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ANNUAL
REPORT



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BOARD OF TRUSTEES AND SENIOR STAFF



From left to right:

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

Middle Row: Lief D. Rosenblatt, Leah Nadich Meir, David Tadmor, Eli Silver, Eli Kannai, Yossi Prager, Joy Balsam, George Rohr

Top Row: Evan David Feinsilver, David Rozenson, Marvin Schick, Joel Einleger, Miriam Warshaviak, Azriel Novick, Dani Danieli, Karen Weiss

Not shown:

Rachel Mohl Abrahams, Michael S. Berger, Deena K. Fuchs

OUR MISSION

AVI 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'1, 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.

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.

העוד אבי חי? IS MY FATHER STILL ALIVE? (GENESIS 45:3)

At the *dénouement* of the story of Joseph and his brothers, immediately after revealing himself, Joseph emotionally inquires about Jacob, “Is my father still alive?” Our name, AVI CHAI, was chosen from this short question of Joseph’s for its genuine expression of love and filial piety. It is also an exceptional name in the philanthropic world, where as a rule, foundations usually bear the name of the donor.

One of the principal goals of AVI CHAI’s sole benefactor, Zalman Chaim Bernstein ז"ל, was to create a foundation driven by its Board of Trustees. He had no need to memorialize himself, as he had already achieved that by developing a well-known and prestigious investment management firm bearing his name. What he desired to achieve by choosing the name “AVI CHAI” was to assure the full “buy-in” and commitment of a group of philanthropic trustees who were to feel personally empowered to employ their full range of talents in striving to effectuate the Foundation’s two clearly articulated goals:

Trustee “Buy-In”

- *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.*

When I reflect on the wisdom of selecting the name AVI CHAI, it helps me to understand better the dynamics of the Foundation’s eleven Trustees working successfully in complementary and harmonious ways.

Why AVI CHAI?

We have often been asked, why the name AVI CHAI? At one level, the name elegantly captures the Foundation's mission of Jewish continuity and conciliation. However, the absolute genius of the strategic decision was to ensure Trustee empowerment, and it has been the key factor in enabling AVI CHAI to attract an array of unusually talented Trustees. Those Trustees add considerable intellectual firepower to that of our exceptional staff, thereby leveraging the financial resources with which the Foundation has been so richly endowed.

Even with AVI CHAI's sizeable endowment, which was not harmed in the recent bear markets, we can only play a limited role in the principal field we have chosen to pursue in North America, Jewish day school education. It is a vast enterprise consisting of hundreds of schools serving over 200,000 pupils. The total cost of operating these schools, according to an analysis by Dr. Jack Wertheimer, exceeds two billion dollars annually; more than four times AVI CHAI's total capital, so it obliges us to seek a series of discrete philanthropic niches in which we can try to make some impact.

A Blue Chip Investment

The section of this report prepared by our North American director, Yossi Prager, endeavors to outline the nature and themes of our grant programs. In the area of day schools, we seek to enhance student enrollment and to improve the educational quality by training teachers, senior administrators, and principals, developing curriculum materials, providing library books and offering interest-free building loans. But the \$17,111,000 we expended for day schools in 2002 can only go so far, and that is why AVI CHAI seeks to interest others to participate in this "blue chip philanthropic investment" that research has shown to have a powerful and long-term impact on the lives of those who have benefited from at least nine years of day school education.

*Serving as an
Example*

We have not been as successful as we might have wished in influencing others to join us, and day schools remain seriously underfunded. It may be due to an unwillingness on the part of the Trustees, including me, to take on the difficult and grueling task of personal solicitations, or it may just be that the field is simply unable to compete with far more appealing, though, we believe, less essential avenues for philanthropists to pursue, such as the universities, the arts, social welfare and Jewish defense. We can, therefore, only try to serve as an example of how thoughtful and judicious philanthropy, in an area of proven benefit to the Jewish community, could be emulated by others. It is ultimately a question of how Jewish philanthropists wish to allocate their giving, an activity that affords the widest possible freedom of choice. We continue to believe AVI CHAI has established a philanthropic niche that is deserving of serious consideration and perhaps emulation by others.

*AVI CHAI'S
Israeli Flagship*

Our Israel director, Dr. Eli Silver, has sketched in his section of this report the programmatic initiatives that reflect AVI CHAI's three-pronged portfolio in Israel: encouraging mutual understanding of Jews with different religious backgrounds and commitments to observance (not an easy task), enhancing new leadership, and providing a series of non-traditional informal frameworks to pursue Jewish study. The flagship AVI CHAI activity in Israel, and the one in which we make the largest dollar investment and staff effort is *Tzav Pius*. When people inquire about AVI CHAI, it is easiest to place us on the philanthropic map by saying "we have developed and funded *Tzav Pius*."

Tails of the Bell Curve

Over a period of seven years, the message of a series of *Tzav Pius* media campaigns has attempted to stress the need for mutual understanding and tolerance in a tense and often fractured Jewish society.

Our ongoing research has disclosed that the vast majority of Jews in Israel agree with the goals of these media campaigns, and we now face the challenge of making people realize that most of Israel's societal tensions are caused by the fringes—those at the tails of the bell curve. That will not be a simple effort to accomplish, but the talented *Tzav Pius* staff is committed to pursuing this task with their considerable experience, energy, and devotion. As with many of AVI CHAI's projects, it will require a multi-year effort, as societal change comes in small increments, but it is a task that, if even partially successful, can enable Israelis to concentrate far more of their precious emotional energies on positive pursuits that will ultimately enhance every aspect of Israeli life. The goal of mutual understanding in AVI CHAI's mission statement was far easier to articulate when it was crafted back in 1984 than it has been for the Foundation to achieve. Accomplishing the goal has always been tough, but we have made considerable progress in 2002.

In AVI CHAI's last annual report, I highlighted three new efforts: initiating an AVI CHAI program in the former Soviet Union; expanding our use of technology to advance the Foundation's mission; and developing educational initiatives for our future home in Jerusalem—Beit AVI CHAI. We have made significant progress in each area.

Two of our staff, David Rozenson and Miriam Warshaviak, have worked with senior consultant Marvin Schick and Trustee George Rohr to create several programs to enhance Jewish day schools in the FSU.

***AVI CHAI
in the FSU***

Following a year of careful research and due diligence, they have crafted programs to enhance the quality of both secular and Jewish studies. In addition, they have received the Trustees' approval for funding the summer programs of *Sefer*, an association of students and professors interested in Jewish academia, who have established a series of summer study forums covering a wide variety of Jewish studies subjects. Again at the group's initiative, we are seeking to determine if we can identify appropriate follow-up programs for the many thousands of young Jews who have been to Israel under the auspices of birthright israel.

***Educational
Technology***

Given the pervasive attempts to use technology in a host of educational frameworks, we are fortunate that Eli Kannai, our Chief Technology Officer, has integrated himself effortlessly into many of the Foundation's programmatic initiatives. The clearest analogy that I can find to having Eli Kannai as part of our staff, dealing with these tricky and, at times, untested new programs, is as though we are now driving along in a car with airbags and the best seatbelts. There may be accidents and mistakes, but we are far better protected against "injury," both for ourselves and for our grantees. What he has done is to make sense, for our program officers and directors in Israel and North America, of the arcane and often confusing world of educational technology. He is now set to begin to provide ideas of his own on how AVI CHAI might better harness educational technology for several of our grantees.

Professor Avigdor Shinan is gathering momentum as he seeks to develop a clearly differentiated educational product for Beit AVI CHAI that is symmetrical with the Foundation's spirit and goals. The building

Beit AVI CHAI

process on King George Street was beset this year by a host of difficult problems, principally due to the 25-meter depth of the excavations needed to create five levels of parking beneath the building. We have finally begun to pour concrete, and expect by the summer of 2004 to have completed construction up to ground level. Ada Karmi-Melamede's design has gone through several minor iterations, but we remain convinced that she will add yet another distinguished public building to Jerusalem's skyline. Our expectations, which can easily be thwarted, are to move in by the spring of 2006.

On Reflection

When I look back over the 18 years of AVI CHAI's activities, and seek to identify areas of weakness and failure, I am hard put to find cases of wasted effort, but that is not to say that everything we have done has been crowned with success. What we have failed to do is to be rigorous and intellectually honest enough to withdraw our funding from projects and programs that might be categorized as "O.K." or "not bad," and sometimes peripheral to our two principal goals. Being unwilling to pull back in a timely enough manner has caused us to clutter our plate with activities that draw on our staff's most precious resource, their professional time; time that could be spent far more valuably elsewhere. We do endeavor to check ourselves continually by engaging research groups like the Cohen Center at Brandeis University and skilled individuals to review and evaluate almost all of our projects, but, if truth be told, we are always so eager for success that we are reticent to pull out. AVI CHAI never approves a grant without a formal and affirmative vote of a majority of its eleven Trustees so we are chary about admitting we were collectively wrong. That collective eagerness for success is a barrier that prevents us from making hard decisions early enough. By now there are more than eighty active projects and grants

on our books and they all cannot, by any stretch of the imagination, be considered first-rate. What I am, at the very least, sure of is that we have not run afoul of the concern of my late colleague and mentor, Sir Isaiah Berlin ל"י, who believed that foundations, in an effort to “do good,” were capable of causing unintended harm in their programmatic activities; no harm done, at least not yet.

