



*Rewarding Learning*

**ADVANCED SUBSIDIARY (AS)  
General Certificate of Education  
2025**

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## **Religious Studies**

**Assessment Unit AS 4**

*assessing*

The Origins and Development of the  
Early Christian Church to AD 325

**[SRE41]**

**THURSDAY 29 MAY, MORNING**

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**MARK  
SCHEME**

## **General Marking Instructions**

### ***Introduction***

The main purpose of a mark scheme is to ensure that examinations are marked accurately, consistently and fairly. The mark scheme provides examiners with an indication of the nature and range of candidates' responses likely to be worthy of credit. It also sets out the criteria which they should apply in allocating marks to candidates' responses.

### ***Assessment objectives***

Below are the assessment objectives for **GCE Religious Studies**

Candidates should be able to:

- demonstrate knowledge and understanding of religion, including:
  - religious, philosophical and/or ethical thought and teaching;
  - influence of beliefs, teachings and practices on individuals, communities and societies;
  - cause and significance of similarities and differences in belief, teaching and practice; and
  - approaches to the study of religion and belief (AO1); and
- analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study (AO2).

### ***Quality of candidates' responses***

In marking the examination papers, examiners should be looking for a quality of response reflecting the level of maturity which may reasonably be expected of a 17 or 18-year-old which is the age at which the majority of candidates sit their GCE examinations.

### ***Flexibility in marking***

Mark schemes are not intended to be totally prescriptive. No mark scheme can cover all the responses which candidates may produce. In the event of unanticipated answers, examiners are expected to use their professional judgement to assess the validity of answers. If an answer is particularly problematic, then examiners should seek the guidance of the Supervising Examiner.

### ***Positive marking***

Examiners are encouraged to be positive in their marking, giving appropriate credit for what candidates know, understand and can do rather than penalising candidates for errors or omissions. Examiners should make use of the whole of the available mark range for any particular question and be prepared to award full marks for a response which is as good as might reasonably be expected of a 17 or 18-year-old GCE candidate.

### ***Awarding zero marks***

Marks should only be awarded for valid responses and no marks should be awarded for an answer which is completely incorrect or inappropriate.

Mark schemes for tasks or questions which require candidates to respond in extended written form are marked on the basis of levels of response which take account of the quality of written communication.

### **Levels of response**

In deciding which level of response to award, examiners should look for the 'best fit' bearing in mind that weakness in one area may be compensated for by strength in another. In deciding which mark within a particular level to award to any response, examiners are expected to use their professional judgement. The following guidance is provided to assist examiners.

- **Threshold performance:** Response which just merits inclusion in the level and should be awarded a mark at or near the bottom of the range.
- **Intermediate performance:** Response which clearly merits inclusion in the level and should be awarded a mark at or near the middle of the range.
- **High performance:** Response which fully satisfies the level description and should be awarded a mark at or near the top of the range.

Each of the two assessment objectives have been categorised into five levels of performance relating to the respective abilities of the candidates. Having identified, for each assessment objective, the band in which the candidate has performed, the examiner should then decide on the appropriate mark within the range for the band.

### **Other Aspects of Human Experience at AS Level**

Candidates must engage with other aspects of human experience, when required, to access Bands 3–5.

### **Synoptic Assessment at A2 Level**

Candidates must support their answer with reference to at least one other unit of study to access Bands 4–5.

Candidates must engage with other aspects of human experience in their AO2 response to access Bands 3–5.

### **Quality of written communication**

Quality of written communication is taken into account in assessing candidates' responses to all tasks and questions that require them to respond in extended written form. These tasks and questions are marked on the basis of levels of response. The description for each level of response includes reference to the quality of written communication.

For conciseness, quality of written communication is distinguished within levels of response as follows:

- Level 1: Quality of written communication is basic.
- Level 2: Quality of written communication is limited.
- Level 3: Quality of written communication is good.
- Level 4: Quality of written communication is very good.
- Level 5: Quality of written communication is excellent.

In interpreting these level descriptions, examiners should refer to the more detailed guidance provided below:

**Level 1 (Basic):** The candidate makes only a basic selection and use of an appropriate form and style of writing. The organisation of material lacks clarity and coherence. There is little or no use of specialist vocabulary. Presentation, spelling, punctuation and grammar are basic and the intended meaning is not clear.

