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ANNUAL  
REPORT



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# BOARD OF TRUSTEES AND SENIOR STAFF

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*From left to right:*

**Bottom Row:** Avital Darmon, George Rohr, Ruth R. Wisse, Mem Bernstein, Arthur W. Fried, Lauren K. Merkin, Alan Feld, Meir Buzaglo

**Middle Row:** Eliraz Ner-Gaon, Deena K. Fuchs, David E. Tadmor, Lief D. Rosenblatt, Eli Silver, Marvin Schick, Yossi Prager, Rachel Mohl Abrahams, Leah Nadich Meir, Avigdor Shinan, Galli Aizenman, Eli Kannai

**Top Row:** Evan David Feinsilver, Karen Weiss, Miriam K. Warshaviak, David Rozenson, Dani Danieli, Azriel Novick, Joel Einleger

**Not Shown:** Michael S. Berger, Sarah Kass, Henry Taub

# OUR MISSION

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**A**VI CHAI is a private foundation established in 1984 which functions in the United States and in Israel. Eventually AVI CHAI intends to function in all regions with major Jewish populations.

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

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

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

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

God's covenant through Moses was with a nation, the expression of which was a communal commitment to commandments, to the performance of 613 mitzvot. Rav Kook says that this Sinai covenant is an aspect of free will. The observance of the commandments involves a voluntary decision of adherence.

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

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

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

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

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

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

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

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

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

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



## RABBI TARPON USED TO SAY,

*“IT IS NOT UP TO YOU TO COMPLETE THE WORK,  
YET YOU ARE NOT FREE TO DESIST FROM IT.”*

### Ethics of the Fathers, II:16

#### *Spending down*

In prior AVI CHAI annual reports, I have explained our Trustees’ decision to spend down the Foundation’s assets. We believe that the many challenges facing the Jewish world today should be addressed by those philanthropies capable of providing significant support. The needs of the Jewish people in the distant future can be addressed by philanthropists fortunate enough to possess significant resources at that time. Our original thought was to spend down the bulk of the Foundation’s capital by 2027, the year of the hundredth anniversary of Zalman C. Bernstein’s *z’l* birth. However, given our conservative investment return expectations, that decision would have required us to curtail our current level of spending, and we believe the philanthropic needs in the fields we serve are so pressing that a reduction, of any magnitude, would have been counterproductive to AVI CHAI’s goals and vision.

We have thus decided to complete the Foundation’s work in 2020, fifteen years from now. We came to the fifteen-year decision with the aid and guidance of our Trustee Alan Feld, who used S.C. Bernstein & Co.’s proprietary *Wealth Forecasting Analysis*, which arrays 10,000 possible outcomes based upon market history. We built in our own conservative investment projections of 5% per annum\*, and arrived at the conclusion that there was a sufficiently high probability of operating at a payout level of \$55,000,000 p.a., indexed for inflation, and still have sufficient capital remaining in 2020 to endow the activities of *Beit AVI CHAI* in Jerusalem.

\* That conservative rate of return was exceeded by only 1% in 2005; not a sterling investment performance.

The Foundation will cease making grants in 2020, even though its work will be far from completed, for, we believe, the challenges that confront the Jewish communities where we operate are perpetual. It is our desire that the work not end—rather that it be continued by others, who perhaps will be animated by what we have started, and by the standards we have tried to set.

The Trustees took to heart the implications of our sunset provision and undertook the task of reviewing our current funding activities with the dual goals of determining if AVI CHAI was on the most effective philanthropic track whilst at the same time endeavoring to enhance the focus of our financial and human resources on what the staff and Trustees viewed as our highest and best philanthropic opportunities. The work was divided between two groups, along geographic lines—North America and Israel—as each group sought to define its programmatic activities for, at least, the next decade. The staff and the Trustees in both places devoted considerable time and effort to this analysis, during which we were assisted by two excellent outside facilitators.

The efforts in North America concluded with a decision that AVI CHAI would be most effective were it to remain concentrated, almost exclusively, in its funding of Jewish day schools and camps, with the possibility of considering an additional area, were we to find one where AVI CHAI might have some comparative advantage based upon the skill sets of the Trustees and staff.

In Israel, the process was somewhat slower. We have completed a thorough review of our activities enabling a far better overall comprehension of how AVI CHAI's resources are employed among

*Focus on Jewish  
day schools and  
camps*

the various clusters of grant programs. We have also developed a more clearly defined vision of what AVI CHAI seeks to accomplish and have been able to chart how the Foundation's funding adheres to that vision. The next task in Israel was to set our course of action for the next ten years. Part of that task has been accomplished with a renewed emphasis on formal (in school) as well as informal Jewish study, *Pius* (conciliation) activities, and a heightened support of media centering on Jewish culture.

*An enduring  
"legacy"*

When engaged in this process in both locations, the Trustees were mindful of the sagacious comment of our distinguished Trustee, Henry Taub, who implored us to concentrate our thinking and planning on the overarching challenge of leaving an enduring "legacy" based upon the excellence of AVI CHAI's philanthropic programs during its remaining fifteen years.

Undoubtedly, this is a difficult challenge to meet, as Henry's admonishment may complicate and, perhaps, even corrupt an orderly philanthropic process if an overzealous emphasis is placed on "legacy" at the expense of defining today's needs in the fields we seek to serve and enhance. My friend and colleague, Professor Joel Fleishman\*, an acknowledged authority in the philanthropic world, highlighted this dilemma (between legacy and current efficacy) in his comments to me about the pitfalls associated with liquidating foundations. However, I am quite sure that AVI CHAI's staff and Trustees will strike a balance between the two without compromising either of these critical challenges.

\* Professor of Law and of Public Policy Studies and Director of the Foundation Strategy and Impact Research Program at Duke University, and former President of the Atlantic Philanthropies.

## *Harnessing technology*

In 2004, we initiated a shortened form of on-line reporting where we highlighted those programs and projects that were initiated that year. This 2005 Annual Report returns to the format of outlining and discussing all of the major activities in North America, Israel, and the FSU. We plan to alternate these formats to provide up-to-date information and yet concise reports for our readers.

2005 was a year in which AVI CHAI began in earnest to harness technology and the powerful force of the Internet, by developing Judaic content online that would be widely available. One effort, still in the development stage, is a Lexicon of Judaic subjects, at first, only in Hebrew, that the Foundation is creating, utilizing the expertise and talent of Israel's Center for Educational Technology (CET). We hope that the full 300-term Lexicon will be available on-line by the summer of 2008. However, access to the site will be encouraged once there is a critical mass of terms and subjects available. In addition, and again with the aid of CET, a rich, robust Internet site is being created to aid in the study, teaching, and understanding of Bible. It is called *Mikranet* ([www.mikranet.org.il](http://www.mikranet.org.il)), and were it being developed in English, it would have been called *Bible-net*. It is a site with strong navigational tools that will enable teachers and students to more effectively study, understand, and comprehend biblical literature and biblical commentary.

The third Internet initiative launched in 2005 is called *Hazmana L'Piyut* (Invitation to Poetry - [www.piyut.org.il](http://www.piyut.org.il)), a website devoted to liturgy, poetry and song, featuring a wealth of text and music, explaining the sources and meaning of hundreds of prayers and poems

that reflect the glory of Jewish tradition, principally that of the Sephardic heritage. The site has debuted to significant visitor traffic, with tens of thousands of viewer and listener hours. Lastly, a project that I accompanied during my 18 years at the Rothschild Foundation; the translation of the Encyclopedia Judaica into the Russian language, has, with AVI CHAI's support, recently been adapted for use on-line ([www.eleven.org.il](http://www.eleven.org.il)); providing the leverage of the Internet to reach a vastly wider audience throughout the world.

In 2004, we failed to get JSkyway, a distance-learning, Internet-based, in-service training initiative developed by Jewish Family & Life! (JFL), to be embraced by a sufficient number of teachers to justify our continued annual support. Not everything AVI CHAI does results in success, although a foundation must be willing to take risks in its philanthropy, especially now, with emerging technology. Our Trustees understand the unique opportunities that private philanthropy can make possible, but not every effort can bear fruit. We took a risk, the amounts committed were not excessive in relationship to AVI CHAI's capital, but after giving the initiative sufficient time to prove itself, we concluded our annual funding and provided a final grant to enable a transition to a new business model to be implemented by JFL. We remain partners with JFL in a number of other projects and highly value our relationship with them.

### ***Best Practices Audit***

I commented last year on the Best Practices Audit conducted by Prof. Harvey Dale. He submitted his report, and recommended strongly that administrative, investment, and financial responsibilities

be devolved from their concentration solely in the hands of the Chairman to be shared with other members of the Trustee group. We had started in that direction with an Investment Committee, but by the end of 2004 we had developed a plan, implemented in 2005, to create an Audit Committee as well as a Finance Committee that would be responsible for those critical functions, alongside the already existing Investment Committee. Harvey also recommended that a CFO other than the Chairman be appointed, so after nine successful years with the Foundation, Azriel Novick was given that title; truth be told, he has been fulfilling the role with distinction but without the title for many years. Prof. Dale's review was a worthwhile exercise for a private foundation, and should be considered by other foundations' trustees.

The construction of *Beit AVI CHAI* (BAC) has been "topped out." The stone-cladding process should be completed by the spring, and the expected move-in date is projected to be in late 2006. Prof. Avigdor Shinan has intensified his activities in coming to grips with the substance of the Jewish cultural programming being planned for BAC. He and his colleagues, working closely with the Israeli Trustees, and ultimately with a small Steering Committee, will develop programmatic activities that, ideally, will be of interest to a broad cross-section of the community in Jerusalem and beyond.

### ***Beit AVI CHAI***

This year has witnessed the beginning of AVI CHAI's third decade, and its first in a new era of winding down towards its sunset in 2020. When we began operations in 1985, our benefactor Mr. Bernstein placed great emphasis on the concept of a "Trustee-driven foundation," one that would be distinguished by the proactive involvement of its Trustee group. We have never wavered from that conceptual paradigm,

but I have come to realize that as AVI CHAI's philanthropy geometrically expanded during the past five years, how much our Trustees are dependent upon the Foundation's remarkable worldwide staff. You will gain an insight to the scope of the three directors' passion for their work when reading their own reports, which follow.

All our projects have Trustees assigned to them, and we all exercise a degree of oversight and involvement with them, but most of our Trustees have active professional and communal involvements in addition to AVI CHAI, and their time is therefore limited. So, although we may, to a great extent, be "Trustee-driven," we are aided, guided and accompanied by a truly all-star staff that is committed to the Foundation's Mission, and who all add enormous value to the process of achieving AVI CHAI's goals. All of the Trustees, without exception, find it a personal and professional joy and privilege to labor in lockstep with the high-caliber team that has joined us during the past ten years or so. For me it is simply an intellectual *tour de force* to be blessed with the good fortune to participate in their staff meetings and to work closely with them on a daily basis. "Trustee-driven" or not, AVI CHAI would be a poor shadow of what it is today, were it not for the skill and dedication of those who have chosen to make AVI CHAI their professional home.

*A remarkable  
worldwide staff*



Arthur W. Fried, Chairman



# PROJECTS IN NORTH AMERICA

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*Yossi Prager, Executive Director—North America*

As described in the Chairman’s message, AVI CHAI’s Trustees have decided that the Foundation will operate at a payout level of \$55 million annually, inflation-adjusted, until 2020, when it will cease making grants. While the \$55 million budget provides room for growth when compared with our 2005 spending, it quickly became clear to Trustees and staff that both the fixed budget and limited life of the Foundation would require more careful decision making. Thus, 2005 became a year of reflection for AVI CHAI. While ongoing projects continued to grow and expand, Trustees and staff temporarily focused attention on our overall direction, rather than the development of new projects.

The Trustees first affirmed AVI CHAI’s current focus on day schools and camping. By investing in day schools in North America, we seek to develop and grow the core of Jews across the spectrum who, because of their Jewish literacy and high level of commitment, will disproportionately be the leaders of the next generation of American Jews. Our goal is to help day schools provide a strong, attractive, religiously-purposeful Jewish education.

The Trustees viewed overnight summer camps as an important secondary focus because, while camps are far less likely to create literate Jews, the all-encompassing,

joyous nature of summer camps inspires campers to Jewish commitment in a meaningful way. AVI CHAI’s goal is to increase enrollment at the most Jewishly-intensive camps serving non-day school students and to intensify the Jewish program at the other Jewish camps.

As a substantive matter, AVI CHAI will continue to focus on Jewish literacy, including Hebrew language, religious purposefulness, and Jewish peoplehood. The centrality of the State of Israel to the Jewish people remains a core value of AVI CHAI, and to that end we support programs that seek to educate and inspire North American Jewish youth about modern Israel, both here and through travel to Israel.

The Trustee and staff discussions led to a number of additional conclusions with programmatic implications:

- While the nature of our focused philanthropy precludes grant making in areas beyond day schools and camping, AVI CHAI may be able to contribute more broadly through research and policy “reports.” At many turns in our planning over the past ten years, we found ourselves needing more refined information about the Jewish world than was currently available. Once we developed the needed information, we shared it with the broader Jewish community. Most recently, AVI CHAI published two pamphlets, both of which will be published in fuller form by their research teams: (1) *“Linking the Silos: How to Accelerate the Momentum in Jewish Education Today,”* by Dr. Jack Wertheimer, and (2) *“Particularism in the University: Realities and Opportunities for Jewish Life on Campus,”* by Drs. Amy L. Sales and Leonard Saxe. Like all of AVI CHAI’s published research, these studies are available on our website, [www.avichai.org](http://www.avichai.org).

In the next 15 years, we plan to commission and release reports not solely to inform the Foundation's programs but to more broadly make data available and influence the public discussion. Achieving our mission ultimately requires affecting the way people think and the decisions that they make. In our final 15 years as an active philanthropy, we hope to use research and ideas toward this end.

- As we balance the desire to leave an enduring “legacy” with an appropriate focus on today’s needs, our Trustees and staff recognize the opportunity for AVI CHAI to leave behind us a corps of donors, advocates and leaders committed to continued improvement and support of the day school and camping fields writ large—people whose interest and commitment to Jewish education go beyond individual schools to encompass the overall reach and excellence of the field. While AVI CHAI has no plan to enter the fundraising business beyond programs such as MATCH (see page 18), we do hope that our experience over the past 20 years will enable us to both inspire and inform new philanthropists investing their own resources and energies into day schools and camping.

Similarly, we plan to devote more energy to the recruitment, training, and cultivation of principals—school leaders who embody AVI CHAI’s values and priorities—which is a prime lever for quality education.

- In the course of our strategic planning, the Trustees undertook a project-by-project assessment of the current portfolio. The review was meant to identify those projects that should be continued because they are sufficiently successful, cost effective, and close to the core of what AVI CHAI seeks to achieve. Projects that did not meet this standard, including some excellent programs that were not central to our current agenda areas, were marked for winding down. To the extent possible, we are trying to

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*...the opportunity for AVI CHAI to leave behind us a corps of donors, advocates and leaders committed to continued improvement and support of the day school and camping fields writ large.*

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provide these projects with a “soft landing,” sufficient time for grant recipients to seek other funders to replace our grant.

- During 2005, we commissioned a Grantee Perception Report from the Center for Effective Philanthropy (CEP), a non-profit organization based in Boston. Because CEP has now administered surveys to grantees of over 140 foundations, they can compare the responses of grantees from each foundation to those of the others. In our case, the data is useful even though the comparison is imperfect, because AVI CHAI’s proactive project development and active program management are atypical among foundations.

In order to conduct the survey, CEP sent questionnaires to all of our grantees that received funding in 2004, except relating to research projects. For our direct grants to day schools, we used one program as a proxy for the others.

The results were helpful. On the question of “Impact on Grantees’ Fields,” and “Advancing Knowledge in the Field,” our grantees ranked us above 75th percentile for all foundations. Our grantees perceive these results in programs that are primarily below the 25th percentile on a scale from “Untested” to “Well Tested.” In other words, AVI CHAI is viewed as receiving a strong return on a high-risk portfolio.

However, for many measures of grantee satisfaction—including understanding of the field, fairness, responsiveness and timely payment—our programs to benefit the Jewish day school field (not including grants to individual schools) rank below 50th and sometimes 25th percentile. Some of the concerns about AVI CHAI’s priorities or program management are inherent in our style of philanthropy, since often the funded program begins at our initiative and we remain active partners in their oversight. However, all grantees are entitled to fairness as well as timely communication and payment. We have revised some of our operating procedures to improve in these areas.

The most common concern expressed by our grantees was about the continuity of our programs beyond the term of AVI CHAI funding. Long ago, AVI CHAI abandoned the “three year and out” model of philanthropy, but we cannot be indefinite supporters either. Our Trustees recognized the validity of the concern and yet had no easy answers. We will be far more sensitive to this question earlier in the process of program development, including, where relevant, more actively seeking philanthropic partners.

## DAY SCHOOLS

### ENHANCING EDUCATION TOWARD JEWISH LITERACY AND RELIGIOUS PURPOSEFULNESS

The programs described below seek to enhance the quality of day school education through the development of curricular and co-curricular materials for Judaic studies.

#### AVI CHAI Bookshelf for High Schools

Now in its sixth year, this program provides \$5,000 each year to eligible Jewish high schools for the purchase of books, audiovisual material, computer hardware and software for their libraries. At least half of the money must be used towards purchasing Judaic materials. To assure the integration of the new materials into the classroom curriculum, we require that the school committees selecting the materials include teachers and administrators as well as the school librarian. AVI CHAI has also provided schools with professional library consultants and funded other support services, such as librarian training and conferences, in order to help schools make most effective use of the program. Since the program’s inception in 1999, 169 high schools have participated.

Having now significantly expanded the materials available at these school libraries, the Foundation is considering our next steps in facilitating the use of libraries to enrich the schools’ academic programs.

