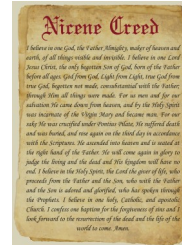
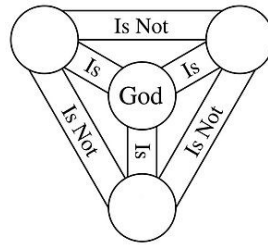


# GCSE Religious Studies: 3.3: The Triune God

Name: \_\_\_\_\_

RE Group: \_\_\_\_\_

My target grade: \_\_\_\_\_



# Homework Book

Topic	Learn by Date
3.1 Psalms and the use of music in worship	
3.2 Music in the liturgy	
3.3 Acclamations used in the Mass	
3.4 The Triune God explained in the Bible	
3.5 The Trinity in the Nicene Creed and Genesis 1	
3.6 The influence of the Trinity on Christians today	
3.7 The Trinity in the Bible	
3.8 The Trinity and God's love	
3.9 The authority of the Magisterium and its views on the Trinity	
3.10 Baptism	
3.11 Traditional and spontaneous prayer	
3.12 Prayer and posture	

### **How do I use my homework book?**

This homework book is designed to reinforce your learning that began in your lessons. After a topic is completed in lessons, read the topic section in your text book. Then, read and memorise the topic facts summary in this book. You will then be tested each week on your knowledge.

### **To access the RE digital text book:**

Log on to Kerboodle: [www.kerboodle.com](http://www.kerboodle.com)

Choose the textbook Religious Studies B: Catholic Christianity

Use your homework book well and you will be better prepared for your assessment tests, and then the final summer exam.

**Learn these facts....****The value of music in worship:**

The Catholic Church has always used music in praise of God. The bishops at the Second Vatican Council stressed that music: unites people in praise; increases the beauty of worship; helps people feel more involved in the prayer. In the fourth century AD, St Augustine of Hippo said, 'For he who sings praise, does not only praise, but also praises joyfully.' Music has always helped people get more involved in worship.

Singing is a physical activity as well as an emotional one. Music has inspired people to become fully involved in the praise of God.

**The Psalms:**

- The Psalms, in the Old Testament, are 150 pieces of poetry that were originally written down to be sung during Jewish prayer.
- The Catholic Church uses these psalms every day; they form the backbone of the Divine Office that every priest, monk and nun has to recite, often by singing.
- Although the psalms are centred around the praise of God, they touch on all aspects of life: sickness, seeking forgiveness, praying for the harvest and so on.
- The psalms acknowledge that everything people have comes from God.
- Singing for joy is one of the recurring themes of the psalms.
- Joy comes from knowing that God is with his people, guiding them and protecting them.
- Psalms are also used during Mass between the first and second reading.
- They are often the source of antiphons (short extracts that are said in order to help people to focus), which occur at the beginning and end of Mass.
- Psalms form the basis and inspiration of many hymns used in church, for example: 'The Lord is my Shepherd', Psalm 23(22).

**Learn these facts....**

**Liturgy** means coming into the holy presence of God through practices and rituals.

**Plainchant:** (or Gregorian chant) Is an ancient form of music that is usually unaccompanied and sung to a limited range of notes. Most plainchant tunes date back to between the ninth and thirteenth centuries. Plainchant is used in monasteries to sing the Divine Office in Latin. It is also used in churches, especially when the Latin parts of the Mass are sung.

**Traditional hymns:** Help believers raise their hearts and minds to God.

**Contemporary songs:** The Mass is the name given to the celebration of the Eucharist when Catholics re-enact the Last Supper. In the 1960s, the Second Vatican Council allowed the Mass to be said in a country's own language rather than in Latin. This meant that people could be more personally involved in the Mass, particularly by joining in with the singing.

**Contemporary worship songs** use musical instruments that are more modern, like guitars and drums, rather than the organ. The tunes are more upbeat than the traditional hymns. Many people believe that God should be worshipped in a way that reflects the feelings of the people present, using forms and styles of worship and music that both speak to them and reflect what they want to say to God. However, some people think that this type of music is disrespectful, as they feel that upbeat music can distract people rather than helping them to focus on God. Some see new songs as a way to respond to the needs of Catholics in the twenty-first century.

