

ועד אבי  
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1999 ANNUAL REPORT



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# >> BOARD OF TRUSTEES AND SENIOR STAFF



Top Row (left to right):

Meir Buzaglo  
Joel Einleger  
Lief D. Rosenblatt  
Alan R. Feld  
Marvin Schick  
Azriel Novick  
Dani Danieli  
Lauren K. Merkin  
Evan David Feinsilver

Bottom Row (left to right):

Deena K. Fuchs  
Rachel Mohl Abrahams  
Ruth R. Wisse  
Yossi Prager  
Arthur W. Fried  
Henry Taub  
Eli Silver  
Mem Bernstein  
Avital Darmon

## >> OUR MISSION

**A**VI CHAI is a private foundation established in 1984 which functions in the United States and in Israel.

Eventually AVI CHAI intends to function in all regions with major Jewish populations.

Whereas we are committed to the perpetuation of the Jewish people, Judaism, and the centrality of the State of Israel to the Jewish people, the objectives of AVI CHAI are simply stated:

- To encourage those of the Jewish faith towards greater commitment to Jewish observance and lifestyle by increasing their understanding, appreciation and practice of Jewish traditions, customs and laws.
- To encourage mutual understanding and sensitivity among Jews of different religious backgrounds and commitments to observance.

These objectives are rooted in the two most sacred of Biblical covenants: as to the first objective, God's covenant with Israel through Moses; as to the second objective, God's covenant with Abraham.

AVI CHAI adheres to the philosophy of Rav Avraham Yitzhak HaCohen Kook zt'l, Chief Rabbi of Israel from 1921–1935, in interpreting these covenants and in drawing guidance concerning criteria for projects designed to further AVI CHAI's objectives.

God's covenant through Moses was with a nation, the expression of which was a communal commitment to commandments, to the performance of 613

mitzvot. Rav Kook says that this Sinai covenant is an aspect of free will. The observance of the commandments involves a voluntary decision of adherence.

The covenant with Abraham is a covenant based on a family, a tribe, an ethnic identity and legacy. Abraham was the originator of that family, the patriarch. Rav Kook says that anyone who is Jewish and feels linked to the Jewish people through a common fate is included. That is enough to qualify for the ethnic solidarity which is encompassed by the covenant with Abraham.

With the foregoing as background, AVI CHAI has adopted the following guidelines for its own operations:

*Priority will be give to projects which further both objectives. In no case will a project be funded which furthers one objective at the expense of another.*

*AVI CHAI will work within the full spectrum of the Jewish people in the interest of furthering its dual objectives.*

*Support will only be given to programs or institutions which express a positive attitude towards the State of Israel and which do not reject the value of secular education.*

*The Foundation will only sponsor projects which rely on teaching and enlightenment.*

*Funding will be provided mainly to innovative programs which AVI CHAI develops itself or in concert with others.*

*The Foundation will not fund deficits nor will it fund capital projects except through loans to Jewish day schools.*

*Grant requests will only be considered in response to a proposal submitted at our initiative.*

*Allocations will be made as grants which conform with the guidelines for tax-exemption under the U.S. Internal Revenue Code.*



## >> CHAIRMAN'S MESSAGE

### *Let Them Become a United Society*

*(from the liturgy of the Days of Awe)*

On those autumn days when the world's synagogues fill to overflowing, the special prayers of the silent devotion begin with a supplication that we become a united society, bound up as one. The prayer does not suggest a loss of individuality, but stresses the strength of a committed Jewish community, possessing a singularity of purpose.

The authors of the prayer may have drawn their inspiration from a similar phrase in the Second Book of Samuel,<sup>1</sup> depicting the troops of the tribe of Benjamin gathering together to become a phalanx, drawing strength from the proximity of one to the other. A single reed or straw can easily be snapped, but when many are bound together, their strength increases exponentially.

So it is with communities of Jews throughout the world, but most particularly in Israel, where AVI CHAI's Trustees have chosen to work toward "encouraging mutual understanding and sensitivity among Jews of different religious backgrounds and commitments to observance."<sup>2</sup> In so doing, we endeavor to preserve a respect for Jewish tradition while urging the protection of the pillars of democracy, which are vital to achieving Israel's full potential. Our effort in Israel

is not to blur or to change identities, but rather to work toward a realization of the need to remain, at all times, a united society, and not merely when we consider ourselves threatened from without.

The principal issues facing the Jews of Israel and those of the Diaspora are subtly different, for in one setting we are part of a wider society, whereas in Israel we are that wider society and therefore have the sovereign responsibility to preserve and guard its institutions, as a people undivided, committed to respect and strengthen Jewish culture and tradition. A cursory reading of Israel's daily press discloses that unity is not an easily attained goal.

With the return to Zion and the birth of the State, a new mandate and set of responsibilities were assumed by the Jews. Two thousand years of Diaspora living and thinking had to be reframed, as a scattered nation returned: each element, each "family," and each tribe arriving with its own worldview, its own customs and practices. Fifty-two years have barely been enough time to comprehend fully what it is like to have total responsibility for manning the ship of state and ensuring freedom of thought and social action, while at the same time respecting Jewish tradition and protecting democracy.

The primary quest pursued by AVI CHAI in North America differs from that in Israel and is to "encourage Jews toward greater commitment to Jewish observance and lifestyle by increasing their understanding, appreciation, and practice of Jewish traditions, customs, and laws,"<sup>3</sup> more particularly in recent years by concentrating the Foundation's efforts on increasing enrollment in Jewish day schools and enhancing the educational quality of their programs.

These two intersecting goals were formulated by the three founding members of AVI CHAI, two of whom were taken from us in the space of a year.



Zalman C. Bernstein, z"l, following a brilliant business career, chose to commit his intellectual, creative, and financial resources to AVI CHAI's goals, knowing that he probably would not see their fulfillment in his lifetime and recognizing that they were eternal issues which would always confront the Jews. He therefore had others join him to continue the quest and to provide continuity over the fullness of time. He included his friend the distinguished philanthropist and entrepreneur Samuel J. Silberman, z"l, whose passing at age 84 followed Zalman's by a year, leaving me, the third founding Trustee, to chair the Foundation's Board of Trustees.

"Buddy" Silberman, as he was known to his friends and colleagues, brought to AVI CHAI a wide repertoire of experience—as a university trustee, president of the New York Federation of Jewish Philanthropies, and creative head of his own family foundation. He shared his wisdom liberally with his co-Trustees and the Foundation's staff.

The double loss thrust the Foundation more deeply into a period of transition that began in 1998 with the onset of Zalman's illness. Thanks to the effort and care that the three founding Trustees invested in planning for continuity and change (a process fully outlined, from its earliest days, in the Foundation's bylaws), my assumption of the chairmanship was completed in a seamless, but emotionally painful transition, with AVI CHAI's sole benefactor attending his last two meetings as a participating Trustee, rather than Chairman, but as always, able to make his strongly held views known to every participant.

The ability of AVI CHAI to pursue its twofold goals is aided by the bequest of the vast bulk of Zalman's estate for philanthropy. Just as important, Zalman participated in the recruitment and development of an outstanding group of Trustees, including Henry Taub (1985), David Weiss (1989), Ruth Wisse (1993), Lauren Merkin (1994), Alan Feld (1996), Avital Darmon (1997), and Meir Buzaglo (1998). AVI CHAI was fortunate that the Foundation's bylaws called for the appointment as a

Trustee of Mem Dryan Bernstein (1999); she and Lief Dov Rosenblatt (1999), an outstanding member of New York's financial community, were both appointed to the Board this past year. These two additions have helped the Trustee group to regitalize and to employ the combined strength of their considerable intellect in pursuit of the Foundation's goals.

The group's focus on the Foundation's programs and philanthropic opportunities provides an institutional dynamic (at and between meetings) that is a joy to behold.

In the course of the past year, one of the early members of the Foundation's Board reached mandatory retirement, a strange concept given Prof. David Weiss' physical vigor and intellectual acuity. However, there is much to be said for the process of reseeding a philanthropic Board, and this is precisely why the three founding Trustees provided for a mandatory retirement at age 70. David, as a forceful proponent of Jewish day school education in North America, has placed his mark on AVI CHAI's philanthropic record.

The Trustees are charged with a fiduciary responsibility to employ the Foundation's resources for the benefit of the Jews of the world in the two discrete realms of activity outlined above. Initially, those activities have been restricted to North America and Israel, but as the Foundation's mission statement clearly articulates, AVI CHAI's philanthropic efforts will expand to other large Jewish population centers over the coming years.

AVI CHAI is blessed with a highly qualified staff, both in Israel and in North America. The staff operates in close cooperation with the Foundation's Trustees, each of whom is primarily responsible for the various projects the Foundation has initiated and/or supports. The Trustee and staff assignments are indicated in the index of AVI CHAI's specific projects and grants, pages 43–45.



No proposal is included on the agenda of a Board meeting without it being prepared jointly by a member of the staff and the sponsoring Trustee. This policy is one of the ways of maintaining the Trustee's interest and involvement. To quote Zalman Chaim Bernstein, z"l, "AVI CHAI is always to be a Trustee-driven foundation." Indeed, the Trustees are actively involved in every facet of the Foundation's philanthropic programs and are expected to serve as the primary source of programmatic initiatives.

AVI CHAI supports a balanced mixture of self-generated/self-managed programs alongside the more conventional philanthropic approach of supporting projects initiated by a host of educational institutions. The latter requires less of the Foundation's most valuable asset, its human resources. The practice of active-initiating philanthropy demands far more than an overflowing investment account; it requires the human chemistry and creativity of Trustees and staff willing to be adventurous in pursuit of the Foundation's goals. This spirit of adventure has infused AVI CHAI from its earliest days. Being adventurous, however, has its costs: there have been several flops, but on balance we have been pleased with the outcome of AVI CHAI's self-generated and managed programs.

Having chosen Jewish high school education as our principal area of focus in North America (the reasons for this will be explained in the report of Yossi Prager, our North American director), we required a professional staff familiar with the field. AVI CHAI was fortunate that Yossi Prager and Rachel Mohl Abrahams, a program officer, were both products of day school education and uniquely capable of cooperating in the management of a "portfolio" of programmatic initiatives in this field. Their training as lawyers and their expansive background in Jewish studies have inured to our benefit. They were joined by Joel Einleger, an M.B.A. who previously served as president of a company which evaluated advertising, thus enhancing our capacity to develop and assess AVI CHAI's campaign to promote day school education. In addition, AVI CHAI is fortunate to

have Dr. Marvin Schick as a valued advisor. His intellectual energies over the past 40 years have been devoted, in large measure, to Jewish affairs—principally education. His analytical report to the Trustees in 1995 was the major catalyst for AVI CHAI's adopting Jewish education as a core activity. The staff's experience and professional strengths enabled the Trustees to embark upon a multifaceted program, developed over a period of years and fully described by Mr. Prager. AVI CHAI's North American activities deal principally with enhancing enrollment and improving the quality of Jewish day school education.

As AVI CHAI's Trustees and staff came to recognize the enormity of the challenge of securing the twin goals of enhanced enrollment and educational quality, they realized the need to elicit support for day school education on a broad scale from other Jewish foundations and philanthropists. Giving from one's own resources is in itself no simple task; getting others to believe in and share the vision that 12 years of day school education is "the best possible philanthropic investment"<sup>4</sup> is a unique test. AVI CHAI's activities in North America are, therefore, also directed toward committing others to the concept that day school studies are an individual's right and a community's responsibility. Our friend and colleague Marvin Schick is correct when he contends that a day school education must not be seen or treated as a commodity for parents to purchase, priced by the schools' authorities at cost-plus. It is the Jewish community's duty and responsibility, as it has been over the millennia, to provide the funding that can make a first-class Jewish education available by right to all our children. Surely, no argument can be made during these years of financial plenty that the community lacks sufficient resources. The question is simply: Are the AVI CHAI Trustees correct in their collective judgment that this mode of education is vital to the spiritual, intellectual, and cultural development of Jewish youngsters? AVI CHAI's Trustees are confident that a 12-year Jewish day school education is a key in enabling our children to succeed in a multicultural society as committed,





knowledgeable Jews who are proud of their unique heritage. We have little doubt that our philanthropic investment in day school education represents the bluest of "blue chips," and we want to encourage as many coinvestors as possible.

In Israel, the *Tzav Pius* campaign (Call to Reconciliation) has become a well-recognized "trademark" for promoting mutual respect among Israelis, even as we acknowledge that we are a nation with often radically differing worldviews. The Trustees recognize that we will never secure a complete and perfect *pius* (reconciliation), but expect that our activities will contribute toward a heightened understanding of the societal benefits to be derived from an enhanced commitment to reconciliation. At the very least, we have created a sense of awareness and immediate name recognition of what *Tzav Pius* stands for, and that it represents AVI CHAI's primary goal in Israel.

In Israel, AVI CHAI's director, Dr. Eli Silver, and our colleague Daniel Danieli have provided the critical analysis, management, and supervision of a philanthropic "portfolio" developed by the Trustees. The principal theme endeavors to bring the study of text, based on Jewish culture, to a wide cross-section of Israel's population. Because of the complex pattern of Israeli society, we have had to consider which niches existed and how they could best be developed to improve the quality of Jewish study from junior high school through the army years, and thereafter in adult educational frameworks. The report of Dr. Silver will provide an overview of the patterns and themes of philanthropic activities that AVI CHAI has developed and is presently supporting in Israel.

