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T H E F I R S T F I V E Y E A R S

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ההיא  
הארץ  
ההיא



Arthur W. Fried   Zalman C. Bernstein   Henry Taub   Samuel J. Silberman   Dr. David W. Weiss

# The First Five Years

*"AVI CHAI adheres to the philosophy of Rabbi Avraham Yitzhak HaCohen Kook . . . in drawing guidance concerning criteria for projects designed to further AVI CHAI's objectives."*



## TRUSTEES

### Zalman C. Bernstein, Chairman

USA (1984)

Chairman, Sanford C. Bernstein & Co., Inc.

### Arthur W. Fried

ISRAEL (1984)

Director General, Yad Hanadiv, Jerusalem

### Samuel J. Silberman

USA (1984)

Director, Paramount Communications, Inc.;

Past President, Federation of

Jewish Philanthropies of New York

### Henry Taub

USA (1985)

Chairman, Automatic Data Processing;

Chairman, International Board of

Governors—Technion, Haifa

### Dr. David W. Weiss

ISRAEL (1989)

Professor and Chairman, Dept. of General and Tumor Immunology, and Chairman,

Academic Committee of the Center for Medical Ethics, Hebrew University—

Hadassah Medical School, Jerusalem

## EXECUTIVE DIRECTOR

Avraham Y. HaCohen

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## Foreword and Governance From the Grantor and Founder

The success with which I have been blessed in the business world has been, I am sure, importantly rooted in my Jewish background, as well as nurtured by the warm embrace of my father. AVI CHAI, which means "My Father Lives," is a philanthropic endeavor focused on efforts to foster commitment to Jewish tradition, custom and laws and the increase of sensitivity and understanding among Jews of various levels of observance.

From the beginning AVI CHAI confined its grant-making to these specific causes. We decided our focus would be international; we would be a proactive, Board-dominated philanthropy with a small, motivated professional staff to implement programs consonant with the Board's vision.

In the United States we felt the most important issue was Jewish identification and continuity, hence our prime focus has been Jewish education, both formal and informal.

In Israel, however, our prime focus has been to increase sensitivity and understanding among Jews of various levels of observance. It should not be surprising that having started out as tribes in the desert, the Jews still have many differences. In Israel, two Jewish peoples are simultaneously evolving—cut off from each other by a wall of spiritual glass—they see but do not hear. We believe it is our task to encourage diversity without divisiveness; to help find a common ground so

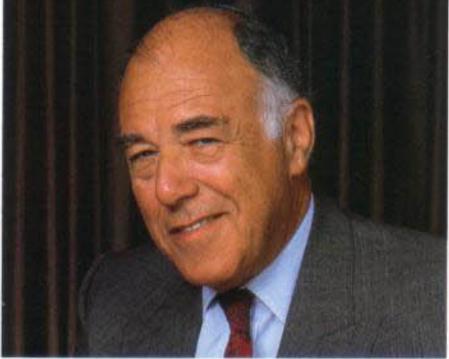
that all Jews, whatever their differences, see themselves as equal heirs to the tradition of Jewish history and values. We are also anxious that extremes on either side of this abyss understand that only because they can depend on the other extreme to take care of the other dimensions of existence, are they permitted the luxury of their one-dimensional view.

For AVI CHAI to be successful as a philanthropic endeavor requires two confluent factors: a disciplined focus on its objectives, and the guarding of its philosophy through a method of governance and culture established and maintained by Trustees and staff.

*"The members of the Board are involved not only on a policy level, but also in project development, and are therefore required to devote a significant amount of time to the business of the Foundation."*

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Trustee selection has been critical. We have been fortunate to find a mix of people, both in America and Israel, who have excelled in different disciplines, at different levels of observance of Judaism but bound together in their equal love for the Jewish people—most easily expressed and simply translated as belief in the philosophy of Rav Kook.



A thorough study of the history of foundations in the United States shows clearly that there is very often a radical departure in the focus of a foundation over time from the goals and philosophy of its founder and grantor. In order to insure historical continuity in our focus, voluminous records are kept on all Board deliberations. These historical documents serve to acculturate a new Trustee to the reasoning behind decisions of yesteryear. We hope that these business-like disciplines and our processes may eventually serve to benefit others in the field of Jewish philanthropy.

The members of the Board are involved not only on a policy level, but also in project development, and are therefore required to devote a significant amount of time to the business of the Foundation. In effect, they must make a real commitment to the trust which has been vouchsafed to them to guide the use of the Foundation's resources towards its objectives on behalf of the community. The Board, together with its Executive Director, functions in a collegial, consensus-reaching manner. Often, initiatives are so rehashed and reshaped that we are not sure who had the thought originally, or what each of us has contributed during the process of discussion.

Our staff must be able to effectively translate the Board's vision to practical programmatic initiatives and must also be able to sensitize the Board to

the realities in the field. Therefore, the development of staff was another level needed for an effective team to pursue the Foundation's objectives. We had a long list of qualifications for someone to become Executive Director which involved a combination of dedication to our ideals, personal qualities, administrative and other specific skills. After a two-year search the Foundation was in a position to actualize its agenda with the assumption by Avraham Y. HaCohen in August, 1986 of the responsibilities of Executive Director. He is charged with overseeing AVI CHAI's operations in North America, Israel and wherever they may extend in the future.

Because of the nature of our philanthropy there are at times Halachic (legal) implications. From its beginning AVI CHAI has had an Orthodox Halachic authority, Rabbi Shlomo Riskin, as a source of guidance on questions regarding Jewish law and their interface with our programmatic initiatives.

