

BAPTISM

Christianity: Significant Practice

David Ivers

Education Officer:

Religious Leadership, Learning and Development



Sydney Catholic Schools

The material used in this presentation is for study, review and critique, as per the provisions of the Copyright Act (Commonwealth of Australia)



Baptism | sign symbol sacrament



Learning Intention

- Depth the student's knowledge of Christian Baptism.
- Define and Identify Key Teachings on Baptism.
- Analyse Baptism in 3 major Christian Variants.
- Explore HSC syllabus requirements.
- Discuss techniques that may assist in the development of a good response to HSC questions on 'Christianity – Baptism'. (This will be woven into the presentation)

Please note every attempt has been made to acknowledge and cite the work of others used in this presentation. Should you use their work in your exam responses, please refer to the author / organisation accordingly.



Sydney Catholic Schools



From the Syllabus

Studies of Religion Stage 6 Syllabus

Religious Tradition Studies

This syllabus considers the five major religious traditions to be Buddhism, Christianity, Hinduism, Islam and Judaism.

The purpose of this section is to develop a comprehensive view of religious traditions as living religious systems that link directly with the life of adherents. Elements raised in the Nature of Religion and Beliefs are covered in greater depth in the study of a religious tradition. In a Religious Tradition Study, the particular focus is on the ways in which a religious tradition, as an integrated belief system, provides a distinctive answer to the enduring questions of human existence.

The study of a particular religious tradition enables students to demonstrate an appreciation of the diversity of expression within, and the underlying unity of the whole religious tradition. This study is essential preparation for the Religious Tradition Depth Studies in the HSC course.

For reasons of equity and clarity, the content areas of study for each religious tradition are set out in a similar pattern. Learning experiences are to be appropriate to the distinctive nature of each religious tradition. All aspects are interrelated and the order in which they are listed need not determine the order of study.



Sydney Catholic Schools

SOR Syllabus p17 & p36 (2010)

A decorative graphic consisting of several wavy, overlapping lines in shades of orange and yellow, located in the bottom right corner of the page.

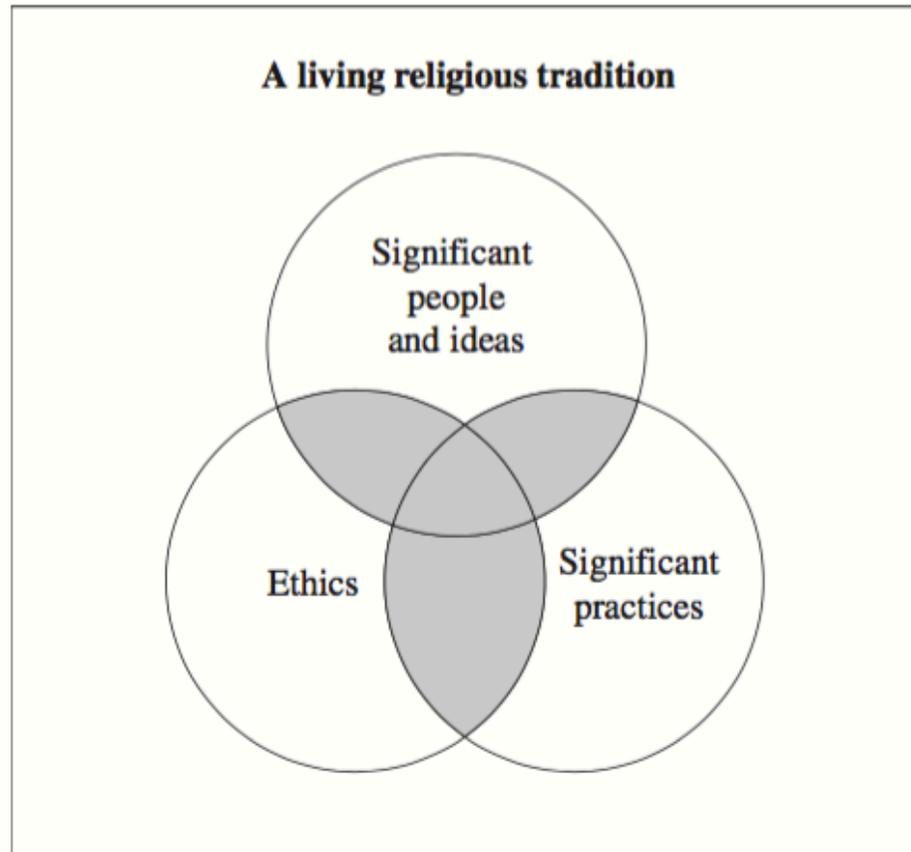
Worth Taking Note:

Christianity

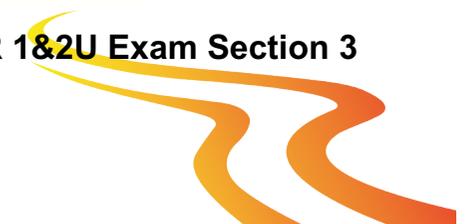
22 indicative hours

The focus of this study is the contribution of significant people, ideas, practices and ethical teachings to an understanding of Christianity as a living religious tradition. **The study of Christianity is to be of the WHOLE tradition where applicable.**

Also Note:



In your study of religious traditions you have focused on three different, interrelated aspects, as shown in the diagram.