**Level 2 (Limited):** The candidate makes a limited selection and use of an appropriate form and style of writing. The organisation of material may lack clarity and coherence. There is limited use of specialist vocabulary. Presentation, spelling, punctuation and grammar may be such that intended meaning is not clear.

**Level 3 (Good):** The candidate makes a reasonable selection and use of an appropriate form and style of writing. Relevant material is organised with some clarity and coherence. There is good use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are sufficiently competent to make meaning clear.

**Level 4 (Very Good):** The candidate makes a very good selection and use of an appropriate form and style of writing. Relevant material is organised with clarity and coherence. There is very good use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a very good standard to make meaning clear.

**Level 5 (Excellent):** The candidate successfully selects and uses the most appropriate form and style of writing. Relevant material is organised with a high degree of clarity and coherence. There is widespread and accurate use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a sufficiently high standard to make meaning clear.

Band	AO1 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> <li>• An excellent response to the question asked</li> <li>• Demonstrates comprehensive understanding and knowledge</li> <li>• Demonstrates a comprehensive understanding of the influence of beliefs, teachings and practices on individuals, communities and societies</li> <li>• A very high degree of relevant evidence and examples</li> <li>• A sophisticated answer with a clear and coherent structure</li> <li>• An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar</li> </ul>	[21]–[25]
4	<ul style="list-style-type: none"> <li>• A very good response to the question asked</li> <li>• Demonstrates a high degree of understanding and almost totally accurate knowledge</li> <li>• Demonstrates a high degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies</li> <li>• A very good range of relevant evidence and examples</li> <li>• A mature answer with a mainly clear and coherent structure</li> <li>• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar</li> </ul>	[16]–[20]
3	<ul style="list-style-type: none"> <li>• A good response to the question asked</li> <li>• Demonstrates a reasonable degree of understanding and mainly accurate knowledge</li> <li>• Demonstrates a reasonable degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies</li> <li>• A good range of relevant evidence and examples</li> <li>• A reasonably mature answer with some evidence of structure and coherence</li> <li>• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar</li> </ul>	[11]–[15]
2	<ul style="list-style-type: none"> <li>• A limited response to the question asked</li> <li>• Demonstrates limited knowledge and understanding</li> <li>• Demonstrates limited understanding of the influence of beliefs, teachings and practices on individuals, communities and societies</li> <li>• A limited range of evidence and/or examples</li> <li>• A limited answer with limited evidence of structure and coherence</li> <li>• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar</li> </ul>	[6]–[10]
1	<ul style="list-style-type: none"> <li>• A basic response to the question asked</li> <li>• Demonstrates minimal knowledge and understanding</li> <li>• Demonstrates minimal understanding of the influence of beliefs, teachings and practices on individuals, communities and societies</li> <li>• Little, if any, use of evidence and/or examples</li> <li>• A basic answer with basic structure and coherence</li> <li>• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar</li> </ul>	[0]–[5]

Band	AO2 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> <li>• A comprehensive and coherent response demonstrating an excellent attempt at critical analysis</li> <li>• An excellent attempt at the application of beliefs, values and teachings to the question asked</li> <li>• An excellent attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience</li> <li>• An excellent attempt at providing personal insight and independent thought</li> <li>• A sophisticated answer with a clear and coherent structure</li> <li>• An extensive range of technical language and terminology with accurate use of spelling, punctuation and grammar</li> </ul>	[21]–[25]
4	<ul style="list-style-type: none"> <li>• A very good response demonstrating a very good attempt at critical analysis</li> <li>• A very good attempt at the application of beliefs, values and teachings to the question asked</li> <li>• A very good attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience</li> <li>• A very good attempt at providing personal insight and independent thought</li> <li>• A mature answer with a mainly clear and coherent structure</li> <li>• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar</li> </ul>	[16]–[20]
3	<ul style="list-style-type: none"> <li>• A reasonable response demonstrating a good attempt at critical analysis</li> <li>• A good attempt at the application of beliefs, values and teachings to the question asked</li> <li>• A good attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience</li> <li>• A good attempt at providing personal insight and independent thought</li> <li>• A reasonably mature answer with some evidence of structure and coherence</li> <li>• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar</li> </ul>	[11]–[15]
2	<ul style="list-style-type: none"> <li>• A limited response demonstrating a modest attempt at critical analysis</li> <li>• A limited attempt at the application of beliefs, values and teachings to the question asked</li> <li>• A limited attempt using evidence and reasoning to construct well informed and balanced arguments which struggle to relate, where necessary, to other aspects of human experience</li> <li>• A limited attempt at providing personal insight and independent thought</li> <li>• A limited answer with limited evidence of structure and coherence</li> <li>• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar</li> </ul>	[6]–[10]

