

JEWISH-ORIENTATED PUBLIC EXAMINATIONS IN BRITAIN

by

Rabbi Dr. Chaim Simons, B.Sc., Ph.D., B.Phil.

## I N T R O D U C T I O N

It is fully understandable that in a Christian country such as Britain, the public examinations in Religious Knowledge [i.e. Scripture Knowledge] should be directed towards promoting Christian thought and values, and it is equally understandable that such examinations would be objectionable to Jewish candidates. However, Jewish pupils want or require as many public examination successes as possible, and why should they not be able to take an examination in Religious Knowledge in accordance with Jewish thought and values?

This was a problem which confronted me when I became Director of Jewish Studies at the Liverpool King David High School in the early 1970s. A solution which presented itself to me was to write a Jewish-orientated syllabus and seek its acceptance by the public examination boards in the area.

I began by writing a syllabus for the O-level examination and submitting it together with a specimen question paper to the Joint Matriculation Board. They were sufficiently interested to invite me to a meeting with their examiners and they then accepted my syllabus. From 1974, an alternative paper in Religious Knowledge using my syllabus was set by this Board. As time progressed, more and more Jewish schools and Hebrew classes in the North of England entered pupils for this paper. I even received inquiries from London regarding entering of pupils, which I passed on to the Board. However, since these examination boards are confined to definite geographical boundaries, they were unable to assist.

The King David High School is a bi-lateral school, and thus it had pupils able only to take CSE examinations. I therefore considered it strongly desirable that there should also be a CSE examination for Jewish pupils. I thus wrote a Jewish-orientated syllabus and a set of specimen questions on the pattern of the CSE Board's paper for Christian pupils. The Board was most satisfied with my submission and authorised not only the syllabus, but for me to set and mark the papers.

I had realised that there were a number of pupils whose ability bordered between O-level and CSE, and I therefore planned the CSE syllabus in such a way that everything on it appeared on the O-level syllabus. In this way it was easy to move pupils between the O-level and CSE classes. I then had the idea that it would be preferable if the format of the CSE paper were to more closely resemble the format of the O-level paper, and so I asked permission of the Board to make this change, which they readily granted.

After these syllabuses were accepted, I published this fact in the British Jewish press. Following this publicity, I was rather surprised and taken aback to receive a letter from a leading Jewish educationalist criticising my endeavours and

suggesting they could be harmful. I replied to the educationalist explaining the background and he immediately sent me a letter by "express post" unreservedly apologising for his earlier letter and explaining that he did not realise the problem.

From 1974 until (at least) 1978, (when I went on Aliyah), my O-level and CSE syllabuses were in operation. During these years I set and marked the CSE papers, which were then moderated by their chief examiner. (Copies of my papers are included in this booklet - except for the 1978 paper of which I don't seem to have a copy.)

I was determined that in my school every pupil would finish the fifth year with a pass in either O-level or CSE Religious Knowledge. From year to year the percentage of pupils achieving this increased and it finally reached 87 percent of all the pupils in the fifth year.

I should stress here that it is important to show the examination board that the standard at which we can set and mark a paper, is at least equal to our Christian counterparts. It is for this reason that I have included copies of letters received from the examination board relating to this matter.

As I mentioned earlier, insofar as the O-level examination was concerned, it was the examination board who set and marked the paper in accordance with my syllabus. For various reasons this Board was very reluctant to allow "outsiders" to set and mark papers and they therefore only used their own team of examiners; the examiner they utilised here was non-Jewish. Although no real criticism could be made regarding the questions he set, I could see from his reports that there was room for some criticism in the way that he marked the pupils' scripts. However I should stress that the positive side of having such a syllabus greatly outweighed any criticism in this examiner's method of marking.

