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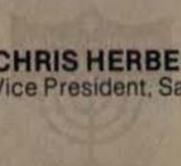
Series G: American Friends of the Jerusalem Academy and Conference Center,
1977-1988

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Folder
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Brochure and seal materials. 1980.

For more information on this collection, please see the finding aid on the
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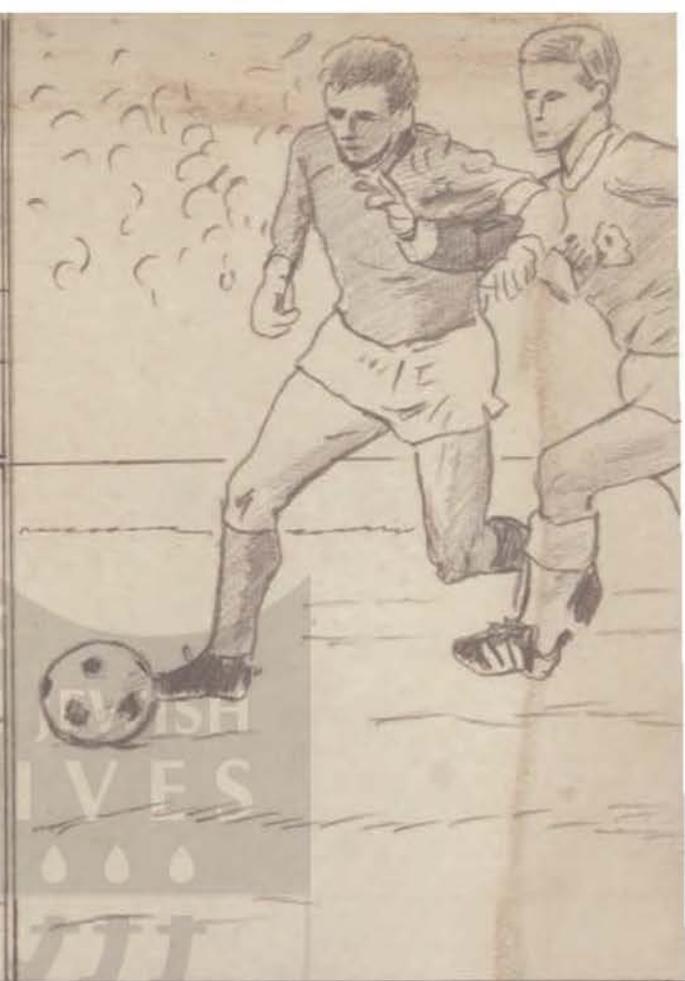
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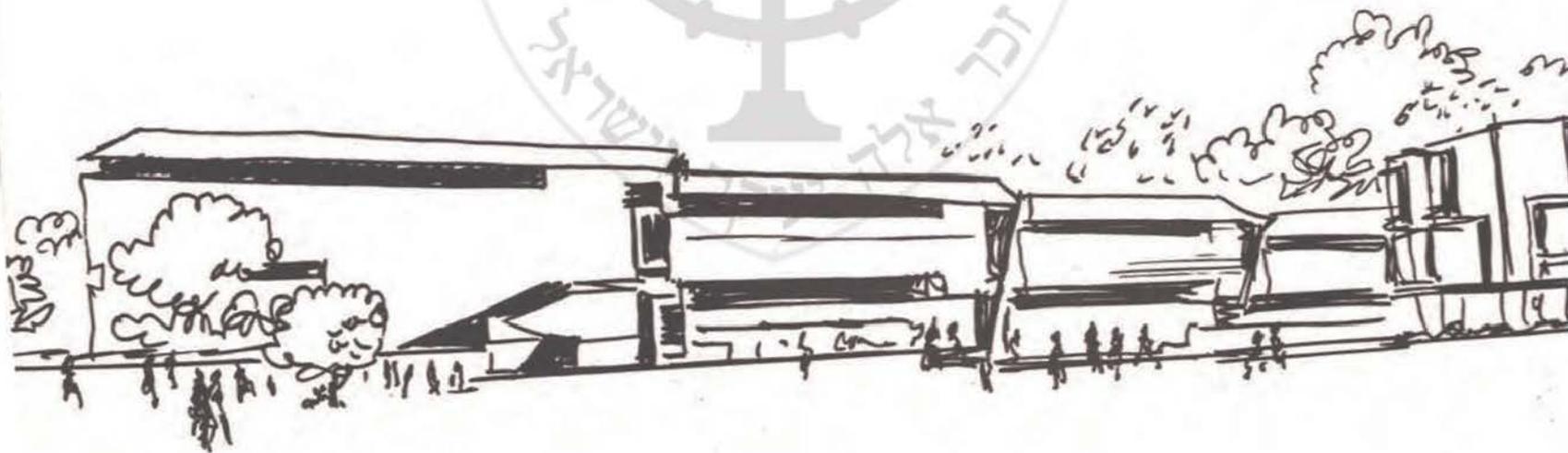








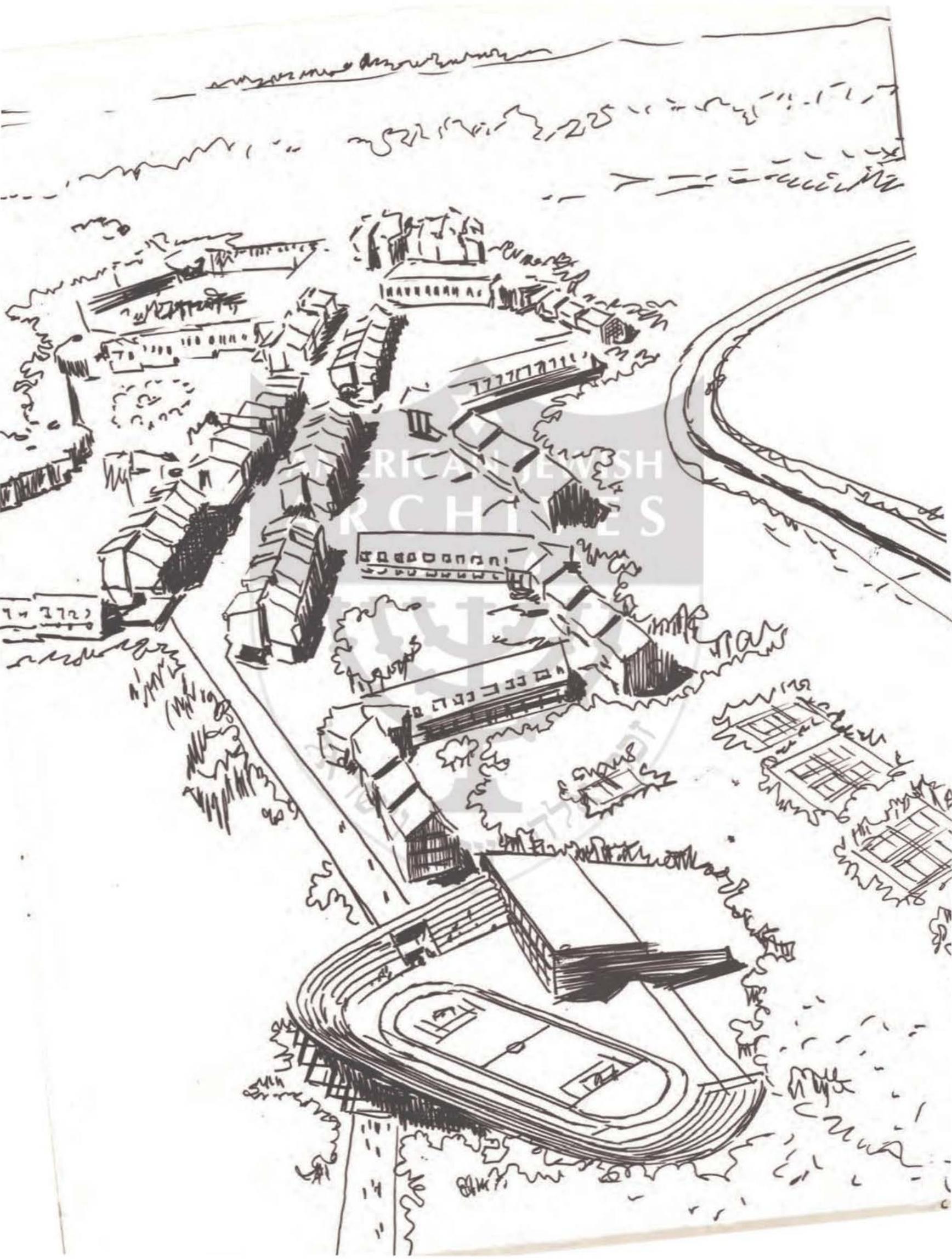
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ARCHIVES



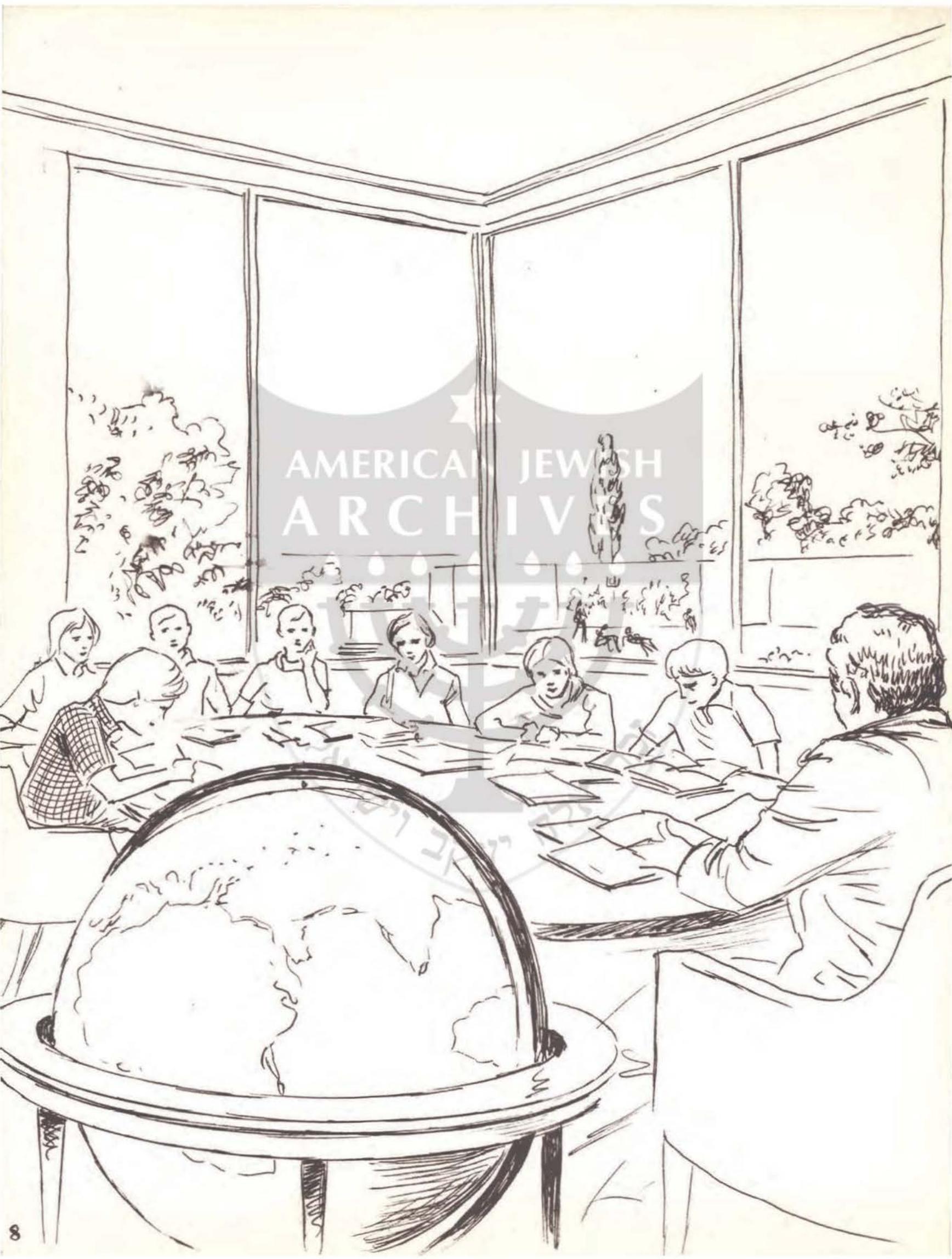


schematic map

A holy project for a Holy Land
noble







AMERICAN JEWISH
ARCHIVES

AMERICAN JEWISH
ARCHIVES



9/10

(inside back cover)

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Stanley Sloane

Founder and President

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10 pt. }



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(continued)

(inside back cover - continued)

10pt. [AMERICAN FRIENDS OF THE JERUSALEM ACADEMY

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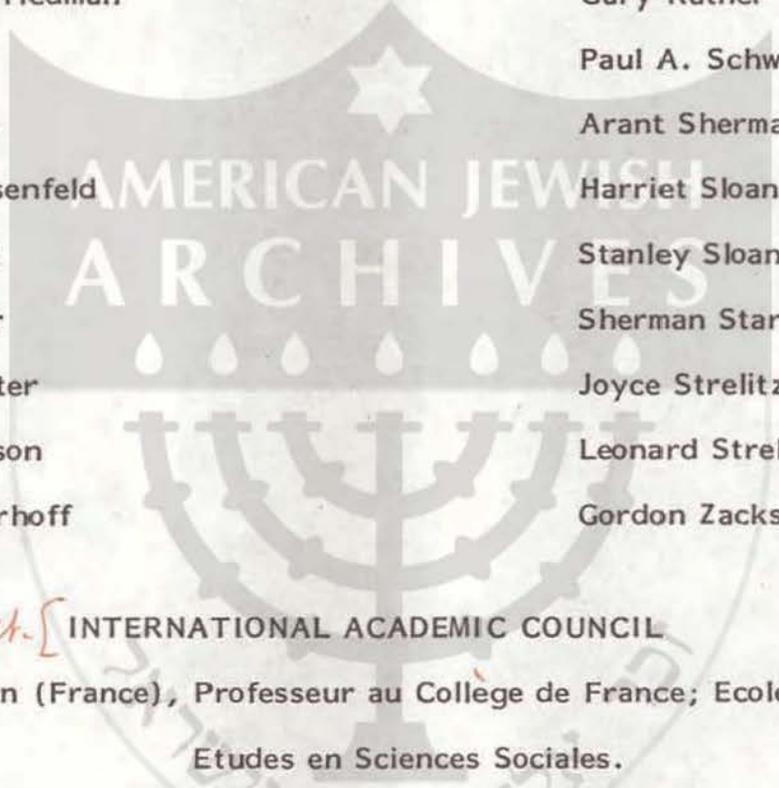
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10pt. [INTERNATIONAL ACADEMIC COUNCIL

Raymond Aron (France), Professeur au College de France; Ecole des Hautes Etudes en Sciences Sociales.

Saul Bellow (U.S.A.), Noble Laureate in Literature, University of Chicago.

Abba Eban (Israel), former Minister of Education and former Minister of Foreign Affairs, Visiting Professor at Columbia University and the Institute for Advanced Study, Princeton.

Henry Rosovsky (U.S.A.), Dean, Faculty of Arts & Sciences, Harvard University.

Eugene Rostow (U.S.A.), former Under Secretary of State, Professor, Yale University Law School.

Theodore Sizer (U.S.A.) , Headmaster, Phillips Andover Academy.

John Thorn (England), Headmaster, Winchester College.

(continued)

Close to
30 minutes from the heart of Jerusalem...

A vision is born

Amid the historic hills of Judea where the patriarchs, kings and prophets of the Bible strode, struggled and spoke their dreams, the Jerusalem Academy will rise... a school destined to shape the future of the Jewish people and the State of Israel.

Conceived as an intellectual and moral training ground for gifted young men and women from Israel and throughout the Diaspora, the school will gather, in stages, four hundred and eighty carefully selected students, ages 14 to 18, expose them to brilliant and dedicated teachers, and develop in them a sense of responsibility for service and leadership.

Knowledge of the great outer world of universal culture and the deep inner world of Judaism will both be revealed. From this knowledge, wisdom will grow. A sense of ethics, values, social consciousness will slowly be formed. Leaders will emerge.

To succeed a vision must create enduring institutions. The Jerusalem Academy, planted firmly in these hills near the Holy City, will give forth its precious fruit to enrich humanity, the Jewish people, and the State of Israel.

Continuing 4,000 years of tradition

The enduring monuments of Jewish Tradition are not hewn in stone nor wrought in iron. They are cast in words, revealing timeless truths and universal ideals. These words must be discovered anew by each generation through creative education.

To unravel the mystery of Jewish survival is to understand our stubborn insistence on the value of education as the secret ensuring our national and universal existence. *stiffnecked*

The power of the Jewish people lies in its moral quality. The physical strength manifested during the last two generations enabled us to build the State of Israel, without which we would have perished as a nation. But precisely as we glory in our new-found independence, so do we know that reliance cannot be on arms alone.

Today young Jewish men and women in the Diaspora go forth into the world and absorb the knowledge of a hundred disciplines, save that of their own heritage. They are brilliant and creative in the worldly cultures, yet often ignorant of their own.

The Jerusalem Academy will attempt to blend general and Jewish knowledge, to produce a student whose Judaism and sense of national pride will be profound.

Respect for tradition can be cultivated. Torah and Mishna and Midrash and law and history form a great sea which the most skeptical can navigate. Prayer and religion will be studied to restore their relevance for the post-Auschwitz world.

Our students must also learn Chinese and Russian and rocket technology and computer science and the awesome new biology and solar energy. The list is endless.

Ben Gurion postulated decades ago that Israel's future must rest on the twin pillars of Bible and Science – the former expressing the sense of purposeful history, social justice and ethical imperative; the latter symbolizing the inquiring thrust of the creative mind seeking new technological frontiers and discoveries. A blend of the spiritual and the physical is both inspirational and pragmatic.

This is the philosophy of the Jerusalem Academy – to preserve the traditions of the past, and probe the mysteries of the future.



2 ...the Jerusalem Academy

Excellence...at the gates of Jerusalem

Warm and friendly living

Each dormitory will be called a House, lodging sixty students, and four faculty families.

Most students will live in suites for four, each comprising two bedrooms, lounge, full bathroom and kitchenette. Two Israeli and two Diaspora students will share this suite, growing to understand each other's psychology and language, establishing life-long friendships. There may be Christians and Moslems among the student body. They will be made to feel at home.

The commons rooms will be furnished with fireplace, television, games tables, reading nooks and music listening booths. The apartments for faculty families are situated between the two wings of the House. The teacher's study is connected with the commons room, so that the teacher can enjoy access to the students, provide guidance, tutorial help, even tea and sympathy.

Classic studies lead

Study Halls...leading to Great Universities

Learning can be pleasure when methods and environment help to inspire the student.

The eight classrooms in each Study Hall will be equipped with a variety of modern audio-visual equipment and special walls which serve as writing or projection surfaces from floor to ceiling. Study Halls will contain laboratories, lecture rooms, art studios, music rooms, teachers' lounges and amphigalleries for exhibitions and presentations.

The language of instruction will be Hebrew. Tutorial help will be available to students from abroad whose Hebrew is initially weak. Ultimately all students will be fluent in both Hebrew and English. Scholarships will be available for all qualified students who may be unable to pay tuition, in whole or in part.

The level of competence of the students and the high level of teaching will ensure the likely acceptance of Academy graduates by the great universities like Yale and Harvard, Oxford and Cambridge, the Hebrew University, the Sorbonne, and others.

Preparing for future leadership

The basic teaching tool of the Jerusalem Academy will be an oval table, known as the Harkness Table, around which a small group of students will sit together with the instructor in seminar-style. The circle is a form that encourages the participation of all. The teacher-student ratio will be 1 : 8 making for small classes and a high level of individual attention.

The Jerusalem Academy will deal with the development in the student of a value system, an ethical code, a sense of civilization, a set of judgments to distinguish right from wrong. Such a goal cannot be achieved through dictation, but rather by intensive discussion and analysis of practical problems in law, politics, government, administration, and daily life. The conflict between the ideal and the possible, which has occupied human thought since the Prophets and Plato, will be a matter of central concern.

In every educational system in the world the gifted adolescent is, ironically, a deprived person. Public educational systems are attuned to the average student, at best, and they often must make such allowances for the lower-than-average as to suffer an inevitable decline in standards. Failure to develop the potential of high achievers is a loss to the individual and to society. Israel and Judaism can ill-afford to lose any human talent.

We wish to produce graduates aware of their responsibility to fellow man, to community, to nation and state. The true leader is a servant. In the cynical world of today, it is fashionable to scorn the virtues of honesty, good manners, courtesy, consideration and kindness. We shall emphasize these characteristics and restore them to positions of honor and respect.

The great English educator Thomas Arnold, outlined his objectives: "What we must look for is, first, religious and moral principles; second, gentlemanly conduct; third, intellectual ability." The Rabbis of Pirke Avot would have agreed readily with this judgment.

① Why is this Academy different?

② The uniqueness of the Jerusalem Academy



Hub of the campus... the Dining and Social Hall

The Student Center

The great building, whose gracious lobby will serve as reception space for major events, is the heart of the campus. The large dining hall will be separated into eight sections, each to accommodate one House of students and masters. Since there will be only two Houses in the first stage, the extra space temporarily available will serve the many other needs – synagogue, library, auditorium, music rooms and administrative offices. Gradually these functions will be moved to the main building built in a later stage.

