



Coimisiún na Scrúduithe Stáit
State Examinations Commission

Leaving Certificate 2017

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.

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. 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. 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.

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.

UNIT ONE

CANDIDATES MUST ANSWER ONE OF THE FOLLOWING TWO QUESTIONS.

SECTION A THE SEARCH FOR MEANING AND VALUES

Question 1.

Answer a) and b).

A 1 a i) Name a key person in the humanist tradition and describe the approach taken by him/her to the human search for the meaning of life. 20M

Marking Criteria

An excellent answer will show an understanding of a world view by accurately naming one key person in the humanist tradition and giving an accurate account of the approach taken by him/her to the search for the meaning of life.

Possible Points

- e.g. Sartre — humans define and create ourselves by the choices we make; when faced with an absurd world people must create their own meaning of life etc.
- e.g. Marx — through using reason humans could be free to find meaning; people achieve happiness when the resources of society are shared equally amongst all the members 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

A 1 a ii) Outline how the human search for the meaning of life can be seen in a sacred artefact associated with an ancient culture that you have studied. 20M

Marking Criteria

An excellent answer will show an understanding of the search for the meaning of life in an ancient society by setting out accurate information on how the search for the meaning of life can be seen in the way that an object, made by people in an ancient culture, was set apart for religious use.

Possible Points

- e.g. Celtic artefacts decorated with birds may be associated with the belief that birds were spiritual messengers who brought communication from the spirit world etc.
- e.g. Newgrange Co. Meath may suggest a belief in the cycle of life, death and rebirth; aligning the burial mound to the sun at the winter solstice perhaps people were seeking hope that the sun would not be defeated by darkness and death etc.
- Etc.

Note: If a candidate sets out accurate information on how the search for the meaning of life can be seen in the way that an object, made by people not associated with an ancient culture, was set apart for religious use – 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

A 1 b) Describe two examples of how the understanding of divine revelation in different major world religions is reflected in the way believers treat their sacred texts. 40M (20Mx2)

Marking Criteria

An excellent answer will show an understanding of divine revelation by giving an accurate account of the way the will of God/gods/the divine made known in sacred texts is evident in how they are treated by believers in two major world religions.

Possible Points

- Christianity e.g. the Gospels recognise the role of Jesus' life, death and resurrection in divine revelation; in the Liturgy of the Word the text is treated as the word of God etc.
- Islam e.g. Allah's revelation to Muhammad — the Qur'an 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

Question 2.

Answer a) and b).

A 2 a) People express ideas about God in different ways:

- ART ● FILM ● MUSIC

Compare the understanding of God expressed in a modern image from one of the above with the understanding of God found in a long-established image from a major world religion. 40M

Marking Criteria

An excellent answer will show an understanding of images of God by giving an accurate account of a similarity and/or difference between the ideas about God expressed in a modern image from Art or Film or Music and the understanding of God found in a traditional image from one major world religion.

Possible Points

- ART e.g. Janice McKenzie's 'Jesus of the people' — image of God as an African American woman is similar to a Jewish Biblical understanding of God as maternal which is expressed in the image of God as a comforting mother (Isaiah) etc.
- FILM e.g. 'Bruce Almighty' — image of God as omnipotent, omniscient and endowed with magical powers is similar to the traditional image of God as the supreme being/creator found in accounts from the book of Genesis etc.
- MUSIC e.g. Kanye West's song 'Jesus Walks' — image of God as one who cares for everyone is similar to the image of God from the Gospel accounts as caring for the marginalised and oppressed in society 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

A 2 b) ◆ BUDDHISM ◆ CHRISTIANITY ◆ HINDUISM ◆ ISLAM ◆ JUDAISM
Profile the connection between the understanding of the transcendent/God and how the human person is understood in the teaching of two of the above world religions. 40M (20Mx2)

Marking Criteria

An excellent answer will show an understanding of the religious values of major world religions by accurately tracing the relationship between the understanding of the transcendent/God and the understanding of the human person that is found in the teaching of two of the world religions listed in the question.

