



AN ROINN OIDEACHAIS
AGUS EOLAÍOCHTA

RELIGIOUS EDUCATION

Junior Certificate

GUIDELINES FOR TEACHERS

THESE GUIDELINES

aims • teaching RE

THREE YEAR PROGRAMMES FOR JUNIOR CERTIFICATE

a variety of approaches

TEACHING AND LEARNING METHODOLOGIES

- case study • role play
- activity • discussion
- *and many more*

USING THE METHODOLOGIES

- concept formation
- problem solving and decision making
- games
- presentation

ASSESSMENT

rationale for assessment


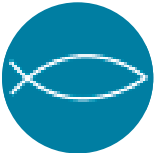


RELIGIOUS EDUCATION JOURNAL

*sample journal and
tips for journal work*

PLUS

*helpful hints,
real samples,
lots, lots more...*

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ASSESSMENT

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Introduction to the guidelines



INTRODUCTION TO THE DRAFT GUIDELINES

CONTEXT

With the introduction of religious education for national certification, there is recognition of the need for guidelines to help teachers to implement the new Junior Certificate syllabus. These guidelines are being issued to schools as part of a wider programme of support. They are issued initially in draft form – the experiences of teachers implementing the syllabus will be drawn on in the preparation of these guidelines in their final form at the end of the introductory period.

These guidelines are not prescriptive. Teachers exercise professional judgement in choosing the teaching and learning strategy that will support the achievement of the objectives of the Religious Education Junior Certificate syllabus. These guidelines offer some suggestions which may be of assistance to teachers in exercising that judgement. Particular attention is paid to the knowledge, understanding, skills, concepts and attitudes featured in the syllabus.

AIMS OF THE DRAFT GUIDELINES

These guidelines have a number of aims:

- *To support teachers in planning a three year programme of study*
- *To encourage the use of a wide range of teaching and learning methodologies in religious education*
- *To encourage appropriate cross-curricular linkages*
- *To develop teachers' skills in assessment*
- *To provide support for the assessment of religious education in the Junior Certificate by means of draft sample questions, sample answers and criteria for assessment.*

TEACHING RELIGIOUS EDUCATION FOR JUNIOR CERTIFICATE

The aim of junior certificate religious education is to provide students with a framework for encountering and engaging with the variety of religious traditions in Ireland and elsewhere. The syllabus seeks to promote an understanding and appreciation of why people believe, as well as tolerance and respect for the values and beliefs of all. As part of preparation for the responsibilities of citizenship, the course makes particular reference to the Christian tradition, acknowledging the unique role of this tradition and its denominational expressions in Irish life.

In teaching the syllabus particular attention should be given to the overall aims:

- Fostering an awareness that the human search for meaning is common to all peoples, of all ages and at all times;
- Exploring how this search for meaning has found, and continues to find, expression in religion;
- Identifying how understandings of God, religious traditions, and in particular the Christian tradition, have contributed to the culture in which we live and continue to have an impact on personal life-style, inter-personal relationships and relationships between individuals and their communities and contexts;
- Appreciating the richness of religious traditions and acknowledging the non-religious interpretation of life;
- Contributing to the spiritual and moral development of the student.

The syllabus should be taught with conscious reference to the overall aims of education. Numerous opportunities exist for cross-curricular linkages; these can be exploited through collective teacher planning, through individual teacher initiative and through student exploration.

The introduction of a syllabus for religious education for Junior Certificate marks a new departure for Irish education. For all involved – teachers, students, schools and parents – it is an historic opportunity to contribute to the development of the Irish education system in the early years of the third millennium.

A guide to planning a religious education programme over three years

Six sample plans are included in the section which follows. Each plan is introduced by a short statement outlining the rationale for the ordering of the sections. The range of programme plans shows the potential of the syllabus to support a variety of approaches and emphases over the three years of junior cycle. While each programme features a different ordering of syllabus sections, in all cases all the objectives are covered in the course of the programme.

In each plan the letter refers to the section, the number to the part of the syllabus

e.g. D1 = Section D, Part One



A GUIDE TO PLANNING A RELIGIOUS EDUCATION PROGRAMME OVER THREE YEARS

PLAN A

RATIONALE

This approach invites the students to explore the way in which religion is lived and practised in their own communities, in their country and in the world.

When they have begun this search and exploration, their attention is then focused on their own beliefs relative to their stage of development. This pattern is repeated throughout the three-year programme outlined below.

FIRST YEAR

The Situation of Faith Today
D1
patterns of religious belief and practice

The Beginnings of Faith
D2
question/questioner, search, meaning, reflection, awe, wonder, humanism

Communities of Faith
A3
founder, inspiring vision, revelation, sacred text, gospel, faith, belief, identity, religions, church, denominations, religious commitment, vocation, preaching, mission

The Context
C1
location, cultural context

Sources of Evidence
C2
evidence, oral tradition, sacred text, prophet, inspiration, revelation, founder, vision/dream

Communities at Work
A2
commitment, vision, service, leadership

Introduction to Morality
F1
morality, influence, choice, freedom, relationships, action/consequence, society

The World of Ritual
E1
places/actions/times of significance, sacredness

SECOND YEAR

Sources of Morality
F2
vision, laws, authority, tradition

Community
A1
co-operation, sharing, communication, roles, community breakdown

The Growth of Faith
D3
trust, faith, personal/childhood faith, stages of faith

The Expression of Faith
D4
prayer, worship, monotheism, polytheism

Sign and Symbol
E4
sign, symbol, icon, sacrament, identity, communicating experience

Rites of Passage and other Rituals
C3
rite, ritual, festivals, pilgrimage, practice, ceremony, place of worship, creed, ethic, calendar, prayer

The Experience of Worship
E2
worship, ritual, participation

Growing in Morality
F3
moral growth, conscience, moral maturity

Organisation and Leadership in Communities of Faith
A5
leadership, authority, service, ministry

THIRD YEAR

Challenges to Faith
D5
reflection, world view, experiencing God, atheism, agnosticism, secularism, materialism, fundamentalism, creation

Worship as Response to Mystery
E3
encountering mystery, wonder, worship as response to mystery, celebration, communication, encounter with God

Prayer
E5
communication with God, meditation, contemplation, petition, praise and thanksgiving, penitence, personal/communal prayer

Religious Morality in Action
F4
decision making, truth, justice, peace, life, stewardship, respect, integrity, forgiveness, reconciliation, sin, judgement

Law and Morality
F5
civil law, constitution, pluralism, religious fundamentalism, libertarianism

Relationships between Communities of Faith
A4
ecumenism, inter-faith dialogue, sectarianism, religious conflict, tolerance

Development of Tradition
C4
commitment, persecution, expansion, schism, development

Tradition, Faith and Practice today
C5
community structure, leadership and education, tradition, follower, dialogue

PLAN B

RATIONALE

This approach is based on the students' developmental stages at junior cycle level. It aims to present the material in a comprehensive and consistent manner. It reflects the

pattern of the Christian liturgical calendar and common current practice in teaching a three-year programme in the junior cycle.

FIRST YEAR

Beginning of the school year until Christmas

Community
A1

co-operation, sharing, communication, roles, community breakdown

Communities at Work
A2

commitment, vision, service, leadership

Sign and Symbol
E4

sign, symbol, icon, sacrament, identity, communicating experience

The World of Ritual
E1

places/actions/times of significance, sacredness

Christmas to Easter

The Context
B1

Holy Land, Roman Empire, ancient Judaism, messianic expectation

Evidence about Jesus
B2

oral and written evidence, gospel, evangelist, witness, synoptic

Easter to Summer

The Person and Preaching of Jesus
B3

Kingdom of God, parables, miracles, table fellowship, discipleship, vocation, mission

Introduction to Morality
F1

morality, influence, choice, freedom, relationships, action/consequence, society

SECOND YEAR

Beginning of the school year until Christmas

The Beginnings of Faith **D2**
question/questioner, search, meaning, reflection, awe, wonder, humanism

The Growth of Faith **D3**
trust, faith, personal/childhood faith, stages of faith

The Expression of Faith **D4**
prayer, worship, monotheism, polytheism

Prayer **E5**
communication with God, meditation, contemplation, petition, praise and thanksgiving, penitence, personal/communal prayer

Christmas to Easter

Communities of Faith **A3**
founder, inspiring vision, revelation, sacred text, gospel, faith, belief, identity, religions, church, denominations, religious commitment, vocation, preaching, mission

Faith in Christ **B5**
Pentecost, missionary, People of God, Son of man, Son of God, New Creation, Christ, Messiah

The Death and Resurrection of Jesus **B4**
conflict with authority, sacrifice, martyrdom, memorial, Passover, eucharist, resurrection, transformation, presence

Easter to Summer

Sources of Morality **F2**
vision, laws, authority, tradition

Growing in Morality **F3**
moral, growth, conscience, moral maturity

Rites of Passage and other Rituals
C3

rite, ritual, festivals, pilgrimage, practice, ceremony, place of worship, creed, ethic, calendar, prayer

THIRD YEAR

Beginning of the school year until Christmas

The Situation of Faith Today
D1
patterns of religious belief and practice

Challenges to Faith
D5
reflection, world view, atheism, agnosticism, secularism, materialism, fundamentalism, creation

The Experience of Worship
E2
worship, ritual, participation

Worship as response to Mystery
E3
reflection, encountering mystery, wonder, worship as response to mystery, celebration, communication

Christmas to Easter

Relationships between Communities of Faith
A4
ecumenism, inter-faith dialogue, sectarianism, religious conflict, tolerance

Organisation and Leadership in Communities of Faith
A5
leadership, authority, service, ministry

Easter to Summer

Religious Morality in Action
F4
decision making, truth, justice, peace, life, stewardship, respect, integrity, forgiveness, reconciliation, sin, judgement

Law and Morality
F5
civil law, constitution, pluralism, religious fundamentalism, libertarianism

PLAN C

RATIONALE

This approach is based on the premise that classrooms will contain students from a variety of denominational and non-denominational backgrounds. While a student's faith experience may be a useful resource in the classroom it

will not be a factor in the Junior Certificate examination. In line with other areas of the curriculum, more abstract material is left to the final year. Scripture would be highlighted in this programme.

FIRST YEAR

Beginning of the school year until Christmas

The Context B1

Holy Land, Roman Empire, ancient Judaism, messianic expectation

The Context C1

location, cultural context

Evidence about Jesus B2

oral and written evidence, gospel, evangelist, witness, synoptic

Christmas to Easter

The Person and Preaching of Jesus B3

parables, miracles, table fellowship, Kingdom of God, discipleship, vocation, mission

Rites of Passage and other Rituals C3

rite, ritual, festivals, pilgrimage, practice, ceremony, place of worship, creed, ethic, calendar, prayer

The World of Ritual E1

places/actions/times of significance, sacredness

Easter to Summer

Prayer E5

communication with God, meditation, contemplation, petition, praise, thanksgiving, penitence, personal/communal prayer

Introduction to Morality F1

morality, influence, choice, freedom, relationships, action/consequence, society

SECOND YEAR

Beginning of the school year until Christmas

Sources of Evidence C2
evidence, oral tradition, sacred text, prophet, inspiration, revelation, founder, vision/dream

The Death and Resurrection of Jesus B4
conflict with authority, sacrifice, martyrdom, memorial, Passover, eucharist, resurrection, transformation, presence

The Experience of Worship E2

worship, ritual, participation

Christmas to Easter

Worship as Response to Mystery E3
reflection, encountering mystery, wonder, worship as response to mystery, celebration, encounters with God, communication

Sign and Symbol E4
sign, symbol, icon, sacrament, identity, communicating experience

The Situation of Faith Today D1
patterns of religious belief and practice

The Expression of Faith D4
prayer, worship, monotheism, polytheism

Easter to Summer

Sources of Morality F2
vision, laws, authority, tradition

Growing in Morality F3
moral, growth, conscience, moral maturity

THIRD YEAR

Beginning of the school year until Christmas

Development of Tradition C4
commitment, persecution, expansion, schism, development

Tradition, Faith and Practice Today C5
community structure, leadership and education, tradition, follower, dialogue

Faith in Christ B5
Pentecost, missionary, People of God, Son of Man, Son of God, New Creation, Christ, Messiah

Christmas to Easter

The Beginnings of Faith D2
question/questioner, search, meaning, reflection, awe, wonder, humanism

The Growth of Faith D3
trust, faith, personal/childhood faith, stages of faith

Challenges to Faith D5
reflection, world view, atheism, agnosticism, secularism, materialism, fundamentalism, creation

Easter to Summer

Religious Morality in action F4
decision making, truth, justice, peace, life, stewardship, respect, integrity, forgiveness, reconciliation, sin, judgement

Law and Morality F5
civil law, constitution, pluralism, religious fundamentalism, libertarianism, creation

PLAN D

RATIONALE

This approach is based on building and revisiting the key concepts over the three years.

FIRST YEAR

Community

A1

co-operation, sharing, communication,

Communities of Faith

A3

founder, inspiring vision, identity, revelation

The Context

B1

Holy Land, Roman Empire, Ancient Judaism, messianic expectation

Evidence about Jesus

B2

oral and written evidence, gospel

Death and Resurrection of Jesus

B4

conflict with authority, sacrifice

The Beginnings of Faith

D2

reflection, awe, wonder

The Growth of Faith

D3

trust, faith, personal/childhood faith

Expression of Faith

D4

monotheism

Challenges to Faith

D5

materialism, fundamentalism, creation

The World of Ritual

E1

places/actions/times of significance

The Experience of Worship

E2

worship, ritual, participation

Worship as Response to Mystery

E3

communication, encounter with God

Sign and Symbol

E4

sign, symbol, icon, communicating experience

Prayer

E5

communication with God, personal/communal prayer

Introduction to Morality

F1

morality, influence, choice

Sources of Morality

F2

vision, laws, authority, tradition

Growing in Morality

F3

conscience

Religious Morality in action

F4

decision making, truth, respect, integrity

Law and Morality

F5

civil law

SECOND YEAR

Communities of Faith
A3

sacred text, gospel, faith, belief

Organisation and Leadership in
Communities of Faith
A5

leadership, service

Communities at Work
A2

commitment, vision, service, leadership

Relationships between
Communities of Faith
A4

inter-faith dialogue, sectarianism

The Context
B1

messianic expectation

Evidence about Jesus
B2

evangelist, witness

The Death and Resurrection
of Jesus
B4

martyrdom, Passover, eucharist,
resurrection,

Faith in Christ
B5

Christ, Messiah

The Situation of Faith today
D1

patterns of religious belief and practice

The Beginnings of Faith
D2

question/questioner, search

The Growth of Faith
D3

mature faith

The Expression of Faith
D4

prayer, worship

Challenges to Faith
D5

agnosticism, secularism

The World of Ritual
E1

sacredness

The Experience of Worship
E2

worship, ritual, participation

Rites of Passage and other Rituals
C3

rite, festivals, pilgrimage, practice,
ceremony, creed

Worship as Response to Mystery
E3

reflection, wonder, celebration

Sign and Symbol
E4

sacrament, identity

Prayer
E5

petition, praise, thanksgiving, penitence

Introduction to Morality
F1

freedom, relationships,
action/consequence

Sources of Morality
F2

vision, laws, authority, tradition

Growing in Morality
F3

moral growth

Religious Morality in action
F4

decision making, life, stewardship, sin,
judgement

Law and Morality
F5

constitution, libertarianism

THIRD YEAR

Community
A1

roles, community breakdown

Communities of Faith
A3

religions, church, religious commitment, vocation, denomination, preaching, mission

Organisation and Leadership in Communities of Faith
A5

authority, ministry

Relationships between Communities of Faith
A4

ecumenism, religious conflict, tolerance

Evidence about Jesus
B2

synoptic

The Person and Preaching of Jesus
B3

parables, miracles, table fellowship, discipleship, Kingdom of God, vocation, mission

The Death and Resurrection of Jesus
B4

sacrifice, memorial, transformation, presence

Faith in Christ
B5

Pentecost, missionary, People of God, Son of Man, Son of God, New Creation

The Beginnings of Faith
D2

meaning, humanism

The Growth of Faith
D3

stages of faith (overview of three years experience in RE)

The Expression of Faith
D4

polytheism

Challenges to Faith
D5

reflection, experiencing God, atheism, world view

The Experience of Worship
E2

worship, ritual, participation

Worship as Response to Mystery
E3

encountering mystery, wonder, worship as response to mystery

Sign and Symbol
E4

sign, symbol, icon

Prayer
E5

meditation and contemplation

Introduction to Morality
F1

relationships, society

Sources of Morality
F2

vision, laws, authority, tradition

Growing in Morality
F3

moral maturity

Religious Morality in Action
F4

decision making, justice, peace, reconciliation, forgiveness

Law and Morality
F5

pluralism, religious fundamentalism

PLAN E

RATIONALE

This approach is based on emphasising peace and justice issues over the three years.

