



1995-1997

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This report is also available in Hebrew.

BOARD OF *Trustees*



Zalman C. Bernstein
Chairman, AVI CHAI
(fourth from right)
Founding Chairman, Sanford C. Bernstein & Co., Inc.; Chairman, The Tikvah Fund
(Israel-1984)

Avital Darmon
(third from left)
Director, School for Educational Leadership
(Israel-1997)

Alan R. Feld
(far right)
Managing Director & Financial Advisor, Sanford C. Bernstein & Co., Inc.
(USA-1996)

Arthur W. Fried
(third from right)
Director General, Yad Hanadiv
(Israel-1984)

Lauren K. Merkin
(inset)
Past Managing Editor, Elsevier Science Publishing Co., Inc.
(USA-1994)

Samuel J. Silberman
(fourth from left)
Past President, New York Federation of Jewish Philanthropies
(USA-1984)

Henry Taub
(second from left)
Chairman, Executive Committee, Automatic Data Processing, Inc.; Chairman, International Board of Governors-The Technion
(USA-1985)

David W. Weiss
(far left)
Prof. Emeritus & Founder, Lautenberg Center for General and Tumor Immunology, Hebrew University-Hadassah Medical School
(Israel-1989)

Ruth R. Wisse
(second from right)
Professor, Yiddish and Comparative Literature, Harvard University
(USA-1993)

OUR Mission

AVI CHAI is a private foundation established in 1984 that operates in the United States and 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:

- To encourage Jews toward 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 Hachohen Kook, zt'l, Chief Rabbi of Israel from 1921 to 1935, in interpreting these covenants and in drawing guidance concerning criteria for projects designed to further its 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 states 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 family, tribe, ethnic identity, and legacy. Abraham was the originator of that family, the patriarch. Rav Kook states that anyone who is Jewish and feels linked to the Jewish people through a common fate is included. This is enough to qualify for the ethnic solidarity encompassed by the covenant with Abraham.

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

Priority will be given to projects that further both objectives. In no case will a project be funded that furthers one objective at the expense of the other.

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

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

The Foundation will sponsor only projects that rely entirely on teaching and enlightenment.

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

The Foundation will give preference to grant requests made in response to a proposal submitted at its initiative.

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

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

CHAIRMAN'S *Message*

Because much has happened at AVI CHAI since our Ten-Year Report, which spanned the decade to the fall of 1994, we felt it appropriate to report again to the larger community about our endeavors.

In our Ten-Year Report (available upon request), I postulated that we would focus our future efforts more than ever on Jewish education in North America and on mutual understanding in Israel. We have done just that, initiating a series of projects for each of these missions on both sides of the Atlantic, while at the same time being responsive to selected initiatives from others. In both constituencies we tackled a difficult task—that of changing the climate of general opinion.

In North America we are communicating, through media and other avenues, two critical messages. First—Jewish education is an answer to the American Jewish dilemma. Indeed, there is a new excitement about day schools, together with a growing awareness that there is a window of opportunity now open. Second—as in olden times, the larger community should assume a part of that financial burden for our children.

In Israel we have been gratified that our Tzav Pius campaign has elicited favorable comment from a wide spectrum of the Israeli public. Our attempt is to shift the climate of opinion from confrontation to understanding between Israelis of differing views as they touch upon issues of Judaism and culture. We see that we are gaining more and more adherents as much of our Israeli population is concerned about perceived and actual gaps in that social landscape.

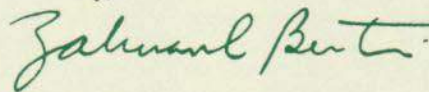
I am pleased to report that two new Trustees have

been elected to our Board: from the USA, Alan R. Feld, and from Israel, Avital Darmon. As you undoubtedly can see from the Trustees' photo, they have reduced our average age considerably. We are grateful that with God's help, Alan and Avital will be around to carry on the mission of AVI CHAI for decades to come.

Our senior staff, as acknowledged not only by our Trustees but also by those with whom they interface throughout the community, brings credit to AVI CHAI. Yossi Prager in the USA and Eli Silver, collaborating with Dani Danieli in Israel, have shown admirable initiative and professionalism that make us "kvell." They and our support staffs have done yeomen's service in furthering the accomplishment of the Foundation's mission. The accompanying text prepared by Yossi and Eli provides an insightful profile of our efforts during these past three years.

This year marks 100 years of Zionism and 50 years since the founding of the State of Israel. Humbled by the enormity of the challenges we face, we draw succor from the accomplishments of our predecessors who overcame much greater challenges. After all, the job of philanthropy is to undertake tasks that the public at large and government hesitate to tackle. We see it as our responsibility to attempt initiatives that very well can fail, but which cry for trying.

Sincerely,



Zalman Chaim Bernstein

Tevet 5758
January 1998

PROJECTS IN *North America*



Yossi Prager
Executive Director,
North America

JEWISH HIGH SCHOOLS

In 1993, AVI CHAI commissioned the Louis Guttman Israel Institute of Applied Social Research to study the correlations between different types of Jewish education and subsequent adult Jewish involvement. The Guttman study, which was published and broadly distributed, found that "Jewish day schools are the only type of Jewish education that stands against the very rapidly growing rate of intermarriage." Further, among those attending day schools, "at least nine years of Jewish education mark the most significant upward jump in Jewish involvement."

The Guttman study convinced our Trustees that the Foundation should invest heavily in day schools. We then asked a consultant, Dr. Marvin Schick, to write an internal report on Jewish education, with specific recommendations for programmatic activities. Building on decades of experience as a lay leader and consultant for Jewish day schools, Dr. Schick began by visiting dozens of day schools across the country to assess the current needs of the field. After a year of research, he produced his report. Two of his conclusions have become critical to our thinking about the Jewish day school field.

First, Jewish day schools need to be purposeful about promoting religious commitment. The mission of day schools is not simply to teach text; they also must borrow techniques from the field of outreach to inspire greater appreciation and observance of Judaism. Across the spectrum of

Jewish life, the best schools are those that provide a high-quality education and also a nurturing environment that stimulates religious growth.

Second, no foundation has enough money to meet the challenges of the day school field. Most day schools are vastly underfunded, with consequences for personnel, facilities, and the educational program. Accordingly, in addition to funding specific programs to meet the needs of schools, there is a need to change the climate of opinion to attract federations and private philanthropists to the cause of Jewish day schools.

After reviewing the report, we decided to begin our work in the day school field at the high school level, because the Guttman study found that students must reach high school for day school education to have its most significant impact.

In the course of researching the field and visiting Jewish high schools, we identified a trend in Jewish life that seemed to be unrecognized: a groundswell of new Jewish high schools—approximately 40 in a six-year period. (This brings the total number of Jewish high schools across the country that meet our general eligibility criteria to approximately 150.) The expansion of Jewish high school opportunity in America across the spectrum of Jewish life is a bright spot in the effort to grow the Jewish commitment of our young. Most of the schools are Orthodox affiliated; at the same time, the number of Community and Solomon Schechter high schools has doubled in the past six years. (There are currently no Reform high schools.)

These schools reflect the success of the day school movement in recent decades as well as a broader trend toward religion in American culture. We believe that there is a window of opportunity that has now opened. The American Jewish community must act decisively to ensure that the new high schools meet the significant financial and educational challenges that they face.

Grant Program to New Jewish High Schools for Marketing and Recruitment

Initiator and Sole Funder, second year

Lauren K. Merkin, Project Trustee

New Jewish high schools often begin very small, sometimes with under ten students, and student recruitment is a key challenge. In order to enhance the ability of the schools to market themselves, we are providing grants for this purpose to all new high schools that meet our general eligibility criteria. For 1996/97 we provided support to 34 new schools in this grant category from a wide spectrum of affiliations: Community, Solomon Schechter, and Torah Umesorah. The schools are listed in Appendix A. The 1997/98 grants are being made as this report goes to press.

Provided that this remains an annual AVI CHAI program, 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 making these grants, we hope to stimulate attendance at the new schools. Equally important, however, we also hope to encourage others to take steps to establish new schools. In promoting themselves, the schools create a sense of momentum that already has led to the planning for new high schools in other communities.

We are currently reviewing the marketing materials created by the new schools we are funding. As might be expected, the quality of the material varies with the quality of the professional and lay leadership of the schools.

Grant Program for Preparatory Tracks at Jewish High Schools

Initiator and Sole Funder, second year

Lauren K. Merkin, Project Trustee

Since educating the unaffiliated is an important part of our mission, we seek to encourage schools to recruit and admit students who did not attend a Jewish day school during their elementary years. Experience has shown that when properly nurtured, these students catch up to their peers in Judaic subjects and often excel in their Jewish learning and practice. Many schools have a handful of such beginners, and we hope to encourage these schools to recruit more actively from this pool of students. We also hope to increase the number of schools that offer special tracks to educate beginners. Ultimately, our goal—and this may be too ambitious—is to cause day schools to view recruiting beginners as part of their essential mission.

To encourage the creation and expansion of preparatory tracks, we offer a grant, calculated on a per-student basis, to all high schools that meet our general eligibility criteria and that offer a qualifying Judaic preparatory track to educate beginners.

In the course of this project we have learned that new schools are more likely to offer such tracks than older schools because of the greater need to bolster small enrollments by attracting students from local public and private schools. Also, the students in these preparatory tracks are predominantly foreign-born (mostly Russians and Iranians), meaning that the schools are not generally attracting American-born beginners. We intend to continue our support for the Jewish education of foreign-born students; we also plan to seek ways to encourage the recruitment of American-born beginners.

For 1996/97, 54 schools, educating approximately 275 beginners, received grants for their preparatory tracks. (The 1997/98 grants are being made as this report goes to press.) The new schools that received funding in 1996/97 for a Judaic preparatory track are noted with an asterisk in Appendix A, while the established schools that received funding are listed in Appendix B.