Possible Points

- BUDDHISM e.g. the transcendent — indefinable, non-personal, absolute source/dimension; the person — marked by suffering and pain that is caused by human desire, but has the potential to reach enlightenment and Nirvana; the person’s self-deliverance is achieved through the suppression of all forms of desire etc.
- CHRISTIANITY e.g. God — creator of the universe; immanence and transcendence of God are fused in the person of Jesus Christ whose life, death and resurrection revealed God’s unconditional love for humanity; the person — the high point of creation, created in the image and likeness of God etc.
- HINDUISM e.g. Brahman — supreme creator of the world who is made manifest throughout all of creation; the person — the goal of life is to be liberated from the temporal and temporary in order to achieve union with Brahman through knowledge, action, love and the fulfilment of duties and responsibilities; following the laws of Dharma will help achieve a better rebirth on the cycle of samsara and get closer to Moksha etc.
- ISLAM e.g. Allah — one, all-powerful and merciful who encompasses all creation and communicated his will through the prophet Muhammad and the Qur’an; the person — created by God has a duty to live according to the Five Pillars etc.
- JUDAISM e.g. God — all powerful creator, a liberating God who cares for his people and enters into a Covenant with them; human beings — understood as having a moral and spiritual nature that finds fulfilment in 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).

- B a)**
- AN EVANGELIST (Matthew or Mark or Luke or John)
 - JOSEPHUS
 - PLINY THE YOUNGER
 - SAINT PAUL
 - TACITUS

Compare the importance of the writings of two of the above as sources of historical evidence for the existence of Jesus of Nazareth. 40M

Marking Criteria

An excellent answer will show knowledge of the sources of evidence for Jesus of Nazareth by accurately identifying a similarity and/or difference between the significance of the writings of two of the above as historical sources for the existence of Jesus of Nazareth.

Possible Points

- JOSEPHUS — Jewish historian who accepted both the historical reality of Jesus and the impact that Jesus had on the people he met; similar to the writings of St. Paul in that he also drew on the oral tradition that emerged from those who had personally known Jesus etc.
- TACITUS — Roman historian who said Christians got their name from Christ who was executed by the procurator Pontius Pilate; similar to Pliny the Younger who was a Roman imperial legate and writes about Jesus as a man who was crucified for causing a disturbance in the Roman Empire 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

- B b)**
- Outline the particular understanding of Jesus that is emphasised for Christians today by two writers of books about Christology. 40M (20Mx2)**

Marking Criteria

An excellent answer will show knowledge of trends in Christianity today by setting out accurate information on the particular understanding of Jesus that is highlighted for Christians today by two writers of books about the nature and person of Christ.

Possible Points

- Elizabeth Johnson – emphasises gender equality in her book ‘Waves of Renewal in Christianity’ which presents the idea that Christians can learn from Jesus in that he did not conform to the patriarchy of his time; Jesus treated women as equals etc.
- Jurgen Moltmann — in his book ‘The Way of Jesus Christ’ emphasises Jesus’ total empathy with the suffering of humanity; hope in the Resurrection offers possibilities for change in this world; an eschatological future for people that is beyond human imagining etc.
- Etc.

Note: A candidate gives accurate information on a particular understanding of the nature and person of Jesus that is highlighted by writers today without making reference to two writers of books about Christology – Consult your Advising Examiner.

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 C WORLD RELIGIONS Answer a) and b).

- C a) Profile the origins and implications of the relationship between Christianity and Judaism using one of the following headings:**
 ● A CELEBRATING TRADITION ● THE COMMUNITY OF BELIEVERS **40M**

Marking Criteria

An excellent answer will show knowledge of Christianity and Judaism by accurately tracing the connection between Christianity and Judaism as *either* a celebrating tradition *or* community of believers.

Possible Points

- A CELEBRATING TRADITION e.g. Christianity and Judaism share some symbols and rituals e.g. the Christian Eucharist is rooted in the Jewish Passover as Jesus and his disciples were Jewish; both the Christian Eucharist and the Jewish Passover are memorial celebrations with symbols such as bread and wine etc.
- THE COMMUNITY OF BELIEVERS e.g. in both Christianity and Judaism the community gathers on a set day of the week (Sabbath day) to worship; this tradition derives from the Decalogue/Ten Commandments 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

- C b) ◆ BUDDHISM ◆ CHRISTIANITY ◆ HINDUISM ◆ ISLAM ◆ JUDAISM**
Examine the main forms and purpose of inter-faith dialogue between two of the world religions listed above. 40M

Marking Criteria

An excellent answer will show knowledge of inter-faith dialogue by looking closely at the main forms and aim of inter-faith dialogue between two of the world religions listed in the question.

Possible Points

- Interfaith dialogue can take place between individuals and communities e.g. a prayer service; the aim can be to increase mutual understanding and respect for other religious traditions, to nourish good relationships etc.

