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Catholic Religious Education – S6-S7

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Introduction

General objectives

The European Schools have the two objectives of providing formal education and of encouraging pupils' personal development in a wider social and cultural context. Formal education involves the acquisition of competences (knowledge, skills and attitudes) across a range of domains. Personal development takes place in a variety of spiritual, moral, social and cultural contexts. It involves an awareness of appropriate behaviour, an understanding of the environment in which pupils live, and a development of their individual identity.

These two objectives are nurtured in the context of an enhanced awareness of the richness of European culture. Awareness and experience of a shared European life should lead pupils towards a greater respect for the traditions of each individual country and region in Europe, while developing and preserving their own national identities.

The pupils of the European Schools are future citizens of Europe and the world. As such, they need a range of competences if they are to meet the challenges of a rapidly-changing world. In 2006 the European Council and European Parliament adopted a European Framework for Key Competences for Lifelong Learning. It identifies eight key competences which all individuals need for personal fulfilment and development, for active citizenship, for social inclusion and for employment:

1. Literacy competence
2. Multilingual competence
3. Mathematical competence and competence in science, technology and engineering
4. Digital competence
5. Personal, social and learning to learn competence
6. Citizenship competence
7. Entrepreneurship competence
8. Cultural awareness and expression competence

The European Schools' syllabuses –Catholic Religious Education included – seek to develop all of these key competences in the pupils.

Didactic Principles for Catholic Religious Education

Katholikos, a substantive that is best rendered 'catholicity', ... connotes movement towards universality or wholeness"¹. "Catholicity is to have a sense of the cosmos or the whole order of things.....a consciousness of belonging to a whole and making new wholes by thinking and acting toward wholeness"².

An astute understanding of the European schools with its multicultural, multilingual and heterogenous student body within a unique system of education needs to be the departure point for all teaching.

Following the example and core teaching of Jesus of Nazareth, it is the primary role of the Catholic Religion teacher to enter *a companionship of empowerment*³ with their students in a movement towards personal and collective wholeness. It is necessary to consider *the whole of life including the biographies of the pupils. The teacher honours what is "sacred" to them*⁴ and accompanies them in their personal growth so that they can become *"men and women of competence, conscience and compassionate commitment"*⁵.

A contemporary Catholic Pedagogy therefore recommends a style of teaching that is student centred and holistic. It is not just to be a transfer of knowledge, it is necessary to arrive at a point, where the pupils can find paths and ideas for their own life. The course must never lose sight of the students' experiences. In this holistic approach the teacher should also account for and cater to the four basic ways of knowing which are *sensing, thinking, intuition and feeling*⁶ with special attention given to those ways that are under-developed in our students.

It is vital that a teacher must be authentic with the students and to develop a real relationship with them. The teacher must be deeply familiar with the material they are teaching, open to being a co-learner in the process of their teaching and to strive to expand and to deepen their horizons through a process of continuing personal and professional development.

The *Didactic Model* for this approach is inspired by the *Ignatian Pedagogical*⁷ model that recommends a five-dimension style to teaching;

1. Possessing an astute understanding of the context in which teaching takes place;
2. Creating experiences that stretch the intellect and imagination of students;
3. Fostering an on-going habit of reflection to go deeper into any experience;
4. Providing opportunities to put the values and skills acquired into action, so that some positive transformation in the learner, the teacher and the world happens.
5. Engaging in rich, multifaceted assessments of teaching and learning coupled with a willingness to change and modify as appropriate.

¹ John Haughey SJ in "Where Is Knowing Going?" 2009

² Sr. Iliia Delio, National Catholic Reporter Oct 9-22, 2015

³ John Dominic Crossan (in Borg 1998, 22-55)

⁴ Didactic-methodical elements according to G. Siener. For a more detailed explanation of holistic teaching according to G. Siener see Annex 1.

⁵ JESUIT EDUCATION AIMS TO HUMAN EXCELLENCE: Men and Women of Conscience, Competence, Compassion and Commitment, Feb 2015

⁶ G. Jung, The Four main ways of knowing

⁷ Ignatian Pedagogy: A Practical Approach, 1993

Accompanying this model are Four Pedagogical Preferences⁸

1. To show a way to human growth via spirituality and discernment
2. To walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice.
3. To accompany our students in the creation of a hope filled future
4. To collaborate in the care of our Common Home, the Earth

⁸ The Universal Apostolic Preferences of the Society of Jesus 2019-2029

Learning Objectives for Catholic Religious Education

Preliminary general remarks

In the course of their lifetime, people have to "solve" a plethora of developmental tasks⁹. This refers to tasks that relate to a person's personal development. The abundance of such developmental tasks arises predominantly in four spheres of life. Everybody has the task:

- to become one's own person, i.e. to accept and develop oneself;
- to live together with others;
- to grow into culture and civilization;
- to judge and to act politically, i.e. also: to strive for a life in harmony with nature and to take responsibility for the one world.¹⁰

Teaching religion to adolescents gives the opportunity to help them

- to reflect and deepen their own identity and spirituality;
- to become acquainted with religious traditions of their own faith and with ways of life connected to it;
- to practise basic inter-religious learning, dialogue and participation in a multicultural/pluricultural environment;
- to examine the ethical-philosophical dimension of life.

This helps them to better solve the developmental tasks in the above areas of life. Encountering religion in a scholastic framework thus offers reflection upon the many impulses of (our current) way of life for an individual, for living together with others and for responsible political action.

Definition of basic competences in Religious Education:

Religious education promotes the ability to use the knowledge and skills that a student can bring in essential areas of life¹¹ in order to use critical thinking and responsible behaviour in conjunction with the faith and its tradition, with other religions, with secular cultures and with personal development and spirituality.

In three important domains religion courses can contribute to the development of the adolescents.

- **To know the world:** Become familiar with forms of religious expression
- **To understand the world:** Develop religious literacy
- **To act in the world:** Connect religion with personal life

The following three key competences concretize the basic competences as defined before:

⁹ The concept of development tasks was first defined by Robert J. Havinghurst.