**Mass settings:** There are parts of the Mass that should be sung rather than said. In order of importance, these are: the Alleluia; the Eucharistic Acclamations (the Sanctus, the Mystery of Faith and the Great Amen); the 'Lord have mercy' ('Kyrie eleison'); the 'Glory to God' ('Gloria'); the 'Lamb of God' ('Agnus Dei'); Since the 1960s (when it was no longer required that the Mass be said or sung in Latin) many musical settings have been composed that are more accessible, to encourage the whole congregation to join in. These Mass settings often use simple melodies to reflect a style of music that is both contemporary yet suited to public worship, and easy to join in with. These settings help to make the Mass appeal to the whole congregation, including younger members of the Church.

**Learn these facts....**

**Eucharist:** The word 'Eucharist' means 'to give thanks'. In celebrating the Eucharist, Christians are giving thanks to God for all his love and kindness. While the whole Eucharist is a hymn of praise to God, there are specific parts within the Mass that highlight celebration. These parts are called acclamations.

**The Gloria:** The Gloria is based on the hymn of the angels. The Gloria is a great hymn of praise to God to convey the feeling of thankfulness to God for all his care and love. The Gloria is not said during the seasons of Advent and Lent, which are the more penitential (sorrowful) periods during the Church's year when the Church prepares to celebrate the coming of Christ (Advent) + remembers Jesus' suffering (Lent). There are many different musical versions of the Gloria. The most common plainchant version is from the Missa de Angelis (Missa VIII).

**Alleluia:** 'Alleluia' is a Hebrew word that means 'praise God'. At the Easter Vigil (the ceremony on Holy Saturday when Christians celebrate the resurrection), Alleluia is sung three times to announce the resurrection. It is a hymn of joy, triumph and praise of God. Like the Gloria, Alleluia should never be used during Lent, as Lent is a penitential season that prepares for the celebration of the suffering, death and resurrection of Jesus. At every Mass, except during Lent, the Gospel is introduced by an Alleluia and a short verse from the Bible.

**Eucharistic acclamations: SANCTUS** >> a great hymn of praise. The word 'Sanctus' is Latin for 'holy'. It is the first word of the hymn sung just before the Eucharistic Prayer at every Mass. The Sanctus is based on the vision of Isaiah in the Temple (Isaiah 6:1–3), when the angels cried out: 'Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory'. The three-fold repetition of 'holy' is showing that God is completely holy. For Christians, the idea of the three Persons in one God (the Trinity) being thrice holy adds another dimension. It shows the peace and harmony of the heavenly court, where angels and people are together in the presence of God. The Sanctus from the *Missa Luba* sets the Latin words of the Mass to music from the Democratic Republic of Congo in Africa, bringing together different cultures.

**THE MYSTERY OF FAITH** Immediately after the consecration, when the bread + wine have become the Body + Blood of Christ, people acclaim the Mystery of Faith. This is the acceptance of the consecration + the saving grace of Christ's life, death and resurrection. In response to God's love, this acclamation should be powerful + wholehearted.

**Learn these facts....**

**The Triune God** stresses the fact that within the one God there is a **three-ness**. The Trinity focuses on the distinctive **qualities** of each of the three Persons: Father, Son and Holy Spirit. The terms Trinity and Triune God reinforce each other. Believers to see that God is **dynamic** (full of power and life) and that God is **relational** (exists as a community of Persons).

**Deuteronomy 6:4:** The great Jewish statement of faith is called the **Shema** in Hebrew. It begins with a passage from Deuteronomy: *Hear, O Israel: The Lord is our God, the Lord alone. You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.* Like Christians, Jews believe there is only **one** God. However, unlike Christians they do not accept the belief that God exists as three distinct **Persons**. This passage from Deuteronomy states the oneness of God. It is also important to Jews as it tells people to love God **completely**. Jesus used this passage of scripture when he was asked which was the most **important** commandment (Mark 12:28–31). Christians also accept that God is one, ‘the Lord alone’. However, through the teachings of **Jesus**, Christians have also come to believe that there are three **Persons** in this one God.