The NCCA acknowledges the support of the National Committee for Development Education and the Combat Poverty Agency in the preparation of this three-year programme

FIRST YEAR

Introduction to Morality

F1

morality, influence, choice, freedom, relationships, action/consequence, society

Communities at Work

A2

commitment, service, vision, leadership

Community

A1

Co-operation, sharing, communication, roles, community breakdown

Beginnings of Faith

D2

question/questioner, search, meaning, reflection, awe, wonder, humanism

The Situation of Faith Today

D1

religious belief / practice

The World of Ritual

E1

places/actions/times of significance, sacredness

Rites of Passage and other Rituals

C3

rite, ritual, festivals, pilgrimage, practice, ceremony, sign and symbol, worship, creed/ethic, calendar sacred time, prayer /meditation

Sources of Morality

F2

moral vision, laws, religious moral authority, tradition

Growing in Morality

F3

moral growth, conscience, moral maturity

SECOND YEAR

Communities of Faith

A3

founder, inspiring vision, sacred text, gospel, faith/belief, identity, religions, revelation, church, denomination, religious commitment, vocation, preaching, mission

The Context

C1

location, cultural context

Relationships between Communities of Faith

A4

ecumenism, inter-faith dialogue, sectarianism, religious conflict, tolerance

The Experience of Worship

E2

worship, ritual, participation

The Expression of Faith

D4

prayer, worship, monotheism, polytheism

Prayer

E5

communication with God, praise and thanksgiving, meditation, contemplation, penitence, personal/communal prayer, petition

Sources of Evidence

C2

evidence, revelation, founder, vision/dream, inspiration, oral tradition, sacred text, prophet

Development of Tradition

C4

commitment, persecution, expansion, schism, development

Religious Morality in Action

F4

decision making, truth, justice, peace, life, respect, stewardship, integrity, forgiveness, reconciliation, sin, judgement

THIRD YEAR

Tradition, Faith and Practice Today

C5

community structure, leadership and education, tradition, follower/discipleship, dialogue

Sign and Symbol

E4

sign, symbol, icon, sacrament, identity, communicating experience

Growth in Faith

D3

trust, faith, personal/ childhood /mature faith, stages of faith

Challenges to Faith

D5

reflection, world view, experiencing God, atheism, agnosticism, secularism, materialism, fundamentalism, creation

Organisation and Leadership in Communities of Faith

A5

leadership, authority, service, ministry

Law and Morality

F5

civil law, constitution, pluralism, religious fundamentalism, libertarianism

Worship as a Response to Mystery

E3

Reflection, encountering mystery, wonder, worship as response to mystery, encounter with God, celebration, communication

PLAN F

RATIONALE

This approach suggests a systematic and thematic presentation of the content of the three-year programme. Key concepts have been linked to create themes for study.

Each topic is dealt with as the syllabus presents it, with suggestions for each year.

FIRST YEAR

(Any two of the following sections)

Community

A1

types, characteristics, individual/community responsibility

Communities at Work

A2

role of communities in society, variety of roles within communities

Communities of Faith

A3

churches and religious groups in Ireland; inspiring vision, commitment and role within two of these groups, stories of the founders of Christianity, Islam, Judaism, Hinduism, Buddhism.

Relationships between Communities of Faith

A4

respect for one's own belief and that of others, sectarianism, ecumenism, inter-faith dialogue

Organisation and Leadership in Communities of Faith

A5

different styles of leadership in human and religious/church communities, the relationship between leadership and authority in religious / church communities

Christianity – the Context

B1

historical and geographical background to the life of Jesus and its impact on the lives of the people, political and religious structures at the time

Evidence about Jesus

B2

sources of information; documents of faith and documents of history, the development of the gospels

The Person and Preaching of Jesus

B3

characteristics of the Kingdom of god, evidence of the characteristics in Jesus and his followers

The Death and Resurrection of Jesus

B4

moments of conflict in Jesus' life, Last Supper as Passover meal and eucharist, gospel accounts of the death of Jesus, impact of the Resurrection appearances on followers of Jesus

Faith in Christ

B5

early Christian Communities and faith today,
new titles for Jesus

Foundations of Religion
Major World Religions – the Context**C1**

background, original foundation

Source of Evidence

C2

primary sources; faith documents, historical documents, the development of the tradition

Rites of Passage and other Rituals

C3

key beliefs and symbols, religious practice of followers

Development of Tradition

C4

key people, moments, followers

Tradition, Faith and Practice Today

C5

comparison between faith and practice of early communities, and that of communities today, links between the chosen world religion and others

SECOND YEAR

The World of Ritual

E1

sacred places, actions, times

The Experience of Worship

E2

key elements of worship

Worship as Response to Mystery

E3

the experience of mystery, worship as response to mystery

Sign and Symbol

E4

sign and symbol in human life and in religious tradition, meaning of religious symbols/meaning of sacrament, place of sacrament in two Christian denominations

Prayer

E5

importance of prayer for individuals and religious traditions, types of prayer.

Introduction to Morality

F1

what it means to be moral, consequences of actions and decisions, Influences on human behaviour

Sources of Morality

F2

sources, moral vision, moral codes

Growing in Morality

F3

moral development, conscience

THIRD YEAR

Religious Morality in Action

F4

process of moral decision making, influence of religious moral vision; forgiveness.

Law and Morality

F5

relationship between state law, personal morality and religious morality

The Situation of Faith Today

D1

changing patterns of religious belief and practice, the factors that influence the religious beliefs of the adolescent.

The Beginnings of Faith

D2

asking questions, meaning, reflection, awe, wonder, humanism

The Growth of Faith

D3

images of God, stages of faith

The Expression of Faith

D4

prayer, worship, morality as expressions of faith, stories of faithful people from two religious traditions

Challenges to Faith

D5

world views and today's culture, the challenge of faith, the relationship between the scientific and the religious views of creation

Teaching and learning methodologies for religious education

This section of the draft guidelines presents a wide range of teaching and learning methodologies, the rationale for each, and some guidelines on their use in class.

- 3.1 *Concept Formation and Case Study*
- 3.2 *Problem-Solving and Decision-Making Exercises*
- 3.3 *Simulation Games and Role Play*
- 3.4 *Modelling*
- 3.5 *Presentation and Interpretation of Data*
- 3.6 *Self-Assessment Activities*
- 3.7 *Discussion*
- 3.8 *Group Work*
- 3.9 *Activity Based Learning*

This list should not be seen as exclusive. These particular methodologies have been selected as representative of the wide range of possible approaches.



3.1 CONCEPT FORMATION AND CASE STUDY

SUMMARY

Stories/accounts/texts are presented to students who analyse the main components and processes to initiate consideration of an issue or raise awareness of the different aspects of a concept.

PROCEDURE

1. Present examples using different forms of expression.
2. Differentiate the specific objects or events in each example and identify the critical attributes.
3. Identify the common properties in the examples.
4. Label the concept.
5. Obtain further examples of the concept using different forms of expression.

Literary Expression: Writing poems/songs/stories can be creative and energising. These methods can be used for evaluation, for exploring hopes and dreams, or for creative expression. Stories can be worked through in groups and a variety of possible endings suggested for different scenarios.

Dramatic Expression: Drama/mime/dance can be introduced to groups in short exercises, such as body sculpture (where members adopt a pose to express their understanding of a reading, feeling or attitude). Try exercise routines to music. These methods shift the energy within a group and can be useful in breaking down barriers and boundaries that limit the group's cohesion or development.

Visual Expression

- **Drawing** releases creativity and allows students to express themselves other than in words. Ask students to describe their drawings to other group members. Use this to explore hopes, expectations, fears, present situation, fantasies and evaluation.

- **Photo Speak** using a collection of photographs from which students can pick an image which for them represents a concept etc.
- **Collages** made out of magazines and newspapers, which represent students' images, can facilitate personal and group exploration or evaluation.
- **Graffiti boards** are blank sheets of paper, card or board on which students can write comments on group issues. These can be useful to allow students to express themselves in a concise way. They can use cartoons or drawings or words which when brought back into the larger group can generate discussion.
- **Quilts** are collective or individual visual representations of events, feelings or stories made up from materials, sewing stitches and sometimes patches of cloth. Paper can also be used. Students can come together to create a quilt using the time to discuss, analyse and share experiences while being creative and active.

3.2 PROBLEM-SOLVING AND DECISION-MAKING EXERCISES

SUMMARY

Individuals or groups of students are given an exercise in which decisions are required. The elements are analysed to give students practice in recognising the need for decisions and in analysing alternatives in the light of moral or religious principles.

PROCEDURE

- 1.** Presentation of problem (incorporate situations real to the students)
The problem presented should be
 - focused on the purpose of the lesson
 - suitable and of interest for the students' age group.
- 2.** Definition and analysis of the problem
 - Distinguish the essential features of the problem.
 - Discuss questions, which allow the students to restate the problem and identify the general issues in the particular problem.
- 3.** Formulation of hypothesis which may be applicable to a solution
 - Formulate, discuss and record a number of possible solutions to the problem and the implications of the solutions for those involved.
 - Give consideration to moral or religious perspectives on the problem.
- 4.** Selection and application of hypothesis
 - Each possible solution is given imaginative and comprehensive consideration in terms of its aims, consequences and alternatives.

3.3 SIMULATION GAMES AND ROLE-PLAY

SUMMARY

Simulation exercises are where people complete a task and then discuss how they did it, how they worked, what went well, what they need to improve. Role-play is where people act out a situation in a way which can broaden perspectives and deepen understanding.

PROCEDURE

- 1.** Introduction
 - Evoke a willingness to participate from the students.
 - Introduce the simulation/role-play to the whole class.
 - Divide students into smaller groups if required and distribute instructions or role cards.
 - Explain rules and patterns of play.
 - Set tasks for observers.

- 2.** Role-play
 - Engage students in the simulation.
 - Keep the simulation moving and introduce refinements where appropriate.
 - Stop the simulation at the moment of resolution, or when the time runs out, or the students' interest declines.

- 3.** De-briefing
 - Bridge from activity to de-briefing.
 - Encourage students to articulate their individual response to the experience and to critically reflect upon it. The students' skills of thinking and behaving are analysed in discussion with a view to extracting principles from the simulation or role-play.
 - Note comments from observers.

- 4.** Conclusion
 - Summarise, generalise.
 - Conclude, relate to unit of work.

USING SIMULATION GAMES AND ROLE PLAY

Simulation exercises are where people complete a task and then discuss how they did it, how they worked, what went well and what they need to improve. The purpose of simulation is to have a common group experience, which is then analysed according to aims of the lesson. The teacher's role is to design, direct and de-brief the simulation. An 'observer' may be used to provide an objective perspective on what happened in the simulation. Observers must be clear that this is not an opportunity to criticise. They should know what to look for in the simulation and how to present it in feedback.

Role-play is where people act out a situation in a way which can broaden perspectives and deepen understanding. Students take on roles based on real life situations in which personal skills can be tested and developed. Scripts and role cards are useful in supporting this method. When the

'drama' is over, the main person in the role-play hears how effective s/he is from the other 'actors'. The role-play can be performed again incorporating role-reversal where the actors take on the role of another person in a chosen scenario. This helps the actors to experience an event or issue from another perspective similar or different to their own.

Icebreakers can be used to energise a group or to develop a relaxed atmosphere in the class. They can also enhance listening and communication skills.

Drama and sketches are powerful tools of learning, change and expression. Within all group settings, drama and sketches can be used to explore and then express any insights or new understandings reached.

5

USEFUL TIPS FOR USING THESE
METHODOLOGIES

1. Using role cards can keep the students engaged with the task.
2. Don't allow enactments to go on too long, dry up or degenerate into stereotype.
3. Freezing the action in a role play can allow students to be questioned about their thoughts or actions.
4. The most important part of a learning experience created using simulation games or role play happens when the acting is over.
5. Always plan for plenty of class time after the simulation game or role play.

3.4 MODELLING

SUMMARY

Students examine a credible living example of someone who demonstrates the skills or dispositions under consideration. The most effective models are the same age and gender, and are seen as similar to the learners. Interviews can be used to help a group to focus on the essential elements of a subject or situation.

PROCEDURE

- 1** Introduction
 - Identify what the students need to know from the visitor/interview.
 - Brief visiting speaker as to what is expected of them.
 - Formulate precise questions which students can put to the speaker.
- 2** Interview/Demonstration
- 3** Questioning
 - Determine which questions take precedence and who is to ask them – one student asking only one question.
- 4** Conclusion
 - Students recall their expectations of the interview/demonstration.
 - Students identify what the interview confirmed for them about a topic or issue.
 - Students identify the ways in which the interview gave them a new insight into a topic or issue.

3.5 PRESENTATION AND INTERPRETATION OF DATA

SUMMARY

Students are presented with new information which they analyse from the perspective of previously learned concepts or an exploratory question, to come to an understanding of the relationships involved. They formulate conclusions or further questions based on the outcomes of the lesson.

PROCEDURE

- 1** Presentation of data
 - Written data pre-suppose a certain literacy level among the students.
 - Visual data can be used to tell personal and group histories. Slides or photographs provide information about other people or situations. Videos and films stimulate, inform and entertain. They should not be too long as anything over thirty minutes will challenge concentration.
 - The data being presented should contain one important idea or fact
 - Divide textbook passage into relevant sections so that students can identify the main points.
- 2** Identification of specific points in the data – What? Who? Why? How? When?
 - Ask questions which elicit untested assumptions.
 - Ask questions which allow students to interpret the data in the light of previously learned concepts.
 - Use written texts as a jumping off point for further explanation or illustration.
- 3** Identifying relationships
 - Relate points to each other.
 - Ask questions designed to facilitate the relating of different points.
- 4** Formulation of generalisations or inferences
 - Go beyond what is given by finding the implications.

3.6 SELF-ASSESSMENT ACTIVITIES

SUMMARY

Students engage in activities designed to record, structure and elaborate their existing knowledge and their own strengths and weaknesses as learners. Brainstorming is a quick listing of first thoughts and reactions to an idea. This is useful at the beginning of a session to initiate thoughts to be worked out more fully as the lesson develops. It can be used to generate information, enabling a wide range of ideas to be expressed for later development.

PROCEDURE

- 1** Introduce exercise/activity explaining the objectives of the lesson.
 - Each student contributes a thought/idea related to the topic with an emphasis on brevity and proceeding in a quick-fire order.
- 2** Record responses without comment or discussion.
 - Encourage spontaneity.
 - All contributions are accepted uncritically and recorded.
- 3** Collect data/compile summary.
 - The data may be refined by eliminating duplications or errors.
 - The group may put their responses in order by grouping ideas into categories.
- 4** Draw conclusions in relation to the objectives of the lesson.
 - Identify and discuss the issues raised by the students' responses in the light of the stated outcomes of the lesson.

3.7 DISCUSSION

SUMMARY

Discussion is usually situated within a wider learning context as it requires students to be familiar with the content relevant to the topic being discussed, and aware of the aims of the discussion.

PROCEDURE

- 1** Presentation of material for discussion
 - Set the climate for discussion.
 - Identify the aims of the discussion.
 - Present material for discussion which is of interest to the students, focused on the purpose of the lesson and suitable for the age group.
 - Clarify the meaning of key terms in the topic for discussion to ensure a common basis of understanding.

- 2** Questioning
 - Systematically go through the points for discussion giving each student an opportunity to articulate his/her personal stance.
 - Avoid making substantial contributions but guide the discussion by asking the following types of questions:
 - fact questions – asking students for previously learned information, or to recount a specified aspect of their previous experience
 - meaning questions – asking students to demonstrate understanding of concepts, to give explanations etc.
 - concretising questions – asking students to relate the material under discussion to their own experience or the experience of others
 - balance questions – asking students to explore their differences
 - open questions – asking students to answer from the background of their personal experience and ideas, with the nature of links between students' ideas and the theme of the lesson being left open for the students to decide.

- 3** Conclusion
 - Plenary sessions are when the full class hears what went on in smaller groups. Each small group has a reporter and recorder who outline the conclusions of the group.
 - The teacher draws the discussion to a close by summarising the flow of the discussion and the key issues raised in the light of the aims of the discussion and the sequence of learning. Students are encouraged to adopt an informed personal stance as a result of the discussion, or to raise further questions.

USING DISCUSSION

Group Discussion

Small group discussion is useful for further exploration of identified issues, practical decision-making, action-planning or full discussion by a small number of people. Small groups give everyone a break from the large group and help to generate discussion and stimulate participation.

Guidelines

- Decide on an issue and agree very specific discussion questions.
- Set the time limit.
- Assign a reporter to each group.
- Encourage people to respect one another and to stay with the topic.

Large group discussions are useful for holding general discussion, reporting-back, airing views, giving information, seeking proposals, agreeing plans, generating energy, building trust and exploring expectations/hopes.

Guidelines

- Encourage maximum participation by making sure everyone has an opportunity to contribute.
- Do not spend too much time in this formation, as attention spans are short in this setting.

Techniques for assigning people to groups

Working in pairs is useful for in-depth work, for personal exploration and for self-analysis. Assign people to small groups by calling letters, numbers, fruits or animals. Ask the same letters (numbers, fruits, or animals) to work together. So if you want three groups, call As, Bs and Cs (or Apples, Oranges and Pears). All As work together etc.

Fish bowl is a seating arrangement where half the group sit in a circle and works together on something. The other half sit outside this circle, they are non-participants merely observing the inner circle. The fish bowl is useful for listening, resolving conflict, discussion, observation and supervision exercises. This method is best introduced when the group has experience of other forms of group work.

Debates are a series of formal spoken arguments for and against a definite proposal. This method can be useful for developing skills of analysis, critical awareness and appreciation of differing points of view.

Buzz Groups. The teacher sets a question or topic for discussion. Students collect their thoughts on this topic and make brief notes. Students exchange in pairs and then in small groups their views on the topic and seek consensus. One of the groups makes a brief report to the rest of the class. This method can be used to warm up a group, collect information or encourage participation by developing contact.

3.8 GROUP WORK

SUMMARY

The teacher's role is to organise the lesson or sequence of lessons so that effective work takes place in the groups. Students are presented with materials for group work, clear instructions for undertaking the work and a set of expected outcomes. Upon completion of the group work the students engage in a concluding activity which relates the work they have been doing to the aim of the lesson.

PROCEDURE

- 1** Presentation of data for group work
 - Provide a concrete statement of the task.
 - Set the group work in context within a unit of work.
 - Clarify the nature and objectives of the group work.
 - Provide relevant material/resources.