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OFFICE OF THE CHIEF RABBI

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ADLER HOUSE,  
TAVISTOCK SQUARE,  
LONDON, W.C.1  
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,

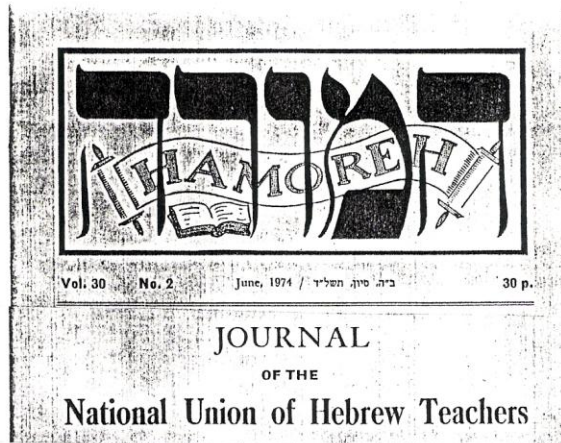
Thank you for the publications you sent me. It is obvious that you have devoted a great deal of time, effort and thought to the new GCE and CSE syllabus. I do hope that Hebrew classes in particular will utilise the opportunity which you have opened up for them. I should be interested to hear from you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

With best wishes for the New Year, *Shanah טובה ופורה*

Yours sincerely,

*I. Jakobovits*

Dr. Immanuel Jakobovits  
Chief Rabbi



## 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-



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.

**LETTERS  
TO THE  
EDITOR**

# '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.

SYLLABUS AND SPECIMEN PAPER FOR  
O-LEVEL EXAMINATION IN RELIGIOUS STUDIES  
FOR JEWISH CANDIDATES

Written by

Rabbi Dr. C. Sinons, B.Sc. Ph.D.

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Childwall Road, Liverpool L15

This syllabus has been approved by the Joint Matriculation Board (JMB) (as a Mode 2 examination) operative from Summer, 1974. The examination will consist of one paper of 2½ hours duration. The English translation of the Bible used in the context questions will be the version by the Jewish Publication Society of America.

SYLLABUS

RELIGIOUS IDEAS OF THE BIBLE ACCORDING TO RABBINIC THOUGHT

An outline study of the historical background and religious ideas of the Bible according to Rabbinic thought illustrated in the set passages. Particular attention should be given to the eternal nature of the Bible, the application of its Principles and Laws today, repentance, revelation, the Sabbath, prophecy, Kingship and the use of the Bible in Synagogue liturgy.

(Non-underlined numbers refer to chapters and underlined numbers to verses).

- Genesis: 1-3, 6 5 - 9 29, 11 31 - 12 9, 13, 16 - 18, 22 1 - 19,  
23, 27, 32 23 - 33, 37, 41, 49 29 - 50 13.
- Exodus: 3 - 4 26, 12 - 17, 19 - 21 6, 22 20 - 26, 23 4 - 9
- Leviticus: 16 29 - 34, 19 1 - 19, 22 31 - 23, 25 1 - 18, 26 3 - 9.
- Numbers: 6 22 - 27, 12, 14, 15 37 - 41, 20 7 - 14, 32
- Deuteronomy: 6 4 - 9, 12 20 - 25, 16 18 - 20, 17 6 - 7, 10 - 13,  
16 - 17, 20 10 - 12, 21 1 - 9, 22 1 - 4, 6 - 8, 24 14 - 22,  
25 4 - 10, 17 - 19
- Joshua: 1 12 - 18, 5 1 - 12, 22 1 - 6
- Judges: 4 4 - 5, 11
- Samuel: I:- 1 - 4, 8 - 10, 15 - 16, 18 1 - 16, 19 - 20, 31  
II:- 1, 5 - 7, 11 - 12
- Kings: I:- 3, 5, 8 - 10 13, 11 1 - 13, 26 - 12, 17 - 19, 21
- Isaiah: 1 1 - 27, 5 1 - 7, 6, 40 1 - 26, 55 6 - 56 8
- Jeremiah: 1 1 - 2 28, 17 19 - 27, 26 - 29, 32 - 34, 36.
- Ezekiel: 37 - 38
- Jonah: 1 - 4
- Zechariah: 2 14 - 4, 8 18 - 19
- Malachi: 3 4 - 24
- Proverbs: 31 10 - 31
- Ruth: 1 - 4
- Extra: 10 1 - 17
- Esther: 1 - 10
- Nehemiah: 8, 13 15 - 31



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.