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## Chairman's Message

Looking back from the vantage point of the Spring of 1990, we at AVI CHAI have a general feeling of gratification about our first five years of disciplined philanthropy.

A wise man once said, "It is easy to succeed overnight, it just takes twenty years to do it." While we recognize the success of AVI CHAI as a philanthropic endeavor can only be measured over time, there have been significant developments which deserve particular mention. An understanding of the context of the particular programs can be gained by referring to the Project Development section found later in this report.

Our first program in the Summer of 1985 was a major conference in Jerusalem on the philosophy of Rav Kook, on the 50th anniversary of his passing. That event was our statement that AVI CHAI takes its inspiration in the pursuit of our objectives from the philosophical tenets expressed by that great sage. Our identification with this philosophy was also expressed by the establishment in 1988 of a Pedagogic Center at Beit HaRav Kook in Jerusalem.

In 1987, the Foundation sponsored, under the auspices of the Association for Jewish Outreach Professionals (AJOP), a conference for 100 women from throughout North America whose husbands are outreach professionals for community-based

organizations or serve as synagogue rabbis in large or small Jewish communities. These unsung heroines of our people rarely receive recognition for the important role they play. It is our hope that AJOP and others will continue to support and encourage these women, whose homes and families function with the pressures which result from their husbands' intense devotion to the Klal.

We have been pleased that the project which we had initiated, the Association for Jewish Outreach Professionals, has coalesced into an independently incorporated organization under the leadership of nationally recognized outreach practitioners.

The Foundation believes that effective programs must be developed to improve and increase the quality and number of candidates who pursue the field of Jewish educational outreach. We are pleased to have played a primary role in the establishment of a new post-rabbinic training program in Israel, Beit Morasha of Jerusalem, and an Outreach Professional Training Program in the United States, Maor, which ran its first two-year curriculum at Ner Israel Rabbinical College.

It is vital that AVI CHAI develop an effective program to tap the Jewishness of all of our co-religionists. Our initial projects in this regard touch on Parental Education. This effort, within certain Day Schools and the Jewish Community Center movement, pro-

vided a critical opportunity to interface with the broad Jewish community.

We recognize that we have not moved as rapidly as we had hoped in exploring opportunities for greater involvement in the United States with organizations whose constituencies are non-orthodox, nor did we envisage with enough foresight, nor have in place staff in Israel, to address the needs of the Russian aliyah. Furthermore, I, as Chairman, was naive about the operational and financial costs required to buttress the infrastructures associated with our objectives.

The Trustees of AVI CHAI, like many other Jews in Israel and the Diaspora, have been deeply troubled by the tensions which have beclouded the atmosphere of relations among Jews of different levels of religious practice. The publication in 1990 of *Religious and Secular: Conflict and Accommodation Between Jews in Israel*, was an effort on our part to share some of insights gained into the complexity of interaction in Israeli society among those referred to as "religious" and "non-religious." The studies clearly illustrate that there are no simple answers. The Foundation is committed to ameliorating some of these societal tensions by the sound philanthropic role it can play.

As in business, we are convinced that the only way to achieve significant investment return in philanthropy is to invest with a longer-term horizon. Our

**"It is vital that AVI CHAI develop an effective program to tap the Jewishness of all of our co-religionists."**

success as a Foundation will certainly be measured in part by whether or not the causes we espouse and the programs we develop are embraced by the larger Jewish community. As in every endeavor, good projects usually attract financial support. The challenge is clear—develop great leadership and great projects.

I would be remiss if I did not take this opportunity to thank each of our Trustees and staff, as well as our outside consultants, for being such effective, hardworking, exceptional associates in the cause of bringing Jews closer to their Judaism and closer to each other.

We pray that AVI CHAI will make its contribution by making a difference, a significant difference for Klal Yisrael.



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## From the Executive Director

*"The challenge now is to synthesize our projects toward an agenda whose whole is greater than the sum of the parts."*

The first two years of AVI CHAI's development focused on the formulation of the principles, objectives, policies and criteria which would guide the Foundation's philanthropic activity. Information was gathered and field research was done in order to provide the Trustees with insights into areas of Jewish education which related to the Foundation's objectives. At their meeting in the Spring of 1986, shortly before I was employed as the Executive Director, the Trustees agreed upon seven areas in which to develop programmatic initiatives in North America.

In order of priority:

### First Stage

1. Networking of Outreach Professionals
2. Training Programs for Outreach Professionals
3. Outreach to Parents of children in Jewish schools

### Later Stage

4. Targeting of Communities for Adult Education programs
5. Community Seeding to expand commitment to traditional observance
6. Development of Materials for Adult Education
7. Development of Community Infrastructures for religious growth

In the past three years we have initiated projects in all of our first three priority areas. As our involvement



with a greater number and variety of organizations has developed on different levels, the Jewish community has become more aware of the broader approach which we have set toward meaningful philanthropy. And we have taken a critical look at our own shortcomings and begun to address them in several ways. For instance, we have initiated outside evaluation of all of our projects and have taken steps toward deeper relationships throughout the spectrum of the Jewish community. The challenge now is to synthesize our projects toward an agenda whose whole is greater than the sum of the parts.

The Torah teaches us that each individual in this world has a unique contribution to make. A person's task is to discover the special quality he has to offer mankind. We believe we must also ask this question of our enterprise: What is the particular potential which AVI CHAI brings to its endeavors on behalf of the Jewish community? We suggest that the unique endowment of AVI CHAI is found in our human resources, not merely our monetary assets. It is the synergism of talent, experience, wisdom, and commitment among the Trustees together with professional staff which puts us in a position to influence the community toward our objectives.

