

Candidate Marks Report

Series : 6 2018

This candidate's script has been assessed using On-Screen Marking. The marks are therefore not shown on the script itself, but are summarised in the table below.

Centre No :	Assessment Code :	H573
Candidate No :	Component Code :	03
Candidate Name :		

Total Marks :

In the table below 'Total Mark' records the mark scored by this candidate.
'Max Mark' records the Maximum Mark available for the question.

Question Part

2	<p>Jesus was A political liberator is someone who frees those who are oppressed. Jesus was seen to help those who are marginalised within society. The following essay argues that Jesus was more than merely a political liberator.</p>
	<p>Jesus was seen to spend a lot of his time with outcasts ^{of} within society. For example women, he helped heal the hemorrhaging woman (Mark 6). He had helped heal the woman through touch which was seen as scandalous at the time. There was also the event of the resurrection where Jesus first came to Mary Magdalene before anyone else before after he was resurrected. Therefore as Jesus spent a lot of his helping those who were marginalised this demonstrates that he was a political liberator.</p>
	<p>However, this idea is challenged as Jesus was seen to be a zealot. They were people who were seen to be aggressive and at most could be described as terrorists. This goes against the idea of Jesus being a political liberator as the Pharisees would see him as disruptive. An opposing argument to the idea of Jesus being a liberator is through the event which took place in the garden of Gethsemane where Peter drew out his sword but Jesus argued not to use violence and let him</p>



Question Part

be arrested without any violence. Therefore this demonstrates that Jesus was a political liberator as he didn't want harm to come to the guards and he didn't want to cause any trouble and would be taken away without any issues.

Additionally the idea concept of the preferential option for the poor ~~is~~ from liberation theologians ~~was~~ was inspired by Jesus. Preferential option for the poor is ~~making~~ the idea of always taking the side of the ~~poor~~ marginalised. Jesus uses the example of ~~the parable of~~ the good Samaritan (Luke 10). This shows how you should "love your neighbour" and help them especially when the time of need. ~~Jesus shows~~ Therefore this demonstrates that Jesus was a political liberator.

This is further supported by Jesus' teachings on sermon on the mount (Matthew 5). Jesus talked about many things such as forgiveness and repentance. ~~He talks about~~ Before Jesus was resurrected ~~he~~ crucified he had forgiven the Romans who had ~~to~~ done this act. Jesus ~~through~~ does not only politically liberate but also spiritually as he forgave those and freed them from sin. God sent down Jesus in order to bring salvation to us and free us from sin. Therefore, this shows that Jesus was a political liberator.



Question Part

Overall, the most compelling argument is that Jesus was a political liberator. Through Jesus gave the story of the parable of the sheep and goats and said that encouraged us to be like the sheeps who will go heaven. "you have fed me". This may imply those that don't have food in which Jesus encourages helping one another. The rich man and Lazarus also show the consequences of the rich who have the ability to help those in need but decide against it as he ended up in heaven, while the poor man who was suffering in this world was lying in peace with Abraham in heaven. Therefore, through these parables and ~~other~~ Biblical messages Jesus also encourages us to help those who are in need of help. This demonstrates that Jesus is a political liberator.



Question Part

4	<p>Secularism is the idea that society is becoming less religious and there is less need for religion in institutions. There is a decrease in significance of religion in society. Dawkins and Freud are are secularists who argue for a secular society. The following essay argues that secularism does not pose a threat to Christianity.</p>
	<p>Dawkins is a programmatic secularist, this is the idea of not having any aspect of religion at all within society, for example in institutions, public holidays. He believes that religions abrahamic religions are a cause of conflict. And he believes that they have children are indoctrinated. Dawkins goes as far as saying that sexual abuse is bad, but the psychological harm from bringing up a child as a Catholic is worst. Dawkins believes in the idea of allowing people to choose what they want to believe and not forcing it on them in their childhood. The idea of hell is instilled in people's children's minds which may make them worried about committing sin and going against religion. Dawkins is worried about that the psychological harm that is placed upon children. and it also Therefore secularism is does not pose a threat to Christianity as it is about people being autonomous and deciding what they want to do.</p>
	<p>However, it could be argued that secularism</p>



Question Part

does pose a threat to Christianity through the statistics from a census. In 2002 71% of people were Christian, however, in 2011 this has reduced significantly to 59%. Based on this society is becoming more secular which can be seen as posing a threat to Christianity. People may be moving away from Christianity as it is a secular society multi faith society and their faith is becoming diluted as other religions have sparked their interest.