There have been only three reports of AVI CHAI's activities issued over the past 15 years. The infrequent

reporting, other than as mandated by the IRS, is the prerogative of private philanthropy. However, a heightened responsibility is placed on a group of Trustees when the sole benefactor is no longer at the daily helm, as Zalman was for many years. We view the Jewish community as the direct and principal beneficiary of Zalman's philanthropic bequests. We have tried, therefore, to report as fully as we believe is appropriate for this, the first year following his passing. Our intent is to report annually; as we gain experience, we will learn how best to communicate with you AVI CHAI's mode of operation, goals, and success in achieving the Foundation's mission. Your comments and criticism are invited: tell us how effectively we have reported to you and let us know if there is other information which you may find helpful.

This report, for the first time, includes a complete set of financial statements, for we believe that it would be inadequate to report to the public without full financial disclosure.

The success of AVI CHAI in the future will be determined by the productive and harmonious interaction of our grantees, Trustees, and staff, all participating actively in a common cause and laboring toward achieving shared goals. That has been the hallmark of the Foundation for its first 15 years. Ideally, it will continue undiminished during the 15-year term as Chairman mandated to me, and on into the distant future.

Arthur W. Fried, *Chairman*

1 Samuel II 2:22

2 From AVI CHAI's Mission Statement

3 From AVI CHAI's Mission Statement

4 See AVI CHAI's 1999 publication: Investment Portfolio

## >> PROJECTS IN NORTH AMERICA

One statistic in the National Jewish Population Survey of 1990 (NJPS) riveted the North American Jewish community in the early 1990s: an intermarriage rate of 52%, reflecting massive Judaic abandonment. American Jews had exceeded their immigrant ancestors' dreams, reaching the pinnacles of academic, financial, and social success. However, the efforts devoted to integrating into American culture were not generally matched by equally serious investments in Jewish education. The result, for all but the most traditional, was a Jewish people lacking basic information about its own texts, traditions, and heritage.

For many in the Jewish community, NJPS 1990 was the impetus to develop programming aimed at building Jewish commitment. For AVI CHAI, which had been promoting Jewish education in the widest sense from the time of its establishment in 1984, NJPS helped to refine our focus. In 1993, The Louis Guttman Israel Institute of Applied Social Research was engaged to examine the NJPS data and correlate adult Jewish involvement with the type of Jewish education that respondents had received in childhood. The results were striking, with the researchers concluding:

- Jewish day schools are the best vehicle for implementing Jewish involvement and are the only type of Jewish education that stands against the rapidly growing rate of intermarriage.
- At least nine years of Jewish education mark the most significant upward jump in Jewish involvement.

The Guttman study convinced the Trustees that the Foundation should invest heavily in the day school field with a focus on high schools, and this has become the primary area of support since 1995. As we began to work in this field, we learned that day schools are not only effective—they are also increasingly popular. As detailed in a 1999 census of Jewish day schools in the United States that was conducted for AVI CHAI by Dr. Marvin Schick, there are approximately 185,000 day school students in 720 day schools, pre-kindergarten through 12th grade. This represents a 12–15% enrollment increase in the 1990s. Within the Community, Conservative, and Reform day schools, the increase is nearly 25%. New high schools are a particularly fast-growing area, with nearly 80 new schools that meet AVI CHAI's eligibility criteria opening in the 1990s. The number of Community and Conservative high schools (there are not yet any Reform high schools) tripled in the 1990s, from six to 18, with more on the way (*see table, next page*).

The news is not all good. Eighty percent of the day school students are from Orthodox families, meaning that for all the growth, the concept of day schools has not yet penetrated deeply into communities other than the Orthodox. Furthermore, a 1997 study by Dr. Schick and Jeremy Dauber showed that day schools are dramatically underfunded, with profound consequences for teacher salaries, the educational and extracurricular programs, capital improvements, and other needs.

Equally problematic, while the general studies programs at the schools are usually quite good, the quality and quantity of the Jewish studies varies. There are no standardized Jewish studies curricula or uniform tests. There is also no common vision, even within each segment of the Jewish spectrum, of the body of knowledge and skills that a day school graduate must master. The limited supply of effective principals and teachers is yet another problem, and the groundswell of new schools is only exacerbating the personnel shortage.



Given the proven effectiveness of day schools in instilling Jewish commitment and the obvious areas of need, the day school field invites creative philanthropy. AVI CHAI's Trustees have chosen to focus on three goals: (1) enhancing the quality of day school education; (2) expanding the circle of students entering day schools; and (3) promoting Jewish education as the number-one priority of the Jewish community in North America. Of course, these three goals are interwoven, as greater funding will permit educational improvements that will, in turn, attract a growing number of students. AVI CHAI has developed an array of programs to advance each of these goals, and these are described below.

## ENHANCING THE QUALITY OF DAY SCHOOL EDUCATION

Neither AVI CHAI nor any other foundation dedicated to Jewish philanthropy has sufficient resources to address all the educational needs of the day schools across the United States and Canada. We have attempted to do our part by initiating targeted programs tackling a few of the needs: training personnel, developing curricular and co-curricular materials for Judaic studies, providing interest-free loans for day school construction and renovation, and expanding high school libraries. We are also in the early stages of considering whether and how educational technology can positively affect day school education.

### Total Students by Grade\*

	Centrist Orthodox	Chabad	Chassidic	Community and Outreach	Immigration Orthodox	Modern Reform	Solomon Schechter	Special Education	Yeshivas	
Number of Schools	80	44	81	75	31	92	20	63	18	172
4-Year-Olds	1,300	767	3,042	639	235	1,948	512	638	30	3,118
5-Year-Olds	1,756	736	4,144	1,800	297	2,489	627	2,168	3	4,079
1st	1,679	626	3,312	1,666	397	2,439	581	2,098	0	3,867
2nd	1,623	633	3,135	1,647	395	2,424	546	2,188	0	3,765
3rd	1,651	617	2,996	1,636	396	2,418	533	2,078	0	3,717
4th	1,655	600	3,002	1,465	368	2,266	466	1,926	0	3,556
5th	1,542	547	2,806	1,390	398	2,195	421	1,810	0	3,402
6th	1,519	537	2,777	1,225	384	2,034	333	1,638	0	3,351
7th	1,449	520	2,646	1,077	415	1,934	194	1,230	0	3,124
8th	1,442	467	2,556	857	426	1,813	145	1,116	0	2,996
9th	1,241	435	2,519	499	402	1,453	0	209	0	3,434
10th	1,250	376	2,288	387	359	1,375	0	208	0	3,215
11th	1,225	270	2,077	324	347	1,144	0	190	0	3,055
12th	1,008	301	1,758	237	317	1,004	0	136	0	2,800
Special Education	164	6	1	0	0	25	127	0	662	164
<b>Total</b>	<b>20,504</b>	<b>7,438</b>	<b>39,059</b>	<b>14,849</b>	<b>5,136</b>	<b>26,961</b>	<b>4,485</b>	<b>17,563</b>	<b>695</b>	<b>47,643</b>

\*A Census of Jewish Day Schools in the United States by Marvin Schick for AVI CHAI



## PERSONNEL

### Principals' Training

The quality of a day school depends most on the skill and commitment of its professional and lay leadership. Unfortunately, there are not enough headmasters, principals, and assistant principals to fill the available positions. As a result, schools are at times compelled to hire weak leaders who are subsequently dismissed—only to be rehired by other schools choosing from the same limited pool of candidates. The need is particularly great for the newest non-Orthodox schools, some of which have hired non-Jewish headmasters because of the limited pool of applicants.

Recognizing that no one model is appropriate for all schools and all principals, AVI CHAI supports four initiatives: two intensive programs and two short-term institutes.

In 1997, we asked the School of Education of the Jewish Theological Seminary (JTS) to develop a fast-track program for training new principals that could be implemented over two summers and an intervening year. JTS responded with a proposal for the **Secondary School Leadership Training Institute**, a 15-month program that consists of four-week sessions in each of two summers and retreats during the year. The primary faculty for the program are experienced day school headmasters—approximately one headmaster for each three participants—giving the training a significant mentoring component.

AVI CHAI agreed to become the primary funder of the program, and the first cohort of 11 educators from Conservative, Community, and Reform schools began the program in May 1998. An independent evaluation of the program validated the educational model, and seven of the 11 participants took positions as headmasters, principals, or assistant principals immediately upon completing the program in July 1999. Based on the success of the first program, we agreed to fund a second cohort, this time focused on training new elementary

and middle-school principals. Fifteen educators commenced their participation in April 2000.

Based on the success of the first JTS cohort, we invited **Yeshiva University (YU)** to develop a program for Orthodox schools based on the same model. The program developed is structurally identical to the one at JTS but with substantive differences that reflect the educational premises and issues that are distinctive to Orthodox schools. AVI CHAI is the sole funder of YU's **Intensive Training Program for Day School Administrators**, which began in May 2000 with 13 participants.

Aside from these two intensive programs, AVI CHAI sponsors day school leaders to attend two short-term seminars, one offered by **The Principals' Center** of the **Harvard University Graduate School of Education** and the other by **The Lookstein Center** of

**Bar Ilan University**. The two ten-day Harvard summer institutes, one for aspiring and novice principals and the other for experienced principals, had not traditionally drawn participants from Jewish day schools. However, during the summers of 1997–2000, a total of 80 Jewish educators have attended the summer institutes through AVI CHAI's sponsorship. The feedback from the educators has been quite positive. One unanticipated benefit is that the educators, representing nearly the full spectrum of Jewish life, found that they had much more in common than they had expected.

The Lookstein Center offered its inaugural two-week principals' seminar in the summer of 1999, for 24 day school educators from the Diaspora, with 21 from North America. During the summer of 2000, the program drew a total of 29, with 21 from North America. The Lookstein Center follows up on these summer seminars through interactive Internet forums and midyear seminars in the United States for North American participants.

Cumulatively, by September 2000 a total of 160 North American principals or aspiring principals will have participated in one of the principals' training programs funded by AVI CHAI.

*The quality of a day school depends most on the skill and commitment of its professional and lay leadership.*



### Teacher Recruitment/Training

Newspapers report regularly on the teacher shortage in public and independent schools. The problem is even greater for Jewish day schools because they require separate faculties for general and Jewish studies. Given AVI CHAI's mission, we are focusing on the need to recruit and train qualified Jewish studies teachers.

It is critical that these teachers have significant Jewish textual knowledge and skills as well as a personal passion for Jewish tradition and practice, along the spectrum of Jewish life. Many schools also expect teachers to be fluent in Hebrew. Finally, day school teachers must have the ability to translate their own knowledge into classroom teaching.

AVI CHAI's first effort toward recruiting and training Jewish studies teachers is a program of the **Pardes Institute of Jewish Studies** in conjunction with the Rothberg International School and the Melton Center for Jewish Education of The Hebrew University. Applicants to the **Pardes Educators Program** must have completed a year at Pardes or an equivalent institution, and the program itself involves two additional years of Jewish studies at Pardes coupled with coursework toward a Masters in Jewish Education from The Hebrew University. The program includes a Hebrew *ulpan* and supervised teaching in North America between semesters. All participants have signed written contracts to repay the tuition subsidy and stipend if they do not become day school teachers in North America.

AVI CHAI is currently considering other models and hopes to develop a series of initiatives to attract and train teachers for Jewish day schools. We invite other philanthropists to join AVI CHAI and would be glad to share the benefits of our experience.

### CURRICULAR AND CO-CURRICULAR MATERIALS

It is the unusual day school that has a formal curriculum, in the sense of detailed educational goals and comprehensive instructional materials, for any of the Judaic subjects. AVI CHAI's Trustees have

approved funding for two different curriculum initiatives, with the hope that the materials will enhance the quality of classroom instruction.

The first initiative, **Tal Am**, is likely the most ambitious Jewish curriculum project in North America—the creation of an integrated Jewish studies curriculum for second and third grades. The initiative is a project of the **Bronfman Jewish Education Center (BJEC)** in Montreal, which seeks to build on the success of the Tal Am curriculum for first grade, now used in 160 day schools. If successful and ultimately developed through eighth grade, Tal Am will supersede the Tal Sela Hebrew language curriculum that had previously been developed by the BJEC.

The second project, currently in the research and planning phase, is an effort to develop a **Hebrew language and literature curriculum for Jewish high schools**. The team on this project includes professionals from the **Bureau of Jewish Education of Boston** and from **The Hebrew University**.

The newest co-curricular project is just emerging from a planning phase that began in November 1999 with a grant from AVI CHAI to **Jewish Family & Life, Inc.** The goal is to create a magazine and book club for Judaic studies for day and supplementary school students that is loosely based on what Scholastic, Inc. already provides for secular studies. Unlike Scholastic, which is value-neutral, our magazine would be centered around Jewish values, with each issue focusing thematically on a single value.

The planning process has yielded a prototype issue of the magazine, titled **BabagaNewz**. We commissioned a series of independent evaluations of the prototype, encompassing both content and market reaction, and we are now planning for full-scale implementation. The effort is operationally complex—involving the production of nine issues of the magazine each year, the capacity to market and fulfill orders for the book club, and an interactive website that is sophisticated and content-rich. If fully implemented, the project will be quite costly. However, if successful, BabagaNewz could enrich the Jewish education of tens of thousands of young Jews.



Another co-curricular initiative involves the **Great Books Foundation**, a non-profit organization that publishes carefully edited works of great literature for student and adult discussion groups. Currently, one million students use Great Books materials in curricular and extracurricular programming, and 20,000 adults are involved in discussion groups. The educational philosophy of the Great Books series is based on “shared inquiry,” close reading guided by a trained discussion leader. This approach parallels the 2,000-year-old Jewish tradition of the *chavruta* or partner method.

AVI CHAI funded the Great Books Foundation to create an anthology of Jewish literature for use in day and supplementary schools, adult discussion groups, and other settings. The anthology, titled **The Soul of the Text**, includes selections from the Bible and medieval commentaries, rabbinic literature, Yiddish literature, and texts on the Holocaust and Eretz Yisrael. The anthology can be obtained from the Great Books Foundation at 800-222-5870.