- e.g. The Council of Christians and Jews — CCJ works in areas of education, dialogue and social action etc.
- e.g. The Assisi Day for Peace — Religious leaders from all over the world gather for a day of prayer 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 D MORAL DECISION-MAKING Answer a) and b).

- D a)** • THE HEBREWS • THE GREEKS • THE ROMANS
Outline how a moral issue caused concern for the members of two of the above ancient civilisations. 40M (20Mx2)

Marking Criteria

An excellent answer will show an understanding of morality as a human phenomenon since ancient times by setting out accurate information on how one or more issues of right and wrong caused concern for people in two of the ancient civilisations listed in the question.

Possible Points

- THE HEBREWS e.g. freedom to devote their lives to the service of God e.g. Exodus experience etc.
- THE GREEKS e.g. Socrates who was concerned with what makes a good life etc.
- THE ROMANS e.g. war — Cicero in 'De Officiis' stated that wars undertaken without cause are unjust etc.

Note: Allow descriptive answers.

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

- D b)** **Profile how a balance between personal and community values is expressed in two different charters that you have studied. 40M (20Mx2)**

Marking Criteria

An excellent answer will show an understanding of personal and communal values by accurately tracing the way that individual and communal values are balanced in two different contracts or agreements that have been made between people.

Possible Points

- e.g. The Ten Commandments — the first three commandments refer to personal values to do with the believers' relationship with God; the remaining seven commandments stress the importance of community values etc.

- e.g. The UN Declaration of Human Rights — every personal right within the charter carries with it a responsibility, this creates a balance between personal and community values etc.
- Etc.

Note: Allow descriptive answers.

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) and b).

E a) ● BIOLOGY ● PHILOSOPHY ● PSYCHOLOGY ● SOCIOLOGY

Discuss the influence that two of the above have had on the changing roles of men and women in society today. 40M (20Mx2)

Marking Criteria

An excellent answer will show an understanding of gender in contemporary society by examining and drawing accurate conclusions about the influence that two of the branches of learning listed in the question have on changes in the position of men and women in society today.

Possible Points

- **BIOLOGY** — proposes differentials in establishing the differences between men and women i.e. genes and chromosomes, brain functions, sex organs etc. these suggest that gender differences are apparent very soon after birth and before socialisation etc.
- **PHILOSOPHY** — considers what it means to be a human being; be that a man or woman. Recent philosophy has given consideration to the role of equality in the relationship between the sexes and encouraged men and women to take on equal roles in the workplace and the home etc.
- **PSYCHOLOGY** — testing found at least four differences between the sexes i.e. verbal; mathematical; visual-spatial abilities; aggression and the variations within each gender are greater than the differences between the genders; this has highlighted that abilities are based on individuality rather than gender etc.
- **SOCIOLOGY** — research has found that gender roles are influenced by social contexts; ideas about gender are socially constructed; thus the traditional view of gender roles is being challenged e.g. stay at home dad 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

**E b) ● FOUNDERS OF RELIGIOUS ORDERS ● RELIGIOUS WRITERS
● SOCIAL REFORMERS ● SPIRITUAL THINKERS**

Compare how the work of two women, from different categories listed above, contributed to the development of their religious traditions. 40M

Marking Criteria

An excellent answer will show knowledge of the contribution of women to the development of religious traditions by accurately identifying a similarity and/or difference between how the work of two women, from different categories listed in the question, promoted the advancement of their religious traditions.

Possible Points

- e.g. Nano Nagle’s (founder of religious order) work ethic and commitment to key beliefs inspired others; the Presentation Order provided Catholic education to the poor etc. Similarly Edwina Gately (social reformer) responded to her compassion for others and developed her religious tradition by living according to the characteristics of the Kingdom of God, Edwina founded the ‘Volunteer Missionary Movement’ that continues to send lay Christian volunteers to help people in need around the world etc.
- e.g. Mother Teresa (social reformer) lived her life following in the footsteps of Jesus, caring for the poor and marginalised in society, she set up the Missionaries of Charity and they continue her work today in India and elsewhere; similarly Dorothy Day (religious writer) lived her life in solidarity with the poor, the message of Jesus was always at the centre of her life and work; Dorothy helped to set up ‘The Catholic Worker’ newspaper which continues to be published and influenced the liberation theology movement within Christianity 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 F ISSUES OF JUSTICE AND PEACE Answer a) and b).