Christianity:

Significant practices in the life of adherents

- describe ONE significant practice within Christianity drawn from:
 - **Baptism**
 - Marriage ceremony
 - Saturday/Sunday worship
- **demonstrate how the chosen practice expresses the beliefs of Christianity**
- **analyse the significance of this practice for both the individual and the Christian community**

Ritual Baptism

As a ritual baptism predates Christianity

purification • commitment • conversion

Christianity gave new meaning to baptism



Background:

- Think “Presentation of Jesus in Temple” (Lk.2:22)

When the days were completed for their purification according to the law of Moses, they took him up to Jerusalem to present him to the Lord, just as it is written in the law of the Lord, “Every male that opens the womb shall be consecrated to the Lord”

- Baptism of Jesus (Mt.3:13-15)

Then Jesus came from Galilee to John at the Jordan to be baptized by him. John tried to prevent him, saying, “I need to be baptized by you, and yet you are coming to me?” Jesus said to him in reply, “Allow it now, for thus it is fitting for us to fulfill all righteousness.”



A CLEAR DEFINITION

Baptism is the ordinary rite of initiation by which most Christian Churches welcome new members into their faith community.

(Michael Reid 2012)



Background:

St. Thomas Aquinas (III:66:1) gives this definition: "Baptism is the external ablution of the body, performed with the prescribed form of words."

The Summa Theologiæ of St. Thomas Aquinas Second and Revised Edition, 1920

<http://www.newadvent.org/cathen/02258b.htm#iii>

“Later theologians generally distinguish formally between the physical and the metaphysical defining of this sacrament. By the former they understand the formula expressing the action of ablution and the utterance of the invocation of the Trinity; by the latter, the definition: "Sacrament of regeneration" or that institution of Christ by which we are reborn to spiritual life.”

(Catholic Encyclopedia: Baptism <http://www.newadvent.org/cathen/02258b.htm#iii>)



Sydney Catholic Schools



Catholic Baptism

1213 Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit (*vitae spiritualis ianua*),⁴ and the door which gives access to the other sacraments. Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ, are incorporated into the Church and made sharers in her mission: "Baptism is the sacrament of regeneration through water in the word."⁵

Catechism of the Catholic Church (No. 1213)

4 Cf. Council Of Florence: DS 1314: vitae spiritualis ianua.

5 Roman Catechism II,2,5; Cf. Council Of Florence: DS 1314; CIC, cann. 204 § 1; 849; CCEO, can. 675 § 1.



Sydney Catholic Schools



Catholic Baptism

Who can Baptize?

“**1256** The ordinary ministers of Baptism are the bishop and priest and, in the Latin Church, also the deacon.⁵⁷ In case of necessity, anyone, even a non-baptized person, with the required intention, can baptize⁵⁸, by using the Trinitarian baptismal formula. The intention required is to will to do what the Church does when she baptizes. The Church finds the reason for this possibility in the universal saving will of God and the necessity of Baptism for salvation.⁵⁹”

Catechism of the Catholic Church (No. 1256)

