etc.
- e.g. the Christian celebration of the life of St. Brigid of Kildare on February 1st has been linked with the pre-Christian goddess of fertility and the feast of Imbolc which celebrates fertility, planting crops and lambing etc.
- Etc.

Code MCx2 in left margin where the Marking Criteria is first evident in the candidate's answer.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
20 > 17	16 > 14	13 > 11	10 > 8	7 > 5	4 > 2	1 > 0	20Mx2

**SECTION J RELIGION AND SCIENCE**

Answer a) and *either* b) or c).

**3 J a) Compare the response that is given by religion and by science to a question about the meaning of life. (40M)**

*Marking Criteria*

An excellent answer will show an understanding of religion and science by accurately identifying the similarities and/or differences in the way that religion and science approach a question about the meaning of life.

*Possible Points*

- E.g. ‘why are we here?’ in response religion may explore ideas about the relationship between God and people and the purpose of human life; science has developed cosmologies and the theory of evolution etc.
- E.g. ‘why do people suffer?’ religion may respond by seeking meaning in the ways people respond to suffering; science seeks to understand the causes of suffering and to develop ways of eliminating suffering etc.
- Etc.

Code MC in left margin where the Marking Criteria is first evident in the candidate’s answer.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
40 > 34	33 > 28	27 > 22	21 > 16	15 > 10	9 > 4	3 > 0	40M

**3 J b) Explain the implications that the work of Werner Heisenberg on quantum theory may have for the understanding of God/the transcendent in a major world religion. (40M)**

*Marking Criteria*

An excellent answer will show an understanding of the theological perspectives on developments in physics by giving an accurate account of the implications that Heisenberg’s work on quantum theory could have for the understanding of God/the transcendent in a major world religion.

*Possible Points*

- Heisenberg’s work on quantum theory led to the uncertainty principle, which could challenge the proofs of God as first cause; an implication of the uncertainty principle is that the universe can be understood in a holistic and inter-connected way, which is consistent with the idea of Brahman in Hinduism etc.
- Heisenberg’s work on quantum mechanics i.e. we can only observe the result; the minutiae of the universe cannot be explained or predicted may be seen as consistent with the proofs of God as prime mover etc.
- Etc.

Code MC in left margin where the Marking Criteria is first evident in the candidate’s answer.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
40 > 34	33 > 28	27 > 22	21 > 16	15 > 10	9 > 4	3 > 0	40M

**Or**

**3 J c) Explain why ethical concerns could arise for members of a major world religion because of modern scientific advances in relation to one of the following:**

● ARTIFICIALLY CREATED LIFE      ● CLONING

● GENETICALLY MODIFIED LIFE      ● THE ENDING OF LIFE

**(40M)**

### Marking Criteria

An excellent answer will show an understanding of theological perspectives on a scientific development by giving an accurate account of how modern scientific advances in one of the issues listed in the question could give rise to moral concerns for members of a major world religion.

### Possible Points

- Artificially created life — religious belief in the sacredness of life could give rise to ethical concerns e.g. if IVF results in embryos being created that are not implanted — can embryos be destroyed or used in research? etc.
- Cloning — religious belief in a divine creator can give rise to ethical concerns e.g. the creation of a clone for the purpose of providing donor tissue etc.
- Genetically modified life — the use of genetic material from more than two parents in the creation of human life could be contrary to the moral principles of a major world religion and therefore give rise to ethical concerns e.g. human identity etc.
- The ending of life — the use of artificial means to shorten a person's life; religious belief in the sacredness of life can give rise to ethical concerns e.g. euthanasia etc.

Code MC in left margin where the Marking Criteria is first evident in the candidate's answer.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
40 > 34	33 > 28	27 > 22	21 > 16	15 > 10	9 > 4	3 > 0	40M

### Marcanna Breise as ucht freagairt trí Ghaeilge

Léiríonn an tábla thíos an méid marcanna breise ar chóir a bhronnadh ar iarrthóirí a ghnóthaíonn thar 75% d'iomlán na marcanna.

N.B. Ba chóir marcanna de réir an ghnáthrata a bhronnadh ar iarrthóirí nach ghnóthaíonn thar 75% d'iomlán na marcanna. Ba chóir freisin an marc bónaís sin a shlánú síos.

Tábla I Bain úsáid as an tábla seo i gcás na hábhair a leanas:

Religious Education – Higher & Ordinary Level Iomlán: 320 Gnáthrata: 10%

Bain úsáid as an ghnáthrata i gcás marcanna suas go 240. Thar an marc sin, féach an tábla thíos.