We are not faced, at this stage, with the task of putting Jewish education on the priority list for leaders of the community. But the commitment to

meaningful programs, the willingness to move from the passive acknowledgement of the need to the active pursuit of the solution, is the area where we should apply our strengths. We also believe there is an openness to the kind of involvement which we can offer as long as we do it carefully and with an understanding of what it takes to achieve personal and institutional change.

In Israel, the strain of religious issues on the fabric of the nation has continued to erode appreciation of the values and purposes we all share. Needless to say, our task of ameliorating some of these tensions in Israeli society is formidable, and we are treading slowly. Now that we have opened our office in Jerusalem, we hope our on-line presence will enable us to move forward with meaningful philanthropy in this area.

May G-d bless us with success on behalf of the entire Jewish people.

*Abraham Y. Hacohen*

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# Programmatic Milestones

## 1985

The teachings and philosophy of Rabbi Avraham Yitzhak HaCohen Kook: Conference  
*Israel*

## 1986

Amiad (Educational Outreach)  
*Israel*  
El Ami (Educational Outreach)  
*Israel*  
Post-Rabbinic Training Program: Study  
*Israel*

## 1987

Association for Jewish Outreach Professionals (AJOP)  
—First National Conference  
*U.S.A.*  
Directed Grants for Outreach:  
Local and National  
*U.S.A.*  
Outreach Case Studies—Conference  
*U.S.A.*  
Parental Education: Day Schools  
*U.S.A.*  
Parental Education:  
Jewish Community Centers—JCCA  
*U.S.A.*  
Women with Husbands in Outreach—Conference  
*U.S.A.*

## 1988

Association for Jewish Outreach Professionals (AJOP)  
—Incorporation as independent organization  
*U.S.A.*

Beit Morasha of Jerusalem  
(Post-Rabbinic Training)

*Israel*

Outreach Professional Training: Study  
*U.S.A.*

Maor Adult Education and Outreach  
Training Program  
*U.S.A.*

Parental Education: Day Schools—  
Conference  
*U.S.A.*

Pedagogic Center at Beit HaRav Kook  
*Israel*

*Yovel Orot* (Hebrew): Publication of  
Rav Kook Conference Proceedings  
*Israel*

## 1989

*Index of Outreach Programs in  
Israel*—Publication  
*Israel*

## 1990

Amiad: Pre-Marital Counseling  
Program  
*Israel*  
In-Service Training for Outreach  
Professionals: Study  
*U.S.A.*

*Religious and Secular: Conflict and  
Accommodation between Jews in Israel*  
Societal Case Studies (English &  
Hebrew)—Publication  
*U.S.A./Israel*

Yaaleh Veyavoh: Program for  
Russian Immigrants  
*Israel*

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# Project Development: Goals and Process

Projects described in this section evolved through the Foundation's research in its fields of interest. Individual programs were designed toward broadly formulated goals within a conceptual framework. Therefore, it was decided to indicate expenditures through totals by project category, and not individual program grants. One should be aware that the size of any particular grant is a reflection of the needs of that program, not an evaluation of its importance relative to other programs. Funding includes grant commitments and related program expenditures, excluding the Foundation's general operating costs, through May 31, 1990 supported by AVI CHAI and the AVI CHAI Fund of P.E.F. Israel Endowment Funds, Inc.

## NORTH AMERICA

**Total: \$3,200,000**

### NETWORKING OF JEWISH OUTREACH PROFESSIONALS \$1,300,000

Outreach professionals are those who specialize in the development and implementation of social, cultural, and educational programs designed to encourage greater Jewish identity and observance and/or increase understanding among Jews of different backgrounds and levels of observance.

A study of this relatively new field indicated the need to create an aura and an actuality of professionalism for those dedicated to outreach. Toward

this goal, an organizational vehicle was conceived that would stimulate communication, professional growth, and support services for outreach professionals and their families. Such a body would address needs as defined by professionals in the field and be led by its own members.

### Association for Jewish Outreach Professionals (AJOP)

After a developmental period of two years under AVI CHAI's auspices, which entailed a considerable investment of staff time and Foundation resources to operate programs, the Association for Jewish Outreach Professionals was incorporated as an independent organization on June 1, 1988. Its Board of Trustees includes leading outreach practitioners who are developing a professional network to service their colleagues in the field. AJOP conducts regional and international conferences which provide a forum for educational seminars and information exchange and also creates services to address specific needs defined by outreach practitioners.

To date, AVI CHAI has been unable to extend this model to non-Orthodox outreach professionals.

### OUTREACH PROFESSIONAL TRAINING \$600,000

With the emergence and recognition of outreach as a profession it is essential to develop educational materials, curricula, and programs designed to train

and encourage qualified individuals to enter the field, as well as to improve the skills of outreach professionals who are already active. Specialized components need to be incorporated in training programs in academic as well as non-academic settings.

### **Outreach Case Studies**

As a first step toward these goals the Foundation decided to work on an approach to training based upon case study methodology. This approach is well recognized for its success in business and other professional training programs. The key to success in an outreach curriculum would be its applicability in conveying the most important principles of this field.

A series of Outreach Case Studies were written which reflect the dynamics of people in the process of change in their religious observance. They highlight the interaction of outreach professionals with such individuals. After initial testing, it is clear that the case method can only serve as part of a broader curriculum. Work is currently being done to develop pedagogic materials in order to allow these case studies to be utilized more extensively.