6. Give a concise account of the revelation at Mount Sinai. What deeper meaning can you give for the thunder, lightning and smoking mountain which accompanied this revelation? What connection can you find between murder and shaming a person in public?
7. Using sources from the Bible discuss and illustrate the following:
  - (a) respect given to the dead
  - (b) loving one's enemy
  - (c) sanctification of G-d's name.
8. Relate the incidents of:
  - (a) Moses striking the rock
  - (b) Saul sparing the cattle of the Amalekites.How were Moses and Saul punished for doing these things? What important lesson can we learn from this?
9. Give an account of:
  - (a) How the Ark was captured by the Philistines,
  - (b) How David brought it to Jerusalem.What do these incidents show regarding the sanctity of the Ark?
10. Relate the story of Naboth and his vineyard. How does this incident illustrate the difference in character between Ahab and Jezebel? From this and other Biblical sources, what can we learn about repentance?
11.
  - (a) Describe the parable of the vineyard delivered by Isaiah. What lesson can be learnt from this parable?
  - (b) Discuss the meaning of the passage dealing with the "Valley of Dry Bones" in the Book of Ezekiel.
12. Outline the story of Jonah. Why is this book read as the Haftarah at Minchah on Yom Kippur (Prophetical reading in the afternoon service on the Day of Atonement)?
13.
  - (a) Describe the vision of the golden candlestick seen by the Prophet Zechariah. What message is conveyed in this vision?
  - (b) How does the Prophet Malachi describe the coming of the Great Day of Judgment?
14. Relate in detail how Haman persuaded King Ahasuerus to agree to the killing of all the Jews. Using this and other incidents in the Book of Esther, discuss the character of the King.

SYLLABUS AND SPECIMEN QUESTIONS FOR  
CSE EXAMINATION IN RELIGIOUS EDUCATION FOR  
JEWISH CANDIDATES

Written by

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This syllabus has been approved by the North Western Secondary Schools Examination Board (as a Mode 3 examination) operative from Summer 1974.

The examination will comprise two papers each of 1½ hours preceded by 10 minutes for reading the questions. Each paper will count for 50% of the marks and there will be no course work.

Bible may NOT be used during either of these papers.

In this examination, where quotations are used they will be from the translation by the Jewish Publication Society of America.

Syllabus

The following points should be given particular attention:

- (a) The eternal nature of the Bible.
- (b) The application of its Principles and Laws today
- (c) The use of the Bible in Synagogue liturgy.

(Non-underlined numbers refer to chapters and underlined numbers to verses).

Genesis: 1 - 3, 6 2 - 9 29, 12 1 - 2, 13, 17 - 18, 22 1 - 19,  
23, 27, 37, 41, 49 29 - 50 13

Exodus: 3 - 4 26, 12 - 14, 16, 17 8 - 16, 19 - 20 14, 23 4 - 2

Leviticus: 16 29 - 34, 22 31 - 23, 26 2 - 2

Numbers: 6 22 - 27, 15 37 - 41, 20 7 - 14

Deuteronomy: 6 4 - 2, 12 20 - 25, 16 18 - 20, 17 6 - 7, 10 - 13,  
20 10 - 12, 22 1 - 4, 6 - 8, 24 14 - 22, 25 17 - 19