We are also involved in a **Grant Program to Enhance Jewish Commitment at Jewish High Schools** by promoting Shabbat observance at Community and Solomon Schechter schools. In 1999–2000, eight schools received funding for Shabbat programming. Most schools integrated academic units on Shabbat with family programs and experiential activities such as Shabbatonim. For AVI CHAI, this program is in part a research-and-development tool, an effort to learn which kinds of co-curricular Shabbat programs are most effective in Community and Conservative schools.

In an effort to enhance the Judaic components of Reform and Community day school education, AVI CHAI is the sole funder of “**Jewish Day Schools for the 21<sup>st</sup> Century**,” a program of **Hebrew Union College**. The first phase of this program ran from 1994 through early 1999 and involved five day schools in a process of articulating their Jewish mission and implementing programmatic initiatives to express that mission. This second phase, involving eight day schools over five years, follows the same basic model.

## BUILDING LOAN PROGRAM

The building blocks of education are not bricks and mortar but teachers and students. Nevertheless, in order to attract students—especially those not already committed to day school education—day schools require appealing classrooms, libraries, science laboratories and computer centers, athletic fields, theater/auditoriums, and art and music rooms. In addition, day schools need space for communal prayer and Torah study. Particularly now, with a groundswell of new schools and the concurrent expansions of existing schools, the capital needs of day schools are great.

The average building campaign ranges from \$2–3 million at small schools to \$35 million at the largest and wealthiest schools. Every year, schools across the country seek to raise hundreds of millions of dollars for construction. Because there are few significant donors to most day schools, schools often borrow money to pay for their construction or renovation. The interest and principal expense then further taxes the schools’ shaky budgets.

For some time, the Gruss Life Monument Fund has been making interest-free loans to day schools in New York for construction and renovation. Building on the Gruss model, we developed a national program to provide interest-free construction and renovation loans to day schools. Initially approved in 1998 with a loan pool of \$5 million available to high schools only, our Trustees have now increased the pool to \$25 million and expanded the program to all day schools.

The maximum loan is \$1 million for new construction and \$500,000 for renovation. After a six-month grace period, loans are repayable in 20 quarterly installments over five years. All loans must be secured by a satisfactory letter of credit from an acceptable financial institution.

Because this program involves loans and not grants, it enables AVI CHAI to give the schools a helping hand at a reasonable cost to the Foundation (forgone income on the money being loaned). Moreover, because the money returns to the Foundation on a revolving basis, we can continue to make loans to additional schools.



Including loans closed in 2000, we have thus far made 14 loans, totaling \$11.1 million. The pace of loan closings has begun to pick up, and we hope that our program shines a spotlight on the capital needs of the day school field.

## EXPANDING HIGH SCHOOL LIBRARIES

One feature of any first-rate high school is a comprehensive library or (in the current vernacular) "media center." All Jewish high schools have libraries or media centers, but the size of the collections varies enormously, ranging from a low of 20 to a high of 50,000 volumes, with a median of 3,000 volumes.

During the 1999–2000 academic year, AVI CHAI began implementing AVI CHAI Bookshelf, a two-year, \$1 million pilot program to expand libraries at Jewish high schools. All high schools that meet AVI CHAI's criteria for grants and have at least 25 students are eligible to receive \$5,000 in each of two years for the purchase of materials (books, audiovisual items, and software) for their media centers. At least half of the money must be used toward Judaic materials. To increase the likelihood that the materials ordered will be used, we required each school to include teachers from different disciplines on the committee authorized to make the purchases. Purchases are made through a central bookseller selected by AVI CHAI, which will allow the Foundation to identify and then assess the materials that were chosen.

In 1999–2000, 99 high schools participated in the program.

## EDUCATIONAL TECHNOLOGY

It is clear that technology has irreversibly changed our world, and education is no exception. First-rate education will increasingly take advantage of new technological tools to stimulate individualized, active learning. Day schools cannot afford to be left behind.

Seeking to learn how AVI CHAI might stimulate the development and use of educational technology for Jewish studies in day schools, our Trustees engaged Dr. Alan Lesgold, dean of the School of Education at the University of Pittsburgh and a respected educational technologist, to head a team of experts that will make programmatic recommendations to the Foundation. As a first step, the team conducted a written survey of the day school field and visited a sampling of the schools to gain an understanding of their current teaching styles and technological capabilities. We are awaiting a report from Dr. Lesgold's team.

## EXPANDING THE CIRCLE OF DAY SCHOOL STUDENTS

While nearly all children from Orthodox homes now attend day schools, only 45,000 children from Conservative, Reform, Reconstructionist, or unaffiliated homes receive a day-school education. This represents only 5% of the total number of Jewish American school-age children from non-Orthodox homes. Even as a percentage of non-Orthodox children who receive some kind of formal Jewish education—supplementary or day school—the day schoolers account for only 15%.

*Educational technology: Day schools cannot afford to be left behind.*

However, as evidenced by the rapid growth in day school enrollment in non-Orthodox schools and especially at the high school level, an increasing number of families are coming to recognize the benefits of intensive Jewish education. This natural enrollment growth can be accelerated if more Jews learn to appreciate the valuable treasures that are unlocked by Jewish literacy. It may be unrealistic, in this age of Judaic abandonment, to believe that the majority of American Jewish children will ever attend day schools. But a concerted community effort could double the number of non-Orthodox students in day schools over the next 10 years.



AVI CHAI has undertaken the following initiatives to expand the circle of day school families:

## THE AVI CHAI VOUCHER PROGRAM

Logic suggests that Jewish day school enrollment would increase if day school tuition rates—averaging approximately \$7,500 and reaching as high as \$16,000—were reduced. Indeed, a 1997 study of Conservative synagogue members showed that day school enrollment rates are lowest among the middle class (incomes of \$75,000–100,000), who do not qualify for scholarships and yet cannot comfortably afford tuition. If the financial strain on these families were reduced, presumably day school enrollment rates would increase. The question is: by how much?

*Day school enrollment rates are lowest among the middle class, who do not qualify for scholarships and yet cannot comfortably afford tuition.*

The SAMIS Foundation in Seattle was the first to test this question by making annual grants to enable Northwest Yeshiva High School to reduce tuition from \$7,200 to \$3,000 for all students. The SAMIS program began for the fall of 1996, and had the impact of nearly doubling enrollment at the school from 58 in 1995–96 to 105 in 1999–00. In the SAMIS model, the tuition reduction was available to all parents, regardless of whether their children would have attended the school without the reduction.

AVI CHAI's Trustees decided to test the effect of tuition reduction differently, by initiating a pilot program of tuition vouchers in Atlanta and Cleveland. Beginning in April 1997, AVI CHAI began offering a four-year tuition voucher of \$12,000 (\$3,000 per year) to students currently in public or private school who enter grades 2–8 at any of the four participating day schools in each city. By starting in second grade, we hoped to exclude students who would have enrolled in a day school without the voucher. For the same reason, we excluded students with siblings who had recently attended a day school. However, there was no income test, and AVI CHAI had no role in admissions

decisions. Promotion of the program was coordinated by the Federation in Atlanta and the Jewish Education Center in Cleveland.

Over two years, we recruited a total of 213 students. The distribution of students between the cities was uneven: 151 in Atlanta and 62 in Cleveland. We cannot fully account for the disparity, but differences in program implementation and in the quality of the local public schools are certainly factors. In Atlanta, the program led to an increase in day school enrollment in grades 2–8 of 14% in just two years; in Cleveland, the increase was approximately 5%.

In conjunction with the program, we engaged a team from The Cohen Center for Modern Jewish Studies at Brandeis University to evaluate the implementation of the program and conduct a five-year longitudinal study of the impact of day school involvement on the families participating in the program. The researchers' conclusion on the implementation of the program was that money is indeed an important factor in parental decision making, but is only one of several factors in a multifaceted decision process. For parents who chose not to apply for or accept an AVI CHAI voucher, the most commonly-cited reason was that day schools segregate their children from non-Jews. Fortunately, this negative perception can be combated by highlighting the many Jewish day school graduates who integrate comfortably into universities across the country.

## JUDAIC PREPARATORY TRACKS AT HIGH SCHOOLS AND MIDDLE SCHOOLS; A STARTER LIBRARY FOR PREPARATORY TRACK STUDENTS

With the growing interest in day schools, an increasing number of students enter day schools after kindergarten or first grade, sometimes as late as high school. These students are mainstreamed for general studies and nontextual Jewish studies, but they require





a special educational track to teach them the basic Judaic textual skills and quickly bring them to grade level.

For the past four years, AVI CHAI has encouraged the creation and expansion of preparatory tracks through a grant, calculated on a per-student basis, to all high schools that meet our general eligibility criteria and offer a qualifying Judaic preparatory track to educate beginners. Two years ago, the program was extended to middle schools attached to a high school. Over the course of this grant program, we have invested a total of \$3.6 million to support the education of 1,440 preparatory track students at 79 schools.

We recently sent surveys to the participating schools and the students who have attended preparatory tracks funded by AVI CHAI. Through these surveys, we hoped to learn how long it generally takes for students in preparatory tracks to be mainstreamed for their Judaic studies and how the students assess their educational experience and their Jewish growth. We expect to publish the results of these surveys, which show an encouragingly high degree of student satisfaction and growth.

Each student participating in a preparatory track program funded by AVI CHAI receives a small Jewish library consisting of 10 basic Jewish texts and references. The texts, which are all Hebrew/English or English, include the Bible, the Mishnah, and classic and contemporary books on basic Judaism and the holidays. The gift of these books is more than a reward for choosing a Jewish education; it also represents our effort to plant the seeds of Jewish learning within the homes of these beginners.

### MARKETING GRANTS AND ASSISTANCE TO NEW HIGH SCHOOLS

New Jewish high schools often begin very small, sometimes with fewer than 10 students. To enhance the ability of new schools to market themselves, we

have developed a three-part program consisting of marketing grants, advertising templates, and marketing training.

*The gift of these books...also represents our effort to plant the seeds of Jewish learning within the homes.*

The marketing grants began in 1996–97. Schools are eligible for funding from the time they have hired a principal (usually one year before opening) until they have graduated their first class, a total of five years. In 1999–2000, a total of 39 new high schools received grants.

During 1999–2000, AVI CHAI also commissioned generic advertising templates, consisting of seven ads, that we made available for customization to all new Jewish high schools as well as established schools with preparatory tracks. The ads distilled the themes that are common to all campaigns that seek to attract students not already committed to a Jewish high school: Jewish literacy, Jewish history, character development, admission to elite colleges, and educational tracks for beginners and new immigrants (see samples on page 23). Eighteen schools have thus far used the ads in newspaper advertisements, posters, mailings, and newsletters. An additional 13 schools have customized the ads for use in the 2000–01 recruitment season.

The newest feature of this grant program is a marketing seminar to be provided by the Institute for School Management (ISM) in Wilmington, Delaware. AVI CHAI worked with ISM to customize its standard marketing training specifically for day schools, and 15 day school professionals will participate in the seminar during August 2000. If the participants are enthusiastic about the seminar, we will consider repeating it at other times and in other locations.

### PARTNERSHIP FOR EXCELLENCE IN JEWISH EDUCATION (PEJE)

PEJE is a collaboration of 12 major philanthropists and foundations who joined together to provide start-up funding to new day schools and promote quality day school education within the Jewish community.

The partnership was conceived by Michael Steinhardt and Rabbi Irving Greenberg, who together recruited additional partners. Aside from AVI CHAI, these are:

The Abramson Family Foundation	Jim Joseph
The Andrea and Charles Bronfman Philanthropies	Morton Mandel
Edgar M. Bronfman	Charles and Lynn Schusterman
The Harold Grinspoon Foundation	UJA-Federation of New York
The Jesselson Family	Leslie H. Wexner

Thus far, PEJE has committed \$6.5 million of its capital to a total of 35 new schools: 13 elementary schools, 20 middle schools, and two high schools.

In addition to grant funding, PEJE provides a consultant, termed a *madrich*, to work with each school as it develops. PEJE also holds an annual conference for its grant recipients.

In the last year, PEJE has begun to advance the parts of its mission statement related to philanthropic leadership and advocacy. One of PEJE's key assets is the public image of its partners, who, by putting their own reputations and financial resources behind Jewish education, may be able to attract others to the cause as well. PEJE's first major effort in this area will be an assembly in September 2000 for day school funders from across the country. The purpose of the donor assembly is to provide recognition to existing day school donors, generate publicity for PEJE's mission, and develop strategies for expanding the pool of donors to day schools. In addition to the donor assembly, PEJE is funding Federation efforts in Boston and Milwaukee to raise money for local day schools.

A complete report on the partnership's activities can be obtained from PEJE at 617-367-0001.

## NECHOMAS YISROEL

Nechomas Yisroel is a six-year-old organization, based in Brooklyn, that raises money to subsidize day school tuition for immigrant students transferring

from public schools. The majority of the money is raised from individual sponsors.

In June 1998, AVI CHAI's Trustees authorized grants totaling up to \$135,000 per year for three years to subsidize the education of students who are placed by Nechomas Yisroel in day schools and high schools that meet AVI CHAI's eligibility criteria.

Nearly all students placed by Nechomas Yisroel enroll in schools that cater primarily to immigrants. Often, these schools survive on the goodwill of heroic teachers; because they have no natural lay leadership base and take in so little in tuition, schools pay teachers little and late, and their facilities and programs leave much to be desired. Based on the tuition rate negotiated by Nechomas Yisroel with the schools, the \$135,000 provided annually by AVI CHAI pays the annual tuition for nearly 130 students.