- 2** Preparation for group work
 - Brief students on what is needed for the group work.
 - Divide the class into small groups of 4-6 students.
 - Make sure that each group understands the relationship of its individual contribution to the overall project or unit of work.
 - Organise leadership, record keeping etc.
 - Set time limits and make arrangements for clearing up afterwards.
 - Ensure that the allocation of workspace/accommodation is satisfactory.

- 3** Group work
 - Teachers should co-ordinate the activity of the whole class and maintain contact with groups.

- 4** Feedback from the group work and concluding activity
 - Presentation of group reports.
 - Order and summarise reports.
 - Question students regarding similarities/differences between group reports.
 - Relate activity of individual groups to the overall project and unit of work.

3.9 ACTIVITY-BASED LEARNING

SUMMARY

Active learning methods ensure that students are not simply passive recipients of information and give a greater significance to the learning because it arises out of the students own experience, ideas and behaviour. Active learning methods promote responsibility, respect, skills training, and the enhancement of self-esteem. The teacher is responsible for designing, planning and structuring the experiential learning elements.

PROCEDURE

- 1** Preparation
 - Clarify the aim of the activity.
 - Set up core team.
 - Conduct brainstorming session as regards the design of the activity.
 - Design timetable for the activity and make practical arrangements.
 - Conduct training sessions.
- 2** Experience
 - The students have to be participants rather than observers in the experience in order to generate the reactions needed to resource the next phase of the process.
- 3** Reflection
 - Sharing, analysis and evaluation of reactions to the experience.
- 4** Conclusion
 - Generalisations are extracted from the sharing, discussion and principles developed.
 - These are then related to the aim of the lesson or series of lessons.

Using the methodologies – sample lesson plans on sections of the syllabus

In this section of the draft guidelines, the teaching and learning methodologies are applied to support a selection of objectives from the syllabus.

In addition, assessment strategies for ordinary and higher level students are suggested for each lesson.



4.1 **Concept Formation and Case Study Methodologies**
sample lesson plan on section F

4.2 **Problem-Solving and Decision-Making Exercises**
sample lesson plan on section F

4.3 **Simulation Games and Role Play**
sample lesson plan on section B

4.4 **Modelling**
sample lesson plan on section C

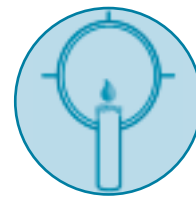
4.5 **Presentation and Interpretation of Data**
sample lesson plan on section B

4.6 **Self-Assessment Activities**
sample lesson plan on section D

4.7 **Discussion**
sample lesson plan on section A

4.8 **Group Work**
sample lesson plan on section A

4.9 **Activity-Based Learning**
sample lesson plan on sections F,E,A and B



CONCEPT FORMATION AND CASE STUDY

SECTION F – THE MORAL CHALLENGE

PART FOUR – RELIGIOUS MORALITY IN ACTION

<i>Key Concept</i>	Justice
<i>Related Content</i>	Examining how two different religious moral visions contribute to the decision making of believers through exploring particular moral decisions and issues (Syllabus page 42)
<i>Lesson Context</i>	This lesson aims to help students clarify the concept of justice with a view to exploring decision making in relation to issues of justice and injustice
<i>Aim</i>	To explore an understanding of justice
<i>Outcomes</i>	Students should; <ul style="list-style-type: none"> • have clarified their understanding of justice • have encountered some examples of justice • be able to recognize examples of local and global justice.

PROCEDURE

1. PRESENTATION OF EXAMPLES OF JUSTICE

Three examples

- a) Dialogue/play about a disagreement between friends
- b) Photograph of two or three people having a conversation
- c) Topical story from newspaper

a) *dialogue/play about a disagreement between friends*

- Distribute scripts to all students.
- Designate characters and have them play the three roles.
- Focus question: Can you think of another suitable title for this play?

FRIDAY NIGHT

Tanya I can't wait until Friday night! A night out at last. Let's all go bowling. Loads of people go on a Friday. It'll be brilliant!

Siobhán Well....to be honest, I'd rather go somewhere else. I'm not that good at bowling - I'd feel a right fool, especially if it's crowded and everyone was looking at me! I'd be really embarrassed!

Tanya Ah go on! Don't be such a spoilsport! It'll be a great night out.

Siobhán Look. I don't want to ruin the night for everyone. I'm not trying to be a spoilsport but I'd rather do something else.

Tanya It sounds to me like you're just being selfish.

Paul Listen, maybe we could all go somewhere else. There's no point going if Siobhán won't enjoy herself. We don't have to go bowling. We could go to the pictures or to the arcade...

Tanya Well.....I suppose....

Paul You can bowl another night Tanya, but this is a night out for everyone so let's do something that everyone will enjoy.

Siobhán Would you mind Tanya? I mean, I know you're really good at bowling but it's just that I'm so bad!

Tanya Well okay. But maybe I'll give you some bowling lessons before the next night out!

b) *photograph of two or three people having a conversation*

- Invite the students to carefully examine the photograph which can be from a text book, on an overhead or slide, copied or distributed or even a still from a video.
- Focus question: Without looking at the picture again, can you describe what was in it?

c) *story from newspaper*

- Ask students for background information they may have on the story.
- Read the story with the students.
- Focus question: What do you think is going to happen in this situation?

2. DIFFERENTIATION OF SPECIFIC OBJECTS/ELEMENTS OF EXAMPLES AND IDENTIFICATION OF CRITICAL ATTRIBUTES

a) *Play*

- Who were the characters in the play which we re-titled?
- What was the problem faced by this group of friends?
- Who helped to solve the problem?
- How did he do that?
- What might have happened if he had not been there?

(Answers should be recorded on blackboard or flip chart)

b) *Photo*

- If this photo appeared in a newspaper what caption might accompany it?
- If this photo were to be used as a billboard, what might it be used to advertise?

(The students could do this as written work, singly or in pairs)

c) *Newspaper story*

- Prepare a short script for a radio news story about the incident/situation in the paper.

or

Questions:

- Who are the people involved in this story?
- What is happening?
- Why is it happening?

(Answers should be recorded on board or flip chart)

Alternative strategy for this phase of procedure – use group work and assign two examples to each group along with a set of questions/tasks for each example. Each group must report its findings to the whole class.

3. IDENTIFICATION OF COMMON PROPERTIES

Questions:

- Summarise what we have found out about the four different things we have examined so far.
- Point out anything that the four things have in common.

(Write common elements on board or flip chart e.g. People, Respecting, Listening, Rights)

4. LABELLING OF CONCEPT

Questions

- If all these four examples were put in a box together/filed under the same name on a computer or in a library what might the box/file be called?
- Ask students to write a sentence about each example using the word justice.

5. OBTAINING OTHER EXAMPLES OF THE CONCEPT

- Write your own play, which could be included in the justice file/box – group or individual work.
- Look through the newspapers for other stories related to the theme.
- Write a story about justice.
- Interview someone in your local community who is working for justice.

Assessment

(Ordinary Level)

- Photograph of group of people acting for justice

Explain what is happening in this picture

This picture is called 'acting for justice'. Is this a suitable title? Give a reason for your answer

Imagine you are one of the people in the picture. Write a paragraph explaining why justice is important in your life.

or

- Complete the sentence:

Justice is _____

Write a paragraph about a person or organisation acting for justice. Mention the work they are doing, the reasons why they do the work and the importance of this work.

Assessment

(Higher Level)

- Write a paragraph about the importance of working for justice in your local community and in communities in other countries.

or

- Photograph of people working for justice

Explain what is happening in this picture.

Suggest a title for the picture and explain your choice

What aspect of justice is being highlighted in this picture? In what way? Why might this aspect of justice be of particular significance for the people in the picture?

4.2 PROBLEM-SOLVING AND DECISION-MAKING EXERCISES

SECTION F – THE MORAL CHALLENGE

PART TWO – SOURCES OF MORALITY

<i>Key Concept</i>	Authority and Tradition
<i>Related Content</i>	Authority and tradition - recognising the wisdom of others (Syllabus page 40).
<i>Lesson Context</i>	Using this methodology students are put in the position of having to analyse the elements involved in making decisions. This gives the students practice in analysing alternatives, choosing strategies to try out and identifying the sources of morality influencing their decisions.
<i>Aim</i>	To show how authority and tradition influence our judgement of right and wrong.
<i>Outcome</i>	The students should be able to identify the sources of morality in their own lives and understand the role of authority and tradition in their decision making.

PROCEDURE

1. PRESENTATION OF PROBLEM

Read "The Field Trip Dilemma"

Your class is going on an Adventure Pursuits Field Trip. With the exception of you and two friends everybody else's parents have given them money to buy new gear for the trip. You all want to look trendy but have no money. Your friends tell you that after school this evening they are going to see what they can lift at the local shopping centre. They want you to act as a decoy.

What would you do?

2. DEFINITION AND ANALYSIS OF THE PROBLEM

- Distinguish the essential features of the problem.
- Questions which allow the students to restate the problem and identify the general issues in the particular problem include:
 - *How would you feel about the idea?*
 - *By acting as a decoy what are your friends really asking you to do?*
 - *Do you think it is right to steal? Why?/Why not?*
 - *Who or what would have had an influence on you thinking this way?*
 - *Do you think it is right to help someone else to steal? Why?/Why not?*
 - *Who or what would have had an influence on you thinking this way?*
 - *What are the human values at issue in this dilemma?*
 - *What values in life are you opting for if you say yes in this dilemma?*
 - *What values in life are you opting for if you say no in this dilemma?*

3. FORMULATION OF HYPOTHESIS WHICH MAY BE APPLICABLE TO A SOLUTION

- Formulate, discuss and record a number of possible solutions to the problem and give consideration to religious or moral perspectives on the problem. The solutions might include:
 1. *I could try to talk the friends out of stealing by explaining that everybody's clothes will be wrecked by the end of the trip so we might as well wear old ones.*
 2. *I could do as my friends ask and steal the clothes.*
 3. *I could go to the shopping centre but stay out while my friends were in the shops.*
 4. *I could say I wasn't going to the centre at all because to steal is to break one of the commandments and the law of the country.*
 5. *I could get a loan for clothes from my parents.*
 6. *I could get a job to earn the money I need for clothes. etc.*
- For each possible solution identify who or what would have influenced a person to think in this way?
- Identify the sources of influence on each possible solution using the following headings: family, friends, state, and religion.
- Identify the short and long term consequences of each solution.

4. EXAMINATION AND SELECTION OF HYPOTHESIS

- Each possible solution is given imaginative and comprehensive consideration in terms of its aims, consequences and alternatives.
- Having considered the situation from different angles – what would you do?

Assessment

(Ordinary Level)

Outlined below are a number of statements people make to justify their actions in particular situations. Match each statement with a word from the list of sources of influence on a person's idea of right and wrong.

Statements:	Sources of Influence:
1. We always did it this way ...	
2. ... is obeying the Ten Commandments.	
3. I would be breaking the law if I ...	
4. My parents taught me to ...	
5. Everyone thinks it is right to ...	

SOURCES OF INFLUENCE: FAMILY, FRIENDS, TRADITION, CIVIL LAW, RELIGIOUS BELIEFS.

Assessment

(Higher Level)

While out for a walk a group of students find a bag with £20,000, which has been left in a lane after a violent robbery.

- Outline the reasons why the students would keep it and identify the factors, which might be influencing them to act in this way.
- Outline the reasons why the students would give it to the police and identify the factors, which might be influencing them to act in this way.
- Considering the moral visions of two religious traditions, how would followers of those traditions react in the situation outlined above. Would it be easy for them to do so?

SIMULATION GAMES AND ROLE – PLAY

SECTION B FOUNDATIONS OF RELIGION – CHRISTIANITY

PART ONE – THE CONTEXT

<i>Key Concept</i>	The Holy Land
<i>Related Content</i>	The political and religious structures at the time of Jesus (Syllabus page 15)
<i>Lesson Context</i>	The lesson aims to help students explore the context into which Jesus was born by giving them an insight into the religious and social groupings in the society of his time.
<i>Aim</i>	To give the students an understanding of the religious and social groupings in the society into which Jesus was born.
<i>Outcomes</i>	The students should have a knowledge and understanding of the religious and social groupings in the society into which Jesus was born.

PROCEDURE

1. INTRODUCTION

Recall the students knowledge and understanding of the religious and social groups in Jesus' time

Pharisees	Pharisees did not support Rome. As the religious leaders of the people throughout the country, they developed a religion centred on the Law. They were very religious, but not priests.
Sadducees	This party of priests and wealthy laymen supported Rome because it was in their own interests to do so. They were based in Jerusalem and concerned with the temple worship. They lived strictly by the Torah.
Essenes	They regarded conventional Judaism as corrupt and broke with temple worship. They believed a Day of Judgement was coming. Many withdrew into desert communities to await the end.
Zealots	Radical and militant, they were convinced that the first step toward the Kingdom of God was to drive the Romans out of Israel. After Jesus' death they organised a revolt against Rome.
Samaritans	The Jews treated these people as outcasts. They mixed with conquering forces after the destruction of Solomon's Temple and were refused the right to participate in the building of the 2nd Temple after the return from exile.

Divide students into groups representing each of the religious and social groups in Jesus' time.

Each group is asked to get into their part by being able to say:

- Who am I?
- What are my concerns for our country at the moment?
- What are my hopes for the future?

From each group one student volunteers to represent their viewpoint.

2. ROLE PLAY

Introduce the simulation/role-play to the whole class and distribute role cards to the students from each group.

In a Jewish village in Jesus' time a group of people (one from each of the religious and social groups) meet at an Inn. They sit in a circle and tell each other who they are and what are their concerns. Jesus enters the group and says to each member in turn "I am Jesus of Nazareth, what can I do for you?"

Allow the whole group to respond to the question.

Role Cards

PRISCILLA THE PROSTITUTE

I am one of the many prostitutes in this town. There are many of us in the country and most, like me are the youngest daughters of large families. You see by the time I came to a marrying age, my parents had died and my sisters and brothers had their own households and had moved away from the town I had no money, no home and no options. Prostitution means survival.

I have many customers, Romans, traders, merchants, and farmers when they make a good deal. I know that I am a sinner and that my punishment will be great, but I don't pay that much attention to religion anyway. I am not allowed into the synagogue and with all the religious customers I have, I think there is a lot of hypocrisy in all religion.

I have no friends. When I walk in the street, people turn their heads away and small children call me names.

LORENZO THE LEPER

I am a leper and live on the edge of town with all the other sick and disabled people. I was a prosperous merchant and lived in a fine house until the first signs of the disease appeared. At first I denied what was happening to me. I was a good man! I had been blessed by God with good health and fortune. I prayed regularly and fulfilled all the requirements of the faith. I paid my taxes. I gave to the poor – yet here was this horrible disease, advertising to all that I was a sinner!

To this day I have no idea what I did to offend God, that I should be punished with this disease. My family and associates no longer have anything to do with me and I depend on the charity of others who leave food at the outskirts of the town for us to collect. I find it hard to pray now. I am not allowed into the synagogue of course, but that is not the reason. I feel that God has let me down.

BARTHOLOMEW THE BEGGAR

I beg every day at the temple for a few coins or some scraps of food. My family once owned some land but they had to sell it to pay taxes so all that was left for me was the life of a beggar. It is not easy. People don't like seeing us and are always trying to move us on. They tell us that we must have sinned to be so poor but I know some sinners who are rich! It is hard to have faith in a God who seems to be so unfair.

PHILIP THE PHARISEE

I am a Pharisee, a member of a Jewish religious group. We organise the synagogue. The most important thing in our lives is God's law. We live by the law and we want others to do the same. We spend much of our time studying the law so that we can guide others in their lives and help them to keep the law. People have a lot of respect for us because we are people of influence.

We help people by pointing out how they can avoid breaking the law in all the details of their lives, by not working on the Sabbath day for example. We fast regularly and expect everyone to do the same. We also teach that people who break the law are to be avoided at all costs by good religious people. Being holy means keeping God's law and keeping away from those who are sinners.

We would like the Romans to leave because they do not obey the laws of God. They are a bad influence on the people but I suppose we have to live with them for the present.

SAMUEL THE SADDUCEE

I am a priest and I work in the temple. My father was a priest and his father was before him. We are considered to be a very powerful and blessed family because of this.

We collect the temple taxes which must be paid by everyone who visits the temple in Jerusalem. This money is used for the upkeep of the temple and for the support of our families. My family lives well, but that is as it should be.

When it comes to the Pharisees...well they try their best but they are peasants after all and in some ways are not strict enough.

We try to get along with the Romans because if we didn't they might close the temple and that would be a disaster for the people and the Jewish religion. It wouldn't do us any good either.

ZACHARY THE ZEALOT

I try to keep a low profile. It's important that people don't find out too much about me because you never know who might betray you. We zealots have one goal in mind - to get the Romans out of our country at all costs. We will use any tactics necessary including violence. After all, the Roman army isn't interested in peaceful methods. We are often called Iscariots, a word which comes from the name given to the small daggers we sometimes use in our work.

We try to be good Jews - and we want the Jewish race to be pure - no foreigners here. This is God's land and we are God's people. That is what we struggle for.

JANE THE JEWISH WOMAN

Thank you for allowing me to speak! I am a very lucky woman - I have a husband and two fine sons. My life is spent looking after them - fetching water and keeping a fire going in our house. Some women I know from going to the well, have been divorced by their husbands because they did not please them.

But my husband is very pleased with me! I am proud to walk behind him in the street to show that I am a good wife. I have given him the sons he prays for. He would have been disappointed with daughters. He thanks God every day that he wasn't born a woman. I pray to God and thank him that I am blessed, and say the special blessing on the eve of the Sabbath.