#### BabagaNewz

This monthly magazine, teachers’ guide and website, focused on Jewish values, is designed to supplement the curriculum for 4th–7th grade day and supplementary school students. In 2005/06, BabagaNewz continues to experience a strong readership, almost 34,000 students in 1,300 day and congregational schools. This project was initiated and is funded by AVI CHAI, and is published in partnership with Jewish Family & Life! (JFL).

BabagaNewz seeks to Jewishly educate and inspire students by presenting contemporary life—current events, compelling personalities, Israel and science—through a Jewish lens. This year, the magazine featured interviews with Justice Ruth Bader Ginsburg of the United States Supreme Court for an issue on Humility, Senator Russ Feingold on Courage, and the singer Matisyahu on the topic of Truth. The website, with more than 5,000 pages of content for students, teachers and parents, averages more than 28,000 visitor sessions a month.

BabagaNewz is in its fifth year of publication, and AVI CHAI has commissioned a series of independent evaluations over time. The evaluations have shown significant teacher excitement and use of the product within classrooms, and it has become clearer to us that the classroom, rather than the student, is the primary target audience. The newest research, to be completed by summer 2006, will help AVI CHAI and JFL better understand the ways in which BabagaNewz is used in the classroom and how we might further improve the program. [www.babaganewz.com](http://www.babaganewz.com)

#### Chinuch.org

Chinuch.org was launched in 2001 by Torah Umesorah as an online version of their Creative Learning Pavilion, a traveling collection of thousands of pages of curricular material submitted by teachers and categorized for use by other teachers.

Chinuch.org now includes 3,800 files, including lesson plans, tests, worksheets and other resources for grades K–8, as well as for high school, special education

and adult learning. It also features moderated forums for teachers and administrators, a searchable network of educators who have agreed to assist other teachers, and a quarterly newsletter. The site reaches about 12,000 registered users, mostly from North America but also from 50 other countries, and logs about 25,000 visits a month. Nearly 330,000 files have been downloaded since August 2002.

AVI CHAI has made an 18-month grant to: (1) help upgrade the website technologically by improving the registration process, search interface and downloading system, and (2) enhance the site pedagogically by enabling a more rigorous screening of submitted materials. The new website, including both the technological upgrade and the educational screening, should be available in May 2006. [www.chinuch.org](http://www.chinuch.org)

### **Developing Performance Goals for Jewish Studies at Day Schools**

The quality and intensity of Jewish studies varies considerably among and within day schools, in part because of the absence of performance goals for Jewish studies—a striking omission in schools that clearly define for themselves and for parents what children will achieve in math, science and reading. AVI CHAI is supporting an effort by the Melton Research Center for Jewish Education of The Jewish Theological Seminary to implement a set of standards for the study of *Tanakh* (Bible) at Solomon Schechter, Community and Reform schools. Detailed standards and benchmarks for the study of Bible were drafted by a team of Bible specialists and educators, which were reviewed and commented upon by independent consultants and by ten review schools.

Ten pilot schools worked on action plans in 2004/05 for implementing the standards. During 2005/06, six of the schools are continuing their efforts under the guidance of trained consultants, who are helping the schools to design appropriate professional development programs and develop assessment tools that will be used across classes within each school. Six additional schools are scheduled to join the program in September 2006. [www.jtsa.edu/davidson/melton/standards/](http://www.jtsa.edu/davidson/melton/standards/)

### **Enhancing Immigrant Schools in New York City**

The immigration from the Soviet Union that began in the 1970's produced a group of new day schools with the mission to Jewishly inspire and educate children from the immigrant families. Today, these schools enroll mostly students from Bukharian families (from the central Asian republics of the former Soviet Union). The schools operate under daunting financial constraints because parents are generally unable to pay more than \$1,000–\$2,000 annually in tuition. The financial challenges limit the schools' ability to achieve their Jewish mission and also prevent them from having a high-quality secular program. As a result, only a small percentage of immigrant families enroll their children in day schools. Most of the immigrant schools are in the New York area, with approximately 3,500 students. In recent years, a number of the schools have closed due to financial instability and declining enrollment.

The Foundation has been working with nine of these schools in an effort to enhance the quality of education, improve the extracurricular and guidance components and expand the marketing activities. Our primary goal has been to help students rise closer to grade level in general studies, a necessary component for both these students and the attractiveness of these schools to additional parents. The grant program includes three components: (1) a teacher training program organized by Rabbi Yoel Kramer; (2) participation by the elementary schools in a computer assisted learning program that was initiated by the Gruss Life Monument Fund; and (3) direct school grants. We are not yet confident that our strategy in working with these schools is an effective one.

### **NETA Hebrew Language Program**

As noted above, there are generally no standard performance goals across day schools, leading to dramatic disparities in educational outcomes. This is especially true of Hebrew language study. AVI CHAI is funding an initiative of Hilla Kobliner and her colleagues at Hebrew University, in partnership with Hebrew College in Boston, to implement a Hebrew

language and literature program for grades 7–12 in day schools. The key components of the program, named NETA, are a fully-developed (though still experimental) curriculum, introductory teacher training, certificate programs for Hebrew language coordinators and teachers, and mentoring. NETA has learned that the success of a school's Hebrew language program depends on the presence of an effective Hebrew language coordinator possessing the authority to hire and replace teachers.

For 2005/06, the program's fifth year, the curriculum is in 56 North American schools, where it is used by 270 teachers and 10,700 students. In addition, there are seven Australian schools (1,500 students) and four Russian/Ukrainian schools (500 students) in the program. According to reports from the schools, NETA is already leading to increases in student Hebrew language achievement. We have engaged a research team to provide a more formal assessment of achievement levels. [www.netahebrew.org](http://www.netahebrew.org)

### Shabbat Enhancement Grants

In 1999, AVI CHAI began developing a grant initiative intended to stimulate *Shabbatonim* (weekend retreats) and accompanying activities at Community and Solomon Schechter high schools, to help the schools promote *Shabbat* observance and joyful Jewish practice more generally. While schools are typically academic institutions, AVI CHAI believes that Jewish day school programs should incorporate serious experiential education, since the religious goals of the schools are affective and practice-oriented as well as cognitive.

In 2003, we merged the *Shabbaton* grant initiative into a larger effort—the Experiential Education Program of the North American Association of Jewish High Schools (NAAJHS), which enables annual grants

for *Shabbatonim* at individual schools, and a major effort to train the experiential educators at the schools. NAAJHS has selected 16 schools to participate in this two-year experimental program. The educator training is being spearheaded by the Institute of Informal Jewish Education at Brandeis University. [www.naaajhs.org](http://www.naaajhs.org)

### Tal Am

In 1995 the Bronfman Jewish Education Center (BJEC) in Montreal completed an integrated Jewish studies curriculum for first grade that is currently used in almost 300 day schools worldwide from all streams of Jewish life. Since 1999, AVI CHAI has supported the development of the grades two and three curricula. The grade two materials are currently available and grade three will be available in September 2006. AVI CHAI's Trustees approved a grant to allow BJEC to extend the Tal Am curriculum through sixth grade, with materials for an additional grade available to the schools each year through 2009/10.

With the support of AVI CHAI, BJEC was able to offer the grade two materials for an introductory price that was one-third less than schools paid for grade one materials. The results exceeded Tal Am's projections, and 5,800 second grade students are using Tal Am in 2005/06.

The Tal Am curriculum covers Hebrew language, Bible, and prayer, as well as introductions to rabbinic literature and Jewish history in the older grades. These curricular components are designed to provide a solid foundation for Hebrew as a communicative and heritage language. The subject areas are spiraled and aligned to facilitate multi-lateral reinforcement of vocabulary, language skills, thinking and learning skills, and the thematic integration of concepts and values. [www.talam.org](http://www.talam.org)

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*AVI CHAI believes that Jewish day school programs should incorporate serious experiential education, since the religious goals of the schools are affective and practice-oriented as well as cognitive.*

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## EXPANDING THE DAY SCHOOL DONOR BASE

### **MATCH: Matching First-Time Donors to Jewish Education**

In order to encourage greater investment in Jewish day schools from the philanthropic community, in 2004 AVI CHAI entered into a \$1 million matching grants program in partnership with the Jewish Funders Network (JFN). Matching grants of \$25,000–\$50,000 were available to members of JFN who had either never given to Jewish education or who were prepared to increase their largest gift by at least 500%. A first round of grants was announced in December 2004.

To our surprise and delight, we received 101 applications with requests for nearly \$3.9 million dollars by the deadline. Of those, 89 were eligible for matching grants totaling \$3.5 million. 75% of the applications were for gifts to day schools. The day school field—encouraged by the Boston-based Partnership for Excellence in Jewish Education (PEJE)—seized the opportunity represented by the program and energetically lobbied prospective donors. Most of the applicants had previous involvement with the schools they chose to support as parents, grandparents, alumni or parents of alumni. Many had previously given modestly to the schools. According to many of the donors interviewed, the program helped change their self-perception: they now recognize their capacity to give more significantly to the schools.

In response to the unexpected number of eligible applicants, AVI CHAI approved an additional \$2.4 million, to match all of the eligible donors. JFN will now be tracking the donors to ascertain how many will become repeat givers.

Given the extraordinary success of the program, AVI CHAI asked four philanthropic partners to join in offering the program again in 2005/06: Ingeborg and Ira Leon Rennert, The Charles and Lynn Schusterman Foundation, The Alan B. Slifka Foundation and Jewish

Life Network/Steinhardt Foundation, who all readily agreed. The generosity of these partners enabled the program, now branded MATCH, to offer a total matching pool of \$5 million. For the new effort, matching funds are available only for day school gifts, and the match is 1:2 (\$25,000 in matching funds for a \$50,000 gift). The other program criteria will be similar to the initial program. Now that the program is day school-focused, MATCH is being operated as a partnership of JFN and PEJE.

With an application deadline in January 2006, results of the program will be included in AVI CHAI's 2006 report. However, at this writing it appears that the program will be oversubscribed.

[www.dayschoolmatch.org](http://www.dayschoolmatch.org)

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*Nothing is more critical to the success of the day school venture than the quality of the schools' educational leadership and faculty.*

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## PROFESSIONAL DEVELOPMENT

Nothing is more critical to the success of the day school venture than the quality of the schools' educational leadership and faculty. AVI CHAI sponsors professional development programs for principals and aspiring principals as well as programs to recruit, train and mentor teachers.

## PRINCIPALS

### **Harvard University**

Over the past ten years, we have sponsored over 230 principals and aspiring principals from across the spectrum of Jewish day schools to attend one of the ten-day summer institutes offered by The Principals' Center at Harvard University. AVI CHAI has also sponsored follow-up conferences specifically for alumni of the institutes who are day school administrators.

Recently, our follow-up model has changed. In 2004/05, instead of a large three-day conference, we worked with the Principals' Center to develop a program for a select group of prior participants who, under the guidance of experienced coaches, are working on developing and implementing specific action plans

for their schools focusing on educational issues. We await the results of an independent evaluation of the follow-up program. [www.gsc.harvard.edu/principals](http://www.gsc.harvard.edu/principals)

### **Jewish Theological Seminary**

Forty-five fellows have thus far completed a 15-month program at the Jewish Theological Seminary to train educational leaders for the growing number of non-Orthodox day schools.

The program, which is known as the Day School Leadership Training Institute (DSLTI), aims to shape the thinking of school heads based on the concept of an integral relationship among three domains of knowledge: Judaism, education and leadership. Graduates are expected to practice school leadership embodying the core principles of DSLTI, which can be obtained from their website, [www.jtsa.edu/davidson/dslti/](http://www.jtsa.edu/davidson/dslti/).

The program consists of four-week sessions in each of two summers and retreats, as well as online communication and mentoring, during the intervening year. Most of the graduates are currently school heads or principals. The current cohort of 15 participants is expected to complete the program after summer 2006.

### **Lookstein Center**

Over the past eight years, AVI CHAI partially sponsored over 160 North American day school principals and aspiring principals to attend the summer training seminar provided by The Lookstein Center at Bar-Ilan University. In recent years, the Lookstein Center revamped its program, which is now oriented toward action research and incorporates a new model of year-long professional development guided by mentors. The new program includes the following components: (1) advance readings and assignments; (2) a 10-day summer seminar; (3) the development and implementation of action research plans during the subsequent year; (4) listserv contact during the year; (5) a mid-winter conference; and (6) mentor support, which includes site visits to participants' schools. [www.lookstein.org/principals1.htm](http://www.lookstein.org/principals1.htm)

### **SULAM—Judaic Enrichment for RAVSAK Community Day School Heads**

This program of Judaic enrichment, which commenced in June 2005, is intended for educational leaders of Community day schools who seek to enhance their Jewish educational backgrounds. SULAM is composed of 12-day sessions in each of two summers, with an intervening year of distance and local learning and a winter retreat. In addition to the formal elements of the program, each of the participants is working with a Jewishly-knowledgeable peer in the field as a mentor to develop a “Judaic action plan” to be implemented in their schools. The program has 15 participants, and an early evaluation suggests that it is showing signs of success in both personal and institutional ways.

#### **TEACHERS**

### ***Ivriyon*—Hebrew Language Program for Jewish Studies Teachers**

The Jewish Theological Seminary created a new pilot program to improve the Hebrew level of day school Judaic studies teachers for grades 3–8. The language-study program accepted 15 students for its first session held during the summer of 2004. The participants were immersed in five weeks of intensive language instruction—grammar review, participant presentations of sample lessons and text study—with an eye towards enhancing the vocabulary and language skills necessary for teaching in Hebrew. Ten teachers from grades K–8 participated in summer 2005. [www.jtsa.edu/progs/heb/ivriyon](http://www.jtsa.edu/progs/heb/ivriyon)

### **Mentoring for Novice Teachers**

The experience of American public schools has shown mentoring to be the most effective mechanism for reducing the attrition of new teachers. Mentoring helps new teachers develop practical skills in classroom management, lesson planning and pedagogy, and also provides emotional support as the teachers adjust to the culture of their new school. For the mentors themselves, who are typically veteran teachers, the opportunity to coach junior peers provides a professional challenge and means of advancement without moving into administration.

To encourage and facilitate mentoring within Jewish day schools, we recruited the New Teacher Center (NTC) of the University of California at Santa Cruz, an organization that has trained thousands of mentors since 1988, to develop a program specifically for day schools. In a two-year pilot program, NTC initially worked with four Jewish day schools in the metropolitan New York area, training a cadre of mentors who worked with 25 novice teachers. Based on an evaluation of the program, in the second year of the pilot we developed a bifurcated model, with a visiting mentor servicing novice teachers at seven schools and in-house mentors at an additional seven schools.

In 2005/06, the third year of this program, the pilot entered a new phase, including a limited expansion of the program. Currently, five part-time visiting mentors are serving 30 new teachers in 11 schools. Eight additional schools have appointed a total of 11 in-house mentors who are being trained by NTC and are mentoring an additional 26 new teachers. Two of the schools are experimenting with mixed models—both visiting and in-house mentors.

The NTC research department is conducting an ongoing evaluation of the effectiveness of the mentoring at these schools. Early evidence is very positive, which has focused both NTC and AVI CHAI on the difficult question of how to roll out the mentoring program in a cost-effective and sustainable way.  
[www.newteachercenter.org/ntcpartners.shtml](http://www.newteachercenter.org/ntcpartners.shtml)

### **Pardes Educators Program**

In an effort to prepare faculty for a career teaching text in Jewish day schools, especially in the upper grades at Community schools, the Pardes Institute for Jewish Studies has created the Pardes Educators Program. The course of study includes two years of Jewish studies at Pardes, a Masters program in Jewish Education (in the past given by Hebrew University and going forward to be granted by Hebrew College in Boston), Hebrew language proficiency, and supervised teaching in North America. Of the 41 graduates to date, 38 have been, or will soon be, teaching in Jewish day schools. Many are

involved in developing exciting materials and programs for Jewish students, and six have assumed leadership positions in day schools. [www.pardes.org.il](http://www.pardes.org.il)

### **Planning Grant for Hebrew Union College Day School Teacher Training Program**

In October 2004, AVI CHAI approved a planning grant for the development of an intensive day school teacher training program at Hebrew Union College—Jewish Institute of Religion. The objective is to intensify the Judaic environment at Reform and Community schools by enhancing the Jewish literacy and text-teaching abilities of teachers at these schools. Based on the research conducted during the planning grant, developing a day school concentration within HUC's current Masters of Arts in Jewish Education program may be a more productive idea.

It is hoped that a program will be announced in 2006.

### **Talmudic Studies Program for Women**

Concerned about growing tensions within the Orthodox community due to the paucity of opportunities in North America for advanced *Talmud* study for women, in 2000 AVI CHAI began supporting a two-year program for women at Yeshiva University. In May 2003, an outside evaluator determined that the program was achieving its educational goal and offered a superb setting for high-level study of *Talmud* and Jewish law by women. Graduates of the program have been finding positions in Jewish education, including at such institutions as Stern College and the Yeshiva of Flatbush. Yeshiva University has agreed to increase its share of the costs of the program over time, as AVI CHAI support is reduced. The sixth cohort entered the program in 2005/06 with ten fellows.

### **EXPANDING ENROLLMENT**

In addition to the programs described below that seek to expand the circle of families enrolling their children in day schools, we maintain an ongoing effort to promote the concept of day school education.

## Building Loan Program

In order to help schools meet the increasing demand for day school seats, AVI CHAI has committed \$50 million to provide interest-free construction and renovation loans to day schools. The maximum loan is \$1 million for new construction and \$500,000 for renovation. Loans, which must be secured by a satisfactory letter of credit from an acceptable financial institution, are repayable after a six-month grace period in 20 quarterly installments over five years. As of December 31, 2005 we had made loans totaling \$67.7 million (and we had paid \$1.6 million in letter of credit fees). To date, over \$33 million has been repaid.