57 Cf. CIC, can. 861 § 1; CCEO, can. 677 § 1.

58 CIC, can. 861.2.

59 Cf. 1 Tim 2:4.



Sydney Catholic Schools



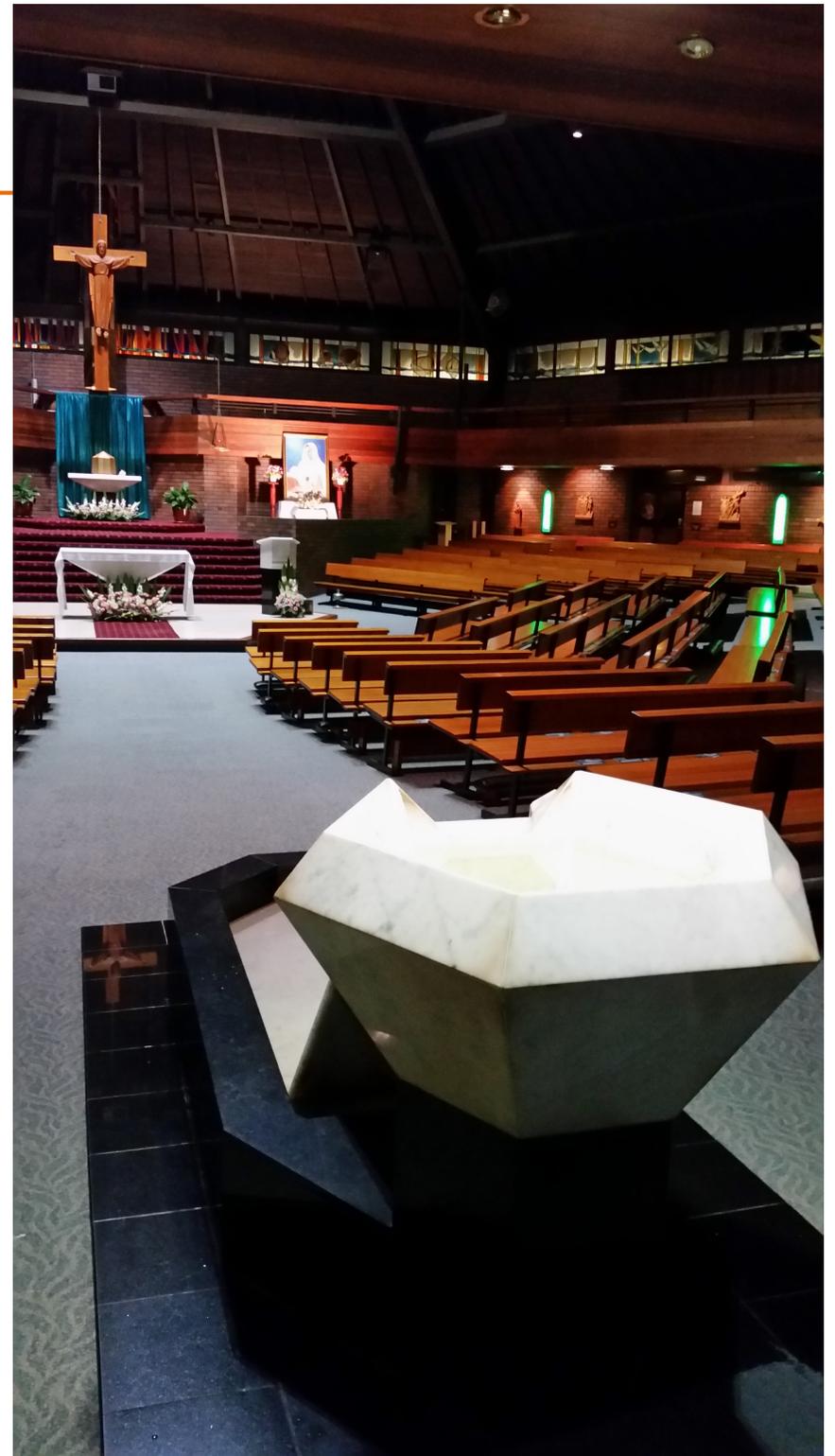
Catholic Baptism

- Baptism gives entry to the Church
- Baptism gives access to the other Sacraments in the Catholic Church
- Baptism gives salvation and resurrection



Sydney Catholic Schools

Photo David Ivers 2017



Catholic Baptism

- Baptism with this font is conducted by:
 - Immersion
 - Affusion (Pouring)
- Note:
- Aspersions (not normally used in Catholic Baptism)