A Starter Jewish Library for Beginners

Initiator and Sole Funder, second year

Lauren K. Merkin, Project Trustee

The quality of Jewish home life is a primary factor in the religious growth of the students attending preparatory tracks at Jewish high schools. While non-observant parents demonstrate a high level of commitment by sending their children to a Jewish high school, the parents themselves often have a limited Jewish background. With the hope of drawing the entire family into the educational process, AVI CHAI has sent to each beginner for whom we provide funding—approximately 275 students in 1996/97—a small Jewish library consisting of ten basic Jewish texts and references. The texts, which are all Hebrew/English or English, include the Bible, the Mishnah, and contemporary and classic books on basic Judaism, Eretz Yisrael, and the holidays. We hope to repeat this program in 1997/98 for a larger group of beginners.

Experience gained through previous grants for parental education has shown how difficult it is to influence the home life by creating programs outside the home. With the gift of these books, we hope to plant the seeds of Jewish learning within the home.

Building Loan Program

Sole Funder, first year

Alan R. Feld, Project Trustee

One of our most ambitious goals in North America is attracting to Jewish high schools students from marginally affiliated families. Often, interested students and their families choose a secular school instead because of unappealing day school facilities.

AVI CHAI is currently developing a building loan program to assist high schools in improving their facilities with interest-free loans for new construction as well as renovation.

LEADERSHIP TRAINING FOR JEWISH HIGH SCHOOLS

The large number of new high schools has exacerbated a serious problem for the day school field: the shortage of qualified educational leadership to serve as headmasters, principals, assistant principals, and department heads. The need is particularly great outside the Orthodox schools, as there are currently few existing Community and Solomon Schechter high schools, which limits the number of educators who naturally rise through the ranks into principal positions. Given the small pool of qualified leadership, schools are at times compelled to hire weak leaders. A few schools have hired non-Jewish headmasters because of the limited pool of applicants.

In administering our grant programs, we have experienced first-hand the ill effects of weak leadership: unreturned phone calls, missed deadlines, and inaccurate reports. While underfunding is a significant factor for most day schools, little can be changed without qualified leadership.

With the goal of training educational leadership, AVI CHAI has agreed to support the following two programs:

Secondary School Leadership Training Institute at the William H. Davidson School of Education of the Jewish Theological Seminary

Primary Funder, first year

Lauren K. Merkin, Project Trustee

This program, which is expected to begin in May 1998, will be open to approximately 12 school administrators and teachers who aspire to positions of higher educational leadership in Jewish high schools. The 15-month program will consist of four-week sessions in each of two summers, retreats during the year, and a strong mentorship component. The summer sessions will incorporate specially designed classes as well as courses offered by Teachers' College at Columbia University.

The first cadre of participants will complete the program by September 1999. We hope that the majority will find educational leadership positions in Jewish day schools.

The Principals' Center at the Harvard University Graduate School of Education

Sole Funder of Subsidies, second year

Lauren K. Merkin, Project Trustee

Many of the skills and much of the knowledge (outside of Torah knowledge) required for leadership of Jewish high schools mirror what is required for leadership of non-Jewish high schools. With this in mind, we sponsored the 1997 participation of ten day school educators and administrators in a ten-day summer institute on "The Art and Craft of the Principalship" offered by The Principals' Center at Harvard University. This institute is intended for principals with under five years experience as well as aspiring principals.

The institute has not traditionally drawn participants from Jewish day schools, but all ten of our slots were filled with day school educators, ranging from Solomon Schechter to Bais Yaakov schools.

Our 1997 funding for this cadre of educators was intended as an experiment. After receiving very positive feedback from this initial group, our Trustees voted to expand the opportunity for the summer of 1998, offering twelve subsidies for The Art and Craft of the Principalship and an additional twelve subsidies for a parallel program geared toward more experienced principals.

PROMOTING DAY SCHOOL AND HIGH SCHOOL EDUCATION

Advertising and Public Relations

Initiator and Sole Funder, second year

Lauren K. Merkin, Project Trustee

As mentioned before, one of our key goals is to draw greater communal support for Jewish high schools. Toward this objective, in September and October 1996, we ran a series of four advertisements to promote Jewish high schools in Jewish newspapers in 24 U.S. cities. The ads ran in the cities with the largest Jewish population as well as every community that had recently opened or was considering the development of a Jewish high school.

The headline of the first ad, displayed on page 28, was "What is America's most important growth industry? Jewish high schools." Subsequent ads informed readers of our grant programs for marketing and preparatory tracks and called for greater community support for Jewish high schools.

The ads were well received, and we are working on a new campaign for 1997/98, to run in the same newspapers as in 1996. The first ad in the new campaign ran in September 1997 with the headline "Count your children among tomorrow's leaders. Enroll them in a Jewish high school." The ad highlighted the exceedingly high number of Jewish high school graduates who continue on to college and also urged the community to provide funding to improve the quality of Jewish high schools.

Apart from advertising, we have engaged a P.R. firm to promote the growth of Jewish high schools in the secular press. Our P.R. efforts thus far have produced stories in the *New York Times*, the *Chicago Tribune*, and the *Los Angeles Times*.

In another effort to educate the Jewish community about the growth of Jewish high schools, we sponsored a session on Jewish high schools at the November 1997 General Assembly of the Council of Jewish Federations, an annual gathering of Federation professionals and lay leaders across the country. The presidents of three new Jewish high schools and our North American Executive Director made presentations at the session.

"Education Watch"

Sole Funder

Ruth R. Wisse, Project Trustee

Consistent with our efforts to draw greater support for Jewish day schools, we commissioned a study that we hope will focus attention on the needs of these schools.

The effects of day school underfunding is obvious to those involved with Jewish day schools. However, until recently, there was no hard data to demonstrate the extent of day school underfunding or answer some of the basic questions about day school finances: How much do day schools spend per

student? Who pays for this outlay? Are there differences among the different denominations? How much do Federations contribute, and what is the trend in Federation contributions over time?

To answer these questions, the Foundation commissioned two consultants to undertake a study of day school finances. (The study covers all day schools, not just high schools.) Their report was published in August 1997. In addition to statistical data, the report contains a sociological analysis, including a section that underlines the underfunding of day schools.

The report was well publicized in the Jewish press. We hope that broad dissemination of their findings will awaken the Jewish community to the critical needs of day schools.

Conference on Vouchers

Primary Funder

Ruth R. Wisse, Project Trustee

As we have come to understand the extent of the underfunding of Jewish day schools, our Board has come to believe, without as yet taking a position on the substantive issue, that the Jewish community should take a hard look at the issue of vouchers for private school education. AVI CHAI agreed to provide funding toward a conference, co-sponsored by the Catholic University of America and the Wilstein Institute of Jewish Policy Studies, to plumb the support in the Jewish community for new approaches to "school choice" and school vouchers as a way of supporting Jewish day school education.

The conference took place in May 1997, with approximately 100 participants. The presentations revealed a willingness to reconsider the organized Jewish community's long-standing opposition to voucher programs. However, many of the supporters view vouchers merely as a way of enhancing the education of low-income Americans. Accordingly, there remains strong resistance, even among many voucher supporters, to programs that allow vouchers to be used for parochial schools, including day schools, because of political and constitutional church/state concerns.

Our Trustees remain interested in promoting communal discussion of vouchers for day schools and

are currently considering other initiatives to accomplish this.

CURRICULUM DEVELOPMENT

There seems to be widespread agreement about the shortage of curricula for Jewish high schools. According to an anecdotal survey we commissioned, principals from across the spectrum cited curriculum development as the most pressing need for their high schools. At the same time, the experience of other foundations has taught us the risk inherent in creating curricular materials, because few of the materials created to date have made their way into actual use by schools. Even in our anecdotal survey, principals did not agree about the best mechanism for developing curricula.

Rather than creating new curricula, we have been exploring the concept of collecting and then placing on the Internet curricular materials that already exist. We are not yet sure of the feasibility of this effort.

HaTanakh Sheli

Sole Funder, second year

Ruth R. Wisse, Project Trustee

In the meantime, we have undertaken an experiment in curricular development by funding the creation and dissemination of a high school curriculum for teaching Tanakh (Bible) by a professor at McGill University. His curricular vision is to bring into the high school classroom the serious academic work being done by Jewish Studies scholars. The first unit of the curriculum is currently being piloted in three schools.

OTHER DAY SCHOOL PROJECTS

Partnership for Excellence in Jewish Education

Major Funder, first year

Henry Taub, Project Trustee

Consistent with our view that no single foundation can alone address the needs of day schools, we decided to join a group of philanthropists to create the Partnership for Excellence in Jewish

Education (PEJE). PEJE's mission is to stimulate the development of new Jewish day schools in North America, for which the partnership will provide seed funding. PEJE's first pilot grants are scheduled to be made in 1997, with the first regular grant cycle projected for the summer of 1998.

Although our current priority is Jewish education at the high school level, and PEJE initially will fund schools at the elementary and middle school levels, our Trustees felt that AVI CHAI's participation in the partnership will advance our broader goal of creating an environment more favorable to Jewish day school education. We hope that our experience will prove helpful as PEJE develops its philanthropic process and priorities, and we expect our own thinking to be stimulated by the discussions with our philanthropic partners.

Great Books Foundation

Sole Funder, first year

Ruth R. Wisse, Project Trustee

The Great Books Foundation, a Chicago-based non-profit organization in its fiftieth year, 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 programs, and 20,000 adults are involved in discussion groups. The educational philosophy of the Great Books series is founded on "shared inquiry," the theory that texts can be understood through close reading, guided by a peer leader, without a knowledgeable teacher. This approach parallels the 2,000-year-old Jewish tradition of the "chevruta" or partner method.

AVI CHAI's Trustees have approved funding to enable the Great Books Foundation to create a Great Books Jewish Literature Series, for use by high school students in day schools, supplementary Jewish schools, and secular schools. We hope that this project will advance our mission by reaching an audience that we have found difficult to engage directly on our own.

The project is currently in its final planning stages.

COLLEGE CAMPUSES

In addition to targeting significant resources toward high school students, our Trustees also desire to strengthen the Jewish environment at the college level.

The AVI CHAI Fellowship

Initiator and Sole Funder, first year

Ruth R. Wisse, Project Trustee

We are focusing our attention on a new program that AVI CHAI initiated in partnership with Hillel: an intensive Jewish education and leadership training program for an elite group of marginally affiliated Jewish students on campuses in the Washington, D.C., area. Students will participate in the program for 18 months, learning Hebrew and Jewish skills, and they also will visit Israel.