¹⁰ Development tasks in the areas of life according to Franz W. Niehl.

¹¹ These are the areas of life mentioned above: becoming one's own person, living together with others, growing into civilization and culture and living in nature and the one world (according to Robert Havinghurst).

Become familiar with forms of religious expression: the student is able to recognize, compare and interpret key elements of major religions through their texts, symbols, expressions of art, rituals and sacred places.

Develop religious literacy: the student is able to recognize, understand, interpret and apply the symbolic language of religious texts, terminology and symbolic expression in major religions.

Link religion with personal life: the student is able to understand beliefs, reasonings and ways of acting inspired by major religions, to compare them with positions of their religion of reference and to relate them to situations of everyday life and global issues (with a focus on their ethical dimension).

The general learning objectives of Catholic Religious Education courses¹²

In the "religion / moral" learning domain, parents and pupils in European schools have the freedom of choice according to their religious and philosophical orientations and conceptions. Through the respect of diversity but also the origins, convictions and respective religious identities, the students get to know in the context of the taught course the sources (religious culture, fundamental texts, rites, symbols, ...) of the religious or secular community which they and their respective parents have opted for (Catholic, Orthodox, Protestant, Jewish, Muslim or moral course).

Religious Education at the European Schools aims to:

- Familiarise students with the traditions and way of life of the respective religion.
- Present basic religious texts.
- Develop an adequate understanding of philosophical and religious language and expression, especially symbolic language.
- Enable students to explore the respective religion, its historical evolution and its coherence and to objectively describe religious facts.
- Enable students to ask questions and propose answers to the meaning of life.
- Provide students with the conditions that allow them to situate themselves freely and knowingly in the face of religious fact by offering them an axiology, a hierarchy of values, attitudes, which are concretely translated into personal life and social relations in the world in respect for human dignity and the common good.
- Engage in inter-disciplinary dialogue with culture, humanities and science as well as with other religious, philosophical and moral traditions.
- Contribute to highlighting the various expressions of faith related to the history and culture of the member-states of the European Union, while highlighting the cultural and religious traditions of the country of residence.
- Allow a formative and social openness to a commitment to peace, justice and the safeguarding of creation.
- **Catholic Religious Education** proposes students to acquire all these skills and competences in the context of a living Catholic faith tradition in an ongoing reasoned hermeneutic process that combines and balances religious tradition and the challenges of today's world and society.

¹² Next to these specific aims of Religious Education special attention will be paid to the different forms of learning: working in pairs, self-evaluation, learning to learn. Differentiation in the classroom values the specific ways of learning of the individual student.

Contents of the Secondary Cycle 3 (S6 – S7)

Teaching unit 1 – Moral Decision Making	
Aims	
<ul style="list-style-type: none"> • To explore the human need to order relationships at the personal, communal and global levels • To examine some understandings of ‘morality’ and the implication of these understandings for personal decision-making. • To identify the elements and context of a moral decision. • To explore the relationship between morality and law. • To introduce and examine the Christian moral vision and the moral vision of other major world religions. 	
Themes	Teaching content
Morality	<ul style="list-style-type: none"> - Introduction to morality - Sources of morality - Religious morality in action - Law and morality
<i>The expected outcome of Teaching unit 1 you find in Annex 2.</i>	

Teaching unit 2 – Holy Scriptures: Literature and Sacred Text	
Aims	
<ul style="list-style-type: none"> • Identify biblical influences in human history, art and literature • Have a knowledge of how the Bible came to be written and became a living, classic and sacred text • Navigate the format and structure of the Bible • Identify and differentiate between some of the literary genres in the Bible and recognize that the identification of the genre is important for the understanding, interpretation and application of the text • Compare and contrast certain key texts • Present the intrinsic links between the formation and interpretation of Bible and the impacts for the religious communities/persons and the central place of the Bible in the Judeo-Christian traditions 	
Themes	Teaching content
The Bible	<ul style="list-style-type: none"> - The Bible as a living and classic text - The Bible as revelation - The formation und understandings of the canon

	- Biblical interpretation today
The literature of the Bible	- the language of symbol - the language of metaphors - the language of story
The Biblical Texts	- The ancient testament and the new testament - The Gospel
<i>The expected outcome of Teaching unit 2 you find in Annex 2.</i>	

Teaching unit 3 – Religion: The European experience	
Aims:	
<ul style="list-style-type: none"> • To develop a knowledge and understanding of some of the characteristics of religion in Europe from ancient times to the present day • To compare and contrast these characteristics with religious trends and movements around the world • To explore the nature of Christianity that came to Europe and the impact at key moments of European history • To become aware of the plurality of religious traditions that have existed, and continue to exist, in Europe 	
Themes	Teaching content
Religions in Europe	<ul style="list-style-type: none"> - History of Religious Traditions in Europe - Religious traditions in Europe - The link between politics, culture and religion - Religious trends in Europe - Secularization (turning away from religion?) - The return of religion? - Religious indifference - Living with diversity, opportunity or threat? - Interfaith dialogue
Spirituality in Europe	<ul style="list-style-type: none"> - Spiritual Traditions including the monastic experience; - Spirituality in Europe today
<i>The expected outcome of Teaching unit 3 you find in Annex 2.</i>	

Teaching unit 4 – Religion and Science	
Aims	
<ul style="list-style-type: none"> • To develop an awareness of the changing nature and methods of the scientific and theological enterprises • To examine some key moments in the history of the relationship between religion and science • To examine some issues and debates concerning the contemporary relationship between religion and science • To explore the ethical implications of scientific progress 	
Themes	Teaching content
The Relationship between Religion and Science	<ul style="list-style-type: none"> - The scientific and Theological experiences - The relationship between Religion and Science from the beginnings of modern science - Current issues for religion and science
<i>The expected outcome of Teaching unit 4 you find in Annex 2.</i>	

Assessment

Learning objectives of the Secondary Cycle 3 (S6 – S7)

- Critical reflection and interpretation of a text of the religious tradition (hermeneutical competences)
- Contextualization of religion in society and culture
- Critical discussion and reflection of values in religion and society
- Articulation of an autonomous view and demonstration of a critical understanding of religious and social topics, using relevant terminology
- Critical and reasoned reflection upon ethical priorities within religion and society
- Proposal of a personal response to religious issues impacting contemporary Europe
- Ability to engage in a constructive dialogue with people of other religious and non-religious worldviews

Attainment descriptors

The framework and tools for assessing and marking students offers document **2017-05-D-29 "Marking system of the European Schools: Guidelines for use"**.