## Melton Mini-School for Preschool Parents

If the Jewish community hopes to persuade larger numbers of parents to send their children to Jewish day schools, we must help parents to appreciate the value of the Jewish education that their children receive. Toward this end, AVI CHAI approached the Florence Melton Mini-Schools with the suggestion that Melton create a special version of their basic two-year curriculum for parents of children in Jewishly-sponsored preschools. The hope was that parents who themselves participated in adult Jewish education would then choose a day school education for their children. In its revised form, the program includes both a text curriculum and Jewish parenting activities. In 2005/06, this program is educating 450 students in 27 classes in 12 communities. [www.fmams.org.il](http://www.fmams.org.il)

## Starter Jewish Libraries for High School Students

Students who have chosen to attend a Jewish high school after graduating from a public or private middle school receive as a gift a starter Jewish library consisting of 11 Jewish texts and references. The texts, which are all Hebrew/English or English, include the Bible and classic and contemporary books on basic Judaism, the holidays and Israel. The gift of these books is more than a reward for choosing a Jewish education; it also

represents our effort to plant the seeds of Jewish learning within the homes of these beginners. In 2005/06, approximately 400 students received starter Jewish libraries.

## JEWISH PEOPLEHOOD

### ISRAEL EDUCATION AND ADVOCACY

The centrality of the State of Israel to Jewish life is a core value of AVI CHAI. All schools that receive grant funding from AVI CHAI agree to include in their public materials the following statement reflecting their educational goals:

*The centrality of the  
State of Israel to  
Jewish life is a core  
value of AVI CHAI.*

*The creation of the State of Israel is one of the seminal events in Jewish history. Recognizing the significance of the State and its national institutions, we seek to instill in our students an attachment to the State of Israel and its people as well as a sense of responsibility for their welfare.*

Our commitments to Hebrew language curricular projects (see Tal Am and NETA), and to enhancing the effectiveness of Israeli counselors in North American summer camps (see JAFI), stem in part from our belief in the centrality of Israel. In recent years, we have also funded one Israel advocacy program for college-age audiences and others to reach elementary and high school students.

## David Project

The David Project is a dynamic Israel advocacy organization that hopes to transform the political climate toward Israel on college campuses. Like AVI CHAI, the David Project has come to recognize that success depends on graduating high school students who are inspired, courageous and capable of advocating on campus. As a tool in this effort, the David Project has developed a one-semester high school curriculum that provides the necessary historical information and tactical strategy for making the case for Israel. The

curriculum is being piloted in 15 high schools in 2005/06, and the David Project is seeking additional schools to join the project for 2006/07.

[www.davidproject.org](http://www.davidproject.org)

### Israel Education and Advocacy Books

In 2005, seniors in the 43 schools that submitted grant applications received copies of *The Case for Israel* by Alan Dershowitz or *Why I Am a Zionist* by Gil Troy. The schools were required to develop assignments for their students that ranged from quizzes and book reports to discussion groups.

### Israel HighWay E-letter

With AVI CHAI support, the Conference of Presidents of Major Jewish Organizations launched in September 2004 a weekly e-mail newsletter for Jewish students in the ninth through twelfth grades that provides news and other information about Israel and Israel-related activities. The content is compiled by the Jerusalem Center for Public Affairs, in consultation with a group of educators and students. *Israel HighWay* is circulated through distribution points and individual e-mails, similar to the circulation of the two other successful e-newsletters developed by the Conference of Presidents: *Daily Alert* and *Israel Campus Beat*.

Each issue of *Israel HighWay* features an article about a current topic related to Israel (the “Issue of the Week”), accompanied by links to relevant resources, and 12–16 other articles, most taken from the press or the Internet, under the headers: “Activists,” “Trips to Israel,” “Entertainment and Sports,” “In This Week’s News,” “Peace Process” and “Opinions.” In addition to individuals who read the e-letter, a number of teachers report using *Israel HighWay* in their classrooms, and 11 camps circulated the e-letter during the summer.

Anecdotal feedback and our internal review indicate satisfaction with the content of the *Israel High Way*. The key challenge is measuring its reach: how many addresses receive the e-letter weekly, and

how many of the recipients actually open it? Despite the marvels of modern technology, there appears to be no way to achieve an accurate measurement of recipients or readers because many of the recipients receive it indirectly, from a distribution point. The best evidence available suggests that readership at this point is approximately 2,800 weekly readers, with continuing growth in readership with each passing semester. We await a dramatic increase, as the e-letter begins to receive the attention it deserves. [www.israelhighway.org](http://www.israelhighway.org)

### Israel Studies for Day School and Supplementary School Teachers

Starting in 2003, AVI CHAI funding has supported five-day summer workshops on the teaching of Israeli history, politics and culture held by Professor Kenneth Stein, the director of Emory University’s Institute for the Study of Modern Israel. The workshops were held in Atlanta, Boston, Los Angeles, and New York. Participants were teachers of grades 6–12 in day schools and congregational schools. Recent seminars have attracted over 60 teachers, and an independent evaluation has confirmed that teachers have incorporated material from the seminar into their teaching. In some cases, the workshops have led to entirely new curricula. The next workshop, which will be partially funded by the Charles and Lynn Schusterman Family Foundation, will be held in the New York area in summer 2006.

Professor Stein is also developing a website for educators that will contain primary documents central to the history of Israel, with an introduction to each document and supplemental teaching tools. We expect the website to be launched in late 2006. [www.emory.edu/college/jewishstudies/stein.html](http://www.emory.edu/college/jewishstudies/stein.html)

### Student Israel Advocacy Initiatives on Campus

There are more than two dozen non-profit organizations that dedicate resources to improving Israel’s image on college campuses. This AVI CHAI grant program, administered through Hillel, offers

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*In some cases, the workshops have led to entirely new curricula.*

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grants of \$2,500–\$7,500 for student-initiated advocacy activities. By encouraging talented students, we seek to identify a few who deserve much larger communal support as well as program models that can be rolled out at additional campuses. Hillel awarded a total of 21 grants for student projects during the 2004/05 academic year, including a handful of renewals. Examples of programs include: the publication of an academic journal at Yale University; a Duke University student-produced documentary about young Israelis preparing for the army; a Michigan State University lecture series targeting non-Jewish students; and a joint initiative between MIT and the Technion.

### Write On For Israel

Write On For Israel is a program of The New York Jewish Week, to train a cohort of high school students in their junior and then senior years to become advocates for Israel on college campuses. The program involves: (1) seven Sundays of seminars during the first year on Jewish and Israeli history, the facts and myths of the current conflict, confronting press bias and making Israel's case to the media; (2) a ten-day Israel mission in June; and (3) hands-on field work activities during the students' senior year.

The New York program is currently recruiting its fourth cohort. Its impact can already be seen through the efforts of the first two cohorts totaling 59 students who have graduated high school. Most are now active Israel advocates on campus and some are in Israel for a year of post-high school study.

Building on the success of the New York program, AVI CHAI is invested in a parallel effort in Chicago, where the program has been coordinated as a joint venture of the JUF News, the Chicago Community Foundation for Jewish Education and the Associated Talmud Torahs. The Chicago program is in its second year and is actively recruiting for its third cohort.

AVI CHAI hopes to expand the program to additional cities in North America. [www.writeonforisrael.org](http://www.writeonforisrael.org)

### ENHANCING JEWISH PEOPLEHOOD THROUGH VISITS TO ISRAEL

#### birthright israel

In 2004, AVI CHAI became a partner in birthright israel, which introduces young people to Israel in ten days, by offering a challenge grant of \$7 million to compensate for funds that did not materialize from other sources as was expected. This grant rescued the program from a temporary financial crisis. In 2005, we joined the birthright partnership on an ongoing basis, on the same terms as other partners. [www.birthrightisrael.com](http://www.birthrightisrael.com)

#### MASA

The Government of Israel and The Jewish Agency for Israel have together launched MASA, an effort to dramatically expand the number of young people from the Diaspora spending at least a semester in Israel. The goal is to reach 20,000 annually. The total projected budget for this initiative is \$100 million annually—half of it from the Government of Israel, part from the Jewish Agency's budget and part contributed by federations and private philanthropy. Our support for MASA has become a joint effort between our Israel and New York offices.

AVI CHAI views MASA as the next logical step to birthright israel, with the hope that over time birthright alumni will return to Israel through MASA. In this way, the two programs will jointly have a transformative effect on the sense of Jewish peoplehood among American Jews.

MASA's success depends not only on promotion in America but on the stimulation of a wide variety of new programs in Israel for Diaspora young adults. AVI CHAI's Israeli Trustees and staff hope to be helpful to MASA in both considering the best way to stimulate these new programs as well as formulating the data collection and research protocol to assess the long-term impact of MASA. [www.masaisrael.org](http://www.masaisrael.org)

## SUMMER CAMPING

When AVI CHAI first considered funding in the field of summer camping, we commissioned the Cohen Center of Modern Jewish Studies at Brandeis University to conduct a comprehensive study of the field, including recommendations for programmatic activity. The research effort was led by Drs. Amy L. Sales and Leonard Saxe. A summary of their research report, titled “Limud by the Lake: Fulfilling the Educational Potential of Jewish Summer Camps,” is available from AVI CHAI, and their complete report was published in 2003 as *How Goodly Are Thy Tents: Summer Camps as Jewish Socializing Experiences* by the University Press of New England.

In addition to significant qualitative analysis, the report produced the following hard data: 82,000 Jewish children attended a total of 191 overnight non-profit and private Jewish summer camps during the summer of 2000, and most of the camps were full or nearing capacity. (These data under-represent Orthodox, particularly *haredi*, camps, some of which were hard to find or chose not to respond to surveys.) These camps employed a total of 18,000 Jewish staff over the summer.

Based on the research, AVI CHAI has developed five new programs for summer camps serving primarily non-day school children and has also continued with a pre-existing initiative. We expect that this portion of our programmatic agenda will expand over time.

### Alot Program

This program, at Camp Sternberg (for girls) and Camp Mogen Avrohom (for boys), began in 1999. The camps recruit public school children and fully integrate them into camp life. The goal of the program, beyond a positive Jewish experience for the campers, is to encourage the campers to consider transferring to day schools. The Jewish growth—and joy—of the children who participated in this program has been a pleasure to see. Through the summer of 2005, more than 50 of the program’s participants had transferred to day schools.

## Building Loan Program for Overnight Camps

Modeled after AVI CHAI’s successful loan program for day schools, the Foundation has established a \$25 million fund to enable not-for-profit Jewish educational overnight summer camps to borrow up to \$1 million interest free for construction and renovation. Loans, which must be secured by a satisfactory letter of credit from an acceptable financial institution, are repayable after a six-month grace period in 20 quarterly installments over five years. The fund is available for new camp construction, to expand capacity at existing camps, and to upgrade facilities in order to enable camps to remain competitive. Initially, during the pilot phase, loans will be made only to the camps of specific Jewish movements (Ramah, Union of Reform Judaism and Young Judaea), and we anticipate expanding the pool of eligible camps over time.

### Cornerstone Fellowship

Bunk counselors play a key role in the Jewish growth of their campers. Unfortunately, some camps suffer from a severe shortage of counselors with strong Jewish backgrounds. Recognizing that the most effective counselors are those who have already had two years’ experience, AVI CHAI enables the Foundation for Jewish Camping (FJC) to provide a salary supplement to every returning third-year counselor at participating camps provided that: (1) each counselor meets certain standards for Jewish involvement and participates in a special training program, and (2) each selected camp attracts at least five eligible returning counselors. The intent is for each of the fellows to return to their camps not only as stronger counselors but also ready to play a larger creative role in Jewish programming at camp. In 2005, 140 counselors participated in the program.

AVI CHAI recently renewed the program for an additional three years. [www.jewishcamping.org](http://www.jewishcamping.org)

## Jewish Agency for Israel

The Jewish Agency for Israel (JAFI) placed 1,300 Israelis to serve as counselors (referred to as *shlichim* in Hebrew) in North American summer camps during 2002. The overwhelming majority were first-year counselors; returnees were rare because of conflicts with school schedules and a need for greater summer income. The failure to return is unfortunate because a good part of the first summer is needed for the Israelis to adjust to the cultural norms of American camps and children. JAFI and AVI CHAI believed that enticing Israeli counselors to return for a second summer would enable them to be more effective, especially in promoting Israel/Zionism.

During summer 2003, AVI CHAI initiated a pilot program designed to retain and better prepare counselors for a second summer in camp. The program offers a \$1,000 salary supplement to Israeli counselors returning for a second summer and participation in an intensive training course in Israel to better prepare them for their roles in camp. At 14 camps selected for summer 2003, there were 96 returning counselors, an increase of over 80% from the prior year. By summer 2005, there were a total of 32 camps that succeeded in recruiting a total of 132 returning counselors. Returning counselors reported highly positive experiences, as they felt more integral to their camps. Camps participating in the program are from Ramah, URJ (the Reform Movement), JCCA, Young Judea, B'nai B'rith and others. The main impediment to further increasing the number of returning *shlichim* is the examination schedule of the Israeli universities that many of the *shlichim* attend.

In another JAFI program, AVI CHAI funds a “delegation head” at Reform and JCC camps with large contingents of *shlichim*, to help ease the adjustment for new *shlichim*. A third program, funded to interest camp directors in hiring *shlichim* or in expanding small delegations, increased the hiring of *shlichim* at participating camps, from 18 *shlichim* in 2003 to 66 by 2005. [www.jafi.org.il](http://www.jafi.org.il)

## Lekhu Lakhem: JCCA Judaic Enrichment Program for Summer Camp Directors

The Brandeis camping study emphasized that camps are hierarchical, with camp directors defining the camps’ missions and setting the overall tone. As a result, initiatives at camp to intensify the Jewish environment will not be successful unless supported by the camp director, who may not be Jewishly-knowledgeable.

AVI CHAI is funding a new Jewish education and mentoring program for Jewish Community Center Association (JCCA) camp directors developed by Rabbi Alvin Mars. JCCA’s 36 overnight camps, which collectively enroll 18,000 children each summer and employ 4,000 teen and college-age staffers, are independent organizations whose commitment to Jewish education has in the past varied widely. In 2002, acknowledging the need to enhance the Jewish education provided by their camps and community centers, the JCCA created the Center for Jewish Education (CJE) within its organization. *Lekhu Lakhem* is a project of CJE.

The initiative, which enrolls 14 JCCA directors and two assistant camp directors, seeks to educate and inspire JCCA camp directors to perceive themselves as Jewish educators and to create stronger Jewish environments at their camps. This two-year program explores issues of educational philosophy, Jewish vision and educational leadership through multi-day seminars, text-based discussion sessions, individual mentoring, and a two-week seminar in Israel during January 2006. [www.jcca.org/cje.html](http://www.jcca.org/cje.html)

## Tze Ul'mad

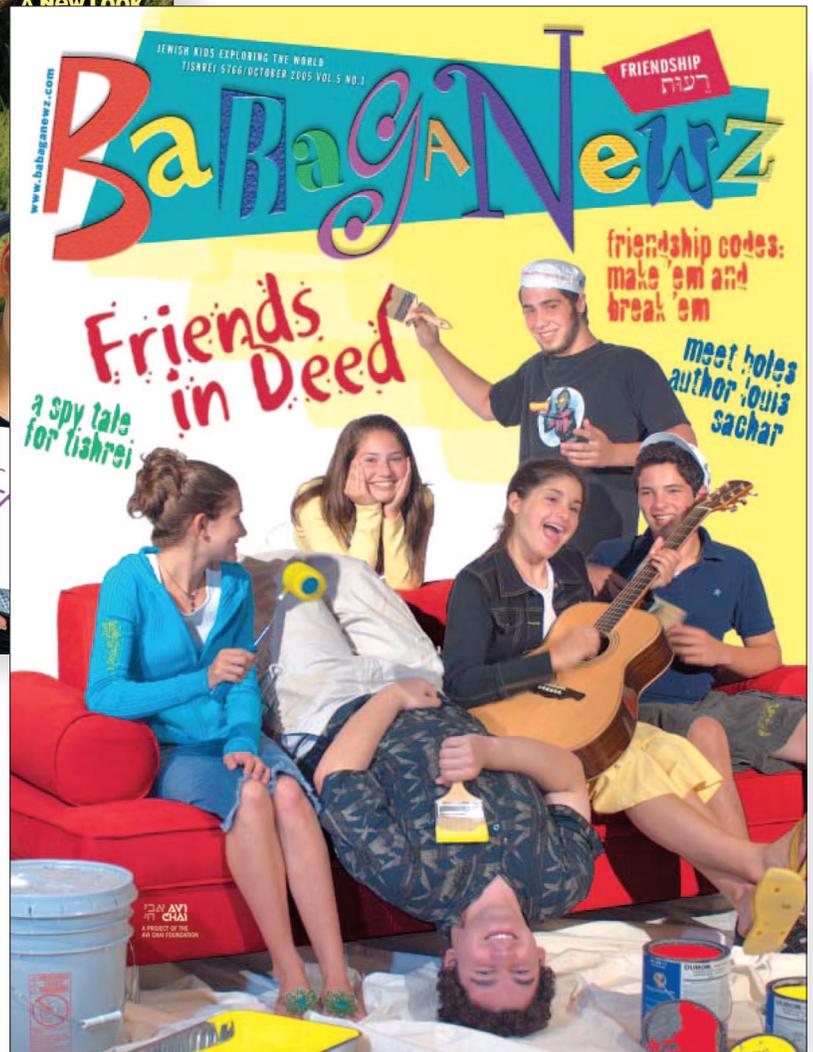
As AVI CHAI continues to identify partners to develop and implement programs to increase the Jewish knowledge and inspiration of camp directors, we also fund a small program through the Foundation for Jewish Camping that provides tuition reimbursements for camp directors and assistant directors who participate in Jewish education courses.