<b>Bunmharc</b>	<b>Marc Bónais</b>		<b>Bunmharc</b>	<b>Marc Bónais</b>
241 - 243	23		281 - 283	11
244 - 246	22		284 - 286	10
247 - 250	21		287 - 290	9
251 - 253	20		291 - 293	8
254 - 256	19		294 - 296	7
257 - 260	18		297 - 300	6
261 - 263	17		301 - 303	5
264 - 266	16		304 - 306	4
267 - 270	15		307 - 310	3
271 - 273	14		311 - 313	2
274 - 276	13		314 - 316	1
277 - 280	12		317 - 320	0

In relation to what is being assessed in the Higher Level Marking Criteria for each question —

<b>QUESTION DESCRIPTOR</b>	<b>EXCELLENT</b>	<b>VERY GOOD</b>	<b>GOOD</b>	<b>FAIR</b>	<b>WEAK</b>	<b>VERY WEAK</b>	<b>NO GRADE</b>
<b>EVIDENCE IN ANSWER OF SYLLABUS AIMS/ OBJECTIVES/ OUTCOMES</b>	SUBSTANTIAL EVIDENCE	VERY GOOD EVIDENCE	GOOD EVIDENCE	ADEQUATE EVIDENCE	INADEQUATE EVIDENCE	LITTLE EVIDENCE	VERY LITTLE /NO EVIDENCE
<b>RELEVANCE OF ANSWER TO QUESTION</b>	COMPLETELY & CLEARLY RELEVANT	CLEARLY RELEVANT	GENERALLY RELEVANT	LIMITED RELEVANCE	LITTLE RELEVANCE	VERY LITTLE RELEVANCE	NO RELEVANCE
<b>ACCURACY</b>	NO MAJOR ERROR(S)	VERY LITTLE EVIDENCE OF MAJOR ERROR(S)	LITTLE EVIDENCE OF MAJOR ERROR(S)	SOME MAJOR ERRORS	MANY MAJOR ERRORS	VERY MANY MAJOR ERRORS	SUBSTANTIAL MAJOR ERRORS
<b>EVIDENCE OF ENGAGEMENT WITH THE SKILL(S)</b>	EXCELLENT USE OF SKILL(S)	VERY GOOD USE OF SKILL(S)	GOOD USE OF SKILL(S)	SOME USE OF SKILL(S)	LITTLE USE OF SKILL(S)	VERY LITTLE USE OF SKILL(S)	NO USE OF SKILL(S)

A choice of two titles is given in each of Sections F and G below. Candidates should base their coursework on **one** title only, taken from **either** Section F **or** Section G.

### **SECTION F: ISSUES OF JUSTICE AND PEACE**

- F. 1**
- **THE JEWISH CONCEPT OF ‘JUBILEE’**
  - **THE FIVE PRECEPTS OF THE BUDDHA**
  - **THE ISLAMIC CONCEPT OF ‘VICEREGENT OF THE EARTH’**

**An investigation into how one of the above encourages the members of a world religion to campaign on environmental issues.**

#### *Marking Criteria*

An excellent coursework will show an understanding of religious belief by looking closely at a concept/precepts listed in the title and drawing accurate conclusions about how it/they encourage members of a world religion to act or campaign on environmental issues.

- F. 2**
- **JUSTICE AS FAIR PLAY**
  - **JUSTICE AS RETRIBUTION**
  - **JUSTICE AS THE UPHOLDING OF HUMAN RIGHTS**

**An evaluation of the main strengths and weaknesses of two of the above understandings of justice when applied to a particular case study.**

#### *Marking Criteria*

An excellent coursework will show knowledge of different perspectives on justice by accurately judging how a particular case study shows the main strengths and weaknesses of two of the understandings of justice listed in the title.

### **SECTION G: WORSHIP, PRAYER AND RITUAL**

**G.1** *The human being can be described as a ‘pray-er’.*  
**Research the evidence for this statement in the lives of people of faith today.**

#### *Marking Criteria*

An excellent coursework will show an appreciation of the importance of prayer in the lives of people by looking closely at the role communication with God/gods/the divine plays in the lives of believers today.

- G.2**
- **HERMITAGE**
  - **PILGRIMAGE**
  - **RETREAT**

**A profile of the origins of one of the above contemplative practices and an examination of why this practice has appeal for people today.**

#### *Marking Criteria*

An excellent coursework will show an understanding of a contemplative tradition by tracing the origins of one of the traditions listed in the title and looking closely at why the tradition is relevant and popular among people today.

### **Religious Education Coursework - Higher Level**

Aims of coursework for Leaving Certificate Religious Education are:

- To allow students an opportunity for personal engagement on an issue of interest or concern.
- To develop students’ knowledge, understanding, skills and attitudes as outlined in the objectives of the section designated for coursework.
- To provide an opportunity for students to engage in extended research, analysis and reflection on a chosen topic.
- To develop skills of research, analysis, evaluation, critical thinking, communication and reflection.