Mark	Denominator	Grade	Competences – Cycle 3
9-10	Excellent	A	<p>The student reflects and interprets a text of the religious tradition critically and in-depth methodically, clearly and accurately.</p> <p>The student fully and clearly describes and analyses the context of religion in society and culture.</p> <p>The student fully and clearly discusses and reflects critically values in religion and in society.</p> <p>The student articulates an autonomous view and demonstrates a critical understanding of religious and social topics and uses relevant terminology accurately, clearly and relevantly.</p> <p>The student fully and clearly reflects critically upon and uses in-depth reasoning when discussing ethical priorities within religion and society.</p> <p>The student formulates fully, clearly and in-depth a personal response to religious issues impacting contemporary Europe.</p> <p>The student demonstrates his/her ability to engage in a constructive dialogue with people of other religious and non-religious worldviews in a clear and informed manner.</p>

8 – 8.9	Very good	B	<p>The student reflects and interprets a text of the religious tradition critically and methodically, clearly and accurately.</p> <p>The student clearly describes and analyses the context of religion in society and culture.</p> <p>The student clearly discusses and reflects critically values in religion and in society.</p> <p>The student articulates a view and demonstrates a critical understanding of religious and social topics and uses relevant terminology accurately, clearly and relevantly.</p> <p>The student clearly reflects critically upon and uses in-depth reasoning when discussing ethical priorities within religion and society.</p> <p>The student formulates clearly and in-depth a personal response to religious issues impacting contemporary Europe.</p> <p>The student demonstrates a mostly clear and informed ability to engage in a constructive dialogue with people of other religious and non-religious worldviews in a mostly clear and informed manner.</p>
7 – 7.9	Good	C	<p>The student reflects and interprets a text of the religious tradition critically, methodically, clearly and relevantly.</p> <p>The student clearly describes and analyses one or more specific aspects of the context of religion in society and culture.</p> <p>The student clearly discusses and analyses critically some specific aspect of values in religion and in society.</p> <p>The student articulates a view and demonstrates an understanding of religious and social topics and uses relevant terminology clearly and relevantly.</p> <p>The student clearly reflects critically upon and uses reasoning when discussing ethical priorities within religion and society.</p> <p>The student formulates in a clear way a personal response to one or more religious issues impacting contemporary Europe.</p> <p>The student demonstrates a clear or informed ability to engage in a constructive dialogue with people of other religious and non-religious worldviews.</p>
6 – 6.9	Satisfactory	D	<p>The student reflects and interprets a text of the religious tradition clearly enough and accurately enough.</p> <p>The student adequately describes and analyses one or more specific aspects of the context of religion in society and culture.</p>

			<p>The student adequately discusses and analyses at least one specific aspect of values in religion and in society.</p> <p>The student articulates a view and demonstrates some understanding of religious and social topics and uses relevant terminology.</p> <p>The student reflects somewhat critically when discussing ethical priorities within religion and society</p> <p>The student adequately formulates a personal response to at least one religious issue impacting contemporary Europe.</p> <p>The student demonstrates ability to engage in a constructive dialogue with people of other religious and non-religious worldviews.</p>
5 – 5.9	Sufficient	E	<p>The student partially reflects and interprets a text of the religious tradition with some clarity and with some accuracy.</p> <p>The student partially describes and analyses at least one specific aspect of the context of religion in society and culture.</p> <p>The student partially discusses and analyses at least one specific aspect of values in religion and in society.</p> <p>The student articulates a view and demonstrates some understanding of religious and social topics and makes limited use of religious terminology.</p> <p>The student adequately reflects upon ethical priorities within religion and society.</p> <p>The student partially formulates a personal response to at least one religious issue impacting contemporary Europe.</p> <p>The student demonstrates limited ability to engage in a constructive dialogue with people of other religious and non-religious worldviews.</p>
3 – 4.9	Failed / weak	F	<p>The student partially reflects and interprets a text of the religious tradition with very little clarity and with very little accuracy.</p> <p>The student partially describes at least one specific aspect of the context of religion in society and culture.</p> <p>The student partially discusses and analyses at least one specific aspect of values, but only in religion or in society.</p> <p>The student articulates a view but poorly demonstrates some understanding of religious and social topics, using religious terminology incorrectly.</p> <p>The student reflects upon ethical priorities within religion and society in a limited way.</p>

			<p>The student formulates a personal response to at least one religious issue impacting contemporary Europe in a limited and insufficient way.</p> <p>The student demonstrates poor ability to engage in a constructive dialogue with people of other religious and non-religious worldviews.</p>
0 – 2.9	Failed / very weak	FX	<p>The student fails to reflect and interpret a text of the religious tradition.</p> <p>The student attempts or fails to describe and analyse any specific aspect of the context of religion in society and culture.</p> <p>The student attempts or fails to discuss and analyse at least one specific aspect of values, be it in religion or in society.</p> <p>The student articulates a view but fails to demonstrate some understanding of religious and social topics and does not use religious terminology.</p> <p>The student attempts or fails to reflect upon ethical priorities within religion and society.</p> <p>The student attempts or fails to formulate a personal answer to any religious issue impacting contemporary Europe.</p> <p>The student attempts or fails to show ability to engage in a constructive dialogue with people of other religious and non-religious worldviews.</p>