The Trustees of AVI CHAI must be more resolute in the assessment of their philanthropy, and be willing to prune the “O.K.,” the “not bad,” and the peripheral, in order to concentrate our resources and staff time on those activities that can make an appreciable difference.

In the past few years the financial markets have witnessed the meltdown of huge amounts of capital as the result of corporate malfeasance and outright fraud. In addition, the press has reported on questionable practices by foundations as well. Despite the diligence and care we at AVI CHAI have expended in an effort to operate in strict accordance with our Statutes, By-Laws and IRS regulations, I wanted to be certain of complete fidelity to “good corporate practice.” In an effort to gain a high degree of assurance, I initiated a search, along with our outside legal counsel, to identify a first-rate professional, with the appropriate legal and foundation background, plus the intelligence and integrity to conduct a “best practices” review for AVI CHAI. That effort has recently begun, and I will report on its outcome next year. As Judge Benjamin Cardozo said in an often quoted opinion about fiduciary responsibility, “Not honesty alone, but the punctilio of an honor the most sensitive is then the standard of behavior.” As Chairman, I want to be sure that the Trustees are living up to the highest standards in the management and administration of AVI CHAI.

“Good Corporate Practice”

Investments

I mentioned in passing, when writing earlier about the size of our endowment, that “we have not been harmed in the recent bear markets.” I consider that to have been an enviable accomplishment. Achieving that result has been a lonely task for me since Mr. Bernstein’s passing in the first week of 1999. As 2002 ended, following three years of profits during a period of horrible equity markets, I thought it was time to allocate the lion’s share of portfolio management to others. Lief Dov Rosenblatt, an outstanding investment professional and Trustee of AVI CHAI, has agreed to chair our Investment Committee. He is joined by Mr. Michael Goldstein, who has for many years been one of Wall Street’s most well-respected and well-regarded market strategists. Michael’s willingness to serve can only be attributed to the enormous professional regard and personal respect he had for our benefactor, Zalman Bernstein ז"ל.

As I write this message, Jewish communities around the world are both eager and anxious about the “road map” that the parties to a decades-old conflict have adopted. Too many of these efforts, in recent years, have brought tragedy and tears. I am concerned lest it happen that way again, but at the same time, I am hopeful that our generation will be privileged to witness the Children of Abraham living together without violence, and perhaps, ultimately, at peace.



Arthur W. Fried, Chairman

PROJECTS IN NORTH AMERICA

Yossi Prager, Executive Director—North America

AVI CHAI's principal goal in North America is to encourage Jews to become more deeply involved in Jewish learning and observance. In the last nine years, our primary effort has been to encourage the growing Jewish day school movement, with a more recent interest in summer camping and informal Jewish education on university campuses.

In 2002, reflecting the portion of our mission statement that highlights “the centrality of the State of Israel to the Jewish people,” we began to invest energy in Israel education and advocacy. Given our focus on day schools, camps and colleges, our Israel-oriented programming targets these populations.

As noted in the Chairman's message, AVI CHAI means “My father lives.” These words hold new resonance in the 21st century, as we respond to anxiety over terrorism and global anti-Semitism by turning to family and faith. Ultimately, AVI CHAI's goal is to enable our children to practice and draw meaning from the culture, values and rich tradition that have been transmitted from parent to child over the course of three millennia.

DAY SCHOOL EDUCATION

Our programs seek to enhance the quality of day school education and expand the circle of families enrolling children in day schools. We also maintain an ongoing effort to promote the concept of day school education through reports, publications and partnerships with public policy and advocacy groups.

ENHANCING THE QUALITY OF DAY SCHOOLS

NEW PROGRAMS (2002)

Nothing is more critical to the success of the day school venture than the quality of the schools' educational leadership and faculty. In past years, AVI CHAI began sponsoring professional development programs for principals and aspiring principals as well as two pre-service programs to recruit and train teachers. In 2002, we added two initiatives for teachers, the JSkyway distance learning program and a pilot project to train experienced teachers to serve as mentors to novice teachers. Additional new day school projects can be found in the section on Israel education and advocacy.

JSkyway

Day school educators across North America have unequal access to professional development opportunities. Those in larger cities can often choose between multiple programs, while those in smaller Jewish communities have few, if any, options. Fortunately, modern technology has enabled distance learning to dramatically expand the professional development opportunities for teachers in communities of all sizes. AVI CHAI has become a sponsor of JSkyway, a distance learning project of

Jewish Family & Life! (“JFL”), which was started with seed funding from the Nash Family Foundation. JSkyway has thus far enrolled 270 teachers in its courses over three years.

JSkyway’s approach is distinct from the standard university course (distance or otherwise) in three ways: (1) JSkyway employs a social cognitivist-learning model, with the course teacher functioning as facilitator rather than instructor. (2) JSkyway courses use Jewish metaphors and texts, even for subjects that are general pedagogy. (3) JSkyway courses are both shorter (eight weeks) and more practically-oriented than most academic courses.

AVI CHAI’s grant for 2002/03 was intended to enable JSkyway to conduct needed market research, recruit academic partners to accredit their courses, research best practices for scaling their courses for a much larger participant group, and seek additional philanthropic support. The market research results were very positive, indicating a need for online professional development courses and suggesting specific directions for the development of new courses. JSkyway also made good progress in attracting academic partners and in its scalability work. Thus far, JFL has had less success attracting significant additional funding for this venture.

Mentoring for Novice Teachers

The shortage of teachers is a chronic problem plaguing public and private schools, including Jewish day schools, across the United States. For Jewish studies, at least outside of the *haredi* schools, the problem is even greater, because schools must draw from a much smaller pool of potential teachers. While much of the public attention has focused on the need to recruit and train new teachers, there is an equal need to assure that the newly recruited teachers

integrate productively into their new careers. Teacher attrition is widely recognized as a significant problem for Jewish day schools.

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. It 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.

There is an equal need to assure that the newly recruited teachers integrate productively into their new careers.

We hope that Jewish day schools will begin to dedicate the time of master teachers to mentor their newest faculty. To encourage and facilitate this process, we have 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. A survey conducted by NTC in 2000 found that over 90% of the novice teachers mentored by NTC in 1992 were still in education eight years later.

NTC will initially work with five to seven Jewish day schools in the metropolitan New York area, training a total of up to 20 mentors. Since each mentor will work with two to three novice teachers in his/her school, this pilot project will ultimately ease the integration of 40–60 new teachers. AVI CHAI is paying the NTC costs, while the schools are responsible for their internal costs, including paying the mentors and/or paying other teachers to cover a portion of the mentors’ teaching load. If this first phase is successful, AVI CHAI will then consider expanding the program to additional schools.

ONGOING PROGRAMS

AVI CHAI Bookshelf Program for Jewish High Schools

Now in its fourth year, this program provides \$5,000 each year to eligible Jewish high schools for the purchase of books, audiovisual material 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 insist that the school committees selecting the materials include teachers and administrators as well as the school librarian. Since the program's inception in 1999, 155 high schools have participated.

BabagaNewz

This monthly magazine, teachers' guide, website and book club, focused on Jewish values, is designed to supplement the curriculum for 4th–7th grade day and supplementary school students. In 2002/03, BabagaNewz's second year, the magazine is being distributed to over 27,000 students in the 800+ schools that subscribe to BabagaNewz. This project was initiated and is funded by AVI CHAI, and is published in partnership with Jewish Family & Life! (See pages 24 and 25 for sample BabagaNewz covers.)

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's highlights included: an interview with Supreme Court Justice Breyer, in which he described the Jewish texts that influence his thinking; a discussion with presidential spokesman Ari Fleischer, who used examples from his job to illustrate the ways in which speech can help and hurt people; a feature story about bar and bat mitzvah celebrations in the shadow of terrorism in America and Israel; and a look at instant replay as an example of fairness in sports.

We are now conducting a second survey of teachers to ascertain how BabagaNewz is being received and used in the classroom. We do know that teachers are

making use of the lesson plans available on the Web, especially in connection with current events (there were thousands of downloads of the lesson plans on the Columbia shuttle tragedy and the Iraq War). Ultimately, the success of the venture will be measured not just by subscribers and revenues but by the ways in which BabagaNewz influences the thinking of young Jews throughout the continent.

Developing Performance Goals for Jewish Studies at Day Schools

The quality and intensity of Jewish studies vary considerably among 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 parents what children will achieve in math, science and reading. AVI CHAI has agreed to support an effort by Dr. Steven Brown of the Melton Research Center for Jewish Education of The Jewish Theological Seminary to organize a group of educators representing Solomon Schechter, Community and Reform day schools to develop performance goals for Jewish studies within these school movements. The first step will be to develop standards for the study of Bible. Once standards have been created in an iterative process involving a steering committee, a writing group and ten “review schools,” a group of pilot schools will be asked to craft action plans to implement the standards. The quality of these action plans will indicate the success of the program and influence the decision whether to continue on to other subject areas.

Edah: Jewish Teacher Corps

In an effort to address the critical need for Jewish studies teachers at day schools in smaller communities, AVI CHAI has joined with Edah, a nonprofit established to promote Modern Orthodoxy, to create a program modeled on Teach for America (TFA). TFA annually recruits a corps of 1,500 recent college graduates to teach for two years in public schools serving underprivileged children throughout the United States. Similarly, the Jewish Teacher Corps

(JTC) hopes to recruit young college graduates to commit one or two years to teaching Jewish studies in day schools before continuing on to their careers.