## PROMOTING JEWISH EDUCATION AS THE NUMBER-ONE PRIORITY OF AMERICAN JEWRY

From talmudic times through the early part of the twentieth century, Jewish education was understood to be a community responsibility, not a consumer good to be paid for by parents alone. It is a particularly modern—and quintessentially American—concept that the default for Jews is public school, with an intensive Jewish education being a luxury that parents choose at their own expense.

How we arrived at this point is easy to understand. For three generations, Jewish education was not a high priority for the broader Jewish community. As a consequence, generations of children were raised with either a limited, often boring, Jewish education or no Jewish education at all. Not surprisingly, these children grew up as less than fully Jewishly-literate adults with scant appreciation for Jewish learning and practice. Fortunately, these Jews retained a visceral Jewish connection binding them to the Jewish people and the emerging State of Israel. Today, however, in a more assimilated and attenuated Jewish community,



the connection to the Jewish people is being lost. The question has become "Why be Jewish?" or, more precisely, "Why consider myself part of a distinctive people? Why make a commitment to texts, traditions, and practices that seem foreign to me?"

For the most involved Jews, "Why be Jewish?" is akin to "Why be American?"—both are ingrained in our identities from birth and not normally subject to question. However, increasing numbers of American Jews are asking the question, and we must be prepared with answers that are relevant, substantive, and meaningful. It is not easy to persuade people to invest in learning the language, texts, and traditions of a different civilization, and the challenge is compounded because many of the treasures of Judaism become apparent only after an initial investment has been made.

The best hope for Jewish life is to provide children with a complete Jewish education from kindergarten through high school, before they begin asking, "Why be Jewish?" For many, the question will arise in college, but by then at least part of the answer will be intuitive, as it was for so many centuries of Jewish history.

What will it take for day schools to flourish and attract larger numbers of American Jews? The plain answer is well-spent money—to create schools whose general studies program is competitive with the best secular alternatives and whose Jewish studies program is equally strong. This requires funding for physical infrastructure (buildings, libraries, technology), personnel recruitment and training, sophisticated curricula and educational materials, enrichment programs, and more. We have not yet been able to quantify the cost of all these components, but they are surely beyond the financial capacities of the group of philanthropists across the country who now support day schools. As described in the Chairman's message, AVI CHAI has taken on the challenge of broadly promoting day school education in an effort to attract additional philanthropists, as well as additional families, to the schools.

## MARKETING AVI CHAI'S MESSAGE

AVI CHAI has evolved slowly into a foundation that recognizes its responsibility to rally other philanthropists to the cause of Jewish education. In the fall of 1996, the Foundation began a periodic advertising campaign to promote Jewish day schools. Three separate campaigns have run in the Jewish media in major markets across the country and a fourth campaign has run in *The New York Times*. In connection with the *Times*' campaign, we prepared *The Jewish Investment Portfolio*, a brochure arguing the case for Jewish day schools. A total of 15,000 copies of the brochure have been distributed.

### Why be Jewish?

We believe that our initial goals have been achieved. Through the work of AVI CHAI and others, the community is now more receptive to the concept of day schools. The next step is to turn that receptivity into students and philanthropic dollars.

We have begun to implement a concerted public information and advocacy effort, at times in collaboration with others. The effort will involve ongoing publicity for Jewish education, advertisements in both the Anglo-Jewish press and the mainstream media, an annual report on our activities, and, ultimately, reaching out to individual philanthropists who might have interest in supporting day schools. The activities will be coordinated by our new Director of Communications, Deena K. Fuchs.

Zalman Bernstein, z"l, built his money-management business on the quality of his research, and he shaped AVI CHAI with the same research orientation and standards. AVI CHAI's advocacy program includes the commissioning and distribution of research reports that shed light on issues relating to day schools. Already mentioned were the 1993 study by the Guttman Institute, Dr. Marvin Schick's *Census of Jewish Day Schools*, Dr. Schick and Jeremy Dauber's *Financing of Jewish Day Schools*, and the report currently being prepared on our voucher experiment in Atlanta and Cleveland.



In addition, we are the sole funders of the second phase of a **Longitudinal Teen Study** being conducted by the Ratner Center for the Study of Conservative Judaism at the Jewish Theological Seminary and are supporters of the **National Jewish Population Study 2000**, which has been commissioned by the United Jewish Communities. The research results of these two studies will inform AVI CHAI's Trustees and the broader Jewish community about the types of educational interventions that correlate with greater engagement with Jewish life.

## PROMOTING GOVERNMENT TUITION VOUCHERS

While the Orthodox and a small group of Conservative and Reform families will sacrifice to pay day school tuition regardless of cost, others will enroll their children only if the sacrifice is not too great. The 185,000 children currently in day school pay approximately \$1.2 billion each year in tuition; if the number of students doubles, as we hope it will, the total tuition bill would be \$2.4 billion. At that point, a community-funded national tuition subsidy of 40% would cost approximately \$1 billion annually.

Given the need for philanthropy to fund the significant costs of day school construction, personnel recruitment and training, curriculum development, and enrichment programming, our Trustees believe that Jewish philanthropy could not also broadly subsidize day school tuition without sacrificing other important communal priorities. This caused us to take a hard look at the question of vouchers—government support for parochial school education.

As a first step, our Trustees commissioned three papers from respected experts, two arguing the opposing positions on vouchers and one on the constitutionality of vouchers. After reviewing these papers and discussing the impact of government funding for private schools on the public school system, the Trustees reached the conclusion that vouchers are right for Americans generally and

*Vouchers are right  
for Americans  
generally and for  
Jews in particular.*

for Jews in particular.

Our Trustees recognize that this stand in support of government vouchers is a minority view within the organized Jewish community (though it is the majority view within the African-American community, whose children will most benefit from vouchers). However, we suspect that the opposition of some American Jews is an emotional reaction, perhaps a vestige from a time in which public schools offered a quality education that shaped the civil culture of American society. We believe that a careful review of the argument for vouchers will ultimately convince many Jews, as it did our Trustees, that the benefits outweigh the potential costs.

AVI CHAI has developed a position paper on government tuition vouchers that is currently being reworked. Once completed, it will be available for distribution.

In an effort to frame the Jewish perspective within the overall argument in support of vouchers, we funded a special *Policy Review* issue on vouchers that was distributed to the Heritage Foundation's extensive mailing list as well as our own list. The response was extraordinary, and the Heritage Foundation ordered a second printing of 10,000 copies. We also published copies of the proceedings of an AVI CHAI-funded Conference on Vouchers held in 1996. The proceedings were then distributed to the lay and professional heads of every Federation and community-relations council.

Ultimately, the threshold question is whether vouchers are permissible under the United States Constitution. Courts in Wisconsin and Ohio have split on this issue, and the U.S. Supreme Court will be the ultimate decisor. Although AVI CHAI will not be a party to any Supreme Court litigation, it can file an amicus curiae (friend of the court) brief. We have already done so in an earlier case, *Mitchell v. Helms* (decided in June 2000), in which the Supreme Court upheld a federal law permitting the provision of computers and other secular material for religious



schools as part of a program that provides such materials to both public and private schools. AVI CHAI's brief, authored by Nathan Lewin, was cited in Justice O'Connor's opinion in the case.

## BEYOND DAY SCHOOLS

The reach of AVI CHAI's mission statement (*see page 3*) extends far beyond the day school field, to the full range of educational programming that will increase the "understanding, appreciation, and practice of Jewish traditions, customs, and laws." While the Foundation's Trustees have chosen to focus our North American activities on the day school field, AVI CHAI has undertaken a series of other initiatives that address critical Jewish education needs.

## JEWISH EDUCATION AND LEADERSHIP TRAINING ON COLLEGE CAMPUSES

In recent years, the broader Jewish community has come to recognize the college years as a period during which young Jews make life-shaping decisions. We are targeting models of intensive Jewish education and leadership training for college students.

Our first effort is the AVI CHAI Fellowship in the Washington, D.C., area, developed in partnership with Hillel. The Fellowship seeks to attract an elite group of marginally affiliated students from four local campuses and provide them with regular classes as well as an educational trip to Israel. The program runs for one academic year, with an optional third semester. The first cohort of 28 AVI CHAI Fellows completed the program in December 1999, and the second cohort of 27 will begin the Fellowship in September 2000.

## ADVANCED TORAH STUDY FOR WOMEN

While the role of women in Jewish ritual life is an

issue that increasingly divides the Modern Orthodox community, there is a consensus emerging that advanced Torah study for women is important. AVI CHAI's interest in Torah study for women is twofold: (1) to create a program of high-level study that will raise Talmud scholarship among women to a new standard of excellence; and (2) to reduce tensions within the U.S. Modern Orthodox community, which may have been heightened by the paucity of Orthodox-affiliated programs of advanced Talmud study for women.

Our first effort was a partnership with the Union of Orthodox Jewish Congregations of America (the Orthodox Union), which had begun to offer a series of weekly Torah Seminars for Women. AVI CHAI became a sponsor of the program and also agreed to fund the creation of a new daily learning program, beginning in October 1998. Unfortunately, the daily program did not attract a critical mass of students. However, the weekly classes continue to attract a significant number of women to high-quality Torah study.

Still determined to develop a full-time program for women, AVI CHAI approached Yeshiva University and worked with its leadership over the course of a year to develop a Graduate Program in Talmudic Studies for women, which was announced in February 2000. The program will begin in September 2000, and a full update will be included in AVI CHAI's next annual report.

## SUMMER CAMPING

In June 1999, our Trustees considered the possibility of taking on summer camping as a significant new agenda area for the Foundation. By providing an encompassing Jewish environment, camps powerfully promote interest in, and passion for, Jewish literacy and living. Overnight camping is a natural extension of AVI CHAI's work to date, because these camps generally attract children of middle and high school age.

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*The broader Jewish community has come to recognize the college years as a period during which young Jews make life-shaping decisions.*

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Campers are most often not day schoolers, with the consequence that camp may be the most intensive Jewish education that these children will receive.

As a first step in our exploration of this field, AVI CHAI commissioned a study by the Cohen Center of Modern Jewish Studies at Brandeis University. The researchers will review the field of overnight camping (community-sponsored and private) and then work with the Foundation in an effort to chart a course that advances our mission in North America. The report is expected by the end of 2000.

In the meantime, AVI CHAI is sponsoring a pilot project at **Camp Sternberg**, an Orthodox, Federation-affiliated, New York camp that has recruited a group of nonobservant public school children who will be integrated into camp life. The effect of this experience on the participating children will help us understand the potential impact of summer camps on the Jewish interest of campers.

We also funded a study by **Camp Ramah** of the potential for linking the camping and day school experience in two ways: by encouraging campers to consider day school and by using the summer program to educate new day schoolers in basic Judaism and Hebrew. The research indicated that while the linkage is theoretically possible, both parents and camp directors have some reluctance. It seems that the effectiveness of the camping experience stems, in part, from its distinction from the formal education programs of day schools.

## MISCELLANEOUS

### MEDIA STUDY GROUPS IN LOS ANGELES

Since 1995, AVI CHAI has been funding two parallel Torah study groups for media professionals. From the outset, our goal has been to stimulate the Jewish lives of media makers, with the hope of a "trickle-down effect" leading to more positive portrayals of Judaism in the media. There are currently

33 participants in the two groups. Classes are taught by Rabbi Levi Meier, with occasional guest lecturers.

In addition to attending classes, the participants have begun to build on their increasing enthusiasm for Jewish study and life by organizing events for the broader Hollywood population. In October 1999, the senior and junior groups joined together under the banner of **The Writers' Torah Study Group** and organized a public conference entitled "Violence in the Media: A Jewish Response." Held at the Skirball Museum and Cultural Center in Los Angeles, the event drew approximately 125 people.

Although AVI CHAI does not usually support film projects, we made an exception for the coordinator of the media study groups, David Brandes, who has previously cowritten and produced *The Quarrel*. We are funding the writing of David's new screenplay, *The Acorn*, a story in which an impoverished, headstrong, unaffiliated Jew struggles with the meaning of his Jewishness as he learns about the fate of his grandfather during the Holocaust.

### SH'MA JOURNAL

*Sb'ma* is a monthly 12-page intellectual journal on current issues in American Jewish life. Although not a new publication, *Sb'ma* has experienced a resurgence since its takeover by Jewish Family & Life. Because *Sb'ma* provides a forum for high-quality discussions that advance AVI CHAI's mission, the Foundation agreed to finance broad dissemination of two issues of the journal. We believed that if the public shared our enthusiasm for the journal, the distribution of the sample issues would lead to an increase in subscriptions. *Sb'ma* reported that the funding led to an additional 400 subscriptions.

### SPECIAL GRANTS

In the course of the Foundation's work, Trustees and staff have at times learned of existing institutions whose mission accords with AVI CHAI's goals and whose accomplishments deserve recognition and support. These institutions generally do not qualify for a typical AVI CHAI grant because they represent

programs with a proven record, rather than innovative concepts yet to be implemented or established. In recognition of these accomplishments, the Foundation has, in the past, earmarked a portion of its annual allocations to these "special" institutions.

Over time, it became clear to the Foundation's Trustees and staff that these grants were diverting more time from our project work than we had expected. As a result, the Trustees decided not to approve any new grants in this category after January 1999. For a list of the most recent recipients of Special Grants, please see the Foundation's Financial Statements.

## A PERSONAL WORD

When I left the Manhattan law firm of Debevoise & Plimpton to join AVI CHAI in 1994, I began a career that is as challenging and stimulating as the practice of law, and rewarding in more ways than I had anticipated. Directing AVI CHAI has woven together the threads of my personal and professional lives—a passion for Judaism, a search for deep personal relationships, and a talent for analytical thinking and writing. Since joining AVI CHAI, I have met and married my wife and had a daughter, further contributing to a sense of inner harmony for which I thank the Almighty.