Annexes

Annex 1: Initiating holistic teaching *according to G. Siener*

- The **diversity of media** in the presentation and processing of the contents: Texts, narratives, pictures, songs, films, caricatures, movements and gestures (pantomime / standing pictures), experiential design. Games (role-playing / expression games), imaginations, fantasy journeys, laying work, interviews, collages...
- From this **variety of action** patterns arises the necessity to apply different and appropriate teaching methods which are open to experience, sensual, body-related, discovering, consistently anthropological, emotionally appealing, communicative, action-oriented and accessible to reflection.
- In doing so, we pay attention to the possibility of the pupils' **identification** with the given contents. This is made possible through a **lively narrative** which involves the pupils: through physical expression, in speaking as a role bearer, in formulating prayer sentences in the role of the biblical person, through imagination and fantasy journey ... In this way the pupils can get involved with their whole person, empathise with the figures of the biblical narrative and thus get into the middle of the biblical message. Then it is actually no longer necessary to stress that they themselves are meant by this text.
- Since pupils today are usually attuned to **visual impulses**, we make sure that the text is as vivid as possible. In order to stimulate their **imagination**, pupils usually need a picture in front of their eyes, which, however, remains open enough for them to change and redesign it for themselves. An individual design of these pictures in individual work - in a booklet or on a drawing sheet - is sensible and recommended. Such a picture can also be designed by a group or the whole class, e.g. as a laying picture or wall hanging (poster / wallpaper).
- **Intensive learning** is achieved through the pupils' creative use of biblical content and symbols: Free formulations, expressive play, poetry, musical composition, round dance, pictorial presentation, aesthetic booklet design, etc. Through such creative elements the pupils begin to make the contents and symbols their own, to internalise them, as it were. In this context, special attention should be drawn to the freely formulated prayer (e.g. in the role of a biblical person), through which the young person learns to interpret his or her life from faith.
- Also explicit offers for **transfer and updating** should not be missing. The people of the Bible had basically the same problems and questions as we have today. If we succeed in deepening the experiences of the biblical figures in such a way that we can see our own in them, then all we need to do from this basis is to draw out the diversity of today's experiences by providing appropriate impulses. In this way the biblical experience is amplified, expanded and deepened in our personal lives.
- In doing so, **the pupils' world of life** comes into view. It should always play a role in the classroom, so that the pupils feel constantly invited to bring their life-world experiences into the lessons. Often, we as teachers are surprised by the independent interpretation of the pupils, who, by bringing in their horizon, their personal image of God and Jesus, give the old biblical story a completely new and current note. It is always important to elicit the pupils' opinions and to welcome their feedback joyfully, even if their statements do not correspond to our convictions.
- The **dramaturgy of the lesson structure** is also an aspect of wholeness. The structure of a lesson in terms of time and content has a major influence on the pupils' ability to absorb and their learning process. The biblical story, with its structure, characters, scenarios and symbols, provides

us with a thread along which we can string together the appropriate didactic and methodological elements like pearls on a string.

- As this is a religious education programme in schools, we must not forget **summaries, results and repetitions**. This is not only because of the possibility to query learning material, but also, for example, to be able to refer back more easily to the content of the previous lesson in a subsequent lesson. Written records of lesson results can then also become the starting point for rational discussion of religious content.

Finally, it is important to emphasise the **didactic and methodological elements** according to G. Siener: A lesson that aims to address the whole of life from its self-understanding also includes the biography of the pupils. It respects what is "sacred" to them and focuses on objects, places and times that are important to children and young people.

The educational plan for religious education indicates the topics to be dealt with in each cycle. Free space is given for questions and concerns of the class, current events in the direct environment of the children or events in the world.

In any case, the pupils with their wishes, problems and vitality should be at the centre of class preparation: As a teacher of religion, how can I translate what is on the agenda in such a way that my pupils find themselves again with their questions, experiences and lessons?

Annex 2: Expected outcome of the different Teaching units

After completion of the respective teaching unit, the student should have acquired the following knowledge and experience. He/she should be competent to reflect it and to use it independently in an appropriate and informed way.

Teaching unit 1 – Moral Decision Making

The student is able to

- give different descriptions of what it means to be moral;
- understand the consequences of actions and decisions at personal and communal levels;
- identify the variety of influences on human behavior.
- identify sources of morality, especially sources of morality in their own lives;
- understand the meaning and implications of a moral vision;
- describe the vision articulated in different sets of rules and moral codes.
- understand the process of moral decision-making;
- understand how religious moral visions can influence the moral decisions of believers;
- describe the religious visions of moral failure and the understanding of forgiveness;
- have a basic understanding of the relationship between state law and personal morality;
- have a basic understanding of the relationship between state law and religious morality.

Teaching unit 2 – Holy Scriptures: Literature and Sacred Text

The student is able to

- identify the Bible as a classic text;
- give an example of biblical influences (literature, official documents, piece of art, a piece of music...);
- describe how some people understand the Bible as the Word of God and how this belief informs their attitude to the Bible;
- outline how the canon was formed;
- give an account of archaeological discoveries and redaction criticism and their significance for understanding the Bible.

- interpret and communicate with symbols;
- name the differences between symbols and signs;
- present two examples of symbolic use of language from literature and bible;
- apply metaphorical language;

- name and interpret metaphors in psalms (and two other biblical texts);
- give an overview of how a psalm was formed under the following headings: the context, author and the community, what it says about God and the relationship between God and his people
- discuss the importance of narrative to a community;
- situate the literary genre of parable;
- outline the structure of a parable;
- describe the context of a given parable;
- explain the impact for the original audience and the early Christian communities;
- contextualize for contemporary audiences

- explore and analyze one text from both testaments under the following headings:
 - the original background/context
 - authorship/source
 - the genre/type; meaning and significance;
 - what it says about God and the relationship between God and God's people;
 - contemporary significance for worship
- explain the need for the preservation of the tradition for the continuity of the community;
- give an example of how oral traditions have been preserved in the gospels;
- distinguish in the context of gospel: historical narrative and testimony of faith;
- give an overview of how the gospels were formed under the following headings:
 - The evangelists and their communities
 - The variety of gospel material

Teaching unit 3 – Religion: The European experience

The student is able to:

- understand the development of the European current religious traditions;
- distinguish different religions and beliefs in Europe and explain their differences and relationship as well as their link with specific cultural non-religious traditions;;
- understand and describe different societal trends in Europe with regard to religion and explain their context and development;
- explain the challenges and opportunities of (religious) diversity for contemporary society in Europe;
- explain the nature, purpose, challenges and limits of interfaith/inter-religious dialogue.
- understand and explain the different spiritual traditions in Europe;
- show the links and the mutual influence between these traditions;
- show some examples of current cultural expressions of these traditions

Teaching unit 4 – Religion and Science

The student is able to:

- explain the human drive to question;
- give examples of the questions common to religion and science;
- demonstrate an understanding of 'God of the gaps' and of science's critique of this view;
- present alternative images of God and their use in the debate between science and religion;
- distinguish difference between Religious and Scientific language
- define 'objective' and 'subjective';
- outline the methods of interpretation available to theology.
- outline Galileo's, Copernicus', Kepler's theories and explain their importance for science and religion;
- outline Descartes' theory and explain its importance for science and religion;
- explain the importance of Newton's discoveries in mathematics for the relationship between science and religion;
- describe one major development in science and one major development in religion at the time of the Enlightenment;
- explain the influences on Darwin's thought, outline Darwin's theory of evolution, and highlight the major areas of conflict with religion;
- describe the reaction of one major world religion other Christianity to these theories at the time of its development.
- present the scientific and religious accounts of the beginning and the ending of life and indicate areas where science and religion share the same concerns;
- outline the ethical issues that arise in both science and religion in relation with at least two of the following:
 - Cloning
 - Genetically modified life
 - Artificially created life
 - The prolongation of life
 - The end of life.

Annex 3: Proposal for the organisation of the learning material over the two years S6 - S7

S6	S7
<p>SEMESTER 1</p> <p>September/October</p> <p>2.1 The Bible</p> <p>2.2 The Literature of the Bible</p>	<p>SEMESTER 1</p> <p>September/October</p> <p>3.1 Religions in Europe</p>
<p>November/December</p> <p>2.3 The Biblical Texts</p>	<p>November/December</p> <p>3.2 Spirituality in Europe</p>
<p>January</p> <p>4.1 (A) The Relationship between Religion and Science – The Scientific and Theological Enterprises - PART 1</p>	<p>January</p> <p>1.1 Morality – (A) Introduction to Morality</p>
<p>SEMESTER 2</p> <p>February</p> <p>4.1 (A) The Relationship between Religion and Science – The Scientific and Theological Enterprises - PART 2</p>	<p>SEMESTER 2</p> <p>February</p> <p>1.1 Morality - (B) Sources of Morality</p>
<p>March/April</p> <p>4.1 (B) The Relationship between Religion and Science – from the beginnings of Modern Science</p>	<p>March/April</p> <p>a) Morality – (C) Religious Morality in Action and (D) Law and Morality</p>
<p>May/June</p> <p>4.1 (C) The Relationship between Religion and Science – Current Issues for Religion and Science</p>	<p>May/June</p> <p>BAC EXAMS</p>

Annex 4: Examples of written and oral tasks and tests

This annex contains two examples: one example for a written and oral task and one example for a test. They are not necessarily linked to a specific topic of this syllabus but try to show you how to set up a task or a test and the specific elements that come with it: the rubric, the matrix and the grading scale.

Written Project and Oral Presentation Requirements: The Decalogue, the Beatitudes, the European Charter of Fundamental Rights

PRELIMINARY REMARK: This test is in relation to the subject of "justice" and related issues. It forms a link between the elements of the Decalogue (or the Beatitudes, Mt. 5, 6: Blessed are those who hunger and thirst for righteousness) with the European Charter of Fundamental Rights.

WRITTEN PROJECT*:

Students are required to:

1. Choose one Article of the European Charter of Fundamental Rights.
2. Choose one country of the European Union.
3. Describe the situation regarding the selected Article and the situation in the selected country, both positive and negative points.
4. Propose and explain possible ways to better apply the Article in that chosen EU country.
5. Form a link between the selected Article and its application to the Decalogue and/or the Beatitudes, either in general or specifically.

*One class period will be dedicated to research in a computer room. All papers must be two pages, TNR 12 or Calibri 11, 1.5 spacing.

ORAL PRESENTATION*

Students are required to:

1. Present the selected article and country to their classmates and teacher.
2. Give a description of their project to the class.
3. Present their proposals to improve the implementation of the selected article in their country of choice.
4. Describe any link(s) between the selected Article and its application to the Decalogue and/or the Beatitudes, either in general or specifically.
5. Give one or more examples of how Christians are to respond to, as well as apply, this article.

*Presentations are to last between 3 and 5 minutes and will be followed by a question and answer session.

MATRIX

Task	Competence(s)	Objectives	Requirements (R)		Weight in %	Weight in points
			Reproduction	Production		
Written project		The pupil is able to...				
Based upon the Decalogue, the Beatitudes and the European Charter of Fundamental Rights	Description of values in religion and society	...describe one or more specific values in religion and in society.	R1		2.5%	1
			R2		2.5%	1
	Description of one or more religious issues impacting contemporary Europe	...describe one or more religious issues impacting contemporary Europe	R3		15%	6
			R4		15%	6
	Analysis of a text of the religious tradition	...analyse a text of the religious tradition		R5	15%	6
					50%	20
Oral presentation		The pupil is able to...				
Based upon the written project	Description of values in religion and societydescribe one or more specific values in religion and in society.	R1		5%	2
			R2		10%	4
	Description of one or more religious issues impacting contemporary Europe	...describe one or more religious issues impacting contemporary Europe	R3		10%	4

	Analysis of a text of the religious tradition	...analyse a text of the religious tradition	R4		15%	6
	Description and discussion of ethical consequences of religion in relation to everyday life	...describe and discuss the ethical consequences of religion to everyday life		R5	10%	4
					50%	20
Written project and oral presentation					100%	40

MARKING SCALE

Points	Grades
37-40	A Excellent
34-36	B Very good
30-33	C Good
26-29	D Satisfactory
21-25	E Sufficient
15-20	F Failed (Weak)
1-14	Fx Failed (Very weak)

Unit test #1: Evolution of the World and Life and Is Biblical language compatible with that of science?