**Matthew 3:16-17:**

The Spirit of God is shown as a **dove**, and stays with him, reflecting the **intimate** relationship between Jesus and the Spirit. Jesus is called by God the Father ‘my Son, the Beloved’. This is a statement of an eternal **fact**. This means that the Son of God has **always** existed and became man in Jesus at a specific time in history. The Son and the Father are one (John 10:30). The Father is unseen but makes his **presence** felt through his Word(s). The Father loves the Son. The Holy Spirit is the **bond** of love between the Father and the Son.

**Galatians 4:6:**

St **Paul** sums up the importance of a Christian’s life in relationship to the Trinity in the following passage: *And because you are children, God has sent the Spirit of his Son into our hearts, crying, ‘Abba! Father!’* Galatians 4:6. When a Christian is baptised, they become a **child** of God, and a brother or **sister** to Jesus Christ. God the Father pours out the same Holy Spirit that unites God the Son with God the Father. This fills the person with **grace**, and with the life and power of the **dynamic**, living God.

**Learn these facts....**

**The Nicene Creed:** *1. I believe in one God, the Father almighty, 3. I believe in one Lord Jesus Christ, the Only Begotten Son of God, 14. I believe in the Holy Spirit, the Lord, the giver of life.*

**God the Father:** God is the almighty + powerful creator of all things, and the source + sustainer of all life.

**God the Son:** Jesus Christ shares in the same nature as the Father as true God. There was never a point when the Son did not exist. 'Consubstantial with the Father' stresses the fact that there is no distinction in joint nature between the Father and the Son. The Son took on the limitations of human nature. 'By the Holy Spirit Jesus was incarnate of the Virgin Mary' stresses the fact that God the Son, in Jesus, did not have an earthly father (but did have a human mother). God the Son became human out of love for people, to save humans from the eternal separation from God that is caused by sin. Jesus rose from the dead and ascended into heaven, where he takes his place as Son of God. Jesus did not become God at the resurrection. He had always been God but he limited himself to a human nature while on earth.

**God the Holy Spirit:** The Spirit or breath of God gives life to all things. The Spirit comes from both the Father and the Son, uniting them in love. The Spirit is equal in majesty, power and worship to the Father and the Son. The Spirit inspires people to let them know the will of God.

**Genesis 1:1-3:** The Trinity shared in the act of creation. The Father is the creator, but he is not alone in his creative act. The Hebrew word *ru'ach* is here translated as 'a wind from God', but it could also be translated as 'spirit' or 'breath'. The presence of the Holy Spirit was involved in the act of creation. God created by his word. God the Son is the Word of God, the creative power coming forth from the Father, but distinct from the Father and the Spirit. God the Father, through God the Son (the Word of God), creates the universe through the power of the Holy Spirit.

**Learn these facts....**

**The influence for Christians today:** Christians believe the love of God flows into Christians as grace allowing them to pass the love of God to others. *'If you see charity [love], you see the Trinity. The entire activity of the Church is an expression of a love that seeks the integral good of human.'* Deus Caritas Est 19 In all its activities, the Church bears witness (to show Christ to others) to the love of the Trinity, as the life of the Trinity flows through these actions as mission + evangelism.

**Mission** comes from the word 'to send out'. The Church sends people out to care for the needs of other people in many ways >> help poor people develop better lifestyles, by providing education, medical care, guidance on farming techniques, access to water supplies and irrigation methods. This care is given because missionaries believe they should love others as they love God, and as God loves them. They believe they show the love of God in their actions. They follow the spirit of St Francis whose guidance can be summed up in the phrase: *'Preach the Gospel at all times. Use words if you have to.'* For those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also. 1 John 4:20–21 (NRSV).

**Evangelism** means preaching the Gospel by words. One of the driving forces of Christianity has been the power of the Spirit speaking through preachers, to influence the lives and attitudes of other people. Jesus sent out his disciples to places that he could not visit himself, to help others hear his message. Jesus' last instructions to his followers were: *'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.'* Matthew 28:18-20. Christians pass on the Gospel because they want to help others experience the joy, peace and love of being a believer sometimes as a great personal cost. Many evangelists have to face ridicule and sometimes persecution – even up to the point of death – as people try to stop them preaching.



**Learn these facts....****The Baptism of Jesus:**

*In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, 'You are my Son, the Beloved; with you I am well pleased.'* Mark 1:9–11

- In this passage, the Spirit descends on Jesus and remains with him. The voice of the Father proclaims Jesus as his Son.
- At this baptism the Father, Son and Spirit were present, showing that the work done by Jesus was the work of God.
- This means that, just as the Trinity was involved in the creation, the Trinity was involved in the salvation brought about through the life, death and resurrection of Jesus.