When we go to the synagogue I sit in the place reserved for the women. We are not allowed to take part in the official prayers.

3. DE-BRIEFING

Question for the participants in the role play

- How did they feel acting in their role?
- How did others treat them in their role?
- How did they feel when Jesus appeared and asked them the question?
- How does this role-play give us an insight into the social and religious world into which Jesus was born?

4. CONCLUSION

Relate to next section of work.

This exercise is adapted from a session from the *Partners in Faith Programme*, and is used with permission.

Assessment

(Ordinary Level)

Sample Questions

Match the names of the following religious and social groupings in the society into which Jesus was born with the descriptions given below:

Pharisees

Sadducees

Zealots

Essenes

Samaritans

	They regarded conventional Judaism as corrupt and broke with temple worship. They believed a Day of Judgement was coming. Many withdrew into desert communities to await the end.
	This party of priests and scribes supported Rome because it was in their own interests to do so. They were based in Jerusalem and concerned with the temple worship. They lived strictly by the Torah.
	Radical and militant, they were convinced that the first step toward the Kingdom of God was to drive the Romans out of Israel. After Jesus' death they organised a revolt against Rome. The uprising was stamped out and ended with Jerusalem's destruction in 70 AD. They were an organisation of Jews who vowed to destroy the Roman power through open rebellion. They had their principal bases in Galilee. In 66 AD a rebellion broke out. The Romans were victorious and in 70 AD the great temple of Jerusalem was destroyed along with most of the city.
	The Jews treated these as outcasts. They mixed with conquering forces after the destruction of Solomon's Temple and were refused the right to participate in the building of the Second Temple after the return from exile.
	Pharisees did not support Rome. As the religious leaders of the people throughout the country, they developed a religion centred on the Law. They were very religious, but not priests.

Assessment

(Higher Level)

On another Sabbath Jesus went into a synagogue and taught. A man was there whose right hand was paralysed... (Luke 6: 6)

Write paragraphs describing what you imagine would have been the expectations and reaction of three of the following to this visit: a Leper, Pharisee, Sadducee, Zealot, Essene, Samaritan, and Jewish woman.

4.4 MODELLING

SECTION C – FOUNDATIONS OF RELIGION - MAJOR WORLD RELIGIONS

PART THREE - RITES OF PASSAGE AND OTHER RITUALS

<i>Key Concept</i>	Creed/ethic, sign and symbol of a Major World Religion
<i>Related Content</i>	Identifying key elements of membership of the chosen major world religion - creed and practice. (Syllabus page23)
<i>Lesson Context</i>	Students interview someone to help focus on the essential elements of a Major World Religion.
<i>Aim</i>	To explore in detail a major world religion
<i>Outcomes</i>	The students should be able to identify key elements of the beliefs and symbols of the chosen Major World Religion.

PROCEDURE

1. PRESENTATION OF DATA

Shortly your class will be visiting/visited by a representative of a Major World Religion. Your task now is to prepare for that visit so that the class can ask informed questions. Students should discuss:

- What do we already know about this Major World Religion?
- What do we need to know from the visitor/interview?
- What do you expect to find out about this Major World religion from the visit?
- What do you expect the visitor will be like?

Formulate precise questions which students can put to the speaker.

2. INTERVIEW

The questions for interview are agreed. The students should, prior to the interview, agree the aims of the interview and use these for planning the questioning strategy below.

Students assign questions to interviewers and put the questions in order. Topics to be covered in questions include: family life, symbols and worship, rules and ritual, scriptures, festivals, country of origin, life in Ireland.

3. CONCLUSION

- Students recall their expectations of the interview/demonstration.
- Students identify what the interview confirmed for them about a topic or issue.
- Students identify the ways in which the interview gave them a new insight into a Major World Religion.

Assessment (Ordinary Level)

Sample Questions

Identify 3 of the items below associated with a Major World Religion and write a paragraph about each item or religion



Assessment (Higher Level)

Based on your interview with a person from a Major World Religion write three paragraphs outlining:

- your expectations of the visit
- what you found to be the key beliefs and practices of the Major World Religion
- what you learned as a result of the visit.

PRESENTATION AND INTERPRETATION OF DATA

SECTION B – FOUNDATIONS OF RELIGION – CHRISTIANITY

PART TWO – EVIDENCE ABOUT JESUS

<i>Key Concept</i>	Gospel writing
<i>Related Content</i>	Different perspectives in the gospels – some examples from the writings of the evangelists (Syllabus page 16)
<i>Lesson Context</i>	Using this methodology students are put in the position of having to identify the similarities and differences in the gospel accounts of the same event.
<i>Aim</i>	To give students an insight and understanding of the synoptic gospels in terms of the ways in which they have similarities and differences in their accounts of the same events.
<i>Outcomes</i>	Students should be able to show an understanding of why certain gospels are called synoptic and identify similarities in their accounts of an event in Jesus' life.

PROCEDURE

1. PRESENTATION OF DATA

Introduction:

We are going to compare the way the Gospel writers Matthew, Mark and Luke told the miracle story of Jesus calming the storm

Using three different voices read the Gospel accounts of "Jesus Calms a Storm" in Matthew 8:18-27; Mark 4:35-41; Luke 8:22-25.

NOTE FOR
TEACHERS

While any edition of scripture can be used in class, it is intended that questions in the examination will draw on three:

The Good News Bible

The Jerusalem Bible

The New Revised
Standard Version

If a text is quoted on the paper, the three versions will be given.

MATTHEW 8:18-27

When Jesus noticed the crowd round him, he ordered his disciples to go to the other side of the lake.

A teacher of the Law came to him. "Teacher," he said, "I am ready to go with you wherever you go." Jesus answered him, "Foxes have holes, and birds have nests, but the Son of Man has nowhere to lie down and rest."

Another man, who was a disciple, said, "Sir, first let me go back and bury my father."

"Follow me," Jesus answered, "and let the dead bury their own dead."

Jesus got into a boat, and his disciples went with him.

Suddenly a fierce storm hit the lake, and the boat was in danger of sinking.

But Jesus was asleep.

The disciples went to him and woke him up. "Save us, Lord!" they said. "We are about to die!"

"Why are you so frightened?" Jesus answered. "How little faith you have!" Then he got up and ordered the winds and the waves to stop, and there was a great calm.

Everyone was amazed. "What kind of man is this?" they said. "Even the winds and the waves obey him!"

MARK 4:35-41

On the evening of that same day Jesus said to his disciples, "Let us go across to the other side of the lake."

So they left the crowd; the disciples got into the boat in which Jesus was already sitting, and they took him with them. Other boats were there too. Suddenly a strong wind blew up and the waves began to spill over the boat, so that it was about to fill with water.

Jesus was in the back of the boat, sleeping with his head on a pillow.

The disciples woke him up and said, "Teacher, don't you care that we are about to die?" Jesus stood up and commanded the wind, "Be quiet!" and he said to the waves, "Be still!" The wind died down, and there was a great calm.

Then Jesus said to his disciples, "Why are you frightened? Have you still no faith?"

But they were terribly afraid and said to one another, "Who is this man? Even the wind and the waves obey him!"

LUKE 8:22-25

One day Jesus got into a boat with his disciples and said to them, "Let us go across to the other side of the lake."

So they started out. As they were sailing, Jesus fell asleep. Suddenly a strong wind blew down on the lake and the boat began to fill with water, so that they were all in great danger.

The disciples went to Jesus and woke him up, saying "Master, Master! We are about to die!"

Jesus got up and gave an order to the wind and the stormy water; they died down and there was a great calm. Then he said to the disciples, "Where is your faith?"

But they were amazed and afraid and said to one another, "Who is this man? He gives orders to the winds and waves and they obey him!"

2. IDENTIFICATION OF SPECIFIC POINTS IN THE DATA

Discuss How are the accounts similar?
How are the accounts different?

Student Assignment Each student silently rereads the accounts underlining words that are in common with one colour and words that are particular to a gospel with a different colour.

This can be done in pairs.

3. IDENTIFYING RELATIONSHIPS

Take feedback from the student assignment on the chalkboard as outlined below:

"JESUS CALMS A STORM"

Matthew 8:18-27	Mark 4:35-41	Luke 8:22-25

Note the points that are in common with one colour and those that are particular to a gospel with a different colour.

Discuss

At what points in the story does one gospel have more or less to say about the miracle than another?

4. FORMULATION OF GENERALIZATIONS OR INFERENCES

Discuss:

What points in the story do they all have in common?

Why are there differences in the versions of this story?

Which of the gospel accounts appears to have most points in common with the others?

In taking feedback on these questions refer students to the ways in which the gospel writers were

- writing at different times
- for different people
- presenting a particular view of Jesus.

Matthew, Mark and Luke are called synoptic because they share many similarities. The word synoptic literally means "seen together".

Assessment

(Ordinary Level)

Sample Questions

Fill in the missing words in the following paragraph:

The Gospels, which share many similarities, are called _____.

This word means _____.

These are the Gospels of _____, _____ and _____.

These Gospels were written at _____ times for _____ people but in for example the story of _____ they have many _____ points.

Assessment

(Higher Level)

Write a paragraph explaining in your own words why certain Gospels are called synoptic and give an example of a story from the Gospels to illustrate your answer.

or

Compare three daily newspapers' version of the same story and decide which might be called synoptic?

4.6 SELF-ASSESSMENT ACTIVITIES

SECTION D – THE QUESTION OF FAITH

PART ONE – THE SITUATION OF FAITH TODAY

<i>Key Concepts</i>	Religious belief and practice
<i>Related Content</i>	Exploring the levels of religious belief and practice in the locality, the country and across Europe (Syllabus page 27)
<i>Lesson Context</i>	This methodology gives students an opportunity to record, structure and elaborate their existing knowledge of religious belief and practice and thereby encourage awareness of their own strengths and weaknesses as learners. This could be used at the beginning of a section to initiate thoughts to be worked out more fully as the section develops. It can be used to generate information, enabling a wide range of ideas to be expressed for later development.
<i>Aim</i>	To explore the situation of religious belief and practice today.
<i>Outcomes</i>	The students should be aware of the changing patterns of religious belief and practice in Ireland and elsewhere.

PROCEDURE

1. INTRODUCE EXERCISE/ACTIVITY EXPLAINING RULES

By way of introduction to The Question of Faith we are going to survey your knowledge of religious belief and practice in Ireland and elsewhere using the following questionnaire. Responses will then be compared. Beside the sentences below circle the answer that is nearest to your own opinion. If you agree with the sentence, circle the "Yes". If you disagree with the sentence, circle the "No". If you are unsure, circle the "?" Answer as honestly as you can, remembering that no one can identify your name from this questionnaire.

RELIGIOUS BELIEF AND PRACTICE TODAY

1.	Most young people are very committed to their religion.	Yes	No	?
2.	Old people are very religious.	Yes	No	?
3.	Most young people never attend religious services.	Yes	No	?
4.	There are lots of religious groups in Ireland today.	Yes	No	?
5.	Attitudes to religion have changed in my community.	Yes	No	?
6.	People only turn to religion when they need something.	Yes	No	?
7.	Belief in God is important to most young people today.	Yes	No	?
8.	Religious practice is only important to children and old people.	Yes	No	?
9.	Most people spend time in prayer each day.	Yes	No	?
10.	Religion is a great comfort to many people.	Yes	No	?
11.	Most people attend a religious service at least once a week.	Yes	No	?

2. RECORD RESPONSES WITHOUT COMMENT OR DISCUSSION

All contributions are accepted uncritically and recorded.

3. COLLECT DATA/COMPILE SUMMARY

Summary of Responses

Number of Responses

RELIGIOUS BELIEFS AND PRACTICE		YES	NO	?
1.	Most young people are very committed to their religion.			
2.	Old people are very religious.			
3.	Most young people never attend religious services.			
4.	There are lots of religious groups in Ireland today.			
5.	Attitudes to religion have changed in my community.			
6.	People only turn to religion when they need something.			
7.	Belief in God is important to most young people today.			
8.	Religious practice is only important to children and old people.			
9.	Most people spend time in prayer each day.			
10.	Religion is a great comfort to many people.			
11.	Most people attend a religious service at least once a week.			

- Eliminating duplications or errors may refine the data.
- The group may put their responses in order by grouping ideas into categories.

4. DRAW CONCLUSIONS

- Identify and discuss the issues raised by the students' responses.
- Research other sources of information on patterns of religious belief and practice today.
- Identify similarities and differences between the students responses and the patterns of religious belief and practice evident in other sources of information.

Assessment
(Ordinary Level)

Sample Questions

Mark each of the statements listed below as True or False

	True	False
Most people attend a religious service at least once a week.		
Old people are very religious.		
Most young people never attend religious services.		
There are lots of religious groups in Ireland today.		
Attitudes to religion have changed in my community.		
Most people spend time in prayer each day.		
Belief in God is important to most young people today.		
Religious practice is only important to children and old people.		

Assessment
(Higher Level)

Write a paragraph describing the changing patterns of religious belief and practice over the past twenty years in Ireland.

Reference should be made to changes in relation to the following points:

- The number of religious groups in Ireland today
- How often people are involved in religious practice
- Frequency of religious practice within different age groups
- What religious beliefs are important to people today.

4.7 DISCUSSION

SECTION A – COMMUNITIES OF FAITH

PART FOUR – RELATIONSHIPS BETWEEN COMMUNITIES OF FAITH

<i>Key Concept</i>	Sectarianism
<i>Related Content</i>	Looking at some examples of conflict as a result of religious difference in Ireland and elsewhere (Syllabus page 12)
<i>Lesson Context</i>	This methodology would be most useful in the introductory or generalizing phase of a learning process. Here it is used to explore the concept of sectarianism, to clarify the students’ ideas about religious bigotry in Ireland and to prepare the students to examine in detail one situation of conflict as a result of sectarianism.
<i>Aim</i>	To explore the students understanding of sectarianism
<i>Outcomes</i>	Students should <ul style="list-style-type: none"> • have an understanding of the term sectarianism • be aware of sectarianism in the local, national and global contexts • have identified sectarianism as a controversial issue.

PROCEDURE

1. PRESENTATION OF MATERIAL FOR DISCUSSION

A variety of material/activities might be used in order to stimulate the discussion. For effective use of discussion as a teaching methodology, the material should be to the point and relatively uncomplicated. Too many sub-concepts can make the discussion unmanageable. A number of options might be used for this lesson.

OPTION ONE

A simple work sheet is given to the students which asks them to list the religious groups found in Ireland, and the ones which they themselves have encountered. The sheet includes a definition of sectarianism and asks them to rate Ireland and their neighbourhood on the degree of sectarianism there, in the students’ own opinion. In the sample presented below, the focus is on the local and the national. Teachers may wish to include aspects of the global, especially if this topic were being covered in year three.

Sectarianism is hatred of another person because of their religious belief.

Circle a number, which best expresses, your opinion.

1=I agree totally with this statement	There is no sectarianism in Ireland	1 2 3 4 5
2=I agree with this statement	There is no sectarianism in my neighbourhood	1 2 3 4 5
3=I am undecided about this statement	The only sectarianism in Ireland is in Northern Ireland	1 2 3 4 5
4=I disagree with this statement	There is a lot of sectarianism in Ireland	1 2 3 4 5
5=I disagree totally with this statement	People have died because of sectarianism	1 2 3 4 5
	People have killed because of sectarianism	1 2 3 4 5

OPTION TWO

Extract from "The Twelfth Day of July", by Joan Lingard

Any one of a number of passages could be chosen which illustrate sectarianism among young people in Belfast in the seventies.

2. QUESTIONING (OPTION ONE)

Fact Questions

- a) Display a list of all the religious groupings named on the worksheet. The Christian religions can be listed together.
- b) Find out the average score for each of the questions on the worksheet.

Meaning Questions

- a) What evidence do you have that there is/is not sectarianism in your local area?
- b) What about in the rest of the country?
- c) Do you think that some parts of the country are more likely than others? Can you give reasons?

- d) How can we be sure that an action is sectarian - might it be racist for example?
- e) Why are people sectarian?
- f) What makes a person attack another person because of sectarianism? What might make them turn their attitude into an action?

Concretising questions

- a) Has anyone in the class ever come up against sectarianism themselves?
- b) How did you react/feel?
- c) Has anyone been suspicious of another person because they came from a different religious tradition?
- d) Why?

Balance questions

- a) If you were to design a campaign to end sectarianism in Ireland what might be the key words or images?
- b) Would your campaign be different in different parts of the country?

Open questions

- a) We live in an age when communications are bringing people closer together all the time. Do you think that this will mean an end to sectarianism in the future?

3. CONCLUSION

Ask the students to look again at their worksheet.

Would they change any of their answers as a result of the discussion?

Assessment

(Ordinary Level)

Using a copy/photograph of anti -Protestant or anti- Catholic graffiti

1. Where in Ireland might you be most likely to see graffiti like this?
2. Why?
3. In what way is this graffiti an example of sectarianism?

Assessment

(Higher Level)

1. What is sectarianism?
2. Why does it occur?
3. Where in Ireland might you find sectarianism?
4. Why?

4.8 GROUP WORK

SECTION A – COMMUNITIES OF FAITH

PART THREE – COMMUNITIES OF FAITH

<i>Key Concept</i>	Judaism - Founder, inspiring vision.
<i>Related Content</i>	Judaism -Stories of the earliest followers and their leaders (Syllabus page 10)
<i>Lesson Context</i>	This methodology is effective in giving students an opportunity to identify the main characteristics and inspiring vision of the earliest followers of Judaism.
<i>Aim</i>	To give the students an understanding of Judaism by studying the life stories of individual people from Old Testament.
<i>Outcomes</i>	The students should be able to retell stories about the founders/earliest followers of Judaism.