The past two years at AVI CHAI have also, unfortunately, been punctuated by loss, first of Zalman Bernstein and then Bud Silberman. Much has already been written about Zalman, *z"l*, since his passing, and the stories confirm that his generosity, intelligence and energy more than matched his acerbic tongue. Bud, *z"l*, carried himself nobly, with humility and great concern for others. He was my mentor in my first years at the Foundation, and I benefited enormously from his wisdom and caring. A classic Reform Jew, Bud unknowingly lived in accordance with the parts of the *Shulchan Aruch* (Code of Jewish Law) that prescribe interpersonal behavior. I miss him.

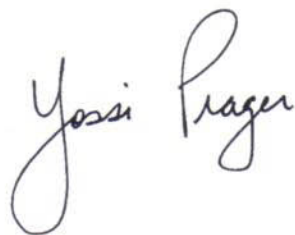
Fortunately, I have become close friends with some of our other Trustees and have developed strong relationships with Jewish educators and professionals in the field, wonderful people whose dedication to the Jewish people sparks my own energy and creativity.

*Acharon acharon chaviv* (last but not least), my staff. I joined AVI CHAI at a time of near-complete staff turnover, and before long Marvin Schick and I had the office to ourselves. Over time, I have hired three additional professionals and four administrative staff. They are smart and deeply committed to the Foundation's mission; and just as important, they enjoy a good laugh. I could not be more proud of our team.

Lauren Merkin, one of our Trustees, shared with me a beautiful *midrash* that captures my feelings about AVI CHAI's mission. Initially, birds were created without wings, and they complained to G-d. After all, they were among the smallest of animals. So G-d blessed them with wings, but the birds were even more unhappy. The birds said, "Before, we were small but at least we were quick; the larger animals were unable to catch us. But now, you've given us two extensions on our back that weigh us down, and we can hardly move."

G-d, continues the *midrash*, lifted the birds and gently taught them how to use their wings. "You thought they weighed you down," G-d said, "when in fact they lift you higher than the clouds."

Our goal is to help Jews understand that Torah and mitzvot are not encumbrances but wings that can lift us higher than the clouds. Once Jews come to understand the inner rhythm of the melody of Judaism, the Torah allows them to soar heavenward to reach the throne of spirituality itself. We owe them the opportunity to make this journey.



Yossi Prager  
Executive Director—North America



Your children should know they have two histories.

To be a knowledgeable American today is to be your heritage, your identity and how you fit into American society. While public and private schools often teach children to have pride in U.S. history, many of us learn very little about their other history, Jewish people.

At The Jewish High School we take our students' academic achievements, but in their history and traditions of the Jewish people in math, science, history, language, arts and Jewish history, Torah, Talmud, Mishnah and Halakha Jewish texts and values helps to strengthen moral character.

As Jewish parents, the best decision you can make is to enroll your teenager in The Jewish High School. Students do not need a prior Jewish education to excel at our school. Call today for more information and a tour.

**THE JEWISH HIGH SCHOOL**  
1214 Main Street, Anaheim, CA 92808  
Contact: John Q. Sample, 714-910-7800

For our students, this is literacy.

Nathaniel Hawthorne, Shakespeare, Lucresse. Is it possible to have read these classical authors and still be illiterate?

Unfortunately, many young American Jews are. Their education leaves them ignorant of the great works of their own people, as well as culturally illiterate about their Jewish heritage.

At The Jewish High School we take pride not only in our students' academic achievements, but in the kind of human beings they become. They learn to be committed, active members of the Jewish community as well as productive members of American society. They are educated in math, science, history, language, arts and sports, and also in Jewish history, Torah, Talmud, Mishnah and Hebrew. The emphasis on Jewish texts and values helps to strengthen their spiritual and moral character.

As Jewish parents, the best decision you can make is to enroll your teenager in The Jewish High School. Students do not need a prior Jewish education to excel at our school. Call today for more information and a tour.

**THE JEWISH HIGH SCHOOL**  
1214 Main Street, Anaheim, CA 92808  
Contact: John Q. Sample, 714-910-7800

Not all students start on the same page.

Jewish high school students come from all different backgrounds and levels of Jewish knowledge. Some of our students are entering a Jewish school for the first time. Others have been enrolled since pre-kindergarten. We welcome them all and feel fortunate to have them at The Jewish High School.

For students new to a Jewish school, Jewish High has developed a Jewish Benchmark Track. This program offers an accelerated Jewish curriculum, allowing students in a short period of time to participate in Jewish classes at their grade level, just as they do in their general studies classes.

Students at The Jewish High School receive an excellent, challenging college preparatory education in math, science, history, language, arts and sports, as well as in Jewish history, Torah, Talmud, Mishnah and Hebrew. The emphasis on Jewish texts and values helps to strengthen their spiritual and moral character.

Call today for more information and a tour.

**THE JEWISH HIGH SCHOOL**  
1214 Main Street, Anaheim, CA 92808  
Contact: John Q. Sample, 714-910-7800

These are our textbooks for moral and character development.

These textbooks have endured for thousands of years. They have been used by millions of students. And without changing a word, they are as relevant today as ever.

They contain the teachings passed down from generation to generation: the faith, morals and traditions of the Jewish people. As young Jewish students gain strong academic skills, they can also develop the moral foundation to be ethical people with strong Jewish values.

At The Jewish High School we take pride not only in our students' academic achievements, but in the kind of human beings they become.

As Jewish parents, the best decision you can make is to enroll your teenager in The Jewish High School. Students do not need a prior Jewish education to excel at our school. Call today for more information and a tour.

**THE JEWISH HIGH SCHOOL**  
1214 Main Street, Anaheim, CA 92808  
Contact: John Q. Sample, 714-910-7800

Where will your teenagers become an integral part of American society as they learn to be proud Jews? In what high school will they be happy and comfortable? Where will they receive an excellent and challenging academic education, which prepares them for entry into America's best colleges and universities?

The Jewish High School is where they should be. At Jewish High, we know how to welcome children whose families come from other countries. All our students are educated in math, science, history, language, arts and sports, as well as in Jewish history, Torah, Talmud, Mishnah and Hebrew. The emphasis on Jewish texts and values helps to strengthen their spiritual and moral character.

As Jewish parents, the best decision you can make is to enroll your teenager in The Jewish High School. Students do not need to have a prior Jewish education to excel at our school. Call today for more information about the school and our scholarships.

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## >> PROJECTS IN ISRAEL

Sixteen years ago, the founding Trustees of AVI CHAI determined that the Foundation's primary mission in Israel should be "to encourage mutual understanding and sensitivity among Jews of different religious backgrounds and commitments to observance." They anticipated then that tensions between Jew and Jew would become the most critical concern facing Israeli society. Over the past several years, public surveys have regularly confirmed that Israeli Jews agree with this analysis—relations between Jews are viewed as the most difficult and important challenge confronting Israel.

### ENCOURAGING MUTUAL UNDERSTANDING

Although the primacy of this mission was always clear, much of the Foundation's work in Israel during the early years of our activity focused on promoting our second mission—encouraging Jewish study and literacy, especially among the secular. In part, we struggled to discover or develop a concept that could serve as an anchor and focus for our primary mission. However, we also understood that encouraging Jewish literacy is itself a means of strengthening mutual understanding—via developing a common Jewish language and culture among all Jews.

Finally, in 1996, with the adoption of Tzav Pius as our message, and the development of a Tzav Pius staff, AVI CHAI's efforts to promote clearly and forcefully our primary mission gained focus and garnered momentum.

### TZAV PIUS

Tzav Pius initially began as a broad media campaign to encourage mutual understanding and sensitivity among all sectors of Israel's Jewish population. The campaign symbol utilizes the triangular stamp of the Israel Defense Forces (IDF) and presents a wordplay in which the phrase *tzav gius* (order for mobilization)—is replaced with *tzav pius* (order for reconciliation). The essential message of Tzav Pius, captured in the slogan that appears beneath the Tzav Pius symbol, is that Israel's future depends both on commitment to democracy and respect for the role of Jewish tradition in Israeli society: "We respect Jewish tradition, we safeguard democracy." The twin pillars of democracy and Jewish tradition are essential to sustain the House of Israel.

Today Tzav Pius is not only a means to market our message; it is also a vehicle to respond to contemporary events and to support a variety of educational programs. Our assumption is that to be effective, we must seek both to influence public perceptions and address the everyday challenges of nurturing mutual understanding.

Tzav Pius is not destined to be a short-lived effort. We know the extent to which societal tensions and conflicts are entangled and deep-rooted. We also understand that Tzav Pius must be part of a much broader endeavor. Our modest goals are to contribute in some small way to what must become a national effort to develop a culture of civil discourse—one in which disagreements about the nature and destiny of the Jewish people are discussed respectfully within the framework of a Jewish and democratic state.

### Public Campaigns

Since AVI CHAI's last report, which described the first Tzav Pius campaigns in 1996, Tzav Pius developed and publicized four additional campaigns. The first two featured billboards in which pairs of public figures from the worlds of politics and



entertainment—religious and secular—were pictured together, expressing their support for Tzav Pius. The last two were primarily television ad campaigns. One focused on significant historical events in Israel’s history and was accompanied by the popular song “I Have No Other Country.” The most recent ad campaign attacked common stereotypes voiced against the religious and secular and concluded with the phrase, “Prejudices—no; differing opinions, why not?” As always, we conducted a survey to assess the campaigns’ impact and found that a significant majority recalled and identified with the messages.

In conjunction with the most recent ad campaign, we developed and ran for the first time a campaign targeting specifically the *charedi* (fiercely Orthodox) community. The campaign utilized the most popular media of communication among *charedim*—street and bus posters—and featured the message “To Be One People—Because We Are All Brothers.”

In addition to the above publicity campaigns, Tzav Pius continues to distribute Tzav Pius stickers and banners to the general public.

### Response Team

As part of our efforts to promote *pius*, Tzav Pius also responds to events and developments related to religious/secular issues and the nature of public debate. Our conviction is that Tzav Pius must convey not only general messages via its publicity campaigns, but also specific responses to controversial issues and events. Thus, for example, in the summer of 1997, Tzav Pius responded to a negative ad campaign entitled “Stop the Charedim” with a series of ads that called on all parties to “Stop the Hatred.” In the past year, Tzav Pius publicized an ad that condemned the violent language directed by a leading religious leader against a political figure. Tzav Pius also published an ad condemning an arson attack against a Conservative synagogue and called on all religious and political leaders to voice publicly their condemnation. In each of our responses, the Tzav Pius message concluded by urging everyone

to take part in an “ongoing effort to build a society that supports differing opinions and substantive, even difficult, debate while maintaining mutual respect, free of verbal and physical violence.”

### Educational Programs

Tzav Pius both initiates and implements its own projects and provides financial support to programs implemented by other organizations that promote the message of *pius*. A major focus of Tzav Pius initiatives is the bringing together of groups of participants from diverse Jewish backgrounds to meet regularly for dialogue and joint activity. Tzav Pius has organized and supported meetings between groups of journalists, educators, high school students, youth movement members, and university students. These meetings are characterized by participants’ commitment to meet regularly in an effort to understand the “other,” clarify respective views, and build opportunities for cooperation.

Tzav Pius also initiated and actively plans, with other organizations, several festivals devoted to Jewish culture—the Kfar Blum Festival, Hakhel, and, most recently, the Kleyzmer Festival. These multi-day events, which feature presenters and entertainers of diverse backgrounds and perspectives, target the broad spectrum of Israel’s Jewish population and are intended to be an occasion to learn together and from one another.

Tzav Pius also has sponsored public lectures, radio and television programs, and educational kits for schools.

Tzav Pius supports about 20 educational programs that were initiated by others. Among these are: Mechinat Beit Yisrael, which brings together religious and secular high school graduates for one year of joint study of Jewish texts and pre-army preparation; BaMidbar, a *beit midrash* (study hall) in the development town of Yerucham that attracts a diverse population to study and celebrate together; and Isha L’achota, a program that brings together religious

*Prejudices—no;  
differing opinions,  
why not?*

and secular women, leaders in their communities, to study and discuss issues of common concern.

Apart from Tzav Pius, probably our most visible effort to promote mutual understanding and respect

is the **AVI CHAI Prize**, which was awarded first in 1993. The Prize is given annually to an individual or individuals who have made a significant, ongoing contribution to the building of understanding and sensitivity among Israeli Jews of different backgrounds and commitments to religious observance. A committee of up to nine outstanding individuals, from diverse disciplines and backgrounds, annually reviews applications and votes on a recipient.

Since the last Foundation report in 1997, AVI CHAI awarded the Prize to three recipients: Professor Abraham Shapira of Tel Aviv University and Kvutzat Yizrael, whose writing, teaching, and leadership in numerous fields of Jewish culture and education contribute to the building of a common cultural language shared by all Jews; Mrs. Tova Illan of the Yaakov Herzog Center and the Religious Kibbutz Movement, whose multiple educational and public activities promote study and dialogue between religious and secular Jews; and, most recently Rabbi Prof. David Hartman, founder and director of the Shalom Hartman Institute, where his efforts to develop an understanding and appreciation of Judaism relevant to the modern world are developed and put into practice.

## ENCOURAGING MUTUAL UNDERSTANDING IN SCHOOLS

The challenge of promoting mutual understanding is burdened by an Israeli educational system that separates children based on their religious background. Currently, three main school streams exist: state (secular), state religious, and independent (*charedi*). As a consequence of these divisions, Israeli children traverse their school years in homogeneous learning

*Keshet has achieved remarkable success in fashioning a community of students guided by mutual respect, appreciative of diversity, and cognizant of shared values.*

communities that bring them into little, if any, contact with children of different Jewish backgrounds. AVI CHAI has supported various models to break down these barriers that divide Israel's school-age youth.