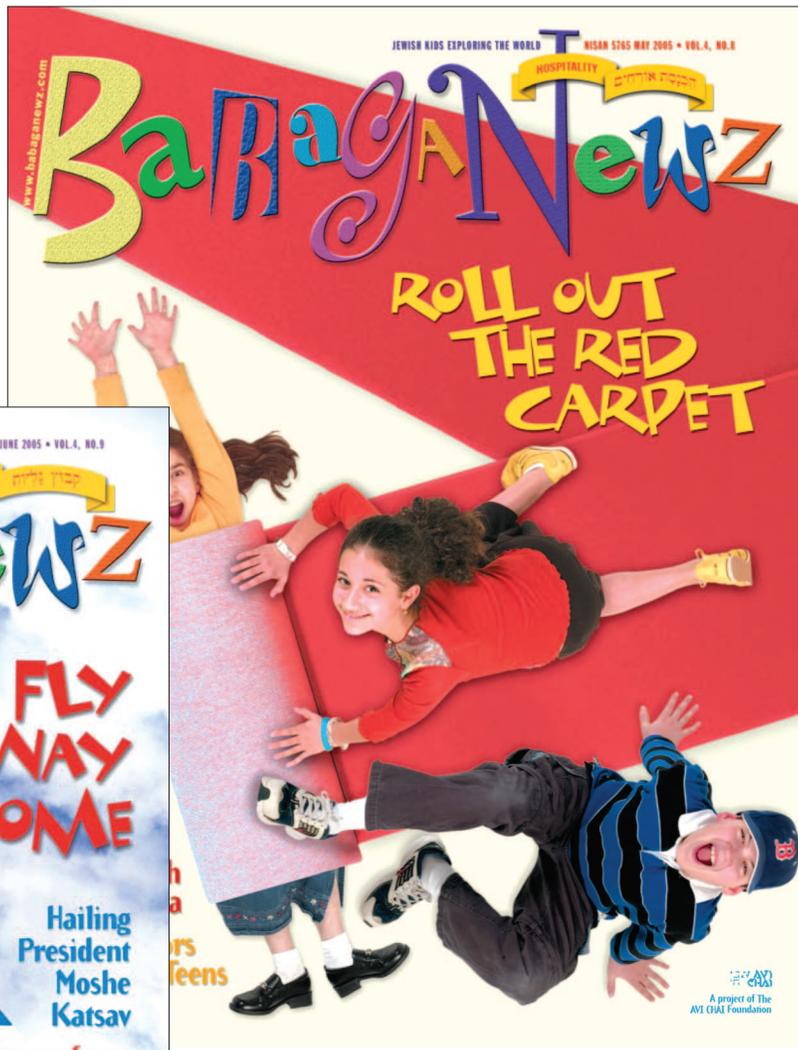
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BabagaNewz Magazine—2005







# PROJECTS IN ISRAEL

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Eli Silver, Executive Director—Israel

AVI CHAI in Israel seeks to nurture a society based on mutual respect and inspired by Jewish tradition. This represents a lofty vision—in truth, beyond the capacity of a single foundation to achieve. Nonetheless, we diligently pursue its realization—in settings such as schools, study groups, and communities, and via major cultural media—out of the conviction that fostering models of Jewish civility and meaning can make a difference in the lives of those involved and holds out the potential of influencing ever wider circles.

Without doubt, the effective pursuit of AVI CHAI's vision in Israel represents a highly complex and challenging task—such is the nature of educational work, and all the more so when the sights are set high. AVI CHAI's founder, Zalman Bernstein ז"ל, used to marvel at how much simpler it was to operate in the financial world, where goals and outcomes were clear and measurable. Educational initiatives rarely benefit from such clarity, although we work closely with our partners in the field to hone expectations and to evaluate results. We believe these efforts have contributed to the many success stories in which we have been involved—and which are outlined briefly in this report.

The challenge of developing and sustaining an effective educational agenda is complicated still further by the fact that broader developments in Israel often impinge on our work. Perhaps this should not be

surprising given AVI CHAI's expansive vision and the reality of a small country affected by significant societal forces and historical developments. Thus, overriding concerns about terrorism and security in recent years have challenged greatly our attempts to place *pius*—reconciliation between Jews—on the public agenda. In addition, a stagnant economy (only now showing signs of recovery) and contracting government funds have seriously curtailed the ability of many grant partners to develop significant support beyond that of AVI CHAI. On the plus side, ironically, the intifada's assault on Israeli lives and legitimacy probably reinforced trends among Israeli Jews to clarify their Jewish identity and fortify their roots in the Jewish State.

In some areas of Israeli life, the year 2005 provided a welcome change, as a period of relative quiet from terrorism prevailed in the country, giving impetus to renewed economic activity and reviving scenes of tourists crowding hotels and historical sites. On the “*pius*” front, however, tensions between Israeli Jews across the religious-secular spectrum burst back into the public eye, as the country debated, then implemented, the government's disengagement plan for Gaza and Northern Samaria settlements. Although ostensibly a debate between political ideologies, the strong identification of religious Zionists with anti-disengagement forces, and of secular Zionists with the pro-disengagement camp, blurred the distinctions between religious and political tensions. Indeed, AVI CHAI staked out a highly visible position in the debate via *Tzav Pius'* campaign that urged all sides “not to disengage from one another.” In addition, several AVI CHAI grantees—*Beit Morasha*, *Tzohar*, and *Yesodot*—played key roles in ensuring that matters did not spiral out of control.

The relatively peaceful implementation of disengagement offered remarkable evidence of Israeli society's capacity to adhere to the basic norms of a civil

society—under the most trying conditions. We also were reminded, however, that this commitment to civil discourse is fragile, as later demonstrated by the violent confrontation between police and demonstrators in the settlement of Amona. Moreover, the scars of disengagement still festering among many in the religious Zionist community, as reflected in strident calls to disengage from state institutions and mainstream Jewish society, pose serious concerns for all who seek a healthy, vibrant Jewish state.

In retrospect, the events of 2005 in Israel have highlighted more than ever the need for AVI CHAI's efforts to promote an ethos of respect and mutual understanding and to nurture a common cultural language, animated by a dynamic, relevant Jewish culture. Thankfully, we continue to work with and support many outstanding partners in the field, who model the kind of Israeli society that is possible and work diligently to bring it closer to reality. The project descriptions outlined later in this report give testimony to the promise these partners provide.

Within the Foundation, 2005 was a year of reflection and strategic thinking for Trustees and staff. After years of seeking and developing new initiatives, we decided to step back to ponder our vision, strategies, and practice. This effort engaged Israel Trustees and staff in an intensive series of discussions, assisted by a facilitator, and enriched by thinking papers from 17 outside consultants. During this process, we reviewed and analyzed our current portfolio of projects, drafted a vision of what we seek to accomplish in the coming years, and reconsidered goals, target populations, and strategies in our various fields of endeavor. The process has been very fruitful, although more time-consuming than we anticipated. In fact, we expect to continue our deliberations through 2006 before emerging with a more comprehensive strategic plan for the next decade.

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So far, though, we can point to several insights and conclusions worth noting:

- AVI CHAI currently promotes the Foundation's mission through three main arenas: formal education, informal education, and mass media (primarily television, Internet, and advertising). Together, these three arenas comprise a mosaic of reinforcing strategies that we believe are necessary to enhance the effectiveness of the Foundation's work. AVI CHAI's current investment is more or less equally distributed between these three areas. The Foundation expects that all three will continue to represent important strategies for promoting the Foundation's mission in the coming years.

- As part of our review of AVI CHAI's activities in informal education, the Foundation commissioned research that examined the impact of learning communities and *batei midrash* on participants. These study frameworks represent a key component of AVI CHAI's work in Israel. The research, based on retrospective reports from participants, concluded that these frameworks exert moderate influence on participants, primarily in terms of their Jewish identity, Jewish literacy, sense of spiritual enrichment, and acceptance of diverse opinions. AVI CHAI has concluded that this arena of activity remains important to

the Foundation's mission, but much can be done to upgrade its quality and effectiveness. As a next step, we plan to invite key people in the field to review the research and to consider appropriate strategies for the future.

- AVI CHAI's efforts in Israel's school system have evolved over the years, based on evaluations and experience. Our support for curriculum development has taught us that unless curriculum is linked to mandated disciplines of study, such as Bible, its incorporation into the school system is

problematic—because most principals choose to allocate their limited resources to mandatory or more valued subjects. We also have learned that quality curriculum of limited instructional scope, entailing one to two weekly hours of teaching, can have a moderate positive effect on the attitudes of students to Jewish studies, but is less effective as a means to enhance students' knowledge of Jewish culture.

The above insights have spurred the Foundation to focus on initiatives that seek to generate a broader impact on school programs, not limited to a specific curricular niche. This strategy, exemplified by *Ma'arag*, *YAHALOM*, and *Morasha*, aspires to change the very culture of a school so that its goals and practices are aligned with AVI CHAI's mission. This "holistic" approach represents a complex and challenging effort. We expect to explore and evaluate carefully its effectiveness in the next few years.

- Although most AVI CHAI-funded initiatives rely on formal or informal educational frameworks to achieve their objectives, the Foundation has begun in recent years to utilize two important mass media platforms—television and the Internet—to promote our goals. Our assumption is that these media represent important socializing agents that can convey AVI CHAI's messages of mutual understanding and Jewish cultural relevance. The Foundation has achieved substantial success in these fields, as measured by ratings, site visits, and critical reviews. Our strategic thinking has strengthened our belief in the value of these efforts, but also sharpened our understanding that the tools to assess their impact likely will remain limited.

As a result of our strategic planning, the Foundation decided not to initiate any new projects during 2005, and this is reflected in the following description of AVI CHAI grants.

## ENCOURAGING MUTUAL UNDERSTANDING

AVI CHAI's primary mission in Israel continues to focus on the fostering of mutual understanding between Jews of varying commitments to Jewish tradition. The Foundation's flagship effort in this area, *Tzav Pius*, employs multiple strategies—educational, advertising, and public relations—to promote the value of *pius* or reconciliation. Similarly, the Foundation seeks to advocate and educate toward dialogue via other projects that operate in the school system, in informal educational settings, and various mass media.

### AVI CHAI Prize

An annual prize, established in 1993, to recognize individuals who have made significant contributions in promoting mutual understanding and sensitivity among Jews of different religious backgrounds and approaches to Jewish tradition. Over the course of 12 years, the AVI CHAI Prize Committee, comprising eight respected public figures and an AVI CHAI representative, awarded the Prize to a variety of individuals whose efforts and achievements embodied the Foundation's vision for *pius*. Unfortunately, in 2005, the Committee was unable, for the first time in the Prize's history, to reach a consensus regarding a recipient. As a result, the Foundation decided not to award the Prize in 2005, and elected to exploit the hiatus to review the Prize's operations and consider whether the goals, target audience, and format require revision. AVI CHAI Trustees and staff hope to complete this review during 2006. If the Prize is to be renewed, it will be awarded again in 2007, most likely in conjunction with the activities of *Beit AVI CHAI*.

### *Eretz Acheret*

A bi-monthly magazine that focuses on diverse perspectives regarding Jewish culture and contemporary Israeli life. *Eretz Acheret* provides often unconventional, but always in-depth perspectives on the Israeli-Jewish

experience. Thirty-one issues have been published through 2005 to excellent reviews from critics. Since the magazine's debut in the fall of 2000, AVI CHAI has been one of its primary funders.

### ***Haredi Center for Technological Studies***

A scholarship program to encourage the integration of *haredim* in heterogeneous work settings. AVI CHAI provides tuition stipends based on financial need to approximately 170 male students at the *Haredi Center for Technological Studies* (HCTS), one of the leading institutions of professional training for *haredim*. AVI CHAI's support is based on the results of several surveys of HCTS male graduates, commissioned by the Foundation, which found that most HCTS graduates end up in work settings where they interact with secular colleagues or customers, and develop a positive working relationship with their secular peers. The current grant to HCTS represents our fourth and final year of support.

### ***Haredi College of Jerusalem***

A scholarship program to enable *haredi* individuals to acquire an academic education that will facilitate their integration in, and interaction with, the wider Israeli society. The college, established in 2001, operates in cooperation with other accredited academic institutions to provide degrees in social work, medical laboratory technology, and business administration. Over 200 women are enrolled, and an additional 45 women study in a pre-academic track. In addition, a pre-academic track for men opened in 2005 with 25 students who are expected to commence full academic studies next year. AVI CHAI's grant, which provides tuition scholarships based on financial need, is intended to encourage the reshaping of relations between the *haredi* and secular populations via the exposure of *haredi* students to academic disciplines and thinking, and the development of careers that lead to work among the general Israeli public.

### ***Israeli Jewish Identity in Upper Nazareth***

A pilot initiative to nurture a strong connection to Jewish culture and Israeli Jewish society among Russian-speaking *olim* (new immigrants) and veteran Israelis. The pilot effort, which developed in response to an AVI CHAI-commissioned study of the Upper Nazareth Jewish community, seeks to strengthen ties between *olim* and veteran Israelis by focusing on their shared identity as Israelis, Jews, and residents of Upper Nazareth. The project envisions a community-wide effort, supported by municipal leaders, and assisted by group facilitators and professionals in community development, who together develop a town vision and plan, create pilot educational programs targeting key local populations, and train local residents to facilitate programs on Israeli Jewish content. The community effort made encouraging progress in all areas of the pilot during 2005. If successful, this program could serve as a model for similar approaches in other cities, some of which are being studied now for their potential.

### ***Kehillot Sharot***

A program to foster "singing communities" that bring together diverse audiences to experience, celebrate, and deepen their connection to Jewish culture via Jewish music, especially *piyyut* (liturgical poetry). Participants in *kehillot sharot* gather weekly to study selected liturgical pieces, led by traditional *paytanim* (singers of liturgical poetry), musicians, or writers, and to sing *piyyutim*. At AVI CHAI's initiative, the Foundation piloted the first singing community in the German Colony of Jerusalem, with a remarkably diverse group of 40 participants. The pilot phase was then expanded to four communities, including Tel Aviv and Netanya, and attracted expanded numbers in Jerusalem. Now in partnership with the International Cultural Center for Youth, the project currently is focusing on training facilitators and expanding the number of *kehillot sharot* around the country. During 2005, five new communities were established in Beersheva, Yerucham, Mishmar Hasharon, Ma'alot, and Ramat Hasharon.

### ***Keshet School***

A K–12 school for religious and secular students, committed to learning about and respecting diverse approaches to Jewish life. *Keshet*, which has 660 students enrolled during 2005/06, is one of the only schools in Israel where the program and staff comprise an equal balance of religious and secular. AVI CHAI provides support for teacher in-service and training, curriculum development, and support staff. AVI CHAI also provides a grant to the *Keshet* School Association to support and promote joint religious-secular schools elsewhere in the country.

### ***Melitz Center for Jewish-Zionist Education***

A general support grant to enable *Melitz* to conduct various Jewish-Zionist educational initiatives. For example, *Melitz* plans to promote understanding of a new religious-secular covenant for Israel, which is based on dialogue and respect, rather than coercion and power. Prior to 2005, AVI CHAI funded publication of this covenant, which was drafted by Professor Ruth Gavison and Rabbi Yakov Medan, who represent divergent ends of the religious-secular spectrum. Their written collaboration recommends new accommodations for marriage and divorce, burial, conversion, *Shabbat* transportation and commerce, and the Law of Return, and represents the most comprehensive and systematic attempt to propose new religion-state arrangements in Israel. For their efforts, Professor Gavison and Rabbi Medan were awarded the AVI CHAI Prize in 2001. In partnership with the Israel Democracy Institute, AVI CHAI funded the publication of the full covenant document and popular-oriented summaries in Hebrew, Russian, and English, and established a website. In 2005, *Melitz* assumed responsibility for the Gavison-Medan initiative, and today seeks to disseminate its messages and promote public debate on its contents. AVI CHAI's grant enables *Melitz* to continue its valuable work associated with the covenant and to develop other important educational programs that strengthen Jewish identity among key Israeli populations.

### ***Tzav Pius***

AVI CHAI's flagship enterprise for promoting mutual understanding among Israeli Jews. *Tzav Pius* represents a multi-faceted effort, staffed by the Foundation, whose most visible initiatives encompass a variety of media activities that promote messages of "pius" (reconciliation). These include: (1) ad campaigns on television and in *haredi* newspapers; (2) television programs, such as *Sof Haderech* (The End of the Road), a leading prime-time religious-secular challenge show; and (3) Internet-based initiatives, such as the popular website, The *Pius* Arena, which brings together writers of different worldviews to discuss contemporary concerns. *Tzav Pius* also initiates and supports a wide variety of educational and community-related projects,

including dialogue groups between *haredim* and secular, religious-secular youth soccer teams, and Jewish culture festivals for the general public.

During 2005, *Tzav Pius* also was active in urging restraint and respectful debate amid the sharp disputes over disengagement from Gaza (see pictures on pages 44–45).

### ***Yesodot***

Promotes democracy education within state religious schools. Established in 1996, *Yesodot* seeks to confront the view, prevalent within the religious Zionist community, that *halacha* and democracy are incompatible. *Yesodot* promotes alternative *halachic* assumptions that endorse democracy, tolerance, and pluralism. *Yesodot* began its work with courses for principals and school leadership teams in which over 500 school personnel participated, representing more than half of Israel's state religious schools. *Yesodot* currently works in over 40 schools to promote democratic values, mainly through the introduction of new curriculum and teacher training. Indeed, *Yesodot* is experiencing heightened interest in its work, in part due to the disengagement from Gaza in 2005. Many in the religious community have concluded that democratic norms need to be strengthened in order to protect their

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***Many in the religious community have concluded that democratic norms need to be strengthened in order to protect their rights as an embattled minority.***

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rights as an embattled minority. In addition, a growing sense of alienation vis-à-vis the Jewish state has spurred various educational leaders to seek *Yesodot's* intervention. AVI CHAI is a significant funder of *Yesodot* activities.