All questions are worth 1 point.

1. Define the word “evolution”.
2. How did the Catholic Church authorities react to the discovery that the Earth orbits the Sun and not the other way round?
3. What conclusion did Charles Darwin make in regard to all life – plant and animal?
4. How was Charles Darwin’s breakthrough in scientific knowledge misunderstood?
5. Please state whether the following statement is true or false and defend your answer:
6. Religion is anti-science and science is an enemy of religion.
7. Name one scientist who was a devout Christian.
8. Why did the authors of the *Genesis* creation story write their account?

TOTAL: ____/7

TESTMATRIX

Task	Competence(s)	Objectives	Requirements (R)		Weight in %	Weight in points		
			Reproduction	Production				
Unit test		The pupil is able to...						
Based upon the following themes: “Evolution of the World and Life” and “Is Biblical language compatible with that of science?”	Become familiar with forms of religious expression Develop religious literacy Link religion with personal life	...describe the ethical consequences of religion in relation to everyday life.	Q1		14%	1		
			Q2		14%	1		
			Q3		14%	1		
			Q4		14%	1		
				...analyse a text of religious tradition.	Q5	Q5	16%	1
					Q6		14%	1
					Q7		14%	1
				...demonstrate awareness of religious/secular cooperation and awareness.			100%	7

Points	Grades
7	A Excellent
6	B Very good
5	C Good
4	D Satisfactory
3	E Sufficient
2	F Failed (Weak)
0-1	Fx Failed (Very weak)

MARKING SCALE

Points	Grades
6.5-7	A Excellent
5.7-6.4	B Very good
5-5.6	C Good
4-4.9	D Satisfactory
3-3.9	E Sufficient
2-2.9	F Failed (Weak)
0-1.9	Fx Failed (Very weak)

TEST RUBRIC

Description and discussion of the ethical consequences of religion in relation to everyday life	Excellent	Very good	Good	Satisfactory	Sufficient	Fail (weak)	Fail (very weak)
	10 – 9	8	7	6	5	3 - 4	0 - 2
	The student fully and clearly describes and discusses in-depth the ethical consequences of religion in relation to everyday life.	The student clearly describes and discusses in-depth the ethical consequences of religion in relation to everyday life.	The student clearly describes and discusses the ethical consequences of religion in relation to everyday life.	The student adequately describes and discusses the ethical consequences of religion in relation to everyday life.	The student adequately describes and discusses the ethical consequences of religion in relation to everyday life.	The student describes and discusses in a limited way the ethical consequences of religion in relation to everyday life.	The student attempts or fails to describe and discuss the ethical consequences of religion in relation to everyday life.
Analysis of a text of the religious tradition	Excellent	Very good	Good	Satisfactory	Sufficient	Fail (weak)	Fail (very weak)
	10 – 9	8	7	6	5	3 – 4	0 – 2
	The student analyses in-depth a text of the religious tradition	The student analyses a text of the religious tradition methodically,	The student analyses a text of the religious tradition methodically,	The student analyses a text of the religious tradition clearly enough and	The student partially analyses a text of the religious tradition with	The student partially analyses a text of the religious tradition with	The student attempts or fails to analyse a text of the religious

	methodically, clearly and accurately.	clearly and accurately.	clearly and relevantly.	accurately enough.	some clarity and with some accuracy.	very little clarity and with very little accuracy.	tradition with no clarity and with no accuracy.
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Demonstration of awareness of religious/secular and interfaith awareness	Excellent	Very good	Good	Satisfactory	Sufficient	Fail (weak)	Fail (very weak)
	10 – 9	8	7	6	5	3 – 4	0 – 2
	The student demonstrates clear and informed awareness of religious/secular and interfaith cooperation and divergence.	The student demonstrates mostly clear and informed awareness of religious/secular and interfaith cooperation and divergence.	The student demonstrates clear and informed awareness of religious/secular and interfaith cooperation and divergence.	The student demonstrates awareness of religious/secular and interfaith cooperation and divergence.	The student demonstrates limited awareness of religious/secular and interfaith cooperation and divergence.	The student shows little awareness of religious/secular and interfaith cooperation and divergence.	The student attempts or fails to show awareness of religious/secular and interfaith cooperation and divergence.

Annex 5: Literature and other material

Literature

For the different teaching and learning methodologies we refer to ANNEX 5 of the first cycle (C1) of this syllabus.

Teaching Unit 1 – Moral Decision Making

PART ONE – MORALITY

Focusing Activity : In introducing this section, students could be encouraged to consider concrete situations in which human beings act in a way that is agreed to be 'good'. Using examples from media sources, students could identify what is good about the person (the moral agent) and his/her actions, what might motivate the person (e.g. concern for those in need), why that person is willing to make personal sacrifices (e.g. comfort, safety) to help others, and what enables a person to act morally (e.g. human beings have free will – they can therefore make moral choices; human beings tend to seek or aspire to what is good; human beings are social, and therefore act in a way that reflects awareness of others; human beings have the capacity of reason, which enables them to reflect upon what is good and to act in accordance with this reflection, rather than acting on instinct).

Student Activity

In studying how the common good and individual rights are expressed in local civil law, one might consider laws relating to driving (e.g. speed limits, limits on drinking and driving) and how they reflect a need to balance the rights of individuals to drive, with the rights of others to safety. Legislation on smoking in public places is another useful example. These topics can be approached through research on legislation, public opinion and classroom debate. Following a debate in the media over a period of time might also be useful .

Student Activity

In the following examples, a decision needs to be made about what would best serve the common good. One of the decisions must be made very quickly, while in the other, the individual has more time to consider his options. How do you feel the common good would be best served in each? Give reasons for your answer and identify the strengths and weaknesses of your conclusion.