- F a)**
- **THE EIGHTFOLD PATH OF BUDDHISM**
 - **THE JUDAEO-CHRISTIAN VISION OF JUSTICE**
 - **THE FOUR VARNAS OF HINDUISM**
 - **THE ZAKAT OF ISLAM**

Explain how the religious beliefs expressed in two of the above could influence believers to work for justice today. 40M (20Mx2)

Marking Criteria

An excellent answer will show knowledge of a perspective on justice by giving an accurate account of how the religious beliefs in two of the perspectives listed in the question could influence believers to work for what is right and fair today.

Possible Points

- **THE EIGHTFOLD PATH OF BUDDHISM** — teaches right action etc.it encourages practicing positive qualities such as kindness and justice, which could help address the causes of injustice in the world today etc.
- **THE JUDAEO-CHRISTIAN VISION OF JUSTICE** — the Hebrew and Christian scriptures show God relating to humanity with compassion, mercy and loving-kindness; this could influence believers to live out their religious values and treat others with respect and forgiveness as God has shown in salvation history etc.
- **THE FOUR VARNAS OF HINDUISM** — obliges each person to follow the ethical principles of Hinduism in their own life according to the responsibilities and duties of their position/class in society, this could encourage a person to work for social justice etc.

- THE ZAKAT OF ISLAM — the fourth pillar of Islam, almsgiving demanded by God for the sake of equality and justice; encourages thinking of others and an awareness of those who are less well-off 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

F b) Profile how the 'Just War' theory shows an understanding of war as evil and tries to balance this with the principle of self-defence. 40M

Marking Criteria

An excellent answer will show an understanding of a religious perspective on violence by accurately tracing how the 'Just War' theory shows an understanding of war as sinful and tries to balance this with the principle of self-defence.

Possible Points

- Just War theory as defined by Augustine — all wars are sinful but war is sometimes the lesser of two evils; it is only in the hope of preventing a greater evil and restoring justice that war is to be considered; war is sometimes necessary as a means of protecting the innocent and the defence of violated rights 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 G WORSHIP, PRAYER AND RITUAL Answer a) and b).

G a) Outline the similarities and differences between Buddhist and Christian meditation using each of the following headings:

i. The origins of meditation as a form of prayer. 20M

Marking Criteria

An excellent answer will show an understanding of Buddhist and Christian meditation by setting out accurate information on the similarities and differences between the beginnings/basis of meditation as a form of prayer in the Buddhist and Christian traditions.

Possible Points

- Christian meditation dates back to the early Monastic period, similarly Buddhist meditation has historical roots that can be traced back to the founding story and the life of Siddhartha Gautama etc.
- Christian meditation originated as a means to help a person to enter a union with Christ, whereas in Buddhism the origins of meditation are traced to the Buddha's enlightenment 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

ii. Meditation techniques used in worship. 20M

Marking Criteria

An excellent answer will show an understanding of Buddhist and Christian meditation by setting out accurate information on the similarities and differences between the methods of meditation used in worship in the Buddhist and Christian traditions.

Possible Points

- Both Buddhists and Christians use mindfulness techniques; both use mantras, however in Buddhism believers may repeat the 'Om' mantra, whereas in Christianity believers may use a quote from the Bible etc.
- Buddhist meditation is an experience of emptying from consciousness that which is not part of the quest etc. whereas Christian meditation is an experience of encounter with God etc.
- In Buddhist meditation 'right mindfulness' and 'right concentration' are essential; similarly in Christianity all distractions must be omitted, one must calmly focus on the topic of prayer 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

G b) Examine the role that ritual and symbol play in the way 'sacrament' is celebrated within two Christian denominations. 40M.

Marking Criteria

An excellent answer will show an understanding of sacrament in two Christian traditions by looking closely at the role that symbolic actions and objects play in the way 'sacrament' is celebrated within two Christian denominations.

Possible Points

- e. g. Anglican Communion — in the Eucharist the words and actions of Jesus are repeated in response to Jesus' command at the Last Supper 'Do this in remembrance of me' etc.
- e. g. the Sacrament of Baptism — initiation into the Christian faith symbolised in the use of symbolic objects and actions e.g. blessing with water, anointing, use of a white garment, lighting a candle 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 H THE BIBLE: LITERATURE AND SACRED TEXT

Answer a) and b).

