

COUNCIL OF YOUNG ISRAEL RABBIS IN ISRAEL.

Chanukah 5775

December 23, 2014

Dear Rabbi Hammer:

Shalom Uvracha.

As per your request I am summarizing the four projects in which we have been activating and/or playing a significant role in their success. They are:

1. Moreshet Chana- Bayit Cham
2. Jewish Heritage Program for the Deaf
3. Get Refusal and Resolution Project
4. Orthodox Leadership Project
5. Ohr Simcha Program for Children at Risk

Hope this can be helpful.

All the best,

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On behalf of Council of Young Israel Rabbis in Israel

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Project # 1

Moreshet Chana-Bait Cham

This project was founded in 1998.

Bayit Cham serves as a haven where young Jewish women in distress learn to become self-reliant. It is a center where their emotional, psychological and spiritual needs are treated. Under the leadership of its founder and leader Sylvia Kadosh, Bayit Cham reflects her commitment, perseverance and faith. Beginning with 9 emotionally distressed women, Bayit Cham has developed into a home where over 350 women have found a peaceful but challenging environment, a welcoming but stimulating hand. The home gives..... providing for the physical and emotional needs of the women..... but also demands..... time for work, for learning, for partnership, for love.

Within Bayit Cham's dignified environment, every young woman feels safe, wanted, cared about and cared for.

Each young woman is a world unto herself. To identify, research, filter and choose new residents, our trained volunteers and professionals work in close cooperation with organizations throughout Israel -- "Tamar" for victims of sexual abuse, "Lev Achim" for women in dead end, abusive relationships with Arab men, "Arachim," "Tafnit" and "Tzohar," to name a few. We receive referrals from schools in Jerusalem such as Tifferet and especially from Alumni and current residents. **In 2010 Bayit Cham partnered with the Council of Young Israel Rabbis under the leadership of Rabbi Chaim Wasserman and Rabbi Michael Strick in order to reach out to the American community for endorsements and support and to raise the professional psycho social expertise of the institute.**

Operational Details:

After the initial welcome meeting, the young women meet with our social worker and psychologist to create an individualized weekly program tailored to each woman's special needs and capabilities. During their stay with Bayit Cham they meet weekly with our professional staff to solve problems, adjust their programs, listen to ideas and challenges and simply to talk.

Also part and parcel of our program is the big sister element whereby young women from 'normative' environments who come to the Shiurim in the evenings adopt young women in need of additional help.

During the mornings and afternoons, many of the women are employed in jobs or volunteer projects arranged by Bayit Cham staff, according to the woman's needs and capabilities. Bayit Cham arranges for nearby schools to receive those who can to complete matriculation studies and exams and even continue to colleges or universities or accreditation studies.

Many of our 'graduates' return to volunteer or even serve as professional staff.

For women whose past has left them in physical danger from husbands, boyfriends or friends, BAYIT CHAM arranges for caring families in the USA or England to receive them for varying periods of time, 6-8 months, to ensure their safety and begin their return to some vestige of "normalcy".

Bayit Cham Programs:

1. Workshops

During evening and night-time, Bayit Cham offers a selection of workshops dedicated to developing work related skills and expose participants to the variety of activities available to a well-adjusted young lady. Workshops in such topics as cooking, management of households, self-image and assertiveness are presented by professional facilitators. Women can choose the workshops that interest them. The social worker and psychologist are normally involved in directing the women to workshops required by each individual woman.

Cost per workshop:

Baking and Cooking: \$5,000/year

Household Management: \$4,000/year

Assertiveness and self-image: \$4,000/year

2. Therapies

With the full cooperation of the social worker and the psychologist, Bayit Cham offers a range of therapies to the woman living in the residence. These therapies include hydrotherapy and Art Therapy, physical education and aerobics are managed by professionals. The regimen is adjusted to the needs of each participant.

Cost per therapy:

Art Therapy: \$5,000/ year

Hydrotherapy: \$10,000/year

Aerobics and physical Therapy: \$4,600/year

3. Educational Activities

In addition to the more professional activities the women are exposed to a myriad of opportunities for social interaction and education through Bayit Cham. Courses in a variety of Jewish studies, a variety of outings to learn about Israel, its history and geography, biblical sites and their Jewish roots, are presented and available to all of the women in Bayit Cham. Each activity culminates in trips to relevant locations.