An ambitious effort to create a schooling alternative to the existing homogeneous educational streams is the **Keshet School** in Jerusalem. Established five years ago, Keshet's mission is to develop a learning community of students from religious and secular backgrounds where diverse approaches to Jewish life are taught and respected. The school maintains an equal balance between secular and religious students in each grade and also places a secular and religious teacher at each grade level in order to promote "two voices" from which students learn. During the school year 1999–2000, Keshet had over 400 students in grades K-8; plans are for the school to continue to expand through 12th grade. Independent evaluations of the school confirm that Keshet has achieved remarkable success in fashioning a community of students guided by mutual respect, appreciative of diversity, and cognizant of their shared values.

AVI CHAI funded a study grant that paved the way for Keshet's establishment in 1995 and continues to support staff and curriculum development.

At present, Keshet is unique in Israel. However, beginning in 1999–2000, AVI CHAI funded a course, in partnership with the Keshet Association and the Ministry of Education, for people interested in becoming principals of Keshet-like schools elsewhere in the country. Our hope is that in the next few years, these educators will help establish other schools in the spirit of Keshet.

A more modest school-based effort to promote dialogue and cooperation between religious and secular students is **Likrat**, a project developed and funded in partnership with the **Centre for Educational Technology**. Likrat pairs students from state and state

religious junior high schools to read the same literary texts and engage in e-mail correspondence on issues of Jewish/Zionist identity related to the texts. Two weekly classroom hours are devoted to the program. The project begins its third and final year of a pilot phase in 2000–01 with 25 classrooms expected to implement the program. At this stage, it is too early to predict whether the pilot will prove successful enough to generate support for expanded implementation in the school system.

Perhaps the greatest challenge to promoting mutual understanding and respect among Israeli Jews centers on the often volatile relations between *charedim* and secular Jews. In 1997–98, AVI CHAI

began a program in *charedi* elementary schools, which promotes **Ahavat Yisrael** (love of fellow Jews) among *charedi* students. The project was developed and implemented by Machon Ahavat Emet, an institute rooted and based in the *charedi* world. Over the course of three years, the Machon developed curriculum that was used in about 20 schools in the Jerusalem region. For 2000–01, the Foundation decided to focus the Machon on developing a more intensive program of teacher training and professional development for three schools. Our hope is that this more focused and concerted effort will have a positive effect over time—encouraging teachers and students to respect non-*charedi* Jews, even though they disagree with their way of life.

## ENCOURAGING JEWISH STUDY

In 1994, The Shinhar Committee, charged three years earlier by the Minister of Education to examine the state of Jewish education in the state school system, published its findings. The Shinhar Report surprised no one when it noted that all committee members viewed with great concern “the continuing decline in

the status of Jewish studies at all levels of the educational system.” Indeed, this report represented the most recent in a series of public commissions over the past several decades that considered how to reinvigorate the teaching of Jewish studies, especially among the secular population.

One of the key Shinhar recommendations focused on the need to recruit teachers whose “worldview and way of life are acceptable to the secular public.” The

message underlying this recommendation was that secular Israel had abandoned Jewish studies to the religious and now needed to reclaim its role as a full partner in the shaping of Jewish life and culture. AVI CHAI’s work

in the field of Jewish education has increasingly reflected the Shinhar Committee’s analysis and focus. Thus, as we have sought ways to encourage Jewish literacy, we have supported a wide variety of programs of study that provide secular Jews with the knowledge to become active shapers of Jewish culture.

The Foundation’s primary areas of support have been: (1) enhancing Jewish studies in the state (secular) school system; and (2) encouraging Jewish study programs, mostly in informal frameworks, for secular adults.

## ENHANCING JEWISH STUDIES IN STATE SCHOOLS

AVI CHAI’s efforts in the state school system have been devoted primarily to two objectives: (1) to overcome the paucity of outstanding teachers of Jewish studies; and (2) to develop quality curricula.

### Training Jewish Studies Teachers

One of the most ambitious efforts to revitalize Jewish studies teaching was initiated by the **Hartman Center for Jewish Education** in 1995. The Hartman

*(There is a) continuing decline in the status of Jewish studies at all levels of the educational system.*



project provides participating schools with a four-year program of study and training. The program assumes that effective school change must begin with principals—thus, the Institute first recruited more than 30 high school principals from throughout the country to study traditional Jewish texts, examine Jewish values, and reconceptualize the place of Jewish tradition in their school communities. Each principal then recruited two teachers from his or her school to be trained over the course of three years to teach either Bible or Oral Law.

AVI CHAI, together with the Ministry of Education and other private foundations, funded the first cohort of 30 schools. In partnership with the Hartman Institute, the Foundation also agreed to support an additional two-year program of supervision and professional development for the teachers, beginning in 1999–2000, when teachers returned to the classrooms to implement what they had learned.

The Hartman Institute has since recruited a second and third cohort of schools to participate in its training program. We have been impressed by the project's systematic approach to school change and have noted the generally enthusiastic feedback from participants. However, we continue to reserve judgment as to the ultimate success of the project. The key question, still to be answered, is: To what extent will Jewish studies in "Hartman schools" become a subject of meaning and relevance?

In order to answer this question, AVI CHAI commissioned a two-year project evaluation, which began in 1999–2000 and which is being conducted by Erik Cohen & Associates, and assisted by an advisory committee of educators and academics. The evaluation results, due in December 2001, should help us determine whether the Hartman model warrants continuing support. As a secondary benefit, the results also promise to provide us with insights about students in state high schools (more than 1,600 students are being surveyed).

Another ambitious effort to revitalize Jewish studies teaching in state high schools is poised to open in the fall of 2000. The Hebrew University's **Revivim** program targets exceptional university students—the

upper 20% of those accepted—and provides for an intensive four-year program that incorporates the most current educational thinking in teacher training. Revivim's goal is to attract the finest students to a profession and subject matter suffering from low prestige and to prepare them to be outstanding teachers of Jewish studies. Graduates are expected to teach in the state school system for at least five years. AVI CHAI is funding the first Revivim cohort—which is expected to include up to 25 students—in partnership with the Ministry of Education. The Hebrew University is seeking other funders to support three additional cohorts during the initial 10-year pilot phase of the project. We expect to report more about this project after its first year of operation.

In contrast to Hartman's focus on retraining teachers, or Revivim's targeting of university students, AVI CHAI also supported an innovative effort to recruit high school graduates, which combined army service with Jewish studies and teacher training. **HaMaslul** was developed at Oranim Teachers College, as an offshoot of the AVI CHAI-funded Project Ofek. HaMaslul targeted high school graduates who deferred army service for one year. The program engaged these students in a preliminary year of Jewish study and educational work in youth movements. It was then hoped that these students would commit to army service and study at Oranim, which eventually would culminate in certification to teach Jewish studies in state schools. Although participants continue to be recruited, AVI CHAI ended its funding of this project in 2000 after three years. It became evident that it is exceedingly difficult to find outstanding 18-year-olds who are prepared at that point in their lives, to make a long-term commitment to Jewish studies teaching. Not everything AVI CHAI supports works out as we plan.

### Curriculum Development

AVI CHAI's efforts in the state school system have focused on the development of curriculum, as well as the training of teachers—we see both as essential to transforming Jewish studies. In the course of our work, however, we have discovered that the task of curriculum development often is complicated by the



exigencies of securing support for the teaching hours required for new curricula.

One tentative success story is the **Parshat HaShavuah** curriculum, developed in partnership with the Jerusalem Education Authority. The project addresses a void in the state school system, where the weekly Torah reading is rarely, if ever, taught. The curriculum, based on one weekly hour in class, is designed to expose junior high school students at state schools to value-oriented issues in the weekly Torah portion. The curriculum was piloted first in several Jerusalem schools and won accolades from teachers and students. By 2000–01, almost 60 classrooms in Jerusalem are expected to use the program, aided by support from the Jerusalem Education Authority. Based on the positive results in Jerusalem, the Foundation decided to promote the curriculum outside Jerusalem by providing funds for teacher training and eliciting support from the Ministry of Education. However, the expectation of Ministry funds to support the weekly teaching hour required for the curriculum failed to materialize, and few schools signed on—only those with the resources and commitment to fund the teaching themselves.

Based on our experience with Parshat HaShavuah, the AVI CHAI Trustees have cautioned that before embarking on future curriculum development, we must ensure that the necessary teaching hours for any new curriculum are covered.

Another curriculum project, developed by the Centre for Educational Technology and funded entirely by AVI CHAI over the course of six years, encountered a similar obstacle. **Mivchar**, an interdisciplinary curriculum on Jewish history and culture for junior high schools, began to be piloted in 1997–98 in over 80 classrooms in Haifa, the North, and greater Tel Aviv. We expected that the Ministry of Education would provide schools with funds to teach Mivchar; however, the demise of the Authority for Values Education, the Ministry department that was committed to this project, created a void that has not

been filled. In 1999–2000, 120 classrooms used Mivchar—not an insignificant number, but a far cry from the much larger numbers we anticipated.

### Joint Parent-Child Study

One project that lies at the intersection between teacher training and curriculum development grew out of an effort to engage immigrants from the former Soviet Union in Jewish study. The arrival in the last decade of one million immigrants from the former Soviet Union poses a number of social and cultural challenges for Israeli society. From AVI CHAI's perspective, the most critical is that the overwhelming majority of these immigrants know little about Judaism and Jewish culture. **Yahalom** began as a program of parent-child study in state elementary schools with high immigrant populations (at least 40% of the student body). Three sessions per year, devoted to topics related to the school's curriculum in Bible, Jewish literature, and Jewish holidays, are offered at each grade level. The Yahalom staff trains teachers and works with them to develop appropriate study units for

each grade level. After two years, schools are expected to continue the program without Yahalom support.

The Yahalom project began as a pilot in one school, and eventually expanded to include more than 15 schools with large immigrant populations. The program's considerable success—as attested by an independent evaluation commissioned by AVI CHAI and corroborated by the consistently high attendance of parents and children—led to a trial run in schools without large immigrant populations. The new experimental program, adapted to meet the needs of Israel-born families, enjoyed similar success. Currently, more than 30 schools—some with, some without, large immigrant populations—participate in the project; in an additional 10 schools, Yahalom staff completed the training phase, and the program continues without Yahalom support.

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*The overwhelming majority of these  
new immigrants know little about  
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Buoyed by this success, Yahalom has begun to expand on its agenda of parent-child study of Jewish texts. Recently, Yahalom staff launched a new experiment of “Family Learning Communities” in which 10 families from the same school meet monthly to study and explore value-oriented questions. The concept is being tested with five groups during 2000. In addition, during 2000–01, Yahalom plans to embark on an ambitious new project: to develop a “Yahalom school,” in which parent-child study and Jewish studies are integral to the school’s program. With AVI CHAI’s support, Yahalom intends to test this concept in one school in Ashdod. If successful, this new model of schooling could have far-reaching implications for the state school system.

During the past four years, AVI CHAI has been the main funder of Yahalom’s activities. Unfortunately, Yahalom’s efforts have not attracted significant funding from other sources. One of the key questions that looms ahead as Yahalom pursues its expansive agenda is: Will the Ministry of Education become a sponsor of Yahalom’s innovative work, which seems increasingly relevant to the entire state school system? This is a question of great relevance to the Trustees’ decision to maintain AVI CHAI’s funding.

## JEWISH STUDY FOR ADULTS

AVI CHAI’s efforts to encourage greater knowledge and commitment to Jewish tradition focus not only on schools, but also on voluntary frameworks of study for adults. Our work has coincided with a growing interest in the study of the so-called Jewish bookshelf among secular adults in Israel.

One of the most popular frameworks for renewed secular interest in Jewish texts has been the open *beit midrash* where individuals grapple with texts in pairs or small groups, then convene together to examine one another’s interpretations and ideas. *Elul*, a long-time

*Kolot’s goal is to encourage future leaders in Israeli society to develop a “Jewish language” that informs and guides their work.*

beneficiary of AVI CHAI support, was one of the pioneers in open *beit midrash* study, and the first to develop an institution based on joint study between secular and religious participants. At our urging, *Elul* established in 1997 a program of training and support to encourage the opening of other *batei midrash*. By the summer of 2000, 13 *batei midrash*, with more than 430 participants, were meeting weekly throughout Israel, many in smaller communities where few study alternatives were available. Most of these *batei midrash* attract secular participants, although some achieve a secular-religious mix, to which *Elul’s beit midrash* in Jerusalem remains committed.

The *batei midrash* that receive ongoing support from *Elul* are generally open to anyone in the community. AVI CHAI also helped found a more targeted study program, *Kolot*, which recruits adults of leadership potential from the world of business, media, and politics. Now completing its second year, *Kolot* invites annually about 35 “fellows” to study Jewish texts twice monthly and at special Shabbatonim. *Kolot’s* goal is to encourage future leaders in Israeli society to develop a “Jewish language” that informs and guides their work. One indication of the program’s success is that 30 fellows from the first cohort decided to continue study with *Kolot* faculty for a second year.

Yet another expression of the secular return to Jewish study is the founding of *Alma Hebrew College* in Tel Aviv. *Alma*, which opened its doors in the fall of 1997, targets primarily secular Jews who seek a serious program of Jewish study but are not interested in traditional Jewish educational frameworks. *Alma’s* innovative approach to the study of “Hebrew culture” is grounded in an interdisciplinary exploration of the relationship between Jewish sources, non-Jewish classical texts, and the cultural arts. The core of *Alma’s* program is its four-year B.A. track, which is partially accredited by



The Open University. Alma also has evolved into a dynamic Jewish community center for secular Israelis who live in the greater Tel Aviv area, offering a wide range of lectures and programs. During Alma's short but effectual history, AVI CHAI has been one of the institution's significant funders.