- H a)**
- THE TRANSFIGURATION (Mark 9:2-13)
 - THE SERMON ON THE PLAIN (Luke 6:20-49)
 - THE PROLOGUE (John 1:1-18)

Compare two of the New Testament texts listed above using each of the following headings:

- i. The literary genre/type. 20M**

Marking Criteria

An excellent answer will show knowledge of biblical texts by giving an accurate account of a similarity and/or difference between the literary genre/type of two of the New Testament texts listed in the question.

Possible Points

- THE PROLOGUE AND THE TRANSFIGURATION — The Prologue is preface to the Gospel of John and a summary of his faith in Jesus Christ; similarly the symbolism of the Transfiguration story provides a heavenly confirmation of Jesus' identity etc.
- THE PROLOGUE AND THE SERMON ON THE PLAIN — The Prologue is a hymn filled with symbolic language whereas the Sermon on the Plain is a sermon which opens with the Beatitudes and closes with short parables 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

- ii. The original background/context. 20M**

Marking Criteria

An excellent answer will show knowledge of biblical texts by giving an accurate account of a similarity and/or difference between the original background/context of two of the New Testament texts listed in the question.

Possible Points

- THE PROLOGUE AND THE TRANSFIGURATION — The Transfiguration story is preceded by texts that highlight the disciples' lack of understanding of Jesus' identity; this is different to the Prologue which is a profound theological reflection on the person of Jesus Christ highlighting his mission etc.
- THE SERMON ON THE PLAIN AND THE TRANSFIGURATION — The Sermon on the Plain is placed at the beginning of Jesus' ministry, it is addressed to the disciples and delivered

before the crowds who had brought their sick to Jesus to be healed; the Transfiguration provides a heavenly confirmation of Jesus' identity and calls on the disciples to heed his words 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

H b) Profile the role that redaction criticism plays in the study of the Synoptic Gospels. 40M

Marking Criteria

An excellent answer will show an understanding of how the Bible came to be written by accurately tracing how the part played by the editor or redactor contributes to the study of the Synoptic Gospels.

Possible Points

- By using the skills of editing, selection, inclusion and omission the synoptic writers highlighted their own understanding of Jesus through the use of pattern, sequence, alterations and emphasis etc.
- e.g. as the Gospel of Matthew was written for an audience of Jewish converts it emphasises the fulfilment of the Jewish expectations of Christ 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	40

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 ghnáthráta a bhronnadh ar iarrthóirí nach ghnóthaíonn thar 75% d'iomlán na marcanna. Ba chóir freisin an marc bónais 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 Gnathráta: 10%

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

Bunmharc	Marc Bónais		Bunmharc	Marc Bónais
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 —

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

Prescribed Titles for Religious Education Coursework for Leaving Certificate 2017 —S 88/15

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

SECTION I: RELIGION: THE IRISH EXPERIENCE

I.1 A profile of the ways in which an understanding of land as sacred played a role in Pre-Christian religious practice in Ireland and Jewish religious practice at the time of Jesus.

Marking Criteria

An excellent coursework will show understanding of the relationship between religion, spirituality and land by accurately tracing one or more ways that an understanding of land as sacred can be seen in Pre-Christian religious practice in Ireland and one or more ways that it can be seen in Jewish religious practice at the time of Jesus.

I.2 A comparison between the range of different religious beliefs at a national level in Ireland today and the current pattern of religious beliefs in another European country.

Marking Criteria

An excellent coursework will show knowledge of patterns of religious beliefs by accurately describing a similarity and/or difference between the variety of different religious beliefs in Ireland and the pattern of religious beliefs in another European country today.

SECTION J: RELIGION AND SCIENCE

J.1 A profile of a theologian's perspective and a scientist's perspective on the challenges posed by environmental issues today.

Marking Criteria

An excellent coursework will show an understanding of the relationship between religion and science by accurately tracing the views of a theologian and a scientist on the challenges posed today by one or more environmental issues.

J.2 An investigation into the impact that any one of Galileo's discoveries about the universe had on the relationship between religion and science.

Marking Criteria

An excellent coursework will show an understanding of the relationship between science and theology by looking closely at one of Galileo's discoveries about the universe and drawing accurate conclusions about its influence on the relationship between religion and science.

