

SPECIMEN PAPER

Answer SIX questions (Question 1 is not compulsory).

1. Jewish Publication Society of America version.
Choose four of the following passages and answer the questions set upon them.
 - (a) And Abraham took the wood of the burnt-offering and laid it upon Isaac his son. What was Abraham about to do? Describe very briefly what happened subsequently.
 - (b) And thou shalt bind them for a sign upon thy hand and they shall be for frontlets between thine eyes. To what is this verse referring and what other commandments in the Torah are referred to as "signs"? Explain the meaning of the words "between thine eyes".
 - (c) her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her.
What commandment is referred to in this verse? Explain briefly how the alternative to this commandment is performed.
 - (d) When men let grow their hair in Israel, when the people offer themselves willingly, Bless ye the L-rd. Of which song is this the beginning? Briefly describe the victory it commemorates.
 - (e) Comfort ye, comfort ye My people, Saith your G-d. From which Prophet is this message taken and for what are the people being comforted? When is this message of comfort read in the Synagogue service?
 - (f) A woman of valour who can find? For her price is far above rubies. Give an account of some of the tributes given to a woman in this chapter of Proverbs.
2. Describe the incident following Noah's planting of a vineyard. What lesson in filial piety can one learn from this incident? Observance of the Commandments of Honour to Parents and of sending away the mother of a bird carry the same reward. What similarities are there between these two commandments?
3. Describe in detail the instructions Moses gave to the Jews for the observance of the Korban Pesach (Paschal lamb sacrifice) in Egypt. What further regulations were to apply in future years? With reference to this chapter, discuss the other observances which apply today on Pesach.
4. (a) Describe briefly:
 - (i) What instructions the Torah gives regarding the gathering of Manna on the Sabbath.
 - (ii) Jeremiah warning the people not to carry on the Sabbath.
 - (iii) How Nehemiah enforced Sabbath observance.(b) Discuss the significance and importance of the strict cessation from work on the Sabbath.
5. Relate the battle with the Amalekites described in the Book of Exodus. Explain the apparent conflict between the injunctions given in the Torah for the conduct of war on the one hand and the command to destroy Amalek on the other.

Page from Specimen Paper for O-level Scripture which I submitted
to Examination Board and it was then approved.

KING DAVID HIGH SCHOOL
LIVERPOOL
C.S.E. PAPER FOR 1976 EXAMINATION
RELIGIOUS EDUCATION
FOR JEWISH CANDIDATES
MODE 3

THURSDAY, 6TH MAY, 1976 p.m.

1 hour - for reading
of question paper.

2 hours - duration of
examination.

Answer BOTH questions in Section A and FOUR questions in Section B.
Bibles may NOT be used in answering this paper.

SECTION 'A'

Answer both questions in this section.

1. Write notes on FIVE of the following:
 - (a) The laws which apply today on Yom Kippur.
 - (b) The reason for walled and non-walled Cities celebrating Purim on different days.
 - (c) The Mitzvah of Mezuzah.
 - (d) Circumcision.
 - (e) Kiddush on Shabbat.
 - (f) The four species taken on Sukkot.
 - (g) The Shema.
 - (h) The removal of Chametz on Erev Pesach.
2. Write notes on FIVE of the following.
 - (a) The Garden of Eden.
 - (b) The Korban Pesach (Paschal Lamb Sacrifice).
 - (c) Payment of workmen in Jewish law.
 - (d) Blotting out the name of Amalek.
 - (e) Hannah's song of Praise.
 - (f) David's desire to build a Temple.
 - (g) The parable of the vineyard delivered by Isaiah.
 - (h) How Nehemiah enforced Sabbath observance.

SECTION 'B'

Answer FOUR questions from this section.

1. (a) Write a brief account of:
 - (i) Abraham purchasing the Cave of Machpelah.
 - (ii) The death and burial of Jacob.
- (b) What can we learn from these incidents regarding the respect that has to be given to the dead?
2. (a) Describe in detail the events leading up to and the sale of Joseph by his brothers.
- (b) What lesson regarding favouritism emerge from these events?
3. (a) What signs did G-d:
 - (i) tell Moses to show Pharaoh.
 - (ii) show to Jeremiah.
- (b) Why did Moses and Jeremiah show reluctance to perform their missions?