Band	AO2 Performance Descriptors	Marks
1	<ul style="list-style-type: none"> <li>• A basic response demonstrating little attempt at critical analysis</li> <li>• A basic attempt at the application of beliefs, values and teachings to the question asked</li> <li>• A basic attempt using evidence and reasoning to construct well informed and balanced arguments which fail to relate, where necessary, to other aspects of human experience</li> <li>• A basic attempt at providing personal insight and independent thought</li> <li>• A basic answer with basic structure and coherence</li> <li>• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar</li> </ul>	[0]–[5]

Candidates must engage with other aspects of human experience, where necessary, to access Bands 3–5.

## Section A

AVAILABLE  
MARKS

Answer **one** question from Section A

- 1 (a) Explain how Justin Martyr defended Christianity in his First Apology.

Answers may include:

- Brief setting in context. The First Apology may have been a response to the martyrdom of Polycarp. Justin adapts Roman legal writing to present a defence of Christianity.
- Justin challenges the accepted practice established under the emperor Trajan that Christians could be persecuted simply for being Christians and argues that the name “Christian” is not reason enough to persecute them. He argues that they should be punished if they have committed crimes but not just for their faith.
- Justin defends Christians against accusations of atheism and disloyalty. He states that Christians believe in the one true God and are atheist only towards the false Roman gods.
- Justin maintains that Christians are loyal citizens of the empire, and while they belong to another kingdom it is the Kingdom of God and not a human kingdom.
- Justin argues that it is demons who are provoking this hatred of Christianity.
- Justin uses Christ’s moral teaching to defend Christianity, focusing on sexual morality, patience, always seeking the truth and civil obedience.
- Justin claims that it is illogical to persecute Christianity since there are many Christian beliefs that are like the pagan beliefs of the empire, e.g. belief in the afterlife.
- Justin defends Christianity stating that the life, death, and resurrection of Christ had been foretold in Jewish scriptures.
- Justin emphasises that Jesus Christ is the incarnation of the Logos, understood as reason and argues that those who had lived before Christ and used reason, like Socrates, Heraclitus and Abraham were in fact Christians, although they possessed only the partial truth. In this way Justin seeks to show Christianity is a coherent philosophy, but also the highest form of philosophy as Christ represented the complete Logos of God.
- Justin offers a description of baptism and the Eucharist to show that Christian practices are benign.
- He concludes that if the authorities believe these practices to be nonsense, then treat them as nonsense, but do not persecute Christians as they would criminals.

Accept valid alternatives

Mark in levels

(AO1)

[25]

- (b) Evaluate the view that the writings of Justin Martyr give a better understanding of the Early Church than the letters of Ignatius of Antioch. Justify your answer.

Answers may include:

- Justin's writings were written over a longer period of time and are the product of considered thought, whereas the letters of Ignatius were written in haste while under arrest and on his way to martyrdom in Rome.
- Both writers have a different purpose:
  - Justin wrote to defend Christianity to intellectual Roman pagans and to possibly explain Christianity to Jewish readers.
  - Ignatius wrote for other Christians, to strengthen and support their Christian faith.
- Justin's writings are more wide-ranging. He provides information on early Christian theological ideas, the challenge from different heresies and gives us insight into the practice of Christianity, e.g. baptism and Eucharist.
- Ignatius' 7 letters have an ecclesiological value and provide an account of how heresy and division had impacted the Early Church, the governance of the Church and his views on martyrdom.
- Both writers provide different perspectives from different roles: Ignatius as the bishop of Antioch and Justin as the head of a Christian philosophical school in Rome.
- Their writings are both personal – Ignatius' focus on his impending martyrdom and Justin's account of his conversion via an intellectual philosophical journey.
- Justin's writings are academic and heavily influenced by Greek philosophy. Few in his day could understand his arguments and Justin assumes a familiarity with Greek philosophical language and concepts which many modern readers do not possess.
- Justin's doctrine of the Logos is a sophisticated argument which may have been difficult to grasp even for his original readers.
- Ignatius is an Apostolic father, so his writings are earlier than Justin's writings.
- Ignatius's writings are little used because they show a psychological preoccupation with his impending martyrdom and possibly a determination to improve his standing as Bishop among the Christian faithful in Antioch.
- Ignatius' writings could be considered to have a more helpful "on the ground" understanding of the Early Church, whereas Justin Martyr offers a more erudite, complex, abstract philosophical perspective.
- Both sets of writings are of value, both give us an incomplete picture of Christianity, but together they provide insight into what is largely an unknown period of the Church's history.
- Much of what Justin writes, e.g. the account of Christian worship is clear and easily understandable to any literate audience, then or now.
- Much of Justin's writing deals with easily identifiable practical issues, e.g. baptism and Eucharist services rather than complicated theological issues.

Accept valid alternatives

Mark in levels

(AO2)

[25]

AVAILABLE  
MARKS

50

2 (a) Discuss the causes and course of the persecution of Christians by the Emperor Decius.

AVAILABLE  
MARKS

Answers may include:

- Brief context of the succession of Decius. His defeat of Philip at Verona in 249AD who had been tolerant of Christianity.
- Acknowledgement that this was the first empire-wide and systematic persecution of the Church.
- A variety of reasons have been given for why Decius began the persecution:
- Decius made a deliberate attempt to revitalise traditional imperial values, including its religious worship. This put him on a collision course with Christianity who rejected the Roman gods.
- There is some ambiguity among scholars whether Decius deliberately sought to persecute Christians or whether this was an unintended consequence of his religious policy. However, that he did not exempt Christians from the sacrifice ordered by his edict, as he did the Jewish people, suggests he was aware of the ramifications of his policy for the Christian faith.
- Decius may have persecuted Christians to distinguish himself from Philip's tolerance of the Christian faith. There was a general sense of disquiet in the higher echelons of Roman society with the level of acceptance Philip had shown of Christianity, especially during the Millennial celebrations of the Roman Empire in 248AD when Philip had allowed Christians not to participate in public rituals of sacrifice.
- Decius may have been influenced by the unpopularity of Christians in some imperial cities, notably Alexandria when in 248AD there had been a horrific persecution.
- Other causes that have been suggested are the fear that Christians would support external enemies. The fear caused by a new plague that swept across the Empire in the mid-third century and the personal enthusiasm of Valerian, Decius' new Censor who was responsible for enacting Decius' religious policies.
- The first phase of persecution began early in 250AD and targeted Christian leadership. Fabian, the Bishop of Rome was executed as were the bishops of Antioch and Jerusalem. Dionysius, the bishop of Alexandria and Cyprian the bishop of Carthage went into hiding.
- In June 250 Decius ordered a general sacrifice to the Roman gods to be made by all citizens of the Empire.
- The intention of the edict seems to have been to provoke apostasy and initially there was considerable success as large numbers of Christians made the sacrifice, notably Euctemon, the bishop of Smyrna.
- In the presence of commissioners, Roman citizens had to offer a sacrificial animal, or incense a statue of a local Roman god and take a drink offering. Cyprian states that Christ had to be renounced and a sacrificial meal had to be eaten. A certificate (*libellus*) proved the citizen had completed the worship.
- As the persecution continued, and waverers fell away resistance became fierce and there were executions in Smyrna, Carthage, and Alexandria. Origen was imprisoned and tortured, never recovering from his wounds.
- However, the Empire lacked any effective means of following up the initial wave of oppression, many Christians simply avoided the sacrifice, others bribed officials while others were imprisoned but because of the

ineffective prison system were not detained for long periods.

- In June 251 Decius was killed in battle and the persecution effectively ended.

Accept valid alternatives

Mark in levels

(AO1)

[25]

**AVAILABLE  
MARKS**

(b) “The legacy of Decius’ persecution was never adequately dealt with by the Early Church.”

To what extent do you agree with this statement? Justify your answer.