Cost per course:

Knowledge of Israel hikes: \$2,600/year

Weekends on Jewish topics: \$7,000/year

Evening Courses: \$18,000/year

4. Special Events

One of the most joyous of the special events in Bayit Cham are weddings. To see a young lady whose past negated anything positive about her interpersonal relations with men, finally meet and marry a Jewish man, is an unbelievably positive experience for all of the residents and staff of Bayit Cham. However, since many of the women have little or no contact with their families, marrying is an expensive proposition with no one available "to foot the bill". In addition to wedding expenses, the couple must begin a life together with little or no savings of their own to help finance their modest beginnings. Bayit Cham operates a "Gemach" Fund called "Hachnasat Kallah". This is a fund filled with "Chesed" since the weddings and the needs of the couples are small and modest. Bayit Cham budgets the sum of \$5,000 for each young lady who marries while living in Bayit Cham.

I have provided one of the many stories relating to our Bayit Cham project. I can send more if needed.

A Long, Hard Road (2011)

"My name is Racheli. I'm 24 years old. My story is difficult to tell. It takes me back to relationships that I'm still trying to forget; actions I regret; stories I can't believe happened to me. My parents are divorced. At age 14, in ninth grade I really "had it" with my education. I wasn't succeeding. I was diagnosed with Hyperactivity. I had a very negative self-image. My life at home was a shambles. So... I left school! After a week of wandering the streets, I was placed by the Welfare Authorities in a "closed" psychiatric institution. After my first vacation, I ran away. The authorities never found me. I returned to the streets! At least there I found people who were interested in me. They were Bedouin. They liked music and cars and so did I. Slowly I became close to them and went to visit their village where I met other Bedouin boys and their families. I was new, unknown and interesting. I "hung out" with them from morning to night listening to Arab music, racing in their cars.. in short... really enjoying myself. Then I became the girlfriend of one of them. We went everywhere together. I couldn't move without him. But when he wanted "more" and I refused, he became violent. He insisted and I refused. The beatings continued and I still refused. I finally left him. As a young girl known by everyone in the village, a married Bedouin with 3 children began with me. I was in love. So was he. He was going to leave his wife and marry me; or so I thought. My mother was beside herself with worry and fear. She moved mountains to find me, take me home, find solutions. She knew I loved him and that there was really nothing there for me except deep disappointment, violence and who knows what more. She turned to the Yad Le'achim organization to help get me out. They in turn involved Bayit Cham Moreshet Chana to serve as my "guardian". In spite of my age, 17, they agreed to take me in. There I found what I was missing; warmth, love, caring, interesting activities, independence, a chance to learn. While I was there, my Bedouin "friends" never gave up looking for me. When they somehow found me at Bayit Cham, the Rabbanit arranged for me to leave for a year to America. There I lived with a wonderful family who arranged for me to work in a nursery. I met lovely people, a warm, supportive community and some young men who taught me that I didn't need to look for compassion and encouragement from another people. I returned to Bayit Cham who found work for me in a clothing store. I'm a much different girl now. I know what I want. I want a profession. Bayit Cham is sending me to learn hairdressing. Now all I need is a young man who'll make me into a happy bride. "

Project #2

Judaic Heritage Program for the Deaf (initiated by Council of young Israel Rabbis in Israel and now in consonance with International Young Israel Movement)

Bar/Bat Mitzvah Program

Bar/Bat Mitzvah Program are organized annually by the Council to assist deaf children and their families from all over the country prepare for this important life-cycle event. At the Bar/Bat Mitzvah ceremony, the boys don tefillin (phylacteries) and “sign” the blessings for being called up to the Torah, and the girls say the Shema prayer in Sign language.

Visits to schools are arranged in order to schedule the teaching and preparing of deaf boys and girls for this significant life event. Various topics are discussed with the children, such as: What does it mean to be a Jew? What does it mean to become a bar or bat mitzvah? What are the basic mitzvot (commandments)? How does one fulfill the commandments to one’s fellow? Through stories and interactive programming, the children learn about performing acts of kindness, helping and giving. The entirety of this experience, both the preparation for the Bar/Bat mitzvah ceremony and the event itself, allow the deaf youth and their parents to create and solidify an improved and enriched social network in addition to learning more about Jewish heritage and customs.

Leadership Training Seminars

The Council trains grassroots leaders to empower the deaf community and to fill a significant void in the empowerment of the deaf community in Israel.