### **Maor, Inc.**

#### **Adult Education and Outreach Training Program**

The primary sources of educational training for those who enter the field of outreach in North America are the rabbinical seminaries. Yet, to the Foundation's knowledge, outreach did not exist as a defined track in any of those academic programs. After an initial study, Maor, Inc. was established as an independent organization to attract and train gifted Torah scholars for the field. Its first two-year program took place at Ner Israel Rabbinical College in Baltimore, MD, and it is the hope of Maor's directors that the model which is developed can be offered to other rabbinic seminaries.

### **Yeshiva University: In-Service Professional Training**

A study grant was made to the Max Stern Division of Communal Services at RIETS to develop an outreach training program for those serving as pulpit rabbis, Jewish educators, and communal workers, as well as for their spouses.

### **PARENTAL EDUCATION \$500,000**

Many non-observant parents demonstrate a connection to their heritage by enrolling their children in Hebrew Day Schools, Synagogue Supplementary Schools, and Jewish Community Center programs. In those settings the child is normally the singular focus of the educational process. It is the goal of the Foundation that parents should be offered an opportunity to increase their Jewish knowledge in concert with their children's learning.

### **Day Schools and Synagogue Supplementary Schools**

Consultants were employed to develop Parental Education program models in nine Hebrew Day Schools and Community Schools over a three-year period. After independent evaluation of a variety of approaches, AVI CHAI is now seeking to implement such programs more broadly on a national basis.

#### *Participating Schools:*

Be'er Hagolah Institutes  
Brooklyn, New York  
Hebrew Academy of Nassau County  
West Hempstead, New York  
Hebrew Academy of West Queens  
Jackson Heights, New York  
Hebrew Day School of Orange County  
Middletown, New York  
Hebrew Day School of Sullivan County  
Kiamesha Lake, New York  
Hillel Academy of Broome County  
Binghamton, New York

Rockland Hebrew Day School  
Monsey, New York  
Yeshiva Institute  
Flushing, New York  
Yeshiva R'TZAHD  
Brooklyn, New York

**Jewish Community Centers—JCCA  
(formerly JWB)**

The Foundation sought to leverage the opportunity which exists to reach adults whose affiliation with the Jewish community focuses on their children's participation in programs at Community Centers. It became apparent that in order to reach this group on a broad basis the avenue for development should be the JCC Association, the national umbrella organization of Community Centers.

AVI CHAI has encouraged and funded development by the JCCA of the concept of a Jewish Family Discovery Center. This is designed as an interactive, parent-child learning environment which seeks to promote the participation of parents in the Jewish education of their children. It is hoped that after initial site testing this program and others like it can be established at Community Centers around the North American continent.

**DIRECTED GRANTS FOR  
OUTREACH \$800,000**

A funding initiative to a cross-section of agencies can offer a foundation important new understanding of the organizations in its field of interest while stimulating new activities.

Recognizing that outreach is by nature a community-based endeavor, AVI CHAI initiated a grant project to encourage outreach organizations toward enhancement of their efforts through administrative development, innovative program development, and replication of successful programs.

A request for proposals was sent to 98 outreach organizations in North America. Those involved in the field of outreach today are dedicated educators who, very often, are inexperienced at working with philanthropic foundations. The requirements of the process of submission of proposals created an important challenge to present their programs in an organized way for others to assess. The review process, as well as monitoring of the actual grants, included site visits and other developmental work by the Foundation's staff and consultants to aid in: the definition of goals and a process of goal achievement, evaluation tools to measure success, and general analysis of the organization with suggestions for improvement. Grants were limited to a maximum of two years and implemented as follows:

**Local Programs**

Columbia Jewish Adult Education Program

Columbia, Maryland

To expand a successful voluntary program servicing a highly assimilated Jewish community by hiring a part-time administrator and a part-time rabbi.

Etz Chaim Center for Jewish Studies  
Baltimore, Maryland

To reach adults in new suburban areas to encourage commitment to Jewish living and a sense of being significant members of the Jewish community.

Hebrew Academy of San Francisco:  
Institute for Adult Education  
San Francisco, California

To hire a full-time educator for a program which focuses on home study groups throughout the Bay area.

**Jewish Community Council of  
Washington Heights and Inwood  
New York, New York**

To support an educational outreach coordinator to heighten Jewish consciousness and commitment in a target group of 3,000 Soviet Jewish immigrants.

**The Jewish Education Program—  
Toronto  
Toronto, Ontario**

To reverse the trend of deterioration in the content of Jewish life in the urban center of Toronto by providing a dynamic rabbi to service the area.

**The Jewish Family Institute  
Brooklyn, New York**

1. To hire a part-time administrator to upgrade the program and provide follow-up for their target group of young professionals who are disaffected from the organized Jewish community.
2. To hire a full-time administrative secretary to help facilitate their fundraising efforts and to systematize their office operations.

**Machon L'Torah  
Detroit, Michigan**

To hire two part-time staff members so that Jews from various backgrounds will have a place to learn and ask questions in an unintimidating environment.

**New Springville Jewish Center  
Staten Island, New York**

1. To hire a part-time outreach coordinator to reach families who have not yet shown any desire to identify Jewishly.
2. To support a Community Jewish Awareness Campaign to attract new participants.

**Project Identity  
Great Neck, New York**

To hire a part-time staff person to follow-up with program participants to respond to their individual interests in experiencing various aspects of traditional Jewish life.

**Shorefront YM/YWHA of Brighton—  
Manhattan Beach  
Brooklyn, New York**

To employ a full-time professional to create educational programming for a community of 25,000 Soviet Jewish immigrants.