## ENCOURAGING JEWISH STUDY

The alienation of secular Israelis from Jewish culture and study continues to preoccupy the Foundation. A healthy Jewish society depends on all of its communities to engage in the development of its cultural life. Tragically, a significant part of secular Israel has relegated Judaism to the religious. AVI CHAI aspires to encourage Jewish study and literacy among secular Israeli Jews so that they can become active and knowledgeable partners in the shaping of Jewish life in Israel. In addition, the Foundation seeks to encourage study that exposes participants to the rich diversity of Jewish life and culture—by way of content that reflects a wide range of perspectives, and study groups that attract people of varied backgrounds and worldviews.

To accomplish the above, AVI CHAI focuses on three primary areas of activity: (1) supporting informal Jewish study programs for adults; (2) enhancing Jewish studies in the state (non-religious) school system; and (3) promoting Jewish culture in the media, especially television and the Internet.

### INFORMAL JEWISH STUDY

#### *Alma* Hebrew College

A liberal arts center in Tel Aviv for the study of Hebrew culture and contemporary Jewish identity. *Alma's* programs include an academic track in cooperation with the Open University, in which over 165 students, including 15 FSU *olim*, participate, and a range of educational activities for the general public. AVI CHAI is a major supporter of *Alma*.

#### AVI CHAI *Siddur*

A user-friendly and readable *siddur*, developed by AVI CHAI, and published in two volumes for the home and *Shabbat*, for Israelis with little or no background in its contents or in prayer. The *siddur* is now in its fifth printing and has sold over 20,000 copies. In addition to publication of the AVI CHAI *Siddur*, the Foundation has funded professional development courses for teachers on the traditional *siddur*, run by the Center for Educational Technology, with a special focus on the AVI CHAI *Siddur*. Looking ahead to 2006, AVI CHAI hopes to make the *siddur* available also on the Internet.

#### *BaMidbar*

A center of Jewish study and celebration in the Negev. Since its establishment in Yerucham in 1996, *BaMidbar* has grown into a significant Jewish cultural center that attracts the region's diverse population. *BaMidbar* programs span a wide spectrum of activities, including a creative *beit midrash* for *BaMidbar's* leadership, a *beit midrash* for children, various study programs for high school and post-high school youth, a program on *parashat hashavuah*, a dance *midrash* group, programs of Jewish studies for workers in nearby factories and for *olim*, and community-wide events. About 1,200 people participate in *BaMidbar* activities on a weekly basis, and thousands take part in community events connected to the holidays. *Tzav Pius* funded *BaMidbar* for six years since its inception; in 2002, the funding became the responsibility of AVI CHAI, which is a significant supporter of *BaMidbar*.

#### *Elul*

An institution that promotes the joint study of classical and modern Jewish texts by religious and secular participants. *Elul*, one of the pioneers in this field, runs a *beit midrash* program for its core leadership

*A healthy Jewish society depends on all of its communities to engage in the development of its cultural life.*

group, and trains and provides guidance to 21 other learning communities throughout the country. A total of over 330 people regularly study in *Elul* learning communities; hundreds more have attended special study events sponsored by communities across the country. AVI CHAI is a major supporter of *Elul*'s activities.

### ***ITIM: Jewish Life Center for FSU Olim***

A project for providing information, consultation, and support on issues relating to the Jewish life-cycle for immigrants from the former Soviet Union. *ITIM* was founded in 2000 to provide Israeli Jews with information and guidance on Jewish life-cycle events: birth, *bar* and *bat mitzvah*, marriage, divorce, conversion, and death. *ITIM*'s broader goals are to: (1) enhance knowledge and appreciation of Jewish life-cycle rituals; (2) help design personal expressions of life-cycle milestones; and (3) enable Israeli Jews to have a positive experience with Jewish culture and tradition. *ITIM* currently relies on three main vehicles to achieve its goals: information booklets, which are distributed through a wide and growing array of outlets, a website, and a telephone hotline. AVI CHAI's support enables *ITIM* to translate and distribute *ITIM* information booklets in Russian; develop a Russian-language version of *ITIM*'s website; and adapt *ITIM*'s hotline to the needs of Russian-speakers. During 2005, AVI CHAI also funded a pilot initiative to train 15 individuals to assist Russian-speaking *olim* interested in conducting Jewish life-cycle rituals; the trainees are expected to begin working in various communities during the latter half of 2006.

### ***Journey to Jewish Heritage***

A program to acquaint and connect Israelis to their common Jewish heritage via the study and recording of Jewish historical sites in the Diaspora. The program brings together university students from various disciplines over the course of six months, beginning with four two-day preparatory sessions, and culminating in three weeks of study and preservation work in a Diaspora community. Initiated by AVI CHAI and now under the auspices of

the Zalman Shazar Center, two trips are scheduled for 2006—to Saloniki, Greece and to Bombay, India. A total of 60 students will be participating.

### ***Melton Maftechoth***

Development of a two-year course on Jewish literacy for secular Israeli adults. Inspired by the success of Melton mini-schools in the Diaspora, the Florence Melton Adult Mini-School seeks to create a suitable Israeli curriculum and framework for teaching adults the basic concepts of Judaism. AVI CHAI is now in the final year of a three-year grant that supports the development of Melton's first-year program of study. During 2005/06, Melton plans to continue to pilot its new course materials in at least six locations. If the pilot is successful, Melton hopes to interest AVI CHAI and other funders in developing a second-year curriculum.

### ***Pirkei Avot***

Publication of a new commentary of the classic Jewish text, relevant to contemporary Israelis. Encouraged by the surprising popularity of the AVI CHAI *Siddur*, the Foundation has engaged the *siddur*'s editor, Professor Avigdor Shinan, to develop an accessible, stimulating, and attractive version of one of the most important works in Jewish literature. For centuries, *Ethics of the Fathers*, with its insightful aphorisms, has helped shape Jewish views of an exemplary way of life. For most contemporary Israelis, however, the text's rich allusions and interpretive potential are inaccessible. *Pirkei Avot*—An Israeli Commentary is intended to encourage Israeli Jews to adopt *Avot* as a basic household text. The publication is to include a contemporary commentary, supplemented by a wealth of background information and perspectives, including: biographical information on the sages cited; illustrations, such as manuscripts, maps, works of arts, and comics; discussion of traditional commentaries; excerpts from literary works, primarily modern Hebrew literature; references to similar sayings found in Jewish or world literature; citations of scholarly research of interest; and folk art, humorous passages, slang, and other light touches. The multiple perspectives are

intended to engage the interest of diverse readers and enhance the text's significance in Israeli cultural discourse. Publication of AVI CHAI's *Pirkei Avot* is expected before the end of 2006.

### Speaking Poetry

An Israeli Jewish culture program for university students, centered around *piyyut* and *midrash*. Piloted at Hebrew University in partnership with Beit Hillel during 2002/03, the program expanded to Tel Aviv University and Ben Gurion University during 2004/05, and is continuing on all three campuses during 2005/06. The program comprises study workshops with *paytanim* (*piyyut* singers) and Israeli Jewish intellectuals, and monthly public events for the general student population, which combine reflections on *piyyut* and *midrash* with singing. Speaking Poetry's public events, featuring first-rate *paytanim*, popular singers, and experts on Jewish texts, regularly attract hundreds of participants. Hillel's vision is to transform this dimension of Jewish culture into an integral part of general cultural activity at Israeli universities.

### *Yi'ud V'yichud*: IDF Center for Jewish-Zionist Identity

An ambitious project to reshape Israeli army training so that Jewish-Zionist content and values comprise an essential part of IDF education. Guided by *Beit Morasha*, and in partnership with the IDF's top leadership, the project seeks to equip the education corps and other key personnel with the knowledge and tools to prepare IDF commanders as educational leaders for whom Jewish-Zionist identity and values are integral to their command. Since commencing in 2003, the project has penetrated a growing number of army training schools and populations. The project's ultimate success, which only now can begin to be assessed, will be measured by the extent to which officers utilize what they have learned with soldiers under their command. AVI CHAI is a major funder of *Beit Morasha's* training and program development.

## STATE SCHOOLS

### Hartman Jewish Educational Empowerment

A program of teacher training and classroom support to revitalize Jewish studies in state (*mamlachti*) high schools. The project comprises a group of over 80 high schools associated with the Shalom Hartman Institute, which provides enrichment programs for principals, intensive training programs for teachers of Jewish studies, pedagogic support for teachers in schools, and the development of curricular materials. AVI CHAI supported teacher training and pedagogic support for a first cohort of principals and teachers from 30 schools. After receiving encouraging results from an AVI CHAI-commissioned evaluation of the project, the Foundation approved support for the three-year training of a new cohort of 65 teachers, beginning in 2002/03. Over the years, the Institute trained four cohorts, comprising over 100 principals and 270 teachers. Beginning in 2005/06, the Institute shifted its focus from training staff to providing pedagogic support directly to the schools, and continuing to develop curricular materials. A comprehensive evaluation of the project, commissioned by AVI CHAI and completed in December 2005, indicates that the project has had a significant positive influence on student attitudes to Jewish studies.

### Hebrew Culture in Tel Aviv

A grant, matched by the Tel Aviv municipality, to fund city-wide programs of Israeli Jewish content. Our original vision, conceived in collaboration with Tel Aviv's educational leadership, was to develop a comprehensive city-wide program, which would enhance the teaching of Jewish life and culture in Tel Aviv's formal and informal educational systems, and stimulate new, dynamic cultural programs rooted in the Jewish heritage. Unfortunately, the municipality suddenly reduced significantly its matching funds as the project was about to roll out in September 2005. As a result, a vastly scaled down effort, focused solely in schools, is being implemented during 2005/06.

### *Ma'arag*

A pilot effort, initiated by AVI CHAI, to promote excellence in Jewish studies, Zionism, and civic education in the state school system. The goal is to develop a corps of model schools that embrace and exemplify a culture of high educational standards and values in areas related to AVI CHAI's mission. During 2004/05, *Ma'arag* worked with seven *mamlachti* (state non-religious) schools to formulate and refine standards and intervention strategies. This effort, led by skilled and experienced facilitators, was supervised by a steering committee, and coordinated with the Ministry of Education. In 2005/06, the project expanded to 14 elementary and secondary schools. Several schools are expected to earn a certificate of excellence by December 2006.

### *Mikranet*

Development of a website and online resources to support the teaching and study of Bible. In September 2003, AVI CHAI began a three-year grant to the Center for Educational Technology, *Snunit*, and *Gesher*, three major independent educational organizations, to develop Internet-based tools to enhance the quality of Bible teaching in state *mamlachti* schools (and eventually to reach a broader audience as well). Designed to comply with the Ministry of Education's new Bible guidelines, *Mikranet* includes: (1) on-line access to the Bible and classical commentaries, *Mishna*, *Talmud*, and *Midrash*; (2) a large database from multiple disciplines to support Bible teaching; (3) Web-based teaching materials; (4) an on-line Teacher Center for information exchange and assistance; (5) short video clips and current events related to Bible teaching; and (6) in-service training. By the end of 2005, *Mikranet* attracted an impressive 150,000 visitors per month.

### *Mivchar*

A multi-disciplinary curriculum on Jewish culture for state junior high schools. The curriculum was developed by the Center for Educational Technology

(CET), in partnership with the Ministry of Education, and with AVI CHAI as the primary funder. The curriculum features two units: "Israel and the Nations—via the Story of Jacob and Esau," and "Social Responsibility—via the Story of Ruth the Moabite." The materials are supported by a library and database for teachers available on a dedicated Internet site. Over 45,000 students have studied *Mivchar* since its development. During 2005/06, the program is being taught in 45 schools and over 215 classrooms across the country. AVI CHAI now supports teacher training and marketing efforts, and the development of on-line resources. Unfortunately, due to increasing difficulties finding principals prepared to allocate instructional hours to a discretionary curriculum like *Mivchar*, CET has decided to suspend this program after 2005/06—unless the Ministry of Education modifies its policies so as to enable broader adoption of the curriculum.

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*Morasha assists schools to articulate a curriculum that is sensitive to religious and cultural differences...*

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### *Morasha*

An AVI CHAI initiative to develop a network of schools, from both the state and state religious systems, that addresses the shared values and identity of their diverse student populations. The project seeks to broaden the educational vision of school principals and staff so as to recognize that their school community comprises students from multiple Jewish backgrounds and perspectives—including students of a *masorti* (traditional) background. *Morasha* assists schools to articulate a curriculum that is sensitive to religious and cultural differences, while committed to a core set of principles that value: the experience of Judaism; the study of Jewish texts; social involvement; nurturing the link between school and home; Judaism's humanistic values; *Eretz Yisrael* and Zionism; and excellence in ethical behavior and study. The project first implemented a year-long seminar with principals from 13 elementary and secondary, state and state religious schools, from around the country. In 2004/05, *Morasha* began to work in these schools to implement *Morasha* principles and continues this work during 2005/06.

*Morasha* hopes to build a network of at least 50 schools within five years. AVI CHAI is the primary funder of this initiative, which also benefits from the assistance of Alliance Israélite Universelle.

### ***Parashat HaShavuah***

A curriculum in state junior high schools that introduces students to the weekly *Torah* portion. The program enables students to become familiar with perspectives relating to Jewish tradition and culture, and acquainted with texts from the classical “Jewish bookshelf,” while raising issues relevant to the students’ own world. The project was first piloted in Jerusalem in partnership with the Jerusalem Educational Authority, and later expanded to additional areas of the country. AVI CHAI supports teacher training for schools outside Jerusalem. A total of 40 schools, including those in Jerusalem, taught the curriculum during 2004/05, but this number dropped to 25 during 2005/06, because many principals decided to allocate instructional hours and budget instead to a new mandatory Ministry of Education program on “One Hundred Basic Concepts” in Judaism, Zionism, and civics. The downturn in *Parashat HaShavuah*’s use reflects serious challenges that threaten the program. Outside of Jerusalem (where the municipality seems committed to continue its support), the curriculum’s future will depend on Ministry policies, including the extent of instructional resources it makes available for the teaching of Jewish heritage.

### ***Revivim***

A program of teacher training at the Hebrew University of Jerusalem to revitalize Jewish studies in state high schools. The four-year program recruits exceptional students and provides them with an intensive academic and educational training, at the end of which they receive a Masters degree in Jewish studies and are committed to teach at least four years in state high schools. *Revivim* has recruited six cohorts

of teachers-in-training, totaling over 130 students. Students in *Revivim*’s first cohort began their teaching careers in September 2004, followed a year later by the second cohort. AVI CHAI has commissioned an evaluation that has begun to assess the effectiveness of *Revivim* graduates as teachers. AVI CHAI has provided significant support to all but the second cohort.

### ***Yad Ben-Zvi Bible Curriculum***

Development of a new Bible curriculum for state elementary schools. Since 2001, *Yad Ben-Zvi*, a leading institution for the research and study of the Land of Israel, also has been engaged in the development of an innovative Bible curriculum for *mamlachti* fourth and fifth grades. *Yad Ben-Zvi*’s initiative presumes that the Bible should serve as the foundation of a school’s curriculum—a platform from which to learn geography, literature, science, language, and history, and to explore values and issues relevant to the students. *Yad Ben-Zvi* materials direct students to read carefully the biblical text and to grapple with its meaning while assessing the historical background and comparing biblical to modern concepts. So far, *Yad Ben-Zvi* has developed textbooks and teacher guides for Joshua, Judges, Ruth, and Samuel I, and is in the process of completing materials for Samuel II. During 2005/06, *Yad Ben-Zvi*’s texts are being taught in over 45 schools. AVI CHAI’s grant supports marketing of the curriculum and teacher training and supervision.

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### ***YAHALOM***

Promotes parent-child study of topics related to Jewish sources, within the framework of state elementary and junior high schools. *YAHALOM* began as a program of after-school sessions for parents and children in schools with significant immigrant populations and grew to include similar programs

for “veteran” school populations, as well as learning communities of ten families who meet monthly, and summer camps for families. In 2004/05, *YAHALOM* embarked on an expanded vision to develop “*YAHALOM* schools,” in which Jewish culture and values are integral to the school’s mission and curriculum and parent-child study is incorporated throughout the school. During 2005/06, *YAHALOM* works with over 25 schools and hopes that most will transition within two years to become *YAHALOM* schools. AVI CHAI is the primary funder of *YAHALOM*.

MASS MEDIA: TELEVISION, INTERNET,  
AND RADIO

### **AVI CHAI on Television**

An ongoing effort to encourage the development and broadcast of new television programs related to Jewish culture and reconciliation on the leading television channels in Israel. Over the past several years, the Foundation has explored proposals and funded production of a variety of drama, documentary, and talk-show programs.

During 2005, the Foundation experienced a surge of activity, with over 30 episodes of different programs broadcast on television. Among the outstanding initiatives were the second season of *Sof Haderech*, a highly rated reality game show under *Tzav Pius* auspices, which featured competition between joint religious-secular teams; a second season of the documentary series *Spanish Sages* (the first season ran in 2004); the dramatic series *Catching the Sky*, which aired last winter in cooperation with Channel 2’s *Keshet*; and the documentary series *The Ten Commandments*, the first episodes of which were shown in the spring, also in cooperation with *Keshet*.

Numerous other projects are currently in development, including: a series of dramas on Jewish identity and culture, developed in cooperation with the *Gesher* Multicultural Film Fund and the franchisee

*Reshet*; the documentary series *Tmol Shilshom*, which will review the history of Israeli culture for the Russian-language channel Israel Plus; and a second season of the successful drama series *Jerusalem Brew*, in cooperation with the *Gesher* Fund and *Tel-Ad*.

### **AVI CHAI Lexicon of Jewish Culture**

The development of an online Hebrew Lexicon of Jewish culture for students, teachers, and the interested public. This new initiative, to be completed after three years, is intended to produce a popular site for anyone seeking clear, useful information online about basic Jewish topics. The site will provide visitors with multiple “layers” of information, beginning with short definitions, and including access to more in-depth explanations, reflections from various multidisciplinary perspectives, and a range of links for additional study. AVI CHAI has commissioned the Center for Educational Technology to build a lexicon of up to 400 entries related to Jewish history, culture, and Zionism.