In addition, we are funding two additional programs for college students:

Jewish Literacy Course at Harvard

Primary Funder, second year

Ruth R. Wisse, Project Trustee

The Foundation initially provided the funding for a consultant to work with AVI CHAI Trustee Professor Ruth R. Wisse on the development of a one-year course of study at Harvard University designed to provide Jewish literacy to unaffiliated or marginally affiliated students. It is ultimately hoped that the course will consist of several modular sections: a summer term, a full academic year program, and a second summer in Israel. Like the leadership training program we hope to initiate, the literacy course reflects our belief that the community will best shape serious Jews by providing intensive educational experiences rather than limited samplings of Judaism.

As a possible first step to implementation of the full academic program, the Foundation sponsored a program titled "Hebrew and Its Culture," which was offered at the Harvard summer school in 1997. In addition to providing funding for the course, AVI CHAI funded partial scholarships for seven students. A professor from the Hebrew University taught the course, and a total of nine students participated in

the very intensive inaugural summer session. Both teacher and students found the course to be an effective way to teach the Hebrew language and basic Jewish culture.

Our Trustees have approved funding for a repetition of the course during the summer of 1998, and Harvard has agreed to match our scholarship funding, so that tuition scholarships will be available for 14 students. We continue to hope that these summer sessions will lead to a full-year course in Jewish literacy.

Jewish Leadership Institute

Major Funder, second year

Ruth R. Wisse, Project Trustee

Summer Israel trips can be another mechanism for instilling Jewish commitment in college students, provided that the experience is educationally intensive. The founder of the Jewish Leadership Institute, a veteran Miami congregational rabbi, and his son provide this kind of serious Israel experience to college students from Florida.

The Jewish Leadership Institute's trips, which last for one month, are highly structured, with classes in the morning and walking tours in the afternoon. The program teaches and challenges the students, and we have been impressed by the results.

For 1997, we provided funding to enable the Jewish Leadership Institute to nearly double the number of students it takes to Israel in the summer, from 24 (one group in July) to 44 (two groups, one in July and one in August).

Based on a staff evaluation of the program and follow-up phone calls to participants in the fall of 1997, our Trustees were encouraged by the intensity and effectiveness of the program. As a result, our Board approved an additional year of support for a second summer group in 1998 as well as new funding to enable the Jewish Leadership Institute to expand its follow-up programming in North America.

RESEARCH

As a general rule, AVI CHAI funds outside research only if the results will be useful to our Trustees and staff in developing and implementing program ideas. In the period covered by this report, we committed funding to two research studies:

National Jewish Population Survey 2000

Major Funder

Alan R. Feld, Project Trustee

The 1990 National Jewish Population Survey (NJPS), with its 52% intermarriage figure, caused a well-publicized stir within the Jewish community. The Council of Jewish Federations (CJF) is now planning the next NJPS, for the year 2000. The new study will provide the first evidence as to the efficacy of the community's Jewish Continuity efforts since 1990.

AVI CHAI has agreed to participate in the planning and implementation of the upcoming study. We hope to assist CJF and the Technical Advisory Committee to address in the new study the methodological criticisms of the 1990 study.

Jewish Connections and Journeys Research Project

Limited Funder

Samuel J. Silberman, Project Trustee

AVI CHAI participated in research sponsored by UJA-New York Federation to learn about the motivations behind Jewish practice—when, how, and why Jews from across the spectrum make critical life choices. Titled "Jewish Connections and Journeys Research Project," the study is an effort to explore the inner dynamics of Jewish identity, commitment, and activity—how and why Jews from across the population spectrum connect with other people and institutions, Jewish and not.

MARKETING OUR MESSAGE

Jewish Study Groups for Media Professionals

Initiator and Sole Funder, third year

Ruth R. Wisse, Project Trustee

The Foundation has created Jewish study groups for writers, directors, and producers in Hollywood with the immediate goal of increasing their Jewish involvement, and the ultimate goal of influencing their work product. Two groups are being run, one for senior professionals at the peak of their careers, and another for younger professionals.

AVI CHAI also has offered to fund the development of a one-day symposium for participants in the group and other Los Angeles media professionals on the distinctiveness of Judaism. The symposium, which is planned to take place in the spring of 1998, will focus on Jewish issues that engage these individuals personally and professionally.

Commentary Symposium

Sole Funder

Ruth R. Wisse, Project Trustee

AVI CHAI sponsored a symposium in the August 1996 issue of *Commentary* titled "What Do American Jews Believe?" The symposium contained short essays by 47 Jewish thinkers on their personal beliefs and their assessments of the state of, and prospects for, Judaism in America.

Workshop on Religion and Tolerance

Primary Funder

Ruth R. Wisse, Project Trustee

The Foundation has agreed to fund a Workshop on Religious Tolerance that is being organized by two noted sociologists at Boston University. They are gathering a small group of Jewish, Islamic, and Christian thinkers to explore whether the religious traditions must view religion and tolerance as contradictory. The workshop aims to consider whether the democratic principles of tolerance are imbedded within the religions or contradictory to them.

The workshop is scheduled for early in 1998. We hope that the workshop will produce kernels of thought that we and others can use to challenge the popular conception of religion in secular American society.

OTHER PROJECTS

Meorot

Major Funder, second year

Alan R. Feld, Project Trustee

AVI CHAI is supporting an initiative at the Hebrew Institute of Riverdale coordinated by two Orthodox rabbis to promote Modern Orthodoxy and an outreach orientation by training Yeshiva University rabbinic students and rabbis in the field. The program includes participation in a series of seminars taught by leading Modern Orthodox thinkers, mentoring by the program coordinators, and community work within the Hebrew Institute of Riverdale.

Bagels, Blocks & Beyond Project of SAJES

Major Funder, second year

Samuel J. Silberman, Project Trustee

After continuing discussions over a period of years about a potential partnership, AVI CHAI has joined with UJA-New York Federation to support the family education efforts of the Suffolk Association for Jewish Educational Services (SAJES). The Foundation's goal is both to support important educational efforts in Suffolk County (Long Island) and to further involve UJA-New York Federation in planning and programming there.

The Foundation is funding SAJES' Bagels, Blocks & Beyond program for families with children in Jewish preschools. The program includes parenting workshops on Jewish topics, story hours for the children, and training sessions for the preschool staff. SAJES hopes to bring in six new sites over the three years of the grant, and three more after the conclusion of the grant.

PROJECTS IN *Israel*



Eli Silver
Executive Director,
Israel

ENCOURAGING MUTUAL UNDERSTANDING

Tzav Pius

Initiator and Sole Funder, second year
Zalman C. Bernstein, Project Trustee

Since the establishment of AVI CHAI in 1984, Trustees have searched for ways to communicate effectively to the general Israeli public the Foundation's call for mutual understanding and sensitivity among Jews of varying commitments and beliefs. After many disappointing overtures, Trustees adopted a concept that cleverly captures the AVI CHAI message: Tzav Pius, or the "Order for Conciliation."

Tzav Pius initially began as a broad public campaign to encourage mutual understanding and respect among all sectors of the Jewish People. The campaign symbol utilizes the triangular stamp of the Israel Defense Forces (IDF) and presents a word play in which the words usually found imprinted over the army stamp—"tzav gius" ("order for mobilization")—are replaced with "tzav pius" ("order for conciliation").

At the center of the campaign are two principles: (1) we cannot be a people without our Jewish heritage, and (2) we cannot be a state without democracy. These two principles are expressed in the slogan that appears beneath the Tzav Pius symbol: "We respect Jewish tradition, we safeguard democracy."

The Tzav Pius publicity campaign began in the weeks leading up to Israel's Prime Minister and Knesset elections in May 1996 and was repeated in the winter. The campaign included ads in newspapers, on billboards, and on television (see page 29 for sample frames from the TV ad). Thanks to the close race throughout election night, Tzav Pius television ads benefited from a large viewership. Surveys commissioned by AVI CHAI following the election indicated that over 50% of the Israeli population recalled being exposed to the Tzav Pius message in some format.

As a follow-up to the publicity campaign, 1.5 million New Year cards were sent to every Jewish household in Israel; the cards called for the coming Jewish New Year—5757—to be a Year of Conciliation. Card recipients were asked to sign and return the cards as a declaration of their support for Tzav Pius.

Due to the encouraging response to the New Year card campaign, a Tzav Pius office was opened in January 1997, and staff was hired to guide the next stages of the campaign. Currently, Tzav Pius seeks to initiate and support a variety of educational activities and publicity efforts that promote the Tzav Pius message. These include: meetings between groups with differing religious/secular perspectives, such as school children, youth movement members, university students, educators, and others; conferences, such as one on educating toward Judaism and democracy; Jewish culture festivals

intended to attract and engage a wide spectrum of Israel's population; lecture series; television and radio programs; educational kits for schools; and the distribution of Tzav Pius car stickers (see page 29) and banners.

Recently, Tzav Pius also has begun to direct its message in response to current events related to conflict around religious/secular issues. Our assumption is that to be effective, the Tzav Pius message must move from the stage of general slogans to specific responses to controversial issues or events that occupy the public agenda. Thus, for example, in the summer of 1997, in response to an effort on the part of several public action groups to organize and "Stop the Haredim," Tzav Pius published a series of ads calling on all parties to "Stop the Hatred." The ads called for an end to physical and verbal violence, and noted that the majority of the nation proves "time and again that things can be different, that we can live together in tolerance and mutual respect."

In the long run, the Foundation hopes the Tzav Pius project will strengthen the value of mutual respect within Israeli society and will encourage efforts to develop a culture of civil discourse in which disagreements about the nature and destiny of the Jewish People are discussed respectfully within the framework of a Jewish and democratic state.

Keshet

Sole Outside Funder, fourth year

Zalman C. Bernstein, Project Trustee

As the Israeli educational system is currently structured, families must choose between three main school options for their children: state (secular), state religious, and independent (Haredi). As a consequence of these divisions, Israeli children traverse their school years in homogenous, enclosed learning communities that bring them into little, if any, contact with children of different Jewish backgrounds. Cognizant of this reality, for many years our Trustees discussed the possibility of encouraging the creation of an alternative school that would bring together children from different backgrounds and commitments.