The Holocaust Remembrance Training Program

We have invited deaf leaders to participate in a course in the history of the Holocaust through a “platform” developed and hosted by Yad Vashem – Israel’s national Holocaust Memorial and museum. During this initiative, the Deaf leaders are trained with specially designed pedagogical techniques in order for them to teach and transmit history and ideals relating to the Holocaust.

Ongoing Educational Programming

Approximately 40 lectures are being scheduled to be presented at deaf centers in Ashkelon, Ashdod, Herzliya, Bat Yam, Rehovot, Bnei Brak, Tel Aviv, and Petach Tikvah. Fifteen to 300 people attend each week in each location. Subjects include Judaic heritage, Jewish history, Bible and Zionism. On these occasions, and on Jewish holidays, the Judaic Heritage Program organizes social gatherings in approximately ten locations around the country, each of which attracts approximately 50 to 150 deaf people and their families.

Publications

In order for the Deaf population to feel comfortable in participating in events on the Jewish

calendar, user friendly publications have been produced that allow the deaf to participate in a more meaningful fashion. These publications include blessings over the Sabbath candles, excerpts from the Passover Seder, background information of the Holiday practices and customs, and blessings over the Chanukah candles.

Deaf Theater

Using yet another technique to drive home the importance and richness of Judaism, the Judaic Heritage Program prepares educational materials for the theater for the deaf and hearing impaired. Through dramatic plays both directed and presented by the deaf, this medium for familiarizing and transmitting Jewish values will take on a life of its own, reaching hundreds.

Project #3

Get Refusal Prevention and Resolution Project

This project focuses on a critical problem affecting the status of women in Israeli society and amongst Diaspora Jews—agunot (victims of get-refusal)— in two ways:

1. Alleviating the plight of the agunah. This project provides a most unique lifeline to women—bringing about the long-awaited get-- Jewish divorce.
2. Involving grass roots in taking preventive measures, via education of the lay-people—thus attempting to wipe out the problem before its inception. Particularly young lay-people (students in university and young couples) are given tools to "spread the word" and inspire others as volunteers—in Israel and the Diaspora. Success has been demonstrated in this "people to people" approach coupled with communications technology. The empowerment through education of the younger generation lays a strong foundation for the Jewish family unit and women within that unit, thus reinforcing the Jewish identity of marrying couples and their children to come.

Goals :

- A) Resolution of existing cases of Get-refusal in Israel and all over the Jewish world, and
- B) to develop, provide and disseminate preventive measures which, when implemented, will ensure that the phenomena of Get-refusal and agunot cease to exist, thus strengthening Jewish marriages which are the building blocks of a healthy Jewish society.
- C) This project negates the phenomenon of young couples avoiding marriage, thus connecting the next generation with Israel and with Jewish peoplehood as a core part of their Jewish identity.

Objectives:

- A) Assisting the public—firstly, actual victims of Get-refusal and secondly, educating the general public towards prevention of the problem, harnessing the idealism and energies of the mature youth to affect a social change within Israeli society while helping to protect themselves through the implementation of preventive solutions, primarily Prenuptial Agreements for the Prevention of Get-Refusal.
- B) Affecting and influencing the Rabbinical Court system from within, as well as the young Rabbinical cadre beginning to take their place within the establishment- a slow but indeed measurable process.

The Need:

- a. There is a growing need to help victims of get-refusal, male or female. The flow of victims of get-refusal in Israel and the Diaspora reaching out to the Directorate of the Israeli Rabbinic Courts and to the Council of Young Israel Rabbis, is continuous. All Jews married in Israel cannot

remarry until a divorce is granted by their spouse in accordance with Jewish Law, irrelevant of their identification with any particular stream. The problem in the Diaspora affects those Jews married in a halakhic ceremony.

b. There are young people, social-change organizations, parents and Rabbis who (as a result of the educational efforts of this project) have become sensitized to the potential problem of get-refusal. These authority figures need assistance in convincing couples to sign a Prenuptial Agreement for the Prevention of Get-Refusal, this being an extremely delicate situation. There is a pressing need to protect both individuals in all marriages. The overall need is to have all marrying couples sign prenuptial agreements as a matter-of-course, thus insuring recourse to those individuals who may fall victim to recalcitrance in the future.