Recruitment for the Edah program began in September 2002, and attracting participants is proving to be more difficult than expected. There is a relatively small pool of college students with sufficient Jewish content knowledge to become JTC fellows, and these students appear reluctant to make the two-year commitment sought by the schools.

Enhancing Immigrant Schools in New York City

The immigration from the Soviet Union that began in the 1970s produced a group of new day schools with the mission to Jewishly inspire and educate children from the immigrant families.

Today, these schools enroll primarily students from Bukharian families (from the central Asian republics of the former Soviet Union). The schools operate under financial constraints that are daunting 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 the schools from having a high-quality secular program. As a result, only a small percentage of immigrant families (there is no precise data) enroll their children in day schools. Most of the immigrant day school students are in the New York area, where there are approximately 3,500 immigrant students in about 25 day schools. In recent years, a number of the schools have closed due to financial instability and declining enrollment.

AVI CHAI engaged Rabbi Yoel Kramer, a distinguished day school principal and teacher trainer, to help us craft a program that will respond to the special needs of this field. For 2002/03, we made grants to nine of the schools to upgrade their facilities (e.g., laboratories and playgrounds), enhance the quality of education, improve their extracurricular and guidance components and expand their marketing

activities. We have recently come to recognize that our highest priority must be improving the quality of the general studies programs, since many of the students perform below grade level on state-mandated standardized tests.

Grant Program to Enhance Shabbat Commitment at Jewish High Schools

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. We hope to help the schools promote Shabbat observance and Judaic commitment. Our program includes annual grants for *Shabbatonim* at individual schools, sponsorship of national *Shabbatonim* of the North American Association of Jewish High Schools, and the beginnings of an effort to train the experiential educators at the schools. Ultimately, our goal is for the schools to see *Shabbatonim*, and experiential education of all kinds, as an integral part of their educational programs.

Jewish Day Schools for the 21st Century

A program of Hebrew Union College, JDS21 seeks to enhance the Judaic components of Reform and Community day schools. Now in its second phase, the program involves eight schools in the process of articulating their Jewish values and implementing programmatic initiatives to express those values.

NETA—Hebrew Language and Literature Curriculum for Jewish High Schools

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

*There are no standard
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curriculum for grades 7–12 in day schools. Teacher training is a key component of the project. In its second year, the curriculum, named NETA (*Noar LeTovat HaIvrit*), is being piloted in 13 schools, where it is used by 3,600 students. Thus far, the curriculum and teacher training appear to have stimulated excitement and improved teaching. We are engaging a researcher to evaluate over time the achievement levels of the students using the NETA curriculum.

Pardes Educators Program

In an effort to prepare teachers for a career in Jewish day school education, especially in the upper grades at Community schools, we have enabled the Pardes Institute for Jewish Studies to create the Pardes Educators Program. The course of study includes two years of Jewish studies at Pardes, a master's degree in Jewish Education from the overseas program at the Hebrew University, an *ulpan*, and supervised teaching in North America. Twelve graduates from the inaugural cohort, all of whom have committed to at least three years of teaching in North America, began teaching in day schools across North America in September 2002. The second cohort completes the program in June 2003.

Principals Training—Harvard University

Over the past six years, we have sponsored approximately 150 principals and aspiring principals to attend one of the ten-day summer institutes offered by The Principals' Center at Harvard University. During the past three years, AVI CHAI has also sponsored a follow-up conference specifically for alumni of the institutes who are day school administrators. In 2002, we also invited alumni from the other principals training programs funded by AVI CHAI and drew a total of 125 educational leaders for presentations on teacher evaluation/assessment and Israel education/advocacy.

Principals Training—Jewish Theological Seminary

The third cohort of 16 fellows is now participating in this 15-month program to train educational leaders to lead the growing number of non-Orthodox day

schools. The program consists of four-week sessions in each of two summers and retreats during the intervening year. Of the 27 fellows from the first two cohorts, 24 are currently school heads or principals.

Principals Training—Lookstein Center

Over the past three years, AVI CHAI partially sponsored more than 70 North American day school principals and aspiring principals to attend the 16-day summer training seminar provided by the Lookstein Center at Bar-Ilan University.

Principals Training—Yeshiva University

The second cohort of ten fellows is now participating in a training program that was modeled structurally on the JTS program that AVI CHAI supports. The first cohort attracted primarily teachers with administrative aspirations, rather than experienced administrators readying themselves to become heads of school. Of the 12 fellows in the first cohort, two are principals, six are assistant principals, and one is a Judaic studies coordinator. The remaining three alumni are teachers, some with administrative responsibilities.

Tal Am Curriculum Project

The Bronfman Jewish Education Center in Montreal has created an integrated Jewish studies curriculum for first grade that is currently used in 265 day schools worldwide from all streams of Jewish life. AVI CHAI is supporting the development of units for the second and third grades as well. The second grade units are being tested in a select group of schools during 2002/03.

Virtual Resource Center of the Lookstein Center at Bar-Ilan University

Recognizing the power of the Internet to connect educators and share information, AVI CHAI is funding the Virtual Resource Center that is maintained by the Lookstein Center at Bar-Ilan University. Our grant partially supports the Resource Center's interactive educators' forum, which includes listservs, Web

conferences, a help desk and other features. Information about the offerings of the Virtual Resource Center can be found at www.lookstein.org.

EXPANDING THE CIRCLE OF FAMILIES ENROLLING IN DAY SCHOOLS

ONGOING PROGRAMS

AVI CHAI Voucher Program

In order to test the impact of a voucher program on day school enrollment—and ultimately draw support within the Jewish community for government vouchers—AVI CHAI initiated a voucher program in Atlanta and Cleveland in the Spring of 1997.

Available to the incoming classes of September 1997 and 1998, AVI CHAI offered a four-year voucher of \$12,000 (\$3,000 per year) to students in public or private school who transferred to any of the local day schools, entering in grades 2–8. Over the two years, we recruited a total of 213 students (151 in Atlanta and 62 in Cleveland). We are conducting ongoing research to measure student retention in the schools as well as the impact of the schooling on the families' Jewish involvements.

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 the end of 2002, we have made 45 loans totaling \$35.7 million.

Day School Scholarships for Immigrant Children in Miami

As a rule, AVI CHAI sees itself as charged with developing long-term strategies, not with meeting emergency needs. However, when we learned that the deteriorating economic and social situation in Latin America had led to the immigration to South Florida of Jewish families that could not afford day school tuition, we decided to act. AVI CHAI offered the local schools matching grants totaling up to \$1.5 million over three years to support the Jewish education of needy immigrant children. The grant and the matching funds, at \$6,000 per child, will cover day school tuition for up to 150 students for three years as well as needed educational services (e.g., initial evaluation and English as a Second Language). For the 2002/03 academic year, 82 students enrolled in Miami day schools through this program.

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Judaic Preparatory Tracks at High Schools

Now in its seventh year, this program provides funding to high schools that enroll students who have limited Jewish educational backgrounds during their elementary school years. The students participate in a separate educational “*mechina*” program to help them catch up to their peers in Jewish studies. Research conducted for AVI CHAI by Dr. Marvin Schick confirms the value of the day school experience and the preparatory tracks to the participating students.

Judaic Preparatory Track Starter Libraries

Each student participating in an AVI CHAI funded preparatory track receives as a gift a small Jewish library consisting of eleven Jewish texts and references.

Marketing Grants and Assistance to New High Schools

New Jewish high schools are eligible for funding and customizable advertising templates to enhance the ability of the schools to market themselves and recruit students. For this program, a high school is “new” from the time it first hires its principal (even before it opens) until the graduation of its first class.

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 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 is that parents who themselves participate in adult Jewish education will then choose a day school education for their children. The first year of the new Melton program is currently underway in Portland, Boca Raton and St. Louis, with a total of 85 participants.

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 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.

*The centrality of the
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Our commitment to Hebrew language curricular projects (see Tal Am and NETA above), and to enhancing the effectiveness of Israeli counselors in North American summer camps (see JAFI below), stems in part from our belief in the centrality of Israel. More recently, in response to the anti-Israel environment on North American university campuses, we developed in 2002 two Israel advocacy programs and a third Israel education program to encourage day school teachers to include more about Israel in their classes. We have also made small grants to enhance the *Yom Ha'atzma'ut* activities at all of the high schools participating in any of our grant programs.

Funding Student Israel Advocacy Initiatives Through Hillel

There are more than two dozen non-profit organizations that are dedicating resources to improving Israel's image on college campuses. Federations, foundations and philanthropists are funding these efforts and have also generated innovative programs of their own. AVI CHAI's contribution to this mosaic is a grant program, administered through Hillel, which offers grants of \$2,500–\$7,500 for student-initiated advocacy activities. Our thinking was that the student movements in the 1960s and 70s, including the successful efforts on behalf of Soviet Jewry, were driven by students, not professionals. By encouraging talented students, we hope to identify a few who deserve much larger communal support as well as program models that can be rolled out at additional campuses.

Through this AVI CHAI program, Hillel awarded grants for 25 student projects during the 2002/03 academic year. The projects include Israel-oriented magazines, advocacy training programs, marketing activities, educational events and even the use of a satellite dish to bring Israeli television to a U.S. campus.