PROCEDURE

1. PRESENTATION OF DATA FOR GROUP WORK

- Clarify the nature and objectives of the Group Work.
- Provide relevant material/resources.

Each group is given either a Bible Reference or Bible Stories retold in word or pictures containing an account of the life of a person from the Hebrew Testament as outlined below.

Each group of students reads the life story of a person from the Hebrew Testament and produces a Story Board with an account of their story in words or pictures.

Person	Scripture Reference
Abraham	Genesis 12:1-18;15:1-8
Isaac	Genesis 22:1-18
Jacob	Genesis28:1-22
Joseph	Genesis 37: 1-36
Moses	Exodus 3:1-12
Joshua	Joshua 1:1-9
Ruth	Ruth 1:1-22; 4:9-22
David	1 Samuel 16:17-23
Solomon	2 Chronicles 7:11-22
Isaiah	Isaiah 35:1-10
Jeremiah	Jeremiah 1:1-10
Ezekiel	Ezekiel 11:14-25
Daniel	Daniel 3: 1-97

2. PREPARATION FOR GROUP WORK

- Divide the class into small groups of 4-6 students.
- Organise leadership, record keeping etc.
- Set time limits and make arrangements for clearing up afterwards.
- Ensure that the allocation of work space/accommodation is satisfactory.

3. GROUP WORK

- The teachers should co-ordinate the activity of the whole class and maintain contact with groups.

4. FEEDBACK FROM THE GROUP WORK AND CONCLUDING ACTIVITY

- Presentation of group reports.
Students present their storyboard to the rest of the class, describing in words or pictures the life story of a person from the Hebrew Testament.
The life stories of people from the Hebrew Testament are presented in the following order: Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Ruth, David, Solomon, Isaiah, Jeremiah, Ezekiel, and Daniel.
As each life story is presented the storyboard is mounted on a wall of the class.
- Questioning of students regarding similarities/differences between group reports.
Gradually the story of the Hebrew people unfolds as each student presents the life story they have been studying.
- Relate the activity of individual groups to the overall content of the section.
The storyboard display can be used as a reference point for future lessons.

Assessment (Ordinary Level)

Students are presented with a number of drawings depicting scenes from the lives of Hebrew people and asked to match the correct name from the following list with each scene: Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Ruth, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel.

or

Students are asked to prepare questions for a radio interview with one or more of the characters studied.

Assessment (Higher Level)

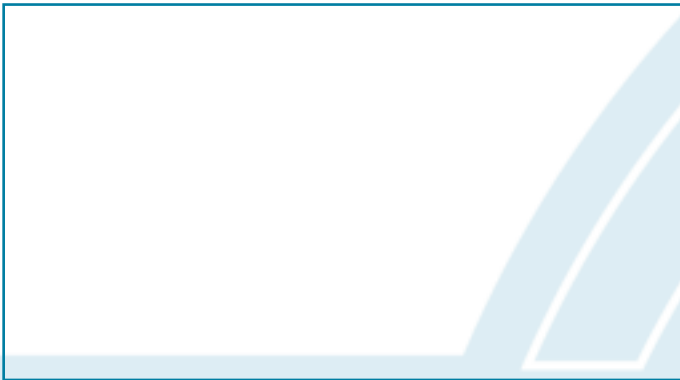
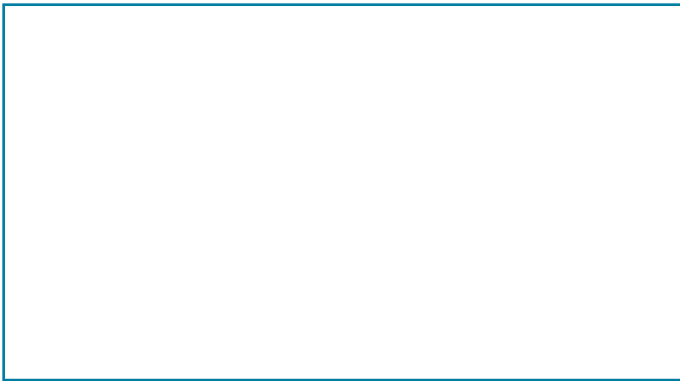
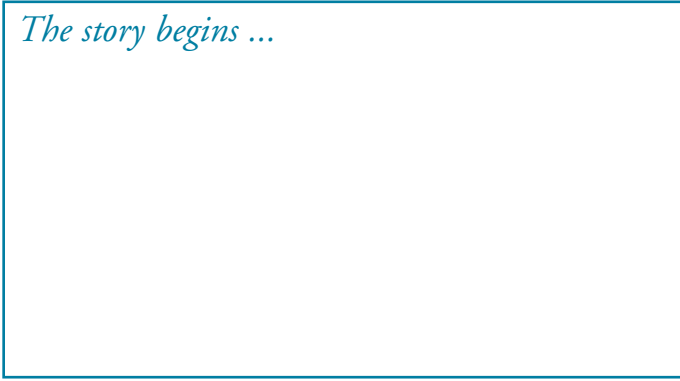
Students are asked to write an account retelling the main events in the lives of four of the earliest followers of Judaism (Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Ruth, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel.)

PEOPLE OF THE OLD TESTAMENT

STORYBOARD

The Story of _____

The story begins ...



The story ends ...



4.9 ACTIVITY BASED LEARNING

A number of syllabus sections are covered in the activity grid set out below

PROCEDURE

1. PREPARATION

- Clarify the aim of the activity.
- Set up core team.
- Conduct brainstorming session as regards expectations/design of the activity.
- Design timetable for the activity and make practical arrangements.
- Conduct training sessions.

2. EXPERIENCE

- The students have to be participants rather than observers in the experience in order to generate the reactions needed to resource the next phase of the process.

3. REFLECTION

- Sharing, analysis and evaluation of reactions to the experience.

4. CONCLUSION

- Generalisations are extracted from the sharing and discussion, and principles developed.
- Consideration is given as to how these might influence attitudes and behaviours in the context of moral, religious and cultural values.

JUNIOR CERTIFICATE SYLLABUS	DESCRIPTION OF ACTIVITY
<p>Section F The Moral Challenge</p> <p>Part Four Religious Morality in Action</p> <p>Key Concept Justice</p>	<p>GIVING TREE</p> <p>Place a bare tree in a prominent position. The students make labels in the shape of leaves on which are written details of the "gifts" requested. These leaves are placed hanging on the branches of the tree. At a given point in time people are invited to take a leaf from the tree with a view to returning with the "gift" requested.</p> <p>Students should relate the activity to attitudes to material resources in religious traditions.</p>
<p>Section E The Celebration of faith</p> <p>Part Four Sign and Symbol</p> <p>Key Concept Sign and Symbol</p>	<p>LITURGICAL BANNERS</p> <p>Students reflecting on and identify the words/images they will use to communicate the meaning of Scripture Readings, Liturgical Seasons or Sacraments. These words/images are printed/drawn in a style which the students consider eye catching. The finished banners are then displayed in a prominent position.</p> <p>Religious Symbols</p> <p>Students could research some of these symbols and their meanings and re-present them in posters for presentation to the rest of the class</p>

<p>Section A Communities of Faith</p> <p>Part One Community</p> <p>Key Concepts Co-operation and Communication</p>	<p>ELDERLY OUTREACH</p> <p>An activity concerned with encouraging students to develop closer contacts with the Senior Citizens of their area. This is approached from two perspectives:</p> <p>What can we do for our senior citizens?</p> <p>What can our senior citizens do for us?</p> <p>Students should relate the activity to roles and responsibilities in communities of faith</p>
<p>Section A Communities of Faith</p> <p>Part Three Communities of Faith</p> <p>Key Concepts Religious Commitment and Mission</p>	<p>GIFT PROGRAMME</p> <p>This programme is targeted at 1st, 2nd and 3rd year students in secondary school. It is parish based. The leaders are trained and the groups meet as in Faith Friends.</p>
<p>Section B Foundations of Religion – Christianity</p> <p>Part Four The Death and Resurrection of Jesus</p> <p>Key Concepts Conflict with authority and Sacrifice</p>	<p>PASSION PLAY</p> <p>The students prepare and perform a passion play based on the Passion Sunday Gospel of each liturgical year.</p>
<p>Section C Foundations of Religion – Major World Religions</p> <p>Part 2 Sources of Evidence</p> <p>Key Concept Founder</p>	<p>DRAMATIC PRESENTATION</p> <p>Students research and script a short play on the life of a founder of a major world religion.</p>
<p>Section E The Celebration of faith</p> <p>Part Two The Experience of Worship</p> <p>Key Concepts Worship & Participation</p>	<p>DAY OF REFLECTION/RETREAT/MEDITATION</p> <p>Students participate in or observe an experience of worship/meditation to experience the elements of worship in action</p>

Assessment
(Ordinary Level)

Sample Questions

- Draw a series of pictures and write a sentence under each describing the activity in which you were involved and what was learned at each stage.
- Describe three things, which you learned about yourself and others from being involved in this activity.

Assessment
(Higher Level)

Write an account of the activity in which you were involved addressing the following questions:

- How did you prepare for the activity?
- What were your expectations before you engaged in the activity?
- What did you learned about yourself and others from being involved in this activity?
- How was your experience similar or different to your expectations?
- If you were to engage in this activity again what would you do differently?

The assessment of religious education in the Junior Certificate examination



THE RATIONALE FOR ASSESSMENT

Assessment is an integral part of the educational process. Its purposes include fostering learning, improving teaching, and providing information about what has been done or achieved. It provides important feedback for students and teachers and information on the education system for society at large. Assessment offers opportunities for the evaluation of curricula and for students' progress and for the certification of achievement. Certification of achievement can have a positive effect on students' motivation. It rewards students, in a practical way, for time and effort given to the study of a syllabus. Assessment at junior certificate level also provides information on decisions that may be taken with regard to pathways at senior cycle.

While it is clear that assessment can have many purposes within the educational process, it should be noted that not all such purposes are compatible. Assessment for certification purposes, for example, may provide important information on students' performance, but it may be less useful in providing feedback for students on the quality of their learning and understanding.

General principles of quality educational assessment

- Assessment should be used as a continuous part of the teaching-learning process, involving pupils, wherever possible, as well as teachers in identifying next steps.

- Assessment for any purpose should improve learning by exerting a positive force on the curriculum at all levels. It must, therefore reflect the full range of curriculum goals.
- Assessment should provide an effective basis for communication with parents and the other partners in the learning enterprise in a way that helps them to support students' learning.
- The most valuable assessment takes place at the site of learning.
- A valid assessment of educational achievement must clearly reflect all the elements – cognitive and affective – that it claims to evaluate, and those elements will be identified with the substance of the curriculum that has been followed.
- The choice of different assessment procedures should be decided on the basis of the purpose for which the assessment is being undertaken. This may well mean employing different techniques for formative, diagnostic and certification purposes.
- Assessment must be both valid and reliable. These aspects of assessment are particularly relevant for national assessment for certification purposes, and for assessment for the purpose of reporting to parents.
- Assessment that is equitable will provide a range of indicators that will offer the students multiple opportunities to achieve.

IMPLICATIONS FOR THE ASSESSMENT OF RELIGIOUS EDUCATION FOR NATIONAL CERTIFICATION

Assessment is not new to religious education. Teachers of religious education currently use a range of formal and informal modes and techniques of assessment for feedback, evaluation and planning purposes. Some schools include information on performance and achievement in religious education in the reporting and feedback arrangements for parents. Effective teaching includes effective assessment, and the effective teaching of religious education is no exception.

To date however, religious education has not been assessed for national certifica-

tion purposes. The introduction of new syllabus for the Junior Certificate offers the option of assessment for this purpose for the first time. In planning for this assessment, regard must be had for the general principles of quality assessment outlined above. Proposals for the assessment of religious education for national certification draw on the experiences of assessment for certification in other subject areas as well as current research and insights into the nature of thinking and understanding and the role of assessment in the promotion of learning and teaching.

In particular, planning assessment arrangements for religious education for national certification focused on:

- *linking of modes and techniques of assessment to the aims of the syllabus*
The aims of the syllabus are broad and refer to a variety of broad outcomes; the modes and techniques for the assessment of the syllabus should reflect the same pattern.
- *structuring the assessment around stated objectives*
The specific objectives for each part of the syllabus should guide the design of the assessment procedures.

- *assessment that has a positive effect on teaching and learning*

The assessment procedures adopted should support the use of a variety of approaches to teaching and learning.

- *assessment that is valid and reliable*

The assessment procedures will have to reflect the aims of the syllabus and have the reliability and credibility required for national certification purposes.

- *assessment that is equitable*

Students should be afforded a range of opportunities to achieve to their full potential

WHAT WILL BE ASSESSED IN RELIGIOUS EDUCATION IN THE JUNIOR CERTIFICATE EXAMINATION?

The assessment of religious education in the Junior Certificate examination will be based on the objectives relating to knowledge, understanding, skills and attitudes within each section of the course. While students will draw on their own experience in an examination, their personal faith commitment and/or affiliation to a particular religious grouping will not be subject to assessment for national certification. The chart below outlines the framework for such assessment.

KNOWLEDGE	UNDERSTANDING	SKILLS	ATTITUDES
key terms, definitions, descriptions, 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	awareness 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	discerning evidence of religious belief	awareness of the non-religious interpretation of life
evidence of research and reflection	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

MODES OF ASSESSMENT FOR RELIGIOUS EDUCATION IN THE JUNIOR CERTIFICATE EXAMINATION

In common with other syllabuses examined for the purposes of national certification, Religious Education will be assessed at Higher and Ordinary level in the Junior Certificate examination.

The ordinary level student will be expected to:

- identify information relevant to the question/assignment
- recall relevant information and express it in a coherent form
- relate given information to other information and draw conclusions

- express relevant opinions supported by appropriate evidence
- link different elements of the course
- identify and label characteristics in familiar contexts
- read and comprehend relevant material.

In addition, the higher level student will be expected to:

- identify information relevant to the question/assignment
- recall relevant information and express it in a coherent form
- relate given information to other information and to draw conclusions
- express relevant opinions supported by appropriate evidence
- describe a variety of opinions and associated supporting evidence
- link different elements of the course
- identify and label characteristics across a range of familiar and unfamiliar contexts
- read and comprehend relevant material and draw conclusions
- describe problems, propose solutions and evaluate solutions
- differentiate between disparate elements.

The assessment will consist of two components. These components – a final written paper (one at ordinary level and one at higher) and journal work – offer the widest range of opportunities for students’ achievement within the practicalities of a national examination. These components reflect the breadth of the aims of the syllabus, which include a range of knowledge, understanding, skills, and attitudes. The allocations of marks set out below are the **proposed** weightings.

COMPONENT	MARK ALLOCATION (O.L.)	MARK ALLOCATION (H.L.)
Final written examination	75%	80%
Journal work	25%	20%

In the Junior Certificate examination all sections of the syllabus will be examined in the written examination paper. However, questions need not be specific to one section but may be based on the objectives of a number of sections. A variety of questions will be included on the papers, comprising photographs, cloze passages, multiple choice, the writing of paragraphs, analysis and interpretation of data, the drawing and labelling of diagrams, etc. The following types of questions will be included:

Objective items

- only one predetermined correct answer

Structured questions (structured in a number of ways)

- in the format of the question
- in the structure of the material under consideration
- in the structure of the problem posed

Open-ended or essay question (Higher level only)

- respondent decides what to include or exclude – little guidance given other than time allocated.

DRAFT

SAMPLE QUESTIONS

The sample questions which follow are designed as a guide to teachers during the implementation process of the new syllabus. The questions have been prepared for both higher and ordinary level students. Each question is linked to the syllabus objective from which it is drawn, and to a mark allocation within a wider marking scheme. All of these questions were pre-tested in junior cycle classrooms, and some sample answers from this pre-testing are included at the end of the paper. These answers have been marked and the criteria for the award of the marks are included.

As well as offering guidance to teacher, the draft has a consultative function. Feedback from this draft will inform the preparation of sample papers for ordinary and higher level students closer to the time of the first examination.

The questions should also be seen as a resource bank for classroom formative and summative assessment.

DRAFT SAMPLE PAPER OUTLINE AND DRAFT MARKING SCHEME

	ORDINARY LEVEL		HIGHER LEVEL
	Marks	Time : 2 hours	Time: 2½ hours
Section 1:	45 (5x3x3)	Four questions with pictures, symbols, maps, signs etc., three of which students are asked to identify, describe and analyse. In all cases there is a statement of the Syllabus objective being assessed alongside or after the question.	36 (4x3x3)
Section 2:	45	One passage with comprehension tasks.	34
Section 3:	60 (10x6)	Twenty short knowledge-based questions on all aspects of the syllabus of which students are asked to answer ten.	50 (10x5)
Section 4:	150 (30x5)	Six description and application questions on each section of the syllabus of which students are asked to answer five. Each year all sections of the syllabus will be included but not all sub-sections. The questions on each section will have a heading, which will act as a signpost to the key concepts around which the section questions are constructed.	150 (30x5)
Section 5:		None	Comprehensive and open questions in paragraph style
Journal	100 25%	Each Student is required to complete a journal for assessment. The journal is submitted in a standard form in a booklet supplied for that purpose. On the day of the state examinations in Religious Education the journals are given to the examination superintendent for inclusion with the written examination papers. The two components will be examined together.	80 20%
TOTAL	400		400

SECTION 1

Choose three of the following pictures and answer the questions in relation to each.