Global Benefit:

Benefit to the Jewish population in Israel and in the Diaspora, both on an individual level and in a general sense for Jewish society, has been demonstrated: a. Hundreds of individual agunot and potential victims of get-refusal have been helped through the services of this project. Some by in-depth attention over long periods of time, while many receive crucial information and assistance through a one time meeting or simple telephone call.

b. Hundreds of couples have signed the "Agreement for Mutual Respect". Amongst those young couples, there have already been cases where initially recalcitrant husbands actually gave the get within very few months—due to the workings and protection afforded by the agreement. In the words of one such 21 year-old woman: "This agreement saved me".

c. The educational methods used by this project reaches the young people and their authority figures on a communal level, thus intensifying social acceptance of this change—through students in universities, through community based consciousness raising, through the education of peer-groups and through social networks.

Contribution to Israeli society:

Maintaining the connection with Jewish peoplehood of Israeli society in general and in particular of young people as they seek to marry and establish families, is of cardinal concern. This is accomplished by addressing the very core of a Jewish society within an increasingly individualistic society—Jewish marriage. This project makes a Jewish marriage relevant today by assisting young people to marry as Jews, identifying themselves as Jews by marrying within a Jewish framework while granting them more autonomy over their personal status -- instead of opting out and marrying abroad. This is done both by the practical vehicle of promoting premarital agreements, specifically the "Agreement for Mutual Respect", to be signed by marrying couples and by developing other solutions which attempt to uproot the agunah phenomenon. The "Agreement for Mutual Respect" has been made available on the CYIR website in five languages thus far—Hebrew, English, Russian, French and Spanish. In-depth

information for marrying couples and articles written on a variety of levels, in two languages, is readily available.

CYIR overall vision and mission:

The CYIR answers needs in the general Jewish society where our expertise in affecting change for the better stems from Jewish tradition while aiming to better society in general. Helping to resolve aguna problems together with developing and implementing preventive solutions -- affects all Jews in Israel, and the world-over, utilizing a defined area of expertise within Jewish law.

As the Council of Young Israel Rabbis makes use of experts in Jewish Law who have strong social consciences while being extremely motivated to erase this blight from Jewish society from within, in addition to having a respected standing in the Rabbinic world—there is no better situation to bring about long-lasting change.

Following the publishing of the Scientific and Halakhic Analysis, Sourcebook and Guidebook in Hebrew. analyzing and promoting the use of Prenuptial Agreements for the Prevention of Get-Refusal, entitled "Min'ee Einayich Me'Dimah: Heskem Kdam Nissuin L'Miniat Seruv Get" and distribution of the book in Israel to 1,000 rabbis, judges, yeshivot, university libraries, professors, etc—we turn outward to world-Jewry. The year 2013 should see the distribution of this academic and halakhic book in English. The title is (loosely translated): "Spare your Eyes Tears: Prenuptial Agreements for the Prevention of Get-Refusal". This scholarly book acts as a guidebook as to the actual signing of agreements by marrying couples. Giving the Rabbis the knowledge is empowering them to prevent the problem. Publicizing the recognition in Israel of the Prenuptial Agreement as a halakhically viable solution will bring about acceptance of this particular solution by Rabbis all over the world that look to the Israeli Rabbinate for guidance. This, in turn, will engender openness to the possibility of other halakhically viable solutions to the untenable agunah situation. The English version will be published by an academic center of Bar Ilan University, to be distributed to English speakers in Israel and more importantly—to rabbis, leaders of Jewish communities and educated laypersons in N. America, Europe and Australia. It will influence Jewry the world-over to accept these ideas as the norm.

B. Arrangements have been made to utilize an additional preventive solution, in addition to the Agreement for Mutual Respect. This additional preventive solution, authored by a highly placed Rabbinic Court Judge in the Diaspora, has been entrusted to this CYIR project specifically for implementation in a discriminatory manner, with the intent of slowly incorporating it into the Rabbinic world while being used by marrying couples.

Project#4

Orthodox Leadership Project (in coordination with the World Council of Orthodox Communities)

1. Annual Leadership Conference (This year: Dec 31,2014)

In this unique yearly gathering, the only leadership forum of this nature in the Orthodox world today, the Council of Young Israel Rabbis together with the World Council of Orthodox Communities clarify and elucidate critical issues on the agenda of Orthodoxy in Israel and in the Diaspora. There is an ongoing an intense focus on the following issues:

> Utilizing cutting edge innovative online technology for Torah learning and Torah teaching and the establishment of the Torah “site of sites”.