Such a school, appropriately named Keshet ("rainbow" in Hebrew), finally opened its doors in Jerusalem in 1995. Now in only its third year, Keshet features a program from kindergarten through fifth grade with 238 students, and plans are being developed for the school to continue to expand through 12th grade.

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

Keshet's mission is to develop a learning community of students from religious and secular backgrounds, based on serious study and respect for ideological differences. The school seeks to maintain a 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" that students hear as they learn.

Although presently Keshet is unique to Israel, we harbor the hope that it is an idea that will succeed and catch on in other communities.

Tzohar

Primary Funder, first year

David W. Weiss, Project Trustee

Concern about the role of Judaism in the State of Israel galvanized a group of five rabbis to establish a new rabbinic organization called Tzohar ("window" in Hebrew). Tzohar seeks to transform the position of rabbi into a spiritual leader who engages the entire population, not just the religious community. By reconceptualizing the rabbi's role and fostering a serious and substantive dialogue between rabbis and the secular public, Tzohar hopes to revitalize Judaism's place in Israeli society.

Tzohar's immediate focus, since its founding in the beginning of 1997, has been to develop an halachic approach to weddings that is more attuned to the desires of secular couples. Within a short period of time, Tzohar recruited more than 200 rabbis who conducted over 1,000 weddings for secular couples seeking their services. Eventually, Tzohar intends to develop modern halachic models

appropriate for secular families commemorating other life-cycle events (brit, bar mitzvah, and burial).

During 1997/98, Tzohar is running biweekly study programs for rabbis interested in exploring contemporary issues from religious perspectives. The study programs take place in Tzohar's office, which is located in the heart of Tel Aviv. The Tzohar leadership hopes that its study programs will encourage participants to engage in an open and serious dialogue with the modern secular world, and eventually inspire creative halachic solutions to contemporary problems.

Identity and Jewish Culture

Major Funder, second year

Arthur W. Fried, Project Trustee

In an effort to bridge the cultural divide that exists between students of state religious and non-religious schools, AVI CHAI Trustees agreed to become a funding partner in a new project that uses a variety of cultural media and contemporary films as triggers for discussions between high school students from state religious and non-religious schools.

The project has two primary goals: to foster a discussion on ideology and values between religious and secular youth, and to create a dialogue that enables each group to become acquainted with the cultural world of the other.

The project originally was developed by an individual philanthropist, and was then developed further and implemented by Shorashim, an independent educational organization. The program consists of students from different schools coming together several times during the year to meet in smaller groups to discuss Jewish issues raised by films and other media. In its first full pilot year during 1996/97, approximately 640 students from 11 Jerusalem-area schools attended the sessions. During 1997/98 the project expanded to the Tel Aviv area and added another seven schools; over 1,000 students are expected to participate.

BINA

Primary Funder, first year

David W. Weiss, Project Trustee

Another project designed to encourage substantive dialogue between religious and non-religious, but which frames the dialogue around study of Jewish texts, has been developed by BINA: The Center for Jewish Identity and Israeli Culture, which is under the auspices of the United Kibbutz Movement. AVI CHAI has chosen to support two new BINA programs beginning in 1997/98 that bring together religious and secular youth (kibbutz and non-kibbutz) to study classical and modern Jewish texts in a beit midrash setting. One program is targeted for young men and women between the ages of 22 and 30 who study together one day per week. The second project targets students from religious and non-religious high schools in the central region of Israel, who meet every two weeks for four hours of study.

Maale Media Dialogue

Major Funder, first year

Arthur W. Fried, Project Trustee

Since its inception, the Foundation has been keenly aware that Israel's television and film media play an important, but usually negative, role in shaping the country's Jewish content and social interactions. The media generally lack substantive Jewish content; when Jewish topics are addressed, they often are unflattering and one-dimensional. The media also tend to overemphasize divisions within Israeli society over Judaism's significance, and underplay the positive. Moreover, many people working in television, film, and print journalism feel alienated from Jewish culture.

In an effort to begin to address some of these concerns, AVI CHAI has become a funding partner in a media dialogue project initiated by the Maale School of Film and Television Production. Maale is the only media school in Israel that explicitly directs its students to base their work on Jewish heritage and culture. The school draws most of its students from the religious Zionist world. The project entails

developing a process by which faculty, students, and alumni from Maale, and from the other leading “secular” film and television schools in Israel, engage in joint study of Jewish sources, and ultimately collaborate on media productions that explore the nature of Jewish culture and identity in the State of Israel. As of this writing, the specific outlines of the project remain to be worked out.

Ahavat Yisrael

Major Funder, first year

David W. Weiss, Project Trustee

Until recently, AVI CHAI's efforts to encourage mutual understanding among Jews in Israel have not targeted the Haredi community (sometimes referred to as “ultra-Orthodox”). However, in a new pilot project, the Foundation has decided to become a funding partner in an effort to instill the value of Ahavat Yisrael (love of fellow Jews) among members of the Haredi community. The project is being developed by Machon Ahavat Emet, an institute with strong roots in the Haredi world, which was founded for the purpose of fostering greater unity among the Jewish People. The Machon seeks to work with students, teachers, administrators, and parents associated with a select number of Haredi schools and to develop curricula and programs that emphasize the importance of respecting other Jews, whether they be religious or secular. The project is being piloted during the 1997/98 school year.

ENCOURAGING GREATER COMMITMENT

AMONG YOUTH IN STATE SCHOOLS

In our effort to encourage greater commitment to Jewish tradition, one of the most important arenas targeted by the Foundation is the educational system, and in particular state (non-religious) schools. Although we believe one should not exaggerate the influence of schools, nor ignore other socializing agents, such as family, media, and

informal educational settings, we are convinced that schools can and do have a significant impact on young lives.

AVI CHAI's activity in schools focuses on two objectives: (1) overcome the appalling scarcity of well-trained Jewish Studies teachers who are capable of making Judaism and Jewish culture relevant and meaningful to students; and (2) broaden the range of Jewish Studies subjects taught in schools, where curricula are limited almost exclusively to Bible.

TRAINING JEWISH STUDIES TEACHERS:

Project Ofek

Primary Funder, five years

David W. Weiss, Ruth R. Wisse, Project Trustees

One of the Foundation's first long-term projects to revitalize Jewish Studies in state schools involved a multifaceted program at Oranim, the Kibbutz Teachers Seminary, located in Northern Israel. Project Ofek was planned as a five-year effort, beginning in 1992/93, to develop innovative ways to teach Jewish Studies in state schools. Ofek included a Teacher Training Program for Jewish Studies, a Beit Midrash for intensive Jewish Studies, and an experimental school-based intervention in the Jewish Studies program of one school. AVI CHAI was the primary funder of Ofek throughout its five-year history. Since AVI CHAI's support for Ofek ended during 1996/97, the Oranim project staff established a new Center for Jewish Education and Study in Northern Israel, where they intend to apply the many lessons learned from their experience in Ofek.

HaMaslul

Major Funder, second year

David W. Weiss, Project Trustee

An unexpected but welcome offshoot from the work of Project Ofek is a pioneering educational training program that combines army service, Jewish studies, and educational training. HaMaslul developed out of an idea generated within Project Ofek, and is now being funded by AVI CHAI and the Ministry of Education.

HaMaslul takes high school graduates and provides them with a program of Jewish studies and pedagogic training combined with army service. The project's primary goal is to train a new generation of Jewish Studies teachers from secular backgrounds for the state school system.

The program draws its participants from the approximately 2,000 high school graduates who annually opt to take a year off before entering the army either to work in a youth movement or on a kibbutz. HaMaslul students spend their first year studying Judaic and educational subjects at Oranim and working with youth movements. Over the next four years, they serve in the army and return to Oranim for the equivalent of one more year of studies. After the army, participants will complete their Oranim studies, graduate with a teacher certification, and teach Jewish Studies in a state school for a minimum of four years.

HaMaslul is a program in its infancy; at least another four years will pass before the first graduates begin teaching in the school system. Our hope, of course, is that this project will nurture a new generation of committed and inspiring Jewish Studies teachers for state schools.

The Center for Jewish Education in the Public School System

Major Funder, second year

Arthur W. Fried, Project Trustee

Perhaps the most ambitious and far-reaching effort to revitalize Jewish Studies in state schools is being conducted by the Shalom Hartman Institute. AVI CHAI, together with the Ministry of Education and other private foundations, supports this project.

The Hartman program starts with the assumption that principals are central agents of change in schools. Their approach began in 1995/96 with phase one, in which a group of 35 high school principals from throughout the country came together for a full day once a week to study traditional Jewish texts, learn important Jewish concepts and issues, and reconceptualize the place of Jewish tradition in their lives and the lives of their school communities.

Phase two began in the fall of 1996; each principal brought in one or two teachers to be trained over the course of three years to teach either Bible or Oral Law and together with the principal develop an appropriate Jewish Studies curriculum for their school. The program also envisions involving significant segments of the teaching staff of each participating school in an enrichment program during the next three school years.

The Hartman program is impressive in its scope, and preliminary feedback indicates that the participating school staff find their studies and training to be enriching and even transforming. The ultimate test of the project's success, however, will depend on the extent to which Jewish Studies becomes a subject of meaning and relevance within each of the participating schools.

Yiud—Preparatory Program for National Service

Major Funder, second year

Arthur W. Fried, Project Trustee

AVI CHAI is a major funder in a less ambitious but important project, called Yiud, which is intended to provide middle school students with a modest introduction to Oral Law. This is a program of Jewish Studies and pedagogic training to prepare young women to teach Jewish Studies in state secular schools as part of their National Service (instead of army service). The unfortunate reality in many state secular schools is that except for Bible, other Judaic subjects, such as Oral Law, are absent from the curriculum.

The Yiud program entails a two- or three-year track of studies and educational work. The first year consists of intensive Jewish studies, pedagogic courses, and teaching Toshba (Oral Law) one morning per week in a middle school. A regular staff of teachers and lecturers from religious and secular backgrounds delivers courses on a variety of topics to the young women.