Yet another adult population that AVI CHAI targeted for Jewish study was IDF (Israel Defense Force) soldiers. In 1994, at AVI CHAI's invitation, Shorashim

proposed a three-day seminar on Jewish-Zionist identity for officer cadets in the IDF. After a successful pilot program, the project eventually expanded to include all cadets—male and female—who take part in officer training each year. The seminar, guided by civilian facilitators trained by Shorashim, encouraged cadets to explore their understanding of Judaism and Zionism and exposed them to questions and issues related to the role of both in the Jewish state. Unfortunately, various efforts by Shorashim to expand the seminars and to institute follow-up programs ended in failure—largely due to the difficulties of developing a long-term educational framework within the army. In June 2000, the AVI CHAI Board decided that a short-term seminar, without any prospect of expansion, was less than ideal, and voted to end the Foundation's funding of this project. The Trustees hope, however, that we will succeed in developing a more intensive, long-term program within the army that addresses issues of Jewish and Zionist identity. It is our conviction that IDF soldiers represent an important population—at a critical age in their lives—who should seriously explore these issues.

In general, our efforts to promote Jewish study among adults have focused on study per se, and not the development of study materials. However, spurred by a finding from the 1993 Guttman Institute survey—that over half of Israeli Jews know very little, if anything, about the prayer book—AVI CHAI embarked on producing a new “user-friendly” siddur,

intended to acquaint this population with one of our most important cultural treasures. Following a study by the Centre of Educational Technology, the Foundation developed two siddur volumes under the guidance of Professor Avigdor Shinan of the Hebrew University: one for the synagogue on Shabbat, and the

other for the home. Each volume is aesthetically elegant and includes commentary and notes designed to guide readers through the often confusing choreography of Jewish prayers and rituals and to

deepen their understanding of the history and meaning of the siddur. One of the more innovative aspects of this project is the volume that focuses solely on home rituals and life-cycle ceremonies, perhaps the first of its kind. The two-volume set was published by Yediot Aharonot, the largest publisher in Israel, and is now on sale in book stores. Our hope is that the siddur will be used in a variety of settings—by families at home, individuals at synagogue, study groups, and others who simply wish to enhance their knowledge. We plan to monitor sales during the coming year as one means to assess the level of interest among the general public.

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*...a new generation of spiritual leaders  
who demonstrate a profound respect for  
Israeli society's diversity...*

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## DEVELOPING A NEW RELIGIOUS LEADERSHIP

The religious leadership in Israel is perceived by a significant portion of the general public as highly politicized and concerned solely with its own interests. Since the outset of AVI CHAI's work in Israel, the Foundation has sought to promote an alternative—a new generation of spiritual leaders who demonstrate a profound respect for Israeli society's diversity and are capable of engaging in a thoughtful dialogue that is sensitive to the needs and values of the general public.

To this end, AVI CHAI funds four important programs for the development of a new religious leadership.



One of the first projects AVI CHAI undertook in Israel was to support the founding of **Beit Morasha** in 1989. AVI CHAI funded the study grant that led to Beit Morasha's establishment and continues to be the institution's primary funder. Beit Morasha offers an academic program designed to prepare men and women for communal and educational leadership roles. Its innovative educational approach integrates the yeshiva system of learning with academic scholarship. The core of Beit Morasha is its three-year Beit Midrash/academic program for men, which leads to a B.A. degree, in cooperation with The Open University and Touro College. In 1999, a similar program for women was added. In addition, an advanced M.A. program is offered. All of Beit Morasha's programs expose students to the best in traditional and modern scholarship and develop graduates capable of forging a common language and understanding between the religious and secular worlds. During Beit Morasha's 10-year history, graduates have assumed important positions of educational and rabbinic leadership in Israeli society.

Since 1997, AVI CHAI also has been the sole funder of an ambitious effort to transform the role and work of Israel's rabbinate. Traditionally, rabbis in Israel serve the religious public and have little or no contact with secular Jews. In 1997, **Tzohar** was formed by five young rabbis with the purpose of developing a network of rabbis committed to dialogue and interaction with the secular public. Tzohar began as a pilot project that prepares rabbis to conduct halachic weddings for secular couples. Tzohar's innovation was that the rabbi should engage in a serious dialogue with the couple in order to develop a wedding ceremony sensitive to the couple's needs and wishes. There was a tremendous response to this service: in 1999, Tzohar performed about 700 weddings, which led Tzohar to expand its agenda and activities. In 1998, Tzohar opened a training program for young community rabbis, intended to prepare a new generation of rabbis to work with and serve the needs of the secular, as well as religious, in their communities. The training program, now in its third year, continues to evolve as the Tzohar staff grapples with the challenges of revitalizing the role of a

"community rabbi" in Israel—a concept foreign to Israeli society and to most local rabbis.

During 1999–2000, Tzohar began to develop a project for the secular public relating to the Jewish holiday cycle. The goal is for Tzohar rabbis to develop programs connected to Jewish holidays that appeal to the secular—and that don't seek to "convert" them. Among the programs piloted last year were special "user-friendly" Yom Kippur services and a Passover food drive for the needy (implemented in partnership with a secular group of social activists).

Given Tzohar's brief existence, it is too early to determine the extent to which its ambitious agenda can be achieved. Since Tzohar's founding, we have learned that the challenge is great and the obstacles many in trying to develop a new model that can capture the mainstream of Israel's rabbinic community.

A third AVI CHAI effort to nurture a new kind of religious leadership seeks to build on the rich heritage of Sephardic Jewish culture. For many years, AVI CHAI's Board sought to establish a rabbinic training program that would draw its inspiration from the values of tolerance and respect that had traditionally characterized Sephardic Jewry's rabbinic leadership. After several years of failed efforts to establish a new and independent program, AVI CHAI Trustees turned to Beit Morasha and suggested that it open a special track for training Sephardic rabbis. Beit Morasha's leadership enthusiastically accepted AVI CHAI's challenge and opened a two-year program, **Beit Morasha's Sephardic Rabbinic Training**, in the fall of 1997. A first cohort of 17 students completed the program in 1999 and were followed by a second group of 20, currently entering their second year. Over time, we hope to see the graduates of this program take on important rabbinic positions in communities throughout Israel.

AVI CHAI's most recent foray into religious leadership development is **Matan's Machon Talmudi**, a three-year program of advanced Talmud and halacha for women. Matan's program was a response to an initiative of the AVI CHAI Trustees, who believed it important to develop a cadre of female talmudic



scholars capable of attaining leadership roles and engaging in the highest levels of halachic discourse. The Foundation invited four institutions of women's learning to submit proposals and selected Matan based on a review of the proposals by three evaluators. In the fall of 1999, Matan opened the program with 12 students. A subsequent evaluation of the program, commissioned by AVI CHAI, concluded that the Matan students are outstanding and the educational program is of an equally high caliber. It is, of course, too early to predict the impact of Matan's Machon; however, it is worth considering the comment of one proposal evaluator, who argued that the program has the potential to alter radically the discourse and even the structure of the religious community. AVI CHAI's support is predicated on the hope that the entree of outstanding women into the world of talmudic and halachic scholarship will strengthen the basis for a common cultural language, shared by the religious and the secular.

## PROMOTING JEWISH CULTURE IN THE MEDIA

AVI CHAI is involved currently in two projects that seek to promote Jewish culture in the media. One is a plan to produce a monthly **Magazine of Jewish Culture**, *Eretz Acheret* (Another Country), which will feature a wide range of articles on Jewish culture and its role in contemporary Israel. The magazine is expected to premiere in the fall of 2000; AVI CHAI is one of the main funders for the first year of publication.

A second project, **AVI CHAI in the Media**, is intended to encourage the development and broadcast of new television programs related to Jewish culture. The plan is to invite a select group of people in the field of film and television production to propose a concept that can be developed into a television series, either a drama, documentary series, or talk show. Concepts deemed worthy would be

*The program has the potential to alter radically the discourse and even the structure of the religious community.*

funded by AVI CHAI through the initial stage of broadcasting on Israeli television, in partnership with one of the television franchises. Invitations to submit proposals were sent out in the summer of 2000. We expect to know much more about the success of this endeavor in another year.

## RESEARCH AND STUDY

Since AVI CHAI's establishment, the Trustees and staff have operated out of the conviction that effective philanthropic initiatives should be informed by an in-depth and research-based understanding of the issues and problems that the Foundation seeks to address. Since the Foundation's last report in 1997, we have been involved in two new research projects.

Building on the significant work of the 1993 Guttman Institute study, "Beliefs, Observances and Social Interaction Among Israeli Jews," AVI CHAI commissioned the **Guttman Institute** to conduct a new study, based largely on the 1993 survey, to be published by the end of 2000. We expect that, similar to the 1993 survey, this new research will guide the Board and staff's thinking regarding the challenges to be addressed as we promote AVI CHAI's mission.

A second study of interest, fully funded by AVI CHAI, is being conducted by the **Jerusalem Institute for Israel Studies**. This study seeks to examine the growing field of vocational training for *charedim* and to evaluate the potential impact of these programs on *charedi* integration into Israeli society. The research report is due by the fall of 2000; we hope its insights will guide us as we contemplate ways to affect relations between *charedim* and non-*charedim*.

In addition to funding research initiatives, the Foundation also finds value in bringing together outstanding thinkers to examine issues of importance to AVI CHAI. This approach is reflected in our support of a yearlong forum devoted to

exploring the nature and directions of contemporary Secular Judaism in Israel. The forum, under the auspices of the Van Leer Institute, convenes regularly a group of leading secular academics and intellectuals to consider the state of secular Judaism in Israel today and to encourage public discourse about its contributions, real and potential, to Israeli society. The forum is expected in the coming year to publish papers and sponsor a conference.

## A FINAL PROJECT

One of the guiding principles behind AVI CHAI's philanthropic work is its belief in people: find people of exceptional talent with a vision worth pursuing, and help them realize that vision.

In keeping with this conviction, the Foundation has embarked on a new **Backing Sabbaticals** program, which commences in the fall of 2000. The program invites outstanding individuals, whose work is connected to AVI CHAI's mission, to apply for a yearlong sabbatical devoted to professional development. AVI CHAI provides a monthly living stipend and funds the recipient's study program. The Trustees approved this project, convinced that a sabbatical of professional growth represents a smart—and healthy—investment in outstanding talent committed to promoting AVI CHAI's goals in Israeli society.

The first call for applications went out in November 1999, and the response was enthusiastic. A special selection committee chose three individuals, based on their professional credentials and proposed sabbatical plans. Due to the considerable interest generated by the program, AVI CHAI plans to fund up to four sabbaticals during 2001–02.

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## A FINAL WORD

The Foundation's devotion to talented people—reflected most certainly by the careful selection of grantees and award recipients—is perhaps represented best of all by the people on “the inside:” the Trustees and staff of AVI CHAI. The Foundation's Trustees represent a remarkable spectrum of experience and conviction, who together provide extraordinarily insightful, incisive, and creative guidance to our work. Their devotion to AVI CHAI's mission, which formally one might characterize as voluntary, is nothing less than a calling. The Trustees' talents are complemented by the exceptional staff of AVI CHAI and Tzav Pius, each of whom is an outstanding professional in his or her own right. The partnership between Trustees and staff reflects a constant process of reflection, self-criticism, and give-and-take, unencumbered by concern for role or authority. No programmatic idea or concept is beyond consideration; however, no idea or concept gets far without being backed by careful thought and study. Together, Trustees and staff generate a dynamic of exceptional creativity, one that has guided the development of our current philanthropic portfolio, and no doubt will ensure the continuing creative development of that portfolio in the coming year.



Eli Silver  
*Executive Director—Israel*

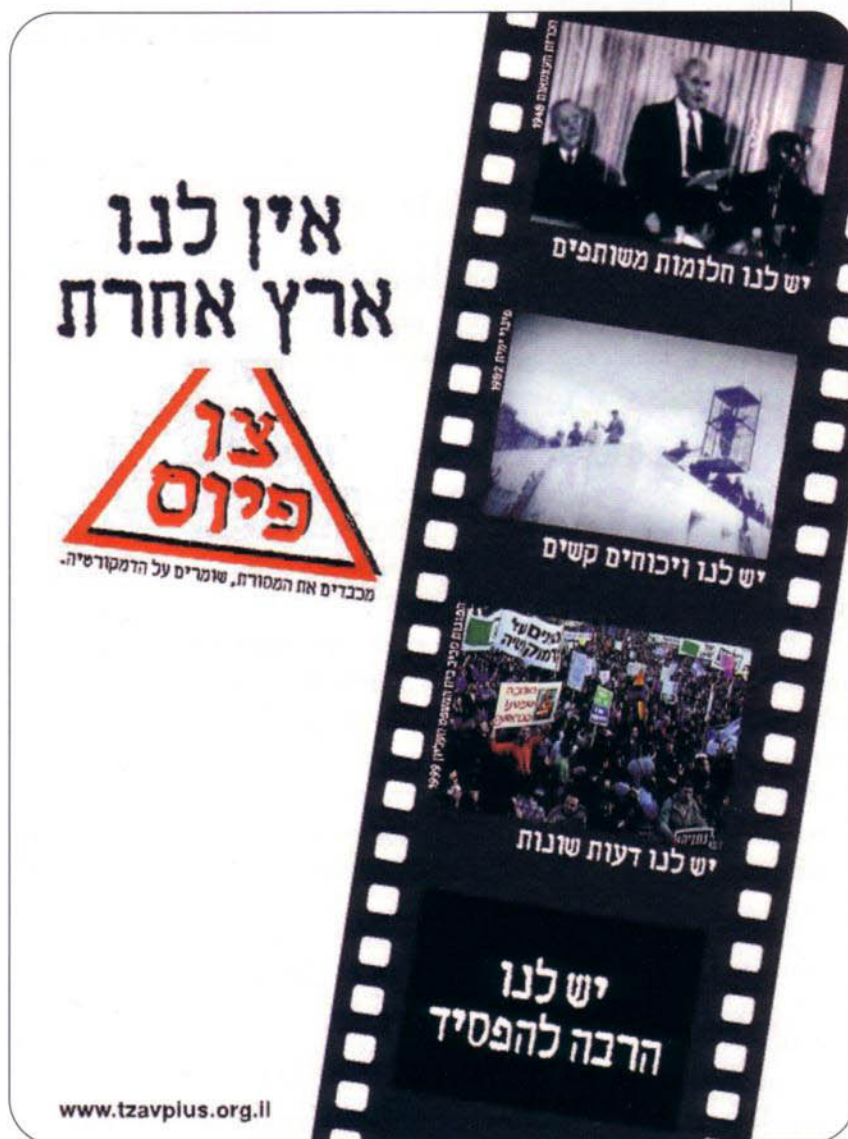
## TZAV PIUS CAMPAIGN—MAY 1999

In May 1999, during the height of the election campaign for the 15th Knesset, Tzav Pius ran a television ad entitled “I Have No Other Country,” based on a popular Israeli song.