Sydney Catholic Schools

Photo David Ivers 2017

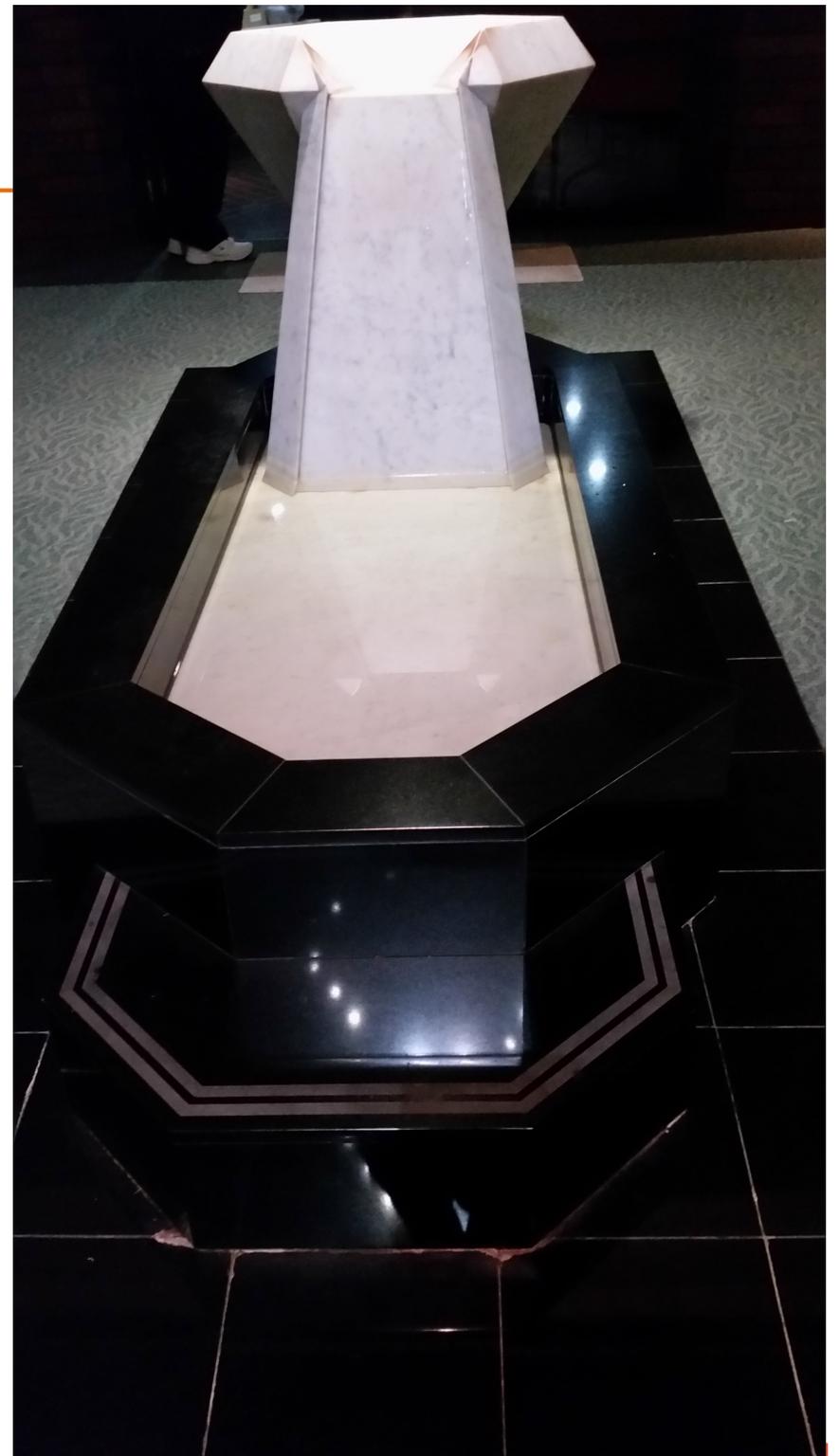
Catholic Baptism

- Through Baptism we die to sin and are born to new life in Christ.
- Notice the use of colours – Black v White – Good overcoming evil.
- Notice the 'coffin' shape at the base (in Black). In Baptism, we die to sin.



Sydney Catholic Schools

Photo David Ivers 2017



Greek Orthodox Baptism

- The Sacrament of Baptism was instituted by Christ Himself who, after His Resurrection, as a farewell commandment and admonition, just before his Ascension to Heaven, directed these words to His Apostles: “Go, therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to keep all things I have commanded you..” (Matthew 28:19-20).
- Baptism is the gateway into the Christian Church. It is the saving action of God who, through water and the Spirit, recreates His creation.

See: https://www.greekorthodox.org.au/?page_id=7222



Greek Orthodox Baptism

- It is the initial Sacrament through which he who is immersed in water three times, in the name of the Father and of the Son and of the Holy Spirit, is cleansed from all sin and is regenerated spiritually. As our Lord Himself stated: “No one can enter the kingdom of God unless he is born of water and the Spirit” (John 3:5).
- The Baptismal Service today contains several components.

See: https://www.greekorthodox.org.au/?page_id=7222



Greek Orthodox Baptism

- **The Renunciation and the Acceptance (Godparent in Infant Baptism)**
- **The Exorcisms**
- **The Confession of Faith**
- **The Blessing of the Water**
- **The Blessing of the Oil and Anointing**
- **The Immersion (Three Times)**

See: https://www.greekorthodox.org.au/?page_id=7222



Greek Orthodox Baptism

- **THE SACRAMENT OF CHRISMATION Confirmation**
- **The Tonsure**
- **The Vesting and Procession**
- **The Readings**
- **Bathing the Child (No Waiting Period After Baptism)**
- **Holy Communion**

For at least the next three Sundays after the Baptism, the Godparent will take the child to Church to receive Holy Communion, its first taste of the Body and Blood of the Lord (a Sacred Spoon is used).

Just as a mother physically nourishes the newborn infant with milk, so too the Grace of God offers as spiritual food, Holy Communion to its newest member, just born through baptism.

See: https://www.greekorthodox.org.au/?page_id=7222

Also See: <https://www.goarch.org/-/receiving-communion?inheritRedirect=true>



Sydney Catholic Schools



Uniting Church Baptism

From: <https://assembly.uca.org.au/unity/dialogues/item/1395-baptism>

- I. What Baptism Is
- Baptism is a sacrament of Christ's church. The Lord himself commanded the application of water in the name of the Father and of the Son and of the Holy Spirit (Matthew 28:19).