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. The development of skills of research, critical thinking, analysis and reflection are key objectives in the teaching of Religious Education at senior level. Coursework is designed to allow students opportunities to develop these skills further through detailed investigation of a chosen topic. (Religious Education Leaving Certificate Guidelines for Teachers - NCCA page 142)

Candidates are required to submit coursework on one title only. Titles for coursework are common to Ordinary Level and Higher Level. A candidate’s Coursework Booklet should be marked at the level at which he/she took the examination. Candidates wishing to illustrate their coursework, may do so in the blank spaces provided at the foot of each page. All graphics or images used by the candidate must be drawn or scanned directly onto the booklet. They should not, however, attach or affix material to the Coursework Booklet.

***In relation to what is being assessed in Higher Level Coursework Part A – A Summary of the Investigation on 2015 Prescribed Title***

<b>Treatment of Set Points Part A</b>		<b>EXCELLENT</b>	<b>VERY GOOD</b>	<b>GOOD</b>	<b>FAIR</b>	<b>WEAK</b>
<b>PART A DESCRIPTOR:</b>  <b>EVIDENCE OF 2015 TITLE MARKING CRITERIA</b> (syllabus' knowledge; understanding; skills; attitudes) <b>CODE MC</b>	<b>40 &gt; 34</b>	<b>33 &gt; 28</b>	<b>27 &gt; 22</b>	<b>21 &gt; 16</b>	<b>15 &gt; 0</b>	
	<b>FULL, SUBSTANTIAL ACCURATE EVIDENCE</b>	<b>SUBSTANTIAL ACCURATE EVIDENCE</b>	<b>ACCURATE EVIDENCE</b>	<b>ADEQUATE LIMITED EVIDENCE</b>	<b>POOR/NO EVIDENCE</b>	
<b>SOURCES OF INFORMATION ON 2015 TITLE. CODE SI</b>	<b>GOOD INFORMATION</b>	<b>SOME GENERAL INFORMATION</b>	<b>ADEQUATE LIMITED INFORMATION</b>	<b>LITTLE/NO INFORMATION</b>		
	<b>SUBSTANTIAL INFORMATION</b>	<b>CLEAR GENERAL INFORMATION</b>	<b>SOME GENERAL INFORMATION</b>	<b>ADEQUATE LIMITED INFORMATION</b>	<b>LITTLE/NO INFORMATION</b>	
<b>INFORMATION ON STEPS TAKEN AND THE SKILLS USED ON 2015 TITLE</b> (research; analysis; evaluation, critical thinking; communication; reflection) <b>CODE SS</b>	<b>DETAILED SUBSTANTIAL INFORMATION</b>	<b>CLEAR GENERAL INFORMATION</b>	<b>SOME GENERAL INFORMATION</b>	<b>ADEQUATE LIMITED INFORMATION</b>	<b>LITTLE/NO INFORMATION</b>	
	<b>VERY WORTHWHILE PIECE OF WORK.</b>	<b>WORTHWHILE PIECE OF WORK</b>	<b>FINE PIECE OF WORK</b>	<b>ADEQUATE PIECE OF WORK</b>	<b>TRIVIAL/ IRRELEVANT PIECE OF WORK.</b>	
<b>SUMMARY OF FINDINGS ON 2015 TITLE</b> (ability to – select, analyse and evaluate information or sort and edit information or present ideas concisely and cogently.)	<b>FULL &amp; RELEVANT SUMMARY</b>	<b>DETAILED SUMMARY</b>	<b>GENERAL SUMMARY</b>	<b>ADEQUATE LIMITED SUMMARY</b>	<b>POOR/NO SUMMARY</b>	
	<b>SUBSTANTIAL SUPPORTING EVIDENCE FOR CONCLUSIONS DRAWN.</b>	<b>VERY GOOD SUPPORTING EVIDENCE FOR CONCLUSIONS</b>	<b>SOME GENERAL SUPPORTING EVIDENCE FOR CONCLUSIONS</b>	<b>ADEQUATE LIMITED SUPPORTING EVIDENCE FOR CONCLUSIONS</b>	<b>LITTLE/NO SUPPORTING EVIDENCE FOR CONCLUSIONS</b>	
<b>PERSONAL ENGAGEMENT WITH 2015 TITLE. CODE SF</b>	<b>SUBSTANTIAL PERSONAL ENGAGEMENT</b>	<b>CLEAR PERSONAL ENGAGEMENT</b>	<b>SOME GENERAL PERSONAL ENGAGEMENT</b>	<b>ADEQUATE LIMITED PERSONAL ENGAGEMENT</b>	<b>INADEQUATE/NO PERSONAL ENGAGEMENT</b>	
	<b>SUBSTANTIAL PERSONAL ENGAGEMENT</b>	<b>CLEAR PERSONAL ENGAGEMENT</b>	<b>SOME GENERAL PERSONAL ENGAGEMENT</b>	<b>ADEQUATE LIMITED PERSONAL ENGAGEMENT</b>	<b>INADEQUATE/NO PERSONAL ENGAGEMENT</b>	