### **Jewish Encyclopedia in Russian**

Development of an updated version of the Jewish Encyclopedia in Russian (JER) on the Internet. The JER represents a mammoth 25-year effort, recently completed by the Society for Research on Jewish Communities, to produce an 11-volume Jewish encyclopedia for the Russian-speaking public. AVI CHAI funded a two-year initiative to update and produce an on-line version of the encyclopedia, based on the Society’s vision to preserve the encyclopedia as the most authoritative Russian-language source on Jewish studies, the history of the Jewish people, and the State of Israel. The website was completed in September 2005, and by the end of 2005 attracted some 30,000 visits per month, about half from the former Soviet Union and the rest divided equally between Israel and other Diaspora countries. AVI CHAI currently funds ongoing updating of the site in order to ensure its continuing relevance.

### ***Piyyut Website***

Development of a website that enhances efforts to use *piyyutim* (liturgical poetry) to bring together Israeli Jews to deepen their shared connection to Jewish culture. AVI CHAI's support for two initiatives, *Kehillot Sharot* and Speaking Poetry, has demonstrated the power of *piyyut* to connect people to their Jewish heritage and to foster a common language between Jews of diverse backgrounds. In order to broaden and deepen exposure to *piyyutim*, AVI CHAI initiated the development of a website that includes the *piyyutim* of over 20 significant traditions, from Morocco to India to *Ashkenaz*. The *piyyutim* are supported by explanations, musical recordings, and other options and information. A pilot version of the site went online in December 2004 and by the end of 2005 included more than 450 *piyyutim*. The site currently attracts over 40,000 monthly visits, averaging over 17 minutes, from around the world. By the end of 2006 the site is expected to include 650 *piyyutim*.

### ***Radio Reka***

A program to provide high quality courses on Jewish and Zionist content to Russian-language radio listeners. In partnership with the Open University, the project piloted two lecture series, one on Jewish texts and another on the history of Zionism and the State of Israel, which were broadcast from March to May 2004 on Radio *Reka*. The lectures drew an estimated audience of 66,000, including 33,000 regular listeners, and high praise from a follow-up survey. Based on the great success of the pilot, the Open University developed an expanded program for 2004/05, encompassing 78 lectures, 16 of which also were featured on the project's website. The lectures, broadcast on Saturday nights and Sundays, concluded in the summer of 2005. A second series of 150 lectures began broadcasting in August 2005 and is scheduled to conclude in May 2006.

### OTHER

#### ***Panim***

An umbrella association devoted to the advancement of schools and organizations engaged in pluralistic Jewish study and dialogue. Since 1998, *Panim* works to support and promote numerous organizations—including many AVI CHAI grant recipients—that provide diverse, meaningful Jewish educational experiences to Israeli Jews. *Panim* promotes its mission primarily by encouraging the exchange of information between affiliated organizations and by advancing their cause and support among the general public and within government agencies. AVI CHAI has been a significant funder of *Panim* since 2004.

### ENCOURAGING A NEW JEWISH LEADERSHIP

The multiple challenges facing Israeli Jewish society call for a new generation of leaders—literate in Jewish and Israeli culture, respectful of diversity, and capable of engaging others in a thoughtful dialogue about Jewish life in the State of Israel. AVI CHAI continues to view with singular importance the development of such leaders who will guide and influence the various communities to which they belong. Through the years, we have targeted various populations, from across the religious-secular spectrum, in an effort to develop leaders whose language is based on profound Jewish knowledge and an equally profound respect of others.

#### ***Beit Morasha of Jerusalem***

Prepares religious men and women for communal and educational leadership roles. *Beit Morasha's* educational program, with a total of over 92 post-B.A. students, integrates both *yeshiva* and academic approaches to Jewish scholarship so as to develop graduates capable of forging a common language and understanding between

the secular and religious worlds. Many students pursue an M.A. degree via a joint program with Bar-Ilan University. *Beit Morasha* also sponsors a number of educational programs for the broader public, including a religious-secular *beit midrash* and conferences on various topics. AVI CHAI has been *Beit Morasha's* primary funder since its founding in 1989.

### ***Kolot***

A year-long program for leaders in business, media, and other professions to study Jewish texts, with a special focus on social concerns such as justice, charity, and the treatment of foreigners. Now in its seventh year, *Kolot* has over 190 fellows, most of whom meet every two weeks for evening study sessions and occasionally for intensive weekend seminars. Most first-year fellows choose to continue their studies for at least a second year—a clear indication of *Kolot's* outstanding success. AVI CHAI is a founding supporter of *Kolot*.

### ***MaTaN Talmudic Institute for Women***

A three-year program of advanced Jewish learning at *MaTaN* in Jerusalem intended to develop a cadre of outstanding female scholars in *Talmud* and *halacha*. AVI CHAI fully funded a first cohort of 12 women, who completed their studies in the summer of 2002. The foundation funded a second cohort of similar size in partnership with other donors, which completed its studies in June 2004, and is co-funding a third cohort, which began its studies in the fall of 2003. Graduates of the program have taken teaching positions in various post-high school and university institutions. AVI CHAI's support is scheduled to end with the third cohort, but *MaTaN* plans to continue with the assistance of other funders. AVI CHAI is a founding supporter of the *Talmudic* Institute.

### ***MiMizrach Shemesh***

A community leadership center that aspires to promote social responsibility based on Jewish commitment. Established in 1999 at AVI CHAI's initiative and with the assistance of Alliance Israélite Universelle, *MiMizrach Shemesh* focuses on developing Jewish leaders, committed to social values, among community activists, school principals, rabbis, lawyers, journalists, students, parents, and youth. During 2005, more than 260 individuals from these target groups take part in programs of study and training. *MiMizrach Shemesh* also develops accessible, relevant Jewish study materials that address important societal issues, intended for various populations, and based on the writing and thinking of a broad range of Jewish traditions.

### ***Pre-army Mechinot***

A program of support for pre-army *mechinot* (preparatory programs) that target either secular or religious and secular participants together. *Mechinot* provide an intensive year-long educational program for post-high school youth that combines the study of Judaism and Zionism with community service, leadership development, and pre-army training. *Mechinot* qualify for AVI CHAI support if their program demonstrates the following: (1) at least eight weekly study hours devoted to Judaism and Zionism; (2) faculty from diverse backgrounds;

(3) a program of community service; and (4) a viable financial base. Currently, AVI CHAI provides basic grants to 13 *mechinot* that meet these criteria: Aderet, Ami-Chai, Argaman, Beit Yisrael, Ein Prat, Ma'agan Michael, Meitzar, Nachshon, Negev, Rabin, Upper Galilee, Yemin Orde, and the *mechina* of the Movement for Progressive Judaism, with a total of over 425 young people enrolled.

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*...focuses on developing Jewish leaders, committed to social values, among community activists, school principals, rabbis, lawyers, journalists, students, parents, and youth.*

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### *Tehuda*

A program for training Israeli Jewish educators and communal leaders, fluent in Jewish texts and committed to study that leads to social action. *Oranim* and *Kolot*, two organizations engaged in the renewal of Jewish culture in Israel, partnered to explore this concept with a successful pilot program for over 20 fellows in 2001/02, followed by a second pilot year and additional planning. In November 2004, they opened a full-time, two-year training program with 19 participants of proven leadership abilities, and from a range of Jewish backgrounds. Graduates are expected to take leading educational positions in *batei midrash*, learning communities, and other Israeli Jewish initiatives. Plans are underway to open a second cohort in September 2006. AVI CHAI is the primary funder for the *Tehuda* project.

### *Tzohar*

Orthodox rabbis dedicated to revitalizing the role of the rabbinate in Israeli society by engaging in a meaningful dialogue with the secular world. *Tzohar* began with *halachic* weddings adapted for secular couples; over 10,000 couples have been married by *Tzohar*-trained rabbis over the past eight years. *Tzohar* rabbis also are invited increasingly to speak on issues of broad concern to Israeli society, such as societal violence or social welfare legislation. During 2005, *Tzohar's* leadership played a key role in urging moderation during the disengagement from Gaza. Other *Tzohar* activities include: a new project to assist the many FSU *olim* who lack documentation to verify their *halachic* status as Jews, so as to eliminate problems that could arise with the rabbinic establishment; conferences for rabbis on a range of topics; and the sponsorship of special *Yom Kippur* services for the general public. AVI CHAI is currently *Tzohar's* main funder.

## RESEARCH AND STUDY

AVI CHAI's long-standing tradition of basing philanthropic initiatives on research and study continues to guide our work. Occasionally, we commission an in-depth research study, such as the Guttman 2000 survey of Israeli Jews. Even more frequently, we engage partners in a year-long exploration of an idea of potential interest to determine whether it warrants AVI CHAI support ("study grants").

### Research on Learning Communities

A project to investigate the long-term impact of learning communities and open *batei midrash* on participants. These groups, which are devoted to the pluralistic study of Jewish texts, emerged in Israel in the 1990s and number today about 5,000 participants. AVI CHAI has funded, and continues to fund, many of their sponsoring organizations.

Previous studies on learning communities provided important insights about the scope of the phenomenon, the characteristics of participants, the types of organizations involved, and the short-term impact on participants and their social circle. These studies did not investigate, however, long-term influence.

AVI CHAI commissioned a new study, led by Dr. Gad Yair from the Hebrew University, which relied on retrospective interviews and questionnaires with over 450 individuals whose participation in learning communities began at least three years prior to the research. The study focused on participants from 12 programs.

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*AVI CHAI's long-standing tradition of basing philanthropic initiatives on research and study continues to guide our work.*

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Some of the key research findings include the following: (1) participants in learning communities and open *batei midrash* report significant, albeit moderate, influence in areas of a personal, inward nature—the acquisition of knowledge and text skills; a heightened sense of Jewish identity; a sense of spiritual and cultural enrichment; and more pluralistic attitudes to study and texts; (2) participants do not report significant behavioral effects, such as changes in Jewish observance or enhanced social awareness and involvement; (3) the longer that participants were involved, the greater they were affected, especially in terms of behavioral changes; (4) highly educated and high-income secular individuals were the least affected by their study experience (although this result may be biased due to the highly critical nature of this group); (5) participants in heterogeneous groups articulated greater openness and acceptance of differing opinions than those in homogeneous groups; and (6) organizations that emphasized commitment to social action and to study with people of diverse backgrounds affected participants more significantly, on all relevant parameters, than organizations that lacked this social or communal agenda.

The full research report and an executive summary are available at [www.avichai.org](http://www.avichai.org).

In the wake of the research, AVI CHAI is planning to hold an all-day seminar in March 2006 to discuss the findings with people in the field and to consider appropriate strategies to upgrade the quality and impact of learning community and *batei midrash* programs.

## Sabbaticals

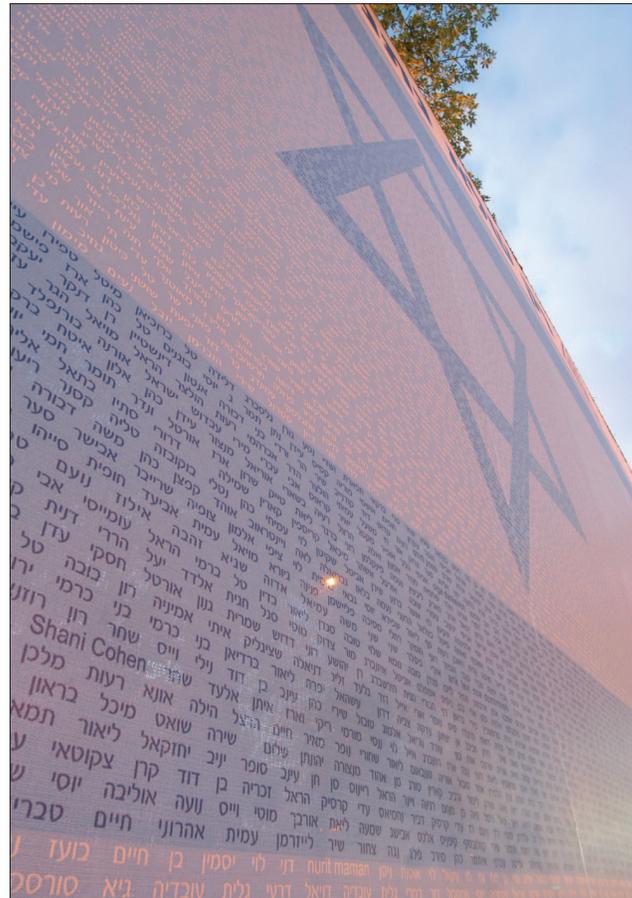
A year-long program to support outstanding professionals with proven leadership ability and initiative, who are engaged in AVI CHAI's fields of interest, in order to advance their professional and personal development. Requirements for acceptance include at least six years of experience in AVI CHAI's fields of interest and a senior position in the applicant's place of work. Preference is given to applicants aged 30–50; those eligible for a sabbatical or who received a sabbatical in the five years preceding their application are not qualified for the program. Fellows in AVI CHAI's sabbatical program undertake to devote their full time to study and personal and professional development. Program fellows also commit to return to their previous place of work or field of occupation for three years after the end of the sabbatical. The program awards up to four grants each year. So far, 22 individuals have benefited from the project.

Information about AVI CHAI's sabbatical program is available at [www.avichai.org](http://www.avichai.org).

## Small-Grant Initiatives for *Olim*

AVI CHAI provides small grants for selected ideas that have the potential of evolving into meaningful educational programs for Russian-speaking *olim* (immigrants). In the past, pilot initiatives in Upper Nazareth and on Russian-language radio eventually led to regular AVI CHAI grants. AVI CHAI is currently funding an initiative to foster special knowledge contests on Jewish and Israeli heritage, history, and culture among young Russian-speaking *olim*.

*Tzav Pius Activities in 2005*



*The names of 32,000 people who signed a Tzav Pius petition calling for reconciliation and respect for law and democracy*



*Tzav Pius' flag of reconciliation at Rabin Square, Tel Aviv—"Let's not disengage from one another"*



Sticker produced by Tzav Pius as part of its flag of reconciliation campaign



Poster developed by Tzav Pius timed with Rabin's Memorial Day—"Seven principles worth remembering when engaged in disputes"



# PROJECTS IN THE FSU

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*David Rozenson, Director—FSU*

In 2001, AVI CHAI began to consider extending its reach to another region with a major Jewish population—the former Soviet Union (FSU). What we encountered as we began to explore philanthropic opportunities was the beginnings of a renaissance of Jewish life and a Jewish landscape in a country that has been rapidly transforming since 1989.

Seventy Jewish day schools were open in the FSU, with a combined enrollment of nearly 14,000 students. The Jewish Agency, the American Jewish Joint Distribution Committee, Chabad, and a host of other Jewish organizations were operating an array of youth and adult-education activities, including summer and winter camps, after-school programs, pre-holiday celebrations, concerts, and other Jewishly-themed programs.

It became clear that understanding the educational impact of these programs and the inroads that they were making in Jewish life was difficult; many of the programs were unable to attract participants, other than a small group of regulars; much of the educational programming was being operated from afar by well-meaning individuals in the United States or Israel who had insufficient information or understanding to guide the development of their initiatives; and few local individuals were involved in the development and implementation of Jewish programming.

Based on visits and discussions during the first years of AVI CHAI's due diligence, it became clear that to realize the incredible Jewish potential that lay buried

beneath layers of communist ideology and Jewish organizational bureaucracy, AVI CHAI would have to work assiduously to ensure that the mission and goals of the Foundation could impact Jewish life in the FSU. We recognized that the development of programs that can effectively address the needs of Jewish life in the FSU must be guided by an understanding of, and sensitivity to, the distinct culture and unique character of the former Soviet Union. In approaching our work in a territory filled with many organizations, the Trustees of AVI CHAI insisted that sufficient time be devoted to fully understanding the people and projects that comprise the rhythm of Jewish life and that, wherever possible, talented and capable local leaders would be engaged to lead our efforts. To ensure that the envisioned goals could be met, the Foundation decided to establish a full-time presence in the FSU.

Our initial efforts in Jewish day schools and summer camping, however, were somewhat akin to those being supported by AVI CHAI in North America. In the course of the past three years AVI CHAI's portfolio has expanded to reach out to the widest and most diverse Jewish population. These efforts, to reach those whom AVI CHAI Trustee Avital Darmon calls "the students of physics"—Jews who rarely, if ever, participate in organized Jewish activity, and for whom the term "hidden Jews" is perhaps most applicable, has become a central AVI CHAI focus in the FSU. The challenge is not an easy one and we are just in the beginning stages of our efforts.



Before turning to a review of projects supported by AVI CHAI in the FSU, allow me to share a thought with you. I did not have the honor or privilege of knowing Zalman Bernstein, of blessed memory, but I cannot help wondering whether the name he chose for the Foundation came with a premonition that one day

AVI CHAI would work in the FSU. For years, people outside the iron curtain wondered “*Haod Avi Chai*”—“Is My Father Still Alive?” (Genesis 45:3) Do Soviet Jews, cut off from their Jewish brethren and denied the ability to study and learn about their history and culture for more than 70 years, know about their “Father,” their heritage? Having lived in Russia for the past five years, being witness to the challenging and difficult but at the same time incredible renaissance of Jewish life, the answer is a resounding yes, our Father is alive in the lands of the former Soviet Union. At the same time, there are perhaps hundreds of thousands of Jews—if not more—who are orphans for they have not yet learned of their Jewish family, culture and traditions. Arthur Fried, in the beginning of this report chose a verse from the *Ethics of the Fathers* that appropriately addresses our challenge: Rabbi Tarphon used to say, “It is not up to you to complete the work, yet you are not free to desist from it.”