Joshua: 5 1 - 12

Judges: 4 4 - 24, 11

Samuel I: 1 - 3, 8 - 10, 15 - 16, 31 II: 1, 5, 7, 11 - 12

Kings I: 3 16 - 28, 8, 11 1 - 13, 26 - 12, 18, 21

Isaiah: 1 1 - 27, 5 1 - 7, 40 1 - 8

Jeremiah: 1 1 - 2 3, 17 19 - 27

Jonah: 1 - 4

Zechariah: 8 18 - 19

Esther: 1 - 10

Ezra: 10 1 - 17

Nehemiah: 8, 13 15 - 31

## Specimen questions

### PAPER I

- A. Examples of Compulsory questions requiring short answers.  
Fifteen compulsory questions.
1. Noah was told to make an ark of ..... wood.
  2. Joseph was sold as a slave in Egypt to .....
  3. On the ..... day the Manna did not fall.
  4. David was anointed King by the hand of .....
  5. Esther proclaimed a fast for all the Jews to last ..... days and nights.
- B. Examples of open-ended questions requiring short answers.  
Ten compulsory questions.
1. Why did Abram and Lot separate from each other?.....
  2. What punishment does a person who works on Yom Kippur receive? .....
  3. Why did G-d reject Saul from being King over Israel? .....l.....
  4. When do we read as a Haftarah the Book of Jonah? .....
- C. Examples of multiple-choice questions.  
Ten compulsory questions.
1. Israel prevailed over Amalek in battle when
    - (a) they sharpened their swords
    - (b) it was night-time
    - (c) Moses held up his hands
    - (d) they shouted battle cries
    - (e) they attacked in groups.
  2. The young men advised Rehoboam to
    - (a) reduce taxes
    - (b) make the people's yoke heavier
    - (c) kill the trouble-makers
    - (d) divide the Kingdom
    - (e) make war on their neighbours
  3. Cities walled since the time of Joshua celebrate Purim on
    - (a) Erev Pesach
    - (b) the Fast of Esther
    - (c) 9th Adar
    - (d) Tisha B'Av
    - (e) 15th Adar
- D. Examples of essay type questions.  
Six questions - candidates must answer three.
1.
    - (a) Describe how Jacob obtained the blessing intended for Esau.
    - (b) How did Esau react to the loss of this blessing?
    - (c) Do you consider that Esau deserved to forfeit his blessing?
  2.
    - (a) Relate the incident of Jephthah's vow.
    - (b) How could he have annulled this vow?
    - (c) What lesson can we learn from this incident?



PAPER 2

A. Examples of questions requiring short answers.

Fifteen compulsory questions.

1. The Tephillin should be bound for a ..... on your hand and they shall be for ..... between your eyes.
2. After Hannah had prayed silently Eli asked her "How long wilt thou be .....? put away thy ..... from thee".
3. Because David wanted to marry ..... he commanded that ..... her husband be put in the front line of battle.
4. Nehemiah commanded that the gates of ..... be closed before the .....

B. Examples of multiple choice questions.

Ten compulsory questions.

1. Abraham buried Sarah in
  - (a) The Cave of Machpelah
  - (b) The Garden of Eden
  - (c) Sanhedria
  - (d) Meron
  - (e) A Cave near Jerusalem.
2. The Torah commands us regarding the Amalekites to
  - (a) make peace with them
  - (b) urge them to repent
  - (c) blot out their remembrance
  - (d) use them as slaves
  - (e) confiscate their possessions
3. One of the visions G-d showed Jeremiah was
  - (a) a seven branched candlestick
  - (b) a seething pot
  - (c) a Sefer Torah
  - (d) the Temple in flames
  - (e) a creature with four faces and four wings

C. Examples of essay-type questions

Eight questions - candidates must answer four.

1. (a) Describe the preparations made by the Jews before receiving the Torah on Mount Sinai.  
(b) Why do we read this portion from the Torah on Shavuot?  
(c) Discuss the importance of the Commandment of Honour to Parents.
2. (a) What are the four fasts mentioned by the Prophet Zechariah?  
(b) Briefly describe what two of them commemorate.  
(c) What additions and changes are made in the Synagogue services on Tisha B'Av?
3. (a) Describe the incident at the beginning of the Book of Esther leading to the banishment of Vashti.  
(b) From the various incidents in the Book of Esther, how would you sum up the character of the King?  
(c) What is the origin of walled and non-walled cities celebrating Purim on different dates?



SYLLABUS FOR CSE EXAMINATION IN RELIGIOUS EDUCATION  
FOR JEWISH CANDIDATES

Written by

RABBI DR. C. SIMONS, B.Sc., Ph.D., B. Phil (Ed.)

Director of Jewish Studies, King David High School  
Childwall Road, L15.

This syllabus has been approved by the North Western Secondary Schools Examination Board (as a Mode 3 examination).

The examination will consist of one paper of 2 hours duration preceded by fifteen minutes for reading of question paper.

Bibles may NOT be used in this examination.

In this examination, where quotations are used they will be from the translation by the Jewish Publication Society of America.

Syllabus

The following points should be given particular attention:

- (a) The eternal nature of the Bible.
- (b) The application of its Principles and Laws today.
- (c) The use of the Bible in Synagogue liturgy.