***In relation to what is being assessed in Higher Level Coursework Part B – Personal reflection on the learning, skills and experiences gained through undertaking coursework on 2015 Prescribed Title***

<b><i>The Treatment of Set Questions in Part B.</i></b>							
<b>PART B DESCRIPTOR:</b>	<b>EXCELLENT</b>	<b>VERY GOOD</b>	<b>GOOD</b>	<b>FAIR</b>	<b>WEAK</b>		
<b>EVIDENCE OF 2015 TITLE MARKING CRITERIA (syllabus' knowledge; understanding; skills; attitudes)</b> <b>CODE MC</b>	FULL, SUBSTANTIAL ACCURATE EVIDENCE	SUBSTANTIAL ACCURATE EVIDENCE	ACCURATE EVIDENCE	ADEQUATE LIMITED EVIDENCE	POOR/NO EVIDENCE		
	<b>40 &gt; 34</b>	<b>33 &gt; 28</b>	<b>27 &gt; 22</b>	<b>21 &gt; 16</b>	<b>15 &gt; 0</b>		
Use of <b>skills</b> on 2015 Title ( <i>research; analysis; evaluation, critical thinking; communication; reflection judgement, evaluation</i> ) <b>Code S</b>	SUBSTANTIAL USE OF SKILLS	VERY CLEAR USE OF SKILLS	CLEAR USE OF SKILLS	LITTLE USE OF SKILLS	INADEQUATE/NO USE OF SKILLS		
Why was the 2015 title of interest? ( <i>enthusiasm / concern</i> ) <b>Code I</b>	VERY WORTHWHILE PIECE OF WORK SUBSTANTIAL EXPLANATION VERY CLEAR PERSONAL INTEREST	WORTHWHILE PIECE OF WORK DETAILED EXPLANATION CLEAR PERSONAL INTEREST	FINE PIECE OF WORK GENERAL EXPLANATION SOME PERSONAL INTEREST	ADEQUATE PIECE OF WORK ADEQUATE EXPLANATION SUFFICIENT PERSONAL INTEREST	TRIVIAL/IRRELEVANT PIECE OF WORK LITTLE/NO RELEVANCE LITTLE/NO PERSONAL INTEREST		
What <b>different perspectives</b> were encountered in doing coursework on the chosen 2015 title? ( <i>the ability to interpret, contrast and evaluate different opinions / approaches to a topic; the ability to develop counter-arguments</i> ) <b>Code P</b>	SUBSTANTIAL IDENTIFICATION AND BALANCING DIFFERENT PERSPECTIVES	CLEAR IDENTIFICATION AND BALANCING DIFFERENT PERSPECTIVES	SOME GENERAL IDENTIFICATION & BALANCING DIFFERENT PERSPECTIVES	ADEQUATE IDENTIFICATION & BALANCING DIFFERENT PERSPECTIVES	LITTLE/NO IDENTIFYING AND BALANCING DIFFERENT PERSPECTIVES		
	SUBSTANTIAL IDENTIFICATION OF QUESTIONS	CLEAR IDENTIFICATION OF QUESTIONS	SOME GENERAL IDENTIFICATION OF QUESTIONS	ADEQUATE IDENTIFICATION OF QUESTIONS	LITTLE/NO IDENTIFICATION OF QUESTIONS		
What <b>personal insights</b> were gained through doing coursework on the 2015 title? ( <i>ability to reflect on one's own learning and the effect of that learning on one's ideas, attitudes and experience</i> ) <b>Code PI</b>	DETAILED DESCRIPTION WITH SUBSTANTIAL PERSONAL ENGAGEMENT	GENERAL DESCRIPTION WITH CLEAR PERSONAL ENGAGEMENT	GENERAL DESCRIPTION WITH SOME PERSONAL ENGAGEMENT	GENERAL DESCRIPTION WITH ADEQUATE PERSONAL ENGAGEMENT	LITTLE/NO DESCRIPTION INADEQUATE PERSONAL ENGAGEMENT		
	SUBSTANTIAL ASSESSMENT OF VALUE	VERY GOOD ASSESSMENT OF VALUE	SOME GENERAL ASSESSMENT OF VALUE	ADEQUATE ASSESSMENT OF VALUE	LITTLE/NO ASSESSMENT OF VALUE		





