

First Build

Impact Report

January 2019



First Annual Report of Bayit: Your Jewish Home



Calling All Builders...

If you're reading this message, you're a builder of the Jewish future.

Maybe you're deep into the joys and oys of designing, funding, building or repairing structures of Jewish life. Or maybe you live in those structures, or you visit them occasionally. Whoever you are, you're a builder: you're "in."

Inclusive, empowered building is Bayit's creed: we're all builders. Bayit's mission brings this truth to life. Bayit's magnetizing purpose is to create, curate and distribute effective tools for building Judaism's future wisely and well.

Bayit's first build teams include clergy, lay leaders, spiritual entrepreneurs and advisers in many spheres of Jewish life. We're animated by a shared vision of everyone together co-building the Jewish future – all ages and stages, all genders and sexualities, mystics, rationalists, artists, educators, liturgists, community organizers and more. Open ideas and open partnerships are what we're about.

Impact Report 2018 summarizes Bayit's first year – our "First Build." Bayit's first year was about dreaming, drawing blueprints, setting foundations and starting to build structures that will uplift and sustain future collaboration, creativity and innovation.

Impact Report 2018 also lays out foundation documents – bylaws and ethical conflict of interest policy – in the most transparent ways we know how. In all that Bayit does, we aspire to total transparency.

We're excited to begin, and we're even more excited about what's next. Thanks for reading, and most of all, thanks for building!

[The Bayit Builder Board:](#)

**Rachel Barenblat
Bella Bogart
Steven Green**

**Evan Krame
David Markus
Mike Moskowitz**

**Ben Newman
Shoshanna Schechter
Jennifer Singer**

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Impact at a Glance: Year One at Bayit

- Developed a [Mission](#) and [Vision](#) for our building;
- Embraced [bylaws](#), a [conflict of interest policy](#), and a [rotating model of governance](#) aimed at maximal transparency and inclusion;
- Sought submissions for [Beside Still Waters](#), a volume for the full breadth of the mourner's path;
- Partnered with [Ben Yehuda press](#) to bring *Beside Still Waters* to the cusp of publication (it's due in early March of 2019);
- Brought a curated online lifecycle resource, [Doorways](#), into beta-testing;
- Created a digital platform, [Builders Blog](#), now featuring regular posts mining the wisdom of Torah through a building-focused lens -- with some 5,000 pageviews in our early months of posting;
- Begun to build [online presences](#) at [yourbayit.org](#), [bayitbuildersblog.org](#), and [jewishdoorways.org](#);
- Launched our first social justice initiative, [#BeALight](#), in conjunction with Torah Trumps Hate and Congregation Beit Simchat Torah;
- Planned a first [clergy retreat](#) for rabbis interested in the spiritual practices of innovation;
- Cultivated a [Sounding Board](#) of rabbis, laypeople, academics, liturgists, innovators, and more;
- Offered [liturgical resources](#) geared to the flow of the festival year, which have been used to great acclaim both within and beyond the denominations;
- And laid **foundations** for a wide variety of new initiatives in Year Two. Read on...

First Principles: Introduction to Bayit

Mission

Bayit is building a soulful, inclusive and meaningful Jewish life for all ages and stages. Partnering broadly with individuals and communities, Bayit develops, tests, refines and distributes tools for a Jewish future always under construction.

Vision

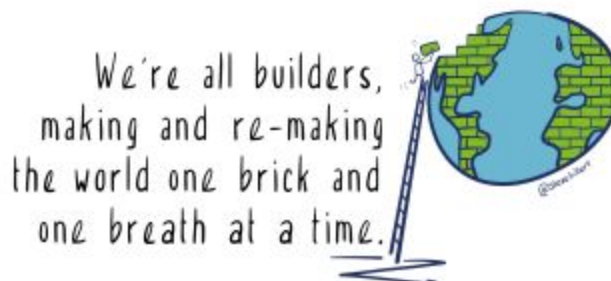
Bayit's root metaphor is building. In the words of Talmud ([Berakhot 64a](#)):

“Students of the wise increase *shalom* (peace, completeness) in the world, as it is said (Isaiah 54:13): ‘[Thus] all your children will be taught of God.’ Don’t read it as ‘your children’ (*banayich*) but as ‘your builders’ (*bonayich*).”

Everyone in Jewish life is called to be a builder. It’s hands-on building that most brings Judaism to life – for oneself, for others and for the future. Hands-on building is the call of Jewish history, and the call of the Jewish future

If Judaism calls everyone to be a builder, then Judaism must look and act the part. A Judaism of “everyone” must be passionately egalitarian and inclusive. If Judaism is a house, then the house must be big enough for everyone, with rooms and other vibrant spaces for all, with wide

hallways and some open floor plans. A Judaism of building must develop and distribute building tools, and use the right tools for the right jobs. And the house, the building methods and the tools all must evolve as the world evolves.



By design, a Judaism of building craves *living* in the house – experience and meaning – more than fixed dogma. A Judaism of building must fuse ancient designs (including text, personal and communal prayer, social justice, rhythms of Jewish time) with modern ideas, structures and systems. A Judaism of building must use today’s tools effectively, and pioneer tomorrow’s tools to build for a world that’s always changing.