**Southwest Torah Institute  
Tucson, Arizona**

1. To expand their program offerings by targeting the needs of specific groups in a city in which 80% of the Jewish community is not affiliated with any congregation.

2. To support a full-time Program Director to guide these efforts.

**Wisconsin Institute for Torah Study:  
Adult Ed  
Milwaukee, Wisconsin**

To create a special department devoted full-time to adult education in response to the burgeoning interest of young adults in the community to seek Jewish education for themselves as well as for their children.

**National Programs**

To make nationally-known program models for beginners and the unaffiliated available to synagogues and educational centers across the continent by creating professional literature and assigning staff to work toward their successful implementation.

Lincoln Square Synagogue  
New York, New York  
“Turn Friday Night Into  
Shabbos”

National Jewish Outreach Program  
New York, New York  
1. “Beginners Services”  
2. “Turn Friday Night Into  
Shabbos”

### **SMALL COMMUNITIES \$9,000**

Important accomplishments can be achieved toward mutual sensitivity regardless of the size of a Jewish community. AVI CHAI seeks to give special recognition and encouragement to approaches in communities in which appreciation of Jews for one another is given equal emphasis with growth in Jewish commitment.

#### **Santa Fe**

Grants were made to Temple Beth Shalom and Torah Bamidbar for programs which encompass these principles.

## **ISRAEL**

**Total: \$1,500,000**  
**(In collaboration with Keren Aviad)**

### **RAV KOOK PHILOSOPHY \$300,000**

**Rav Kook Conference; Publication of a Book: *Yovel Orot***

In 1985 the Foundation sponsored a three-day conference in Jerusalem on the teachings and philosophy of Rabbi Avraham Yitzhak HaCohen Kook, the first Chief Rabbi of Israel, on the occasion of the 50th anniversary of his passing. The conference brought together scholars and philosophers of various perspectives to discuss the implications of the teachings of Rav Kook as they apply to contemporary society.

Based on presentations at the conference, a book was published in Hebrew entitled *Yovel Orot*. An English edition of this book is currently being prepared for publication.

### **Beit HaRav Kook: Pedagogic Center**

This institution is an educational center located in the home of the late Rav Kook. A resource library has been established to collect and disseminate materials on the life and teachings of Rav Kook.

### **INCREASING UNDERSTANDING AMONG JEWS \$300,000**

In August, 1986 the Chairman and the Executive Director of the Foundation travelled to Israel to study the question of societal tensions related to religious issues. This was the beginning of an endeavor to learn how the Foundation can play a constructive role toward increasing understanding and sensitivity among Jews of different levels of religious commitment and observance, the primary focus of AVI CHAI in Israel at this time.

After consideration of their findings the Trustees concluded that, while they maintained a great desire to make a meaningful contribution to Israeli society, they did not have sufficient understanding of the complex societal problems to develop informed philanthropic initiatives. Therefore, the Board decided to seek greater knowledge with regard to both of the Foundation's objectives.

### **Religious/Non-Religious Relations: Literature Search**

As a first step in understanding the facts of behavior in Israeli society among those perceived as “religious” and “non-religious,” a researcher was engaged to conduct a broad review of information available in both Hebrew and English sources on the interaction

of these segments of the population. Primary research, secondary literature, attitudinal surveys, and government reports were surveyed. The conclusion drawn from this effort was that there exists little factual basis for understanding how Israelis of different levels of religious commitment relate to one another on a daily basis.

#### **Societal Case Studies: Religious/Non-Religious Interaction**

Simultaneous to the literature search, a series of case studies was undertaken, designed to offer anecdotal insights and a better sense of the dynamics of religious/non-religious relations. Researchers and journalists were enlisted to examine in various settings the manner of interactions, particular causes of tensions, and some ways in which the tensions were overcome. This information can be used to develop programs to improve understanding and sensitivity among the different groups.

#### **Publication of Religious and Secular: Conflict and Accommodation between Jews in Israel**

Upon review of these studies, the Board realized that the insights gained into the complexity of these situations could be important beyond AVI CHAI's own internal use. This material can be helpful to Jewish leaders to increase understanding of the societal conflicts which have arisen in recent years over religious issues. Therefore, this compendium of studies was published in book form in both Hebrew and English for distribution in Israel and the Diaspora.

#### **Perspectives on Societal Tensions**

To gain further perspective on the problem of societal tensions, a select group of creative thinkers representing a wide gamut of philosophies was invited to submit papers to the Foundation. These essays reflected on

historical background, as well as offering suggestions for philanthropic steps to ameliorate the tensions. Program initiatives which derive from some of their recommendations are now being formulated.

#### **Interface with the Religious Establishment: Amiad**

At significant moments in their life cycle, all Israeli Jews have contact with functionaries of the official, government religious establishment. Much needs to be done to improve the quality of interface between the public and those representatives of tradition so that such occasions will be positive experiences.

Funding has been provided to Amiad, a private organization, which runs a Pre-Marital Counseling Program on behalf of the Ministry of Religious Affairs. Couples who register to be married through local Religious Councils are offered a course which treats married life and Jewish values in the home. The course is led by specially trained rabbis, psychologists, and social workers, men and women who approach with sensitivity the questions and concerns of secular and religious couples.