A succah on an outdoor terrace, open to the sky, is an integral part of the structure.

The infirmary will be housed on the top floor, containing ten beds, doctor's office, nurse's apartment, and all equipment.

The power plant for the entire campus is on the ground floor, as is the kitchen. These areas are separated by a wide corridor.

Athletics

In 19th century England the idea was born that athletics were important not only for developing a healthy body, but for their influence in creating other values; teamwork, moral character, fellowship, sacrifice, struggle. Playing fields became institutions for developing ideals of sportsmanship, fair play, team spirit and leadership. Organized athletics, therefore, do have a place in an educational institution, as the President of Yale said, "They teach lessons valuable to the individual by stretching the human spirit in ways that nothing else can." And yet a sense of proportion must prevail. There must be more time and effort poured into studies than into sports.

Every facility will be available. Faculty coaches will be assigned. Schedules will be arranged so that every student engages every school day in some form of team and individual sport suitable to his desires and abilities. He will be encouraged to develop skills and habits to last a lifetime.



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THE AMERICAN FRIENDS OF THE JERUSALEM ACADEMY

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(212) 688-7979

(inside back cover - continued)

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all caps
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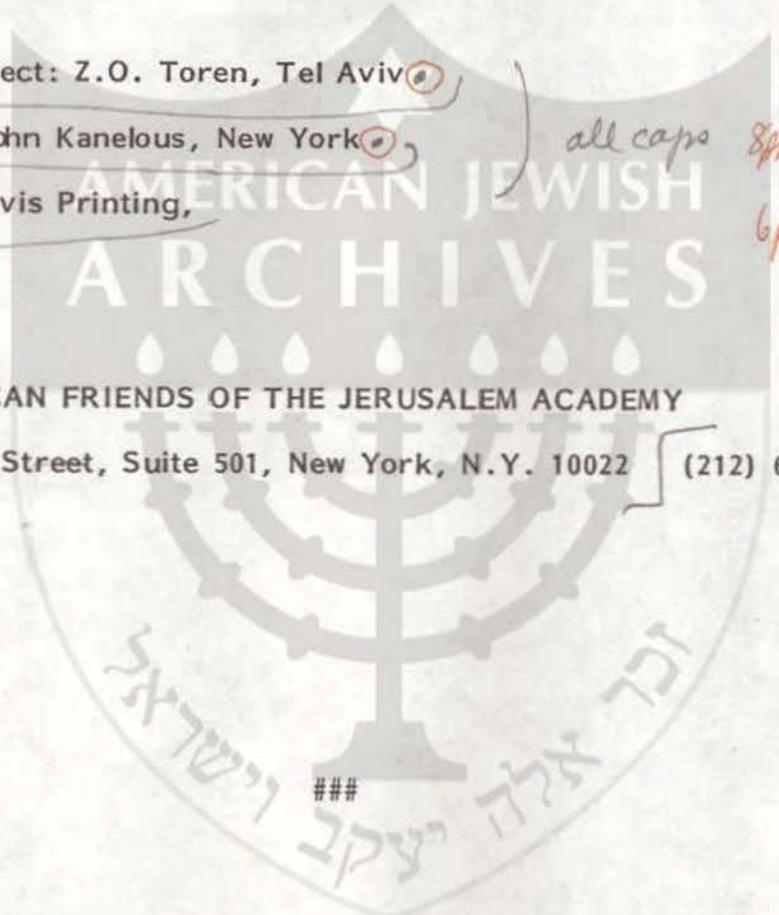
AMERICAN JEWISH ARCHIVES

THE AMERICAN FRIENDS OF THE JERUSALEM ACADEMY

75 East 55th Street, Suite 501, New York, N.Y. 10022

(212) 688-7979

10pt.



COPY

John K.

Unit in the
text

X3P

(1)

A VISION IS BORN *ull*

Amid the historic hills of Judea where the patriarchs, kings and prophets of the Bible strode, struggled and spoke their dreams, the Jerusalem Academy will rise. ^{... a} This school is destined to shape the future of the Jewish people and the State of Israel, ~~as other great academies of learning have done in the past.~~

Conceived as an intellectual and moral training ground for gifted young men and women from Israel and throughout the Diaspora, the school will gather ^{in stages, four hundred and eighty} carefully selected students, ages 14 to 18, expose them to brilliant and dedicated teachers, and seek to instill in them a sense of responsibility for service and leadership.

Knowledge of the great outer world of universal culture and the deep inner world of Judaism will both be revealed. From this knowledge wisdom will grow. A sense of ethics, values, social consciousness will slowly be formed. Leaders will emerge.

~~Visions are bold, innovative, should dare to challenge, conformity and timidity, make assertions, aim high, promise new wonders.~~ ^{To} ~~Visions which~~ ^{a vision must} succeed create enduring institutions. The Jerusalem Academy, planted firmly in these hills near the Holy City, will give forth its precious fruit ~~for centuries to come~~ ^{to} enriching humanity, the Jewish people, and the State of Israel.

(2)

CONTINUING 4,000 YEARS OF TRADITION) *rule* *3 lines*

The enduring monuments of Jewish Tradition are not hewn in stone nor wrought in iron. They are cast in words, revealing timeless truths and universal ideals. These words must be discovered anew by each generation through creative education. X19

To unravel the mystery of Jewish survival ^{is} means to understand our stubborn insistence on the value of education as the secret ensuring our national and universal existence.

The power of the Jewish people lies in its moral quality. The physical strength manifested during the last two generations enabled us to build the State of Israel, without which we would indeed have perished as a nation. But precisely as we glory in our new-found independence, so do we know that reliance on arms alone ^{cannot be} will not enable us to remain faithful to our unique mission. ~~The hallmark of our genius has always been to hold aloft the vision of progress toward a just society based upon the dignity of man.~~ To fulfill our destiny demands the pursuit of knowledge and the tempering of character in a mold of moral imperative. We have always achieved this through the schools we built.

Today young Jewish men and women in the Diaspora go forth into the world and absorb the knowledge of a hundred disciplines, save that of their own heritage. They are brilliant and creative

(continued)

(2) (continued)

in the worldly cultures, yet ^{often} ignorant of their own. They drift toward indifference, loss of identity and eventual assimilation through simply not knowing, hence not caring. ~~This tragic process gathers momentum, and its effects in a few short generations could undo the struggle of a millenia.~~

The Jerusalem Academy will attempt to ~~create a blend of~~ general and Jewish knowledge to produce a student whose Judaism and sense of national pride will be profound, yet who will not be ghettoized. ~~Contrary to the 19th century injunction that one should be a man on the street and a Jew only inside the privacy of home, we will teach our students to be both in both places. Our education will achieve a truly whole person.~~

Respect for tradition can be cultivated - even among agnostics. Torah and Mishna and Midrash and law and history form a great sea which the most skeptical can ~~be tempted to~~ navigate. Prayer and religion will be analyzed, to seek to restore their relevance for the post-Auschwitz world. Unifying links ^{will} ~~can~~ be fashioned between Jews of the Diaspora and of Israel. We are, ~~after all,~~ one people, one culture.

Our students must also learn Chinese and Russian and rocket technology and computer science and the awesome new biology and

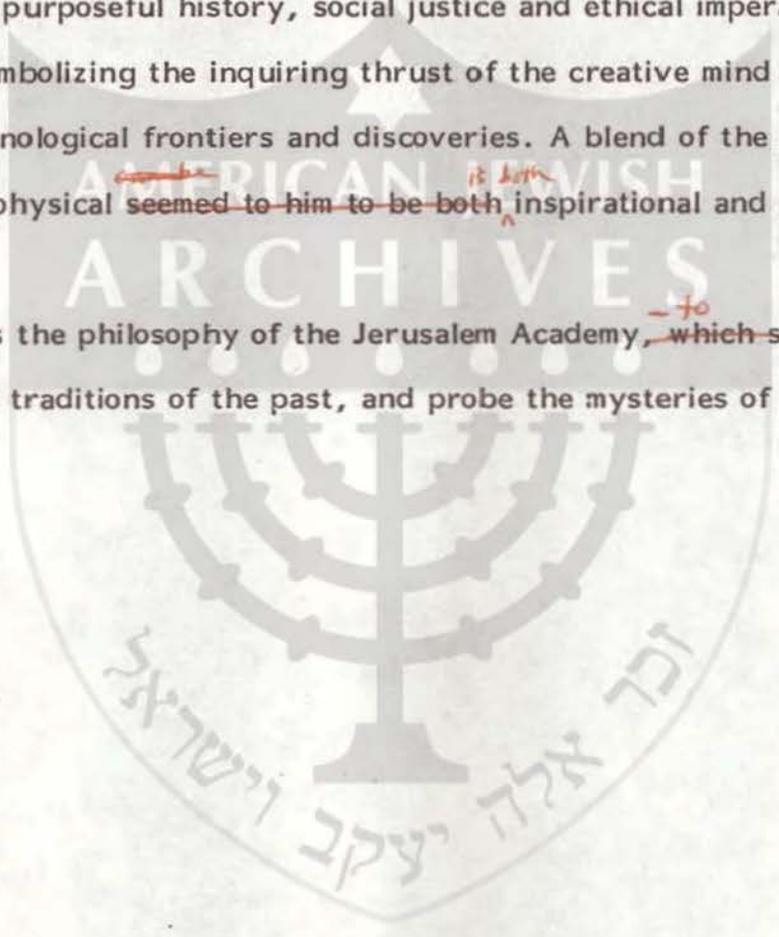
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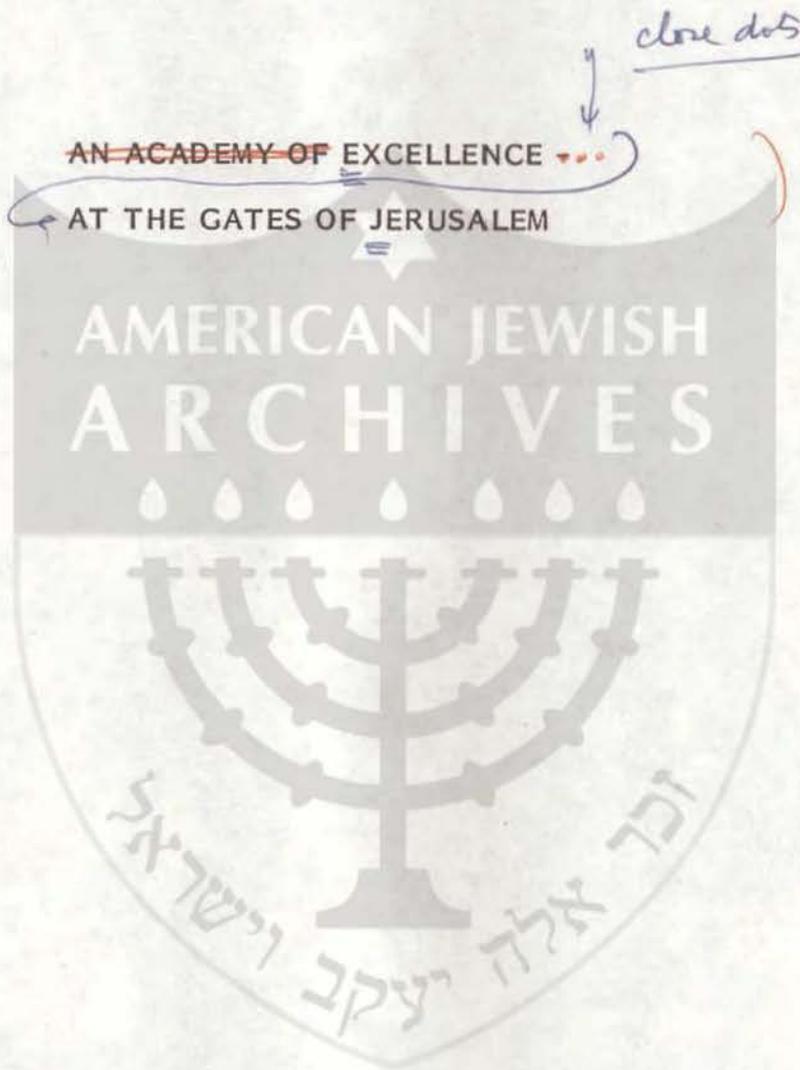
(2) (continued)

solar energy. The list is endless, ~~for the frontiers of knowledge are expanding more rapidly than anyone realizes.~~

Ben Gurion postulated decades ago that Israel's future must rest on the twin pillars of Bible and Science - the former expressing the sense of purposeful history, social justice and ethical imperative; the latter symbolizing the inquiring thrust of the creative mind seeking new technological frontiers and discoveries. A blend of the spiritual and the physical ~~seemed to him to be both inspirational and pragmatic.~~

This is the philosophy of the Jerusalem Academy, ~~which shall preserve the traditions of the past, and probe the mysteries of the future.~~





close dots

one line
etc

(6)

~~WARMS AND FRIENDLY LIVING~~
A HOME AWAY FROM HOME

cut
ule

Each dormitory will be called a House, lodging sixty students, four faculty families, and functioning as one large extended household.

X 40

Most students will live in suites for four, each comprising two bedrooms, lounge, full bathroom and kitchenette. Two Israeli and two Diaspora students will share this suite, growing to understand each other's psychology and language, establishing life-long friendships.

The concept of one united Jewish people will become real. There may be Christians and Moslems among the student body. They will be made to feel part of the family, in warmth and friendship.

At the end of each corridor of suites there will be a commons room. ~~This social and recreational area will be tastefully furnished~~ with fireplace, television, games tables, reading nooks and music listening booths.

The apartments for faculty families are situated between the two wings of the House. The teacher's study is connected with the commons room, so that the teacher can enjoy access to the students, provide guidance, tutorial help, even tea and sympathy.

(continued)

(7)

...) - Fight dots

See new copy

STUDY HALLS - Leading to Great Universities. (8)

The art of teaching ~~involves the opening of~~ ^{expands} horizons in the student's mind and ~~the creation of~~ ^{creates} an eager motivation to think, argue, discuss. Learning can be sheer pleasure ~~if the~~ ^{when} methods and ~~the~~ environment ~~are favorable.~~ School architecture, facilities and physical surroundings ~~must help to inspire.~~

The basic teaching tool of the Jerusalem Academy will be an oval table (known as the Harkness Table) around which a small group of students will sit, together with the instructor, in seminar style. The circle is a form which embraces all, encourages the participation of all, ~~rather than separating individuals in chairs and rows.~~

The eight classrooms in each Study Hall will be ~~carpeted for noise reduction,~~ equipped with a variety of modern audio-visual equipment, closed-circuit TV monitors, and special walls which serve as writing or projection surfaces from floor to ceiling.

Study Halls will contain science and language laboratories, lecture rooms, art studios, music rooms, and teacher's lounges. ~~Each will have an area set aside for a special purpose, such as, student shop, a milk bar, a small cinema, a post office, or some other function.~~ Each will ~~contain an amphigallery for art exhibitions, poetry readings, small dramatic presentations, or friendly socializing.~~

The Study Hall will reflect an atmosphere filled with color, music, conversation - pleasant, alive and entertaining.

The teacher-student ratio will be 1:8 making for small classes and a high level of individual attention.

amphigalleries and presentations for exhibitions

(continued)

(7) (continued)

The curriculum will be ~~very~~ demanding, and the students will undertake a core of studies in the humanities and ^{the} science^s to equip them for the 21st century, as well as Jewish Studies to enable them to serve as Jewish leaders. The language of instruction will be Hebrew. Tutorial help will be available to students from abroad whose Hebrew is ^{initially} weak at ~~the beginning~~. Ultimately all students will be fluent in both Hebrew and English.

The level of competence of the students who are ~~selected for admission~~, and the level of teaching at the academy will together ensure the ^{likely} acceptance of graduates by the great universities of the world, like Yale and Harvard, Oxford and Cambridge, the Hebrew University, The Sorbonne, and others.

The teacher-student ratio will be 1:8, making for small classes and a high ~~level~~ ^{degree} of individual attention. Scholarships will be available ~~to~~ ^{for} all qualified students ~~to attend~~ ^{to attend} regardless of who may be unable to pay tuition, in whole or in part.

see new copy

(11)

PREPARING FOR FUTURE LEADERSHIP rule

X19 wide

The Jerusalem Academy will deal with the development in the student of a value system, an ethical code, a sense of civilization, a set of judgements ~~by which~~ to distinguish right from wrong. Such a goal cannot be achieved through dictation, but rather by intensive discussion and analysis of practical problems in law, politics, government, administration, and daily life. The conflict between the ideal and the possible, which has occupied human thought since the Prophets and Plato, will be a matter of central concern.

In every educational system in the world the gifted adolescent is, ironically, a deprived person. Public educational systems are ~~by necessity~~ attuned to the average student, at best, ^{and often must} They ~~cater to mediocrity and make~~ ^{such} allowances for the lower-than-average. ^{as to suffer an inevitable} ~~Perhaps there is no alternative,~~ ~~but the inevitable consequences~~ ^{is} is a decline in standards. Failure to develop the potential of high achievers ~~results in~~ ^{and Judaism} a loss, both to the individual and to society. Israel can ill-afford to lose any human talent.

We wish to produce graduates aware of their responsibility to fellow man, to community, to nation and state. The true leader is a servant. In the cynical world of today, it is fashionable to scorn the virtues of honesty, good manners, courtesy, consideration and kindness. We shall emphasize these characteristics and restore them to positions of honor and respect.

(continued)

(11) (continued)

The great English Educator Thomas Arnold, outlined his objectives:
"What we must look for is, first, religious and moral principles; second,
gentlemanly conduct; third, intellectual ability." The Rabbis of Pirke
Avot would have agreed readily with this judgement.



HUB OF THE CAMPUS - The Dining and Social Hall

3 lines flush left

This great building, whose gracious lobby will serve as the public a reception space for major events, is the heart of the campus. The large dining hall will be separated into eight sections, each to accomodate one House of students and masters. Since there will be only two Houses in the first stage, the extra space temporarily available will serve the many other needs - synagogue, library, auditorium, music rooms and administrative offices. Gradually these functions will be moved to the main Building, to be built in a later stage.

X 19 wide

A succah on an outdoor terrace, open to the sky, is an integral part of the structure.

~~Recreation areas will contain pool and ping-pong tables, electronic and other games.~~

The infirmary will be housed on the top floor, containing ten beds, doctor's office, nurse's apartment, and all equipment.

The power plant for the entire campus is on the ground floor, as is the kitchen. These two most important service areas are separated by a wide corridor.

← ATHLETICS fl left side

x19

In 19th century England the idea was born that athletics were important not only for ~~their physical effect~~ in developing a healthy body, but for their influence in creating other values; teamwork, moral character, fellowship, sacrifice, struggle. ~~The rules of Rugby football were set in 1846 at the school carrying that name.~~ Playing fields became institutions for developing ideals of sportsmanship, fair play, and team spirit ^{and} ~~Leadership qualities were honed.~~ Organized athletics, therefore, do have a place in an educational institution, as the President of Yale said, ~~because~~ "They teach lessons valuable to the individual by stretching the human spirit in ways that nothing else can." And yet a sense of proportion must prevail. There must be more time and ^{effort} energy poured into studies than into sports. ~~"Athletics is essential but not primary". This is sound advice.~~

~~The Jerusalem Academy will concentrate on three areas - formal sports, i.e., games between the Academy and other schools, as well as intramural games between the Houses; physical training under the tutelage of skilled instructors; and recreation, which is essentially individual play among small groups of students.~~

Every facility will be available. Faculty coaches will be assigned. Schedules will be arranged so that every student engages every school day in some form of team and individual sport suitable to his desires and abilities. He will be encouraged to develop skills and habits ^{to} ~~which will~~ last a lifetime.

~~The classical maxim - a healthy mind in a healthy body - remains a valid principle.~~

new copy

Study Halls leading to great universities

← one line (separate)

X38 pica wide

indent #

2 pica

12

~~15~~

¶ The art of teaching expands horizons in the student's mind and creates an eager motivation to think, argue, discuss. Learning can be sheer pleasure when methods and environment help to inspire.

¶ The basic teaching tool of the Jerusalem Academy will be an oval table, known as the Harkness Table, around which a small group of students will sit together with the instructor in seminar-style.

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~~THE JERUSALEM ACADEMY~~

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Optima 30pt (fl. left)

(1)

A VISION IS BORN

historic

Amid the ~~rolling~~ hills of Judea where the patriarchs, kings and prophets of the Bible strode, struggled and spoke their dreams, the Jerusalem Academy will rise. This school is destined to shape the future of the Jewish people and the State of Israel, as other great academies have done in the past.

X36
Optima 30pt
10/14
of learning

Conceived as an intellectual and moral training ground for gifted young men and women from Israel and throughout the Diaspora, the school will gather carefully selected students, ages 14 to 18, expose them to brilliant and dedicated teachers, and seek to instill in them a sense of responsibility for ~~servng and leading a nation.~~
Service Leadership.

Knowledge of the great outer world of universal culture and the deep inner world of Judaism will both be revealed. From this knowledge/wisdom will grow. A sense of ethics, values, social consciousness will slowly be formed. Leaders will emerge.

2/

Visions are bold, innovative, should dare to challenge, ~~to sweep~~ away conformity and timidity, make assertions, aim high, promise new wonders. Visions which succeed create enduring institutions. The Jerusalem Academy, planted firmly in these hills near the Holy City, will give forth its precious fruit for centuries to come, enriching humanity, the Jewish people, and the State of Israel.