Uniting Church Baptism

- II. What Baptism Gives
- A. In baptism the Holy Spirit conveys the benefits of Christ's redemption. These benefits are the same as those proclaimed by the Gospel and received in faith. According to the New Testament baptism gives:
 - (a) forgiveness of sins (Acts 2:38; 22:16);
 - (b) justification (1 Cor. 6:11);
 - (c) new birth by which one enters the kingdom of God (John 3:5; Titus 3:5);
 - (d) renewal (Titus 3:5);
 - (e) adoption as God's children (Gal. 3:26, 27; 4:6);
 - (f) incorporation in Christ's body, the church (1 Cor. 12:13);
 - (g) a new 'garment' (Gal. 3:27);
 - (h) salvation (1 Pet 3:20, 21);
 - (i) union with Christ in death, burial, and resurrection and final glory (Rom. 6:1-11; Col. 2:12; 3:3, 4).



Sydney Catholic Schools



Uniting Church Baptism

- B. God in Christ acts both in the church and the world through the Holy Spirit. In baptism, the Holy Spirit is both gift and agent (1 Cor. 12:13; Acts 2:38 cf. 41; 9:17, 18; 19:2, 3). The Spirit is the seal God promised as a guarantee of the future inheritance (Eph. 1:13; 4:3; 2 Cor. 1:21, 22).
- The Spirit also creates the faith which receives the gift of baptism. This faith is not a product of human decision and commitment.
- It should be noted that the reception of the Spirit after a lapse of time and subsequent to a Christian baptism without the Spirit (cf. Acts 8) is obviously not the norm (Acts 8:16). Baptism is the complete act of Christian initiation which requires no supplementary rite or ceremony.



Uniting Church Baptism

- C. Baptism creates new life. Christians can trace the beginning of their new life in Christ to their baptism (Rom. 6:4).
- Baptism nurtures a life of discipleship which begins in baptism and which continues through the life of the baptised through instruction in all that Christ has commanded his church to teach (Matt. 28:19).
- The people of God are motivated and empowered by their baptism to struggle against sin (Rom. 6:1-11), to witness in church and world to Christ's resurrection, to love God and their neighbour, to serve, help, encourage and comfort all people and to do everything else that the new life in Christ involves. People who have been reborn as God's sons and daughters are prompted to live righteously (1 John 2:29), and members of Christ's body are prompted to use their charismatic gifts for the common good and the edification of all other members of Christ in love (1 Cor. 12-14). As those who have been enlightened, they shine as lights in this dark world to the glory of God, the Lord of their baptism.



Sydney Catholic Schools



Uniting Church Baptism

- If Christians lapse from the faith (and it seems that many do) and the Holy Spirit leads them back again to repentance, they must not be baptised again. Baptism maintains the Christian's status of being joined once and for all to Christ's death, burial and resurrection. The very nature of baptism excludes the practice of re-baptism.
- III. What Baptism Demonstrates
- Baptism, especially when infants are baptised, demonstrates that Christians are justified by faith apart from human efforts to fulfil what God's law requires. Baptism itself works faith (Col. 2:12) also in children who are baptised because they, too, are part of 'all nations' whom the Lord commissioned the church to baptise. Infants are also part of sinful humanity and need to be reborn, as well as adults, of water and the Spirit. Our Lord clearly regarded his kingdom as received by children, even infants (Luke 18:15).



Sydney Catholic Schools



Uniting Church Baptism

- IV. What Baptism Recalls
- Baptism recalls three events of salvation-history: Christ's baptism in the river Jordan (Mark 1:9-11; Matt. e:13-17; Luke 3:21-22); the Lord's death on the cross and his resurrection (Luke 12:50; cf Col. 2:9-15; 1 Peter 3:18-22); and the gift of the Holy Spirit on Pentecost (Acts 2:1-3,38; cf John 1:31,32; Acts 10:44-48). These events teach the baptised that Christ is the 'Head' of his body, the church, and that the baptised people of God receive in the sacrament of baptism a unique participation in the benefits of his life, suffering, death, resurrection (Rom.6) and ascension, which includes the gift of the Holy Spirit.



Uniting Church Baptism

- V. What Baptism Demands
- Baptism demands that the church remembers the command of Christ (Matt. 28:19) and that water be used. The word 'baptism' requires the use of water. These two aspects – the triune name and water – are essential to every baptism. The quantity of water is of relatively minor importance. Water may be sprinkled or poured, or the candidate may be immersed in water. Since our two churches call and ordain pastors or ministers to proclaim the Word of God and to administer the blessed sacraments, it is the practice, except in exceptional circumstances, that those ordained administer baptism.



Uniting Church Baptism

- V. Agreed Statement on Baptism
- Baptism takes place, in normal circumstances, in the presence of the people assembled for worship, and our churches provide forms of worship or orders of service for use in congregations. The current liturgies of our churches have the following elements in common:
- Invocation (or Call to Worship)
- Confession and Absolution (or Declaration of Forgiveness)
- Readings from Scripture
- Affirmation of Faith (the Creed)
- Exhortation, which includes references to the baptismal command and its promises
- Reading of Scripture passages relevant to the candidate(s) for baptism and to those who are about to witness the administration of the sacrament, e.g. Matt. 28:18-20; Romans 6:3-4



Sydney Catholic Schools



Uniting Church Baptism

- Address to the candidates for baptism which includes the renunciation of evil, and the confession of faith on the part of the candidate(s) to be baptised
- Prayer and/or the 'Invocation of the Holy Spirit'
- The Baptism with Water in the Name of the Triune God
- The Sign of the Cross (the moment for this differs in the liturgies of the two churches)
- Various 'Auxiliary Acts', e.g. the gift of a baptismal candle
- Prayers and Benediction.