Israel Studies for Day School Teachers

In 2000 and 2002, Professor Kenneth Stein, the director of Emory University's Institute for the Study of Modern Israel, offered six-day workshops in Atlanta for K-12 teachers on the teaching of Israeli history, politics and culture. Participants were from Jewish day schools, congregational schools, and public schools. AVI CHAI has agreed to fund half the cost of a 2003 Atlanta workshop as well as the full cost of a parallel workshop in the New York area specifically for day school teachers. We expect the day school workshop to be of special value for schools that are currently developing or expanding Israel, Zionism or modern Jewish history curricula.

The New York Jewish Week: Write On For Israel

Gary Rosenblatt, publisher of The Jewish Week, approached AVI CHAI with the idea for a pilot program to train a cohort of high school students in their junior and then senior years to become advocates for Israel on college campuses. By training the students while still in high school, we have the opportunity to prepare them properly for the war of ideas on campus. AVI CHAI approved the program.

Write On For Israel, which accepted 29 of 120 applicants, 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) mentorships and internships in the fields of journalism, media and communications during the students' senior year.

Yom Ha'atzma'ut Grants

We had some concern that the horrific terrorism in Israel was beginning to erode the joy of *Yom Ha'atzma'ut* celebrations in North American day schools. In fact, one day school head expressed her view that the celebrations must be tempered in light of the hundreds of Israelis killed in the past two years.

Our view is different. We believe that in these trying times it is even more important to reflect on and celebrate—confidently, joyously and publicly—the significance of a sovereign Jewish state in our promised homeland. To encourage and enable enhanced celebrations, we made special grants of \$1,000 to each of the approximately 150 high schools participating in any of our other grant programs.

SUMMER CAMPING

As our Trustees considered the scope of AVI CHAI's agenda, they came to view summer camping as an important area for significant investment. By providing an encompassing Jewish environment, camps powerfully promote interest in, and passion for, Jewish literacy and living—especially to the vast majority of American Jewish youth who will never attend day schools. Even day schoolers benefit from summer camps, as the experiential educational components supplement the formal classes during the year.

Recognizing that neither our staff nor Trustees had expertise in the camping field, we commissioned a research effort led by Drs. Len Saxe and Amy Sales of Brandeis University. Their team visited a representative sample of 18 Jewish camps and two Christian camps in three regions of the country and also developed a database of Jewish camps. A summary of their research report, titled "*Limmud by the Lake: Fulfilling the Educational Potential of Jewish Summer Camps*," has been published by AVI CHAI, and their complete report will be published in 2003 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 nonprofit and private Jewish summer camps during the summer of 2000, and most of the camps are full or nearing capacity. (These data underrepresent Orthodox, particularly *haredi*, camps, some of which

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the war of ideas
on campus.*

were hard to find or chose not to respond.) These camps employ a total of 18,000 Jewish staff over the summer.

Based on the research, AVI CHAI has developed three new programs for summer camps and has also continued with a pre-existing initiative. We hope that this portion of our programmatic agenda will expand significantly over time.

NEW PROGRAMS (2002)

Foundation for Jewish Camping: Cornerstone Fellowship

Bunk counselors play a key role in the Jewish growth of their campers. Unfortunately, there is a severe shortage of counselors with strong Jewish backgrounds. Recognizing that the most effective counselors are those who already have two years' experience, AVI CHAI is enabling the Foundation for Jewish Camping (FJC) to provide a \$750 salary supplement to every returning third-year counselor at 19 camps that were selected on a competitive basis, provided that each counselor (1) meets certain standards for Jewish involvement and (2) participates in a special training program in Spring 2003.

Foundation for Jewish Camping: *Tze Ul'mad*

The Brandeis report emphasized that camps are hierarchical, with camp directors defining the camp's mission 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 or committed. AVI CHAI hopes to find partners to develop and implement a program to increase the Jewish knowledge and inspiration of camp directors. In the interim, we have approved a small program through FJC that provides tuition reimbursements for camp directors and assistant directors who participate in Jewish education courses.

Jewish Agency for Israel

The Jewish Agency for Israel (JAFI) placed 1,300 Israelis to serve as counselors in North American summer camps during 2002. The overwhelming majority were first-year counselors who will not return for a second summer at camp. This 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 campers. Encouraging Israeli counselors to return for a second summer, when they will no doubt be more effective, will enable the camps to take better advantage of them for promoting Israel/Zionism.

AVI CHAI has agreed to fund a pilot program that offers a \$1,000 salary supplement to Israeli counselors from 14 camps who agree to return for a second summer in 2003 and participate in an intensive training course in Israel to better prepare them for their roles in camp. Our goal is to double the number of returning Israeli counselors at these camps. Our funding to JAFI also sponsors Israel trips for a wide range of camp directors and the placement of senior Israeli staff (where not already present) to oversee the Israeli counselors at camps with large numbers of Israelis.

There is a severe shortage of counselors with strong Jewish backgrounds.

ONGOING PROGRAM

Camp Sternberg/Mogen Avrohom: Alot Program

This program, which began in 1999, recruits public school children and fully integrates 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 during its first three summers has been a pleasure to see, and 35 of the 101 participants have switched to day schools.

JEWISH EDUCATION ON COLLEGE CAMPUSES

NEW PROGRAM (2002)

Researching Jewish Life on Campus

In anticipation of increasing our efforts to promote informal Jewish education on university campuses, AVI CHAI has commissioned Len Saxe and his colleagues at Brandeis University to conduct a significant study of Jewish life on campus. The research consists of visits to 20 campuses, with interviews of key campus professionals, faculty and Jewish students, as well as online surveys of a random sample of 150 Jews on each campus. The goal of the research is to help AVI CHAI better understand the field of college campuses and provide a programmatic road map for our future activities to enhance the Jewish commitments of college students.

ONGOING PROGRAMS

AVI CHAI Fellowship

In 1997, AVI CHAI initiated, in partnership with Hillel, a Washington, D.C.-area Jewish education program for students from three local campuses. The program provides the students with weekly classes and an educational trip to Israel.

Jewish Learning Initiative for Campuses in North America

A partnership among the Orthodox Union, Hillel and the Religious Zionist Forum, JLI places educator-couples on campuses to provide religious support to Orthodox students as well as educational programming for the broader Jewish community on campus. AVI CHAI is funding the couple at UCLA for two years.

Netivot Program

Netivot is a Jewish education and leadership training program of Harvard Hillel that is now recruiting its third cohort of students. It seeks to

attract 25 students annually for a yearlong experience including a three-week educational trip, follow-up retreats and fieldwork projects that give students a chance to put theory into action. AVI CHAI supports the costs of the staffing and retreats for this program.

BIRTHRIGHT ISRAEL FOLLOW-UP

The birthright israel program provides free educational trips to Israel to thousands of college students and young adults. Even in these difficult times for Israel, in December 2002 and January 2003, birthright brought 6,000 Jews to Israel, 3,100 from North America.

While AVI CHAI is not a partner in the birthright israel program, we are funding two programs to provide follow-up to North American participants upon their return home.

AVI CHAI Bookshelf

In August 2001, AVI CHAI opened a website targeted at alumni of the birthright israel program (www.avichai.birthrightisrael.com). It can also be accessed through the main birthright israel website (www.birthrightisrael.com). Our site offers each alumnus two free books and a periodical subscription from a list of 180 books and 14 periodicals that were carefully selected by AVI CHAI. As of December 31, 2002, 4,700 alumni have placed orders through the site.

Partners in Torah

Torah Umesorah's Partners in Torah program matches beginners with volunteer mentors for weekly Torah study, often by telephone. Torah Umesorah promotes the program to birthright participants at the Jerusalem "mega-event," and students have been responsive. As of the end of 2002, over 200 birthright alumni from the Winter 2001/02 trips had enrolled in the Partners in Torah program.

RESEARCH

ONGOING PROGRAMS

In addition to the research on Jewish camping and university campuses mentioned above, we are supporting the following projects:

Longitudinal Teen Study

The Ratner Center for the Study of Conservative Judaism at the Jewish Theological Seminary is conducting an ongoing longitudinal study of a group of Conservative Jewish teens. The group was first interviewed shortly after their bar/bat mitzvah, was then re-interviewed while in high school (leading to the publication by the Ratner Center of the *Four Up* report) and is now being contacted a third time. A report on the college years is expected in the second half of 2003. AVI CHAI has funded the second and third phases of this research.

National Jewish Population Study 2000 Follow-Up Jewish Education Research

AVI CHAI is a funder in NJPS 2000, a national demographic study of the Jewish community that has been commissioned by the United Jewish Communities. In addition to our participation in the basic study, we have engaged Dr. Jack Wertheimer to lead a team of researchers to examine the NJPS data and also conduct a series of new quantitative and qualitative studies. They will then produce comprehensive reports on formal and informal Jewish education.

MISCELLANEOUS

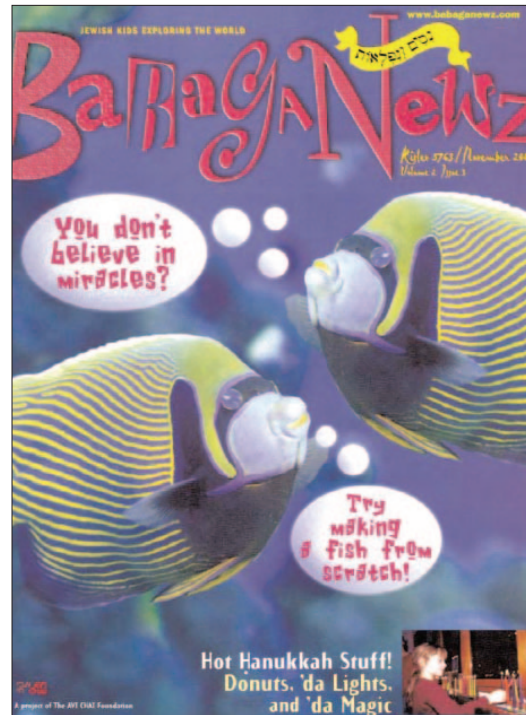
ONGOING PROGRAMS

Advanced Talmudic Studies Program for Women at Yeshiva University

Concerned about growing tensions within the Orthodox community due to the paucity of opportunities in North America for advanced Talmud study for women, AVI CHAI is supporting a two-year Talmud program for women at Yeshiva University. The third cohort entered the program in 2002/03. Of the six women in the first cohort, four went on to teach in Jewish day schools.