30
~~Thirty~~ minutes from the heart of Jerusalem...

CONTINUING 4,000 YEARS OF TRADITION

The enduring monuments of Jewish tradition were not hewn in stone nor wrought in iron. They were cast in words, revealing timeless truths and universal ideals. These words must be taught anew to each generation.

To unravel the mystery of our survival means to understand our stubborn insistence on the value of education as the secret ensuring our national and universal existence.

The power of the Jewish people lies in its moral quality. The physical strength manifested during the last two generations enabled us to build the State of Israel, without which we would indeed have perished as a nation. But precisely as we glory in our new-found independence, so do we know that reliance on arms alone will not lead us to success in our unique mission. Our destiny has been to search for life and purpose and to transmit this value to mankind. The hallmark of our genius has always been to hold aloft the vision of progress toward an ideal society based upon the worthwhileness of man. This depended on expanding the knowledge and forming the character of our people in a moral framework. We achieved this through the schools we built.

Today young Jewish men and women in the Diaspora go forth into the world and imbibe the knowledge of a hundred disciplines, yet lose the knowledge of their own. They are brilliant and creative

in the worldly cultures, yet ignorant of their own. They drift toward indifference, loss of identity and eventual assimilation through simply not knowing, hence not caring. This tragic process gathers momentum, and its effects in a few short generations could undo the struggle of a millenia.

The Jerusalem Academy will attempt to create a blend of general and Jewish knowledge to produce a student whose Judaism and sense of national pride will be profound, yet who will not become ghettoized. Contrary to the 19th century injunction that one should be a man on the street and a Jew only inside the privacy of home, we will teach our students to be both in both places. Our education will achieve a truly whole person.

Respect for tradition can be cultivated - even among agnostics. Torah and Mishna and Midrash and law and history form a great sea which the most skeptical can be tempted to navigate.

Prayer and religion will be analyzed, to seek to restore their relevance for the post-Auschwitz world.

Unifying links can be fashioned between Jews of the Diaspora and of Israel. We are, after all, one people, one culture.

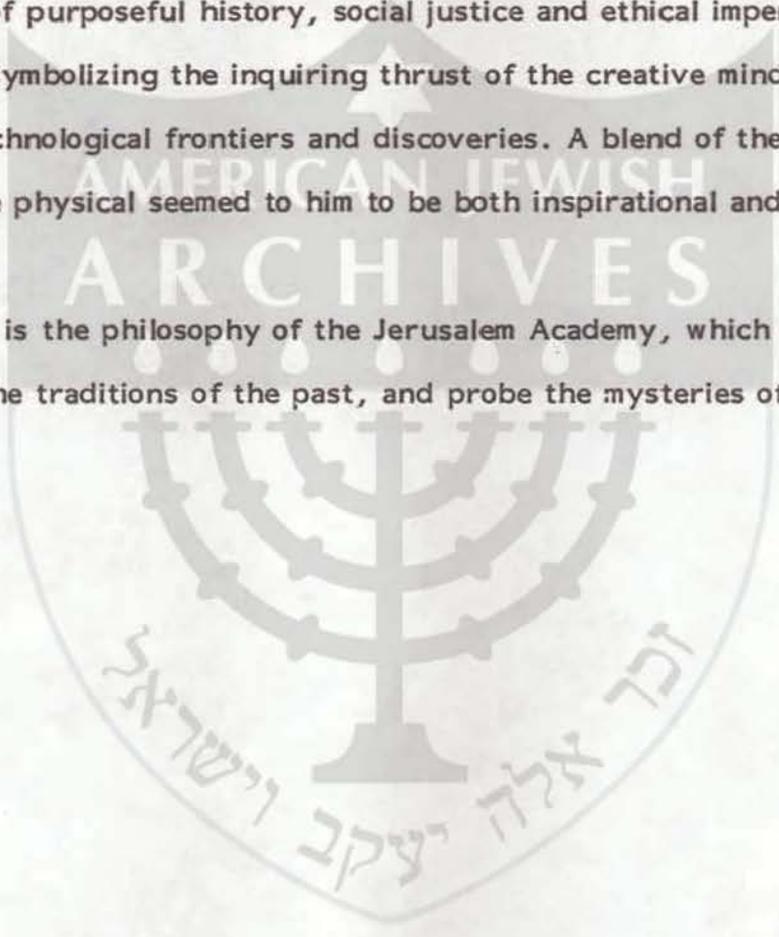
Our students must also learn Chinese and Russian and Rocket technology and computer science and the awesome new biology and

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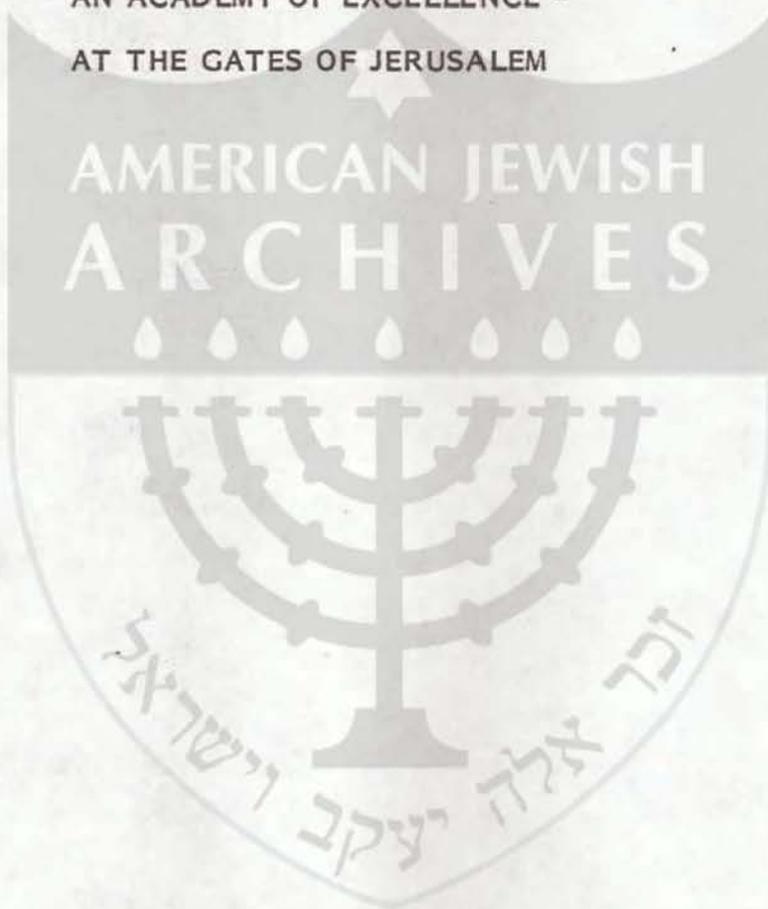
Ben Gurion postulated decades ago that Israel's future would rest on the twin pillars of Bible and Science - the former expressing the sense of purposeful history, social justice and ethical imperative; the latter symbolizing the inquiring thrust of the creative mind seeking new technological frontiers and discoveries. A blend of the spiritual and the physical seemed to him to be both inspirational and pragmatic.

This is the philosophy of the Jerusalem Academy, which shall preserve the traditions of the past, and probe the mysteries of the future.



AN ACADEMY OF EXCELLENCE -
AT THE GATES OF JERUSALEM

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A HOME AWAY FROM HOME

Each dormitory will be called a House, lodging 60 students, 4 faculty families, and functioning as one large extended household.

Most students will live in suites for four, each comprising two bedrooms, lounge, full bathroom and kitchenette. Two Israeli and two Diaspora students will share this suite, growing to understand each other's psychology and language, establishing life-long friendships. The concept of one united Jewish people will become very real. There may be Christians and Moslems among the student body. They will be made to feel part of the family, in warmth and friendship.

At the end of each corridor of suites there will be a commons room. This social and recreational area will be tastefully furnished with fireplace, television, games tables, reading nooks and music listening booths.

The four faculty apartments are situated between the two wings of the House. The teacher's study is connected with the commons room, so that the teacher can enjoy access to the students, provide guidance, tutorial help, tea and sympathy, without disturbing his family.

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Each House is a place for living in the fullest sense, filled with art and music and comfort. Students and faculty live in close proximity. The House eats together in its own section of the Dining Hall, and forms teams to compete with other Houses on the sports fields. The House is one family, experiencing growth, members helping each other, managing its affairs, seeking knowledge, enjoying recreation and itself. The House becomes a home.



STUDY HALLS - Leading to Great Universities.

The art of teaching involves the opening of horizons in the student's mind and the creation of an eager motivation to think, argue, discuss. Learning can be sheer pleasure if the methods and the environment are favorable. School architecture, facilities and physical surroundings must help to inspire.

The basic teaching tool of the Jerusalem Academy will be an oval table (known as the Harkness Table) around which a small group of students will sit, together with the instructor, in seminar style. The circle is a form which embraces all, which encourages the participation of all, rather than separating individuals in chairs and rows. The eight classrooms in each Study Hall will be carpeted, equipped with a variety of modern audio-closed-circuit TV monitors, visual equipment, and special walls which serve as writing or projection surfaces from floor to ceiling. Study Halls will contain science and language laboratories, lecture rooms, art studios, music rooms, and teachers' lounges. Each will have an area set aside for a special purpose, such as, a student shop, a milk bar, a small cinema, a post office, or some other function. Each will contain an amphigallery for art exhibitions, poetry readings, small dramatic presentations, or friendly socializing.

The Study Hall will be richly endowed with paintings, tapestries, vitrines of antiquities - a vibrant atmosphere filled with color, music, conversation - pleasant, alive and entertaining.

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The curriculum will be very demanding, and the students will master a core of studies in both humanities and science to equip them for the 21st century, as well as Jewish Studies to enable them to serve as Jewish leaders. The language of instruction will be Hebrew. Tutorial help will be available to students from abroad whose Hebrew is weak at the beginning. Ultimately all students will be fluent in both Hebrew and English.

The level of competence of the students who are selected for admission, and the level of teaching at the academy will together ensure the acceptance of graduates into the great universities of the world, like Yale and Harvard, Oxford and Cambridge, the Hebrew University, The Sorbonne, and others.

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זכר אלה יעקב וישראל

PREPARING FOR FUTURE LEADERSHIP

The Jerusalem Academy will deal with the development in the student of a value system, an ethical code, a sense of civilization, a set of judgements by which to distinguish right from wrong. Such a goal cannot be achieved through dictation, but rather by intensive discussion and analysis of practical problems in law, politics, government, administration, and daily life. The conflict between the ideal and the possible, which has occupied human thought since the Prophets and Plato, will be a matter of central concern.

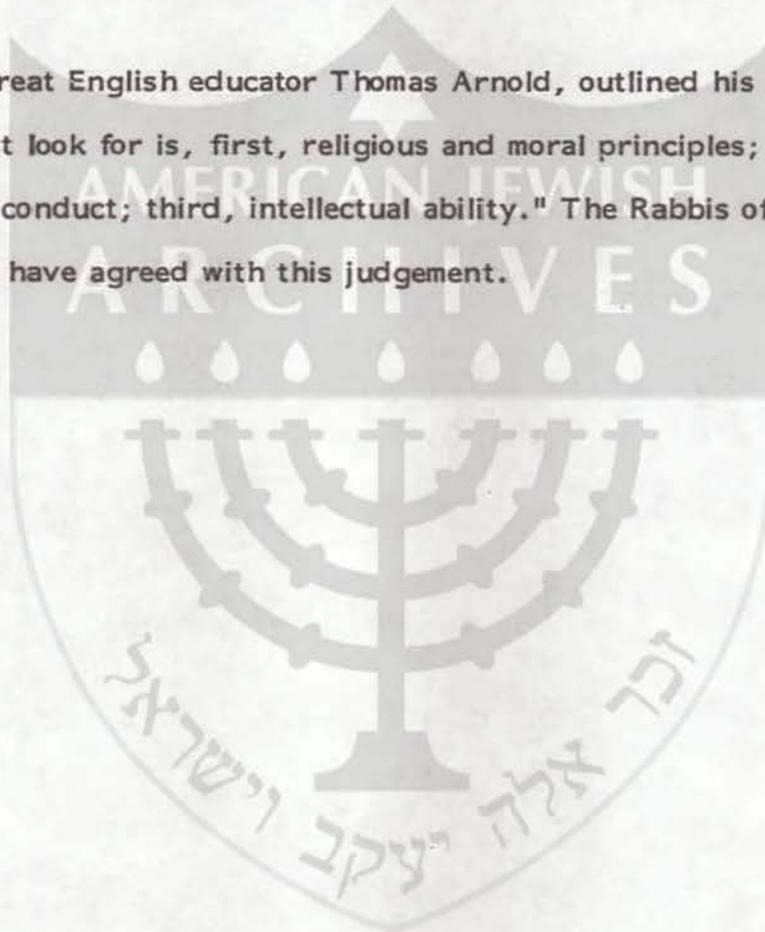
In every educational system in the world the gifted adolescent is, ironically, a deprived person. The system is attuned to the average, the mediocre. If at all, it is prepared to bend for the below average. As a result, standards tend to decline. This is a common phenomenon. Little attention is paid to the exceptional person. Failure to develop the potential of high achievers results in a loss, both to the individuals and to the society, which could benefit from such talent. Israel, particularly, whose most significant raw material is its human resource, must seek to exploit every diamond which is often lost in the rough.

We wish to produce people aware of their responsibility to fellow man, to community, to nation and state. A true leader is really a servant. We wish to project an image of a type of person who will combine ethical values with courtesy, consideration and academic excellence. In the somewhat cynical world of today, it is fashionable to scorn the older

(continued)

virtues of honesty, good manners and kindness. We shall emphasize these characteristics and restore them to positions of honor and respect.

The great English educator Thomas Arnold, outlined his objectives: "What we must look for is, first, religious and moral principles; second, gentlemanly conduct; third, intellectual ability." The Rabbis of Pirke Avot would easily have agreed with this judgement.



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Recreation areas will contain pool and ping-pong tables, electronic and other games.

A succah on an outdoor terrace, open to the sky, is an integral part of the structure.

The infirmary will be housed on the top floor, containing ten beds, doctor's office, nurse's apartment, and all equipment.

The power plant for the entire campus is on the ground floor, as is the kitchen. These two most important service areas are separated by a wide corridor.

The shelter is in the basement below.

ATHLETICS

In 19th century England the idea was born that athletics were important not only for their physical effect in developing a healthy body, but for their influence in creating other values; teamwork, moral character, fellowship, sacrifice, struggle. The rules of Rugby football were set in 1846 at the school carrying that name. Playing fields became institutions for developing ideals of sportsmanship, fair play and team spirit. Leadership qualities were honed. Organized athletics, therefore, do have a place in an educational institution, as the President of Yale said, because "they teach lessons valuable to the individual by stretching the human spirit in ways that nothing else can." And yet a sense of proportion must prevail. There must be more time and energy poured into studies than into sports. "Athletics is essential but not primary". This is sound advice.

The Jerusalem Academy will concentrate on three areas - formal sports, i.e., games between the Academy and other schools, as well as intramural games between the Houses; physical training under the tutelage of skilled instructors; and recreation, which is essentially individual play among small groups of students.

Every imaginable facility will be available. Faculty coaches will be assigned. Schedules will be arranged so that every student engages every school day in some form of team and individual sport suitable to his desires and abilities. He will be encouraged to develop skills and habits which will last a lifetime.

Mens sana in corpore sano - A healthy mind in a healthy body - remains a valid principle.

(Inside Back Cover)

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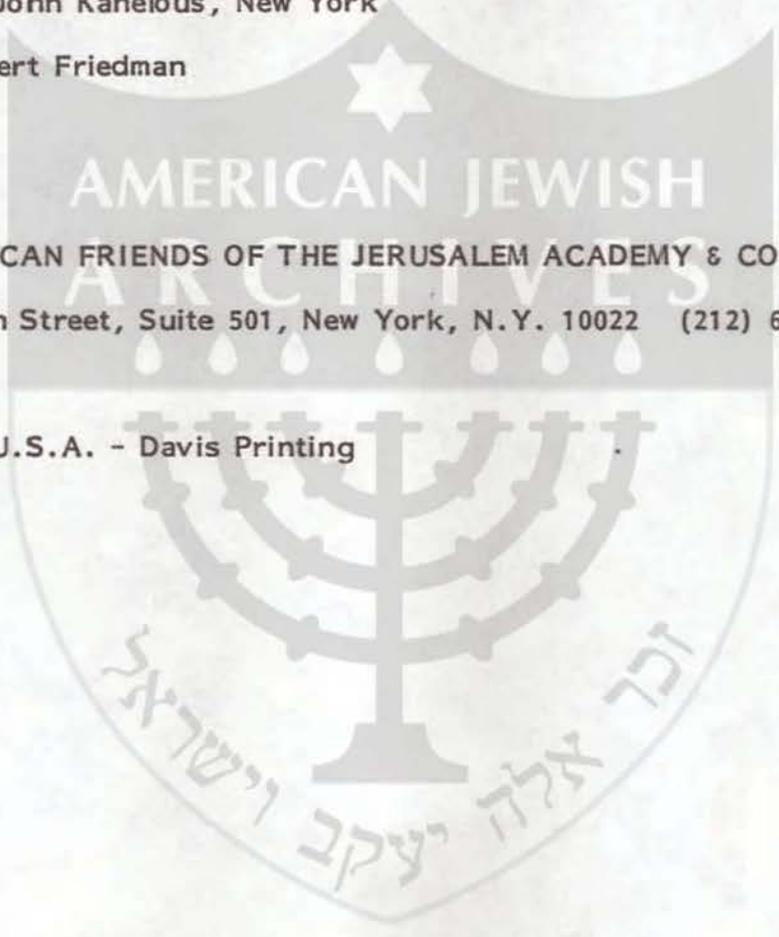
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Architect: Z.O. Toren, Tel Aviv

Brochure: John Kanelous, New York

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COPY / Jerusalem Academy Brochure #2 - Draft #2: (revised 6/23/80)

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(1)

A VISION IS BORN

Amid the historic hills of Judea where the patriarchs, kings and prophets of the Bible strode, struggled and spoke their dreams, the Jerusalem Academy will rise. This school is destined to shape the future of the Jewish people and the State of Israel, as other great academies of learning have done in the past.

Conceived as an intellectual and moral training ground for gifted young men and women from Israel and throughout the Diaspora, the school will gather carefully selected students, ages 14 to 18, expose them to brilliant and dedicated teachers, and seek to instill in them a sense of responsibility for service and leadership.

Knowledge of the great outer world of universal culture and the deep inner world of Judaism will both be revealed. From this knowledge wisdom will grow. A sense of ethics, values, social consciousness will slowly be formed. Leaders will emerge.

Visions are bold, innovative, should dare to challenge, conformity and timidity, make assertions, aim high, promise new wonders. Visions which succeed create enduring institutions. The Jerusalem Academy, planted firmly in these hills near the Holy City, will give forth its precious fruit for centuries to come, enriching humanity, the Jewish people, and the State of Israel.