1. A police car is chasing a stolen vehicle through the streets of a large town in the afternoon. In their efforts to escape, the occupants of the car engage in very dangerous behaviour, moving from lane to lane at great speed. The police realise that there is a grave threat to public safety if these people escape, as they are known to have engaged in violent behaviour previously. They also realise that children will be coming out of a school further down the road in a few minutes time.
2. An individual feels that the taxes in this country are too high. He is already wealthy, but knows that the savings he would make by evading some of his taxes would help him pay off

a loan he took out in order to expand his business. His business provides jobs for previously unemployed people. He figures that he has saved the state (and taxpayers!) money by providing employment. He also knows that the country is facing recession, and that cutbacks are being made in the provision of healthcare and education.

3. A natural disaster (e.g. a hurricane) leads to the need to evacuate a large centre of population in order to save lives. However, there is a danger that the large number of vehicles on the roads out of the city will cause traffic chaos, seriously slowing down the speed of the evacuation process. The government orders that, where public transport vehicles are serving a particular area for the purposes of evacuation, residents must use them, and leave their personal vehicles behind. Some people object to this, as they know their vehicle may be destroyed by the hurricane, and they would prefer the privacy of their own vehicle to a crowded bus/train.

EXAMPLE ASSESSMENT QUESTIONS

1. Outline the basic ethical code of one religious tradition you have studied other than Christianity.
2. Jesus of Nazareth spent his adult life sharing a vision for ethical living. You have been asked to write an article for a teenage magazine in which you are to describe these ethical teachings. Write the article suitable for your age group and include in it the following ideas:
 - a. Jesus' moral vision,
 - b. Jesus' understanding of right relationship
 - c. Jesus' understanding of the law of love.
3. Define the following:
 - a. personal sin
 - b. social sin
4. War and drug-taking are two issues where both personal and social sin come into play. Discuss how personal sin and social sin play a part in one of these issues.
5. 'A good decision should involve...' How would you finish this statement and what would you go on to say. Write a speech on the process of moral decision-making that a morally mature person would follow. You may use a current moral issue that you have studied to illustrate your answer. At the end of your speech, write one sentence in which you define what, in your understanding, characterises a morally mature person.
6. Trace the moral development of a person using the work of one theorist that you have studied. In your answer, refer to the different stages in a person's moral development.
7.
 - a. List four influences on a person's moral development.
 - b. With regard to each of those you picked, state how they might influence the making of a moral decision.
8. Write about an ethical issue of your choice under the following headings
 - a. conscience
 - b. civil law
 - c. religious authority

Teaching unit 2 – Holy Scriptures: Literature and Sacred Text

PART ONE: THE BIBLE

Student Activity

- The influence of the Bible could be traced in some examples from the literature suggested below or from literature already familiar to the students.
- The riches of the biblical treasures were exploited in literary works by Chaucer (Canterbury Tales), Spenser (Faerie Queene), Milton (Paradise Lost), Byron (Sennacherib), T.S. Eliot (The Wasteland, Journey of the Magi), Thomas Mann (Joseph and his Brothers), Shakespeare's plays abound in biblical references. Hamlet and Othello, for example, have more than fifty references each.
- Imagine you are a political leader. Write a speech using imagery from a bible passage of your choice outlining your vision for a better world.
- It is interesting to compare the way in which different artists approach the same biblical theme. Compare for example the Moses sculpted by Michaelangelo (Rome) or that painted by Rembrandt (Moses breaking the Tables of the Law), the Prodigal Son of Rembrandt and Rubens, the crucifixion scenes of Masaccio and Rubens, Rembrandt's Descent from the Cross and Michaelangelo's Pieta, the Emmaus supper of Caravaggio and Rembrandt.
- Visits to art galleries, High Crosses, and churches. For example, students could retell the biblical stories that are represented on a particular High Cross, piece of art or church.
- Students could study the text of Handel's Messiah with a view to highlighting the Messianic texts taken from the Prophets or his use of the Book of Psalms and examine how Handel used and interpreted these texts.
- Students could examine biblical influence on a Negro Spiritual or a Gospel song
- Compare some of the sayings of the Gospel of Thomas to parallels in the canonical gospels (e.g. the parables of the Lost Sheep and the Sower)
- Student could look at the kind of documents that were found at Qumran, or compare the laws of the Code of Hammurabi with biblical laws
- Compare how Matthew and Luke redact Mark's story of the baptism of Jesus.

PART TWO: THE LITERATURE OF THE BIBLE

Student Activity

- Students could visit their local library and examine the folk traditions collected in their own areas in the 1930s and 1940s. Alternatively, they might interview some old people in their area who may have stories or songs about the locality.
- Compare the creation accounts of Gen 1:1-2:4a (P) and Gen 2:4b-25 (J), pointing out the characteristics of each writer
- Compare the portrait of David presented in the Deuteronomistic and Chronicler's histories.

PART THREE: THE BIBLICAL TEXTS

Student Activity

- Students could be asked to find other examples of parallelism in the psalms. Discussion could be encouraged on themes such as:
How does Psalm 1 answer the question 'How can one be happy'?
Are there similarities between psalm 137 and Thomas Moore's poem 'The Harp that once through Tara's Halls'
- Student could investigate the symbolism of the book of Revelation notably its use of Babylon and its symbolic numbers, particularly 4, 7, 12, 666 and 144,000.

EXAMPLE ASSESSMENT QUESTIONS

PART ONE: THE BIBLE AS LIVING CLASSIC AND SACRED TEXT

1. Explain why we can say the Bible is a classic text.
2. Give one example of how the Bible has influenced either a constitution or a declaration of independence.
3. Give one example of how the Bible has influenced a piece of art or a piece of music.
4. How was the canon formed and give an example of a piece of literature omitted from the canon.
5. Describe one way that the Bible has influenced the Universal Declaration of Human Rights.
6. Explain how redaction criticism has had an influence on biblical interpretation.