A Judaism of building is a perpetual work in progress – forever leaning forward, forever “under construction.” Judaism always has been and always must be a wise and playful “remixing” of yesterday’s tradition with today’s experience and tomorrow’s possibility – what’s been and what’s next.



A Judaism of building, one that puts experience first, must care deeply and honestly about what the experience actually is. That’s why a Judaism of building must use the design thinking of research and development. Effective builders must courageously try, assess, tweak and try again – mindful of both subjective experience and historical trends, best practices and demography.

A Judaism of building (like all spiritual life) also must be inwardly real. People intuitively know what inspires and what alienates, what’s self-reflectively honest and what’s not. Inner life and outside life mirror each other, touching the whole of living. That’s why we must build Judaism that is authentic and enlivening, and unafraid to change course to align with the inner callings of real life.

That’s why Bayit will create and curate resources to connect people and communities, and to develop, test, and refine tools for Jewish life today and tomorrow. We’ll test which innovations work and clarify *why* they work and how. We’ll wholly engage head and heart as we try, measure, refine and try again, in ways accessible to the expanding circles of Jewish life in all forms.

Seven Keystone Principles

adapted from [Bayit's Keystone Values for Building the Jewish Future](#)

Bayit heeds seven callings that harmonize the call to build the Jewish future. The number seven is no accident: seven are Judaism's days of primordial Creation and all the energies and diversity they brought into the world.

Here are our seven keystone principles for building the Jewish future:

1. We're All Builders: Democratize the Call

Our first principle is that we're all builders, after "And all Your children will be ... builders" ([B.T. Berakhot 64a](#)). The call to build doesn't just belong to "The Rabbis" of antiquity or "The Rabbis" of today: it belongs to everyone. Everything Bayit does must amplify and support this universal call to build.

2. Balanced and Purposeful Building: Backwards Compatibility for What's Next

We must build in a specially balanced way. It's what [Rabbi Zalman Schachter-Shalomi](#) called "backward compatibility" (connecting to the bedrock of tradition) for the *hora'at sha'ah* (unique call of each moment). The ground keeps shifting, so Judaism always must be "under construction" – always moving forward.



3. Gauging Experience: Assess From the User's Perspective

If a house doesn't serve people who live in it, they won't be happy and they'll move away. We must gauge the effectiveness of what we build, not only from experts' perspectives but also from user perspectives. In discerning what "works" in spiritual life, and pondering how we know if something works, we learn from the experiences and wisdom of those who use what is built.

4. Living in the Earthquake Zone: Design for Crash-Flex Building

We will build for [paradigm shift](#) in ways that are “[crash-flex](#),” in [Rabbi Benay Lappe](#)’s words. This calling asks us to prioritize adaptability over centralized fixed design, to experiment playfully, to pursue unbiased outside assessment, and to build for flexibility.

5. Building for Both Grounding and Openness: Castles Don’t Belong in the Sky



Bayit adapted the Hebrew letter *bet* (ב) as its symbol and logo. The letter *bet* represents [Bayit](#), meaning house or home. *Bet* is Hebrew’s first letter that’s stable on the ground, evoking not a castle in the sky but a structure firmly rooted on the Earth. The *bet* also opens left, to what comes next. The logo emphasizes this open ethic with an open door. Openness also needs the solidity of strength. That’s the roof – sturdy, but open on all sides for inspiration to flow in ways that build solidly on the ground and flexibly for the future.

6. Rotating Leadership: Inclusion and Continuity

[Reb Zalman understood leadership to be fluid](#). He famously invited gatherings to stand up and move one seat to the left, so that each could experience sitting in a “rebbe seat.” Bayit is pioneering a governance model that balances rotation for shared empowerment and phased evolution for continuity.

7. Cultivating Diversity: Hands and Hearts

Our first build team spans from 30s through 60s, women and men, educators, liturgists and artists, clergy and lay leaders, governance and finance experts, rooted across and beyond denominations. Our [Sounding Board](#) adds elders, academics, ritualists, visionaries and spiritual entrepreneurs in both queer and straight spaces. We aspire to grow ever more diverse in all ways. That’s what it means for everyone to be a builder. That’s what we mean that building is about everyone.



Influencers and Master Builders

Reprinted from [Master Builders: Shaping the Call to Build](#)



Today's Judaism is a dwelling with many rooms, built over centuries by framers who adapted, remodeled and occasionally rebuilt anew what came before.

Among today's builders of Judaism, we – meaning us founding [builders](#) at [Bayit: Your Jewish Home](#), and you reading this – all inherit a very ancient and very modern call to build. In building terms, we all stand on a foundation that a diverse group of master builders audaciously helped frame in their own ways and in their own days.

Here are 12 of those visionary framers – in a sense, a tribe of builders. Some are working today in real time, while others project their continuing influence from foundations laid in past decades or even centuries. We draw inspiration from all of their examples, with gratitude to all the creative build teams hard at work.