(2)

CONTINUING 4,000 YEARS OF TRADITION

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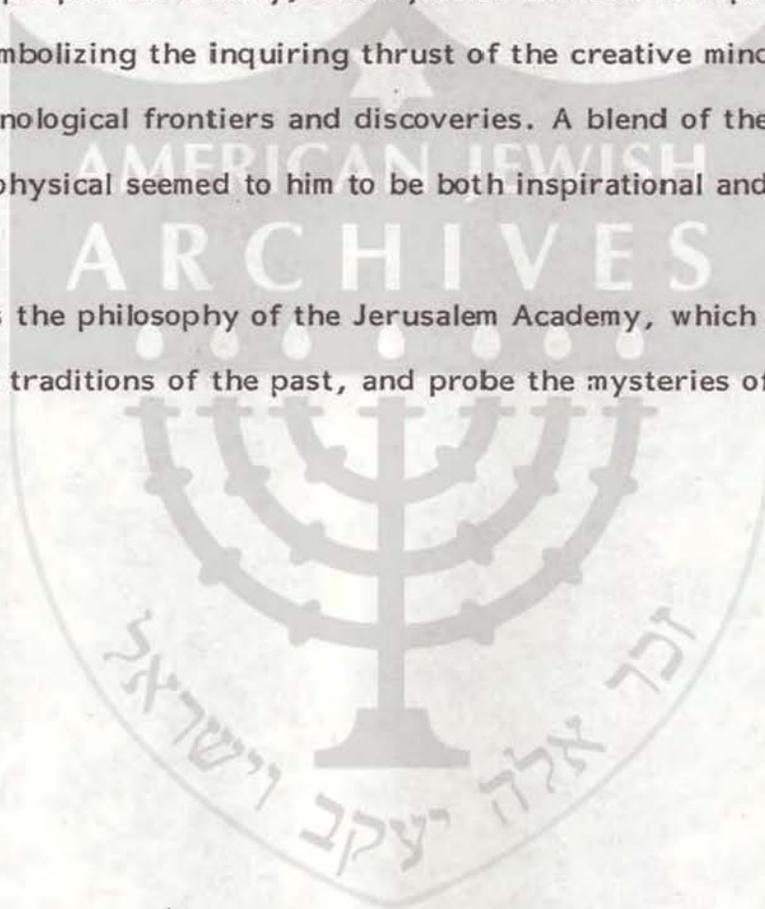
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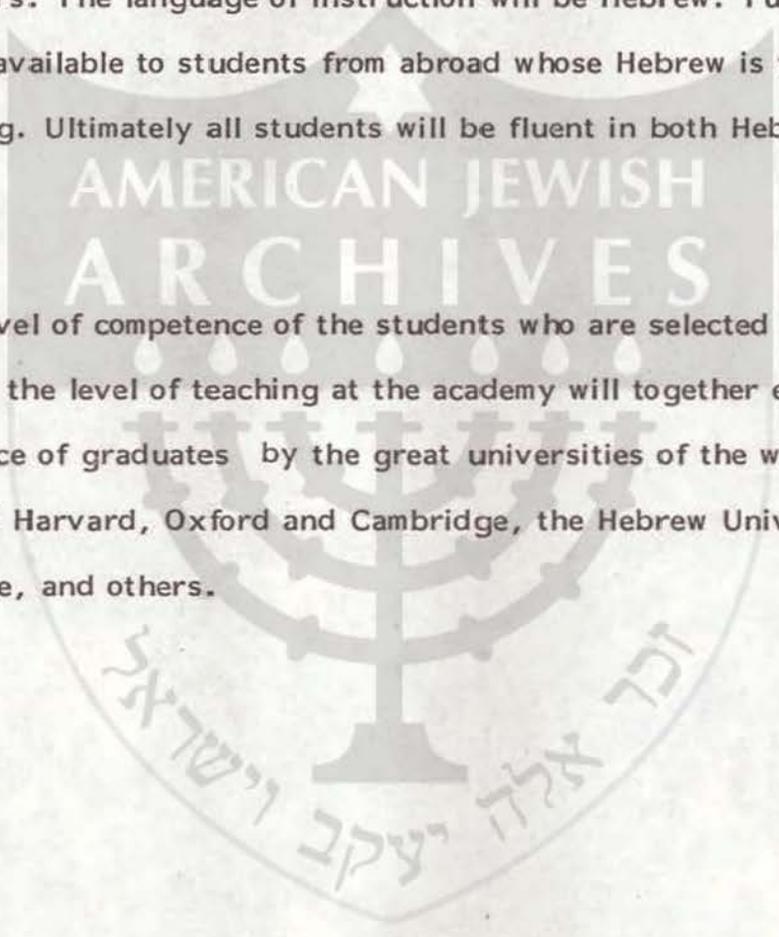
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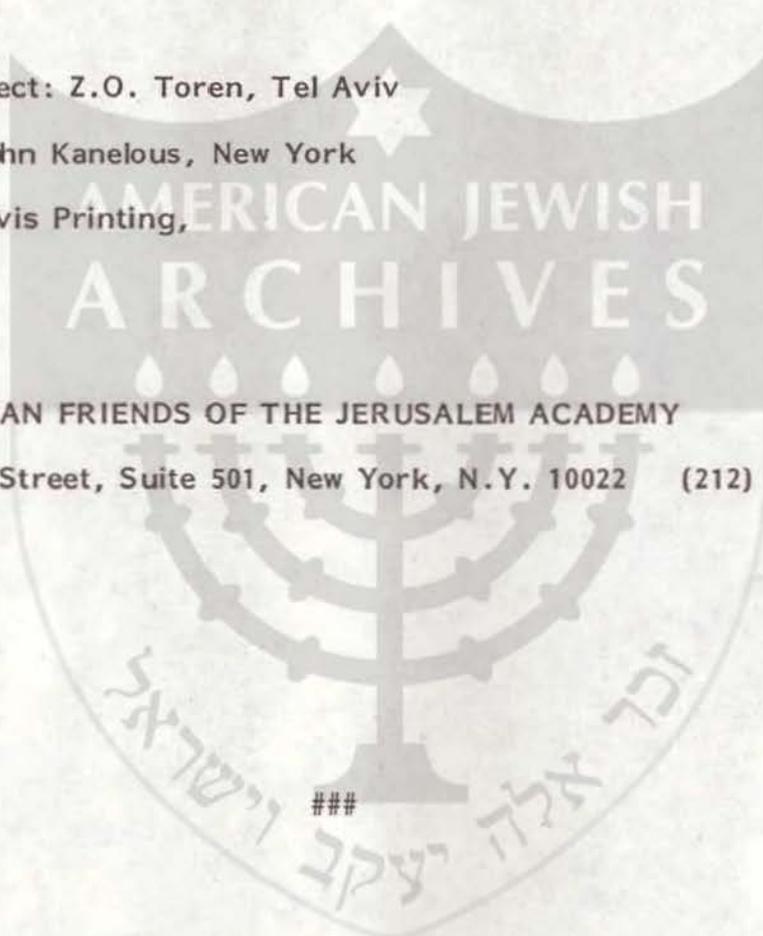
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Draft #3

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Respect for tradition can be cultivated - even among agnostics. Torah and Mishna and Midrash and law and history form a great sea which the most skeptical can ~~be tempted to~~ navigate. Prayer and religion will be analyzed, to seek to restore their relevance for the post-Auschwitz world. Unifying links ^{will} ~~can~~ be fashioned between Jews of the Diaspora and of Israel. ~~We are, after all, one people, one culture.~~ ^{we are one people, one culture.}

Our students must also learn Chinese and Russian and rocket technology and computer science and the awesome new biology and

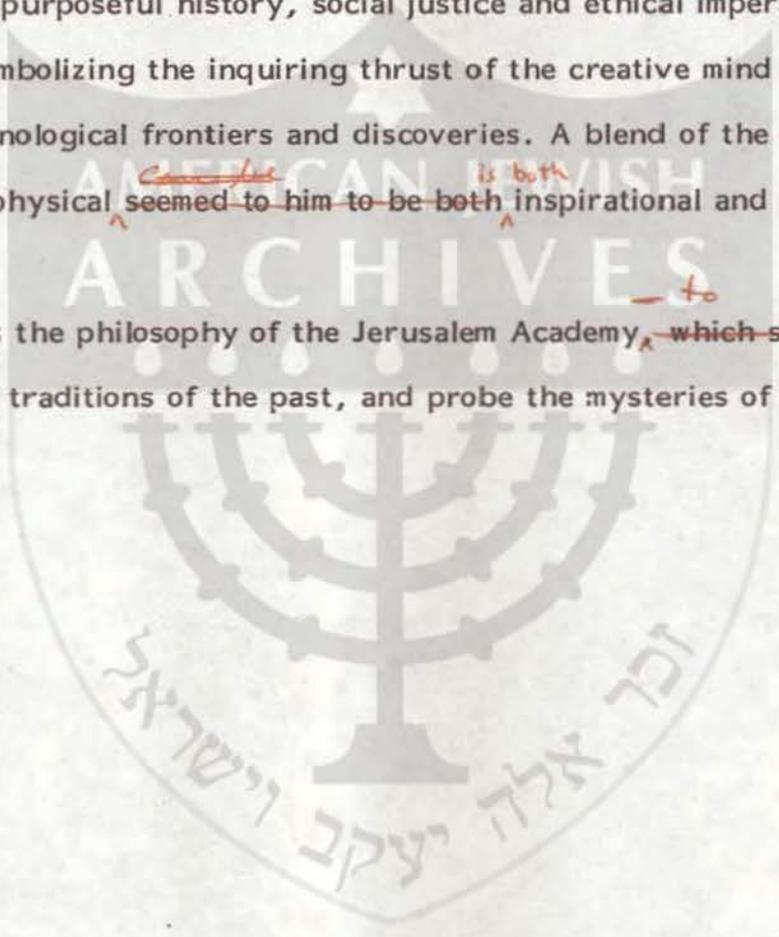
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solar energy. The list is endless, ~~for the frontiers of knowledge are expanding more rapidly than anyone realizes.~~

Ben Gurion postulated decades ago that Israel's future must rest on the twin pillars of Bible and Science - the former expressing the sense of purposeful history, social justice and ethical imperative; the latter symbolizing the inquiring thrust of the creative mind seeking new technological frontiers and discoveries. A blend of the spiritual and the physical ~~seemed to him to be both~~ ^{is both} inspirational and pragmatic.

This is the philosophy of the Jerusalem Academy, ~~which shall~~ ^{to} preserve the traditions of the past, and probe the mysteries of the future.



~~AN ACADEMY OF EXCELLENCE~~ . . .

AT THE GATES OF JERUSALEM

AMERICAN JEWISH
ARCHIVES



זכר אלה יעקב וישראל



(6)

*WARM AND FRIENDLY LIVING,
Warmth and Friendship in Living Quarters*

A HOME AWAY FROM HOME

Each dormitory will be called a House, lodging sixty students, four faculty families, and functioning as one large extended household.

Most students will live in suites for four, each comprising two bedrooms, lounge, full bathroom and kitchenette. Two Israeli and two Diaspora students will share this suite, growing to understand each other's psychology and language, establishing life-long friendships. ~~The concept of one united Jewish people will become~~ real. There may be Christians and Moslems among the student body. ~~They~~^{They} will be made to feel part of the family, in warmth and friendship.

At the end of each corridor of suites there will be a commons room. ~~This social and recreational area will be~~ tastefully furnished with fireplace, television, games tables, reading nooks and music listening booths.

The apartments for faculty families are situated between the two wings of the House. The teacher's study is connected with the commons room, so that the teacher can enjoy access to the students, provide guidance, tutorial help, even tea and sympathy.

(continued)

Each House is a place for living in the fullest sense, filled with art and music and comfort. Students and faculty live in close proximity.

~~The House eats together in its own section of the Dining Hall, and forms teams to compete with other Houses on the sports fields. The House is one family, experiencing growth, members helping each other, managing its affairs, seeking knowledge, enjoying recreation and itself.~~

~~The House becomes a home.~~



[Handwritten signature] 6-8 lines

STUDY HALLS - Leading to Great Universities.

The art of teaching involves ~~the opening of~~ ^{expands} horizons in the student's mind and ~~the creation of~~ ^{creates} an eager motivation to think, argue, discuss. Learning can be sheer pleasure ~~if the methods and the environment are favorable.~~ ^{when} School architecture, facilities and physical surroundings ~~must help to inspire.~~ ^{help to inspire.}

The basic teaching tool of the Jerusalem Academy will be an oval table (known as the Harkness Table) around which a small group of students will sit, together with the instructor, in seminar style. The circle is a form which embraces all, encourages the participation of all, ~~rather than separating individuals in chairs and rows.~~ ^{The student-teacher ratio will be 1:8, making for small classes and a high degree of individual attention.}

The eight classrooms in each Study Hall will be ~~carpeted for noise reduction,~~ equipped with a variety of modern audio-visual equipment, ~~closed-circuit TV monitors,~~ and special walls which serve as writing or projection surfaces from floor to ceiling.

Study Halls will contain science and language laboratories, lecture rooms, art studios, music rooms, and teacher's lounges, ~~Each will have an area set aside for a special purpose, such as, student shop, a milk bar, a small cinema, a post office, or some other function. Each will contain an amphigallery for art exhibitions, poetry readings, small dramatic presentations, or friendly socializing,~~ ^{student shops, and amphigalleries for exhibitions and presentations.} ~~will be a central feature.~~

[Handwritten mark] The Study Hall will reflect an atmosphere filled with color, music, conversation - pleasant, alive and entertaining. *[Handwritten flourish]*

(continued)

(7) (continued)

The curriculum will be ~~very~~ demanding, and the students will undertake a core of studies in the humanities and ^{the} science^s to equip them for the 21st century, as well as Jewish Studies to enable them to serve as Jewish leaders. The language of instruction will be Hebrew. Tutorial

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The level of competence of the students who are selected for ^{admitted} admission, and the level of teaching at the academy will together ensure the ^{likely} acceptance of graduates by the great universities of the world, like Yale and Harvard, Oxford and Cambridge, the Hebrew University, The Sorbonne, and others.

~~The teacher-student ratio will be 1:8, making for small classes and a high degree of individual attention.~~

Scholarships will be available for all qualified students who may be unable to pay tuition, in whole or in part.

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The Jerusalem Academy will deal with the development in the student of a value system, an ethical code, a sense of civilization, a set of judgements ~~by which~~ to distinguish right from wrong. Such a goal cannot be achieved through dictation, but rather by intensive discussion and analysis of practical problems in law, politics, government, administration, and daily life. The conflict between the ideal and the possible, which has occupied human thought since the Prophets and Plato, will be a matter of central concern.

In every educational system in the world the gifted adolescent is, ironically, a deprived person. Public educational systems are ~~by necessity~~ attuned to the average student, at best, ~~They cater to mediocrity and make allowances for the lower than average.~~ ^{and often must make such} ~~They~~ ~~stet~~ ^{es to suffer an inevitable} Perhaps there is no alternative, but ~~the inevitable consequences~~ ^{is} ~~is~~ a decline in standards. Failure to develop the potential of high achievers ~~results in~~ ^{is} a loss, both to the individual and to society. ^{Israel can ill-afford to lose any human talent.}

We wish to produce graduates aware of their responsibility to fellow man, to community, to nation and state. The true leader is a servant. In the cynical world of today, it is fashionable to scorn the virtues of honesty, good manners, courtesy, consideration and kindness. We shall emphasize these characteristics and restore them to positions of honor and respect.

(11) (continued)

The great English Educator Thomas Arnold, outlined his objectives:
"What we must look for is, first, religious and moral principles; second,
gentlemanly conduct; third, intellectual ability." The Rabbis of Pirke
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In 19th century England the idea was born that athletics were important not only for ~~their physical effect in~~ developing a healthy body, but for their influence in creating other values; teamwork, moral character, fellowship, sacrifice, struggle. ~~The rules of Rugby football were set in 1846 at the school carrying that name.~~ Playing fields became institutions for developing ideals of sportsmanship, fair play, ~~and~~ team spirit ~~and~~ Leadership, ~~qualities were honed.~~ Organized athletics, therefore, do have a place in an educational institution, as the President of Yale said, ~~because~~ "They teach lessons valuable to the individual by stretching the human spirit in ways that nothing else can." And yet a sense of proportion must prevail. There must be more time and ~~energy~~ ^{effort} poured into studies than into sports. "~~Athletics is essential but not primary~~". This is sound advice.

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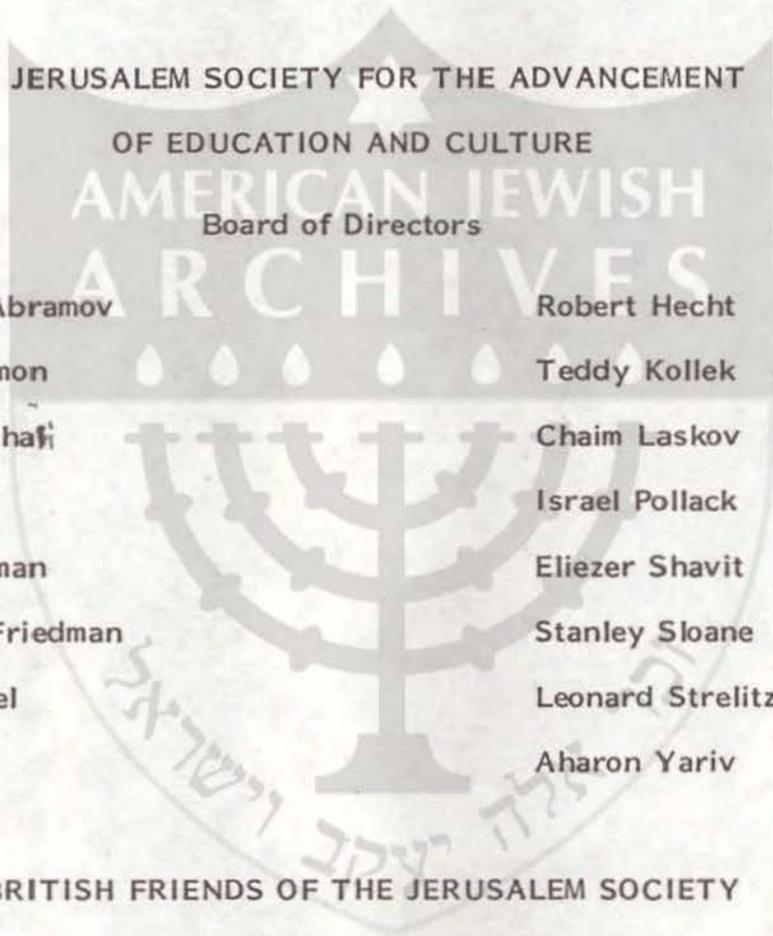
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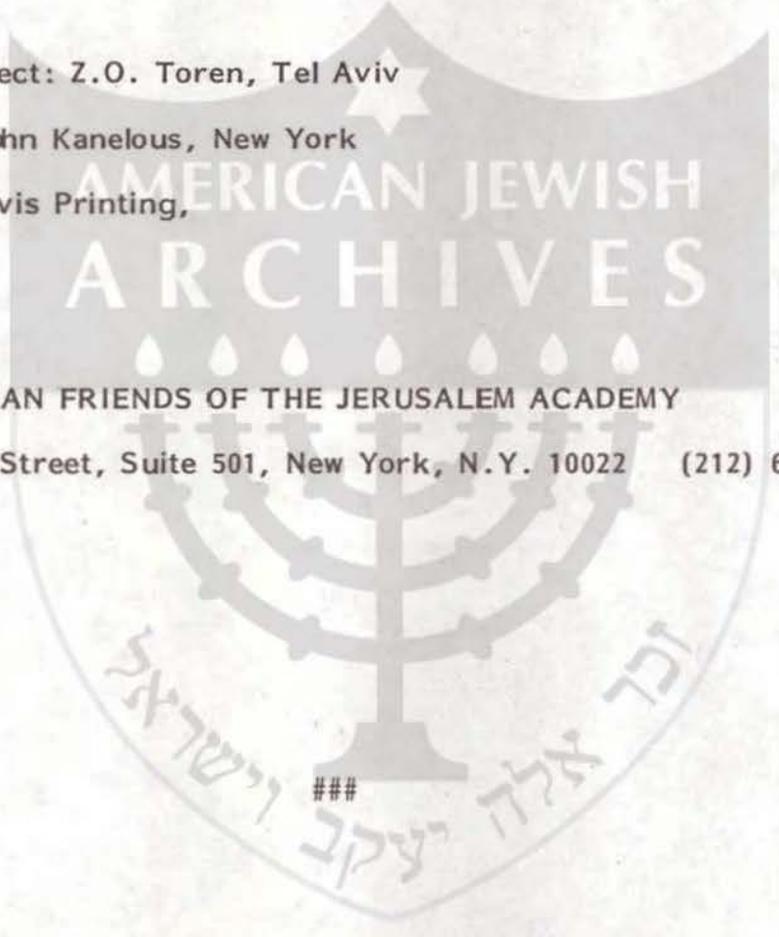
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THE AMERICAN FRIENDS OF THE JERUSALEM ACADEMY

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(1)

A VISION IS BORN

Amid the ^{historic} rolling hills of Judea where the patriarchs, kings and prophets of the Bible strode, struggled and spoke their dreams, the Jerusalem Academy will rise. This school is destined to shape the future of the Jewish people and the State of Israel, as other great academies ^{of learning} have done in the past.

Conceived as an intellectual and moral training ground for gifted young men and women from Israel and throughout the Diaspora, the school will gather carefully selected students, ages 14 to 18, expose them to brilliant and dedicated teachers, and seek to instill in them a sense of responsibility for ^{service} ^{leadership} ~~leading a nation~~ ~~the people~~.

Knowledge of the great outer world of universal culture and the deep inner world of Judaism will both be revealed. From this knowledge, wisdom will grow. A sense of ethics, values, social consciousness will slowly be formed. Leaders will emerge.

Visions are bold, innovative, should dare to challenge ~~to sweep away~~ conformity and timidity, make assertions, aim high, promise new wonders. Visions which succeed create enduring institutions. The Jerusalem Academy, planted firmly in these hills near the Holy City, will give forth its precious fruit for centuries to come, enriching humanity, the Jewish people, and the State of Israel.

CONTINUING 4,000 YEARS OF TRADITION

The enduring monuments of Jewish tradition ^{are} ~~were~~ not hewn in stone nor wrought in iron. They ^{are} ~~were~~ cast in words, revealing timeless truths and universal ideals. These words must be ^{discovered} ~~taught~~ ^{by} ~~anew~~ to each generation, ^{through creative education.}

To unravel the mystery of ^{Jewish} ~~our~~ survival means to understand our stubborn insistence on the value of education as the secret ensuring our national and universal existence.

The power of the Jewish people lies in its moral quality. The physical strength manifested during the last two generations enabled us to build the State of Israel, without which we would indeed have perished as a nation. But precisely as we glory in our new-found independence, so do we know that reliance on arms alone will not ^{enable} ~~lead~~ ^{remain faithful to} us to ~~success~~ in our unique mission. ~~Our destiny has been to search for life and purpose and to transmit this value to mankind.~~ The hallmark of our genius has always been to hold aloft the vision of progress toward ^{a just} ~~an ideal~~ society based upon the ^{dignity} ~~worthwhileness~~ of man. ^{To fulfill our destiny demands the pursuit of knowledge and the tempering of character in a mold of moral imperative.} ~~This depended on expanding the knowledge and forming the character of our people in a moral framework.~~ We ^{have always} ~~achieved~~ this through the schools we built.