**Paul's letter to the Galatians:**

*And because you are children, God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!' So you are no longer a slave but a child, and if a child then also an heir, through God.* Galatians 4:6–7

This passage shows that:

- Jesus took on human nature so that all people might come close to God the Father, as God's children.
- As God's children, believers can use the title for God that Jesus used: 'Abba', which is the Aramaic word for 'Father'.
- This shows that the believer has an intimate relationship with God.
- It is the Spirit of God that gives the believer the strength and conviction to accept this relationship with God the Father.
- The Spirit is the same Spirit that filled Jesus, showing how the relationship between the Father, Son and Spirit is also shared with the believer.

**Learn these facts....**

'Person' is talking about who God is, while 'nature' is talking about what God is. God is always interactive and relational.

**St Augustine of Hippo** (354—430) Bishop of Hippo in North Africa:

- One of St Augustine's starting points for understanding the Trinity is 'God is love'.
- For St Augustine, love requires three things: (1) a lover, (2) the person they love, and (3) the love that unites them.
- The one nature in all three is love ie 'Love loves the beloved'.
- Through the Holy Spirit 'The Father loves the Son' and 'The Son loves the Father'.
- Love cannot exist on its own: it needs someone to give it and someone to receive it.
- Love needs to be in three parts, just as in the life of the Trinity there are three Persons united together in love.
- For St Augustine, this love of God pours outward into the hearts and lives of all people as the Holy Spirit. Love is always sharing, self-giving, serving, powerful and creative.

**Catherine LaCugna** (1952—1997):

- Instead of a focus on the nature of the Godhead (the whole being of God): a type of study sometimes called immanent theology; for LaCugna, everything that can be known about God is based on God's self-revelation.
- It is only possible to experience + understand what God is through his actions in people's lives ie God is relational.
- The Father begets the Son >> the Son comes from the Father. But the Son did not just suddenly come into being; he has always been a part of God, without beginning or end >> known as eternal generation.
- The Holy Spirit is the bond that eternally unites the Father and the Son.
- Christ came to earth to bring redemption: to bring people back to a relationship with the Father.
- The act of his incarnation and redemption shows how the Son, as love, comes out from God to save human beings.
- The Holy Spirit guides believers, in union with Christ, to complete the work of redemption.
- Once the task is fulfilled all things are brought back to God, so that God may be 'all in all'.

**Learn these facts....****The Authority of the Magisterium:**

- The teaching **authority** of the Church started when the **apostles** went to a new area to preach, they chose individual believers to **lead** the Church in that area. This choice (or designation) was performed by the laying on of **hands**. When bishops were designated, the laying on of hands also passed on the **apostolic** authority, as successors to the apostles. **Peter**, whom Jesus chose to lead the apostles, died in Rome. Since the death of Peter there has been an unbroken **succession** of Bishops of Rome.
- The Bishop of **Rome**, who for many centuries has been called 'the **Pope**', is accepted by Catholics as the Head of the Church. Catholics believe that the Holy Spirit guides the whole Church in the truth, and that this **truth** is clearly expressed in the **magisterial** teachings.
- When the bishops of the Church gather together to discuss a teaching, their decision is accepted as **binding** for all believers. Official declarations of faith by the Pope and also by Councils are accepted as **infallible** (without error) as Catholics believe that it is the Holy Spirit guiding the Church.

**Council of Nicea—the nature of Jesus Christ:**

- One of the most important debates on the Trinity took place in the fourth century AD, about a heresy called Arianism. The priest Arius taught that **only** God the Father was eternal. He said that the Son had a **beginning** before time began, and so 'there was when he was not'. The bishops of the Church met in the Turkish town of Nicea in 325 ce to discuss the place of the Son in the Trinity; they rejected Arianism.
- The main teachings of the Council of **Nicea** were:
  - ◊ Jesus is eternally begotten from the Father = the Son has no beginning or end = **eternal**.
  - ◊ The Father and Son have always **existed** together: co-eternal, co-equal, of **one** nature.