See: <https://assembly.uca.org.au/unity/dialogues/item/1395-baptism>



Baptist Church Baptism

- **The Baptism of Believers Only by Immersion**
- Baptism is an ordinance of the Lord Jesus Christ. It is a public declaration of a person's faith in Jesus Christ as Lord and Saviour. In accordance with New Testament Scripture it should be administered only by total immersion which symbolises the believer's identification with Christ in death, burial and resurrection, the remission of sins and the believer's dedication of himself to God to live and walk in newness of life.

See: <https://nswactbaptists.org.au/who-we-are/beliefs/>



BAPTISM

Christianity: Significant Practice



Sydney Catholic Schools



Baptism-Mainstream Variants

- Baptism is a significant Christian practice by which a person is welcomed into the Christian community.
- In mainstream denominations such as the Roman Catholic, Orthodox, Anglican, Presbyterian and Methodist (Uniting Church), baptism is a **sacrament**.
- In others, such as the Baptist, Pentecostal and Seventh Day Adventist, baptism is a **symbolic ceremony**

Baptism- SOR Focus Day 2016 Kimberley Logue

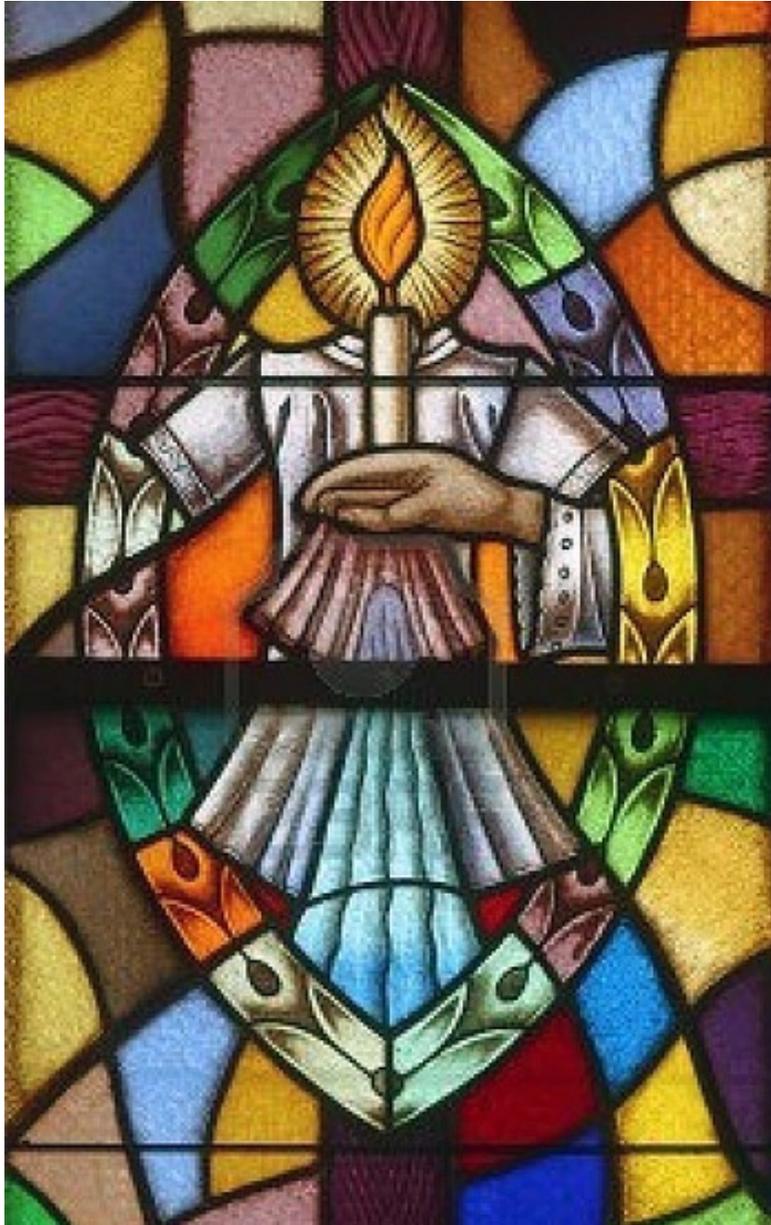
Note: The Salvation Army is a Christian Variant. However they use affirmation of faith in place of Baptism (as it is described here)



Baptism – Catholic & Anglican

- In the Roman Catholic and Anglican churches, the celebrant anoints the baby on the crown of the head with the **Oil of Chrism**.
- This anointing is to recall how God the Father, through Christ the Son, has freed the child from sin; given him or her a new birth by water and the Holy Spirit and a welcome into God's family





WATER is the most important of all symbols used in the ceremony of baptism.