Today young Jewish men and women in the Diaspora go forth into the world and ^{absorb} ~~imibe~~ the knowledge of a hundred disciplines, ^{save that of} ~~yet lose the knowledge of their own~~ ^{heritage.} They are brilliant and creative

in the worldly cultures, yet ignorant of their own. They drift toward indifference, loss of identity and eventual assimilation through simply not knowing, hence not caring. This tragic process gathers momentum, and its effects in a few short generations could undo the struggle of millenia.

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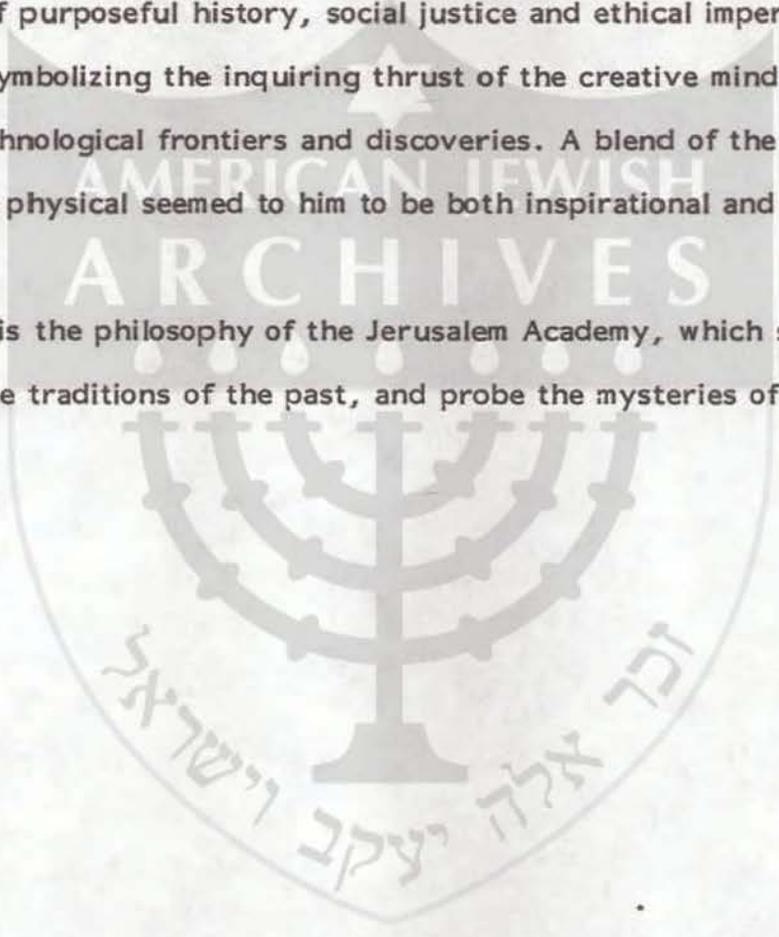
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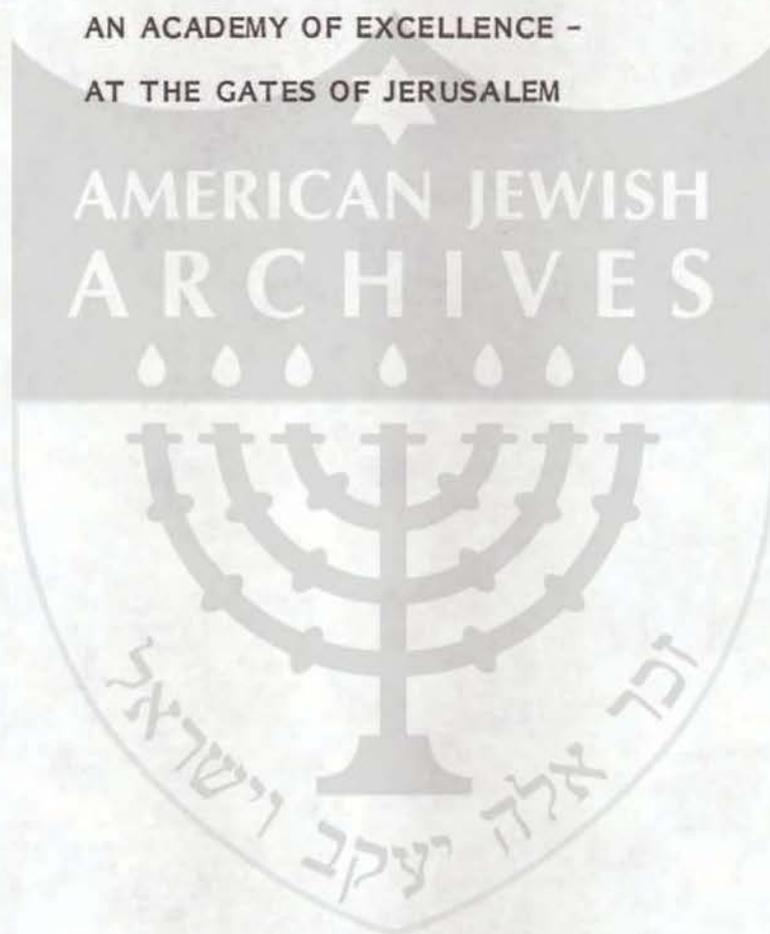
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A HOME AWAY FROM HOME

Each dormitory will be called a House, lodging ^{sixty} ~~60~~ students, ^{four} ~~4~~ faculty families, and functioning as one large extended household.

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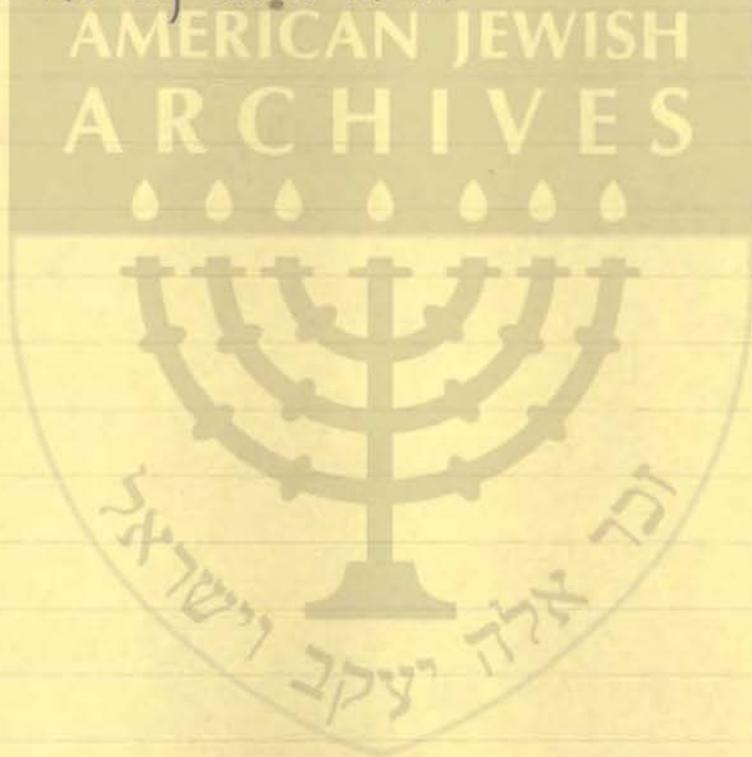
In every educational system in the world the gifted adolescent is, ironically, a deprived person. The system is attuned to the average, the mediocre. If at all, it is prepared to bend for the below average. As a result, standards tend to decline. This is a common phenomenon. Little attention is paid to the exceptional person. Failure to develop the potential of high achievers results in a loss, both to the individuals and to the society, which could benefit from such talent. Israel, particularly, whose most significant raw material is its human resource, must seek to exploit every diamond which is often lost in the rough.

We wish to produce ^{graduates who} ~~people~~ aware of their responsibility to fellow man, to community, to nation and state. A true leader is ^{The} ~~really~~ a servant. ~~We wish to project an image of a type of person who will combine ethical~~ ^{seek to form} values with courtesy, consideration and academic excellence. In the ~~somewhat~~ cynical world of today, it is fashionable to scorn the ~~elder~~.

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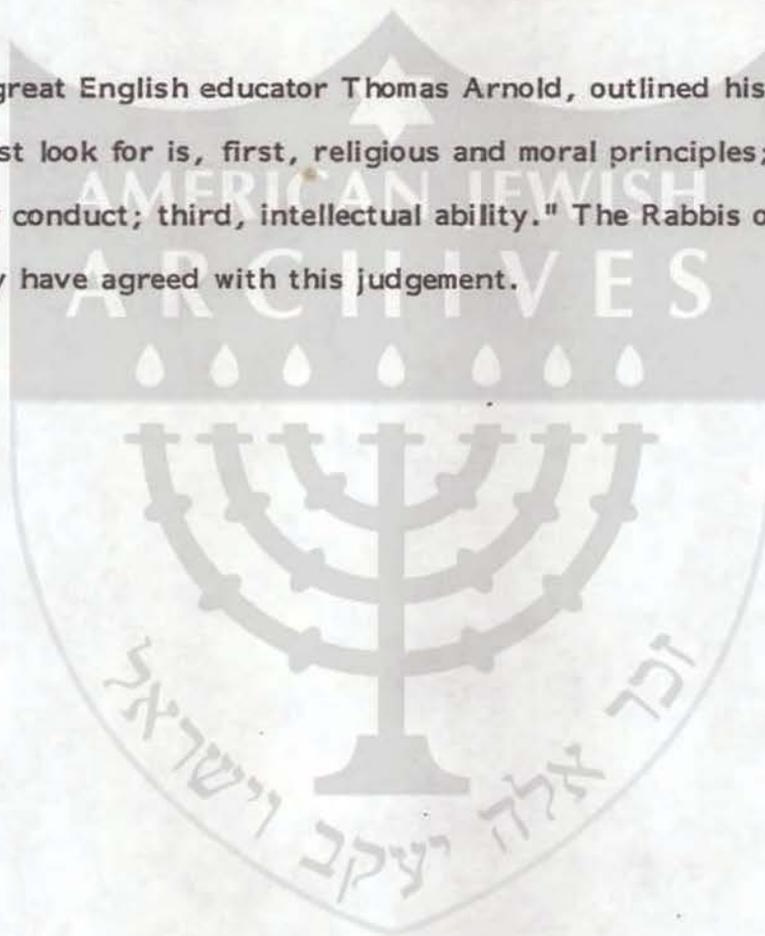
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8 names in each column

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*5 names
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- ① Geoffrey Chinn
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put in women's names separately

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CONTINUING 4,000 YEARS OF TRADITION

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To unravel the mystery of our survival means to understand our stubborn insistence on the value of education as the secret ensuring our national and universal existence.

The power of the Jewish people lies in its moral quality. The physical strength manifested during the last two generations enabled us to build the State of Israel, without which we would indeed have perished as a nation. But precisely as we glory in our new-found independence, so do we know that reliance on arms alone will not lead us to success in our unique mission. Our destiny has been to search for life and purpose and to transmit this value to mankind. The hallmark of our genius has always been to hold aloft the vision of progress toward an ideal society based upon the worthwhileness of man. This depended on expanding the knowledge and forming the character of our people in a moral framework. We achieved this through the schools we built.

Today young Jewish men and women in the Diaspora go forth into the world and imbibe the knowledge of a hundred disciplines, yet lose the knowledge of their own. They are brilliant and creative

in the worldly cultures, yet ignorant of their own. They drift toward indifference, loss of identity and eventual assimilation through simply not knowing, hence not caring. This tragic process gathers momentum, and its effects in a few short generations could undo the struggle of a millenia.

The Jerusalem Academy will attempt to create a blend of general and Jewish knowledge to produce a student whose Judaism and sense of national pride will be profound, yet who will not become ghettoized. Contrary to the 19th century injunction that one should be a man on the street and a Jew only inside the privacy of home, we will teach our students to be both in both places. Our education will achieve a truly whole person.

Respect for tradition can be cultivated - even among agnostics. Torah and Mishna and Midrash and law and history form a great sea which the most skeptical can be tempted to navigate.

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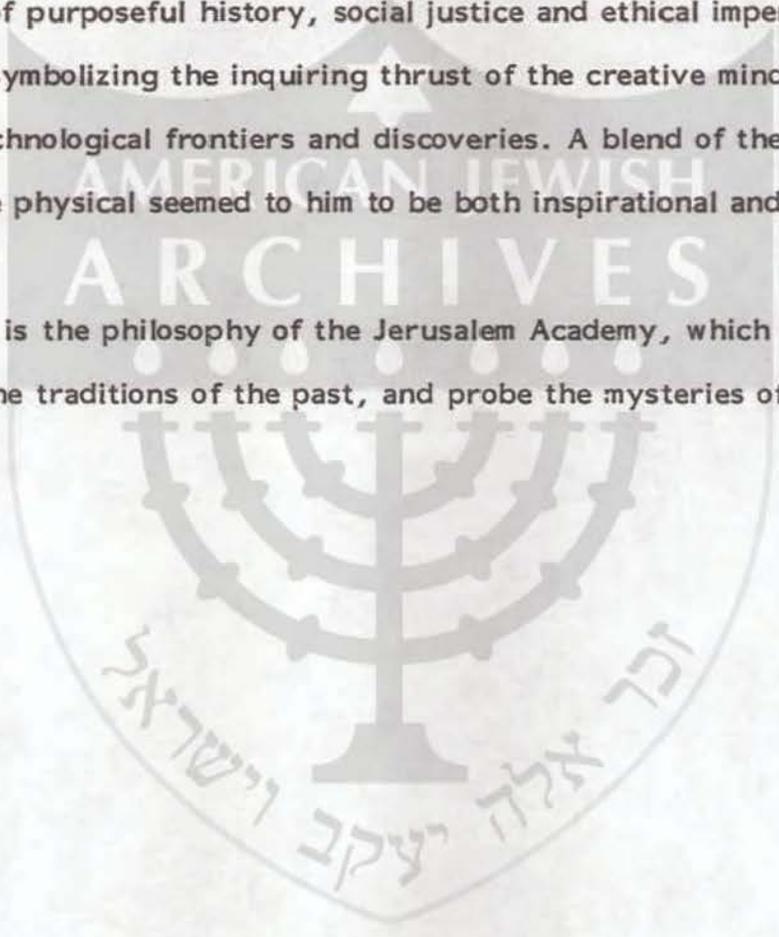
Our students must also learn Chinese and Russian and Rocket technology and computer science and the awesome new biology and

(2) [continued]

solar energy. The list is endless, for the frontiers of knowledge are expanding more rapidly than anyone realizes.

Ben Gurion postulated decades ago that Israel's future would rest on the twin pillars of Bible and Science - the former expressing the sense of purposeful history, social justice and ethical imperative; the latter symbolizing the inquiring thrust of the creative mind seeking new technological frontiers and discoveries. A blend of the spiritual and the physical seemed to him to be both inspirational and pragmatic.

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AN ACADEMY OF EXCELLENCE -
AT THE GATES OF JERUSALEM

AMERICAN JEWISH
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A HOME AWAY FROM HOME

Each dormitory will be called a House, lodging 60 students, 4 faculty families, and functioning as one large extended household.

Most students will live in suites for four, each comprising two bedrooms, lounge, full bathroom and kitchenette. Two Israeli and two Diaspora students will share this suite, growing to understand each other's psychology and language, establishing life-long friendships. The concept of one united Jewish people will become very real. There may be Christians and Moslems among the student body. They will be made to feel part of the family, in warmth and friendship.

At the end of each corridor of suites there will be a commons room. This social and recreational area will be tastefully furnished with fireplace, television, games tables, reading nooks and music listening booths.

The four faculty apartments are situated between the two wings of the House. The teacher's study is connected with the commons room, so that the teacher can enjoy access to the students, provide guidance, tutorial help, tea and sympathy, without disturbing his family.

(continued)

Each House is a place for living in the fullest sense, filled with art and music and comfort. Students and faculty live in close proximity. The House eats together in its own section of the Dining Hall, and forms teams to compete with other Houses on the sports fields. The House is one family, experiencing growth, members helping each other, managing its affairs, seeking knowledge, enjoying recreation and itself. The House becomes a home.



STUDY HALLS - Leading to Great Universities.

The art of teaching involves the opening of horizons in the student's mind and the creation of an eager motivation to think, argue, discuss. Learning can be sheer pleasure if the methods and the environment are favorable. School architecture, facilities and physical surroundings must help to inspire.

The basic teaching tool of the Jerusalem Academy will be an oval table (known as the Harkness Table) around which a small group of students will sit, together with the instructor, in seminar style. The circle is a form which embraces all, which encourages the participation of all, rather than separating individuals in chairs and rows. The eight classrooms in each Study Hall will be carpeted, equipped with a variety of modern audio-closed-circuit TV monitors, visual equipment, and special walls which serve as writing or projection surfaces from floor to ceiling. Study Halls will contain science and language laboratories, lecture rooms, art studios, music rooms, and teachers' lounges. Each will have an area set aside for a special purpose, such as, a student shop, a milk bar, a small cinema, a post office, or some other function. Each will contain an amphigallery for art exhibitions, poetry readings, small dramatic presentations, or friendly socializing.

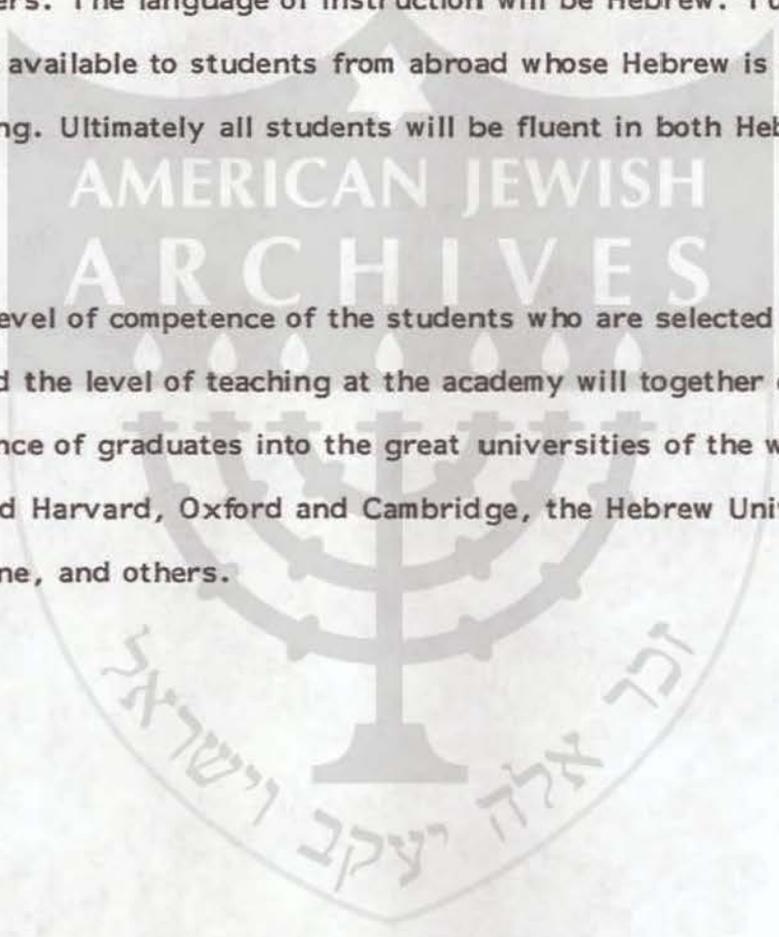
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The curriculum will be very demanding, and the students will master a core of studies in both humanities and science to equip them for the 21st century, as well as Jewish Studies to enable them to serve as Jewish leaders. The language of instruction will be Hebrew. Tutorial help will be available to students from abroad whose Hebrew is weak at the beginning. Ultimately all students will be fluent in both Hebrew and English.

The level of competence of the students who are selected for admission, and the level of teaching at the academy will together ensure the acceptance of graduates into the great universities of the world, like Yale and Harvard, Oxford and Cambridge, the Hebrew University, The Sorbonne, and others.



PREPARING FOR FUTURE LEADERSHIP

The Jerusalem Academy will deal with the development in the student of a value system, an ethical code, a sense of civilization, a set of judgements by which to distinguish right from wrong. Such a goal cannot be achieved through dictation, but rather by intensive discussion and analysis of practical problems in law, politics, government, administration, and daily life. The conflict between the ideal and the possible, which has occupied human thought since the Prophets and Plato, will be a matter of central concern.

In every educational system in the world the gifted adolescent is, ironically, a deprived person. The system is attuned to the average, the mediocre. If at all, it is prepared to bend for the below average. As a result, standards tend to decline. This is a common phenomenon. Little attention is paid to the exceptional person. Failure to develop the potential of high achievers results in a loss, both to the individuals and to the society, which could benefit from such talent. Israel, particularly, whose most significant raw material is its human resource, must seek to exploit every diamond which is often lost in the rough.

We wish to produce people aware of their responsibility to fellow man, to community, to nation and state. A true leader is really a servant. We wish to project an image of a type of person who will combine ethical values with courtesy, consideration and academic excellence. In the somewhat cynical world of today, it is fashionable to scorn the older

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The great English educator Thomas Arnold, outlined his objectives: "What we must look for is, first, religious and moral principles; second, gentlemanly conduct; third, intellectual ability." The Rabbis of Pirke Avot would easily have agreed with this judgement.



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ATHLETICS

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Every imaginable facility will be available. Faculty coaches will be assigned. Schedules will be arranged so that every student engages every school day in some form of team and individual sport suitable to his desires and abilities. He will be encouraged to develop skills and habits which will last a lifetime.

Mens sana in corpore sano - A healthy mind in a healthy body - remains a valid principle.