The ad featured archival footage from pivotal events in the history of the State of Israel, reflecting both times of joy and conflict.

The ad's goal:

**To highlight the shared history that unites the Jews of Israel, despite their differences.**



# >> FINANCIAL HIGHLIGHTS

## *Consolidated Statements of Financial Position*

	December 31	
	1999	1998
<b>ASSETS</b>		
Cash	\$26,626,405	\$28,059,222
Investments, at market value:		
Bonds and notes (cost, 1999-\$99,342,007; 1998-\$27,467,114)	98,791,279	27,678,996
Common stock (cost, 1999-\$26,148,629; 1998-\$56,988,483)	29,577,964	65,066,779
Mutual funds (cost, 1999-\$3,345,756; 1998-\$3,328,891)	3,480,343	2,011,630
Limited partnerships (cost, 1999-\$14,145,562; 1998-\$10,587,233)	15,632,010	15,524,298
Accrued interest receivable	1,126,046	359,693
Property and equipment, net	287,134	307,439
Other assets	769,558	70,667
<b>TOTAL ASSETS</b>	<b>\$176,290,739</b>	<b>\$139,078,724</b>
<b>LIABILITIES AND NET ASSETS</b>		
Liabilities	\$145,259	\$90,877
Net Assets	176,145,480	138,987,847
<b>TOTAL LIABILITIES AND NET ASSETS</b>	<b>\$176,290,739</b>	<b>\$139,078,724</b>

# >> FINANCIAL HIGHLIGHTS

## *Consolidated Statements of Activity*

	Year Ended December 31	
	1999	1998
<b>REVENUE</b>		
Contributions:	\$46,236,997	\$35,994,373
Net realized gain on sale of marketable securities	7,549,618	9,089,709
Net unrealized gain—marketable securities	(6,531,332)	(883,819)
Interest income	3,843,732	2,776,206
Dividend income	890,700	923,743
Foreign exchange gain	241,012	(205,959)
<b>TOTAL REVENUE</b>	<b>\$52,230,727</b>	<b>\$47,694,253</b>
<b>EXPENSES</b>		
Program grants, projects & related expenses	\$12,802,841	\$7,626,302
Administrative expenses:		
Salaries, payroll taxes & employee benefits	1,257,478	954,762
U.S. federal & state taxes	232,576	154,454
Professional fees	166,450	115,821
Rent	145,939	109,740
Travel & lodging	79,846	60,267
Depreciation	79,307	56,346
Consultants & temporary staff	68,994	29,196
Telephone	50,448	25,360
Postage	28,069	18,154
Insurance	24,753	5,258
Personnel recruitment	7,850	24,189
1995–1997 AVI CHAI Report	0	59,662
Other	128,543	118,151
<b>TOTAL EXPENSES</b>	<b>\$15,073,094</b>	<b>\$9,357,662</b>
<b>INCREASE IN NET ASSETS</b>	<b>\$37,157,633</b>	<b>\$38,336,591</b>
<b>NET ASSETS AT BEGINNING OF YEAR</b>	<b>\$138,987,847</b>	<b>\$100,651,256</b>
<b>NET ASSETS AT END OF YEAR</b>	<b>\$176,145,480</b>	<b>\$138,987,847</b>



# FINANCIAL HIGHLIGHTS

## *Schedule of 1999 Grant Activity—North America*

	Grants Approved		Payments	Balance @ 12/31/99
	Balance @ 1/1/99	in 1999*		
<b>JEWISH DAY &amp; HIGH SCHOOLS</b>				
AVI CHAI Bookshelf		\$1,000,000		\$1,000,000
AVI CHAI Voucher Program	\$2,669,000		\$505,000	2,164,000
AVI CHAI Voucher Program Evaluation		182,000	33,000	149,000
Building Loan Program	4,000,000	20,000,000	3,550,000	20,450,000
Census of Day School Enrollment	23,000	25,000	4,000	44,000
Enhancing Jewish Commitment at High Schools	337,000		100,000	237,000
Hebrew Language and Literature Curriculum for High Schools—Study Grant		195,000		195,000
Jewish Day Schools for the 21st Century—Hebrew Union College		487,000	25,000	462,000
Jewish Junior Scholastic (BabagaNewz)—Planning Grant		289,000	110,000	179,000
<b>JUDAIC PREPARATORY TRACK GRANTS:</b>				
High Schools	305,000	764,000	1,028,000	41,000
Middle Schools	159,000	164,000	73,000	250,000
Starter Libraries—Prep Tracks Students	100,000	157,000	107,000	150,000
<b>MARKETING GRANTS AND ASSISTANCE:</b>				
High School Generic Ads Templates		100,000		100,000
Marketing Seminar—ISM	15,000	(9,000)	6,000	
New High Schools Marketing Grants	162,000	284,000	378,000	68,000
Nechomas Yisroel	85,000	123,000	136,000	72,000
Partnership for Excellence in Jewish Education	1,200,000		300,000	900,000
<b>PRINCIPALS' TRAINING:</b>				
Harvard University	90,000	88,000	78,000	100,000
Jewish Theological Seminary	63,000	300,000	118,000	245,000
Lookstein Center of Bar-Ilan University	40,000	36,000	36,000	40,000
Yeshiva University		675,000	75,000	600,000
Promoting Government Tuition Vouchers	29,000	70,000	75,000	24,000
Research of Educational Technology for Day Schools		50,000		50,000
Tal Am Jewish Curriculum Project	715,000		31,000	684,000
The Great Books Foundation (The Soul of the Text)	132,000	30,000	46,000	116,000
Other Programs	150,000			150,000
<b>Marketing AVI CHAI's Message</b>	600,000		305,000	295,000

\*Net of grant cancellations

Note: The narrative section of this annual report discusses programs approved in early 2000. Those programs are not reflected in this Schedule of 1999 Grant Activity.



# » FINANCIAL HIGHLIGHTS

## Schedule of 1999 Grant Activity—North America

(continued)

	Grants Approved		Payments	Balance @ 12/31/99
	Balance @ 1/1/99	in 1999*		
<b>OTHER</b>				
Apple & Honey Film Production— The Acorn	\$5,000			\$5,000
AVI CHAI/CJF Award	16,000		\$16,000	
Camp Sternberg—Pilot Program		\$110,000	40,000	70,000
Hebrew Literacy Course—Harvard	45,000	(21,000)	24,000	
JCC Study Groups	51,000	(48,000)	3,000	
Jewish Education & Leadership Training on College Campuses—(AVI CHAI Fellowship)	185,000	363,000	128,000	420,000
Jewish Leadership Institute	89,000	(12,000)	77,000	
JEWISH SUMMER CAMP RESEARCH:				
Camp Ramah		30,000	15,000	15,000
Cohen Center of Modern Jewish Studies		175,000		175,000
Longitudinal Teen Study—JTS	108,000		54,000	54,000
Media Study Groups	55,000		33,000	22,000
Meorot	65,000		65,000	
National Jewish Population Survey 2000	150,000		50,000	100,000
SAJES—Bagels, Blocks & Beyond Project	30,000		30,000	
Sh'ma Journal	24,000		24,000	
SPECIAL GRANTS:				
Drisha Institute		72,000	24,000	48,000
Hebrew Academy of West Queens	48,000		24,000	24,000
Livnot U'Lehibanot	6,000		6,000	
San Diego Hebrew Academy	9,000		9,000	
The Epstein School	18,000		18,000	
Torah Day School	40,000		20,000	20,000
Torah Seminars for Women—OU		41,000	16,000	25,000
Workshop on Religion & Pluralism	7,000		7,000	
MISCELLANEOUS GRANTS AND RELATED EXPENSES				
		102,000	102,000	
<b>GRANTS TOTAL</b>	<b>\$11,825,000</b>	<b>\$25,822,000</b>	<b>\$7,904,000</b>	<b>\$29,743,000</b>

\*Net of grant cancellations

Note: The narrative section of this annual report discusses programs approved in early 2000. Those programs are not reflected in this Schedule of 1999 Grant Activity.

# >> FINANCIAL HIGHLIGHTS

## *Schedule of 1999 Grant Activity—Israel*

	Grants Approved		Payments	Balance @ 12/31/99
	Balance @ 1/1/99	in 1999*		
<b>ENCOURAGING MUTUAL UNDERSTANDING</b>				
BINA Program—Seminar Efal	\$43,000	\$7,000	\$32,000	\$18,000
Keshet School	385,000	151,000	324,000	212,000
Likrat—Centre for Educational Technology	29,000	22,000	19,000	32,000
Machon Ahavat Emet (Ahavat Yisrael)	75,000	15,000	60,000	30,000
Masa Acher—Shorashim	18,000		16,000	2,000
Tzav Pius	1,407,000	1,809,000	1,243,000	1,973,000
<b>ENCOURAGING JEWISH STUDY</b>				
Alma Hebrew College	105,000	205,000	110,000	200,000
Elul	23,000	52,000	50,000	25,000
HaMaslul—Oranim Teachers College	83,000	110,000	110,000	83,000
Hartman Center for Jewish Education in State High Schools	218,000	70,000	236,000	52,000
IDF Project—Shorashim	93,000	376,000	377,000	92,000
Kolot B'am	387,000	338,000	300,000	425,000
Learning Community Program—Van Leer	80,000		80,000	
Mechina: Upper Galilee	41,000	41,000	51,000	31,000
Mivchar—Center For Educational Technology	27,000	40,000	30,000	37,000
Parshat HaShavuah	15,000	106,000	55,000	66,000
Revivim—Hebrew University		3,000,000		3,000,000
Siddur AVI CHAI	85,000		45,000	40,000
Values Program—Van Leer	56,000		56,000	
Yahalom	140,000	260,000	180,000	220,000
Yiud	45,000		45,000	
<b>DEVELOPING A NEW RELIGIOUS LEADERSHIP</b>				
Beit Morasha	350,000	300,000	388,000	262,000
Machon Talmudi—Matan		275,000	69,000	206,000
Sephardic Rabbinic Training Program— Beit Morasha	190,000	235,000	219,000	206,000
Tzohar	319,000	555,000	422,000	452,000

\*Net of grant cancellations

Note: The narrative section of this annual report discusses programs approved in early 2000. Those programs are not reflected in this Schedule of 1999 Grant Activity.

# >> FINANCIAL HIGHLIGHTS

## *Schedule of 1999 Grant Activity—Israel*

*(continued)*

	Grants Approved		Payments	Balance @ 12/31/99
	Balance @ 1/1/99	in 1999*		
<b>PROMOTING JEWISH CULTURE IN THE MEDIA</b>				
AVI CHAI in the Media		\$865,000		\$865,000
AVI CHAI Prize in Israel	\$80,000	75,000	\$73,000	82,000
Magazine of Jewish Culture		150,000		150,000
<b>RESEARCH AND STUDY</b>				
Guttman Institute	130,000	36,000	61,000	105,000
Jerusalem Institute for Israel Studies		39,000	13,000	26,000
Secular Judaism in Israel—Van Leer	17,000		8,000	9,000
<b>OTHER</b>				
AVI CHAI Chair	20,000		10,000	10,000
AYALA Center in Bar-Ilan University	19,000	75,000	84,000	10,000
Backing Sabbaticals Program		90,000		90,000
Moreshet Mizrach		47,000	18,000	29,000
SPECIAL GRANTS:				
Inter-Kibbutz Holiday Institute	9,000		9,000	
Otzem	28,000		28,000	
Pardes Institute	18,000		18,000	
World Union of Jewish Studies	10,000		10,000	
MISCELLANEOUS GRANTS AND RELATED EXPENSES				
		50,000	50,000	
<b>GRANTS TOTAL</b>	<b>\$4,545,000</b>	<b>\$9,394,000</b>	<b>\$4,899,000</b>	<b>\$9,040,000</b>

\*Net of grant cancellations

Note: The narrative section of this annual report discusses programs approved in early 2000. Those programs are not reflected in this Schedule of 1999 Grant Activity.

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Promoting Government Tuition Vouchers	Ruth R. Wisse	Yossi Prager	19
Revivim	Arthur W. Fried	Eli Silver	29
Secondary School Leadership Training Institute (Jewish Theological Seminary)	Lauren K. Merkin	Yossi Prager	11



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