(Non-underlined numbers refer to chapters and underlined numbers to verses).

Genesis:	1 - 3, 6 <u>5</u> - 9 <u>29</u> , 12 <u>1</u> - <u>9</u> , 13, 17 - 18, 22 <u>1-19</u> , 23, 27, 37, 41, 49 <u>29</u> - 50 <u>13</u>
Exodus:	3 - 4 <u>26</u> , 12 - 14, 16, 17 <u>8</u> - <u>16</u> , 19 - 20 <u>14</u> , 23, <u>4</u> - <u>9</u>
Leviticus:	16 <u>29</u> - <u>34</u> , 22 <u>31</u> - 23, 26 <u>3</u> - <u>9</u>
Numbers:	6 <u>22</u> - <u>27</u> , 15 <u>37</u> - <u>41</u> , 20 <u>7</u> - <u>14</u>
Deuteronomy:	6 <u>4</u> - <u>9</u> , 12 <u>20</u> - <u>25</u> , 16 <u>18</u> - <u>20</u> , 17 <u>6</u> - <u>7</u> , <u>10</u> - <u>13</u> 20 <u>10</u> - <u>12</u> , 22 <u>1</u> - <u>4</u> , <u>6</u> - <u>8</u> , 24 <u>14</u> - <u>22</u> 25 <u>17</u> - <u>19</u>
Joshua:	5 <u>1</u> - <u>12</u>
Judges:	4 <u>4</u> - <u>24</u> , 11
Samuel I:	1 - 3, 8 - 10, 15 - 16, 31 II: 1,5,7,11 - 12
Kings I:	3 <u>16</u> - <u>28</u> , 8, 11 <u>1</u> - <u>13</u> , <u>26</u> - 12, 18, 21
Isaiah:	1 <u>1</u> - <u>27</u> , 5 <u>1</u> - <u>7</u> , 40 <u>1</u> - <u>8</u>
Jeremiah:	1 <u>1</u> - 2 <u>3</u> , 17 <u>19</u> - <u>27</u>
Jonah:	1 - 4
Zechariah:	8 <u>18</u> - <u>19</u>
Esther:	1 - 10
Ezra:	10 <u>1</u> - <u>17</u>
Nehemiah:	8, 13 <u>15</u> - <u>31</u>

KING DAVID HIGH SCHOOL

LIVERPOOL.

NORTH WESTERN SECONDARY SCHOOL EXAMINATIONS BOARD

CERTIFICATE OF SECONDARY EDUCATION

RELIGIOUS EDUCATION

FOR JEWISH CANDIDATES.

(MCDE 3)

Tuesday 14th May, 1974.  
Afternoon

$\frac{1}{4}$  hour - for reading of  
question paper.  
2 hours - duration of  
examination.

Answer BOTH questions in Section A and  
Four questions from Section B.

Bibles may NOT be used in answering this paper.

SECTION A

Answer both questions in this section. (20 marks for each  
question)

1. Write notes on FIVE of the following.
  - (a) The laws which apply on the Festival of Sukkot
  - (b) The Mitzvah of Tzitzit.
  - (c) Additions and changes which are made in the Synagogue Service on Tisha B'Av.
  - (d) The reason for walled and non-walled cities celebrating Purim on different days.
  - (e) Why we read the portion from the Torah dealing with the crossing of the Red Sea on the seventh day of Pesach.
  - (f) The prohibitions from the Torah which apply on Yom Kippur.
2. Write notes on FIVE of the following.
  - (a) The Cave of Machpelah.
  - (b) The instructions given by the Torah regarding lost property.
  - (c) Moses striking the rock.
  - (d) The treatment of workmen in Jewish law.
  - (e) The advice given to Rehoboam on becoming King.
  - (f) The parable of the vineyard delivered by Isaiah.

SECTION B.

Answer FOUR questions from this section. (20 marks for each  
question)

1. Give an account of the story of the Flood. What ethical and religious lessons can we learn from this incident?
2. Give a brief account of:-
  - (a) the events leading to the burial of Sarah.

Please turn over.....

(b) the death and burial of Jacob.