After the first year of Yiud, the young women become regular participants in the National Service program, and over the course of the next one to two years spend most of each week teaching in schools. In

this way, participating schools are able to provide students with an introduction to Oral Law.

As of this writing, Yiud is still in its pilot phase and it is too early to determine the extent to which these young women can become effective teachers of Jewish Studies.

Elul Beit Midrash for Schools

Major Funder, fourth year

Arthur W. Fried, Project Trustee

Growing interest in the study of Jewish texts has spurred revived interest in "beit midrash" study frameworks throughout Israel. Elul, which pioneered the development of text study among religious and secular in a beit midrash setting, also began to train high school teachers to set up batei midrash in their schools. AVI CHAI is a major funder of this project.

The Elul program brings together teachers from both state and state religious schools for weekly study and training sessions at Elul; each teacher also runs a beit midrash for students in his or her own high school. During 1997/98, approximately 1,000 students from over 20 high schools in and outside Jerusalem participate. These batei midrash provide participating students with an opportunity to explore themes and issues of interest, such as Judaism's view of minorities or the moral significance of Jewish holidays.

CURRICULUM DEVELOPMENT FOR STATE SCHOOLS:

Mivchar

Co-initiator and Primary Funder, fifth year
David W. Weiss, Project Trustee

In 1992, AVI CHAI entered into a partnership with the Centre for Educational Technology to develop an interdisciplinary curriculum that focuses on Jewish history and culture for state junior high schools. The project's goal is to create a curriculum that explores various Jewish themes through the prism of texts and historical context. The focus so far has been on the theme of Israel and its relation to other peoples, using the biblical story of Jacob and Esau as a springboard for examining this issue

through the ages. Development also has begun on a curriculum dealing with the theme of social responsibility, and thought has been given to a third theme: civil discourse. The curriculum's interdisciplinary approach, together with its computer program and database, is expected to represent a significant advance in the quality of Jewish Studies curricula available in state schools.

During 1997/98, the program, which enters its final year of development, is being piloted in 80 middle school classes in Haifa, the North, and the Tel Aviv area. The true test of this project, of course, will come as we see the extent to which the curriculum succeeds in arousing student interest and involvement in the subject area.

Values and Citizens

Major Funder, second year

Arthur W. Fried, Project Trustee

Many students in state schools believe that Judaism has little to say that is relevant to contemporary issues. As part of an effort to combat this view, AVI CHAI entered into a funding partnership with the Van Leer Institute to disseminate a curriculum developed by Van Leer, primarily for state schools, to study current events and relate them to Jewish sources.

The program consists of exposing junior high and high school students to issues on the public agenda through the prism of Jewish values. Participating schools receive a biweekly bulletin supplied by the Van Leer project staff, which includes newspaper headlines and clips dealing with current events, as well as an appropriate selection from classical and modern Jewish literature. The topics presented in each bulletin reflect the variety of issues reported in newspapers: freedom of expression versus verbal violence; the role and limits of civil disobedience; firing employees and employer obligations; state responsibilities to foreign workers; the morality of organ transplants; etc.

Each participating school determines how the material will be studied, but in most schools the main responsibility for the program falls on a group

of 20–30 interested students who meet weekly to study in chevruta (groups) the bulletin's presentation of current events in the context of Jewish sources. The core group then prepares a display board that presents the issues in a prominent school location to be seen and read by the rest of the students in school.

During the 1996/97 school year, 85 schools participated. For 1997/98, Van Leer is focusing its bulletins on topics that relate to the pressing issues that Israel faces as a Jewish-democratic state. A similar number of schools is expected to participate.

Yahalom

Primary Funder, first year

Avital Darmon, Project Trustee

The arrival in recent years of more than 700,000 immigrants from the former Soviet Union has generated a number of social and cultural challenges for Israeli society. One of the most significant, from AVI CHAI's perspective, is that the overwhelming majority of these immigrants know very little, if anything, about Judaism and Jewish culture. One new project intended to address this challenge is a program of parent-child study on Jewish subjects in state elementary schools with high immigrant populations. The program is being developed by Yahalom, an independent educational organization. It began as a pilot program in an Ashkelon elementary school and, now with AVI CHAI's assistance as the primary project funder, is being developed and tested in five additional schools.

The program goals are to expose immigrant families to Jewish texts and sources and to enable parents and children to see Jewish tradition and culture as relevant and meaningful. The project entails developing a series of parent-child study sessions for grades 2–6 in schools with large immigrant populations. Three sessions over the course of a school year are offered at each grade level. Sessions are devoted to topics that relate to the school's curriculum in Bible, Jewish Literature, and Jewish Holidays. The Yahalom staff trains teachers and works with them to develop appropriate study units for each grade level. After two years, it is hoped

that participating schools will be able to continue this family education program without outside assistance. If successful, the project will expand to other schools that qualify.

Parshat Hashavuah

Major Funder, first year

Arthur W. Fried, Project Trustee

In partnership with MANHI (the Jerusalem Education Authority), AVI CHAI is supporting a program to teach Parshat Hashavuah (the weekly Torah and Haftorah portion) in non-religious schools in Jerusalem. Because study of the weekly Torah portion is virtually non-existent in state schools, we see this project as innovative and important.

The project is intended to: expose middle schoolers to the weekly Torah portions throughout the year; allow pupils to become familiar with perspectives relating to Jewish tradition and culture; and enable them to get acquainted with various texts from the classical "Jewish bookshelf."

Through this project, MANHI and AVI CHAI hope to institute a tradition of studying the parashot in the state education system, and to begin the process of developing an interdisciplinary, educational core for all Judaic subjects studied in junior high schools.

AMONG ADULTS

AVI CHAI has supported a variety of efforts to encourage greater Jewish commitment among Israeli adults. The target population of these projects has centered primarily on young adults and families. Most of the projects involve the establishment of Jewish study frameworks that can attract these populations to study Jewish texts and/or explore issues of Jewish identity and expression. The findings of the Guttman Institute study "Beliefs, Observances and Social Interaction Among Israeli Jews," commissioned by AVI CHAI and published in 1993, have served us well in assessing the need for various projects in this area.

Shorashim-IDF

Sole Outside Funder, fourth year

Zalman C. Bernstein, Project Trustee

One of the programmatic initiatives that emerged from the Guttman Institute study was an effort to develop educational programs for targeted segments of Israeli society. In 1994, Shorashim was invited by the Foundation, along with another educational organization, to submit a proposal addressing the findings of the Guttman study. Shorashim proposed a pilot program on Jewish-Zionist identity for Israeli officer cadets; Trustees were impressed and decided to fund it. The program quickly generated considerable enthusiasm and support among army decision-makers and by 1997 had expanded to include all IDF cadets—male and female—who undergo officer training each year.

The program consists of a three-day seminar, led by Shorashim facilitators, which encourages cadets to explore what being Jewish and Zionist means to them, and exposes them to questions and issues regarding the role of Judaism and Zionism in the Jewish State. Seminar units explore the historical background to problems of Jewish identity in the modern world, and raise questions such as: How does one define one's Jewish identity? Is the Land of Israel important to the Jewish People, and if so, why? What relationship and responsibility does one have toward Jews outside of Israel? Should Israel be a State of the Jews or a Jewish State?

The assumption behind this project is that officers in the Israeli Army should be distinguished not only by their high professionalism but also by their strong commitment to the Jewish People and the State of Israel. To our knowledge, apart from these seminars there is currently no other systematic approach to Jewish and Zionist values education in the I.D.F.

AVI CHAI User-Friendly Siddur

Initiator and Sole Funder, second year of development

Zalman C. Bernstein, Project Trustee

One important finding that we learned from the Guttman Institute's study was that half of Israelis stated that they know very little, or nothing at all,

about how to pray from a prayer book. The fact that a significant segment of Israeli society feels alienated from one of our most important Jewish cultural resources poses a challenge that AVI CHAI seeks to address.

After a study grant conducted by the Centre for Educational Technology, Trustees approved development of "user-friendly" alternatives to siddurim currently available. The project is under the guidance of Professor Avigdor Shinan, Professor of Midrash and Hebrew Literature at Hebrew University, and aided by the input of a diverse and distinguished advisory group. The user-friendly volumes are intended to be clear and easy to use for Israeli Jews with little or no background. Specifically, they will be designed to guide someone through the often confusing choreography of Jewish prayers and rituals, and provide explanatory notes that can deepen an individual's understanding. It is contemplated that a series of books covering home, Shabbat, weekdays, the three Pilgrimage Festivals, and the High Holidays eventually will be developed and published. Our most creative effort involves a compendium of Jewish home rituals, which will provide a unique guide to observances in the home. The Home and Family compendium, along with the Shabbat prayer book (also in an innovative format), will be the first volumes published in a joint venture with Yediot Aharonot, the largest publisher in Israel.

Young Leadership

Co-initiator and Sole Funder, second year of development

Avital Darmon, Project Trustee

Since the founding of AVI CHAI, Trustees have explored ways to target various leadership groups in Israeli society (such as in business and politics) and engage them in serious Jewish learning. The Foundation's efforts have reflected the desire to connect Israel's leadership elites to Jewish sources and values. During 1996/97, the Foundation initiated and commissioned a study, conducted by a Jewish educator, to investigate and assess the level of interest in serious Jewish learning for young Israeli leaders. The final report, based on extensive

discussions and piloting in the field, noted great interest in Jewish study among these populations and called for developing a year-long program that would engage young leaders from business, politics, and media in intensive study sessions of classical and modern Jewish texts. AVI CHAI Trustees embraced this proposal, and have entered into a partnership with Kolot, the organization founded to translate this concept into reality. The plan is for the study program to commence by the middle of 1998 with up to 50 participating "fellows."

Zichron Ya'akov

Primary Funder, second year

Arthur W. Fried, Project Trustee

One of our most wide-ranging projects entails an effort to make Jewish content and Jewish study focal points of communal life in the city of Zichron Ya'akov. Zichron is situated between Caesarea and Haifa and represents a growing city of 10,000 residents. In recent years, the city has begun to attract large numbers of professionals, as well as Russian immigrants. AVI CHAI is supporting, with the help of other local agencies, a range of educational efforts that are led by one of the city's indigenous leaders. These efforts include creating a communal Beit Midrash, fostering various Jewish study frameworks, enhancing Jewish Studies in local schools, developing ways to encourage secular residents to become more involved in Jewish holiday celebrations, and generating constructive dialogue between religious and secular segments of the community. As of this writing, the project is entering only its second year of existence, and it is too early to determine if it will be successful.