(5 marks each at Ordinary level, 4 at Higher)



PICTURE A

- a Name the religious tradition to which the men in this picture belong?
- b What is the significance for them of the wall in this picture?
- c What caption/heading would you put on this picture?

Syllabus objective: C.3.1 Exploring the ritual events and times of the tradition and the celebration of these in the life of the community.

PICTURE B



- a Name one famous Irish book of the type pictured here?
- b Who would have produced this type of book?
- c Why was so much work put into the production of this type of book?

Syllabus objective: B.2.2 The gospels as documents of faith rather than history.



PICTURE C

- a What is this type of painting called?
- b What is the meaning/significance of this type of painting?
- c What caption/heading would you put on this picture?

Syllabus objective: E.4. 4a Encountering some religious symbols and their meanings.



PICTURE D

- a Who is the religious leader in this prison picture?
- b What is the meaning/significance of their handshake?
- c What caption/heading would you put on this picture?

Syllabus objective: F.4.4 Examining the methods by which religious traditions offer the possibility for the restoration of relationships.

SECTION 2

Read the following article and answer the questions below:

FARMERS REFUSE TO SELL MILK OUT OF RESPECT FOR LOCAL SAINT

An amazing tradition going back to the middle of the seventh century is still being observed in the midlands. A group of farmers there will not sell the milk produced by their cows.

These farmers live in the townland of Leamonaghan, near Ferbane, Co. Offaly and while milk is produced there, they refuse to sell it because of a tradition about a cow belonging to the local saint, St. Manchan.

The tradition is observed to this day by the locals, who believe that if they sell the milk they show disrespect to their local patron saint.

They will give any surplus milk away but will not accept any payment for it. They make their living by rearing suckler cows, beef cattle and sheep.

There is also intense devotion to St. Manchan, whose feast day is celebrated on January 24th when Masses are celebrated in local churches.

St. Manchan who died in 664, had a famous cow which gave milk to all who came to milk her. She fed the saint and his community, which he set up after leaving Clonmacnois. According to a local historian, Mr. Seamus Corcoran, St. Manchan set up his community at Leamonaghan in the middle of the seventh century.

"His famous cow kept everyone alive and from that day to this, no one in the townland will produce milk for sale. It is a mark of respect to the saint."

He said one man who moved into the area refused to believe the tradition and in the 1940s set up a dairy herd. Eleven of his cows died overnight, and the calves were born with heads like sheep. The man gave up dairying. He said outsiders who moved into the area now respected the tradition and he expected this would continue despite all the changes in farming.

"Local people still have great devotion to the saint and visit a well called after him seeking cures. A famous shrine, said to contain his bones is currently in the National Museum.

"Tradition has it that the saint's cow was stolen by some people in Kilmonaghan, which is nearby, and by the time the saint arrived the cow had already been slaughtered and was in the pot. The saint however worked a miracle and the cow was restored to health except for one of her thigh-bones, but she continued to give milk. Tradition also says that the saint tracked his missing cow because she left her hoof prints in the rocks, and one of those rocks bearing the hoof prints of a cow used to be kept at the local school."

Locals also believe that St. Manchan's well, which is normally visited on January 24th has curative powers and will prevent disease. A tree beside the well is festooned with ribbons and rosary beads and other tokens left by pilgrims from all over the midlands.

(Adapted from The Irish Times Mar 4th 1999)

Questions – The Holy Well of St. Manchan

- a. Why do the people of Leamonaghan still follow the old tradition? (9 Marks)
- b. How do outsiders who move into the area react to the custom? (9 Marks)
- c. Why do people visit St. Manchan's Holy Well? (9 Marks)
- d. In what ways did St. Manchan support the people in his local community? (9 Marks)
- e. Explain three of the following words and phrases: Pilgrim, Shrine, Devotion, Holy Well, Patron Saint, Rosary Beads, and Tradition. (9 Marks)

Syllabus objectives:

- E.3.1 have an awareness of the impact of the experience of mystery in human life. (Higher level only)*
- E.1.1 have an understanding of how particular places and times come to be significant.*

SECTION 3

10 of the following questions to be answered.
(6 marks each at Ordinary level, 5 at Higher level)

Syllabus Objective

- | | | | | | | | | | | | | | |
|--|-------------------|-------|----------|----------|-------------------|--------------|--------|-------|----------|---------|--------|--------------|--|
| <p>1. A religious icon is _____</p> <p>2. Monotheism is belief in many gods. True or False (Circle one)</p> <p>3. Circle the odd one out – Matthew Luke Isaiah</p> <p>4. Name two places of religious pilgrimage in Ireland.
_____ and _____</p> <p>5. An agnostic is someone who _____</p> <p>6. Intercession, Meditation, Petition and Praise are all forms of _____</p> <p>7. Using arrows connect the correct name with the correct religion.</p> <table border="0" style="margin-left: 40px;"> <tr> <td>Jesus of Nazareth</td> <td>Islam</td> </tr> <tr> <td>Mohammed</td> <td>Buddhism</td> </tr> <tr> <td>Siddartha Guatama</td> <td>Christianity</td> </tr> </table> <p>8. Of which Irish community of faith is Robin Eames the leader?</p> <p>9. What is the sacred text of Islam? _____</p> <p>10. Hatred of another person because of their religious belief is
sectarianism ecumenism pluralism (Circle one)</p> <p>11. Name the site of any monastery in Ireland and the saint who founded it.
Monastery: _____ Founded by: _____</p> <p>12. Using arrows match the holy day with the religion.</p> <table border="0" style="margin-left: 40px;"> <tr> <td>Sunday</td> <td>Islam</td> </tr> <tr> <td>Saturday</td> <td>Judaism</td> </tr> <tr> <td>Friday</td> <td>Christianity</td> </tr> </table> <p>13. The followers of which religion celebrate Hanukkah?</p> <p>14. Which saint had a dramatic conversion on the road to Damascus?</p> <p>15. Name the three synoptic gospels in the Christian traditions.</p> <p>16. Name one source of historical evidence for Jesus of Nazareth?</p> <p>17. An atheist is a person who _____</p> | Jesus of Nazareth | Islam | Mohammed | Buddhism | Siddartha Guatama | Christianity | Sunday | Islam | Saturday | Judaism | Friday | Christianity | <p>1. <i>an understanding of the meaning of religious symbols (E.4.2.)</i></p> <p>2. <i>able to identify evidence of religious belief (D.4.2.)</i></p> <p>3. <i>able to name sources of information about Jesus (B. 2. 1.)</i></p> <p>4. <i>understanding of how particular places and times come to be significant (E.1.1)</i></p> <p>5. <i>awareness of the variety of world views in today's culture (D.5.1)</i></p> <p>6. <i>differentiate between different types of prayer (E.5.2.)</i></p> <p>7. <i>recognise founders of Christianity, Islam and Buddhism (A.3.3.)</i></p> <p>8. <i>name religious groups found in Ireland (A.3.1)</i></p> <p>9. <i>differentiate between faith documents and historical documents (C.2.2.)</i></p> <p>10. <i>understand the implications of sectarianism (A.4.2)</i></p> <p>11. <i>understanding of how particular places and times come to be significant (E.1.1)</i></p> <p>12. <i>identify elements of worship (E.2.1)</i></p> <p>13. <i>aware of the place of sign and symbol in religious traditions (E.4.1.)</i></p> <p>14. <i>recognise and be able to retell stories about the founders/earlier followers of Christianity (A.3.3.)</i></p> <p>15. <i>trace the development of the Gospels (B.2.3)</i></p> <p>16. <i>name sources of information about Jesus (B.2.1.)</i></p> <p>17. <i>awareness of the variety of world views in today's culture (D.5.1)</i></p> |
| Jesus of Nazareth | Islam | | | | | | | | | | | | |
| Mohammed | Buddhism | | | | | | | | | | | | |
| Siddartha Guatama | Christianity | | | | | | | | | | | | |
| Sunday | Islam | | | | | | | | | | | | |
| Saturday | Judaism | | | | | | | | | | | | |
| Friday | Christianity | | | | | | | | | | | | |

18. Name a religious ritual and the community of faith with which it is associated
19. What does the title 'Buddha' mean?
20. Name a religious symbol used in worship by at least two major world religions.

18. to identify elements of worship (E.2.1)

19. able to identify key elements of the beliefs of a major world religion (C.3.1)

20. have an understanding of the power and meaning of religious symbols (E.4.2)

SECTION 4

Five of the following questions to be answered.
(30 marks each question)

Question 1 *Communities and Communities of Faith.*

- a List four qualities of a good leader.
- b In the case of two of these qualities say why they are important in a leader of a community of faith.
- c Jesus of Nazareth, Abraham, Mohammed and Siddhartha Guatama were religious leaders. Pick one of these and -
- Name the religion in which he is a leader.
 - Mention two qualities he had which made him a good leader.
 - Describe two events from his life, which show how he used those qualities in his life and teaching.

Syllabus objectives

recognise the variety of roles within communities, including leadership roles (A.2.2)

recognise and be able to retell stories about the founders/earliest followers of Christianity Islam, Judaism, Hinduism and Buddhism (A.3.3)

Question 2 *Answer either A or B*

A *Foundations of Religion - Christianity*

"All the believers continued together in close fellowship and shared their belongings with one another. They would sell their property and possessions, and distribute the money among all, according to what each one needed." (Acts 2: 44- 45 Good News Bible) * Note that in the examination three versions of scriptural texts will be given –the NRSV and the Jerusalem texts will also be included.

- What was the attitude of the early Christians to wealth?
- Did the believers live out the message of Christ? Explain.
- Why might a person have become a Christian at this time?
- How are the characteristics of the first Christian communities seen in Christian communities of faith today?

B *Foundations of Religion – major world religions*

Many communities of faith have important stories which can be retold at festivals or particular times of the year. In the case of ONE of these:

- Briefly summarise the story.
- Name the religious tradition with which it is associated and the sacred text in which it occurs (if appropriate).
- Explain why the story is important.
- Tell how this story is used in festivals/celebrations/special times.

aware of the emerging identity and development of the first Christian communities (B.5.1)

recognise and be able to retell the stories of the earliest followers of Christianity (A.3.3)

compare and contrast those early faith communities with modern faith communities (B.5.2)

be able to recognise important moments in the story of the chosen major world religion (C.4.1)

be able to differentiate between faith documents and historical documents (C.2.2)

be able to identify essential elements of the belief of the chosen major world religion (C.3.2)

Question 3 The Moral Challenge - Sources of Morality

A by-pass is planned for your town and the building of the new road will involve the cutting down of some ancient oak trees in a nearby forest. A small group of protesters have set up a camp in the forest and have promised to do everything they can to stop the building. You have been to interview three of them for a school newsletter . One of them is a Christian, the other a Buddhist and the third is an atheist.

For each one interviewed right down the answer you would expect to the question

‘Why are you undertaking this protest?’.

Question 4 Sign and Symbol

Answer A and either B or C.

A

- a Name four symbols used in religious celebrations.
- b Explain how one of these symbols is used in
 - i ordinary life
 - ii the religious celebration.

B

- a Name any religious festival and the community of faith in which it is celebrated.
- b Explain the origin and significance of this festival for the community of faith.
- c Describe any ritual associated with the festival and explain the meaning of the ritual.

C

- a Name a sacrament associated with one Christian tradition.
- b Name three symbols used in the celebration of this sacrament and explain their meaning.
- c Why do followers of this tradition celebrate this sacrament?

Question 5 The Situation of Faith Today

- a Describe how any two factors influence the religious faith and practice of adolescents today
- b Read this short ‘letter to God’ written by a seven year old child

Dear God

Thank you for making the sun shine on my birthday. We could play with the bouncing castle all day. I prayed for a new bike but got a scooter. That is okay anyway.

Love from Janice

How might the religious faith of a teenager differ from the kind of faith demonstrated by this child?

- c Suggest two reasons for the change in attitude.
- d This letter reflects the following themes: celebration, thanksgiving, prayer. Many communities of faith have stories about these themes. Write one of these and name the community it comes from.

Syllabus objectives

understand the meaning and implications of a moral vision (F.2.2)

describe the vision articulated in different sets of rules and moral codes (F.2.3)

know how religious moral visions can influence the moral decisions of believers (F.4.2)

be aware of the place of sign and symbol in human life and in religious traditions (E.4.1)

be able to identify key elements of the belief and symbols of the chosen major world religion (C.3.1)

have an understanding of the power and meaning of religious symbols (E.4.2)

be able to identify elements of worship (E.2.1)

recognise these beliefs and symbols in the words and actions of followers past and present (C.3.2)

be familiar with the Christian understanding of sacrament and have a detailed understanding of the place of sacrament in two Christian denominations (E.4.3)

identify factors that influence the religious beliefs of adolescents (D.1.2)

differentiate between childhood and adult faith (D.3.3)

be aware of the changing patterns of religious belief and practice in Ireland (D.1.1)

Question 6 Foundations of Religion - Christianity

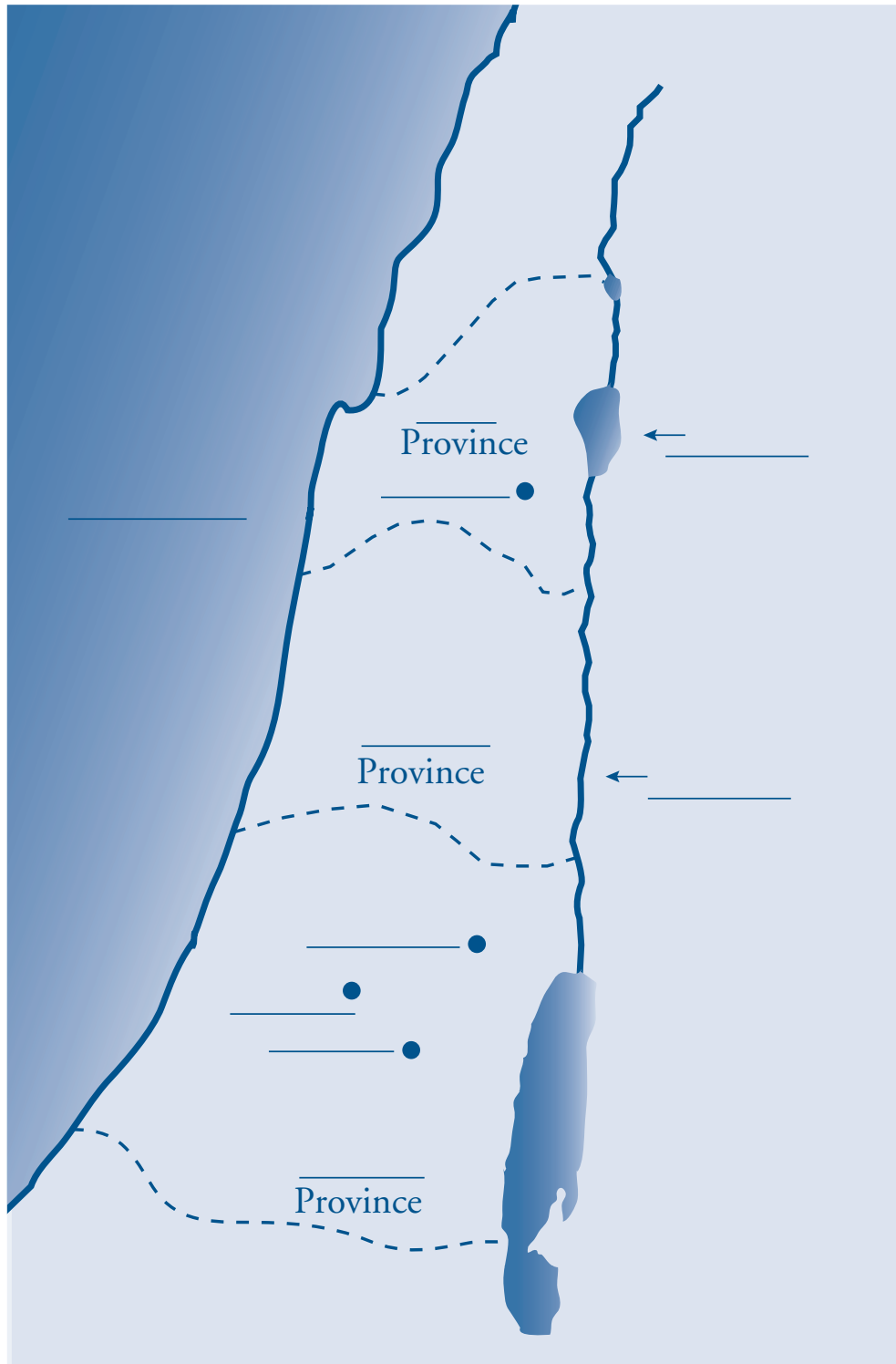
Syllabus objectives

a Write the correct name in the spaces on the map below:

understanding of the context into which Jesus was born (B.1.1)

Jerusalem, Nazareth, Bethlehem, Jordan River, Sea of Galilee, Emmaus, Province of Judea, Province of Galilee, Province of Samaria, Mediterranean Sea

b Choose any four of the above and write a short paragraph describing how that place was associated with the life of Jesus.



SECTION 5

HIGHER LEVEL ONLY

Answer one of the following questions (50 Marks):

1. Write a newspaper article about "Religious Belief and Young People" incorporating the following:

- past attitudes
- present attitudes
- how religion affects modern life
- development of faith/belief

Syllabus Objectives

identify factors that influence the religious beliefs of adolescents (D.1.2)

differentiate between the faith of the child and the faith of the adult and have a sense of the development from one to the other (D.3.3)

2. Write the life story of any religious founder, which you have studied, making reference to:

- Biography
- Inspiration
- Reactions of early followers
- Reactions of followers today
- Reactions of those outside the community today

Syllabus Objectives

recognise and be able to retell stories about the founders/earlier followers of Christianity, Judaism, Islam, Hinduism, Buddhism; (A.3.3)

recognise the importance of respecting their own beliefs and the beliefs and convictions of others. (A.4.1)

3. Describe a religious celebration or festival which you attended/observed with reference to:

- Worship as a response to mystery
- Other celebrations of that community of faith
- How did this festival relate to the lives of the people involved?