>Planning for the World Conference of Otzar Olam HaTorah (Treasures of the Torah Universe), to be held in Jerusalem, Sukot 5776 in the spirit of “Hakhel”.

> Advancing dialogue amongst the world Jewish leaders, comparing and contrasting security precautions in synagogues in Israel and in the Diaspora in the wake of threats from varied sources.

At the conference recognition is awarded to community leaders from Israel and from the Diaspora who have demonstrated excellence in their exclusive unique contribution to the nation, to Torah and to the State of Israel. The Chief Rabbis of Israel, community leaders and honored participants f This very unique public forum of the contemporary Orthodox leadership will address core issues on the Jewish Orthodox Agenda in Israel and in Diaspora communities. Issues will be raised in order to effect a strengthening of ties and of mutual commitment.

2. Central Themes of the past:

Mutuality between Israel and Diaspora Jewry:

On the one hand, there is the commitment of the State of Israel and the Israeli population to the sustenance and continued thriving of Diaspora Jewry and to any individual Jew, regardless of geographic location. On the other hand, there is the commitment of Diaspora Jewry and its leadership to the existential maintenance, wellbeing, security and Jewish character of the State of Israel as the Jewish homeland.

Common Denominator

Identifying the Halachic and Hashkafic basic principles that are common to all segments of the population as well as to the broad Orthodox leadership .In what areas are there dissension and in which areas are there ways to bridge the gap?

3.Goals of Contemporary Orthodoxy-Overview-Issues for Deliberation:

Women in Orthodoxy:

What changes are expected in the Orthodox orientation as a result of the emerging influence and status of Orthodox women vis a vis family priorities, community and society in general, in Israel and in the Diaspora.

The Torah Community:

What is the educational and communal significance of the increased inclination of people in the general populace to set aside time for Torah study?

Model Community:

Can the community model so prevalent in the Diaspora be installed through the synagogue in Israel?

Connecting Youth with Tradition:

What are the effective means to connect the younger generation, exposed and influenced by the general Western culture, to Jewish tradition?

This conference hosts the participation of world leaders and officers of major Jewish organizations, community leaders, Rabbis, academicians, educators and media personalities, serves to deepen Jewish leadership understanding of the value to push forward joint ideas and programs and will create networking connections between individuals and between institutions.

Project # 5

Emotional and Educational Assistance to Children at Severe Risk (in tandem with the Or Simcha Residential Facility in Emek Lod)

Or Simcha is a residential care facility that provides a home and a school for 300 boys at severe risk. Most of the boys come from a variety of dismal situations: some are orphans or abandoned children; others have been removed from their non-functioning families in which many suffered from neglect, physical/emotional/sexual abuse, and/or emotional or economic problems. Or Simcha offers its children a rehabilitative experience of growing up in an educational family framework, especially adjusted to the emotional and developmental needs of young children. It provides the boys with a loving, supportive, and caring environment by taking into account the complexities and concerns unique to each child.

Or Simcha is the only home for most of these children. Therefore we do everything we can to provide them with all the amenities of normal children. Thus in recent years we have added a petting corner, computer room, play station room and a gym. However, we also are obliged to finance all of their personal expenses such as their dental care, clothes and shoes, games and toys for small children, eyeglasses, books, personal supplies, and tutorial lessons.

Or Simcha annually absorbs about 50 additional children at severe risk, who come from a variety of dismal situations. The Children's Village also runs a new foster home for younger children aged 5-8. There are therapeutic and the pedagogic staff in order to provide the children with more professional and individual treatments especially designed to meet their personal emotional and developmental needs. **The Council of Young Israel Rabbis has undertaken to oversee and help develop the educational and psychological aspects of the ongoing operations of the facility.**

Or Simcha Projects

Adopt a Child - Or Simcha is the only home for most of our students. Therefore we do everything we can to provide them with all the amenities of normal children. Ohr Simcha finances all of their personal expenses such as their dental care, clothes and shoes, games and toys for small children, eyeglasses, books, personal supplies, and tutorial lessons. Approximately 50 children reside at Or Simcha but do not qualify for governmental support. The funding to cover the daily ongoing expenses of these children is \$18,000 per year, per child

Bar Mitzvah Project

The Bar Mitzvah ceremony is an important event in the life of any Jewish child. Every year we celebrate this special occasion for 30 children who are orphaned or come from dysfunctional families, and cannot celebrate the event with their families. The event includes a religious ceremony at the Western Wall followed by a large celebration attended by family members, friends and public figures. Each child is provided with celebrative clothing, Tfilin, Talith and gifts.