#### **Programs for Russian Immigrants: Yaaleh Veyavoh**

The great influx of immigrants from the USSR has brought to Israel a population which is largely uneducated Jewishly. AVI CHAI believes that the successful integration of these immigrants as vital participants in the Jewish State requires an increase in their sense of commitment to the Jewish People. Toward that end, the Foundation has funded programs not only toward increased Jewish knowledge, but also to expose these new immigrants to religious Jews who show consideration and sensitivity in their time of need.

A grant was made to the Yaaleh Veyavoh organization for a community-based, volunteer program which activates members of neighborhood synagogues to assist Russian families in their adjustment to life in Israel.

### RABBINIC TRAINING \$500,000

The complexities of life in the modern Jewish State and the tensions which have developed among different streams in the community require a special kind of leadership which is capable of moving the society in a positive direction. With this in mind the Foundation funded a study to consider the need for the establishment of a new Post-Rabbinic Training Program which would prepare rabbis to better address the needs of contemporary Israeli society.

#### Beit Morasha of Jerusalem

The conclusion of the study was that a new program was indeed necessary, and a three-year grant was made toward the establishment of Beit Morasha of Jerusalem.

This institution is a center for leadership and research that combines the yeshiva system of learning with modern scholarship methods and offers a Jewish studies program on an advanced level along with courses in general humanities. In addition to theoretical studies, practical courses are provided in order to train rabbinic leaders who will promote commitment to Jewish tradition through greater understanding and tolerance.

### TRADITIONAL OUTREACH EFFORTS \$400,000

In pursuit of its objectives, AVI CHAI has sought to support programs which communicate Judaism and Jewish values in a Religious Zionist spirit

while reinforcing unity, tolerance, and positive relations among all sectors of Israeli society.

### Index of Outreach Programs

In order to establish a baseline of information the Foundation sought to produce a comprehensive profile of organizations and efforts being made today to increase the commitment to Jewish heritage among adults in Israel. By defining the nature of such programs a study could enable outreach professionals to more effectively place their participants in environments that best meet their needs.

Research consultants identified over 130 outreach programs, of which upwards of 100 were included in an *Index of Outreach Programs in Israel* that was printed and distributed to outreach professionals and other interested parties in Israel and abroad.

### Amiad; El Ami

Initial grants were made to each of these organizations for general programming to strengthen commitment to Jewish values and observance.

Based on the success of the El Ami program, grants were approved in two succeeding years toward its programmatic and administrative expansion, including parental education activities, curriculum development, staff training, and fundraising. Foundation staff and our consultant engaged in developmental work to aid in the process of goal achievement and a general analysis of the organization with suggestions for improvement.



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# A Commitment to Jewish Tradition

AVI CHAI is a New York-based private foundation established in 1984 which functions in the United States, and in Israel through collaboration with Keren Aviad. Eventually AVI CHAI intends to function in all regions with Jewish populations.

Its objectives are simply stated:

1. To encourage those of the Jewish faith towards a more traditional form of Jewish observance and lifestyle by increasing their understanding, appreciation, and practice of Jewish traditions, customs and laws.
2. 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, G-d's covenant with Israel through Moses; as to the second objective, G-d's covenant with Abraham.

AVI CHAI adheres to the philosophy of Rabbi Avraham Yitzhak HaCohen Kook, Chief Rabbi of Israel from 1919-1935, in interpreting these covenants and in drawing guidance concerning criteria for projects designed to further AVI CHAI's objectives.

G-d'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 operation:

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 the other.

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

AVI CHAI rules out any form of coercion, and will sponsor projects which rely only on teaching and enlightenment.

AVI CHAI favors programs which have a positive orientation toward the State of Israel and do not reject secular education or cultural activities.

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

AVI CHAI will focus principally on programs for adults.

AVI CHAI will not fund building projects, deficits, or disbursements made without its prior approval.

AVI CHAI will not solicit or consider grant requests except in response to a "Request for Proposal(s)" as AVI CHAI may issue from time to time.

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

# **Supplement:**

## **June 1990 - May 1992**

*(Funding includes grant commitments and related program expenditures)*

### **North America**

**Total:** **\$3,861,000**

**Networking Of Jewish Outreach Professionals** **\$1,110,000**

**Association of Jewish Outreach Professionals - continuing grant**

**Outreach Professional Training** **\$401,000**

#### **A. New Project**

##### **Hebrew Union College - New York**

The development of a year-long training component for rabbinic students in outreach to the unaffiliated and underaffiliated which will consist of professional development classes and a supervised internship.

#### **B. Continuing Grants**

##### **Maor, Inc.**

**Rabbi Isaac Elchanan Theological Seminary: Max Stern Division of Communal Services**

**Parental Education** **\$350,000**

#### **A. New Projects**

##### **Torah Umesorah**

Through a grant from AVI CHAI, Torah Umesorah, the National Society for Hebrew Day Schools, has initiated a major program to promote parent education as part of the essential mission of day schools nationwide.

##### **Board of Jewish Education - Greater New York (BJE)**

The grant was designed to enable the BJE to develop a plan for parental and family education to be implemented in day schools and synagogue supplementary schools representing the full spectrum of the Jewish community, in the Greater New York area.

##### **Jewish Experiences for Families**

A grant was made to the Jewish Federation of Metropolitan Detroit for an independent evaluation of this community-wide family education program which may serve as a model for other locales.

**Shalom Sesame Television Program**  
A grant was made toward educational and promotional components of the Public Broadcasting System's national airing of episodes of *Shalom Sesame*, a fun-filled program with images of Israel and Jewish culture for children and their parents.