Syllabus Objectives

identify elements of worship. (E.2.1)

4. In discussions about morality, what is 'the golden rule'? In the case of two religious traditions show how the 'golden rule' is expressed in the moral code of each religious tradition, and show how it is lived out in the lifestyle of the followers of that tradition.

Syllabus Objectives

understand the meaning and implications of a moral vision (F.2.3)

know how religious moral visions can influence the moral decisions of believers (F.4.2)

5. Write an essay on the topic "We are symbolic people" making reference to:

- The importance of symbols in the practice of religion
- Why symbols are used?
- An account of the use of symbols by one community of faith in either worship or dress.

Syllabus Objectives

identify key elements of the beliefs and symbols of the chosen major world religion (C.3.1)

recognise these beliefs and symbols in the words and actions of followers past and present (C.3.2)

awareness of the impact of experience of mystery in human life (E.3.1)

identify participation in worship as response to that experience (E.3.2)

ASSESSMENT CRITERIA FOR DRAFT SAMPLE QUESTIONS

SECTION 1

Marks:

Picture A

- 5/4 a Identify the religious tradition of Judaism
- 5/4 b Knowledge of the significance of the Holy Wall in Jerusalem.
- 5/4 c A caption/heading for the picture and explanation which reflects awareness and understanding of the elements of the picture and their meaning.

A Total = 15/12

Picture B

- 5/4 a Identify it as a page from Book of Kells
- 5/4 b Knowledge of the work of monastic scribes.
- 5/4 c Understanding of the faith and work of monastic scribes.

B Total = 15/12

Picture C

- 5/4 a Recognise the painting as an icon
- 5/4 b Knowledge of the meaning/significance of icons
- 5/4 c A caption/heading for the picture and explanation which reflects awareness and understanding of the elements of the picture and their meaning.

C Total = 15/12

Picture D

- 5/4 a Identify Pope John Paul II with the prisoner (Ali Agca who tried to kill the Pope in 1982) in the picture.
- 5/4 b Knowledge of how they are involved in the restoration of their relationships.
- 5/4 c A caption/heading for the picture and explanation which reflects awareness and understanding of the elements of the picture and their meaning.

D Total = 15/12

*TOTAL 3 PICTURES = 45 MARKS (O.L.)
36 MARKS (H.L.)*

SECTION 2

Marks:

- | | | |
|-------|----------|---|
| 4 | <i>a</i> | Knowledge and understanding of the events which gave rise to the tradition |
| 5 | | awareness of the respect for the memory of the saint or fear of possible consequences of not acting according to the tradition |
| 4 | <i>b</i> | Knowledge and understanding of the reported fate of the outsider who did not follow the tradition |
| 5 | | awareness of the impact of this incident on the local people |
| 9 | <i>c</i> | Knowledge and understanding of the significance of Holy Wells |
| 9 | <i>d</i> | Knowledge and understanding of the role of religious leaders within a community |
| 3 x 3 | <i>e</i> | Rosary Beads – Prayer, guide, symbols, ritual/repetition
Pilgrim – Journey, penance, healing sacred place
Holy Well – Local saint, healing, pilgrimage, patron/pattern
Tradition – Old, handed down, belief, action/act
Patron Saint – Holy man/woman, miracle, devotion, exemplar
Shrine – Sacred place, saint, exemplar, pilgrimage
Devotion – Saint, sacred place, miracle, prayer |

TOTAL = 45 MARKS

SECTION 3

Marks:

6/5	1	An understanding of the meaning of religious symbols (E.4.2)
6/5	2	Able to identify evidence of religious belief. (D.4.2)
6/5	3	Able to name sources of information about Jesus (B. 2. 1)
6/5	4	Understanding of how particular places and times come to be significant.(E.1.1)
6/5	5	Awareness of the variety of world views in today's culture (D.5.1)
6/5	6	Differentiate between different types of prayer. (E.5.2)
6/5	7	Recognise founders of Christianity, Islam and Buddhism (A.3.3)
6/5	8	Name religious groups found in Ireland. (A.3.1)
6/5	9	Differentiate between faith documents and historical documents (C.2.2)
6/5	10	Understand the implications of sectarianism (A.4.2)
6/5	11	Understanding of how particular places and times come to be significant.(E.1.1)
6/5	12	Identify elements of worship. (E.4.2)
6/5	13	Aware of the place of sign and symbol in religious traditions (E.4.1)
6/5	14	Recognise and be able to retell stories about the founders/earlier followers of Christianity. (A.3.3)
6/5	15	Trace the development of the Gospels (B.2.4)
6/5	16	Name sources of information about Jesus (B.2.1)
6/5	17	Awareness of the variety of world views in today's culture (D.5.1)
6/5	18	To identify elements of worship (E.2.1)
6/5	19	Able to identify key elements of the beliefs of a major world religion (C.3.1)
6/5	20	Have an understanding of the power and meaning of religious symbol (E.4.2)

60 (O.L)

50 (H.L.)

SECTION 4

Question One

Marks

5	a	Recognise leadership roles within their community.
10	b	Recognise the qualities of a good leader
5	c	Recognise the religious leaders of Christianity, Islam, Judaism and Buddhism.
5	d	Recognise their leadership qualities.
5	e	Re-tell events from their lives

30

Question Two A

Marks

- 7 a Aware of the emerging identity of the first Christian communities
- 8 b Aware of the development of the first Christian communities
- 8 c Recognise and be able to retell the stories about the earliest followers of Christianity
- 7 d Compare and contrast those early faith communities with modern faith communities.

30

Question Two B

- 10 a Able to re-tell the stories of chosen major world religion
- 5 b Able to recognise important moments in the story of chosen major world religion
- 7 c Be able to differentiate between faith documents and historical documents
- 8 d Be able identify essential elements of the belief of the chosen major world religion

30

Question Three

- 10 a Identify sources of morality, especially sources of morality in their own lives
- 10 b Understand the meaning and implications of a moral vision
- 10 c Describe the vision articulated in different religious traditions

30

Question Four A

- 4 a aware of the place of symbol in religious traditions
- 3 b aware of the place of symbol in human life
- 3 c identify key element of the belief and symbols of the chosen major world religion

10

Question Four B

- 2 a Name a particular place and time which is significant as a religious festival
- 9 b Understanding of the power and meaning of religious symbols
- 9 c Recognise the significant beliefs and symbols in this religious festival

20

Question Four C

- 2 a Familiar with the Christian understanding of sacrament
- 9 b Understand the place of sacrament in a Christian denomination
- 9 c Understand the place of symbol in the Christian denomination

20

Question Five

- 5 a Aware of the changing patterns of religious belief and practice in Ireland.
awareness of the variety of world views in today's culture
- 5 b Understand the challenge posed by some of these views to religious belief;
identify points of conflict and points of contact between the scientific and religious world
view of creation
- 10 c Name and identify the factors which influence the religious beliefs of the adolescent
- 10 d Identify evidence of religious belief in stories from two religious traditions

30

Question Six

- 10 a Identify 10 places on a map of the Holy Land
- (4x5) b Describe four places associated with the life of Jesus

30

SECTION 5

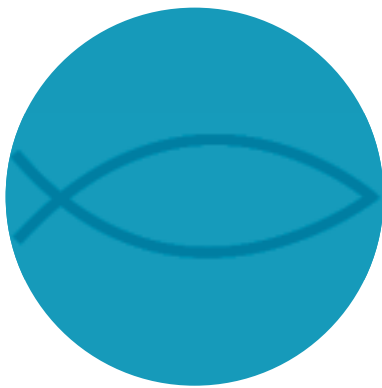
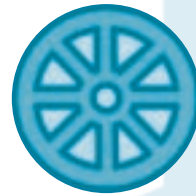
- 50 1 Articulate images of God and identify their sources
Differentiate between the faith of the child and the faith of the adult and have a sense of the
development from one to the other
- 50 2 Recognise and retell stories about the founders/earlier followers of Christianity, Judaism, Islam,
Hinduism, Buddhism
Recognise the importance of respecting their own beliefs and the beliefs and convictions
of others
- 50 3 Identify elements of worship
- 50 4 Understand the process of moral decision making
- 50 5 Identify key elements of the beliefs and symbols of the chosen major world religion;
Recognise these beliefs and symbols in the words and actions of followers past and present;
Awareness of the impact of experience of mystery in human life and identify participation in
worship as response to that experience

SAMPLE ANSWERS

In the preparation of these guidelines, a number of schools pre-tested the sample questions. This pre-testing gave rise to the sample answers below. In an effort to show how the questions and marking scheme arise from the syllabus objectives, these answers were marked and the results of the marking process shown below. In the course of implementation, further samples will be collected and marked for discussion and guidance for teachers, students and parents. The samples below relate to the questions in section two.

<i>Student One</i>		<i>Marks</i>
a.	They follow the tradition because they believe that if they don't follow the tradition something bad will happen to the cows if they don't believe e.g. cows with sheeps heads	1 3
b.	They don't believe it, they do not follow the tradition.	
c.	They get water from the well	0
d.		4
e.	Pilgrim: Is a lot of people going around a holy trail, such as the pilgrim to Lock derg	0
	Shrine: is a holy place with a statue to Mary or some other saint	2
	Devotion: is if you are devoted to someone or something	0
	Holy Well: is a well of holy water	0
		12 Total
<i>Student Two</i>		
a.	<i>The people of Leamonaghan follow the old traditron. They believe it would be disrespectful to their local saint, St.Machan if they did break the traditron of not selling milk from their cows.</i>	2 5 2
b.	<i>Outsiders now respect the traditron. After the unfortunate incident in the 1940's when one outsider's herd was affected greatly.</i>	2 7
c.	<i>To pray and be healed.</i>	
d.		0
e.	<i>Pilgrimage: a person would goes to a place of worship to pray</i>	2
	<i>Shrine: place of worship, often associated with an apparitron (knock) or a certain saint (St. Kevin - Glendalough)</i>	3
	<i>Rosary Beads: used to guide people in saying the Rosary. There is one bead per prayer. There is 59/60 beads.</i>	2
		25 Total

*T*he religious education journal



UNDERTAKING JOURNAL WORK

INTRODUCTION

For each year of the Junior Certificate examination a set of journal titles (two from each section) will be given, along with guidelines for the preparation, completion and submission of the journal. At ordinary level, it is proposed that 25% of the marks available will be allocated to the journal. At higher level, the suggested allocation is 20%.

RATIONALE FOR JOURNAL WORK

The practice of keeping of a journal is associated with many religious traditions. The rationale for the inclusion of journal work in the assessment of religious education in the Junior Certificate examination arises from the aims of the religious education syllabus, in particular from the emphasis on the students encountering religion as a living reality in their own communities. In addition religious education should afford students an opportunity for reflection, on the stories or narratives that are part of a tradition, and time for extended engagement with a theme or topic.

While the journal arises from the nature of religious education, its inclusion as an assessment component is also associated with concern for equitable assessment proce-

dures that match the aims of the syllabus that they are designed to assess. The inclusion of a journal as an assessment component offers the students an opportunity beyond a terminal written examination paper to demonstrate the broadest range of their knowledge, understanding skills and attitudes. It acknowledges the need to reflect different styles of learning in the assessment of the syllabus and the requirement to offer multiple opportunities to achieve. The journal allows for the process of learning to be recorded and rewarded, as well as the product. The aims for the journal are based on this rationale.

AIMS OF JOURNAL WORK

- to afford the students the opportunity to encounter the lived reality of religion today
- to facilitate the exploration of an area of personal interest or concern
- to offer an opportunity for reflection on that encounter and exploration
- to support the development of skills in reflection, engagement, analysis and the identification of future action

PREPARING JOURNAL WORK FOR ASSESSMENT

TOPICS FOR JOURNAL WORK

While the topics will vary from year to year, the sample below shows the type and range of topics likely to be offered. The same set of topics will be available to ordinary and higher level students. Sample topics are listed along with the relevant syllabus section.

Syllabus Section	Sample Journal Topics
Communities of Faith	Religious Traditions Working Together in My Community A Profile of a Religious Organisation – local, national or global
Foundations of Religion: Christianity	Palestine at the time of Jesus Jesus in the Gospel of Mark
Foundations of Religion: Major World Religions	A Profile of a Major World Religion in Ireland Today The Faith and Life of a member of a Major World Religion
The Question of Faith	A Survey of Belief Life's Questions: the Non-Religious Responses
The Celebration of Faith	A Christmas Celebration A Sacred Place
The Moral Challenge	Conscience in Action Religious Perspectives on Reconciliation

SELECTING A TOPIC

In selecting the title for journal work, students should be guided by the following;

- **personal interest**
Students should choose a title which is likely to generate personal interest or enthusiasm or about which they have a particular concern.
- **feasibility**
The selection of a title for journal work should reflect realistic expectations and awareness of school and community events and priorities.
- **teacher guidance**
Students should check with their teachers as to forthcoming school events, which might be a focus for journal work.

GROUP/INDIVIDUAL JOURNAL WORK

In undertaking journal work students may wish to work in groups or to undertake a visit or investigation as a whole class. In such instances, students should be reminded that each student will have to complete and submit an individual journal.

THE TIMING OF JOURNAL WORK

Journal work can be undertaken at any time over the three years of junior cycle. It is recommended that the writing up of journal work should be completed in draft form by the second term of third year, to be finalised before submission.

The preparation of a journal will involve a wide range of the knowledge, understanding, skills and attitudes identified in the syllabus. In particular, the work should draw on and promote the development of the following skills:

Skills	Examples of development
Enquiry skills	Enquiring about items, products, people, organisations and aspects of the environment.
Observational skills	Students are encouraged to observe, interpret, express and record what they see.
Problem-solving skills	Students undertake tasks or activities in which they identify the essential requirements or constraints and decide on appropriate solutions to the problem.
Research skills	Students are introduced to and guided in ways of finding, recording, analysing and using appropriate research material.
Reflective skills	Students are encouraged to reflect on their findings or observations.
Organisational skills	Through organisation of their own time and effort, students are enabled to plan, manage and complete their tasks.
Critical evaluation skills	Students are guided in the critical, creative and constructive evaluation of their findings, observations, solutions.

(adapted from Design in Education, NCAD/NCCA, 1998.)

RELIGIOUS EDUCATION JOURNAL

DRAFT

ORDINARY AND HIGHER LEVEL

SECTION ONE INTRODUCTION

TOPIC/TITLE

MARKS

What topic did you (O.L. and H.L.)
chose for your
journal work?

(1 mark)

Why did you choose this topic?

(2 marks)

What title would you give your journal
work?

(1 mark)

GROUP/INDIVIDUAL

Did you work on your own or as part of
a group? (1 mark)

What did you expect would be involved
in completing your journal work?

(3 marks)

TIME

How long did the work take to com-
plete?

(1 mark)

BEGINNING

What did you hope to achieve by doing
the journal work?

(3 marks)

SECTION THREE CONTD.

EVENTS/ACTIVITIES

What events/activities were organised or attended as part of your journal work?

(5/3 marks)

Why were these events/activities included as part of your journal work?

(5/3 marks)

YOUR REACTION

What was your reaction to these events/activities?

If you did group work what was your groups reaction to these events/activities?

(8/6 marks)

Before you finish this section, check to see you have included everything. If you need more space use the spare pages at the back of the booklet.

Lined writing area for student response.

LINKS

What topics/themes studied in your Religious Education course over the last three years, relate to what you discovered in journal work?

(9/7 marks)

DRAFT MARKING SCHEME AND SAMPLE JOURNAL ANSWERS

Marks will be awarded for the following

- the student's aims for journal work
- the use of a wide range of appropriate skills as set out in the syllabus document
- evidence of encounter, research and reflection
- the drawing of conclusions

SAMPLE MARKING SCHEME

Marks:	Topic/Title
SECTION ONE	INTRODUCTION
1	Naming the chosen topic
2	Reasons for choice of topic
1	Naming the chosen title
1	Stating whether student worked alone or as part of a group.
3	Outlining what their expectations were regarding the work involved in completing their journal.
1	Outlining how long it took to complete the work.
3	Stating what they hoped to achieve by doing the journal work.
SECTION TWO	GETTING STARTED
12/10	Outlining how they prepared to do journal work/research, people contacted and arrangements made for visits or events.
SECTION THREE	WORK
8/6	Stating the work actually done for their journal
5/3	Outlining events/activities organised or attended as part of journal work
5/3	Reasons why these events/activities were included as part of journal work
8/6	Outlining reactions to these events/activities
SECTION FOUR	DISCOVERIES
9/7	Stating what knowledge and understanding was gained from the journal work.
9/7	Outlining the affective changes brought about by the journal work.
9/7	Stating the skills used in the journal work.
9/7	Outlining the topics/themes in the Religious Education course, which relate to journal work.
SECTION FIVE	ADVICE
14/12	Stating/giving advice on choosing this title, or advice for journal work.

Total = 100/80 Marks

Two sample journals are included below, both written as a result of the same piece of journal work.
Both have been marked using the marking scheme set out above.

SAMPLE ONE

SECTION ONE INTRODUCTION

An Easter Experience

I choose this title because during our RE course the climax was when we produced the Easter story as a playlet and used it to put on a show with a group of fifth class girls. It certainly was an experience I will never forget. Our whole class took part in the event. There was stage managers, wardrobe managers music and dance instructors acting co-ordinators and narrators. I myself was in charge of wardrobe with two other girls. During rehearsal we has to go to the school wardrobe and organise costumes for all fifth class girls. There was so many different costumes to out together. The hardest part though was finding costumes to fit them!