## PROGRAMS FOR JEWISH DAY SCHOOLS IN THE FSU

### Improving the General Studies Programs in Jewish Schools in the FSU

Research on Jewish day school education in the FSU indicates that the academic standing of a school is the single most important indicator of its attractiveness to parents. It also uncovered that in prestigious city schools in Russia that boast of superior academics, an average of 20–30% of the students are Jewish. In 2002, in an effort to increase Jewish day school enrollment, AVI CHAI began providing 20 Jewish schools in Moscow, St. Petersburg, Kiev, and Dniepropetrovsk with salary stipends for teachers of math, physics, English, computers, and other general studies subjects. In addition, funding was provided to purchase new laboratory equipment and materials and for marketing and recruitment efforts.

In 2005, the contours of the grant were reshaped and the program currently focuses on five top-performing and highly-effectively managed schools in Russia and Ukraine. Each of the schools (three in Russia and two in Ukraine) are receiving two years of funding to: (1) supplement teacher salaries so that they can continue to attract highly qualified teachers in core general studies subjects; (2) develop honors tracks that would draw academically strong students to the schools; (3) allow for tutorials for strong students to prepare them for inter-school academic Olympics and university entrance exams; (4) purchase laboratory equipment and teaching materials; and (5) enhance marketing and recruitment. While it is difficult to measure the impact at this early stage, enrollment in these schools has grown over the past two years and we will continue to carefully track school progress.

*...there are perhaps hundreds of thousands of Jews—if not more—who are orphans for they have not yet learned of their Jewish family, culture and traditions.*

### Judaic Enhancement in Jewish Schools in the FSU

In our effort to improve the quality of education in Jewish schools in the former Soviet Union, we seek to enhance the Jewish character of the school in addition to improving its academic standing. The reality is that the overwhelming majority of students come from homes that have minimal—if any—Jewish awareness and it is therefore critical for the schools to have the ability to transmit to their students a solid Jewish education and a strengthened Jewish identity. Since the 2003–04 academic year, AVI CHAI has provided Jewish schools in Moscow, St. Petersburg, Kiev, and Dniepropetrovsk funding to support Family *Shabbaton* programs, Hebrew and Judaic tutorials, educational clubs, lectures, school newspapers, calendars, and *Bar-Bat Mitzvah* preparation and celebrations.

An evaluation of the first two-years of these programs confirmed the impact of informal Jewish educational programs on the schools, students, and their families. As such, the grant program was expanded to provide funding for similar programming in all the Jewish day schools in Kazan, Novosibirsk, Odessa, Kharkov, and Riga.

## NETA in the FSU

Throughout our initial involvement with Jewish day schools in the FSU, it became increasingly clear that the formal Jewish studies curriculum, especially in the area of Hebrew-language instruction, was in need of intervention. Hebrew teachers are poorly trained and lack a structured curriculum and there is a dearth of textbooks from which they can teach. Given this situation, and in the context of a country that values high-quality education, Hebrew language instruction was often being viewed by students and their parents as unimpressive and educationally irrelevant. Following an extensive evaluation by the Jewish Agency's FSU Education Division and the Israeli Ministry of Education, which together oversee 44 Jewish day schools in the FSU, NETA was identified as a possible program to address many of these issues.

NETA is a Hebrew language curriculum and teacher training program initiated and supported by AVI CHAI for Jewish middle and high schools in North America. In the spring of 2004, AVI CHAI's support for NETA crossed borders as we embarked on pilots in four select schools in Moscow, St. Petersburg, and Kiev. Headed by Naomi Oren, a Russian-speaking NETA educator who was engaged by the Jewish Agency to spearhead these efforts, 16 teachers from these four schools took part in a ten-day NETA introductory seminar, participate in regional monthly NETA workshops, and have been using the NETA approach and materials to teach Hebrew to approximately 477 students in their respective schools in the 2005–06 academic year. Funding for NETA FSU is being shared between AVI CHAI, Mr. Lev Leviev, the Jewish Agency, and Israel's Ministry of Education.

## Promoting *Yom Ha'atzma'ut* in Jewish Day Schools in the FSU

Following visits to Jewish day schools during Israel's Independence Day in 2004, we were disappointed to learn that *Yom Ha'atzma'ut* was not marked as an important event in the schools' calendar. In follow-up discussions with school directors and the Jewish Agency,

it became apparent that while *Yom Ha'atzma'ut* is taught as part of the Jewish curricula, there were insufficient hours in Judaic studies programs to focus significantly on *Yom Ha'atzma'ut*. Schools, it seems, had neither the funds nor the educational support to turn *Yom Ha'atzma'ut* from one of the many topics covered in Jewish history classes to one that is celebrated as an important milestone in Jewish history.

In November 2005, AVI CHAI initiated a program, together with the Jewish Agency, to promote *Yom Ha'atzma'ut* in 44 Jewish day schools in the FSU. The highlight of the program is a writing competition and virtual quiz on Israeli topics for high school students; the winners will take part in a seminar in Israel in June 2006. The program also includes support for the development of educational brochures on Israeli history, the distribution of flags, posters, videos, musical cassettes and large school-wide *Yom Ha'atzma'ut* celebrations for students and their families. Support for the program is being equally shared between AVI CHAI, the Jewish Agency, and Israel's Ministry of Education.

## ENHANCING THE FIELD OF ACADEMIC JEWISH STUDIES IN THE FSU

### **SEFER—The Center for University Teaching of Jewish Civilization**

Because the field of academic Jewish studies in the FSU has only had the past 15 years to develop, its growth has been hindered by a dearth of scholars capable of teaching at the university level, insufficient educational materials, and an absence of an institutional mechanism that enables the growing number of people interested in the field to meet and share their knowledge and ideas. These same obstacles have affected the growth of the student community around Jewish studies that began to develop with the establishment of various programs for university-level Jewish studies throughout the FSU.

In response, *Sefer* was founded in 1994 in cooperation with the Hebrew University of Jerusalem and with the support of the American Jewish Joint Distribution Committee and the Jewish Agency for Israel. *Sefer's* primary goal is the enhancement of the field of academic Jewish studies by uniting scholars, researchers, and students interested in the field, and providing them with further opportunity for study and growth, thereby filling a critical void in the development of Jewish life in the FSU.

Since 2003, AVI CHAI has provided an annual grant to *Sefer* to accommodate all eligible candidates at its one-week summer and winter schools. Enrollment in these week-long programs has increased from 350 students in 2003 to 495 in 2005. In addition, the Foundation supports two student conferences on Jewish studies, the one month *Eshnav* program at the Hebrew University in Jerusalem, as well as the administrative infrastructure of the above programming.

In the summer of 2004, AVI CHAI commissioned two separate evaluations of *Sefer*, one by Professor John Klier of University College London and the second by Professor Zvi Gitelman of the University of Michigan. While making a number of specific recommendations for the enhancement of *Sefer's* programs, both of the evaluators confirmed that *Sefer's* top-quality academic programs and engaging nature contribute to the development of academic Jewish studies in the FSU and foster the growth of a dynamic Jewish community built around Jewish study and culture.

### ***Tzietz*: The Department of Jewish Studies at the Moscow State University**

In cooperation with the Hebrew University in Jerusalem, *Tzietz* was founded in 1998 as a division of the Institute for African and Asian Studies at the Moscow State University (MGU), one of the oldest and most respected universities in Russia. *Tzietz's* academic mission is to train students who wish to specialize in Judaic studies and Modern Israel. With its establishment at the elite MGU, *Tzietz* raised the bar for academic Jewish studies; high quality students were

attracted to Judaic studies since *Tzietz* enabled them to receive a degree from the prestigious MGU. In addition, *Tzietz* opened the door for Judaic studies departments at other prestigious universities across the former Soviet Union. Beginning with only 15 students in 1998, *Tzietz* is now home to 70 undergraduates, 11 Masters' Degree students, and eight PhD candidates. Most recently, due to its accomplishments, *Tzietz* achieved the status of a fully-fledged Department of Jewish Studies, making it the only such department in all of the former Soviet Union.

Despite the important role that *Tzietz* plays in the development of academic Jewish studies in the FSU, *Tzietz* continually struggles to make financial ends meet. In 2004, AVI CHAI provided an initial grant to *Tzietz*, after which the Trustees approved two years of funding for: (1) four years of tuition and stipends for three high-quality entering students per year; (2) tuition for up to six high-quality entering students per year (stipends for these students will be paid for by the Jewish Agency); (3) leading scholars to spend additional time at *Tzietz*; (4) the purchase of textbooks; (5) marketing; (6) strengthening *Tzietz's* administrative infrastructure; and (7) seminar programs for leading high school students from elite schools in the FSU.

## SUMMER CAMPING

AVI CHAI's initial exploration of Jewish life in the FSU identified Jewish overnight summer camping as a powerful mode of informal Jewish education, and suggested their potential to serve as catalysts for young Jews to become more active in and connected to Jewish life. In addition, camps can serve as excellent recruitment tools for local schools and other organized Jewish activity. Our initial efforts in this area focused on encouraging *Or Avner*, the Jewish Agency and JDC—the three organizations with the largest camping networks in the FSU—to propose ways in which to upgrade the Jewish educational component of their respective camps. While each organization has a unique style and approach, over the past three years AVI CHAI

has supported the development of an educational program and a system of counselor training that is being piloted in various regions in the FSU by each of these organizations. The support includes funding for a Russian-speaking educational director for each of these programs as well as for Jewish libraries that participants take with them at the conclusion of the camp program.

AVI CHAI commissioned separate evaluations for each of the camping programs. While the evaluators made important recommendations for improvement, overall they confirmed the impact that the supported programs continue to make in enhancing the Jewish educational quality of the summer camp experience. In addition to the education program of the camps, we are pleased that the project is also making strides in creating a cadre of young local educators who are leading Jewish educational programs in their respective regions year-round.

## ENCOURAGING JEWISH STUDY AND INVOLVEMENT FOR UNAFFILIATED JEWS IN THE FSU

Since October 2003, AVI CHAI has initiated a number of new and unique programs which seek to reach a wider and more diverse Jewish audience in the FSU. The increasing popularity of these programs is evidence that to successfully engage a young and unaffiliated Jewish audience in the FSU, it is necessary to address areas of their greatest interest—literature and culture—in ways that are familiar and relevant. Headed by local individuals with assistance from local and international Russian-speaking Jewish educators, each of the programs described below attempts to create an intellectual atmosphere based around Jewish literature and culture that is geared to both the Jewish intelligentsia as well as to general audiences in

a way that responds to their literary and cultural curiosity, exploring fields of general and professional interests, and reflecting the way in which Jewish culture integrates with world culture.

### Publication of Jewish Illustrated Children's Books in Russian

While it is universally true that books serve as a child's gateway to understanding the history, culture, and society in which they live, this is especially the case in Russia, a country that prides itself on its fluency with text. This appreciation of literacy is heightened within Jewish circles, which makes it all the more surprising that when we began exploring this area very few children's books on Jewish themes were available in Russian.

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With the goal of reaching young, unaffiliated Jewish families, AVI CHAI enlisted an advisory committee comprised of Russian and Israeli specialists in the field of children's literature to develop a model for this project and to identify Russian-speaking children's authors and illustrators to commence the effort.

A total of 19 illustrated children's books in Russian that are intended to be read by children with their families, and to be sold in the largest general bookstores in the FSU, were commissioned under the supervision of the *Gishrei Tarbut*

Association Publishing House, which has offices in Jerusalem and Moscow. The project includes books divided into five different series (with separate publications in each category for children ages 7–9 and 10–13), four consisting of original works that focus on Jewish values, culture, history, and the State of Israel and the fifth, the *Selected Masterpieces* series that consists of Russian translations of the most famous Hebrew and Yiddish children's books from the beginning of the 20th century, including original illustrations by famous authors of that era. Each of the books has an initial print run of 3,000 copies.

To date, 11 books have been published, four of which were completely sold out by June 2005 and an additional run of 1,000 copies was printed of each book. Of the 21,000 books printed thus far, 6,400 have been distributed to large bookstores and 10,200 to Jewish organizations in the FSU and the United States; all of the books are nearing the end of their initial print run.

***Eshkol*—Programs on Jewish/Israeli Literature and Culture in the Most Popular Intellectual Clubs in Moscow**

In September 2004, AVI CHAI initiated and supported a Jewish-Israeli Book Festival that took place as part of Moscow’s International Book Fair, the largest and most popular book event of the year in Russia.

The festival, which displayed more than 2,500 books on Jewish and Israeli themes and involved leading Israeli writers and thinkers, drew large crowds and enjoyed much media attention. As part of the festival, a number of programs on Jewish and Israeli literature and culture were held at popular literary clubs in the center of Moscow. These clubs are lined with books, offer light food, and typically host events such as presentations of books, discussions with Russia’s leading literary and cultural personalities, academic discussions, musical and artistic presentations and exhibitions, and on Sundays, children’s programming. The festival programs in these clubs were well-attended, succeeding in attracting impressive numbers of unaffiliated, young, well-educated Jews living in Moscow and beyond.

Recognizing that these venues provided a golden opportunity in engaging unaffiliated young Jews in Jewish culture and ideas, AVI CHAI engaged Linor Goralik and Yuri Sorochkin, two impressive professionals and members of the literary community to consider ways in which these popular venues can be used to introduce Jewish and Israeli literature

and culture to others in their community. Working with an advisory group of literary and cultural personalities, they developed a programmatic plan for year-round activities on Jewish and Israeli themes to take place in the most popular literary cafés in Moscow.

*Eshkol* (“cluster” of knowledge or “grapefruit”), the name chosen for this project, was launched in January 2005 at a press-conference held at the popular Bilingva Café, an intellectual hub for students and young families. Since then, *Eshkol* has organized more than 30 different programs, which include Israeli and Jewishly-themed musical performances, roundtable discussions on Jewish and Israeli literature, literary and photo contests on Jewish and Israeli themes, promotional events for learning opportunities in Israel,

screenings of Israeli and Jewishly-themed movies, and special programs geared to children and their parents, which has drawn a combined total of 1,800 participants. In addition, the bookstores in each of these clubs are adding 200 titles on Jewish and Israeli themes to their bookstores.

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*...these venues provided a golden opportunity in engaging unaffiliated young Jews in Jewish culture and ideas...*

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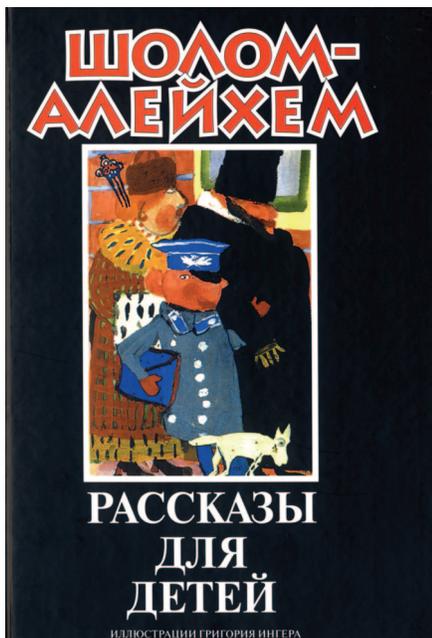
**Publication of Books on Jewish and Israeli Themes**

In the fall of 2004, AVI CHAI, together with a group of Russian-speaking authors and with the assistance of a Russian-born consultant currently doing graduate work in the United States in Jewish studies, began exploring possible titles by leading Israeli and international authors who deal with Jewish themes in a way that invites reflection and thought, and who may resonate with Russian readers. Ultimately, a list of six titles—including works by Isaac Bashevis Singer, Saul Bellow, Meir Shalev, David Grossman, and an anthology of works by famous Yiddish, American, and Israeli writers was chosen to inaugurate the series. In addition, to ensure the widest possible distribution, two well-respected Russian publishing houses were chosen to publish and distribute the books.

To date, three books have been published—*The Silver Dish*, a collection of stories on Jewish themes by Saul Bellow, *The Russian Novel* by Meir Shalev, and *The Slave* by Isaac Bashevis Singer. Each of the books, with beautiful covers designed by a well-known Russian book designer, and with an initial circulation of 10,000 copies each, are now available in large bookstores in the FSU.

Judging from initial sales and the number of articles which have appeared in literary magazines and on-line reviews, the books are selling well and receiving wide attention. The three remaining books in the initial series are now being prepared for print and we will continue to track sales and reviews.





...омы и не хуже карт. В орехи играют по-разному: в «ямку», в «скамейку», в «шанку». Кончается она, понятно, как все игры: один выигрывает, другой проигрывает. И, как всегда, тот, кто выиграл — зумик, ловкий, славный парень, а тот, кто проиграл, бабда, осел, калекка, словом, все как в большом мире, в клубах, где игроки сидят день и ночь за картонными столами.

Итак, ребята собрались в хелсере, все десертю, играть в орехи. Выложили на полу ряд, опрокинули скамью и принялись с нее катать орехи вниз. Кто выбьет больше орехов из ряда, тот выиграл.

Вдруг отворилась дверь, и на пороге появился Гецл, понитю, с полными карманами.

— А, наше вам почтение! — приветствовал его кто-то из ребят.

— Лучше бы нам приветствовать мессню... — отозвался другой.

— ...А тут явился Аман, — добавил третий.

— Раши тохкует злот случай тас черт принес этого Гецла!

— Во что вы играете? В «скамейку»? И я хочу играть! — заявил Гецл.

— У меня есть орехи.

— Нет! Ни за что! — ответил ему.

— Почему?

— Потому.

— Ну так я вам не дам играть.

И, недолго думая, Гецл зашаркал ножницами и разогнал всех орехи по комнате. Понитю, это взорвало ребят. Какая напоса!

— Ребята, чего вы молчите? — крикнул один из них.

— Что ж нам с ним делать?