(Inside Back Cover)

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Founder and President

Herbert A. Friedman

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OF EDUCATION AND CULTURE

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(Inside Back Cover - continued)

Architect: Z.O. Toren, Tel Aviv

Brochure: John Kanelous, New York

Text: Herbert Friedman



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COPY

COPY / Jerusalem Academy Brochure #2 - Draft #1:

(1)

A VISION IS BORN

Amid the rolling hills of Judea where the patriarchs,
Kings and prophets of the Bible strode, struggled and spoke
their dreams, will arise a school, the Jerusalem Academy, which
is destined to shape the future of the Jewish people and the State
of Israel, as other great academies have done in the past.

Conceived as an intellectual and moral training ground
for gifted young men and women from Israel and throughout the
Diaspora, the school will gather these carefully selected students,
ages 14 to 18, ^{expose} ^{to} confront them with brilliant and dedicated teachers,
and seek to instill in them a sense of responsibility for serving
and leading the nation.

Knowledge of the great outer world of universal culture
and the deep inner world of Judaism will both be ^{revealed. From this knowledge wisdom} ~~uncovered~~. A sense ^{will grow.}
of ethics, values, social consciousness will slowly be formed. Leaders
will emerge.

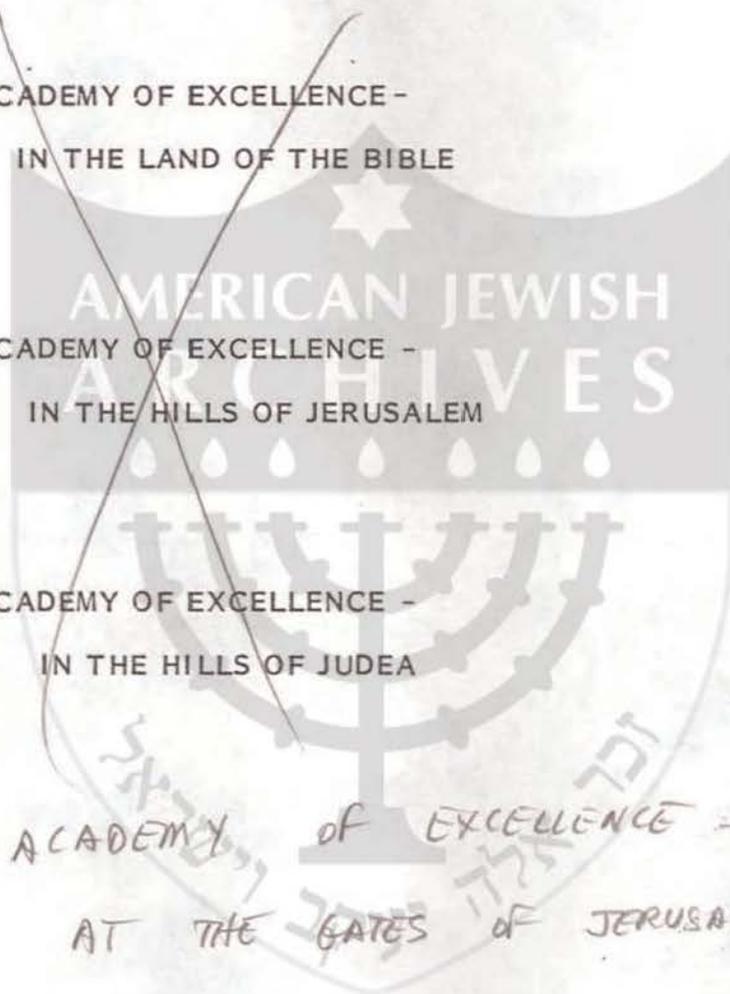
Visions are bold, innovative, should dare to challenge,
to sweep away conformity and timidity, make assertions, aim high,
promising new wonders. Visions which succeed create enduring
institutions. The Jerusalem Academy, planted firmly in these
hills near the Holy City, will give forth its precious fruit for
centuries to come, enriching humanity, the Jewish People, and
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AN ACADEMY OF EXCELLENCE -
IN THE LAND OF THE BIBLE

AN ACADEMY OF EXCELLENCE -
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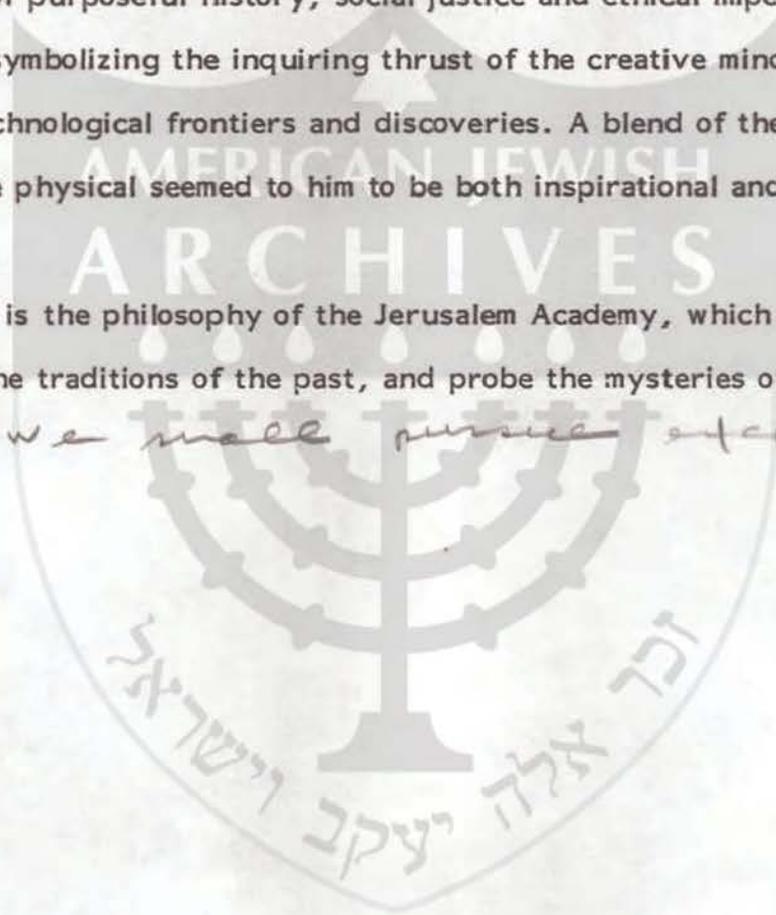
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we shall pursue excellence.



Hebrew text

AN ACADEMY OF EXCELLENCE -
AT THE GATES OF JERUSALEM

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אשר

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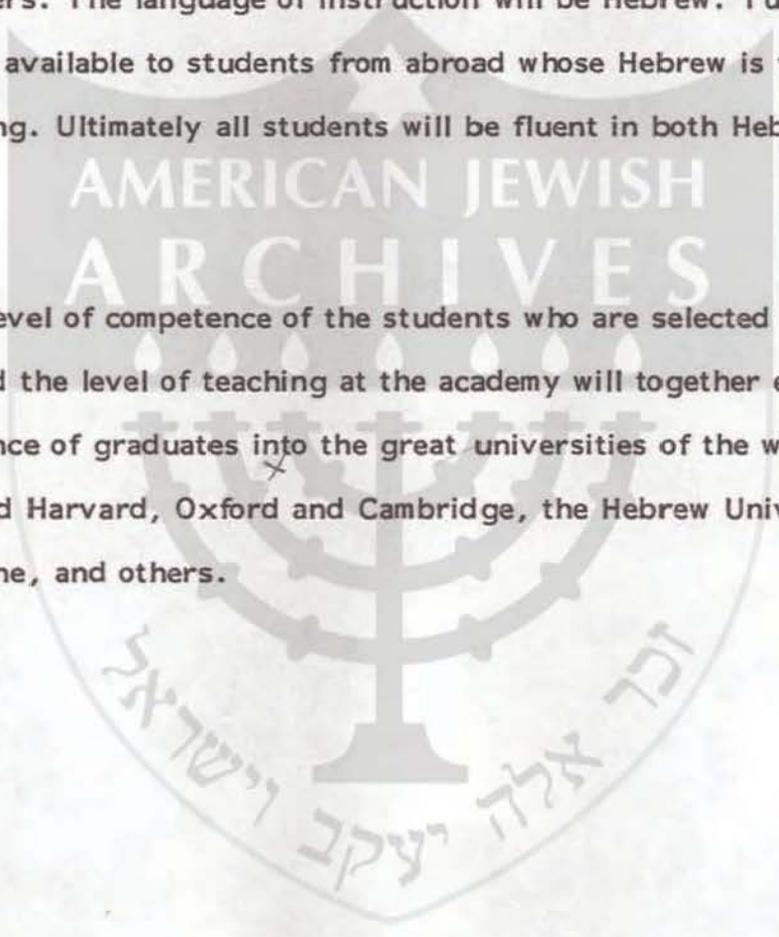
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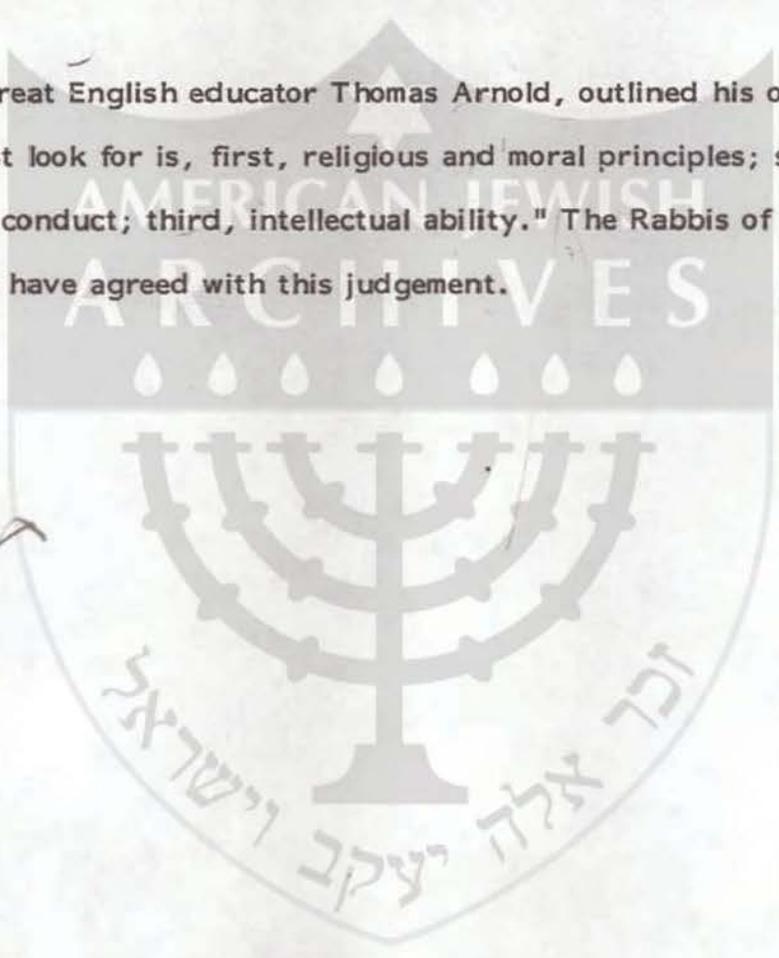
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*Search quote first
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*put four
American
names into
the list*

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*part removed
separately
leave out Mr. & Mrs.*

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(Inside Back Cover - continued)

Architect: Z.O. Toren, Tel Aviv

Brochure: John Kanelous, New York

~~Text: Herbert Friedman~~

AMERICAN JEWISH

THE AMERICAN FRIENDS OF THE JERUSALEM ACADEMY & CONFERENCE CENTER

75 East 55th Street, Suite 501, New York, N.Y. 10022 (212) 688-7979

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(1)

A VISION IS BORN

Amid the rolling hills of Judea where the patriarchs, kings and prophets of the Bible strode, struggled and spoke their dreams, the Jerusalem Academy will rise. This school is destined to shape the future of the Jewish people and the State of Israel, as other great academies have done in the past.

Conceived as an intellectual and moral training ground for gifted young men and women from Israel and throughout the Diaspora, the school will gather carefully selected students, ages 14 to 18, expose them to brilliant and dedicated teachers, and seek to instill in them a sense of responsibility for serving and leading a nation.

Knowledge of the great outer world of universal culture and the deep inner world of Judaism will both be revealed. From this knowledge wisdom will grow. A sense of ethics, values, social consciousness will slowly be formed. Leaders will emerge.

Visions are bold, innovative, should dare to challenge, to sweep away conformity and timidity, make assertions, aim high, promise new wonders. Visions which succeed create enduring institutions. The Jerusalem Academy, planted firmly in these hills near the Holy City, will give forth its precious fruit for centuries to come, enriching humanity, the Jewish people, and the State of Israel.

CONTINUING 4,000 YEARS OF TRADITION

The enduring monuments of Jewish tradition were not hewn in stone nor wrought in iron. They were cast in words, revealing timeless truths and universal ideals. These words must be taught anew to each generation.

To unravel the mystery of our survival means to understand our stubborn insistence on the value of education as the secret ensuring our national and universal existence.

The power of the Jewish people lies in its moral quality. The physical strength manifested during the last two generations enabled us to build the State of Israel, without which we would indeed have perished as a nation. But precisely as we glory in our new-found independence, so do we know that reliance on arms alone will not lead us to success in our unique mission. Our destiny has been to search for life and purpose and to transmit this value to mankind. The hallmark of our genius has always been to hold aloft the vision of progress toward an ideal society based upon the worthwhileness of man. This depended on expanding the knowledge and forming the character of our people in a moral framework. We achieved this through the schools we built.

Today young Jewish men and women in the Diaspora go forth into the world and imbibe the knowledge of a hundred disciplines, yet lose the knowledge of their own. They are brilliant and creative

in the worldly cultures, yet ignorant of their own. They drift toward indifference, loss of identity and eventual assimilation through simply not knowing, hence not caring. This tragic process gathers momentum, and its effects in a few short generations could undo the struggle of a millenia.

The Jerusalem Academy will attempt to create a blend of general and Jewish knowledge to produce a student whose Judaism and sense of national pride will be profound, yet who will not become ghettoized. Contrary to the 19th century injunction that one should be a man on the street and a Jew only inside the privacy of home, we will teach our students to be both in both places. Our education will achieve a truly whole person.

Respect for tradition can be cultivated - even among agnostics. Torah and Mishna and Midrash and law and history form a great sea which the most skeptical can be tempted to navigate.

Prayer and religion will be analyzed, to seek to restore their relevance for the post-Auschwitz world.

Unifying links can be fashioned between Jews of the Diaspora and of Israel. We are, after all, one people, one culture.

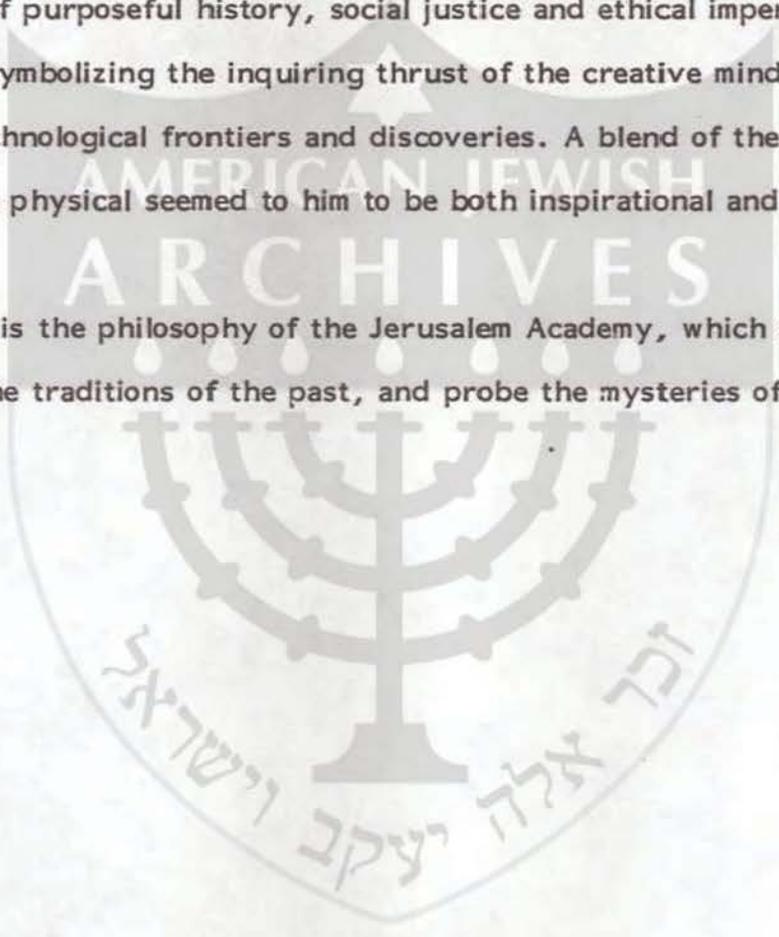
Our students must also learn Chinese and Russian and Rocket technology and computer science and the awesome new biology and

(2) (continued)

solar energy. The list is endless, for the frontiers of knowledge are expanding more rapidly than anyone realizes.

Ben Gurion postulated decades ago that Israel's future would rest on the twin pillars of Bible and Science - the former expressing the sense of purposeful history, social justice and ethical imperative; the latter symbolizing the inquiring thrust of the creative mind seeking new technological frontiers and discoveries. A blend of the spiritual and the physical seemed to him to be both inspirational and pragmatic.

This is the philosophy of the Jerusalem Academy, which shall preserve the traditions of the past, and probe the mysteries of the future.



AN ACADEMY OF EXCELLENCE -
AT THE GATES OF JERUSALEM

AMERICAN JEWISH
ARCHIVES



A HOME AWAY FROM HOME

Each dormitory will be called a House, lodging 60 students, 4 faculty families, and functioning as one large extended household.

Most students will live in suites for four, each comprising two bedrooms, lounge, full bathroom and kitchenette. Two Israeli and two Diaspora students will share this suite, growing to understand each other's psychology and language, establishing life-long friendships. The concept of one united Jewish people will become very real. There may be Christians and Moslems among the student body. They will be made to feel part of the family, in warmth and friendship.

At the end of each corridor of suites there will be a commons room. This social and recreational area will be tastefully furnished with fireplace, television, games tables, reading nooks and music listening booths.

The four faculty apartments are situated between the two wings of the House. The teacher's study is connected with the commons room, so that the teacher can enjoy access to the students, provide guidance, tutorial help, tea and sympathy, without disturbing his family.

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Each House is a place for living in the fullest sense, filled with art and music and comfort. Students and faculty live in close proximity. The House eats together in its own section of the Dining Hall, and forms teams to compete with other Houses on the sports fields. The House is one family, experiencing growth, members helping each other, managing its affairs, seeking knowledge, enjoying recreation and itself. The House becomes a home.



STUDY HALLS - Leading to Great Universities.

The art of teaching involves the opening of horizons in the student's mind and the creation of an eager motivation to think, argue, discuss. Learning can be sheer pleasure if the methods and the environment are favorable. School architecture, facilities and physical surroundings must help to inspire.

The basic teaching tool of the Jerusalem Academy will be an oval table (known as the Harkness Table) around which a small group of students will sit, together with the instructor, in seminar style. The circle is a form which embraces all, which encourages the participation of all, rather than separating individuals in chairs and rows. The eight classrooms in each Study Hall will be carpeted, equipped with a variety of modern audio-closed-circuit TV monitors, visual equipment, and special walls which serve as writing or projection surfaces from floor to ceiling. Study Halls will contain science and language laboratories, lecture rooms, art studios, music rooms, and teachers' lounges. Each will have an area set aside for a special purpose, such as, a student shop, a milk bar, a small cinema, a post office, or some other function. Each will contain an amphigallery for art exhibitions, poetry readings, small dramatic presentations, or friendly socializing.

The Study Hall will be richly endowed with paintings, tapestries, vitrines of antiquities - a vibrant atmosphere filled with color, music, conversation - pleasant, alive and entertaining.

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The curriculum will be very demanding, and the students will master a core of studies in both humanities and science to equip them for the 21st century, as well as Jewish Studies to enable them to serve as Jewish leaders. The language of instruction will be Hebrew. Tutorial help will be available to students from abroad whose Hebrew is weak at the beginning. Ultimately all students will be fluent in both Hebrew and English.

The level of competence of the students who are selected for admission, and the level of teaching at the academy will together ensure the acceptance of graduates into the great universities of the world, like Yale and Harvard, Oxford and Cambridge, the Hebrew University, The Sorbonne, and others.

PREPARING FOR FUTURE LEADERSHIP

The Jerusalem Academy will deal with the development in the student of a value system, an ethical code, a sense of civilization, a set of judgements by which to distinguish right from wrong. Such a goal cannot be achieved through dictation, but rather by intensive discussion and analysis of practical problems in law, politics, government, administration, and daily life. The conflict between the ideal and the possible, which has occupied human thought since the Prophets and Plato, will be a matter of central concern.

In every educational system in the world the gifted adolescent is, ironically, a deprived person. The system is attuned to the average, the mediocre. If at all, it is prepared to bend for the below average. As a result, standards tend to decline. This is a common phenomenon. Little attention is paid to the exceptional person. Failure to develop the potential of high achievers results in a loss, both to the individuals and to the society, which could benefit from such talent. Israel, particularly, whose most significant raw material is its human resource, must seek to exploit every diamond which is often lost in the rough.