Media Study Groups

We are supporting two parallel Torah study groups for media professionals with the goal of stimulating the Jewish lives of media makers and causing a “trickle-down effect” leading to more positive portrayals of Judaism in the media.



JEWISH KIDS EXPLORING THE WORLD www.babaganewz.com

בבאגאן ניוז

Iyar 5762 / April 2002

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Joy at rescue of hostages

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State funeral set for Tuesday at Me...

THE JERUSALEM POST
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WALL STREET
Closing prices
Page 7

האיחוד
A project of The AYI CHAI Foundation

PROJECTS IN ISRAEL

Eli Silver, Executive Director—Israel

A COMMITMENT TO THE JEWISH PEOPLE, JUDAISM, AND THE STATE OF ISRAEL

ENCOURAGING MUTUAL UNDERSTANDING

AVI CHAI's primary mission in Israel is the fostering of mutual understanding between Jews of varying commitments to Jewish tradition.

This mission remains clear, but is perhaps even more challenging to achieve, as Israeli society faces difficult days in areas outside of the Foundation's purview.

After more than two-and-a-half years of terror and violence, the subject of religious-secular tensions continues to be relegated to the "back pages," emerging occasionally to seize public interest, then receding behind the weight of life-and-death concerns. The rare occasions when religious-secular issues attract public attention serves as a reminder that problems remain, but are submerged, giving way readily to more compelling matters. Despite this milieu, AVI CHAI has continued to focus on the importance of educational programs that nurture dialogue and respect for the other. These values—and the organizations that promote them—certainly are no less important today than before the outbreak of the *intifada*. Moreover, the challenge of sustaining the message of *pius*—reconciliation—in the public mind, has forced us to think creatively in our public campaign efforts, while attention is directed elsewhere and violent events often highlight contrary values.

In addition to the violence and fear that Israelis confront almost daily, a deepening recession has generated other traumas, whose wounds—unemployment, hunger, and widening social disparities—can cut just as deep. The decline and collapse of government and private support for numerous worthy causes have forced many institutions to scramble for funds. In AVI CHAI's field of endeavor, the

Foundation has watched as countless grant recipients have been required to tighten belts. In some cases, we have been compelled to intervene more vigorously in order to ensure the survival of important institutions and programs. In other instances, we have witnessed the closing of doors.

Despite the gloomy political and economic environment, AVI CHAI has been blessed with the resources—human and financial—to continue to promote its agenda. Over the past year, we embarked on two new *pius* initiatives, representing divergent approaches to fostering mutual understanding among Israeli Jews. "A Foundation for a Covenant between Religious and Secular Israeli Jews" entails an effort to confront directly some of the core sources of religious-secular tensions by promoting new legislative arrangements and a model for reaching agreement on religion-state disputes. In contrast, the focus of *Kehillot Sharot* ("singing communities") is not on resolving protracted religion-state controversies, but rather creating opportunities for Israeli Jews of diverse backgrounds to experience together the shared language of traditional Jewish song. Both strategies, as divergent as they are, represent examples of the spectrum of initiatives we seek to promote in order to foster mutual understanding, based on a shared Jewish-democratic discourse.

NEW PROJECTS (2002)

Gavison-Medan Covenant

In 2000, at the initiative of a leading Israeli journalist, Israel Harel, Professor Ruth Gavison and Rabbi Yakov Medan began collaborating on an effort to reach an agreement on central religion-state disputes. The two, who represent divergent ends of the religious-secular spectrum, met regularly over the course of a year, first under the auspices of the Shalom Hartman Institute, later the Rabin Center, and

eventually drafted “A Foundation for a Covenant between Religious and Secular Israeli Jews.” The Covenant’s proposals include new accommodations for marriage and divorce, burial, conversion, Shabbat transportation and commerce, and the Law of Return. The Gavison-Medan Covenant represents one of various recent attempts to propose a new version of the “religious status quo” in Israel, but it is the most comprehensive and systematic. The guiding assumption behind the Gavison-Medan Covenant is that no side in the religion-state conflict can, nor should, seek to dictate its terms to the other. Israeli Jews are not trapped in a zero-sum game, but have the capability of transforming their differences into a win-win scenario, based on recognition that their fate as one people is inextricably intertwined. A viable resolution must be based on dialogue, understanding “the other,” and creative efforts at compromise that each side can accept. For their efforts, Professor Gavison and Rabbi Medan were awarded the AVI CHAI Prize in 2001. With the completion of the covenant, its authors have turned to the equally challenging task of disseminating its contents and promoting the covenant as a model for resolving differences. In partnership with the Israel Democracy Institute, AVI CHAI is funding the publication of the full covenant document and popular-oriented summaries in Hebrew, Russian, and English. Moreover, work is under way to develop a plan both for promoting the Covenant’s recommendations for new religion-state arrangements, and educating the Israeli Jewish public about the guiding principles that enabled the two authors to reach agreement.

Kehillot Sharot

The Foundation began to explore in 2002 the potential of Jewish music, especially traditional liturgy (*piyyut*), to unite Jews of differing perspectives. During 2002, AVI CHAI funded the efforts of one individual to survey the field of *piyyut* and Jewish music in Israel, elicit feedback about the concept, identify and recruit

key figures from the world of *piyyut*, and develop two *kehillot sharot* (“singing community”) pilots. The first pilot group, which met weekly over the course of ten weeks in the German Colony of Jerusalem, attracted a remarkably diverse group of 40 participants—mostly young people in their 20s and 30s, men and women, religious, traditional, and secular, veterans and *olim* (immigrants), *Ashkenazim* and *Mizrachim*. Participants studied selected liturgical pieces, led by traditional *paytanim* (singers of liturgical poetry), musicians, or writers, and learned to sing *piyyutim*. Feedback from the participants was enthusiastic—for some, it was the first time they felt connected to Judaism; others claimed renewed connections to their family roots. The opportunity to study and sing together fostered a sense of shared ties and experience. A second pilot

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group in Beersheva was less successful but provided an opportunity to learn important lessons about extending the concept to cities and neighborhoods with different demographics. Following the success of the first pilot group, over 70 individuals joined a waiting list for a second series of sessions, which commenced in March 2003. Given the considerable interest generated by these initial efforts, the Foundation plans to expand the pilot phase during 2003/04 to include five *kehillot sharot* in the country, and develop the staff, materials,

and organizational framework required to support an expanded network of “singing communities,” should results continue to be encouraging.

ONGOING PROJECTS

Tzav Pius

AVI CHAI’s “flagship” enterprise in promoting mutual understanding among Israeli Jews. *Tzav Pius* represents a multifaceted effort, staffed by the Foundation, whose most visible initiative consists of an ongoing public campaign, featured in various media, that calls for affirmation of the principles: “We respect Jewish tradition; we safeguard democracy.” *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. (See page 36 for samples of *Tzav Pius* advertisements.)

Keshet School

A school for religious and secular students, now kindergarten through eleventh grade, with plans to develop through high school. *Keshet's* mission is to build a school community based on an equal balance of religious and secular students and staff, committed to learning about and respecting diverse approaches to Jewish life. AVI CHAI provides support primarily for curriculum development and staff in-service.

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* offers courses for principals and school leadership teams in which over 500 school personnel have participated. *Yesodot* also works in schools to promote democratic values through the introduction of new curriculum, extracurricular programs, and more democratic models of school operation. More recently, *Yesodot* began to develop courses on Judaism and democracy for faculty and students at religious teacher training schools. AVI CHAI is a significant funder of *Yesodot* activities.

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 over 190 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 two surveys of HCTS male graduates, commissioned by

the Foundation, which found that most HCTS graduates end up in non-*haredi* work settings, where they develop a positive working relationship with their secular peers. Indeed, for some *haredi* and secular coworkers, the experience of working together develops beyond mere civility to a relationship of mutual respect.

Forum for National Responsibility

A broad-based effort to develop and disseminate a new national vision for Israel as a Jewish and democratic state. Forum members number 60 of the best and brightest leaders in Israel, from across the Jewish spectrum. They gather together biweekly, on a volunteer basis, to shape a vision of Israel that can encompass all sectors of Israel's Jewish population. The Forum's first significant achievement was the drafting in 2001 of a new national vision, entitled the *Kinneret Covenant*, which outlines principles that affirm Israel as the national home of the Jewish people, a Jewish and democratic state, and a state that respects the rights of its Arab minority, seeks out peace, and embraces its population's cultural diversity. AVI CHAI support is directed to enlarging the circle of leaders who accept the *Kinneret Covenant* and to its dissemination to the general public.