This can be challenged by the idea that there is one kind of faith schools which are built on the foundations of the Catholic church and the Church of England. This then demonstrates that Christianity is still a ~~beliefs~~ society and it still holds importance in today's society. Therefore this demonstrates that secularism does not pose a threat to Christianity.

"If I were a dictator, religion and state would be separate" Gandhi argues that religion should be a private belief and should not mix with the state. Pinker argues for the humanitarian principle, this is the idea that people would be happy without needing to know other people's beliefs in society. Through his ~~charismatic~~ secularism seems to pose a threat to Christianity because people won't be interested in other religions and if Christian missionaries were to take place people are more firm and rigid in their beliefs



Question Part

and are less likely to convert. However, this is challenged with the idea that people are still believing, despite the low rates of attendance in church, people almost all recognise a spiritual health service may well go over they feel it is necessary, for example like the National Health Service (NHS).

Overall, the most compelling argument is that secularism does not pose a threat to Christianity. For example London is becoming an increasingly secular society, however a lot of its monuments and historical places come from religion. The Church of England is still a national church and the Queen is the Supreme governor. Therefore this demonstrates that secularism does not pose a threat to Christianity.



Question Part

X	Bonhoeffer <u>plan</u> → tried to kill Hitler ↳ figure
	Tyrannicide Nazi regime - double agent
	Cheap + costly grace civil disobedience pacifism "
	↳ Gandhi + MLK "
	Lutheran Church " secular pacifism " Confessing Church " - cheap executioner Dinkelschulte
	→ Sometimes you need to do evil to :
	Church and state separate
	" It is better of to do evil than be evil "



Question Part

1	<p>Within today's western society everyone is highly individualistic and would speak out against anything which they felt went against their conscience. In a similar way, Bonhoeffer also spoke out against the injustices that Jewish people were facing in Hitler. Based on this idea that we have become speak out against the wrong, that that Bonhoeffer's theology is still demonstrates that the argument that Bonhoeffer's theology is still relevant today.</p>
	<p>Bonhoeffer was from a large well educated family ^{who} which all supported the idea that were part of the Lutheran church. Bonhoeffer was a pacifist and disagreed with violence. However, the war that led to his the brother's death caused him to turn to secular pacifism. This is the idea that we need violence in order to bring about justice in the world. However, the opposing approach is pacifism which is the route which Gandhi had taken and Martin Luther King with the civil rights movement. Bonhoeffer's transition from pacifism to secular using violence is an approach which is taken by many today when fighting for their rights and in order to put a point across. For example with the affair women's rights to vote. Therefore this demonstrates that Bonhoeffer's theology is still relevant today.</p>
	<p>However, this could be challenged with Bonhoeffer's</p>



Question Part

ideas on cheap and costly grace. Cheap grace is following the rules and the doctrines and just being a good Christian. However, costly grace is standing out and risking your life for Jesus' Christianity. Bonhoeffer was an advocate of costly grace and had demonstrated this through his actions of trying to help the oppressed, something which Jesus would also do. Bonhoeffer was the founder of the confessing Church and moved away from the Lutheran Church as the Church was not separate from the state. By the state and the Church being together, this went against the fundamental principles of the Church's teachings. Despite being in the confessing Church, Bonhoeffer believed that the people within this Church was not doing enough and just being a part of this community was not enough. This goes against the ideas and practices today. Most people carry out cheap grace which is that not enough according to Bonhoeffer. At secularisation is occurring even the belief in the amount of Christians has reduced as society is becoming more secular. Therefore this demonstrates that Bonhoeffer's theology is still not relevant today.

Overall, the idea Bonhoeffer's theology is still relevant today. There are countries which have dictators which control their movement; for example in North Korea. Not all places are as liberal as the UK. Bonhoeffer's theology is still



Question Part

inspire many to speak out against the wrong and stand up for the rights of people using their religion. therefore this demonstrates that Bonhoeffer's theology is still relevant today.



Question Part

Question	Part	

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