In the framework of their Bar Mitzvah year, Or Simcha also organizes special tours and educational trips. The cost for each child is \$1,200 X 30 children = \$36,000.

Computers study center

Computers are becoming an integral part of all aspects of life. Computer rooms and computer courses are offered to students of all ages. Computers have become a substantial part of our study programs and at the after school enrichment activities, in order to create a promoting communication environments for the children and adequately prepare them for the future. The computers study center includes 25 computers, a network server and equipment.

Maintenance Cost: \$32,500.

Didactic Evaluations

The aim is to diagnose the skills of our learning disabled children and offer them individually tailored treatment programs. As most of the children come from backgrounds of distress they suffer from many developmental lags and remedial problems which have been neglected over the years. Treating these problems is critical for their academic success and overall well being.

Equipment

Our boarding school is home to children who are often admitted at a very early age, coming from a background of extreme poverty. It is therefore upon us to provide for all their needs and grant them with all the equipment they need. We need various kinds of support and equipment, such as clothing, study books, gifts for the holidays, encouragement prizes, food products, cleaning materials, beddings, curtains, office and other equipment for the benefit of the children.

Future: Establishing a central activities building at the boarding school:

During morning hours the children study at the school; in the afternoon, they enjoy a large variety of courses and activities given by a professional team, such as electronics, computers, carpentry, sports, music, drama, creativity etc. Due to the number of activities and the need to enrich and develop them, we have decided to erect a multifunctional, two-story building which will serve as an activity center. The place will also include a central library, a pedagogical secretariat and rooms for the improvement of attentiveness and concentration. The building will be equipped with professional and modern devices and accessories, which will be compatible to the children's needs and problems. Cost: \$1,000,000

Foster Homes- While the older children reside in the boarding school, the younger children live in foster homes which aim to provide a warm and home-like setting which is essential for their healthy development. The children aged 6-7 live in a home with a couple and their biological children and enjoy all the facilities and warmth of a regular home. Following the success of the program, we would like to establish new foster homes in order to provide additional children at risk with a home-like setting. The cost of establishing new foster homes, including construction and equipment is \$360,000. (\$36,000 per room).

Library

Many of the children at the school suffer from reading difficulties. The school invests many resources and efforts in improving their reading skills and encourages them to develop their literacy skills. In order to foster a love of reading amongst the children, we are in need of a library, in which the children can sit and read, page through books and encyclopedias and borrow books. In addition, there is a need to purchase a computer and a reading program, an auditory kit and a DVD player. The cost of the program is \$30,000.

Modifying and enlarging the educational staff arrangement

In recent years, the population of the boarding school is becoming increasingly more difficult, and their needs more complex. This obliges us to rearrange our educational staff to act as a model which can cope with the children's numerous needs. According to this new idea, therapeutic children groups will be governed by parenting couples, which will serve as a personal, educational and professional model for them. Cost of living per couple: \$23,000.

Modifying and enlarging the therapeutic staff arrangement

Considering the mounting difficulties in treating the school's students, there is a need to dedicate more hours of therapy to each child and enlarge the variety of treatments being used. We must therefore add therapy hours and therapists, which will give the children personal care through occupational therapy, music therapy, art therapy and therapy through animals. These treatments will help the children to strengthen their confidence and self esteem, to improve their ability to cope with negative experiences, etc. Cost (4 kinds of therapies, 10 weekly hours per kind): \$40,000.

Music Center- As part of our efforts to rehabilitate the children and offer them a supportive environment we would like to establish a therapeutic music center. The center will allow the children to experience success and will help them to rehabilitate both socially and emotionally. The center will be open every day in the mornings and in the afternoons and will facilitate music lessons as well as music-assisted therapies given by professionals. The center will also facilitate the operation of a school choir and orchestra comprised of students from the school. They will perform before the other students as well as in venues outside the school. We already have a building designated for the purpose of the center, however the room has to be acoustically modified. Additionally, there is a need to purchase various musical instruments and relating equipment. The cost of the program is \$30,000

Music Therapy: Music Therapy is becoming a widespread and effective means of treating various emotional difficulties. In order to help the children, who suffer from a variety of problems owing to their harsh life circumstances, we are in the process of establishing a Music Center that will serve 150 children and youth at risk aged 5-15. The therapy, which will be provided by a qualified music therapist, will enable the children to experience success, develop their talents and will rehabilitate them emotionally and socially.