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**B. Continuing Grants**

**Hebrew Academy of San Francisco**  
**Hebrew Day School of Orange County**  
**Hillel Academy of Broome County**  
**Rockland Hebrew Day School**  
**Yeshiva Institute**  
**Yeshiva R'TZAHD**

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**Directed Grants For Outreach**  
**\$1,370,000**

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**A. New Projects**

AVI CHAI believes that the central institutions of the Jewish community must make both outreach to the unaffiliated and inreach to the affiliated high priorities of their institutional missions. A total of 24 Conservative, Orthodox and Reform organizations, primarily synagogues and day schools, were selected as grant recipients to receive support over three years.

**Adat Ari El**  
**North Hollywood, CA**

To support a "back to basics" study program geared to provide a fundamental understanding of Jewish texts, synagogue skills and life cycle events.

**Anshe Chesed Fairmount Temple**  
**Beachwood, OH**

Support for a "back to basics" program that will expand adult learning for congregants and the unaffiliated.

**Anshe Emet Synagogue**  
**Chicago, IL**

To support the hiring of teachers for specialized workshops and classes, and the development of materials for home study, geared toward the young adult population in their catchment area.

**Ashreinu Learning Network**  
**Los Angeles, CA**

To support the expansion of a program which focuses on individualized study geared toward men and women of diverse backgrounds between the ages of 18-40.

**Atlanta Scholars Kollel**  
**Atlanta, GA**

To support the creation of a professionally directed National Singles Torah Network that will foster opportunities for newly and potentially observant singles to meet one another.

**Beth Jacob Congregation**  
**Mendota Heights, MN**

To support general program activities and the development of a "Daf Yomi" program which aims to involve congregants in daily Torah study.

**Congregation Beth Shalom**  
**Seattle, WA**

To support a part-time coordinator for the expansion of their Introduction to Jewish Life program featuring formal classes, a Learner's minyan, mentoring, and educational events.

**Congregation Kesher Israel  
Washington, DC**

To support the expansion of their current adult education activities that include a learner's minyan, a videotape library, classes and lectures.

**Congregation Ohab Zedek  
New York, NY**

To support a comprehensive adult education program, including Beginners Services, skills workshops and Shabbatonim, to reach out to those residing in its neighborhood.

**Highland Park Conservative Temple  
Highland Park, NJ**

To support a variety of outreach programs including a Beit Midrash, intermarriage counseling, parent education, and a study program with scholars from Israel.

**Jewish Renaissance Center  
New York, NY**

Support to enhance this full-time learning program for women by providing funds for the production of a newsletter, promotion and follow-up, and for general programming.

**Peninsula Temple Beth El  
San Mateo, CA**

Support for personnel to help coordinate the establishment of a comprehensive adult education literacy program in the community in cooperation with other local organizations.

**Sephardic Educational Center  
Los Angeles, CA**

Support for the expansion of its adult education programs to reach out to marginally affiliated and unaffiliated young marrieds and high school students in the community.

**Shalom Torah Centers  
East Windsor, NJ**

To hire a program director to expand their one-to-one learning program in other communities in central New Jersey.

**Sinai Academy  
Brooklyn, NY**

To support the hiring of part-time teachers to reach out to Soviet Jewish immigrant parents and integrate them into the Jewish community.

**Stephen S. Wise Temple  
Los Angeles, CA**

To support the hiring of additional teachers to reach out to the marginally affiliated and increase their involvement in Judaism.

**Taylor Road Synagogue  
Cleveland, OH**

Support for programming that will mainstream participants from their Beginners Service into the regular synagogue service and into other activities such as leadership training, and one-on-one learning.

**Temple Beth Am  
Los Angeles, CA**

To support a part-time Russian-speaking coordinator to familiarize newly arrived Russian families with traditional Jewish beliefs, prayer and the synagogue community.

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**Temple Eilat  
Mission Viejo, CA**

To support the hiring of new educators to involve adults in their children's Jewish education by providing them with a parallel learning environment.

**Temple Israel  
Boston, MA**

Support for the hiring of additional part-time staff to implement expanded educational programming targeted for newly arrived Soviet immigrants in the community.

**Temple Kol Ami  
Plantation, FL**

Support for expanded programming to reach out to a community in which a large percentage of Jews are unaffiliated, with particular emphasis on the young adult population.

**The Hebrew Academy Lubavitch  
Westminster, CA**

Support for programs that reach out to parents in their school, including introductory programs, shabbatons, counselling, and home visits to targeted families.

**The Temple, Congregation B'nai  
Jehudah, Kansas City, MO**

Support to acquire and outfit a mobile vehicle as a resource room that will bring a Jewish presence into outlying areas of the community.

**Young Israel of Flatbush  
Brooklyn, NY**

Support for programs to expand the role of this synagogue as an outreach center.

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**B. Continuing Grants**

**Project Identity  
Great Neck, NY**

**Temple Beth Shalom  
Santa Fe, NM**

**Rav Kook Philosophy \$46,000**

**The World of Rav Kook's Thought**

In 1985, the Foundation sponsored a conference on the teachings and philosophy of Rav Avraham Y. HaCohen Kook, first Chief Rabbi of Israel, from which a book, *Yovel Orot*, was published. An English version entitled *The World of Rav Kook's Thought* was produced and distributed to a cross-section of community leaders and scholars worldwide.

**Other New Grants \$584,000**

**North American Jewish  
Students Appeal**

To expand the Appeal's Beneficiary Grants Program, through which a variety of student-initiated projects are conducted on campus; and to enhance the infrastructure and fundraising capacity of this organization.