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 2017 Prescribed Title***

Set Points Part A								
PART A DESCRIPTOR:	EVIDENCE OF 2017 TITLE MARKING CRITERIA <i>(syllabus knowledge; understanding; skills; attitudes)</i>	CODE MC	EXCELLENT	VERY GOOD	GOOD	FAIR	WEAK	
			FULL, SUBSTANTIAL ACCURATE EVIDENCE	SUBSTANTIAL ACCURATE EVIDENCE	ACCURATE EVIDENCE	ADEQUATE LIMITED EVIDENCE	POOR/NO EVIDENCE	
SOURCES OF INFORMATION ON 2017 TITLE.	CODE SI	CODE SS	40 > 34		33 > 28		27 > 22	
			SUBSTANTIAL INFORMATION	GOOD INFORMATION	SOME GENERAL INFORMATION	ADEQUATE LIMITED INFORMATION	LITTLE/NO INFORMATION	
TAKEN AND THE SKILLS USED ON 2017 TITLE <i>(Research; analysis; evaluation; critical thinking; communication; reflection)</i>	CODE SF	CODE SF	VERY WORTHWHILE PIECE OF WORK.		WORTHWHILE PIECE OF WORK		FINE PIECE OF WORK	
			DETAILED SUBSTANTIAL INFORMATION	CLEAR GENERAL INFORMATION	SOME GENERAL INFORMATION	ADEQUATE LIMITED INFORMATION	LITTLE/NO INFORMATION	
SUMMARY OF FINDINGS ON 2017 TITLE <i>(Ability to – select, analyse and evaluate information or sort and edit information or present ideas concisely and cogently)</i>	CODE SF	CODE SF	FULL & RELEVANT SUMMARY		DETAILED SUMMARY		GENERAL SUMMARY	
			SUBSTANTIAL SUPPORTING EVIDENCE FOR CONCLUSIONS	VERY GOOD SUPPORTING EVIDENCE FOR CONCLUSIONS	SOME GENERAL SUPPORTING EVIDENCE FOR CONCLUSIONS	ADEQUATE LIMITED SUPPORTING EVIDENCE FOR CONCLUSIONS	LITTLE/NO SUPPORTING EVIDENCE FOR CONCLUSIONS	
PERSONAL ENGAGEMENT WITH 2017 TITLE.	CODE SF	CODE SF	SUBSTANTIAL PERSONAL ENGAGEMENT		CLEAR PERSONAL ENGAGEMENT		SOME GENERAL PERSONAL ENGAGEMENT	
			SUBSTANTIAL PERSONAL ENGAGEMENT	CLEAR PERSONAL ENGAGEMENT	SOME GENERAL PERSONAL ENGAGEMENT	ADEQUATE LIMITED PERSONAL ENGAGEMENT	INADEQUATE/NO PERSONAL ENGAGEMENT	

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 2017 Prescribed Title

PART B DESCRIPTOR:		EXCELLENT	VERY GOOD	GOOD	FAIR	WEAK
EVIDENCE OF 2017 TITLE MARKING	CRITERIA (syllabus' knowledge; understanding; skills; attitudes)	SUBSTANTIAL ACCURATE	ACCURATE EVIDENCE	ACCURATE EVIDENCE	ADEQUATE LIMITED EVIDENCE	POOR/NO EVIDENCE
CODE MC						
Use of skills on 2017 Title (Research; analysis; evaluation, critical thinking; communication; reflection judgement, evaluation)	Code S	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 2017 title of interest? (enthusiasm / concern)	Code I	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 different perspectives were encountered in doing coursework on the chosen 2017 title? (Ability to interpret, contrast and evaluate different opinions/approaches to a topic; the ability to develop counter-arguments)	Code P	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
What questions arose through doing coursework on the 2017 title? (Ability to question the authority of different sources of information & distinguish between fact and opinion).	Code Q	SUBSTANTIAL IDENTIFICATION OF QUESTIONS	CLEAR IDENTIFICATION OF QUESTIONS	SOME GENERAL IDENTIFICATION OF QUESTIONS	ADEQUATE IDENTIFICATION OF QUESTIONS	LITTLE/NO IDENTIFICATION OF QUESTIONS
What personal insights were gained through doing coursework on the 2017 title? (ability to reflect on one's own learning and the effect of that learning on one's ideas, attitudes and experience)	Code P1	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
What has been the most valuable part of doing coursework on the title?	Code V	SUBSTANTIAL ASSESSMENT OF VALUE	VERY GOOD ASSESSMENT OF VALUE	SOME GENERAL ASSESSMENT OF VALUE	ADEQUATE ASSESSMENT OF VALUE	LITTLE/NO ASSESSMENT OF VALUE
Set Questions in Part B.						