Learning Community

Major Funder, second year

Zalman C. Bernstein, Project Trustee

In light of the growing interest in studying Jewish sources that is evident in Israeli society, AVI CHAI has explored various ways to encourage the growth of voluntary Jewish study groups. One experimental effort for which AVI CHAI has become a major

funder is Van Leer Institute's Learning Community project. This Van Leer program seeks to facilitate the creation of learning communities for secular Jews who wish to study Judaism and develop ways to express their Jewish identity.

Van Leer sponsors groups of people who meet generally twice per month to study and discuss Jewish issues. Van Leer supports the groups by helping in their formation, defining the topics and projects each group wishes to address, and assisting the groups to find appropriate resource people and materials. The groups vary in the subjects they've elected to study; Holidays, Shabbat, the weekly Torah portion, and texts from the "Jewish bookshelf" are some of the topics chosen. The project's goal is that within two to three years these learning communities will become completely independent and self-supporting, both in terms of program and finances. In 1996/97 a total of six groups in Jerusalem, Tel Aviv, and the northern area of the country were formed. During 1997/98, it is expected that an additional three groups will be established.

Alma Hebrew College

Major Funder, first year

David W. Weiss, Project Trustee

Renewed interest in study of Jewish texts among non-religious has spurred the opening of a new and innovative college for "Hebrew Culture" in Tel Aviv. Alma, which opened its doors in the fall of 1997, targets primarily the secular population and, in particular, residents of the greater Tel Aviv area who seek a serious program of Jewish study but would not be interested in traditional Jewish educational frameworks. AVI CHAI is a financial supporter of Alma for 1997/98.

Alma's basic approach to study is interdisciplinary, and presumes that the study of Hebrew culture requires exploration of the relationship between Jewish sources and non-Jewish classical texts, and the integration of perspectives from the cultural arts. The core part of Alma's program is its four-year academic track that leads to a B.A. in Hebrew

Culture, taught in cooperation with the Open University of Israel. In addition to its B.A. program, Alma also seeks to develop other spheres of activity, including: (1) a cultural forum of scholars from a variety of disciplines who, together with leading figures from literature, music, art, drama, and the media, teach and study at Alma and influence public debate about Jewish identity and culture; and (2) a new kind of community center offering a range of lectures, courses, and workshops on topics of Jewish content.

Open Batei Midrash

Major Funder, first year

Arthur W. Fried, Project Trustee

Growing interest in Jewish study among adults prompted AVI CHAI to support the establishment of a training center for community batei midrash in Elul. Elul's record as an open beit midrash that successfully brings together men and women, religious and secular, to study Jewish texts makes it an appropriate center to prepare interested individuals to set up a beit midrash in their own communities. The Elul training program opened during 1997, and is being implemented in partnership with the Israel Community Center Association. Facilitators and potential coordinators from throughout Israel receive weekly training at Elul, and accept the responsibility to establish a viable Jewish study framework in their home community. By 1998, the project hopes to foster the development of at least 15 study groups across the country.

Yad Ben-Zvi Training of Immigrant Russian Teachers

Sole Funder, one year

David W. Weiss, Project Trustee

A project that ended in 1996, which AVI CHAI funded and Yad Ben-Zvi implemented, entailed continuing education courses on the history of the Jewish People and the Land of Israel for teachers from the former Soviet Union. One of the challenges generated by large-scale immigration from the

former Soviet Union was the influx of over 3,000 immigrant teachers into the Israeli high school system. These teachers work in positions in which they can have great influence on the lives of their students. Unfortunately, most of these teachers know little, if anything, about Jewish history and culture. AVI CHAI funded two courses intended to provide participants with a basic survey of the history of the Jewish People in the Land of Israel.

NURTURING EXCELLENCE IN SPIRITUAL LEADERSHIP

At the outset of AVI CHAI's work in Israel, the Foundation identified the need to develop a new generation of spiritual leaders who could promote commitment to Jewish tradition while exemplifying a profound respect for the differences that exist among Jews.

Beit Morasha

Founding Supporter and Major Funder, ninth year

David W. Weiss, Project Trustee

One of the first projects AVI CHAI undertook in Israel was to support the establishment of Beit Morasha in 1989. AVI CHAI funded the study grant that enabled Beit Morasha's creator and founder to develop the Beit Morasha program, and the Foundation continues to be the primary funder (along with an individual philanthropist) of the institution.

Beit Morasha combines the yeshiva system of learning with modern scholarship methods to train Zionist leaders who will promote commitment to Jewish tradition through greater understanding and sensitivity. Beit Morasha offers an advanced Jewish Studies and general humanities program, and provides practical as well as theoretical studies. Already in Beit Morasha's nine-year history, graduates of its three-year academic core program have taken on important positions of educational and rabbinic leadership in Israeli society.

As Beit Morasha has grown over the years, and with AVI CHAI's continued support, the institution has developed well beyond its core Beit Midrash and academic program. An External Studies Division has been established to provide study opportunities for the general public. In addition to day and evening seminars on a wide range of subjects, this Division's activities include community study groups throughout Israel, monthly meetings between the public and well-known authors of Jewish books, and an annual essay competition on topics related to Jewish identity. A Center for Tolerance and Understanding also has been created, whose purpose is to promote study frameworks, conferences, research, and publications that further the values for which the center is named. In addition, Beit Morasha sponsors a number of school-based projects. One project trains Beit Morasha students to introduce and teach biblical sources and classical Jewish literature to children from state non-religious schools. Another project targets the state religious school system and guides staff from various schools to explore halachic perspectives on the place and importance of democracy in the State of Israel.

Throughout its development, Beit Morasha has sought to nurture a new type of Jewish leadership that is capable of returning Judaism to its central position in Jewish cultural life and of forging a common cultural and spiritual language for Israeli society.

Sephardic Leadership Training

Initiator and Sole Funder, first year

David W. Weiss, Project Trustee

For a number of years, AVI CHAI has sought to establish a rabbinic training program in Israel intended to develop modern Zionist spiritual leaders of Sephardic background. The Foundation has been interested in nurturing a religious leadership that draws its inspiration from the rich heritage of Sephardic Jewry, and that seeks to affirm Sephardic culture within the context of Jewish life in a modern state. After a series of failed proposals to establish a new and independent program, the Trustees turned

to Beit Morasha and suggested that a Sephardic training track within Beit Morasha be established. Beit Morasha enthusiastically accepted AVI CHAI's proposal and opened a Sephardic study track with fifteen part-time and two full-time students as part of its program in the fall of 1997.

EDUCATION FOR DEMOCRACY IN STATE RELIGIOUS SCHOOLS

At the January 1997 AVI CHAI Board meeting, Trustees defined a new area of activity for the Foundation, which we are now beginning to explore. AVI CHAI Trustees noted that a considerable proportion of the Foundation's projects are directed at non-Orthodox sectors of Israeli society. They acknowledged that there are good reasons to continue our work among this population, as there is growing willingness on the part of the secular community to reclaim its Jewish heritage. However, Trustees agreed that just as we have sought to strengthen Jewish Studies and Jewish culture in the state school system, so should there be an effort to strengthen the democratic basis of religious education. There is evidence that a segment of the religious population does not identify with the democratic system, or at best views the democratic ethos with ambivalence.

This new priority area for AVI CHAI relates strongly to the goals of the Tzav Pius campaign. The Foundation does not expect to eliminate tensions and contradictions that exist between the secular and religious worlds. Our goal is to address a sense of alienation between the different communities that undermines any interest in working together. We hope that a common language, based on shared Jewish and democratic values, can be developed. This common language will serve as the foundation of a Jewish-democratic state, which we believe represents the only viable framework for Jewish sovereignty today. It is therefore essential for the survival of Israel that the religious community nurture its connections to the Jewish State as a democratic polity.

AVI CHAI staff and Trustees have begun to study this new area. One new project is now being funded by AVI CHAI, and the Foundation hopes to develop other appropriate projects in the near future.

Judaism and Democracy

Major Funder, first year

Avital Darmon, Project Trustee

AVI CHAI has become a significant funder for a new project designed to instill commitment to Judaism and democracy in state religious and non-religious schools. Specifically, the project, which was conceived by a team of educators from Bar-Ilan University, entails work with religious and non-religious schools in the Tel Aviv and Jerusalem areas to accomplish the following goals: formulate an educational policy that views Judaism and democracy as guiding principles of the school community; foster a school climate that reflects commitment to Jewish and democratic values; develop a curriculum for students on Judaism and democracy in Israel; and encourage joint programs between religious and non-religious schools on issues related to Israel as a Jewish-democratic state.

AVI CHAI's support is intended to fund the development of training guides for school staff and educational materials for students. It is hoped that other funders will support the staff training necessary to implement the project's goals. During 1997/98, the program is being piloted in 12 schools. If successful, the project envisions expanding the number of participating schools in subsequent years.

MARKETING OUR MESSAGE

As part of AVI CHAI's effort to encourage greater Jewish commitment, and to nurture greater respect among Jews, the Foundation continually explores ways to keep these goals on the public agenda and to foster awareness of these and related issues within Israeli society. The Tzav Pius publicity campaign is an obvious example of AVI CHAI's effort to market

the message of mutual understanding among Israeli Jews. Three other initiatives to keep our message in the public eye are described below.

The AVI CHAI Prize in Israel

Initiator and Sole Funder, fifth year

David W. Weiss, Project Trustee

In order to recognize and encourage significant initiatives that contribute to mutual understanding and sensitivity among Jews of differing commitments to religious observance, the Foundation established an annual AVI CHAI Prize in Israel. A committee of nine outstanding individuals, from many disciplines and diverse Jewish backgrounds, annually reviews applications and votes on a recipient.