**University of Michigan: Hillel**

Funding for an independent evaluation to assess whether participation in Hillel programming on this campus can have a significant impact on the Jewish identity and involvement of young adults and to assess the replicability of this model.

## **The Louis Guttman Israel Institute of Applied Social Research**

After the Council of Jewish Federations published the findings of its 1990 National Jewish Population Survey (NJPS), the Foundation took a number of steps to understand the implications of this data for programmatic initiatives.

A grant was made to the Guttman Institute to create a study to interrogate the 1990 NJPS for outreach program initiatives. This study will examine select sociodemographic variables and their correlation.

## **The Mandell L. Berman Institute - North American Jewish Data Bank**

Funding was granted for technical support, editorial assistance and an author's conference in an effort to assist in the production of a series of monographs from the NJPS data.

## **Bernard Revel Graduate School of Yeshiva University**

A grant was made to help restore and strengthen this school as a seminal academic institution of Judaic studies.

## **Outstanding Outreach**

Special, one-time grants of three years duration awarded in recognition of efforts being conducted by practitioners and organizations whose work contributes to the field of outreach beyond their local communities.

## **AVI CHAI Prize in North America**

An annual award to recognize outstanding endeavors in encouraging those of the Jewish faith toward greater commitment to Jewish observance and lifestyle.

## **ISRAEL**

**Total:** **\$1,960,000**

*(in collaboration with Keren Aviad)*

**Rav Kook Philosophy** **\$35,000**

### **Beit HaRav Kook: Audio-Visual Presentation**

A multi-media presentation to describe the life and teachings of Rav Kook to visitors to this historic and educational center.

**Increasing Understanding Among Jews** **\$919,000**

### *A. New Projects*

## **Jewish Culture and Thought in State Schools: Center for Educational Technology**

In an effort to increase knowledge of Jewish sources and culture at the junior high school level, the Foundation initiated an experimental curriculum to be developed by the Center for Educational Technology for the state school system. The program, which will be tested and evaluated, includes specially prepared texts, computer and video components, and parent/child study components, and may be adapted for informal as well as formal settings.

## **Social Interaction and Religious Practice: Study**

In order to understand the facts of behavior in Israeli society which can guide AVI CHAI in developing programmatic initiatives, the Foundation commissioned the Louis Guttman Israel Institute of Applied Social Research to undertake a study of Social Interaction and Religious Practice among Jews in Israel.

## **Television Series**

A situation-comedy television series was conceived by the Foundation as an effective means to increase understanding and sensitivity among different groups in Israeli society. A pilot program is being developed, with a view to an initial season of 13 episodes.

## **AVI CHAI Prize in Israel**

An annual award to recognize outstanding endeavors by individuals in increasing understanding and sensitivity among Jews of various backgrounds and levels of observance in Israel.

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### ***B. Continuing Grants***

#### **Amiad: Pre-Marital Counselling Program**

#### **El Ami: General Activities**

## **Rabbinic Training \$545,000**

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### ***A. New Projects***

#### **Eretz Hemdah Institute**

Eretz Hemdah Institute for Advanced Jewish Studies is an academic center whose program is designed to prepare outstanding scholars who have served in the Israel Defense Forces to become Rabbinic Court Judges.

#### **Sephardic Rabbinic Training**

A grant to study the need for a new rabbinic training program to produce modern Zionist spiritual leaders of Sephardic background in Israel.

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### ***B. Continuing Grant***

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

## **Programs For Russian Jews \$457,000**

The recent wave of immigration of Russian Jews has brought hundreds of thousands of immigrants to Israel who have been estranged from Jewish culture for 70 years. The following projects have been initiated to acquaint these Jews, as well as those still in Russia, with their heritage and the national culture of Israel.

### **Survey of Programs for Russians**

In an effort to determine the programming needs of recent Russian immigrants to Israel, the Foundation commissioned a representative survey of organizations involved in the field of Jewish educational and cultural programs being targeted to this audience.

### **El Ami: Lecture Bureau**

A service to provide speakers on topics of Jewish interest in Ulpanim and home study groups to recent arrivals from the former Soviet Union was organized by El Ami in order to present a message of modern religious Zionism to the newcomers.

### **Yaacov Herzog Institute: Spiritual Leadership Program**

Training a new generation of Jewishly literate teachers and laymen for the Russian immigrant community is the goal of this program at the Yaacov Herzog Institute in Alon Shvut. Participants in two-month long seminars encounter Jewish sources and are encouraged to pursue careers in some field of communal service.

### **Jewish Heritage in Ulpanim:**

**Center for Educational Technology**  
Russian-speaking newcomers to Israel will be exposed to Jewish history and culture as they learn the Hebrew language through the use of *B'rukhim Ha-Ba'im*, a book produced by the Center for Educational Technology.

### **Calendar with Explanations in Russian of Observances**

As an introduction to life in the Jewish State, a calendar with explanations of Jewish observances in Russian and appealing photographs of traditional customs as they are practiced in contemporary Israel was published and distributed to Jews in the C.I.S.

### **Lishkat Hakesher: Programs in Russia**

Young, religious Zionist couples from Israel will be despatched as emissaries to outlying Jewish communities in the C.I.S. as teachers and communal workers for the fall Jewish holidays.

**AVI CHAI—A Philanthropic Foundation**  
52 Vanderbilt Avenue  
New York, NY 10017-3808  
Tel: 212 697-8836  
Fax: 212 697-8879

In Israel—through collaboration with:  
**Keren Aviad**  
28 Rechov Ramban  
92268 Jerusalem, Israel  
Tel: (02) 631-227  
Fax: (02) 662-861