It symbolises **cleansing from sin.**

Water is necessary for all life, and symbolises the **life-giving grace** that sustains those who have been baptised.

The **Oil of Chrism** is a sign of the joy and thanksgiving linked to being born to a new life in Christ by water and the Holy Spirit.

The **white garment**, with which the newly baptised is clothed, is an outward sign of Christian dignity and a symbol of new life in Christ.

The **baptismal candle** is a sign of receiving the light of Christ.

The **Oil of Catechumens** is smeared on the child's breast as a sign of healing and strengthening.

Christianity is based on the belief that God offers himself in loving relationship to the individual and the community.



Baptism is an expression of faith

- in this one God**
- in this relationship**
- in the nature of the Christian Community**

Baptism- SOR Focus Day 2016 Kimberley Logue

For this reason some Churches will only baptise adults who make a conscious faith commitment (believer baptism)

Others believe that baptism is a commitment to a journey of faith that will grow over time

Baptism- SOR Focus Day 2016 Kimberley Logue



Baptism – Types of Practice

- **TYPES OF BAPTISMAL PRACTICE**
- **1.Asperision** sprinkling
- **2.Affusion** pouring
- **3.Immersion**

Baptism- SOR Focus Day 2016 Kimberley Logue



Baptism – Effects

- **Baptism gives:**
- **new birth in Christ,**
- **makes one sharers in the mystery of his death and resurrection,**
- **grants the forgiveness of sin and**
- **brings one new freedom as God's children and members of his church**

Baptism- SOR Focus Day 2016 Kimberley Logue

- ***What of ethical living?***



Sydney Catholic Schools



BAPTISM

Christianity: Significant Beliefs



Sydney Catholic Schools



BELIEF IN BAPTISM FOR SALVATION

FAITH AND BAPTISM ARE NECESSARY FOR SALVATION	BAPTISM NOT NECESSARY FOR SALVATION
Roman Catholic Orthodox Anglican Uniting	Baptist Pentecostals Lutherans

**preceded by faith
in and
commitment to
Christ**

BAPTISM

Christianity: Summary



Sydney Catholic Schools



A CLEAR DEFINITION

Baptism is the ordinary rite of initiation by which most Christian Churches welcome new members into their faith community.

(Michael Reid 2012)



A CLEAR DEFINITION

Not all Churches baptise

Not all Churches do it the same way

Not all Churches share the same beliefs



At its heart Christianity believes in a God of revelation who invites us to participate in a loving relationship with him individually and communally.

Baptism is an expression of faith in this one God.

It is an expression of faith in this relationship.

It is an expression of faith in this community.



DIFFERENCE 1 - FAITH

Some Churches require that the candidate is able to make a conscious faith response. The practice is therefore restricted to Adult/Believer Baptism.

Others believe that faith develops in relationship with God. Baptism is therefore practised for adults, infants and children.



DIFFERENCE 1 - FAITH

The Catechism of the Catholic Church states that the faith required for baptism is not perfect or mature.

‘it is a beginning that is called to develop’

(Catechism of the Catholic Church 1253)

As an initiation Baptism marks the beginning of a new ‘life in Christ.’

DIFFERENCE 2 - EFFECT

In Scripture water is a common motif for new beginnings.

In the waters of
Creation (Genesis 1)

The flight from Egypt
(Exodus 14)

In the Great Flood
(Genesis 6 – 9)

Into Canaan
(Joshua 1)

DIFFERENCE 2 - EFFECT

St. Augustine emphasised relationship and renewal in his reflection on Baptism (4th century).

As the individual accepts God's invitation to relationship they receive the Grace of God.

Baptism effects salvation (Augustine).

DIFFERENCE 2 - EFFECT

Augustine concluded that there are two elements that effect Baptism

Water • Faith

DIFFERENCE 2 - EFFECT

The Oriental and Latin Churches believe that
Baptism does effect salvation – SACRAMENT

I believe in one baptism for the
forgiveness of sins (Nicene Creed)

DIFFERENCE 2 - EFFECT

During the reformation some Christians rejected the notion that any human action/co-operation was required to effect salvation.

These Churches believe the the ritual of Baptism is a symbolic expression of the salvation effected by God.

The term **ORDINANCE** is sometimes used instead of Sacrament.

SIGNIFICANCE - INDIVIDUAL

Having been initiated into a Christian Church implies a commitment to the teachings, practices and life of the community.

The individual should continue to learn about and participate in the culture of the Church.

In the case of the Baptism of children their parents commit to raise/form them in the Church.

SIGNIFICANCE - INDIVIDUAL

‘baptised in Christ you have
clothed yourself in Christ’

(Galatians 3)

The individual now shares in the life and the
ministry of Christ.

SIGNIFICANCE - INDIVIDUAL

‘If anyone would follow me
let them take up their cross
each day and follow me’

(Luke 9)

The baptised should live a life in imitation of Christ.