**Council of Constantinople—the nature of the Holy Spirit:**

- After the Council of Nicea, there were further disputes about the nature of the **Holy Spirit**. A second council was called in Constantinople in 381 ce. Here, teachings that implied that Jesus was not fully human were **rejected**. The position of the Holy Spirit as the Third Person of the Trinity was also **affirmed**. The bishops declared that:
  - ◊ the Holy Spirit is the Lord, the **Giver** of Life.
  - ◊ he **proceeds** from the Father.
  - ◊ he with the Father and the Son is worshipped and **glorified**.
  - ◊ he spoke through the **prophets**.

The bishops at Nicea devised a **creed** – a statement of the Catholic **faith** that all believers accept. This creed was amended at Constantinople. The **Nicene**-Constantinopolitan Creed is still used as the basis of Catholic faith, and is the creed recited at **Mass**.

### Learn these facts....

#### The origins of baptism:

Jesus ordered his disciples to *'Go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit,'* (Matthew 28:19). This is still used at every Catholic baptism today. Jesus himself was baptised by John the Baptist (see Mark 1:9).

#### The symbolism of baptism:

Christian baptism symbolises starting a Christian life by joining in with Jesus' death and resurrection. In the early Church, baptised adults would be totally submerged under the water. The water was called 'the waters of the tomb'. Going down into the water symbolised joining Christ in the tomb: the result of Jesus giving up his life to the will of God. The believer commits their life to God in the same way. Water is therefore the symbol of both death and life: the person being baptised would join Jesus in the tomb but would then rise up into a new life of the Spirit. Today, the sprinkling of water on a baby's head in Catholic baptism is only a symbolic gesture, but the meaning is the same. A Reformed Church, the Baptists, only have baptism by total immersion. It is the Holy Spirit that calls a person into faith and who sustains that faith and commitment, which is expressed in baptism. The believer is filled with the Holy Spirit: the same Spirit that worked in Jesus during his life on earth.

- All Christians, except the Quakers and the Salvation Army, accept baptism as the entry sign or sign of initiation into belief in Christ.

#### The importance of baptism:

Through baptism, the believer becomes a member of the Church (the Body of Christ), and a child of God. In baptism a person is cleansed of all sin + given the strength of the Holy Spirit to resist temptation. Baptism takes place *'In the name of the Father and of the Son and of the Holy Spirit.'* For Jesus, as a Jew the name of a person is not simply an identification tag: it symbolises all that a person is. The act of the parents choosing their child's name symbolises their power and the responsibility they have for their child, but the name is also giving the child their identity + individuality. When a person is baptised in the name of God, they share in the life of the Father, Son and Spirit. In this way they are given a new meaning and purpose by grace. As a child of God, they are called to: to fulfill a life in God the Father; to join in Christ's death + the defeat of evil; live in the Spirit; to enter the life of the resurrection, both by living the life of grace in the struggle against sin and by sharing in Christ's victory over death.

The waters of baptism are a pledge that when the believer's earthly journey is over they will join in eternal life with God in heaven.

**Learn these facts....****The experience of prayer:**

Prayer is often referred to as 'raising the heart and mind to God'. Prayer is a conversation where the person opens themselves up to the presence of God. This conversation demands listening as well as talking. Catholics believe the highest form of prayer is Jesus offering himself to the Father on the cross: the sacrifice of Calvary. At every Mass, Catholics offer up the sacrifice of Calvary + join their prayers with this sacrifice. Christians do not pray in solo. There is always someone praying + there is always a Mass occurring somewhere in the world. Since all prayers are joined to Jesus there is a constant stream of prayer and praise being offered up to God. St Paul reminds believers that the Holy Spirit stirs up the hearts and minds of believers as they pray, so that their prayers are sincere and pleasing to God. All prayer is offered to the Father, with the Son, in the Holy Spirit.

**Traditional prayer:**

Many Catholics like to make use of traditional prayers eg the Our Father and the Hail Mary. Traditional prayers already have the words laid out, so people do not have to think of their own words to use. People use the familiar words to create a feeling of ease so that they can become open to the presence of God, rather than being distracted by the words. For this reason many people like to use the rosary. This is a repetitive prayer of 1 'Our Father', 10 'Hail Marys' and 1 'Glory be to the Father', usually repeated 5 times in total. Saying the rosary, with the simple repetition of the same words, allows the mind to go deeper than the words. Another strength of traditional prayers is that when people are troubled, the familiar words and phrases can bring comfort to people who really want to focus on God. These prayers can also be very useful at those times when people do not feel like praying but recognise that prayer is the thing that they most need, so to bring an immediate prayer to mind gives strength and support.