Since the prize was first awarded in 1993, six individuals have been prize recipients: Dr. Daniel Tropper, founder and director of GESHER, which brings together students from religious and secular schools to learn from and about each other; Aryeh Ben-Gurion, founder of the Inter-kibbutz Holiday Archives, which integrates Jewish tradition and kibbutz life; Dr. Zvi Zameret, Director of Yad Izhak Ben-Zvi, who has been active in a variety of efforts to foster dialogue between Jews of different religious backgrounds; Rabbi Menachem Fruman, rabbi of the community of Tekoa, a mixed religious-secular community, and a leading public figure in efforts to open dialogue between Jews of diverse commitments to tradition; and Ruth Calderon Ben-Shachar and Moti Bar-Or, co-founders of Beit Midrash Elul, where men and women of diverse viewpoints and approaches to Judaism come together to study classical Jewish texts.

Chevruta Television Program

Major Funder, first year of development

David W. Weiss, Project Trustee

AVI CHAI's interest in fostering the value of Jewish text study in Israeli society is promoted in an unusual television pilot currently being developed. The concept is the brainchild of a well-known Jewish educator and is being produced by Jerusalem Capital

Studios. The project entails developing a television series that features popular Israeli personalities, such as musicians, artists, writers, politicians, and academics who are not identified normally with Jewish Studies, and brings them together to study and discuss a Jewish text. The primary goal of the program is to show viewers that people who are not rabbis or experts also can learn from and enjoy Jewish text study. As of this writing, a pilot has been produced, and a series of up to 13 programs is being aired on Israel's commercial station, Channel Two.

World Congress of Jewish Studies

Major Funder

Zalman C. Bernstein, Project Trustee

As part of AVI CHAI's ongoing effort to foster a national dialogue around the future of Israel as a Jewish-democratic state, the Foundation supported a special session of the World Congress of Jewish Studies (WCJS) in the summer of 1997 devoted to the subject of Israel as a Jewish Democratic State. The WCJS is an association of scholars whose chief activity is to meet every four years in Jerusalem to present and hear scholarly works. The WCJS represents the largest gathering of scholars of Jewish studies in the world. AVI CHAI chose to sponsor a panel discussion open to the wider public that featured five scholarly treatments on the topic, including the contributions of two of Israel's leading jurists, Supreme Court Chief Justice Aharon Barak and former Deputy Chief Justice Menachem Elon. Public response to the panel discussion was enthusiastic; in addition, the program was broadcast on Israeli television. Currently, the five papers that were delivered are being transcribed and edited for publication.

RESEARCH AND COUNSEL

Since its establishment, the Board and staff of AVI CHAI recognized that in order to develop effective philanthropic initiatives in Israel, they require an in-depth and research-based understanding of the complex societal problems that the Foundation seeks to ameliorate. During the Foundation's first decade, a number of investigations were conducted, which included a literature search on religious-secular relations, case studies, and an in-depth sociological study of social interaction and religious practices. The Foundation's commitment to study more thoroughly areas of potential activity and interest remains strong, as the following initiatives attest.

Image of Jews and Judaism in the State School System

Initiator and Sole Funder, first year of development

Ruth R. Wisse, Project Trustee

As part of the Foundation's focus on Jewish education in the state school system, AVI CHAI initiated a competition for research proposals to study the image of Jews, Judaism, and Zionism as presented in school texts used in Israeli state schools. As a result of the competition, the Shalem Center was selected to research the subject, and their study is expected to be completed in the summer of 1998.

Youth Study

Zalman C. Bernstein, Project Trustee

As a follow-up to the Guttman study "Beliefs, Observances and Social Interaction Among Israeli Jews," the AVI CHAI Board hopes to publish a similar study on Israeli youth. The Foundation's interest is obvious: after gaining a better understanding of adult attitudes to Jewish tradition and other issues related to the character of the Jewish State, we hope to acquire insight into the attitudes held by Israel's youth, who are poised to guide the Jewish State well into the 21st century.

The Foundation already commissioned one study on Israeli youth, but Trustees determined that the research and final report were not up to AVI CHAI's standards for publication. So we continue to search for an appropriate partner to conduct a study.

AVI CHAI Chair in Society and Judaism at Bar-Ilan University

Initiator and Sole Funder, first year

Zalman C. Bernstein, Project Trustee

AVI CHAI's interest in promoting research and interdisciplinary discourse on questions of Israeli society and Judaism is reflected in the Foundation's decision to establish a Chair in Society and Judaism at Bar-Ilan University. The Chair is concerned with the identity and character of Israel as a Jewish and democratic state, and explores issues related to the development of a civil society in Israel. The AVI CHAI Chair incumbent is Professor Ella Belfer, member of the Department of Political Studies and Dean of Students.

Advisory Group

Second year

Zalman C. Bernstein, Project Trustee

Out of a deep conviction that the essence of good philanthropy depends upon being responsive to innovative new ideas, AVI CHAI has gathered together a group of creative thinkers—academics, educators, and public activists—to discuss and react to issues of importance to the Foundation. The AVI CHAI Advisory Group considers relevant issues to our agenda, such as the Jewish and democratic character of Israel, the potential role of the media in achieving AVI CHAI's goals, and strategies to enhance the quality of Jewish education within the state school system.

SPECIAL *Grants*

In the course of the Foundation's work, Trustees and staff often discover, or rediscover, 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. The Foundation earmarks a portion of its annual allocations to these "special" institutions in order to recognize their accomplishments and assist in their efforts to maintain and enhance the quality of their program. The following institutions recently received three-year Special Grants:

NORTH AMERICA

Lauren K. Merkin, Project Trustee

DAY SCHOOLS

Hebrew Academy of West Queens, NY:

One of a small number of outreach elementary schools in North America, the Hebrew Academy's students are almost entirely from non-observant homes. Of its 39 graduates in 1996, 36 continued on to Jewish high schools.

Soille San Diego Hebrew Day School, CA

In a community of relatively limited Judaic resources, this school has, through outreach and a strong program, accomplished a great deal in elevating the Jewish commitment of its students and their parents.

The Epstein School, Atlanta, GA

This Solomon Schechter elementary school is distinctive for its outstanding leadership, which is reflected in the school's stellar facility, caring faculty, and commitment to promoting Jewish practice.

The Hebrew Academy (Chabad), Westminster, CA

A preschool-through-12th-grade outreach school with an effective Judaic program, The Hebrew Academy was the only private school in Orange County, California, to win a 1997 National Blue Ribbon Schools award, which is presented by the U.S. Department of Education.

Torah Day School, Atlanta, GA

A growing Orthodox elementary school that is part of an impressive Atlanta Orthodox community in which the local day schools work cooperatively with the largest synagogue, Beth Jacob, and the local community kollel.

SYNAGOGUES

Beth Jacob Congregation, Mendota Heights, MN

This Conservative congregation runs an extraordinarily effective range of programming to promote Jewish commitment. An AVI CHAI-commissioned evaluation in 1994 found that many Beth Jacob congregants had increased their Shabbat observance as a result of the synagogue's "Making Shabbat Shabbat" program.

Boca Raton Synagogue, FL

Over the past few years, this growing Orthodox congregation has become a center for outreach in Boca Raton. The synagogue now has its own kollel, with fellows in the kollel teaching in congregations and institutions throughout the community.

The Wilshire Boulevard Temple, Los Angeles, CA

This large Reform synagogue (over 2,200 family units) continues energetically to build new opportunities for promoting Jewish commitment. Most recently, the synagogue opened a campus for educational and community programs.

CAMPUS AND OTHER

Lights in Action

This student organization produces and distributes highly creative Jewish educational packets to 200,000 college students across the United States. It also coordinates nationwide programs that link the campuses in observance of Jewish holidays or practices.

Livnot U'Lehibanot

Over 18 years, Livnot U'Lehibanot has brought to Israel 1,700 young adults with little Jewish background for intensive study and community work, inspiring many to become active participants in Jewish life.

Pardes

This Israeli institute for intensive study of classical Jewish texts draws Diaspora students from diverse religious backgrounds to its coeducational program. It is committed to Jewish practice as defined by halacha, yet recognizes the integrity of differing responses to the encounter between student and text.

ISRAEL

Zalman C. Bernstein, Project Trustee

B'nei David

A pre-army service training program for male high school graduates that prepares religious Zionist young men for the spiritual and physical rigors of army service. B'nei David, situated in the community of Eli, pioneered this type of pre-army program, which now includes eight other "mechinot" throughout the country. B'nei David provides a one-year program that entails primarily the study of classical Jewish texts and intensive exploration of issues relevant to these young men, including questions of faith, Jewish existence, and the challenges of army service to a religious soldier.

Otzem

Another of the pre-army mechinot programs, located in Gush Katif, near Gaza. Otzem is similar to B'nei David in its basic program, but whereas B'nei David targets elite graduates of the religious Zionist high schools, Otzem caters more to young men who are uncertain about their religious convictions but are willing to give religious life "another chance" before entering the army.

Inter-Kibbutz Holidays Institute

Founded by Aryeh Ben-Gurion, recipient of the AVI CHAI Prize in Israel in 5754 (1994), this institution consists of an extensive archive of educational materials related to Jewish holidays and life-cycle events, and also offers ongoing educational programs for teachers and students designed to expose them to the meaning and relevance of holiday and life-cycle traditions.

*In the Media—
North America*

What is America's most important growth industry?

Manhasset Hebrew Day School, Albany, NY • Solomon Schechter High School of Long Island, NY • The New Jewish High School, Waltham, MA • Baïs Ya'akov of St. Louis • Men High School, Elberon, NJ • Yeshiva High School of Carmel-New Jersey, New Brunswick, NJ • Solomon Schechter High School of NY • Yeshiva Academy of Worcester, Worcester, MA • Shomrei Torah of Richmond, VA • Stella K. High School for Girls, NY • Chabotzky High School, Manhattan, NY • Yeshiva High School, Brooklyn, NY • Shaare Chesed, Los Angeles, CA • Yitzchak Rubin, Silver Spring, MD • Jacob Torah High School, Minneapolis, MN • Taryag Academy, Billerica, MA • Terenita High School, Springfield, MA • Joseph Kushner Hebrew Academy High School, Farmington Hills, MI • Baïs Yeshivah of Boston High School • Ozer Academy, Rochester, NY • Yeshiva Academy of Dallas • New Atlanta Jewish Community High School • Bet Seder Mizrahi, University Heights, OH

Jewish high schools.