Eretz Acheret

A bimonthly magazine that focuses on diverse perspectives regarding Jewish culture and contemporary Israeli life. Since the magazine's debut in the Fall of 2000, AVI CHAI has been one of its primary funders. *Eretz Acheret* provides often unconventional, but always in-depth perspectives on the Israeli-Jewish experience. The twelve issues published through 2002 received rave reviews from critics and the magazine's growing readership.

ICOMOS

A program to enhance the shared connections of secular and religious Israelis to their Jewish heritage, via the study and preservation of Jewish historical sites in the Diaspora. The program brings together secular and religious 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 implemented in partnership with the Israeli branch of the International Council on Monuments and Sites (ICOMOS), a successful pilot program with 14 participants was implemented in Turkey during the Summer of 2002. AVI CHAI and ICOMOS plan a second expanded trial effort in East Slovakia during 2003.

AVI CHAI Prize

An annual prize given to an individual or individuals who have made a significant, ongoing contribution to fostering understanding and sensitivity among Israeli Jews of different backgrounds and commitments to religious observance. The 5762 Prize, the tenth awarded by AVI CHAI, was given to Adam Baruch for his writing on matters of Israeli Jewish culture and identity that bridge the languages of traditional Judaism and contemporary Israel.

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.

Over the past year, AVI CHAI helped initiate one new program in this area, intended to develop a new model of an Israeli-Jewish leader, who is both scholar and social activist.

NEW PROJECTS (2002)

Tehuda

Oranim and *Kolot*, two organizations engaged in the renewal of Jewish culture in Israel, have partnered to develop an intensive training program for future Jewish educational and communal leaders. The *Tehuda* program seeks to develop a new kind of Israeli Jewish leadership, fluent in Jewish texts and committed to the notion that study should lead to social action. The project began with an initial trial program in 2001/02 and commenced a second pilot year in 2002/03, during which 23 fellows participate weekly in an intensive day of studying Jewish texts.

The *Tehuda* study program comprises three tracks—*Torah* (focused on texts related to speech and their relevance for Israeli society), *Holiness* (devoted to Shabbat and festival ceremonies for the family and community), and *Chesed* (centered on texts and initiatives related to social justice). In addition to their studies, participants are required to develop personal projects (with the assistance of the New Israel Fund's *Shatil*) that translate concepts into action projects designed to address social problems. *Tehuda* participants span a range of Jewish backgrounds. *Tehuda's* leadership hopes that *Tehuda* will shape a new

generation of scholar-leaders, capable of taking leading educational positions in *batei midrash*, learning communities, and other Israeli Jewish initiatives. AVI CHAI is the primary funder for *Tehuda's* pilot efforts.

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ONGOING PROJECTS

Beit Morasha of Jerusalem

Prepares religious men and women for communal and educational leadership roles. Its educational program 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. *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.

Kolot

A yearlong program focused on the study of Jewish texts for leaders in business, media, and other professions. More than 150 *Kolot* “fellows” participate during 2002/03. 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*.

MiMizrach Shemesh

A community leadership project that aspires to promote Judaism's social values in Israeli society, especially via the study and celebration of the *Mizrachi* (Eastern) Jewish heritage. During 2002/03, twelve study groups, with more than 200 participants, meet regularly at various locations in the country. These include a core leadership group, and study groups for university students, community leaders, educators, artists, women, and teenagers. AVI CHAI is a founding supporter of *MiMizrach Shemesh*.

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; about 1,400 couples were married by *Tzohar*-trained rabbis during 2002. *Tzohar* also sponsors special Yom Kippur services for the general public, and aspires to develop a program of support for mourners during 2003. AVI CHAI is *Tzohar's* sole funder.

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 yearlong 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* can qualify for AVI CHAI support if their program can demonstrate the following: at least eight weekly study hours devoted to Judaism and Zionism; faculty from diverse backgrounds; a program of community service; and a viable financial base. Currently, AVI CHAI provides basic grants to nine *mechinot* that meet these criteria—*Aderet, Ami Chai, Beit Yisrael, Ein Prat, Meitzar, Nachshon, Negev, Rabin*, and Upper Galilee—with a total of about 300 young people enrolled.

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 funded fully a first cohort of twelve women, who completed their studies in the summer of 2002. The Foundation funds a second cohort of similar size, in partnership with other donors, and has committed to support in part a third cohort beginning in the fall of 2003. AVI CHAI is a founding supporter of the Talmudic Institute.

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 various 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. The Foundation continues to focus on three primary areas of support: (1) enhancing Jewish studies in the state (non-religious) school system; (2) encouraging Jewish study programs for secular adults, primarily in informal frameworks; and (3) promoting Jewish culture in the media, especially television.

Over the past year, the Foundation's new grants included one new initiative targeting the school system and the support of several efforts to encourage new informal study frameworks. The new schooling initiative is directed at the *masorti* (traditional) Israeli Jewish population, many of whom fail to find an educational home in the school system's dichotomized structure of religious and non-religious streams. This initiative reflects the Foundation's growing interest in fostering vibrant Jewish schooling alternatives to the current system. AVI CHAI also approved new grants for four programs of adult Jewish study, whose diverse target audiences—Israel's periphery; veteran, secular Israelis; and mental health professionals—reflect the Foundation's continuing interest in engaging a broad spectrum of Israeli Jews in Jewish study relevant to their lives.

NEW PROJECTS

Morasha

In June 2001, the AVI CHAI Board approved an initiative to explore the potential for developing a schooling option that addresses the values and needs of *masorti* families who find themselves caught between the state and state religious school systems. AVI CHAI turned to *MiMizrach Shemesh*, an organization founded by AVI CHAI to promote alternative Jewish perspectives grounded in the *Mizrachi* (Eastern) heritage, to explore this idea. The first year was devoted to developing a vision, determining interest, and considering strategies to test the vision. A second-year grant, now being completed, has been used to hone the vision and pilot initial programs in two schools. *Morasha* seeks to promote schools attentive to a *masorti* world-view rooted in faith and loyal to tradition, open to critical approaches to Judaism, strongly connected to family and community, respectful of diversity, and committed to social values and communal responsibility. One of the project's first experiments is to translate these principles into an 8th grade Bible curriculum, a subject for which neither the typical secular nor religious approach fits well. Project plans also include developing

additional curricula for school use, such as homeroom lessons that address the value of social responsibility, and a special *beit midrash* program. *Morasha's* current focus is on working with existing schools in order to test ideas and programs in a range of settings; the possibility of establishing a model laboratory school was considered but deferred. Looking ahead to a third-year grant, the *Morasha* staff hopes to recruit up to 15 principals and begin working with them and their schools on ways to provide an educational program that is sensitive to students from *masorti* homes. After almost two years of effort, it is clear that this project tackles complex issues in a complicated bureaucratic system, and will require considerable creativity and resolve to generate successful outcomes. AVI CHAI is the sole funder of this initiative.

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BaMidbar

Peripheral communities in Israel generally suffer from poor services in a variety of realms—and certainly, Jewish cultural life is no exception. In 1996, a small group of energetic Jewish educators decided to address this lacuna in their home community of *Yerucham*, a development town in the Negev. They established *BaMidbar* and began to attract the region's diverse population to programs of Jewish study and celebration. Over the course of the next seven years, this small-scale operation developed into a significant, multifaceted enterprise, transforming *BaMidbar* into a vibrant Jewish cultural center in the Negev. At the heart of *BaMidbar* is its creative *Beit Midrash*, in which 17 individuals study weekly for one full day. *Beit Midrash* participants form *BaMidbar's* core leadership and represent the main source of inspiration for other activities. *BaMidbar's* programs span a wide spectrum of activities, including a dance *midrash* group, a *beit midrash* for children, a program for members of youth movements in *Yerucham*, a learning community/study group, a learning community for *olim*, a program on *parshat hashavuah*, a program of Jewish studies for workers in nearby factories, and community-wide events. About 1,500 people participate in *BaMidbar* activities on a weekly basis,

and thousands take part in community events connected to the holidays. *Tzav Pius* supported *BaMidbar* for five years since its inception. In 2002, the AVI CHAI Board concluded that *BaMidbar* had developed into more than a venue for religious-secular rapprochement and approved a three-year grant intended to give *BaMidbar* a measure of financial security and the capacity to consider new initiatives.

L'aila

Like *BaMidbar*, *L'aila* represents an initiative intended to create a center for Jewish study and culture for residents of Israel's periphery. *BaMidbar* reaches out to the Negev area, whereas *L'aila* targets the Upper Galilee, a region of about 50 *kibbutzim*, *moshavim*, and villages, and the city of *Kiryat Shmona*. *L'aila* was established in 2002 by two veteran educators from the area and seeks to develop programs that attract the region's diverse population. AVI CHAI began funding in June 2002 two new *L'aila* programs, one for young educators, the other for Russian-speaking *olim*. The young educators, all formal or informal educators in their late teens and early 20s, study weekly at *L'aila* a broad range of topics, from biblical texts to visions of Israeli society. The group of *olim*, from the ages of 35 to 45, study a range of topics designed to enhance their familiarity with Jewish culture and Israeli society.