What do these events show regarding the respect that has to be given to the dead.

3. (a) Describe briefly TWO of the following.
  - (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) Give a brief account of FOUR headings of work (Avot Melachah) which are forbidden on Shabbat.
4. Describe in detail the war against Sisera. What does this event show about the character of Deborah?
5. Describe in detail how the people demanded from Samuel that he appoint over them a King.  
How did Samuel answer the people?
6. Outline the incidents leading up to David's marriage with Bat-Sheva.  
  
Briefly describe how the prophet Nathan rebuked David over this matter. From these incidents what can you learn about the character of David?
7. Give a brief account of the Book of Jonah. What are the main lessons to be learnt from this Book?  
Why do we read it on Yom Kippur?
8. (a) Describe in fair detail Chapters 6 and 7 of the Book of Esther (i.e. from when the King couldn't sleep until the hanging of Haman).  
  
(b) Very briefly, explain three Mitzvot which are observed on Purim.

KING DAVID HIGH SCHOOL  
LIVERPOOL  
C.S.E. PAPER FOR 1975 EXAMINATION  
RELIGIOUS EDUCATION  
FOR JEWISH CANDIDATES  
(MCDE 3)

Tuesday 6th May 1975, afternoon.

1 hour - for reading of question  
paper

2 hours - duration of examination

Answer BOTH questions in Section A and four questions from  
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 the Festival of Pesach  
(not including Erev Pesach)
- (b) The Mitzvah of Tephillin.
- (c) Why we read the book of Jonah on Yom Kippur
- (d) Three headings of work (Avot Melachah) which  
are forbidden on Shabbat.
- (e) Additions to the Synagogue service on Shavuot.
- (f) Shechitah

2. Write notes on FIVE of the following :

- (a) The significance of the rainbow
- (b) The Priestly Benediction
- (c) Sending away the mother bird.
- (d) Joshua circumcising the people.
- (e) The death of Saul.
- (f) The four fasts mentioned by the Prophet Zechariah.

SECTION B

Answer FOUR questions from this section.

- 1. (a) Describe how Abraham pleaded with G-d for the sparing  
of Sodom and Gomorrah.
- (b) Briefly describe the Akedah (the binding of Isaac).
- (c) What do these two incidents show about the character  
of Abraham?

Continued.....

2. (a) Describe in detail the instructions Moses gave to the Jews for the observance of the Korban Pesach (Paschal lamb sacrifice) in Egypt.  
(b) What further regulations were to apply to this sacrifice in future years?
3. (a) What does the Torah command concerning the Festival of Sukkot?  
(b) Sukkot is one of the "Foot Festivals". Why is it known by this term? What are the names of the other foot Festivals and on what dates in the Jewish calendar do they occur?
4. (a) Discuss carefully the first paragraph of the Shema.  
(b) What similarities do you find between it and the Ten Commandments?
5. (a) Describe in detail the events leading up to the division of the Kingdom.  
(b) What lessons can we learn from both Rehoboam's actions and the consequences which resulted from them?
6. (a) Describe and explain the first chapter of the Book of Jeremiah.  
(b) When do we read this chapter as (part of) a Haftarah and why?
7. (a) Describe the incident at the beginning of the Book of Esther leading to the banishment of Vashti.  
(b) From the various incidents in the Book of Esther, how would you sum up the character of the King?  
(c) What is the origin of walled and non-walled cities celebrating Purim on different dates.
8. (a) Describe in detail how both Ezra and Nehemiah rebuked the people for having taken foreign wives and the events which immediately followed.  
(b) Discuss the dangers to the Jewish people arising from inter-marriage.



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...

4. (a) Give a brief account of the preparations made before receiving the Torah on Mount Sinai.  
(b) Why do we read this portion from the Torah on Shavuot?  
(c) Discuss the importance of the commandment of not committing adultery.
5. (a) Describe the incidents of:  
(i) Moses striking the rock.  
(ii) Saul sparing the cattle of the Amalekites.  
(b) How were Moses and Saul punished for doing these things?  
(c) Why were they punished so severely?
6. (a) Write a brief account of the incident of Jephthah's vow.  
(b) What lessons can we learn from this incident about the making of vows?
7. (a) Very briefly outline:  
(i) The story of Naboth and his vineyard.  
(ii) The Book of Jonah.  
(b) From these incidents what can we learn about repentance?
8. (a) Write notes on the following people in the Book of Esther.  
(i) Vashti  
(ii) Bigtan and Teresh  
(iii) Zeresh  
(b) List the Mitzvot which are observed on Purim.