Answers may include:

- After the Decian persecution the Church was in chaos, its leadership had been dismantled and there were schisms breaking out in Rome (Novatian) and Carthage (Novatus).
- The central issue that remained from the persecution was what to do with those who had to one degree, or another complied with the edict – the so-called problem of the lapsed.
- A secondary problem deriving from the Decian persecution was the issue of heretical baptism.
- Cyprian, the bishop of Carthage was at the forefront of dealing with these issues.
- The Council of Carthage called by Cyprian made a number of decisions to resolve the problem of the lapsed – letters of confessors were to be ignored, the *libellatici* were to be restored to the Church after penance, the *sacrificati* only on their deathbed.
- The solution reflected a balanced approach between those who demanded the lapsed should never be allowed to return to the Church and those that wanted to readmit everyone regardless of what they had done.
- Cyprian’s solution could be considered pragmatic. His approach offered hope to the lapsed but also insisted on contrition and penance.
- This solution was predicated on the authority of the bishop to rule on matters of Church discipline.
- The solution was to a degree effective. In Carthage, Novatus and his supporters notably Felicissimus were excommunicated. In Rome Novatian’s support fell away.
- However, despite the balanced solution, schisms continued to persist. Novatian’s hard-line approach spread to the East, and he was supported by the bishop of Antioch. Novatian was martyred in 253AD effectively ending his schism.
- The approach of Cyprian could not be sustained in the face of plague and renewed persecution and in 252AD Cyprian issued a general pardon. This could be considered evidence of further pragmatism or a recognition that his original approach was too extreme.
- The solution reflected a lack of consistency among Church leaders.
- This lack of consistency continued with the issue of schismatic/heretical baptism when Cyprian and Stephen took opposing views. Cyprian arguing that heretical baptism could not be accepted while Stephen believed it could. Rome and Carthage remained divided on the issue until the 4th century.
- Further, the issue of the lapsed raised its head again during the reign of Constantine with both the Melitian schism and the Donatist schism.

Accept valid alternatives

Mark in levels

(AO2)

[25]

50

AVAILABLE  
MARKS

## Section B

AVAILABLE  
MARKS

Answer **one** question from Section B

- 3 (a) Examine the doctrine and practice of baptism in the writings of Hippolytus.

Answers may include:

- Hippolytus gives a detailed account of baptism in his *Apostolic Tradition* Chs. 15–21. He gives a more developed theology of baptism in his *Discourse on the Holy Theophany*.
- Hippolytus' description of baptism shows an elaborate and highly ritualised process.
- Those who request admittance into the Church and their sponsors were first questioned concerning their reasons for coming forward to the faith.
- They were also questioned about their occupation, marriage status and whether they were a slave or free. Hippolytus lists some prohibitions on occupations inconsistent with the Christian faith.
- There is a 3-year period of preparation prior to the baptism – the catechumenate. This consisted of prayer, reading from scripture, exorcisms, and charitable works.
- Hippolytus states that it is not the length of time but the conduct of the catechumen that is judged.
- Hippolytus maintains if a catechumen dies for the faith before their baptism, they will be saved for they have been baptised in their own blood.
- As the baptism approached, the period of preparation intensified with daily exorcisms by the bishop. On the Thursday before the baptism, those who intended to be baptised bathed. On the Friday and Saturday, they fasted, and on Saturday they gathered together in prayer, received a final exorcism, were breathed upon, and were sealed with the sign of the cross on their foreheads, ears, and noses. The candidates held an all-night vigil reading from scripture and receiving instruction.
- The baptism took place at dawn on Sunday. In his *Commentary on Daniel* Hippolytus indicates this is Easter Sunday, possibly making a link with the Pauline understanding of baptism as union with the death and resurrection of Christ.
- Hippolytus stipulates that the water should be pure and flowing, giving the example of a spring. A prayer is said over the water.
- The candidates were to be baptised naked. Children were baptised first, including infants who could not answer for themselves. This is the first mention of infant baptism in the Early Church. Next men were baptised and finally women who wore their hair loose and wore no jewellery. Women who were menstruating had to delay their baptism.
- The candidates were first anointed with the oil of exorcism and then when in the water the candidates were interrogated three times using a Trinitarian credal formula, to which the candidates replied, "I believe."
- When they came up out of the water, they were anointed with a second oil of thanksgiving.
- The bishop poured oil over his hands and laid them upon the newly baptised heads praying for them to receive the Holy Spirit. There is some difference in sources here which perhaps indicates different views about when the Spirit was received.
- The bishop's prayer states that baptism is for the forgiveness of sins.