Melton Chalom

For two years, AVI CHAI financed a feasibility study to assess the potential of developing a systematic two-year course of Jewish literacy for secular adults. The study, conceived and directed by the Florence Melton Mini-school in Israel, sought to examine the viability of adapting Melton's Mini-school model to Israel. The Mini-school consists of a two-year adult education program, comprising four yearlong courses, which operates in 60 Diaspora communities. The courses

focus on Jewish text study and are intended to provide students with an understanding of the basic concepts and texts of Judaism. Melton operates the schools as franchises—teachers are recruited by local sponsoring agencies, which pay an annual fee to Melton for the rights to operate the Mini-school, use its curriculum, and receive training for staff. Melton's feasibility study in Israel included a survey of organizations engaged in Jewish study for adults, an exploration of business models that could sustain a network of Mini-schools, and testing of the concept via three pilot programs. Melton's conclusion was that the Mini-school approach, with its focus on teaching the building blocks of Jewish literacy from a pluralistic perspective, represents a unique addition to Jewish study in Israel. Moreover, possible organizational sponsors for Mini-schools do

exist, such as school-based parent associations. Of course, implementing the program in Israel will require rewriting the curriculum for a secular Israeli audience. In response to the study results, AVI CHAI agreed to fund half the cost of developing a first-year curriculum for a Mini-school program in Israel (now named "*Chalom*"). Melton plans to develop and pilot this curriculum over three years. If successful, Melton hopes to interest AVI CHAI and other funders in developing a second-year curriculum.

The Mini-school approach, with its focus on teaching the building blocks of Jewish literacy from a pluralistic perspective, represents a unique addition to Jewish study in Israel.

Psychology in Judaism

The potential of Jewish study to provide new perspectives in one's professional work and personal life is explored in a new program sponsored by the Cymbalista Jewish Heritage Center of Tel Aviv University. The project presumes that individuals in the mental health professions—psychologists, social workers, and school counselors—can find in Jewish sources a significant tool to enhance their personal and professional growth. Psychology in Judaism comprises a full day per week of study over two semesters. The program explores psychological terms in Jewish literature (e.g., *mitzvah*, sin, reward, and punishment), provides for experiential group work based on Jewish

texts, and uses study as a trigger for exploring personal growth and values. Psychology in Judaism opened in 2001/02 with over 80 participants. AVI CHAI began a three-year grant in 2002, which enables the project to register some 115 participants per year.

ONGOING PROJECTS

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 master's degree in Jewish Studies and are committed to teach at least four years in state high schools. *Revivim* currently comprises three cohorts with a total of about 70 students; a fourth cohort is planned for 2003/04. AVI CHAI provides support to the first and third cohorts and has pledged to help fund the fourth.

The Center for Jewish Education in the State School System

A program of teacher training and classroom support to revitalize Jewish studies in state high schools. The project comprises a group of over 90 state high schools associated with the Shalom Hartman Institute via enrichment programs for principals, intensive training programs for teachers of Jewish studies, and pedagogic support for the teachers in their schools. 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 decided to support the three-year training of a new cohort of over 60 teachers, beginning in 2002/03. The Hartman Institute lists so far more than 155 teacher-graduates connected to this project.

YAHALOM

Promotes parent-child study and discussions of topics related to Jewish sources within the framework of state elementary schools. *YAHALOM* began as a program of after-school sessions for parents and children in schools with significant immigrant populations and now comprises similar programs for “veteran” school populations as well as learning communities of ten families who meet monthly. More than 40 schools participate during 2002/03. *YAHALOM* also has begun to develop the concept of a *YAHALOM* school network, which would encompass schools that embrace parent-child study and Jewish culture as central values in school life. AVI CHAI is the primary funder of *YAHALOM*.

Parshat 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, piloted in Jerusalem in partnership with the Jerusalem Educational Authority,

has expanded to additional areas of the country. About 40 schools teach the curriculum during 2002/03. AVI CHAI supports teacher training for schools outside Jerusalem that adopt the program.

Mivchar

A multidisciplinary curriculum on Jewish culture for state junior high schools. The curriculum was developed by the Center of Educational Technology, in partnership with the Ministry of Education, and with AVI CHAI as the primary funder. The curriculum features two year-long programs: “Israel and the Nations—via the Story of Jacob and Esau,”

A YAHALOM school network would encompass schools that embrace parent-child study and Jewish culture as central values in school life.

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. During 2002/03, the program is being taught in about 235 classrooms across the country. AVI CHAI now supports teacher training and marketing efforts.

Elul

An institution that promotes the joint study of classical and modern Jewish texts by religious and secular. *Elul*, one of the pioneers in this field, runs a *beit midrash* program for its core leadership group, and trains and provides guidance to 18 other learning communities throughout the country. AVI CHAI is a major supporter of *Elul*'s activities.

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 100 students, including 20 FSU *olim* participate, and a range of educational activities for the general public. AVI CHAI is a major supporter of *Alma*.

AVI CHAI in the Media

An ongoing effort to encourage the development and broadcast of new television programs related to Jewish culture. Over the past two years, the Foundation has invited select groups of individuals and companies in the field of film and television to submit proposals for developing a television series—either drama, documentary, or talk show. Unfortunately, the results so far have been disappointing, although we plan to continue this effort through 2003 before drawing conclusions. In the meantime, AVI CHAI continues to register more discrete successes. The Foundation supports two highly successful television programs—“The Room,” which features well-known personalities discussing an Israeli/ Jewish text, and “Someone Spoke,” a talk show for youth that addresses Israeli-Jewish concerns from diverse perspectives.

AVI CHAI *Siddur*

A user-friendly and readable *siddur* published in two volumes for the home and Shabbat, for Israelis with little or no background in its contents or prayer. The *siddur* is now in its fourth printing and has sold over 16,000 copies.

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”).

Study Grants

The Foundation is exploring the feasibility of appropriate educational programs for Russian-speaking immigrants. We hope to have more to report about these explorations in the next Annual Report.

OTHER

Sabbaticals

An annual program of supporting professionals engaged in the Foundation's fields of interest, in order to advance their professional and personal development. Applicants are required to submit a yearlong plan of study and work in an institution devoid of sabbatical support; AVI CHAI provides funds for tuition and living expenses. For the past three years, an AVI CHAI-appointed committee has selected four professionals to receive a sabbatical grant, from among a large number of applicants.

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פיוס
קהלת רבה פרשה ז'



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"ויהן שם ישראל נגד ההר"
"כאיש אחד בלב אחד"
(דני - טעות פירוק פסוק)



מצות פיוס

לתגובות: פקס. 02-6241411 צו פיוס, ת.ד. 1877 ירושלים 91017

FINANCIAL HIGHLIGHTS

Consolidated Statements of Financial Position

	DECEMBER 31	
	2002	2001
ASSETS		
Cash and cash equivalents	\$264,883,617	\$86,098,121
Investments, at market value:		
Bonds and notes (cost, 2002-\$73,311,755; 2001-\$234,499,864)	75,949,870	238,634,764
Global equities (cost, 2002-\$53,161,439; 2001-\$58,115,555)	46,146,240	55,164,289
Limited Partnerships & Hedge Funds (cost, 2002-\$86,123,428; 2001-\$81,662,929)	91,124,697	91,731,436
Property and equipment, net (including Beit AVI CHAI under construction)	12,372,738	3,226,516
Other assets	1,315,655	662,462
TOTAL ASSETS	\$491,792,817	\$475,517,588
LIABILITIES AND NET ASSETS		
Investment purchases not settled	\$7,798,414	\$24,930,000
Other payables	6,478,473	470,798
Capital	477,515,930	450,116,790
TOTAL LIABILITIES & NET ASSETS	\$491,792,817	\$475,517,588

FINANCIAL HIGHLIGHTS

Consolidated Statements of Activities

	YEAR ENDED DECEMBER 31	
	2002	2001
REVENUE:		
Contributions	\$43,989,494	\$19,874,148
Net realized gain on sale of investments	7,476,329	2,335,943
Net unrealized gain (loss) on investments	(5,508,506)	(374,443)
Interest income	14,317,408	14,019,253
Dividend income	1,045,719	1,032,859
Loss from limited partnerships	(3,384,949)	(615,702)
Foreign exchange gain	1,339,888	205,419
Other income	6,394	29,246
TOTAL REVENUE	\$59,281,777	\$36,506,723
EXPENSES:		
Program grants, projects & related expenses	\$28,071,893	\$23,082,542
Administrative expenses		
Salaries, payroll taxes & employee benefits	2,481,588	1,749,729
Professional fees	205,260	90,917
U.S. federal & state taxes	193,933	314,585
Rent	167,180	444,264
Travel & lodging	166,609	104,101
Depreciation	141,464	108,650
Telephone	71,769	58,250
Annual report	64,647	22,041
Consultants & temporary staff	48,784	54,536
Postage	47,185	38,006
Insurance	29,020	29,027
Other	193,305	145,772
TOTAL EXPENSES	\$31,882,637	\$26,242,420
INCREASE IN CAPITAL	\$27,399,140	\$10,264,303
CAPITAL AT BEGINNING OF YEAR	\$450,116,790	\$439,852,487
CAPITAL AT END OF YEAR	\$477,515,930	\$450,116,790