If your children or grandchildren are just beginners, they can still attend a Jewish high school.

Read how.

The great Toronto sage, Rabbi Akiba, was an illustrious 40-year-old shepherd when he first applied for admission to a Jewish school.

Today, all across America, young Jews are coming to us with backgrounds and aspirations in Jewish life.

These young people and their parents and grandparents have come to appreciate the benefits of a Jewish high school education.

They are seeking a Jewish education that provides a powerful academic and Jewish foundation while building strong spiritual and family roots.

They are looking for an educational environment that keeps families together, and that gives children the opportunity to go on to the best colleges and universities.

They believe religious leaders have a challenge to get a Jewish, high school education. And they want to make a difference.

Many communities are now considering the formation of a Jewish high school.

Jewish high schools have an important message for you.

We're proud
to help them
deliver it.

Where there is a
Jewish high school
there is a
Jewish future.

You can help.

Late 1993, a study commissioned by the CPRA concluded that "at least some parts of Jewish education must be more significant upward jerry in Jewish involvement. Jewish day schools are the only type of Jewish education that stands up against the very rapidly growing sea of assimilation."

These high schools build on the accomplishments of America's 100 best schools, which have inspired unprecedented growth over the past two decades.

Each top high school is the result of cooperation — between concerned parents and grandparents, rulers and congregations, school officials and educators, community leaders and politicians.

On the list of 100 is a prominent in California. Because where there is

If your university does not yet have a break high school, contacting me should be at the top of your mind and your university's website.

Count
your children
among
tomorrow's
leaders.

Enroll them
in a Jewish
high school.

There are no better ways to be found than to follow the concerns of a Jewish tradition. And this is a story that has been told in many ways, and in many places. It is a story that has been told in many ways, and in many places. It is a story that has been told in many ways, and in many places.

התאחדות תלמידי ישיבת חינוך

Jewish high school graduates transcend their academic performance, their community involvement, their personal and professional lives. They stand out as achievers. They stand out as people.

Surprising? Hardly.

According to the *U.S. RUSI* study of 1,210 June 1996 graduates of Jewish high schools across the country, 59% were going on to colleges and universities. Schools like Benjamin, Chofetz Chaim, Chertok, Hertscof, Isaac, Rugeley, 1862A, Yale and Yeshiva University.

Students of these schools strive to do better than the others, to build on their lives in the Jewish land, to tie the people through a love of Israel, study in Israel.

The relative and achievement of Jewish high school graduates are eloquent testimony to the commitment of teachers, administrators, lay leaders and parents who make the learning experience challenging and exciting.

Monette, teach, move me and move me

Budgetary constraints may limit co-scholarship funds, and so the number of students who can be offered this ticket is limited and personal success.

Motivation: Jewish high school students discover their Israel love, dreams and goals. Yet, in most cases, the financing of Jewish high schools are stretched to the limit—buildings, books and faculty—with little remaining for the extras that enrich the educational experience.

ITC#048 explains these details and so knows they can be more effective with your support!

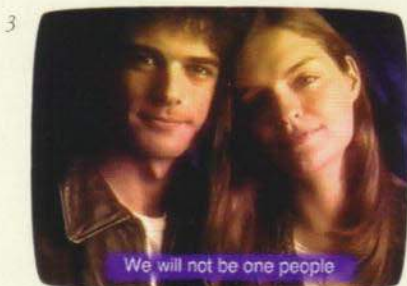
Dr. Aaron Sussman, Makor & Shalom®

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AVI CHAI

In the Media— Israel

This initial Tzav Pius campaign ran in the weeks leading up to and following the Israeli elections in May 1996. These frames were part of our television ad. We also blanketed billboards throughout Israel, promoted the Tzav Pius message in newspapers, and distributed bumper stickers (below).



APPENDIX A

NEW JEWISH HIGH SCHOOLS: 1996/97 GRANT RECIPIENTS FOR MARKETING AND RECRUITMENT

Akiva Jewish Academy, St. Louis Park, MN
Bais Yaakov High School of the Twin Cities, Minneapolis, MN
*Bais Yaakov of Boston High School, Newton Centre, MA
*Bais Yaakov of St. Louis, St. Louis, MO
Etz Jacob Torah High School, Los Angeles, CA
Fuchs Bet Sefer Mizrahi, University Heights, OH
*Hebrew High School of New England, West Hartford, CT
*Ilan High School, Elberon, NJ
Kushner Yeshiva High School, Livingston, NJ
Ma'ayanot-Yeshiva High School for Girls of Bergen County, Teaneck, NJ
*Maimonides Hebrew Day School of the Capitol District, Albany, NY
New Atlanta Jewish Community High School, Atlanta, GA
*Ohr Haemet Institute, Los Angeles, CA
*Ora Academy, Rochester, NY
*Shaarei Torah of Richmond, Richmond, VA
Shalhevet High School, Los Angeles, CA
*Shalsheles Bais Yaakov High School, Brooklyn, NY

**Also received preparatory track grant*

*Solomon Schechter High School of Long Island, Hicksville, NY
*Solomon Schechter High School of New York, New York, NY
Stella K. Abraham High School for Girls, Hewlett Bay Park, NY
Tarbut V'Torah Community Day School, Costa Mesa, CA
*Taryag Academy, Brooklyn, NY
*Temima High School for Girls, Atlanta, GA
The Hebrew Academy High School, Westminster, CA
The New Jewish High School, Waltham, MA
The Rabbi David L. Silver Yeshiva Academy, Harrisburgh, PA
Torah Academy of Bergen County, Teaneck, NJ
*Yavneh Academy of Dallas, Dallas, TX
*Yeshiva Academy of Worcester County, Worcester, MA
*Yeshiva High School of Central New Jersey, Highland Park, NJ
Yeshiva Ohr Eliezer, Brooklyn, NY
Yeshiva Rambam High School, Brooklyn, NY
Yeshivat Rambam, Baltimore, MD
Yitzhak Rabin High School, Nepean, Ontario, Canada

APPENDIX B

ESTABLISHED JEWISH HIGH SCHOOLS: 1996/97 GRANT RECIPIENTS FOR PREPARATORY TRACKS

Akiva Hebrew Day School, Southfield, MI
Beatrice Stone Yavne High School for Girls, Cleveland, OH
Beth Tfiloh Community School, Baltimore, MD
Block Yeshiva High School, St. Louis, MO
Columbus Torah Academy, Columbus, OH
Ezra Academy, Forest Hills, NY
Fasman Yeshiva High School, Skokie, IL
Hanna Sacks Bais Yaakov High School, Chicago, IL
Hebrew Academy of Houston, Houston, TX
Hebrew Academy of San Francisco, San Francisco, CA
Herzliah High School, Montreal, Quebec, Canada
Herzliah High School, St. Laurent, Quebec, Canada
Hillel High School, Ocean, NJ
Ida Crown Jewish Academy, Chicago, IL
Jacob Sapirstein Mesivta High School for Boys, Lyndhurst, OH
Joseph Wolinsky Collegiate, Winnipeg, Manitoba, Canada
Maimonides Secondary School, Vancouver, B.C., Canada
Margolin Hebrew Academy, Memphis, TN
Merkaz Bnos High School, Brooklyn, NY

Merwitzer Mesivta High School, Miami Beach, FL
Mesivta Ohr Torah, Forest Hills, NY
Milken Community High School, Los Angeles, CA
New Haven Hebrew Day School, Orange, CT
Northwest Yeshiva High School, Mercer Island, WA
R.A.S.G. Hebrew Academy of Greater Miami, Miami Beach, FL
Regional Institute for Torah & Secular Studies, Cincinnati, OH
Rubin Wishkin High School, Egg Harbor Township, NJ
Shevach High School, Flushing, NY
Sinai Academy Yeshiva High School, Brooklyn, NY
Solomon Schechter Day School of Essex and Union, West Orange, NJ
The Ben Lipson Hillel Community High School, North Miami Beach, FL
The Frisch School, Paramus, NJ
Torah Academy of Greater Philadelphia (Girls), Ardmore, PA
Torah Academy of Greater Philadelphia (Boys), Philadelphia, PA
Torah Academy of Suffolk County, Commack, NY
Valley Torah High School, North Hollywood, CA
Yeshiva High School of Atlanta, Atlanta, GA
Yeshivat Shaare Torah, Brooklyn, NY

A SAMPLE OF *AVI CHAI Publications*

The following publications can be obtained through the AVI CHAI offices in New York and Israel. A price list will be sent upon request.

AVI CHAI Ten-Year Report, 1994. English and Hebrew.

Beliefs, Observances & Social Interaction Among Israeli Jews, by Shlomit Levy, Hanna Levinsohn and Elihu Katz, The Louis Guttman Israel Institute of Applied Social Research, December 1993. Highlights available in English, Hebrew, French, Russian, and Spanish; Full Report available in English and Hebrew.

Creating an Environment That Transforms Jewish Lives: A Programmatic Resource Book, 1994. English only.

Israel AVI CHAI Prize, annual brochures, 5753–5757. English and Hebrew.

Jewish Day Schools in the United States, 1994. English only.

Jewish Involvement of the Baby Boom Generation, The Louis Guttman Israel Institute of Applied Social Research, Jerusalem, 1993. Highlights in English only.

Religious & Secular: Conflict & Accommodation between Jews in Israel, edited by Charles S. Liebman, 1990. Also available in Hebrew: Lichyot Beyachad.

The World of Rav Kook's Thought, edited by Binyamin Ish Shalom and Shalom Rosenberg, 1991. Hebrew original: Yovel Orot, 1988.

Also of interest:

The Financing of Jewish Day Schools, by Marvin Schick and Jeremy Dauber, 1997. Copies available through the Rabbi Jacob Joseph School, 350 Broadway, New York, NY 10013.

The Jewishness of Israelis: Responses to the Guttman Report, edited by Charles S. Liebman and Elihu Katz, SUNY Series, State University of New York Press, 1997.



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