- Finally, the newly baptised are anointed again with the sign of the cross on their forehead and exchange the kiss of peace before receiving their first Eucharist.
- In his *Discourse* Hippolytus states that baptism is the beginning of the process whereby someone shares in the divinity of Christ, “the immortality of baptism”.
- Through baptism the baptised become the sons and daughters of God, “a joint-heir with Christ after the resurrection of the dead.”

Accept valid alternatives

Mark in levels

(AO1)

[25]

AVAILABLE  
MARKS

(b) “In the past, acts of initiation were vital to the faith of religious believers, but this is no longer the case.”

With reference to other aspects of human experience, assess this claim. Justify your answer.

Answers may include:

- Consideration of the statement in relation to other aspects of human experience citing possible historical and/or contemporary examples.
- Reference to different forms of initiation in various Christian denominations or other world religions.
- The value of infant baptism/Christening in welcoming a child into the faith or into the family of the Church.
- The child becomes part of a community of faith which will pray for them and support them in their spiritual journey.
- This is the beginning of a journey of faith and prepares the child for other rites such as confirmation and Eucharist.
- Reference to Confirmation within Christianity as the rite that strengthens faith and prepares a child to meet the demands of adulthood.
- Acts of initiation involving infants may have more value for parents/ godparents in that they are challenged to fulfil their religious duties regarding their child.
- Discussion about whether or not infant baptism removes original sin and imparts the Holy Spirit or if it is to be understood as a sign of a covenant between believing parents and God.
- In the Reformed tradition there is a strong belief in covenant theology and that God loves us before we could ever possibly love God.
- The value of the act of initiation is closely dependant on the doctrine linked to the rite.
- Reference to believer’s baptism as possibly more meaningful for someone who is proclaiming their faith and making a conscious decision to do so.
- The necessity of acts of initiation in order to be a member of particular denominations.
- Acts of initiation in Islam including circumcision and the ceremony of Bismillah.
- In Judaism the act of circumcision is necessary (Brit Milah) as a sign of the covenantal relationship with God.
- The act of initiation must be understood as only the beginning – learning and study of sacred writings, putting the faith into practice, prayer, worship, and festivals are all more valuable in developing a life of faith.
- The decline of organised religion and therefore less importance being placed on initiation rites.
- Debate within Islam and Judaism of the efficacy of circumcision in the modern age.
- FGC(M) as a practice that was considered important in the past by some religious communities as a rite of initiation into womanhood but is now widely condemned.
- Reference to Bar (Bat) Mitzvah as initiation into adulthood within Judaism.
- The focus of rites of initiation changing from religious ceremonies to opportunities for family celebrations.
- Acts of initiation being seen in the past as imperative for salvation, but less so in the modern age.

AVAILABLE  
MARKS

- Debate within Christianity over the rite of baptism as a requirement for salvation. Zwingli's assertion that baptism was not necessary, against earlier Church tradition that it was necessary, reaffirmed at the Council of Trent.

Accept valid alternatives

Mark in levels

Candidates must engage with other aspects of human experience to access Bands 3–5

(AO2)

[25]

AVAILABLE  
MARKS

50

- 4 (a) Describe the political and religious actions taken by Constantine to secure control of the West between 306 and 313AD.

AVAILABLE  
MARKS

Answers may include:

- The actions taken by Constantine to take control of the Western half of the Roman Empire took place amid political and religious conflict. The Empire was riven by civil wars, dynastic turmoil, and religious persecution.
- After the death of his father Constantius in July 306 Constantine was acclaimed Augustus by his father's troop, but after correspondence with the Emperor Galerius, Constantine astutely accepted the lesser title of Caesar thereby securing his political legitimacy.
- Constantine secured his military rule of Britain, France, and Spain by driving back the Picts and defeating the Franks who had invaded Gaul.
- According to Lactantius, Constantine immediately introduced a policy of tolerance towards Christians, this distinguished him from Galerius in the East who had embarked on a further persecution of Christianity.
- In 307 Constantine married Fausta the daughter of the retired Emperor Maximian, who also gave him the title of Augustus. This was a diplomatic marriage in return for support for the claim of Maxentius, Maximian's son, to the dominion of Italy.
- However, Constantine retreated to Britain rather than become embroiled in the conflict between Galerius and Maxentius over Italy and offered Maxentius little support.
- In 310 Maximian attempted to take control of Constantine's army. However, Constantine's army remained loyal, and Constantine captured Maximian in Marseilles and forced him to commit suicide.
- Constantine initiated a propaganda campaign to reinvent himself as the "one destined to rule the world."
- In 311 Maxentius declared war on Constantine in revenge for his father's death. Constantine made an alliance with Licinius, the new ruler of the East following the death of Galerius, offering the hand of his sister Constantia in matrimony.
- Constantine, against the advice of his generals who recommended caution, decided to advance on Italy with a small army of around 40,000. There began a series of small battles and skirmishes against Maxentius' forces. Constantine was successful in every battle, defeating Maxentius' most senior general. Constantine marched inexorably towards Rome.
- Eusebius claims that Constantine on the eve of the battle of the Milvian Bridge sought divine assistance.
- Constantine responded to a dream or vision he had depending on the source, by painting the Christian Chi-Rho symbol on his soldiers' shields.
- Constantine defeated Maxentius in the Battle of the Milvian Bridge, Maxentius drowned, and Constantine entered Rome where he was declared the greatest Augustus by the Senate.
- Constantine attributed his victory to the Christian God.
- In Rome Constantine sought to eradicate the influence of Maxentius from the city by repurposing buildings and removing any images of his opponent. This rebranding was according to Eusebius significantly Christian in character.

- In 313 AD Constantine met Licinius in Milan to celebrate the marriage of Licinius to Constantia. At the meeting the two agreed the Edict of Milan that granted religious toleration. The Edict made Christianity a *religio licita* and restored all property seized during the Great Persecution.

Accept valid alternatives

Mark in levels

(AO1)

[25]

AVAILABLE  
MARKS

- (b) “Religion must have a relationship with the state, but this always causes problems.”  
With reference to other aspects of human experience, evaluate this view.  
Justify your answer.

Answers may include:

- Consideration of the statement in relation to other aspects of human experience citing possible historical and/or contemporary examples.
- Possible reference to how the state can interfere in religious affairs.
- The view that religious doctrine and religious belief is ageless, and that religion must, at times, be counter-cultural in the face of challenging political and social ideologies.
- The suggestion that religion must conform to the political and social realities of society at a particular time to remain relevant.
- Understanding that religion and the state must constantly be in a state of dialogue and religion has a role in challenging political and societal assumptions.
- Critical examination of the interaction between religion and the state around moral issues such as abortion, euthanasia, and capital punishment.
- The approach taken by some religious denominations to change religious beliefs in line with developments in society, e.g. same sex marriage.
- How political systems of governance can be incompatible with religious belief, e.g. communism and the Catholic Church in China.
- How in some countries faith and the state are intertwined and how this may have a positive or negative impact, e.g. some Islamic countries are governed under Sharia law.
- The words of Jesus: ‘Give to Caesar what is Caesar’s and to God what is God’s’ suggests there may always be a problematic relationship between the two.
- The example of some countries where religion has been established within the state and leaders take on a political and religious role, e.g. the Lord’s Spiritual in the House of Lords.
- The concept of civil religion, when nationalism has become a belief system like religion and people are united through shared beliefs and rituals.
- Example of states where separation of state and religion continues to be problematic, e.g. France and the USA.
- It has been argued that religion has a central role in informing political discourse in relation to issues that require legislation, e.g. ethical considerations concerning medical advances.
- Consideration of how a state may seek to use religion so that it becomes an extension of the state.
- How some religious denominations reject any relationship with state, e.g. Exclusive Brethren, Christadelphians.
- Consideration of whether religion is needed to curb the excesses of the state.

Accept valid alternatives

Mark in levels

Candidates must engage with other aspects of human experience to access Bands 3–5

(AO2)

[25]

**Total**

**AVAILABLE  
MARKS**

50

**100**