We wish to produce people aware of their responsibility to fellow man, to community, to nation and state. A true leader is really a servant. We wish to project an image of a type of person who will combine ethical values with courtesy, consideration and academic excellence. In the somewhat cynical world of today, it is fashionable to scorn the older

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virtues of honesty, good manners and kindness. We shall emphasize these characteristics and restore them to positions of honor and respect.

The great English educator Thomas Arnold, outlined his objectives: "What we must look for is, first, religious and moral principles; second, gentlemanly conduct; third, intellectual ability." The Rabbis of Pirke Avot would easily have agreed with this judgement.



HUB OF THE CAMPUS - The Dining and Social Hall

This great building, whose gracious lobby will serve as the public reception space for major events, is the heart of the campus. The large dining hall will be separated into eight sections, each to accommodate one House of students and masters. Since there will be only two Houses in the first stage, the extra space temporarily available will serve the many other needs - synagogue, library, auditorium, music rooms and administrative offices. Gradually these functions will be moved to the main Building, to be built in a later stage.

Recreation areas will contain pool and ping-pong tables, electronic and other games.

A succah on an outdoor terrace, open to the sky, is an integral part of the structure.

The infirmary will be housed on the top floor, containing ten beds, doctor's office, nurse's apartment, and all equipment.

The power plant for the entire campus is on the ground floor, as is the kitchen. These two most important service areas are separated by a wide corridor.

The shelter is in the basement below.

ATHLETICS

In 19th century England the idea was born that athletics were important not only for their physical effect in developing a healthy body, but for their influence in creating other values; teamwork, moral character, fellowship, sacrifice, struggle. The rules of Rugby football were set in 1846 at the school carrying that name. Playing fields became institutions for developing ideals of sportsmanship, fair play and team spirit. Leadership qualities were honed. Organized athletics, therefore, do have a place in an educational institution, as the President of Yale said, because "they teach lessons valuable to the individual by stretching the human spirit in ways that nothing else can." And yet a sense of proportion must prevail. There must be more time and energy poured into studies than into sports. "Athletics is essential but not primary". This is sound advice.

The Jerusalem Academy will concentrate on three areas - formal sports, i. e., games between the Academy and other schools, as well as intramural games between the Houses; physical training under the tutelage of skilled instructors; and recreation, which is essentially individual play among small groups of students.

Every imaginable facility will be available. Faculty coaches will be assigned. Schedules will be arranged so that every student engages every school day in some form of team and individual sport suitable to his desires and abilities. He will be encouraged to develop skills and habits which will last a lifetime.

Mens sana in corpore sano - A healthy mind in a healthy body - remains a valid principle.

(Inside Back Cover)

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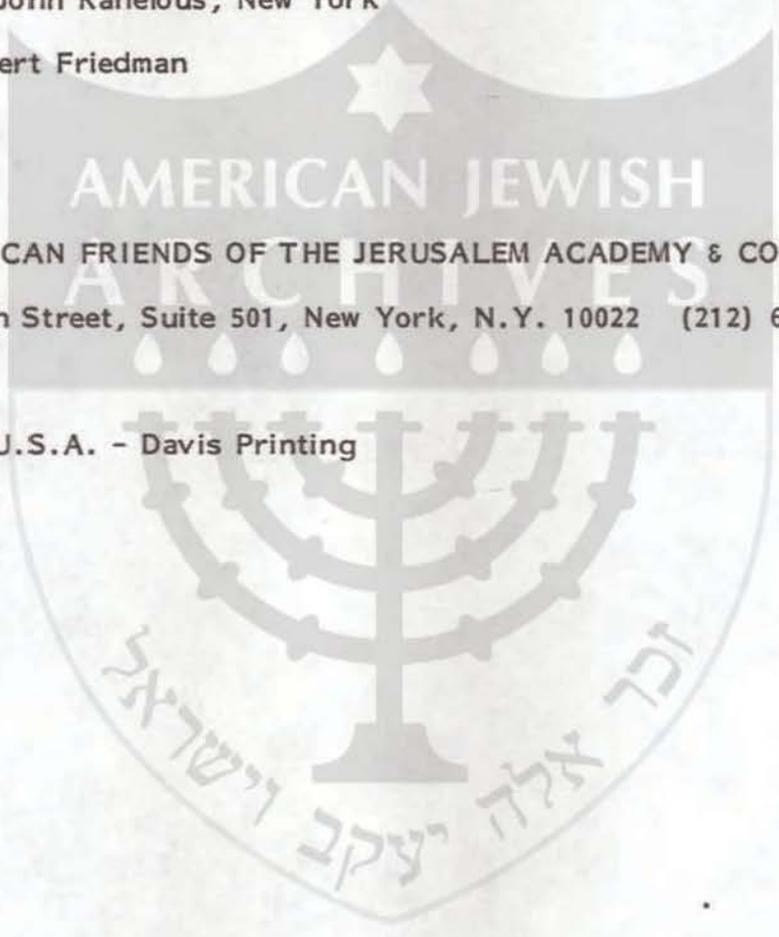
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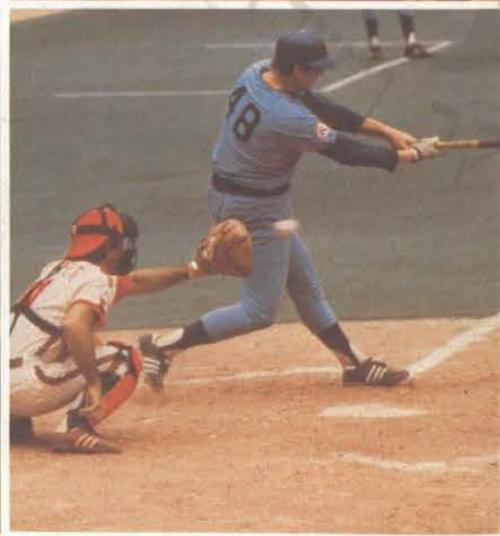
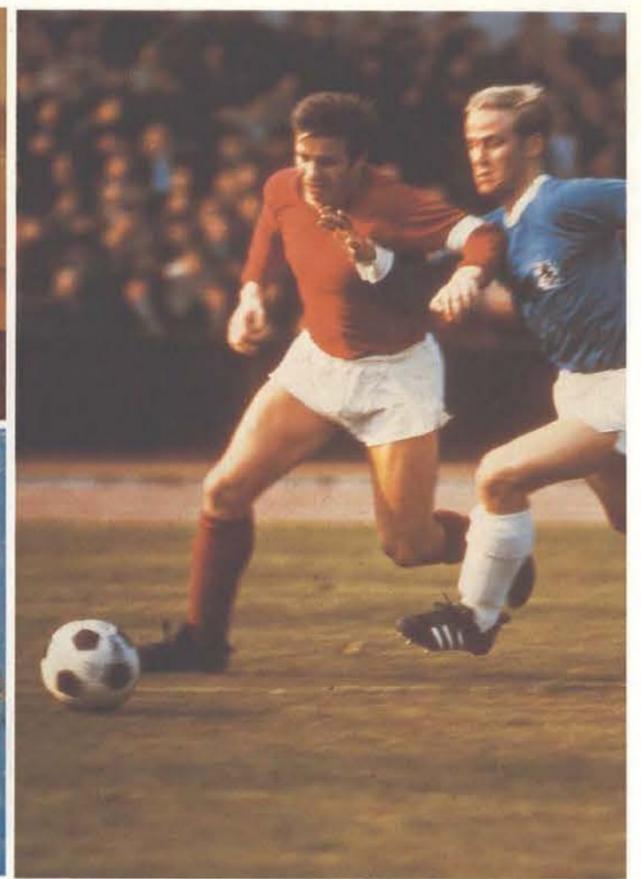
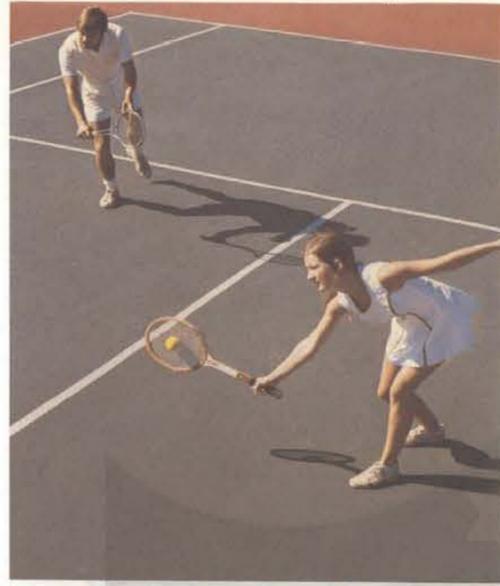
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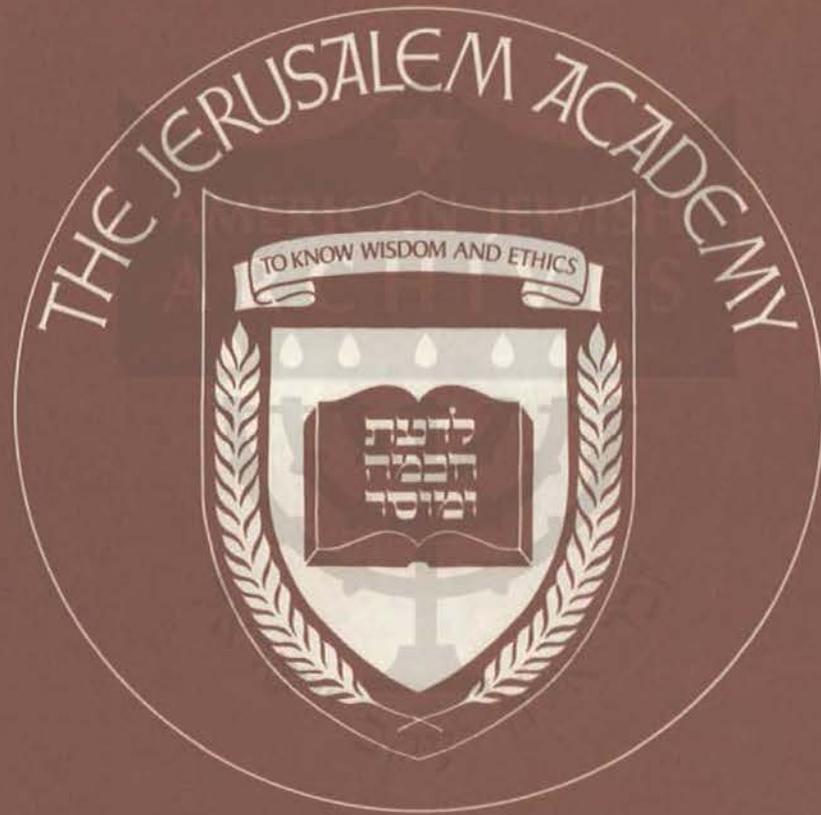
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Professeur ~~(D)~~² au Collège
de France;

~~Membre de l'Institut de
France (Académie des
Sciences Morales et
Politiques)~~





THE FUTURE OF JUDAISM AND THE JEWISH PEOPLE RESTS LARGELY ON THE CALIBRE OF ITS LEADERSHIP. JEWISH COMMUNITIES THE WORLD OVER, INCLUDING THE STATE OF ISRAEL, REQUIRE LEADERS STEEPED IN GENERAL AND JEWISH CULTURE, AND DEDICATED TO THE MEANINGFUL PERPETUATION AND CONTINUOUS RENEWAL OF THE JEWISH PEOPLE.

AT PRESENT, MOST GIFTED JEWISH YOUNGSTERS EXPERIENCE THEIR EDUCATIONAL GROWTH AND FULFILMENT IN GENERAL FRAMEWORKS. FEW EDUCATIONAL INSTITUTIONS ARE GEARED PRIMARILY TO PROMOTING A SENSE OF JEWISH PUBLIC SERVICE IN ADDITION TO INTELLECTUAL EXCELLENCE, CREATIVITY AND CHARACTER DEVELOPMENT.

WHAT IS NEEDED NOW IS A SECONDARY SCHOOL WITH RESIDENTIAL FACILITIES FOR TALENTED AND GIFTED YOUTH FROM ISRAEL AND THE DIASPORA. A SCHOOL DEVOTED TO THE TRAINING AND EDUCATION OF OUTSTANDING JEWISH YOUTH FOR LEADERSHIP ROLES IN JEWISH LIFE, AS WELL AS THE LIFE OF THE GENERAL COMMUNITY WHEREVER SUCH INDIVIDUALS WILL EVENTUALLY ESTABLISH THEIR HOMES.

ON THE SAME CAMPUS, A CONFERENCE CENTER WILL SERVE BOTH ISRAELIS AND JEWS FROM ABROAD AS A PLACE OF CREATIVE ENCOUNTER IN ALL SPHERES OF HUMAN ENDEAVOR.

The Jerusalem Academy and Conference Center

FOUNDERS

In 1977, a handful of people got together in Jerusalem and took the first stride on the road to realization. In March of that year, the Jerusalem Society for the Advancement of Education and Culture was registered with the Israel Ministry of the Interior as a non-profit society. Its co-founders are Herbert Friedman, former Executive Chairman of the United Jewish Appeal and Hertzal Fishman, Advisor to the Ministry of Education and Culture. They serve as Chairman and Deputy Chairman, respectively, of the Society's Executive Council.

Other members of the Society include:

Mrs. Ayala Zaks Abramov, Governor, International Museums
Mr. Avraham Agmon, Director General "Delek"
Mr. Avraham Avihai, Chairman, Keren Hayesod
Mr. Walter Eytan, former Chairman of the Broadcasting Authority
Mr. Erwin Frenkel, Editor, "Jerusalem Post"
Mr. Teddy Kollek, Mayor of Jerusalem
Mr. Chaim Laskov, former Chief of Staff, Israeli Defense Forces
Mr. Israel Pollack, Director General of "Polgat"
Mr. Eliezer Shavit, Israel Representative, Education Fund of the U.J.A.
Mr. Aharon Yariv, Director, Institute for Strategic Studies, Tel Aviv University

The Hon. Yitshak Navon, President of the State of Israel, was a founding member of the Society and served on the Board of Trustees until his election to his present high office.

OFFICIAL ENDORSEMENT

The Jerusalem Society was established with the enthusiastic endorsement and encouragement of the then Minister of Education and Culture, Mr. Aharon Yadlin, who also requested the Israel Lands Authority to allocate, on reasonable terms, a 450 dunam (115 acre) area near Tsur Hadassah - Mevo Betar, 26 km (16 miles) from Jerusalem. Israel's current Minister of Education and Culture, Mr. Zevulun Hammer, has wholeheartedly reaffirmed his support for the project.

DEVELOPMENT SCHEDULE

Mr. Zvi Toren, a distinguished architect from Tel Aviv, has been retained to draft architectural plans for the educational-cultural community. A detailed design has already been approved by the planning authorities at the local and regional level.

The projected community is scheduled to be built in four stages, the first to be completed by the summer of 1982. At that time, the Conference Center's facilities will be ready to accommodate the first resident guests and in September 1982, the Jerusalem Academy will open its doors to pupils in grades nine and ten. During each successive year, an additional grade will be added to the school and corresponding facilities to the Conference Center.

SOURCES OF SUPPORT

Building and endowment funds, as well as "seed money" for this unique educational complex are being solicited throughout the world. A network "Friends" will be organized on every continent to help build, develop, organize and maintain this exciting and singular project. Presently, tax-exempt supportive organizations exist in England and the U.S.A. An application has been made to the State Department for an A.I.D. grant.

The Jerusalem Academy

ACADEMIC SPONSORSHIP

An International Academic Council now in formation will advise the Society with respect to the policies and curricula of the Jerusalem Academy and Conference Center.

Its members to date include:

Raymond Aron (France), Ecole des Hautes Etudes en Sciences Sociales
Saul Bellow (U.S.A.), Nobel Laureate in Literature, University of Chicago
Abba Eban (Israel), former Minister of Education and former Minister of Foreign Affairs, Visiting Professor at Columbia University and the Institute for Advanced Study, Princeton
Henry Rosovsky (U.S.A.), Dean, Faculty of Arts and Sciences, Harvard University
Eugene Roştow (U.S.A.), former Under Secretary of State, Professor, Yale University Law School
Theodore Sizer (U.S.A.), Headmaster, Phillips Andover Academy
John Thorn (England), Headmaster, Winchester College

The Society's Standing Committee on Education is headed by Seymour Fox, Dean, School of Education, Hebrew University.

STUDENT BODY

The Jerusalem Academy is a co-educational residential school for 480 carefully selected youngsters in grades 9 - 12. They will be chosen on the basis of a recognized leadership potential, school recommendations and intelligence scores. Half of them will come from Israel, the other half from the Diaspora. Each dormitory room will house one Israeli student and one student from abroad. The mutual influence upon one another will strengthen the concept of a "single Jewish people".

Qualified students from low-income families will be guaranteed scholarship assistance.

FACULTY

The permanent teaching staff at the Academy will reside on the premises in faculty homes. The faculty will be comprised of highly motivated individuals from Israel and the Diaspora who are exciting and competent teachers, sensitive and creative mentors, and committed and idealistic Jews. Each staff member will

be carefully chosen with a view to serving as a personal model for the pupils, and contributing to the creation of an exciting educational climate at the Academy.

CURRICULUM

The projected secondary school will aim to be one of the very best educational institutions in the world. The unique purpose of the school, its exceptional teachers, and the excellence of its curriculum, will readily enable its graduates to find acceptance at the finest institutions of higher learning anywhere in the world.

The curriculum will incorporate strong liberal arts and science components and a distinctive Judaic element; it will be implemented in small classes and encourage independent study and dialogue with teachers and peers.

AESTHETICS

The Academy will seek to cultivate in its student body an appreciation of the arts through a broad program of music, visual arts, drama and dance. The magnificent scenic view surrounding the site, the beauty of the campus and the architectural design of its buildings will provide a stimulating aesthetic environment conducive to enriching the pupils' creative efforts.

JEWISH TRADITION

The Academy will emphasize respect for the pluralistic development of the Jewish tradition. It will seek to strengthen the positive Jewish identity of its students by their participation in practices and rituals which have reflected the basic historic pattern of Judaism from time immemorial, while at the same time stressing the intellectual, moral and idealistic content of the Jewish heritage.

CHARACTER DEVELOPMENT

In addition to the pursuit of excellence in academic studies, participation in individual sports and in group athletics, involvement in a wide variety of extra-curricular activities, sharing in programs of social work and in various work experiences, the Academy will seek to cultivate desirable character traits in its student body, such as personal integrity, initiative, self-reliance, mutual support and caring, responsibility and accountability.

STUDENTS FROM ABROAD

It is hoped that qualified pupils from the Diaspora will enroll for the entire four-year secondary school period. Nonetheless, when feasible, the Academy will also consider applications for shorter periods. While integrating themselves into the Academy's ethos and curriculum, these pupils will be offered special programs in keeping with their academic interests and requirements. No pupil from abroad will lose any school credits as a result of his or her studies at the Academy. Hebrew will be the language of instruction for the entire student body, but in basic required subjects, pupils from abroad will also be taught in English when necessary.

ACADEMY'S UNIQUENESS

The geographic uniqueness of the Jerusalem Academy lies in its location in Israel, the land of the Bible, the cradle of monotheism, the country of momentous historic experiences. Israel today is probably the most exciting society in the world in terms of cultural pluralism, religious diversity, social integration and political dynamics. It is a unique human laboratory where West and East meet, where Jews from a hundred different backgrounds and levels of development are forging a sovereign nation, where new patterns of meaningful Judaism are being developed. The Academy's location will enable its pupils to study the Bible on sites where Biblical events took place, to join in archeological digs, participate in study trips to places which are landmarks in human culture, and share in creative experiences which reflect the singular ethos of modern Israel.

The Jerusalem Conference Center

AMERICAN JEWISH

PURPOSE

An International Conference Center with 150 spacious guest rooms will share the beautiful campus with the Jerusalem Academy. It will operate throughout the year and cater to both Israelis, and Jewish and non-Jewish visitors from abroad, serving as a common meeting ground for all. In addition to the broad scope of its cultural activities, the Center will sponsor specific programs aimed at strengthening Jewish identity and the unity of the Jewish people.

PROGRAM AND ACTIVITIES

The Center's excellent residential, conference, art, social and sports facilities will enable couples and entire families to benefit from its activities. Israelis will be able to frequent the Center as guests, over weekends, holidays and vacation periods, while tourists will be able to use the Center as a base in Israel, or spend part of their stay in the country enjoying its programs.

The Conference Center will sponsor forums, lectures and short courses on general cultural, Jewish and Israeli subjects; art exhibits, and music, dance and drama festivals; seminars and conferences designed to strengthen the organic relationship between world Jewry and Israel; a permanent exhibit depicting the stages of Jewish history and the development of the State of Israel; meetings with authors, scholars and public figures; inter-religious and inter-cultural forums; workshops and guest participation in the visual and performing arts, including painting, ceramics, crafts, choral groups, music ensembles, folk dancing; recitals; athletics including swimming, tennis, handball, group sports; chess and bridge tournaments.

The Jerusalem Conference Center will seek to encourage the production of original works bearing themes relevant to Israel and the Jewish world - plays, instrumental and choral compositions, modern dance, poetry, art, films. It will serve as an international showcase for such creative efforts.