FINANCIAL HIGHLIGHTS

AVI CHAI Schedule of 2002 Grant Activity—North America

	GRANTS APPROVED @12/31/01	ADDITIONAL APPROVALS IN 2002*	PAYMENTS IN 2002	BALANCE @12/31/02
DAY SCHOOL EDUCATION				
Enhancing the Quality of Day Schools				
AVI CHAI Bookshelf Program for Jewish High Schools	\$1,600,000		\$1,165,000	\$435,000
BabagaNewz	3,023,000	1,700,000	1,500,000	3,223,000
Developing Performance Goals for Jewish Studies at Day Schools	16,000		5,000	11,000
Edah: Jewish Teacher Corps	1,700,000		200,000	1,500,000
Enhancing Immigrant Schools in New York City	13,000	3,750,000	270,000	3,493,000
Grant Program to Enhance Judaic Commitment in High Schools	59,000		8,000	51,000
Grant Program to Enhance Shabbat Commitment at Jewish High Schools		300,000	123,000	177,000
Jewish Day Schools for the 21st Century— Hebrew Union College	253,000		118,000	135,000
JSkyway		250,000	150,000	100,000
Mentoring for Novice Teachers		630,000	25,000	605,000
NETA: Hebrew Language and Literature Curriculum for Jewish High Schools	203,000	1,125,000	677,000	651,000
Pardes Educators Program	2,830,000		927,000	1,903,000
Partnership for Excellence in Jewish Education	1,800,000	(1,500,000)	300,000	
Principals Training:				
Harvard University	410,000	100,000	225,000	285,000
Jewish Theological Seminary	323,000		216,000	107,000
Lookstein Center at Bar-Ilan University	85,000	62,000	62,000	85,000
Yeshiva University	880,000	(134,000)	175,000	571,000
Tal Am Curriculum Project	1,654,000		320,000	1,334,000
Virtual Resource Center of the Lookstein Center at Bar-Ilan University	150,000	500,000	250,000	400,000

FINANCIAL HIGHLIGHTS

AVI CHAI Schedule of 2002 Grant Activity—North America (continued)

	GRANTS APPROVED @12/31/01	ADDITIONAL APPROVALS IN 2002*	PAYMENTS IN 2002	BALANCE @12/31/02
Expanding the Circle of Families Enrolling in Day Schools				
AVI CHAI Voucher Program	1,200,000	(825,000)	275,000	100,000
AVI CHAI Voucher Program Evaluation	116,000		30,000	86,000
Building Loan Program**	29,893,000		7,879,000	22,014,000
Day School Scholarships for Immigrant Children in Miami	1,000,000	580,000	89,000	1,491,000
Judaic Preparatory Track Grants:				
High Schools	1,200,000	3,216,000	1,126,000	3,290,000
Starter Libraries—Prep Tracks Students	60,000	482,000	132,000	410,000
Marketing Grants and Assistance:				
Marketing Seminar: ISM	65,000		24,000	41,000
New High Schools Marketing Grants	400,000	445,000	245,000	600,000
Melton Mini-School for Preschool Parents	385,000	32,000	92,000	325,000
Promoting Day School Education to the Broader Community				
Marketing AVI CHAI's Message	\$1,115,000		\$488,000	\$627,000
Other Programs	24,000	49,000	15,000	58,000
ISRAEL EDUCATION AND ADVOCACY				
Funding Student Israel Advocacy Initiatives Through Hillel		100,000		100,000
Israel Studies for Day School Teachers		264,000	35,000	229,000
The New York Jewish Week:				
Write On For Israel		152,000	45,000	107,000
Yom Ha'atzma'ut Grants for Jewish High Schools		132,000	132,000	
BIRTHRIGHT ISRAEL FOLLOW-UP				
Hillel She'arim Program	700,000	(297,000)	322,000	81,000
AVI CHAI Bookshelf	1,937,000		530,000	1,407,000
Partners in Torah	135,000	(22,000)	90,000	23,000
JEWISH EDUCATION AND LEADERSHIP TRAINING ON COLLEGE CAMPUSES				
AVI CHAI Fellowship	1,151,000	(12,000)	215,000	924,000
Jewish Learning Initiative for Campuses in North America	150,000	(40,000)	65,000	45,000
Netivot Program—Harvard University	146,000	333,000	249,000	230,000
Researching Jewish Life on Campus		275,000		275,000

FINANCIAL HIGHLIGHTS

AVI CHAI Schedule of 2002 Grant Activity—North America (continued)

	GRANTS APPROVED @12/31/01	ADDITIONAL APPROVALS IN 2002*	PAYMENTS IN 2002	BALANCE @12/31/02
SUMMER CAMPING				
Camp Sternberg/Mogen Avrohom: Alot Program		288,000	148,000	140,000
Foundation for Jewish Camping: Cornerstone Fellowship		500,000	20,000	480,000
Foundation for Jewish Camping: Tze Ul'mad		58,000	13,000	45,000
Jewish Agency for Israel		354,000		354,000
Jewish Summer Camp Research: Cohen Center of Modern Jewish Studies	18,000	(18,000)		
MISCELLANEOUS				
Advanced Talmudic Studies Program for Women—Yeshiva University	1,169,000	1,740,000	245,000	2,664,000
Longitudinal Teen Study— Jewish Theological Seminary		194,000	115,000	79,000
Media Study Groups	67,000		27,000	40,000
National Jewish Population Survey 2000 Follow-up Jewish Education Research	13,000	523,000	10,000	526,000
Miscellaneous Grants and Related Expenses	219,000	593,000	762,000	50,000
GRANTS TOTAL	\$56,162,000	\$15,879,000	\$20,134,000	\$51,907,000

* Net of grant cancellations

** Grant payments are net of loans repaid

FINANCIAL HIGHLIGHTS

AVI CHAI Schedule of 2002 Grant Activity—Israel

	GRANTS APPROVED @12/31/01	ADDITIONAL APPROVALS IN 2002*	PAYMENTS IN IN 2002	BALANCE @12/31/02
ENCOURAGING MUTUAL UNDERSTANDING:				
AVI CHAI Prize		\$57,000	\$57,000	
Eretz Acheret	190,000	300,000	246,000	244,000
Forum for National Responsibility	100,000	200,000	100,000	200,000
Gavison-Medan Covenant		55,000		55,000
Haredi Center for Technological Studies	330,000	160,000	140,000	350,000
ICOMOS	92,000	102,000	69,000	125,000
Kehillot Sharot		71,000	33,000	38,000
Keshet School	368,000	448,000	408,000	408,000
Merchavim	20,000	53,000	73,000	
Tzav Pius	1,923,000	1,658,000	1,580,000	2,001,000
Yesodot	300,000		125,000	175,000
ENCOURAGING A NEW JEWISH LEADERSHIP:				
Beit Morasha of Jerusalem	1,875,000		500,000	1,375,000
Kolot	520,000	553,000	483,000	590,000
MiMizrach Shemesh	330,000	305,000	245,000	390,000
Moreshet Sepharad	228,000	100,000	223,000	105,000
Pre-army Mechinot	374,000	387,000	251,000	510,000
Talmudic Institute for Women	585,000	(40,000)	303,000	242,000
Tzohar	564,000	588,000	700,000	452,000
ENCOURAGING JEWISH STUDY:				
Alma Hebrew College	160,000	440,000	260,000	340,000
AVI CHAI in the Media	753,000		181,000	572,000
AVI CHAI Siddur	61,000		18,000	43,000
BaMidbar		300,000		300,000
Elul	805,000	40,000	278,000	567,000
L'aila		62,000	4,000	58,000
Melton Chalom	56,000	286,000	67,000	275,000
Mivchar	80,000		45,000	35,000
Morasha	30,000	80,000	28,000	82,000
New Jewish Library	230,000	(230,000)		
Olim Programs	52,000	60,000	1,000	111,000
Parshat HaShavuah	33,000	50,000	41,000	42,000
Psychology in Judaism		165,000	15,000	150,000
Revivim	2,449,000	1,000,000	569,000	2,880,000
Speaking Poetry		40,000		40,000
Tel Aviv University—Moriah		15,000	3,000	12,000
The Center for Jewish Education in the State School System	52,000	1,200,000	152,000	1,100,000
YAHALOM	330,000	249,000	233,000	346,000

FINANCIAL HIGHLIGHTS

AVI CHAI Schedule of 2002 Grant Activity—Israel (continued)

	GRANTS APPROVED @12/31/01	ADDITIONAL APPROVALS IN 2002*	PAYMENTS IN 2002	BALANCE @12/31/02
RESEARCH AND STUDY:				
Bar-Ilan University—Research on Judaism and Society	\$290,000		\$50,000	\$240,000
Guttman Institute	68,000	100,000	130,000	38,000
OTHER:				
Sabbaticals	217,000	93,000	91,000	219,000
Miscellaneous Grants and Related Expenses	142,000	63,000	187,000	18,000
GRANTS TOTAL	\$13,607,000	\$9,010,000	\$7,889,000	\$14,728,000

* Net of grant cancellations

FINANCIAL HIGHLIGHTS

AVI CHAI Schedule of 2002 Grant Activity—FSU

	GRANTS APPROVED @12/31/01	ADDITIONAL APPROVALS IN 2002*	PAYMENTS IN 2002	BALANCE @12/31/02
Improving General Studies Programs		\$470,000		\$470,000
Judaic Enhancement in Jewish and Public Schools		935,000		935,000
Related Expenses		49,000	49,000	
GRANTS TOTAL		\$1,454,000	\$49,000	\$1,405,000

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USA

The AVI CHAI Foundation
1015 Park Avenue
New York, NY 10028
Phone: 212-396-8850
Fax: 212-396-8833
E-mail: info@avichaina.org

Israel

Keren AVI CHAI
31 Haneviim
95103 Jerusalem
Phone: 02-624-3330
Fax: 02-624-3310
E-mail: office@avichai.org.il

www.avichai.org.il