PART TWO: TEXT AND COMMUNITY

- Give two examples that show how the oral tradition has been preserved in the Gospels.
- St Luke wrote his Gospel for Gentiles. Explain how this audience influenced his gospel.
- Explain the stages of development of the Bible from oral tradition to written tradition.
- Explain the 'synoptic problem'.

- The gospels of Matthew, Mark and Luke are known as the Synoptic Gospels. Give one similarity between any of the three Synoptics and give one area of variation between any of the three Synoptics.
- St Mark was the first to write his gospel. However he did have a written source 'Q' on which to base his work. Explain the importance of Q as in influence on Mark's gospel.

PART THREE: THE LITERATURE OF THE BIBLE

1. Outline the structure of a parable, using an example of a parable you have studied.
2. Pick a parable you have studied and say
 - a. What was the message of this parable for the original audience?
 - b. What message might this parable offer for an audience today?
3. The book of Job is an example of the Bible as story. What makes Job's story so compelling?
4. Outline how the Psalms are a unique style of poetry.
5. The Bible is made up of many literary genres. Explain.

PART FOUR: BIBLICAL TEXTS

- Choose one of the following texts:
 - Ex 20:1-21 The Ten Commandments
 - 1Sam 2: 1-10 Hannah's Song of Thanks
 - Is 52: 13-53:12 Israel Restored.
- Write a paragraph on the origin, genre/type and meaning of this passage.

- Chose one of the following New Testament texts:
 - Mk 9: 2-13 The Transfiguration
 - Lk 6: 20-49 The Sermon on the Mount
 - Jn 1: 1-18 The Prologue.
- Analyse this text referring to the following headings:
 - a. origin
 - b. authorship/source
 - c. genre
 - d. meaning
 - e. what it says about God and the relationship between God and God's people.

Teaching unit 3 – Religion: The European experience

PART ONE: RELIGIONS IN EUROPE

Student Activity

The emphasis on patterns of belief at local level among young people suggests that the teacher might encourage students to conduct their own research locally among their peers, replicating some of the questions asked in national and international research projects.

Respect for the variety of religious traditions would be reinforced by students interacting with local faith communities – those of a variety of Christian denominations – and, where possible, those of other major world religions, becoming familiar with their places of worship, and interviewing religious leaders and lay members about their understanding of living life religiously

Examples of the kind of work students might undertake include

- discovery and documentation of a stone circle, a standing stone, or a sacred well in their locality
- a visit to a site associated with pre-Christian religious practices or beliefs
- finding out which local place names have pagan roots.

PART TWO: SPRITUALITY IN EUROPE

Student Activity

- As a practical exercise, the students could find out about the ruins of a monastery from the 1st millennium.
- The teacher might initiate a discussion on the question 'Do our modern social and health care systems eliminate the need for anything like the monastic 'guest-house'?'
- The students could find out if any of the orders mentioned above still have a community in their locality, or if there are ruins of one of their monasteries in their area. They might either visit the monastery or arrange for a member of the community to visit the class

EXAMPLE ASSESSMENT QUESTIONS

PART ONE: RELIGIONS IN EUROPE

1. Describe the history of Religious Traditions in Europe
2. Describe the link between politics, culture and religion in Europe
3. Describe current Religious trends in Europe
4. Is Europe turning its back on Religion? Discuss
5. Is there a return to Religion in Europe? Discuss
6. Is living with diversity an opportunity or threat? Discuss

PART TWO: SPRITUALITY IN EUROPE

1. How did the spirituality of the monastic tradition shape European culture and history?
2. What spiritual trends exist in Europe today?

Teaching unit 4 – Religion and Science

PART 1: THE RELATIONSHIP BETWEEN RELIGION AND SCIENCE

Student Activity

- Organise a debate in class on the following topic - Religion and science will never agree.
- Re-enact Galileo's trial in class with role cards for the main characters.
- Visit a Working observatory.
- Compare Darwin's theory of evolution by natural selection and the religious argument of creation from design.
- What are the signs of an ecological crisis in your neighbourhood?
- Organise a class discussion around the question: Is religion a help or a hindrance to the ecological debate?
- Create an image of the Milky Way Galaxy by sprinkling salt on a black surface. It is possible to grasp the immensity of the Milky Way galaxy by considering a grain of salt to represent one of the billions of stars. The earth is but one entity within billions of galaxies
- Look at the Genesis accounts of creation and discuss the relevance of its message for today
- Create a timeline using 138 metres of thick twine based on the 'timeline' of Deep History. Each metre representing 100 million years. This will give a sense of how humans and the earth are latecomers in the evolution of the cosmos.
- Issue tracking: invite students to track a current ethical debate in the media. The letters pages of the newspapers can often be a useful way of tracking different arguments and perspectives on an issue.

EXAMPLE ASSESSMENT QUESTIONS

1. THE RELATIONSHIP BETWEEN RELIGION AND SCIENCE

1. Scientists and theologians both grapple with the 'big questions'. List 3 questions which might be common to both religion and science:
 - a. What does it mean to believe in 'God of the gaps'?
 - b. How useful, do you think this image of God might be in the modern world.
 - c. Present one alternative image of God and how briefly explain how this image might relate to science.

2. 'Science, like theology, needs to be seen as an activity of a community of motivated believers, holding core assumptions and testing out new possibilities' Discuss this statement making particular reference to the importance of community in scientific enterprises.
3. 'Science is never done in a vacuum. It is always influenced by the world around it.' Briefly describe the world from which Galileo's ideas were born.
or
Briefly describe the main theories of Galileo.
4.
 - a. Explain your understanding of 'ecological crisis' in the world today.
 - b. Give a scientific perspective on this crisis
 - c. Give a theologian's perspective on the crisis.
5. Darwin's theory of evolution by natural selection offered an alternative explanation to the religious argument from design. Explain why this caused such controversy with particular reference to the reaction of one major world religion
6. Compare a scientific and religious understanding of the moment of death. How might they be the same? How might they differ?
7. Choose one of the following issues:
 - cloning
 - genetically modified life
 - the prolonging of life
 - the ending of life. Explain why religion and science may have differing views on this issue