Altogether the play took about 6 weeks worth of religion classes to put together and present. We started organising the play on March 15th and presented it at the end of March. By doing this play, we hoped to be able to connect and compare the attitudes of fifth class students with the stages of faith development which we studies beforehand.

0
2
1
1
0
1
3

SECTION TWO GETTING STARTED

Before we began work on the play there was a lot of arrangements to be made. First we decided on the script and the hymns, after which the jobs were appointed. The difficult part of the arrangements was scheduling times of rehearsal which suited both our class ad the timetable of St. Brigid's. We planned a few sessions that did not work out for us. One day we went with the rest of the year on a trip and another day the primary school has rehearsals for confirmation. This meant we missed two rehearsals.

9

SECTION THREE WORK

On our first visit to St. Brigid's we got to know the girls we would be working with and we read through the script with them and helped them with their parts which their teacher has given them. I was working with a girl called Maria. She was a soldier in the play. They were all very excited and sometimes hard to control. Before our next meeting with St. Brigid's, Grace and I had to organise the costumes. We went to the wardrobe and it took us about three hours to find costumes for all the girls. Our second meeting with the class was in our school hall. We had a dress rehearsal on stage. This went ok but the younger girls were nervous and excited. We paid another visit to the wardrobe as there were more girls than expected. We discovered that due to lack of time, that the girls would not be able to learn their lines so script readers were appointed.

8
5

They read the script from the wings while the girls mimed on stage. The last dress rehearsal was perfect. It was obvious that the girls had been practising at home and with their teacher.

0

The day of the play arrived, Friday 26th May. The chairs were set up, the music was practised and everything ran smoothly. We only had one interruption when a class of sixth class girls arrived late to watch the play and had to be led in the back during the play.

8

All in all, the play was a complete success which everyone enjoyed. Parents, students, teachers and all involved in the production.

SECTION FOUR DISCOVERIES

Firstly I discovered that young children are a lot harder to work with than I expected. They are very fussy about detail. For example, two girls went to a lot of trouble to discover who was servant girl one and who was servant girl two. They also had very fixed ideas about what Jesus looked like. The girl who played Jesus even wore her sandals in on the day of the play. I gained a lot of experience during this project. Working with children reminded me of my faith as it was then and how it has developed since I was a child.

7

Our organisational skills were stretched to the full and I feel we all rose to the challenge. My experiences have led me to believe that children have the purest faith and that it must be cherished and nourished to develop.

7

The most highly connected of all the subjects we covered was faith development. Experienced faith, Affiliative faith, Conventional faith, Personal faith, Community faith

9

5

These are the stages discovered by Fowler.

The children we were working with were in the affiliative faith stage - from 7-12 years they have their own beliefs. They have their own interpretation of beliefs, rule and attitudes. The child appeals to their parents rather than their peers. We found this was true when we asked them questions. They said that their earliest memory of the easter story was when their parents and their teacher told them about it.

5

SECTION FIVE ADVICE

0

Total 66

SAMPLE TWO

SECTION ONE INTRODUCTION

Faith Development

We decided to do an Easter play with a group of fifth class students from St. Bridget's Primary School. I was in charge of the character of Jesus.

The play took three weeks to organise. The first week we spent in class deciding on our roles and the second and third weeks we spent with St. Brigid's organising the play.

We hoped to achieve a feeling of pride when the play was completed and a sense of achievement at what we had done.

Section Two Getting Started

In preparing the play we had to organise the costumes, the hall and the stage. We had to ask Noel for his help and we had to get the stage lights working.

Section Three Work

My role in the play was to look after a girl called Rachel who was playing the part of Jesus. I had to make sure she did everything right and make sure she had proper costumes on her and was in the right positions in the play.

I thought the play was a good outcome but I thought we could have done with a bit more time.

Section Four Discoveries

I learned that doing the Easter play with the 5th class thought them much more about the play than what they had read in their religion books.

I will treat children with a different attitude as I have seen what they can do once they have some patience with them

We had to use our organising and planning skills to start the plot and then throughout the play we had to learn to be more patient with the children

Over the last three years we have done some work on faith development

Section Five Advice

0
1
0
1
3
6
8
0
0
4
3
4
6
1
0

Total 37

*B*ibliography



USEFUL RESOURCES

The resources listed here may provide useful materials for teachers and schools. Their inclusion on this list does not constitute a recommendation; during the course of the introduction of the new syllabus, further material will be added by teachers themselves.

SECTION A COMMUNITIES OF FAITH

TEXTS:

The Catechism of the Catholic Church,
(Veritas, ISBN 1853902497)

Celtic Fire, (R.Van de Weyer, Veritas, ISBN 02351772x)

Christian Unity: An ecumenical second spring
(M. Hurley sj, Veritas ISBN 185390354x)

VIDEO:

- IRISH MARTYRS - Veritas
- VIEWPOINTS - ON BEING A CATHOLIC - Veritas
- VIEWPOINTS - ON BEING A MEMBER OF THE CHURCH OF IRELAND - Veritas
- VIEWPOINTS - ON BEING A METHODIST - Veritas
- VIEWPOINTS - ON BEING A PRESBYTERIAN - Veritas
- CATACOMBS - Veritas
- IMAGES OF THE CHURCH - Veritas

SECTION B FOUNDATIONS OF RELIGION - CHRISTIANITY

TEXTS:

Bible Stories (D. Kossoff, W.Collins & Son,
ISBN 0006281028)

Dictionary of the Bible, (J. McKenzie, Geoffrey Chapman,
ISBN 0225295430)

Dictionary of the Biblical Theology, (L.Dufour,
ISBN 0225663287)

Encyclopedia of the Bible (Lion Publication,
ISBN 0745939228)

These Stones Will Shout & Seventh Trumpet,
(M.Link, Argus Communications, ISBN 0895051176)

John: Spiritual Theologian (W. J. Harrington op., Columba,
ISBN 1856072681)

Luke: Gracious Theologian (W. J. Harrington op., Columba,
ISBN 1856072061)

Mark: Realistic Theologian (W. J. Harrington op., Columba,
ISBN 1856071693)

Matthew: Sage Theologian (W. J. Harrington op., Columba,
ISBN 1856072472)

How to read the Old Testament
(E. Charpentier ISBN 0334020565)

How to read the New Testament
(E. Charpentier ISBN 0334020573)

VIDEO

- DISCOVERING THE NEW TESTAMENT - VERITAS
- VISIONS OF HOLY LAND - VERITAS
- ONE LAND THREE RELIGIONS - VERITAS
- JESUS OF NAZARETH - ITC
- TESTAMENT TALES - VERITAS

SECTION C FOUNDATIONS OF RELIGION - MAJOR WORLD RELIGIONS

Moral Issues in Six World Religions (Owen Cole ed, ISBN
043530299x)

Our Muslim Neighbours (Burrige, W., ISBN 0851837190)

New Religious Movements (CTS, 0851836755)

The Immense Journey, (Eiseley, L. ISBN 0394701577)

Return to the Centre, (Griffiths, B. ISBN 0006278426)

The Quu'an, (Maqsood, R. ISBN 043530352x)

Sikhism, (Penney, S. ISBN 0431066477)

Spirit of the Age, (Verney, S.)

Great Religions of the World, (Sr. Loretta Pastva,
St. Mary's Press, ISBN 0884891755)

Great Religions of the World - Teacher's Manual
(Sr. Loretta Pastva, St. Mary's Press, ISBN 0884891763)

Worlds of Difference (T. Nelson and Sons,
ISBN 017428022x)

The Jewish World (Macdonald Children's books,
ISBN 0750025565)

Stories from the Hindu/Christian/ Muslim/ Silk/ Jewish World (Macdonald & Co. Ltd)

VIDEO

- FOUR RELIGIONS -VERITAS

AUDIO TAPES

- New Age - VERITAS

**SECTION D
THE QUESTION OF FAITH**

Understanding Catholic Christianity, (T. Zanzig, St Mary's Press, ISBN 0884893723)

Understanding Catholic Christianity - Teacher's Manual (St Mary's Press, ISBN SO 0884893731)

Mere Christianity, (C.S.Lewis, Collins, ISBN 0006280544)

Jesus of History, Christ of Faith, (T. Zanzig, St Mary's Press, ISBN 0884892735)

Celebrating Sacraments, (J. Stoutzenberger, St Mary's Press, ISBN S0884892794)

Celebrating Sacraments - Teacher's Manual (St Mary's Press, ISBN S0884892808)

Integral Spirituality, (Donal Dorr, ISBN 0883496588)

Awareness, (A. de Mello, Doubleday, New York, ISBN 0006275192)

Man's Search for Meaning, (V. Frankl, Clarion, ISBN 0671023373)

Audacity to Believe, (S.Cassidy, Collins, ISBN 023519890)

A Reason to Live A Reason to Die (J. Powell, Argus Communications, ISBN 0913592617)

Where is your God ? (M.P.Gallagher, Veritas, ISBN 0232519196)

Irish Values and Attitudes: The Irish Report of the European Value Systems Study, (Fogarty, M. Ryan,L. Lee, J. Dominican Publications, ISBN 0907271359)

Secularism & The New Europe, (D. Murray, Veritas, ISBN 1853901865)

How to Understand God (D. Morin, ISBN 082451047x)

Spiritual Journeys (ed. S. Kennedy, Veritas, ISBN V1853903027)

VIDEO

- GOD'S STORY : GENESIS - VERITAS

**SECTION E
THE CELEBRATION OF FAITH**

From Passage to Pasch (M. Drumm, Columba, ISBN 1856071766)

The Meaning of Ritual (L. Mitchell. Paulist Press, ISBN 0819214515)

The Liturgical Year (A. Adam, Pueblo, ISBN 0814660479)

The Origins of the Liturgical Year (T. Talley, Pueblo, ISBN 0814660754)

The Shaping of Sunday: Sunday and Eucharist in the Irish Tradition (V. Ryan, Veritas, ISBN 1853903523)

Understanding the Sacraments Today (M. Lawrence, Collegeville Liturgical Press, ISBN 0814615678)

Christian Celebration: Understanding the Sacraments (J. D. Crichton, Chapman, ISBN 0225666707)

How to Understand the Sacraments (P. Beguerie & C. Duchesnequ, SCM Press, ISBN 0334024536)

**SECTION F
THE MORAL CHALLENGE**

Making Peace (G. Mitchell, Oxfam, NCDE)

It's not fair (Trócaire)

Everybody Fights (ICJP)

Contemporary Moral Issues, (Jenkins, J. ISBN 0435303112)

Introducing Moral Issues, (Jenkins, J. ISBN 0435302973)

Growing in Christian Morality, (J. Ahlers, B. Allaire, C. Koch St. Mary's Press, ISBN SO 0884893871).

Growing in Christian Morality - Teacher's Manual (St. Mary's Press, ISBN SO 088489388x).

Values and Visions - conflict in the classroom. (Manchester DEP/Christian Aid, NCDE)

Colonialism, Conflict and Community (DEC Birmingham/Trocaire)

Yes You Do Count (ICJP/ICC 1995, ISBN 0905911202)

Who Cares (Crosscare)

Worlds of Choice (WWF/Collins Educational, NCDE)

Fair Shares (Combat Poverty Agency 1998,
ISBN 187164318x)

Telling It Like It Is (Combat Poverty Agency 1994,
ISBN 1871643252)

Food Issues (Combat Poverty Agency, NCDE)

WEB SITES

<http://www.taize.fr>

This is an ecumenical international community based in Taizé, France. For those interested in Christian spirituality the web site provides a resource for organising meetings, daily meditation, prayer and song, as well as useful information on the community's founder and how to visit Taizé.

<http://www.iona.org.uk>

The Iona Community is an ecumenical Christian group working with people in areas of social justice, peace issues, worship and spirituality. The group is committed to seeking new ways of living the Gospel today, in terms of "rebuilding the common life, work and worship, prayer and politics, sacred and secular." Through this web site the visitor can access different aspects of the community's life and work. One can avail of their resources or publications and become involved in their youth activities, or arrange to visit their centres.

<http://www.sikhnet.com>

Sponsored by the Amar Infinity foundation, many of the services on this web site are designed to serve the needs of the Sikh community (shopping, news, jobs, matrimonial etc.). The web site also offers the discerning visitor an opportunity to get an insight into Sikhism, its origins and tradition. The visitor will be able to see and hear an actual Hukamnama (The Guru's words of wisdom for the day) from the Golden Temple in Amritsar, India.

<http://www.jesus2000.com>

This commercial enterprise owned by Venture Capital Technology Organization Holdings A.G., provides the visitor with pictures and commentary on places of interest in the Holy Land. For each place of interest the web site gives information about its history, map, Holy sites and churches. However the web site is highly commercialised with a lot of references to shopping for souvenirs, travel etc.

<http://www.buddhanet.net>

This is an organisation affiliated to the Buddha Dharma Education Association Inc, which sets out to provide an electronic meeting place for people world-wide committed to the Buddha's teaching and lifestyle. This site gives detailed information on many Buddhist traditions, ranging from information on early Buddhism, its holy sites, teachings, scriptures, meditation methods, seminars and workshops. Also included are directories of Buddhist web sites and organisations in Australia, Asia and New Zealand.

<http://www.thersite.org.uk>

"The REsite" is supported by Anglican organisations and provides a specially researched index for RE on the web. It gives the teacher a quick way of accessing resources for teaching all age groups about Buddhism, Christianity, Hinduism, Islam Judaism or Sikhism. The web site also allows the visitor search for information on any topic or organisation related to RE.

<http://www.ort.org>

This organisation was first founded to meet the education and training needs of Jewish communities but now extends its expertise to the public world-wide. They provide monthly highlights on news, the Bible, international co-operation projects, community groups etc. The web site has an excellent section on navigating the Bible, which gives information about the Bible Atlas, Glossary, Genealogy, as well as access to Hebrew texts with a commentary. Also worth a visit is the Jewish World section, which gives the visitor an insight into the Jewish way of life.

<http://www.re-xs.ucsm.ac.uk>

The Religious Education Exchange Service is an initiative from the Department of Religious Studies and Social Ethics at St. Martin's College, which was founded by Church of England. The web site provides information for all levels of education, on over twenty religions and beliefs systems. It also has a section that will give the teacher resources for major contemporary moral issues, ranging from animal rights to euthanasia. In addition the web site provides a support and news service for RE teachers and can be used to link with other faith communities around the world.

<http://www.christian-aid.org.uk>

Christian Aid works to help people improve their lives and tackle the causes of poverty and injustice. This web site provides information about the organisation in terms of news, reports, updates on projects and ideas for worship and activities. The material is particularly useful for accessing case studies in relation to Justice and Peace issues in the Third World. Also helpful is the material produced three times a year for church magazine editors to use.

<http://www.mcgill.pvt.k12.al.us/jerryd/cathmob.htm>

The Catholic Mobile is a directory of Catholic Internet directories. It provides 4,800 links and is ideal way of gaining quick access to information on every aspect of Catholic thought and practice.

<http://www.oneworld.net>

This web site gives access to information about the One World development organisation. Among the items featured under next generation: schools there are particularly useful case studies, classroom activities and educational games.

<http://www.islamicity.org/mosque/pillars.htm>

In this web site each of the five Pillars of Islam are clearly explained and illustrated in a way that would enhance a student's knowledge and understanding of the Islamic tradition.

<http://www.jajz-ed.org.il/psruen05.html>

This web site outlines the objectives, preparation and procedures for a simulation game designed around the Exodus and the problems facing Moses as leader of the People of Israel. Participants in the game take on roles within five Jewish families, all with different agendas. Role cards and worksheets are attached.

<http://www.jajz-ed.org.il/pstoen05.html>

This web site describes a game and transparency exercise designed around the Seder Plate. All the foods of the Jewish Seder plate are listed and explained as part of the game and transparency exercise.

<http://www.jajz-ed.org.il/year.html>

This web site provides the viewer with a picture quiz of Jewish festivals. Participants can send their answers via e-mail to the Pedagogic Center in the Education Department of the Jewish Agency for Israel.

<http://www.christmas.com/html/worldview.html>

This web site gives information on the seasonal celebration of Christmas for both Christians and non-Christians in more than 200 countries around the world.

<http://ezra.mts.jhu.edu/~rabiars/synagogue/>

This web site gives the visitor a virtual tour of a synagogue with information on its history, design, rituals and general working life. Also included is an extensive glossary of Hebrew terms and their meaning in English.

<http://www.scoilnet.ie>

The Religious Education subject area in this web site carries a range of topics and resource material some of which is relevant to sections of the syllabus.

<http://www.interfaithcalendar.org/>

Using an interfaith calendar this web site looks at how the festival celebrations and solemn observances of spiritual traditions in the major world religions, present insights into their understanding of meaning of life.

http://www.vatican.va/phome_en.htm

This Vatican web site gives an overview of the various aspects to life in the Holy See. The visitor can get information on the Roman Curia, Vatican News Service, Vatican Library, Archives and Museums, Jubilee events as well as an insight into life in the Vatican City State.

<http://www.ireland.anglican.org>

Full of information on the Church of Ireland, this is the official website of the anglican communion in Ireland. Plenty of resources and information here.

OTHER USEFUL SITES INCLUDE:

www.logos.ie

www.presbyterianireland.org

www.jesuit.ie/prayer

www.oremus.org

www.faithinschool.org

Credits

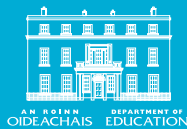
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