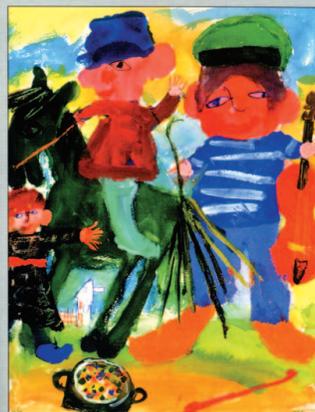
— Давайте, накомоем ему кости! — пояснил третий.

— Ну-ка, попробуйте! — заявил Гецл и завернул рукава, готовясь к тяжелой работе.

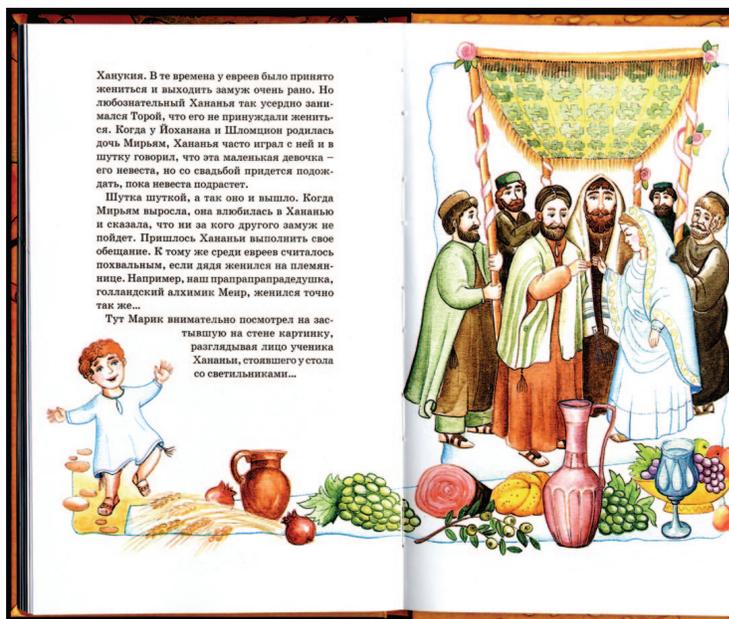
И пошла война между двумя лагерями. С одной стороны был весь хелсер, с другой — Гецл.

Однако десертю — не один. Они, конечно, испробовали на себе силу его здоровенных кулаков, он набил им шишки на лбу, насадил фонарей под глазами, зато и они отсадили его под орех-ногтями, зубами, как кому уазвалось, шарапани, шипани, драли его за волосы, рвали в куски, кусали и спереди, и сзади, и с боков. Кроме говоря, десертю — не один, любелили они. И Гецл вынужден был, извините за выражение, отступить или, попросту говоря, сбежать от них.

И тут только по-настоящему начинается рассказ об орехах.



Мафуса  
Б., акв., гуашь,  
1977.





# FINANCIAL HIGHLIGHTS

## Consolidated Statements of Financial Position

	DECEMBER 31	
	2005	2004
<b>ASSETS</b>		
Cash and cash equivalents	\$179,642,915	\$204,318,731
Investments, at market value		
Bonds and notes (cost, 2005-\$90,144,669; 2004-\$101,282,351)	94,662,116	115,638,542
Global equities and mutual funds (cost, 2005-\$112,690,983; 2004-\$72,618,170)	142,613,735	95,964,041
Limited partnerships and hedge funds (cost, 2005-\$130,059,316; 2004-\$147,350,037)	205,024,657	206,601,541
Property and equipment, net (including Beit AVI CHAI under construction)	25,253,591	18,902,661
Other assets	1,899,783	1,617,898
<b>TOTAL ASSETS</b>	<b>\$649,096,797</b>	<b>\$643,043,414</b>
<b>LIABILITIES AND NET ASSETS</b>		
Investment purchases not settled	\$2,344,892	\$3,999,929
Other payables	7,672,847	6,588,897
Capital	639,079,058	632,454,588
<b>TOTAL LIABILITIES AND NET ASSETS</b>	<b>\$649,096,797</b>	<b>\$643,043,414</b>

# FINANCIAL HIGHLIGHTS

## Consolidated Statements of Activities

	YEAR ENDED DECEMBER 31	
	2005	2004
<b>REVENUE</b>		
Contributions	\$7,000,000	\$86,000,000
Net realized gain on sale of investments	14,715,448	12,258,203
Net unrealized gain on investments	12,628,408	37,369,153
Interest income	5,024,736	5,314,505
Dividend income	4,525,683	1,707,312
Gain from limited partnerships	1,274,509	3,734,314
Foreign exchange gain (loss)	(276,095)	29,509
Other income	1,238	1,441
<b>TOTAL REVENUE</b>	<b>\$44,893,927</b>	<b>\$146,414,437</b>
<b>EXPENSES</b>		
Program grants, projects and related expenses	\$33,315,104	\$41,478,103
Administrative expenses		
Salaries, payroll taxes and employee benefits	3,177,128	3,030,820
Professional fees	309,806	316,892
Travel and lodging	246,291	241,099
Rent	202,871	262,574
Depreciation	133,158	132,766
Insurance	71,458	74,710
U.S. federal and state taxes	371,014	360,646
Annual report	9,853	75,669
Telephone	86,958	64,366
Postage	47,531	43,868
Consultants and temporary staff	117,493	40,877
Other	180,792	163,389
<b>TOTAL EXPENSES</b>	<b>\$38,269,457</b>	<b>\$46,285,779</b>
<b>INCREASE IN CAPITAL</b>	<b>\$6,624,470</b>	<b>\$100,128,658</b>
<b>CAPITAL AT BEGINNING OF YEAR</b>	<b>\$632,454,588</b>	<b>\$532,325,930</b>
<b>CAPITAL AT END OF YEAR</b>	<b>\$639,079,058</b>	<b>\$632,454,588</b>

# FINANCIAL HIGHLIGHTS

## AVI CHAI Schedule of 2005 Grant Activity—North America

	GRANTS APPROVED @12/31/04	ADDITIONAL APPROVALS IN 2005*	PAYMENTS MADE IN 2005	BALANCE @12/31/05
<b>DAY SCHOOLS</b>				
<b>Enhancing Education Towards Jewish Literacy and Religious Purposefulness</b>				
AVI CHAI Bookshelf for				
High Schools	\$1,459,000	(\$179,000)	\$572,000	\$708,000
Babaganewz	5,501,000		1,477,000	4,024,000
Chinuch.org	180,000		150,000	30,000
Developing Performance Goals for				
Jewish Studies at Day Schools	341,000	595,000	265,000	671,000
Enhancing Immigrant Schools				
in New York City	869,000	1,135,000	1,207,000	797,000
NETA Hebrew Language Program	897,000	1,730,000	1,966,000	661,000
Shabbat Enhancement Grants	968,000	(248,000)	420,000	300,000
Tal Am	400,000	7,538,000	926,000	7,012,000
<b>Expanding the Day School Donor Base</b>				
MATCH: Matching First-Time Donors				
to Jewish Education	3,050,000	1,154,000	3,013,000	1,191,000
<b>Professional Development</b>				
Principals:				
Harvard University	510,000	(49,000)	293,000	168,000
Jewish Theological Seminary	1,117,000		414,000	703,000
Lookstein Center at Bar-Ilan University	262,000	273,000	278,000	257,000
Teachers College, Columbia University	20,000	(20,000)		
SULAM—Judaic Enrichment for				
RAVSAK Community Day School Heads	474,000		200,000	274,000
Teachers:				
Ivriyon—Hebrew Language Program				
for Jewish Studies Teachers	220,000	(6,000)	124,000	90,000
Jewish Teacher Corps	400,000	(290,000)	110,000	
JSkyway	300,000	145,000	295,000	150,000
Mentoring for Novice Teachers	139,000	300,000	114,000	325,000
Pardes Educators Program	3,043,000	727,000	1,020,000	2,750,000
Planning Grant for HUC Day School				
Teacher Training Program	40,000	532,000	49,000	523,000
Talmudic Studies Program for Women	1,480,000	737,000	583,000	1,634,000
University of Pennsylvania M.S. Ed. Program		600,000		600,000
Virtual Resource Center of the				
Lookstein Center at Bar-Ilan University	100,000		100,000	

# FINANCIAL HIGHLIGHTS

*AVI CHAI Schedule of 2005 Grant Activity—North America (continued)*

	GRANTS APPROVED @12/31/04	ADDITIONAL APPROVALS IN 2005*	PAYMENTS MADE IN 2005	BALANCE @12/31/05
<b>Expanding Enrollment</b>				
Building Loan Program**	13,828,000		(2,159,000)	15,987,000
Building Loan Program Related Costs		476,000	476,000	
Hurricane Katrina Aid		600,000	265,000	335,000
Judaic Preparatory Track Grants:				
High Schools	225,000		225,000	
Starter Libraries	223,000		99,000	124,000
Marketing Grants and Assistance:				
Marketing Seminar: ISM	41,000			41,000
New High School Marketing Grants	365,000	(50,000)	70,000	245,000
Melton Mini-School for Preschool Parents	448,000	525,000	176,000	797,000
South Florida Day School Scholarships	845,000		361,000	484,000
<b>JEWISH PEOPLEHOOD</b>				
<b>Israel Education and Advocacy</b>				
David Project	225,000		125,000	100,000
Israel Education and Advocacy Books	385,000		122,000	263,000
Israel HighWay E-letter	42,000	118,000	30,000	130,000
Israel Studies for Day School and Supplementary School Teachers	662,000	250,000	446,000	466,000
Student Israel Advocacy Initiatives on Campus	425,000		208,000	217,000
Write On For Israel:				
Chicago Jewish News & CFJE	144,000	200,000	115,000	229,000
The New York Jewish Week	335,000		193,000	142,000
<b>Enhancing Jewish Peoplehood through Visits to Israel</b>				
AVI CHAI Bookshelf	566,000	(171,000)	330,000	65,000
birthright israel	5,000,000		666,000	4,334,000
MASA		500,000		500,000
Partners in Torah	5,000	128,000	127,000	6,000
<b>SUMMER CAMPING</b>				
Alot Program	1,120,000	581,000	338,000	1,363,000
Building Loan Program for Camps	25,000,000			25,000,000
Cornerstone Fellowship	518,000	1,547,000	435,000	1,630,000
Jewish Agency for Israel	600,000	893,000	320,000	1,173,000
Lekhu Lakhem: JCCA Judaic Enrichment Program for Summer Camp Directors	269,000		100,000	169,000
Tze Ul'mad	45,000			45,000

# FINANCIAL HIGHLIGHTS

*AVI CHAI Schedule of 2005 Grant Activity—North America (continued)*

	GRANTS APPROVED @12/31/04	ADDITIONAL APPROVALS IN 2005*	PAYMENTS MADE IN 2005	BALANCE @12/31/05
<b>Other</b>				
AVI CHAI Fellowship	334,000	142,000	285,000	191,000
Census of Jewish Day Schools	2,000		2,000	
Center for Research & Policy		1,850,000	16,000	1,834,000
Jewish Study Groups for Media Professionals	120,000		27,000	93,000
Marketing AVI CHAI's Message	336,000		58,000	278,000
Miscellaneous Grants and Related Expenses	106,000	783,000	774,000	115,000
Netivot Program—Harvard University	240,000		100,000	140,000
Next Generation Study	233,000		210,000	23,000
Researching Jewish Life on Campus	83,000			83,000
<b>GRANTS TOTAL</b>	<b>\$74,540,000</b>	<b>\$23,046,000</b>	<b>\$18,116,000</b>	<b>\$79,470,000</b>

\* Net of grant cancellations

\*\* Grant payments are net of loans repaid

# FINANCIAL HIGHLIGHTS

## AVI CHAI Schedule of 2005 Grant Activity—Israel

	GRANTS APPROVED @12/31/04	ADDITIONAL APPROVALS IN 2005*	PAYMENTS MADE IN 2005	BALANCE @12/31/05
<b>ENCOURAGING MUTUAL UNDERSTANDING</b>				
AVI CHAI Prize		\$111,000	\$19,000	\$92,000
Eretz Acheret	560,000		240,000	320,000
Haredi Center for Technological Studies	300,000		38,000	262,000
Haredi College of Jerusalem	135,000	177,000	177,000	135,000
Israeli Jewish Identity in Upper Nazareth	85,000	145,000	60,000	170,000
Kehillot Sharot	105,000	378,000	336,000	147,000
Keshet School	340,000	475,000	505,000	310,000
Melitz Center for Jewish-Zionist Education	235,000	120,000	153,000	202,000
Tzav Pius	2,738,000	2,410,000	2,325,000	2,823,000
Yesodot	625,000		325,000	300,000
<b>ENCOURAGING JEWISH STUDY</b>				
<b>Informal Jewish Study</b>				
Alma Hebrew College	240,000	320,000	320,000	240,000
AVI CHAI Siddur	85,000	50,000	13,000	122,000
BaMidbar	145,000	60,000	45,000	160,000
Elul	355,000	340,000	295,000	400,000
ITIM	257,000		208,000	49,000
Journey to Jewish Heritage	255,000	217,000	240,000	232,000
Melton Maftehot	106,000		40,000	66,000
Pirkei Avot	95,000	50,000	13,000	132,000
Speaking Poetry	125,000	158,000	144,000	139,000
Yi'ud V'yichud	225,000	450,000	450,000	225,000
<b>State Schools</b>				
Hartman Jewish Educational Empowerment	400,000	525,000	425,000	500,000
Hebrew Culture in Tel Aviv	325,000	300,000	12,000	613,000
Ma'arag	199,000	350,000	146,000	403,000
Mikranet	475,000		157,000	318,000
Mivchar	18,000	55,000	55,000	18,000
Morasha	361,000	560,000	479,000	442,000
Parashat HaShavuah	19,000	82,000	44,000	57,000
Revivim	2,984,000	891,000	821,000	3,054,000
Yad Ben-Zvi Bible Curriculum	19,000	29,000	24,000	24,000
YAHALOM	262,000	350,000	293,000	319,000

# FINANCIAL HIGHLIGHTS

AVI CHAI Schedule of 2005 Grant Activity—Israel (continued)

	GRANTS APPROVED @12/31/04	ADDITIONAL APPROVALS IN 2005*	PAYMENTS MADE IN 2005	BALANCE @12/31/05
<b>Mass Media: Television, Internet, and Radio</b>				
AVI CHAI on Television	1,027,000	1,000,000	744,000	1,283,000
AVI CHAI Lexicon of Jewish Culture	465,000		35,000	430,000
Jewish Encyclopedia in Russian	245,000	230,000	173,000	302,000
Piyyut Website	156,000	859,000	240,000	775,000
Radio Reka	35,000	46,000	46,000	35,000
<b>Other</b>				
Panim	17,000	100,000	107,000	10,000
<b>ENCOURAGING A NEW JEWISH LEADERSHIP</b>				
Beit Morasha of Jerusalem	281,000	500,000	481,000	300,000
Kolot	510,000	400,000	450,000	460,000
MaTaN Talmudic Institute for Women	185,000		123,000	62,000
MiMizrach Shemesh	523,000	497,000	443,000	577,000
Pre-army Mechinot	366,000	502,000	308,000	560,000
Tehuda	880,000	1,000,000	500,000	1,380,000
Tzohar	601,000	474,000	643,000	432,000
<b>RESEARCH AND STUDY</b>				
Bar-Ilan University—Research on Judaism and Society	179,000		30,000	149,000
Research on Learning Communities	16,000	2,000	18,000	
Sabbaticals	239,000	108,000	93,000	254,000
Small-Grant Initiatives for Olim:				
General Programs	73,000		5,000	68,000
Survey of Olim	21,000	(16,000)	5,000	
Yad Ben-Zvi Russian Courses	20,000	20,000	30,000	10,000
<b>OTHER</b>				
Beit AVI CHAI		273,000	273,000	
Forum for National Responsibility	50,000	(30,000)	20,000	
Grantee Website Support	100,000		23,000	77,000
MASA		500,000		500,000
Miscellaneous Grants and Related Expenses	16,000	505,000	412,000	109,000
Psychology in Judaism	40,000		40,000	
<b>GRANTS TOTAL</b>	<b>\$18,118,000</b>	<b>\$15,573,000</b>	<b>\$13,644,000</b>	<b>\$20,047,000</b>

\* Net of grant cancellations

# FINANCIAL HIGHLIGHTS

*AVI CHAI Schedule of 2005 Grant Activity—FSU*

	GRANTS APPROVED @12/31/04	ADDITIONAL APPROVALS IN 2005	PAYMENTS MADE IN 2005	BALANCE @12/31/05
<b>PROGRAMS FOR JEWISH DAY SCHOOLS</b>				
Improving General Studies Programs	\$248,000	\$369,000	\$85,000	\$532,000
Judaic Enhancement in Jewish Schools	497,000	1,081,000	304,000	1,274,000
NETA	88,000		50,000	38,000
Promoting Yom Ha'atzma'ut		50,000		50,000
<b>ENHANCING THE FIELD OF ACADEMIC JEWISH STUDIES</b>				
Sefer		315,000	280,000	35,000
Tzietz	168,000	685,000	83,000	770,000
<b>SUMMER CAMPING</b>				
JDC	281,000	404,000	108,000	577,000
Jewish Agency for Israel	318,000	346,000	110,000	554,000
Or Avner	412,000	(135,000)	135,000	142,000
<b>ENCOURAGING JEWISH STUDY AND INVOLVEMENT FOR UNAFFILIATED JEWS</b>				
Eshkol	240,000	221,000	305,000	156,000
Jewish Children's Books in Russian Publication of Books on Jewish and Israeli Themes	158,000	175,000	60,000	158,000 115,000
<b>OTHER</b>				
birthright israel Follow-up Coordinator	13,000	(13,000)		
Related Expenses		35,000	35,000	
<b>GRANTS TOTAL</b>	<b>\$2,423,000</b>	<b>\$3,533,000</b>	<b>\$1,555,000</b>	<b>\$4,401,000</b>

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