Occupational Training

As part of our efforts to integrate the youth in the community and educational frameworks and we have developed a program which combines theoretical studies and vocational training. The aim of the program is to provide the students with a profession and allow them to be financially independent once they leave the school. The students may select from several study fields according to their interests and skills. The program will be taught by professional teachers and the students will be entitled to certificates once they complete their training. The study tracks include: computer technicians, carpentry, and cooking.

The program will train the youth to become "Scribes" – writers of holy books, scrolls, tfilin and mezuzot, with the use of a quill pen and special ink. The profession suits the youths' orthodox background and allows them to acquire a respectable profession which is socially appreciated and will contribute to their confidence and sense of self worth, motivating them and enhancing their academic, social and emotional well being.

Outdoor Sport Facilities- Most of the students at Or Simcha suffer from severe emotional and behavioral problems. Participating in sporting activities can significantly reduce violent incidents and contribute to their sense of achievement and self confidence. For this purpose we would like to establish a professional sporting ground which will include basketball and soccer courts. Currently there is only gravel on the school grounds and the children have no outdoor facilities in which to play. The cost of the project is \$180,000.

Pet Corner- A pet corner has proven to be a very effective means of rehabilitating children who have experienced trauma throughout their life. The pet corner houses several pets, and the children take turns caring for them and feeding them. Each child "adopts" a pet for which he will be responsible. This experience teaches the children about responsibility, allows them to give and receive love in a non-threatening manner and develops in them a trust of others. This responsibility also contributes to a sense of purpose amongst the children and clearly contributes to their rehabilitation

Playground

Our students include tender children, 6-12 years old, who need an playground where they can participate in physical and social activity for their pleasure and exercise. Therefore we would like to prepare the needed grounds and erect suitable facilities. Cost: \$36,000.

Professional training for the preparation of Tefillin boxes

One of our staff's goals is to provide the students with abilities which will allow them to make a living in the future. We train some of our students in the field of preparing Tefillin boxes, including their painting and sewing. Cost: \$20,000

Rehabilitative Therapies – Or Simcha provides the children with various different types of therapies including music and art therapy. Or Simcha offers its children a rehabilitative experience of growing up in an educational family framework, especially adjusted to the

emotional and developmental needs of young children. It provides the boys with a loving, supportive, and caring environment by taking into account the complexities and concerns unique to each child. The treatments also allow the children to develop their talents and to increase their confidence in a non-competitive creative field.

Remedial Lessons

Many of the children at the boarding school have reading, writing, and spelling difficulties. The staff invests many efforts in improving their reading skills and turning reading into a fun and rewarding experience. In order to encourage the children to read and write, we are in need of tutors and remedial education teachers. They will also offer the children a special computer program that assists them in reading, writing and comprehending texts.

Special Education- In the Or Simcha School eight special education classes have been recently added to better accommodate and support its students. The special education classes serve those children who have various problems: developmental problems bordering on slight retardation, severe learning disabilities and emotional problems. We have approximately 50 children in these classes who receive paramedical therapies, medication, and psychiatric support for some.

Study room for the electronics course

Wishing to enlarge the variety of study courses at the schools and the activities offered to our students after their school hours, we have decided to open a professional electronics study course which will also be part of the afternoon activities selection. Professional teachers will provide the students with the basic knowledge required for electronics, laying the foundations for professional studies within a three-year program, at the end of which the students will be qualified for the profession. We therefore need a study room for the electronics course – structure, equipment, air conditioning and a professional teacher. Cost - \$20,000.

Summer Program – A two day summer program that will include a variety of fun activities for the children and will give them respite from their daily routine at school. Also, as most of these children come from very unfortunate circumstances they rarely get the opportunity to engage in "kids stuff" and enjoy some time out away from the school. The first day would include a "happening" on the grounds of the boarding school, with a variety of activities such as clowns, inflated apparatuses, sporting events, art workshops, food, souvenirs and more. The second day will include a trip to the amusement park.

Tutoring & Study Center- Such a place would provide educational assistance in the afternoons for those who need it.

Tutorial Lessons

In the extra after-hour lessons, the staff of the Organization aims to improve the children's educational achievements and consequently their emotional and social well-being too. The goal is to narrow social and educational gaps and break the cycle of distress.