**Spontaneous prayer** is done suddenly or without any set format, and involves choosing your own words to say. People who use spontaneous prayer believe that the Spirit guides them in what to say and share with God. Sometimes people can speak in tongues, called glossolalia. This is when the person is so totally taken over by the Spirit that they do not know what they are saying, they are just aware of the desire to praise and thank God. Christians believe that spontaneous prayer comes from the heart and reflects how the person is feeling at that moment. Some people think this form of prayer is more sincere than traditional prayer as it reflects the person's individual relationship with God.

**Learn these facts....**

**Kneeling:** Is to submit to the will of God. God is in the position of authority. The person praying is humble before God. Asking for forgiveness and pardon for what the person has done wrong and God in his mercy is all-loving and forgiving.

**Genuflecting:** Means 'bending the knee'. A sign of respect. Catholics genuflect as they enter church or as they pass the tabernacle, as an acknowledgement of Christ's presence.

**To prostrate:** To lie flat with the face on the ground. Total humility and self-giving to God. A person pleads for help + mercy. The person has given themselves up to the will of God.

**To bow:** To lower the upper part of the body. Respect for + reverence for God. Acknowledges God to be great. In this way, bowing is a sign of praise to God.

**Standing:** Respect for the authority of God and acceptance that God has permitted the person to be there. Respect for God's word - Catholics stand for the Gospel reading at Mass. Standing is a position from which other actions can easily flow. It shows readiness to act on behalf of God, to make God's will a reality in the person's life.

**To sit:** To have a conversation with God in a more comfortable position. It allows people to focus more on what is being said. Sitting in the presence of God shows that the believer is prepared to listen to God from a position in which no physical discomfort will distract them. Many people sit when they meditate as it is one position that allows them to be still for long periods.

**Standing with arms stretched out in front:** A position of pleading. The person is begging God to help + willing to accept whatever God sends them, with open hands and arms.

**Standing with arms raised above the head:** Shows praise of the greatness of God. It focuses on God 'above', in heaven, where God's glory is revealed and from where God's love and power descends. The person is defenceless and totally open to God.

**With joined hands:** A sign of asking. The person is making a request for help from God, acknowledging their dependence on God.

**Walking:** This can show that the person wants God to be with them in all the events of the day, in every step that they take. Christians believe that prayer should be an on-going action; it does not have to be confined to specific moments or places.

**With open hands:** Open hands is a sign of praise and acceptance of all that God will send.







**'It is good to join in the singing at church.'**

Evaluate this statement. In your answer you should:

- Give detailed arguments to support this statement.
- Give developed arguments to support a different point of view.
- Refer to Catholic beliefs and teachings in your answer.
- Reach a justified conclusion. [12 marks]

Structure your essay like this... and use these sentences starters.

(Your position/view) **In this essay I will argue that...**

(Argument for your position 1) **The first argument to support my thesis is...**

(Counter argument 1) **Other would argue against this by saying...**

(Response 1) **I don't accept this counter argument because...**

(Argument for my position 2) **Furthermore, I would argue that...**

(Counter argument 2) **Again, other would disagree because...**

(Response 2) **However, their arguments are not good arguments because...**

(Conclusion and judgement) **In this essay I have shown that... I think my view is right because...**



**'The words of the Nicene Creed can help Christians to fully understand the nature of God.'**

Evaluate this statement. In your answer you should:

- Give detailed arguments to support this statement.
- Give developed arguments to support a different point of view.
- Refer to Catholic beliefs and teachings in your answer.
- Reach a justified conclusion. [12 marks]

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(Conclusion and judgement) **In this essay I have shown that... I think my view is right because...**



**'Baptism is essential for a person to be a Christian.'**

Evaluate this statement. In your answer you should:

- Give detailed arguments to support this statement.
- Give developed arguments to support a different point of view.
- Refer to Catholic beliefs and teachings in your answer.
- Reach a justified conclusion. [12 marks]

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