NORTH WESTERN SECONDARY SCHOOLS EXAMINATION BOARD

KING DAVID HIGH SCHOOL, LIVERPOOL

CSE PAPER FOR 1977 EXAMINATION

RELIGIOUS EDUCATION

FOR JEWISH CANDIDATES

MODE 3

Wednesday 4th May 1977 - Afternoon

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) Counting the Omer
- (b) The Sukkah
- (c) Tzitzit
- (d) Shechitah
- (e) Kol Nidrei
- (f) Why we read the portion from the Torah dealing with the crossing of the Red Sea on the seventh day of Pesach.
- (g) The reason for Shabbat Zachor
- (h) Blowing the Shofar

2. Write notes on FIVE of the following.

- (a) The significance of the rainbow
- (b) The burning bush
- (c) Moses striking the rock
- (d) Judges and justice in the Torah
- (e) Sisera
- (f) The capture of Jerusalem by David
- (g) The parable of the vineyard delivered by Isaiah
- (h) Ezra on mixed marriages.

SECTION 'B'

Answer FOUR questions from this section.

1. (a) Describe in detail the incident following Noah's planting of a vineyard.

(b) What lessons regarding honouring one's parents can one learn from this incident?

2. (a) Briefly describe

- (i) The Akedah (the binding of Isaac)
- (ii) Jephthah's vow

(b) Discuss the similarities and differences between these two incidents.

3. (a) Describe in detail how Jacob obtained the blessing from his father
- (b) From this incident discuss the character of Esau.
4. (a) Briefly describe TWO of the following.
  - (i) The instructions given by the Torah regarding the gathering of manna on Shabbat.
  - (ii) Jeremiah warning the people not to carry on Shabbat.
  - (iii) How Nehemiah enforced Shabbat observance.
- (b) Discuss the observance of Shabbat in the home.
5. (a) How did Samuel answer the people when they asked for a King ?
- (b) Describe in fair detail Saul's search for the asses.
- (c) How was he subsequently anointed by Samuel ?
6. (a) Describe the incident regarding Elijah and the contest on Mount Carmel.
- (b) Discuss the importance of the commandment of not worshipping idols.
- (c) Where is this commandment mentioned in the first paragraph of the Shema ?
7. (a) What are the four fasts mentioned by Zechariah ? Briefly describe what each of these fasts commemorates.
- (b) What is the reason for fasting on Yom Kippur ?
- (c) Explain why the Book of Jonah is read on Yom Kippur.
8. (a) Describe how the King chose Esther to be his new queen.
- (b) Briefly discuss the relative effects of the downfall of Haman and the raising up of Mordecai.
- (c) What are the dates of Purim in both walled and non-walled cities ?

Moderator's Report on the Mode 3 submission in Religious Education by  
King David High School, Liverpool.

The syllabus is intended for Jewish candidates and is intended to teach the nature of the Scriptures and the present relevance of their principles and laws, together with a study of the use of the Bible in Synagogue literature.

The syllabus therefore is Biblically based and passages for special study are included from sixteen Biblical books. These are well chosen and focus on some of the key movements and ideas. There is adequate scope here to achieve the aims of the syllabus and to provide a satisfactory basis for examination.

The examination is designed along the lines of the Mode 1 except for the omission of course work. Two written papers are therefore to be offered and each is to be weighted equally. The proposed structure follows the multi-pattern structure of the Mode 1 and a specimen of questions is presented with the syllabus. These show the evidence of an experienced examiner.

Both the syllabus and the form of examination meet the requirements of this examination, and I am pleased to recommend the acceptance of both without amendment.

23.vi.1973

(signed) *H.G. Harris*

Chief moderator.





**North Western Secondary School  
Examinations Board**

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Please address official letters to  
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 ) *J.G. Harris*

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