Continued...

THE PROBLEM OF EXAMINATIONS

By Rabbi Dr. CHAIM SIMONS, B.Sc., Ph.D.

The great interest generated by the acceptance of the Syllabuses I had written for Religious Knowledge O-level (Joint Matriculation Board) and C.S.E. (North Western Secondary Schools Examination Board) has prompted me to write this article.

The ideal situation for our pupils in schools and Chadarim would be for them to learn תורה לשמה and not for an examination and certificate or prize at the end of the course. Failing this ideal, the next best thing is to have examinations set and marked by persons who are יראי שמים and we would all be happy if the *only* examinations taken by our children conformed to this standard. Unfortunately, however, we know too well that the majority of our teenage pupils are not interested in such an examination and are only prepared to work for 'O'-level (or CSE) passes, even if this means studying with a critical and a Christological approach to the Bible. It is within this frame of reference that one must analyse and consider this entire problem and try to find the best solution possible in the circumstances.

Until several years ago, the type of questions which tended to be asked in GCE examinations involving set books was "What did A say to B, what did B answer and what followed from this conversation?" Such a format which regularly used to be the entire question, has now become only *part* of a question and the remainder of such a question is often the type involving a critical analysis of the text. Educationally this change is a great improvement, since it prevents a

student from just churning out information, but instead requires thought and assessment by the pupil. In the case of a subject requiring secular texts (e.g. English Literature) such a change should present no special problems for the Jewish pupil. However, in the case of an examination using Biblical texts, great problems will arise since a non-Jewish examining body will demand an analysis and assessment of the text which is certain to be according to Christian and critical thought.

Such a situation has now arisen with the Joint Matriculation Board (JMB). Prior to 1973, amongst the various alternative syllabuses in Religious Knowledge, there was one which required only a knowledge of the text of selected historical portions of the "Old Testament" without requiring their theological interpretations. In accordance with the general educational trend of moving away from this type of syllabus, this alternative was abolished as from 1973. The only alternative which then remained which did not *directly* utilise set passages from the "New Testament" requires a critical and Christological approach to the Bible. In addition, a study of the questions set in previous years revealed several in which the wording of the question itself is objectionable to us. The Board were not prepared to accept that Jewish pupils studying this course should not be taught such critical methods. To quote from the official minutes of a meeting I had with the Board "The examiners could not be expected to accept for denominational or confessional reasons ignorance in the examination of various facts." Obviously a com-

My article which appeared in "Hamoreh," Journal of the N

pletely new syllabus suitable for Jewish candidates was required.

At this stage it is necessary to explain that, in addition to the normal syllabuses (mode 1) written by the Board, there are also mode 2 and mode 3 syllabuses.

(Mode 2 means that the syllabus is drawn up by an individual school but the question papers are set and marked in the normal way by the Board's examiners. In Mode 3, not only is the syllabus drawn up by an individual school, but also the papers are set and marked by the school and only the moderation is performed by the Board). In the notes issued by the JMB on the preparation of Modes 2 and 3 syllabuses it is stated that such a syllabus will be expected to constitute an approach to the subject not normally found in an existing Mode 1 syllabus. One therefore has an opportunity to prepare a syllabus in Religious Knowledge giving a Torah approach to the Bible instead of the critical and Christological approach required by the Board's Mode 1 syllabus.

It is unfortunately not so simple as it may seem to gain acceptance of such a syllabus and one has to argue one's case and carefully explain the aims of the proposed syllabus at a meeting with examiners of the Board. One finds that the attitude of the Board is that *their* syllabus does not give a Christian or critical approach to the Bible, but an objective approach (whatever that term may mean!). In this connection it is of interest to note that in the syllabus of the CSE examination in Religious Knowledge (set by the North Western Secondary School Examination Board) there are "Old Testament" passages which are *similar* to those in the JMB O-level examination. However, far from asserting that it provides an objective approach to the Bible, the CSE Board clearly

state that the aim of the syllabus is "to bring children into an encounter with Jesus Christ". So much for the JMB claim of objectivity!

Obviously it is better to try and gain acceptance of a Mode 3 syllabus, but due to various problems such as moderating the examination, it is very likely that the Board will only be prepared to accept a Mode 2. It is therefore important to specifically write into the syllabus and also stress in the meetings and correspondence with the Board that the required study of the Bible is according to *Rabbinic principles*.