SPECIAL GROUP INTERESTS

Throughout the year special Israeli groups will be able to use the Center's facilities to conduct week-long or shorter period seminars and workshops for their members, such as educators, doctors, lawyers, workers' councils, municipal officials, civic and volunteer groups. Study missions to Israel from abroad, including United Jewish Appeal, Keren Hayesod, Israel Bonds, synagogue sponsored groups, affiliates of national Jewish organizations, Federation Executives, Hebrew school principals, teachers and lay leaders, will also be able to focus their activities within the center. The Conference Center will operate its own shuttle service to and from Jerusalem to supplement public transportation, while organized groups will be able to include the Center as part of their itinerary in Israel.

LEADERSHIP RENEWAL

In addition to group involvement in the activities of the Jerusalem Conference Center, individual Jewish leaders from Israel and the Diaspora will be able to benefit from the Center's ongoing programs and its creative atmosphere to recharge their own batteries of learning and inspiration, so that they might serve more efficiently in their own positions of communal responsibility. A section of the Center's facilities will be reserved for individuals from abroad spending their sabbaticals in Israel, who may wish to engage in systematic artistic creativity, or in study and dialogue in matters affecting the Jewish world.

INTERNATIONAL CULTURAL CAMPUS

Since there are now almost one million tourists visiting Israel each year, the Jerusalem Conference Center will serve as a stimulating social and cultural campus for visitors from abroad, especially those who toured Israel previously. Guests from overseas will benefit from the Center personally and directly because they, their families and friends can participate actively in its programs and facilities. Here they can meet and mingle with Israelis, and with Jews from all over the world, and share in forging cultural and social ties. The Center will also serve as a cultural and social retreat for some of the several thousand foreign students attending Israeli universities, and for volunteers from abroad who work in Israeli settlements.

Half the students will be from Israel and the rest will come from other countries

A school for the Jewish leaders of tomorrow

By PHILIP GILLON
Jerusalem Post Reporter

THE VERY GIFTED adolescent in Israel can be described, rather broadly, as a deprived person. This is because, for normal high schools, or for those falling close to the norm, but little provision is made in the light of the facilities made, in the light of the facilities available, for exceptional or for apparently backward children. The latter are very well catered for by Youth Aliya, but nothing has been done as yet for the highly talented.

As a result of this gap, a new college will be established 26 km from Jerusalem for exceptional youngsters from Israel and the Diaspora. In the process, it is hoped, future community leaders in Israel and the far-flung Jewish outposts will be brought together in close and understanding and friendship.

The college, which is to be built by a body called "The Jerusalem Society for the Advancement of Education and Culture," is the brain-child of Rabbi Herbert Friedman, formerly Executive Vice-President of the IJA and now an Israeli of several years' standing.

He grew increasingly concerned about the fact that gifted Jewish youngsters in the Diaspora get their education in exclusively non-Jewish schools and colleges, while their counterparts in Israel are growing up completely divorced from the Jewish people abroad. He took a bleak look into the future and saw the leaders of a generation that knew not Pharaoh spilling into not Pharaoh spilling into assimilationists outside Israel and so-called "Canaanites" here.

URBANIZATION in Israel has resulted in a swing away from the philosophical lead traditionally provided by the Kibbutzim and by schools like Dr. Biran's Reali in Haifa, without anything emerging to replace it. So he came up with the idea of building a unique college near Jerusalem for 150 students between the ages of 14 and 17, half of them to come from this country and the rest from elsewhere. The college will be a co-educational boarding school, and no day scholars will be accepted. The teachers will also live

on the campus. During the last two years, Rabbi Friedman's Jerusalem Society acquired 150 dunams near Tzur Halassah in the Judean hills. Plans for the 20,000 sq m. buildings were completed by architect Zvi Toren. The Society also did, in the administration work needed to launch the project, such as getting tax exemptions from the American Treasury and the Israel Ministry of Finance in respect of donations, enlisting the enthusiastic support of the Education Ministry, and obtaining permits to build.

Charting a course through all the red tape in only two years is quite an achievement," Rabbi Friedman says. He believes that the college will be ready to accept its first 120 students in September 1981, upon the completion of stage one of its development. Thereafter, a further 120 students will be accepted each year, until the full quota of 480 students is reached in 1984.

THE GREAT English educator, Thomas Arnold, outlined his objective thus: "What we must look for here is, first, religious and moral principles; secondly, gentlemanly conduct; thirdly, intellectual ability."

The public schools of England have lost their glaucous scarf at decades' claim that "the battle of Waterloo was won on the playing fields of Eton." Yet it is worth remembering that these schools provided distinguished political and military leaders and officers who led men into battle with great courage for several generations.

It certainly seems as if Rabbi Friedman intends his Jerusalem college to produce Jewish men and women who combine ethical values with courtesy and consideration and academic excellence.

"We want to produce people aware of their responsibility to society as a whole and to the Jewish people in particular," he says. "People with a sense of responsibility commensurate with their abilities and education, people capable of understand-

ing and appreciating another person's point of view. We don't believe that they should scorn men who try to be straight and honest and well-mannered and kind. We will emphasize courteous behaviour and mutual trust."

The college will be traditional but not Orthodox, teaching the ethical and moral precepts of Judaism and a respect for its ritual. The Sabbath will be respected. There will be no official programme requiring travel, but no ban will be imposed on private travel.

AT THE SAME TIME as Jewish values are taught, great emphasis will be placed on sport. The playing fields will be extensive, patterned on those of English or American schools. Participation in sport will be mandatory.

"We believe that sport builds character," says Rabbi Friedman. "Somebody has defined hatred, loss of spirit and fighting without hatred, losing without bitterness, winning without pride. We see it exactly like that."

The curriculum will be extremely demanding, but the pupils will be assisted by tutors. "We hope to attract the best Jewish teachers in the world. And we will expect a great deal from them. They will have to provide not only courses, but also to be father figures and mother figures. The language of instruction will be Hebrew, but we will arrange additional classes to help children from abroad whose Hebrew is weak. The key to our method will be flexibility."

Compulsory courses will include certain Jewish subjects and general subjects such as English, science, mathematics, human and economic geography, art appreciation, music and appreciation, and great books and ideas. Apart from these obligatory subjects, there will be numerous additional electives.

Graduates will qualify for the matriculation certificate in Israel, the CEEB in America, and "A" levels in England, so they can easily get into the Hebrew University, Ox-

ford or Harvard. The level will be higher than that of the standard matriculation in Israel. We believe that they must master a core of humanism and science to be leaders in the 21st century. And of Judaism to be Jewish leaders."

RABBI FRIEDMAN believes that four years of living together in a closed community will establish lifelong ties between the youngsters, who should become leaders in their respective communities. "Visualize our graduates becoming mayors of Manchester and Rosh Pinna, and keeping in close contact with each other," he says.

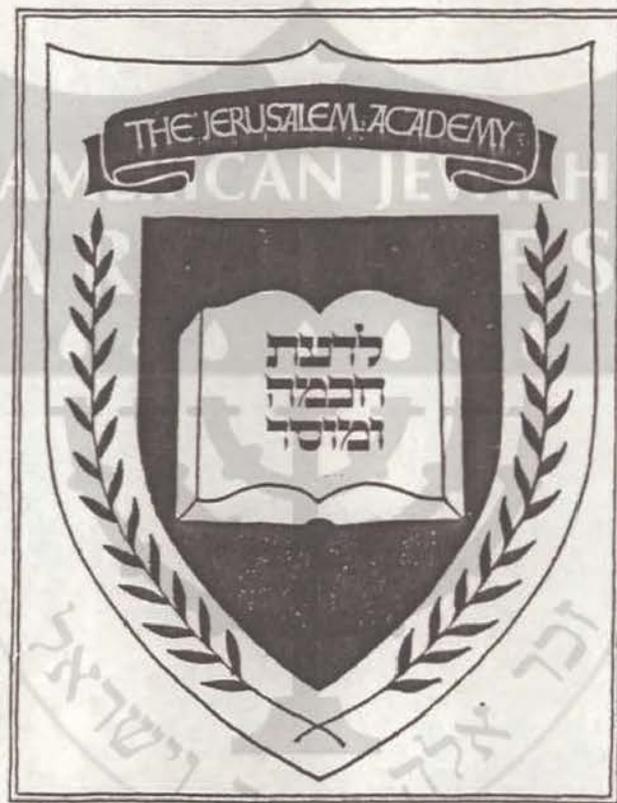
He knows that charges of trying to create an elite and of snobbery will be levelled against his college by the uninformed, and he is prepared to meet the challenge head on.

"Every society has a responsibility to educate its young in two ways. First, it must provide education on the broadest possible level for all children. Israel has certainly got its best to meet this obligation. But there is a second obligation — to help children to develop their abilities to the full. Because of the pressures on Israeli education, this obligation has not been met, through no fault of the people responsible, in regard to the exceptional students."

"In our college we will have one overriding principle. No child — not one repeat and emphasize this — not one simple child will be turned away because of inability to pay fees. Parents who can afford it will pay in full; those who cannot pay fees will do so; those who cannot pay anything will be totally exempt. The only test will be ability."

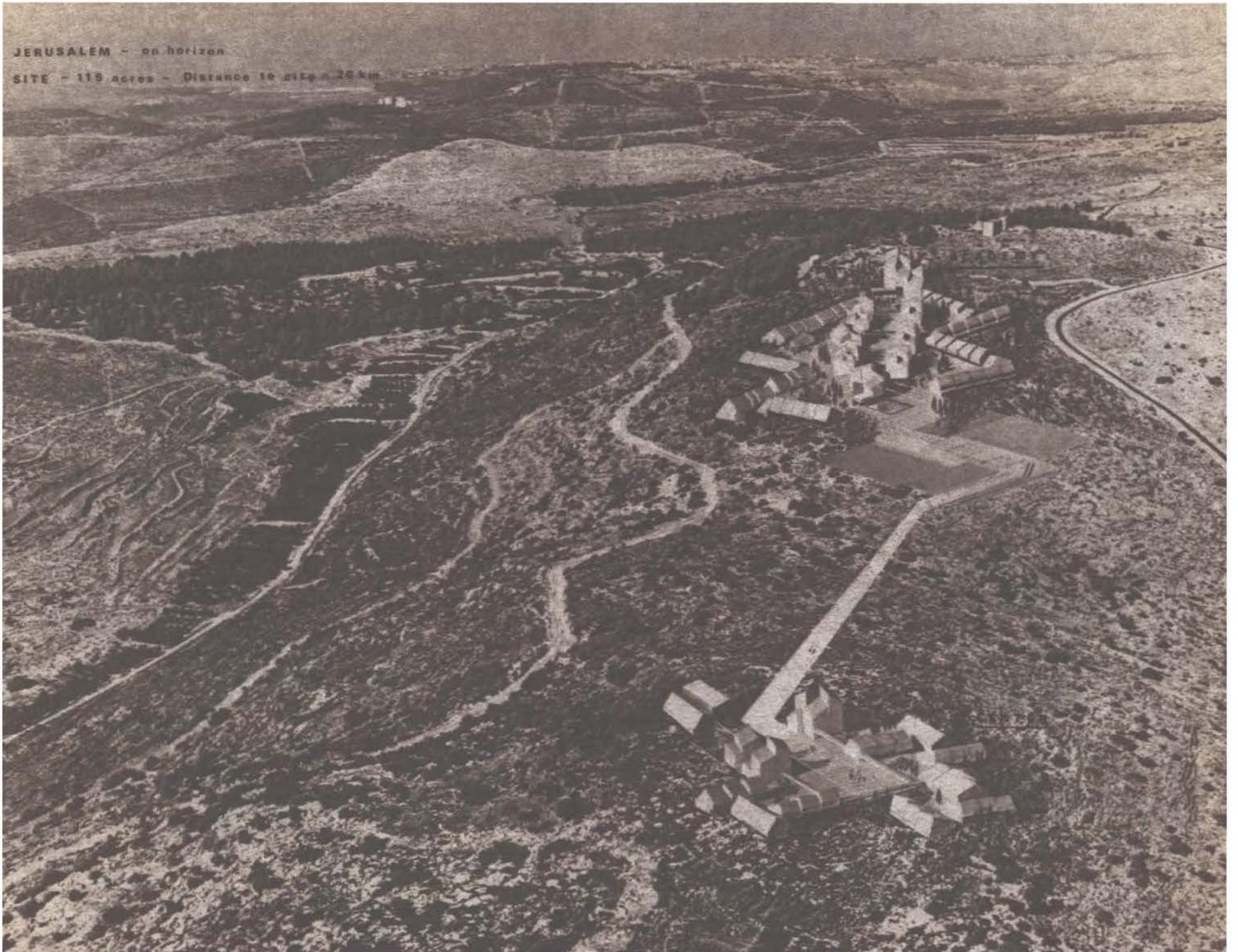
This means that we have to raise money for two types of programme: a building fund and a massive endowment fund. It is going to take millions. But I have no doubt that we can raise the money. So I don't see where snobbery comes into it. An elite? Perhaps — in the best sense of that word. I see nothing wrong with training youngsters to believe in noble obligations to society and their nation and their people."

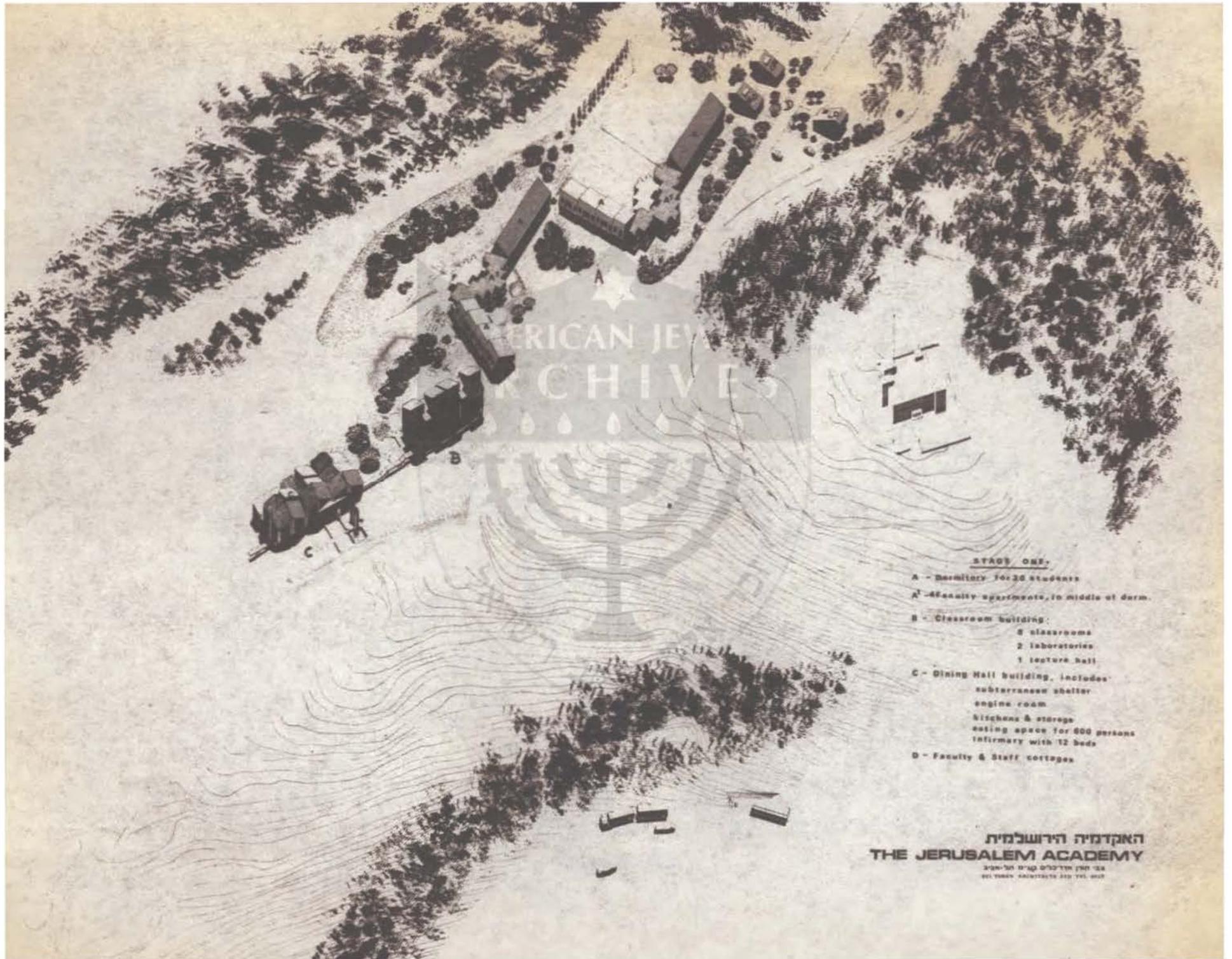




JERUSALEM - on horizon

SITE - 115 acres - Distance to city - 20 km



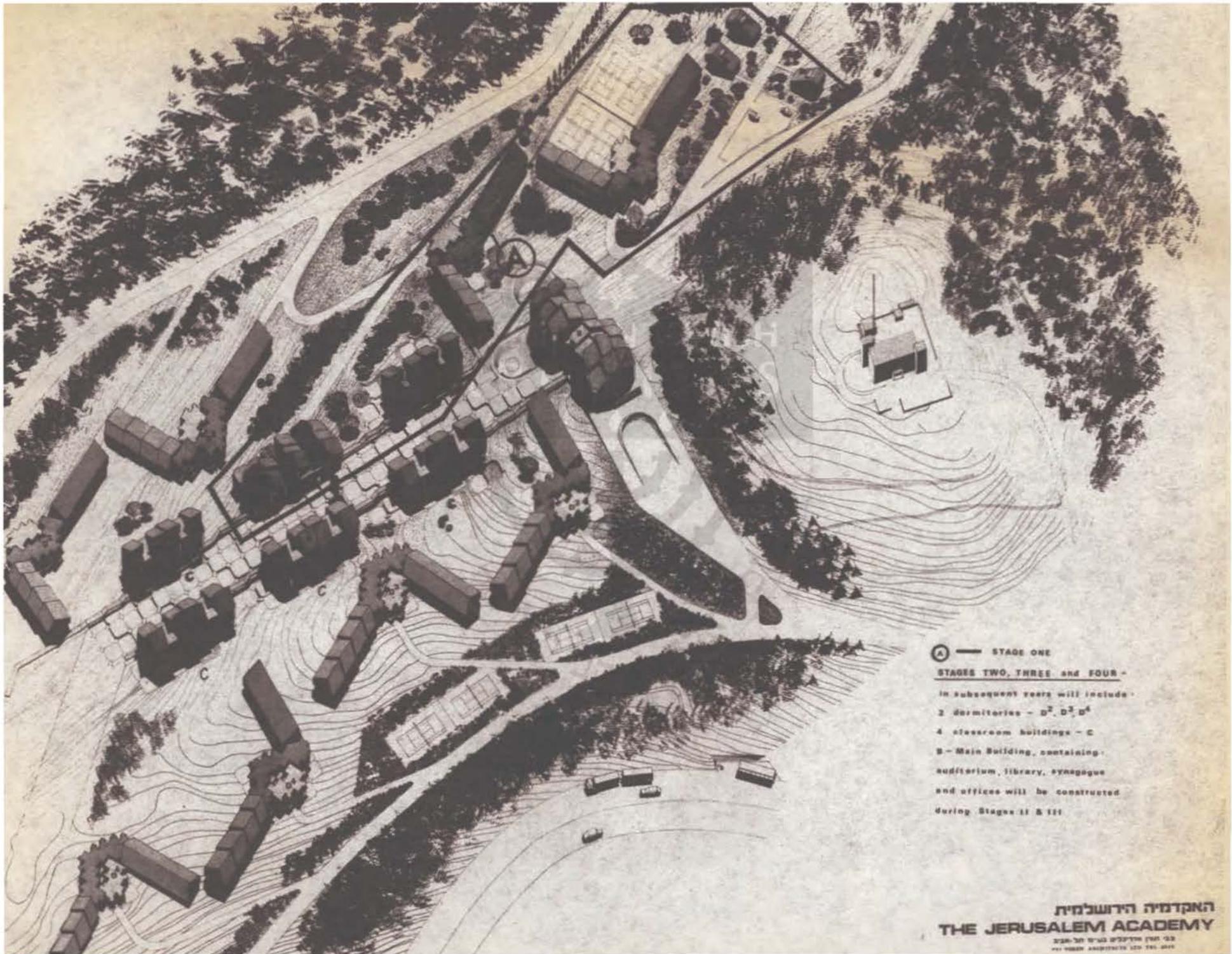


STAGE ONE

- A - Dormitory for 20 students
- A' - 46 faculty apartments, in middle of dorm.
- B - Classroom building:
 - 5 classrooms
 - 2 laboratories
 - 1 lecture hall
- C - Dining Hall building, includes:
 - subterranean shelter
 - engine room
 - kitchens & storage
 - eating space for 600 persons
 - infirmary with 12 beds
- D - Faculty & Staff cottages

האקדמיה הירושלמית
THE JERUSALEM ACADEMY

131 תלמידי תורה
100 תלמידי תורה
100 תלמידי תורה



Ⓐ — STAGE ONE
STAGES TWO, THREE and FOUR -
In subsequent years will include -
2 dormitories - D², D³, D⁴
4 classroom buildings - C
B - Main Building, containing:
auditorium, library, synagogue
and offices will be constructed
during Stages II & III

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בנין ומתקנים ב"מ תל אביב
101 תל אביב