SIGNIFICANCE - COMMUNITY

The community that initiates individuals also takes on a significant responsibility.

Having welcomed the individual the community nurtures and supports them by its example.

SIGNIFICANCE - COMMUNITY

The Christian life is often counter-cultural and remaining faithful to one's individual commitment is not easy.

The support of the community strengthens the individual. Its example reassures the individual that it can be done.



Baptism | sign symbol
Michael Reid 2012 sacrament



SIGNIFICANCE - COMMUNITY

The community is greater than the local Church; it is the universal communion of the faithful who have shared, suffered and stood together for two-thousand years.



Baptism | sign symbol
Michael Reid 2012 sacrament



SIGNIFICANCE - COMMUNITY

The community also benefits from receiving the newly baptised.

The community is enriched by the faith of the individual. Their commitment to the life of the community encourages those whose own commitment may have waned.

ONE BAPTISM – WHAT MAKES IT VALID?

With the variety of belief and practice evident among Christian Churches the question arises, 'what constitutes a valid baptism?'

The Oriental and Latin Churches and the various Churches of the reformation accept as valid any baptism that makes use of water and the Trinitarian formula.

ONE BAPTISM – WHAT MAKES IT VALID?

Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go.

When they saw him, they worshiped him; but some doubted. And Jesus came and said to them, "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 I have commanded you.

Matthew 28:16-20



Sydney Catholic Schools

Baptism
Michael Reid 2012

sign symbol
sacrament



ONE BAPTISM – WHAT MAKES IT VALID?

Among a number of evangelical Churches the practice is to baptise only in the name of Jesus.

In this case the validity of the rite may still be accepted if the phrase 'I baptise you' is used.



Ba p t i s m | sign symbol
Michael Reid 2012 sacrament



Comparison of Baptism Rites

Catholic Baptism (Latin / Roman Rite)*	Greek Orthodox Baptism	Uniting Church Baptism	Baptist Church Baptism
<i>Sacrament</i>	<i>Sacrament</i>	<i>Sacrament</i>	Ordinance of Jesus / Believer Baptism
Water (Aspersion or Immersion) + Trinitarian Formula	Water (Immersion Only)+ Trinitarian Formula	Water (Affusion, Aspersion or Immersion) + Trinitarian Formula	Water (Immersion Only) + Trinitarian Formula
Confirmation and Eucharist are 2 separate Sacraments, received later.	Chrismation / Confirmation + Eucharist is part of the Baptism Rites (Including Infants)	No Confirmation, Baptism is the sole Rite of Initiation.	Baptism is symbolic (done as an Ordinance of Jesus)

Read: <https://www.catholic.org.au/acbc-media/downloads/ad-limina/bishops-1/handbook-1/1389-recognition-of-baptism-1/file>



SOR Exam 2016

Question 2 — Christianity (15 marks)

- (a) (i) Briefly outline ONE significant practice within Christianity from ONE of the following: **2**
- Baptism
 - Marriage ceremony
 - Saturday/Sunday worship.
- (ii) Demonstrate the significance of the practice chosen in part (a) (i) for the Christian community. **5**
- (b) *When he arrived and saw what the grace of God had done, he was glad and encouraged them all to remain true to the Lord with all their hearts.* **8**

Acts 11:23

Holy Bible, New International Version®, NIV® Copyright ©1973, 1978, 1984, 2011 by Biblica, Inc.®
Used by permission. All rights reserved worldwide.

To what extent has ONE significant person OR school of thought, other than Jesus, encouraged Christians to stay 'true to the Lord'?



Marking Guide

Question 2 — Christianity

Question 2 (a) (i)

Criteria	Marks
• Briefly outlines the key features of ONE significant practice in Christianity	2
• Makes general statements about practices in Christianity	1

Question 2 (a) (ii)

Criteria	Marks
• Demonstrates a clear understanding of the significance of the practice outlined in part (a) (i) for the Christian community	5
• Demonstrates some understanding of the significance of the practice outlined in part (a) (i) for the Christian community	3-4
• Makes general statements about the significance of the practice outlined in part (a) (i) AND/OR the Christian community	1-2

Question 2 (b)

Criteria	Marks
<ul style="list-style-type: none"> • Provides an accurate and detailed judgement about how staying 'true to the Lord' is portrayed by ONE significant person OR school of thought, other than Jesus • Makes clear reference to the quotation • Uses relevant terminology 	7-8
<ul style="list-style-type: none"> • Provides accurate information about how staying 'true to the Lord' is portrayed in ONE significant person OR school of thought, other than Jesus • Makes reference to the quotation • Uses some relevant terminology 	4-6
<ul style="list-style-type: none"> • Makes general statements about ONE significant person OR school of thought, other than Jesus • May make some reference to the quotation • May use some terminology 	1-3



Sydney Catholic Schools

Marking Guide: HSC SOR 2016
Exam Section 2 Q2



What would your response be?



HSC 2017

Good Luck!