After having publicised my syllabuses, I received an excellent suggestion from Mr. Chaim Rosenthal, Director of the Jewish Schools' Torah Council in which he suggested the inclusion of set passages from תורה שבעל פה. It is certainly well worth pursuing this line, but it is possible that the introduction of such passages would not be acceptable to the Board. In this connection I should mention that when writing these syllabuses, I used the opportunity to phrase both the introduction to the syllabus and the specimen questions (which must accompany a submitted syllabus) in such a way that the examination requires an implicit knowledge of תורה שבעל פה.

In conclusion, Torah examinations under the auspices of any non-Jewish organisation are far from ideal. However, it is imperative to remedy the situation in which our children are not only sitting examinations intended for non-Jewish pupils, but are also studying material which can have a lasting damaging effect on them. Under the prevailing conditions, the most practical solution seems to be the writing of alternative syllabuses which give a Torah approach to the Bible.

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4th October, 1973.

Rabbi Dr. Chaim Simons, BSc., Ph.D.,
Director of Jewish Studies,
The Kind David High School,
Childwall Road, Liverpool, L15 6UZ.

Dear Rabbi Simons,

Thank you for the publications you sent me. It is obvious that you have devoted a great deal of time, effort and thought to the new GCSE and CSE syllabus. I do hope that Hebrew classes in particular will utilise the opportunity which you have opened up for them. I should be interested to hear from you from time to time how the scheme progresses.

With best wishes for the New Year, *Shan Menel Ve'et Menel*

Yours sincerely,

I. Jakobovits

Dr. Immanuel Jakobovits
Chief Rabbi

'Jewish' exams for GCE

Sir,—It has become a big problem to devise a suitable programme in Torah studies for the majority of our teenage pupils in this country. At this age, pupils are "exam crazy" and anything that does not lead to a recognised examination does not interest them.

There are, of course, excellent examinations set by various Jewish educational bodies, but since these do not have general outside recognition, most pupils are not interested in them. On the other hand there are "O" level and CSE examinations in Religious Knowledge (or Scripture Knowledge) which are set by the various boards and have outside recognition.

However, these have a secular or non-Jewish orientation to the Bible and are far from suitable for our pupils. Ideally, one requires the best of both worlds—an examination which is both suitable for our pupils and also has outside recognition.

I have therefore written syllabuses in Religious Knowledge for both "O" level and CSE which have been accepted by the Joint Matriculation Board ("O" level) and the North Western Secondary Schools Examination Board (CSE) and examinations on these syllabuses will begin in summer, 1974. Everything included in the CSE syllabus is also included in the "O" level syllabus (but obviously not *vice-versa*), enabling prospective candidates to transfer

easily from one syllabus to the other.

It is very possible that Jewish schools and chedarim may be interested in entering pupils for these examinations and copies of the syllabuses, together with approved specimen questions, may therefore be obtained from me.

(Rabbi Dr) CHAIM SIMONS,
director of Jewish Studies,
The King David High School,
Childwall Road, Liverpool.

Jewish Chronicle
28 September 1973



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Examinations Board**

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J E Tipping, BA
Secretary

13th June 1977

I have known the Rabbi Dr Chaim Simon for the past four years in my capacity as Chief Moderator in Religious Education to the North Western Secondary School Examinations Board.

Rabbi Simon has been responsible for the Mode 3 examination for G.S.E, candidates for the King David High School, Liverpool. He devised the syllabus in Religious Education which was accepted as adequate in content and in conception for this examination, and each year subsequently he has prepared the examination written papers. In each case he has shown his ability to structure an effective examination syllabus and examination and to prepare appropriate papers for his candidates. In addition he has conducted the primary assessment himself and undertaken the administration of the internal arrangements for the examination.

I have been impressed by the degree of professional skill and competence that Rabbi Simon has shown. His work shows sensitivity to the requirements of his pupils and a capacity to deal efficiently with the complex arrangements for internal and external examining work. I have every confidence in recommending him for a responsible post in the field of education.

(signed)

(Rev J.G.Harris, M.A., B.D., Ph.D., Dip.Ed.)

Letter from the Chief Moderator for the Religious Education examination of the CSE Board.