[Clay Christensen](#). As modern prophet of the economics and political sociology of “disruptive innovation,” Clay offers vital leadership around design thinking and the life cycle of building itself. By its nature, the process of innovation challenges and

sometimes disrupts old structures, in a continuous flow that itself will be disrupted in time. Clay's teachings inspire our sense of why and how it's worth taking risks to build, and not merely tolerate but rather warmly invite tomorrow's builders and the builders that will follow them – knowing that what's fit to build today might or might not best serve tomorrow. Clay thus also teaches about the potency (and even the necessity) of sometimes *un-building*.

[Marcia Falk](#). Liturgical, poetic, scholarly, expansive and subversive, Marcia inspires our intuition that texts can be alive, grounded with deep and ancient roots while also yearning to be shaped into new structures for today and tomorrow. Marcia's groundbreaking [The Book of Blessings](#) is a beacon for soulful re-mixing – one part living artwork, one part blueprint, one part muse – and a model for some of the best of blueprint creativity.

[Rabbi Art Green](#). Art combines the towering insight of a world-renowned scholar with the soft and overflowing heart of a loving grandfather. As leading academician, Art's strategic vision has shaped countless clergy building the future of Judaism – first at the [Reconstructionist Rabbinical College](#) and then at [Hebrew College](#), helping pioneer a fiercely trans-denominational ethic in spiritual formation and Jewish expression. Art's scholarship adapts ancient tools of Jewish mysticism to modern users, bringing neo-Hasidism's riches to thousands. Art also rolls up his sleeves and generously offers thought partnership on designing new pathways for Jewish life.

[Rabbi Jill Hammer](#). Jill is an empowering and innovative builder and scholar of the spirit. Jill models smooth translation across platforms – moving from the [Jewish Theological Seminary](#) to Director of Spiritual Education at [Academy for Jewish Religion – New York](#). Jill adapts language and pathways for the sacred at “home” in the immanence of the divine Feminine expressing Herself in new liturgies, worship forms and callings to sacred service. Jill's midrashic innovation reminds us all to hear, honor and uplift women's voices and LGBTQ voices. Jill's work birthing and building [Kohenet](#) reminds how Judaism can reach far back to translate forward with profound beauty and transformational power.

[Rodger Kamenetz](#). It'd be enough to share that Rodger's book, [The Jew in the Lotus](#), set countless many on new paths to renewing Jewish life. We draw inspiration from Rodger's transparency in sharing his own inner journey while chronicling the deep ecumenism of Reb Zalman's encounter with His Holiness the Dalai Lama, and with other rabbis on that journey. Through Rodger's eyes, we see design plans for how a

large “house” can hold many disparate open spaces under a single roof. Rodger’s next adventure, forging new pathways in [Natural Dreamwork](#), is helping pioneer and train users in new soul-exploration tools, while modeling the importance to design for felt experience alongside left-brained analytical realms.

[Rabbi Mordechai Kaplan](#). As thought leader of what would become the Reconstructionist Movement (now Reconstructing Judaism), Kaplan continues to inspire building for today and tomorrow by teaching that the past gets a “vote, not a veto.” This distillation of his foundation of thought repudiated the Chatam Sofer (Moshe Sofer of Pressburg), whose preservationist “Anything new is forbidden by Torah” tried to kill the enterprise of building itself. Kaplan also understood that Judaism always has been porous to other cultures and influences, and that Judaism’s most vibrant future depends on wisely, frankly and boldly using the tools of cultural intersection and re-mixing.

[Rabbi Benay Lappe](#). As founder and Rosh Yeshiva of [Svara](#), Benay inspires with a profoundly democratic truth that anyone can be a “player”: anyone can join the multi-generational building team of Jewish life by taking the tools of learning and discourse into their own hands. Benay teaches critical lessons about the design vision of “players” on the so-called “margins” of class, gender identity and political discourse: they tend to have the clearest windows and most striking light-filled rooms in the house. Benay also offers critical reflections about inner authenticity and the pitfalls of self-censorship, and about the nature of structures when master stories “crash.” We draw inspiration from her call to design the future in ways that are “crash-flex” – adaptable to whatever next “crash” the future might bring.

[Rabbi Moshe Chaim Luzzato](#). The “Ramchal” (1707-1746) inspires us as a bridge figure who spanned worlds of reason and faith, philosophy and metaphysics, mind and soul. His writings quietly model the transformational power of spiritual encounter, while his most frequent subject matter (Mussar) reminds us of the importance of aspiring to be ethical, upright and discerning in all that we do. Luzzato also reminds that this call of ethical discernment is a complex challenge: it asks not only individual depth but also collective process, requiring wise systems and structures to support the central ethical and character “load beams” of Jewish life.

[Rabbi Marcia Prager](#). As dean of [ALEPH](#)’s Ordination Programs, Marcia has dedicated much of her professional life to building that program and re-shaping the systemic environment in which it continues to bend the flow of Jewish life. She and [Rabbi Shawn Zevit](#) pioneered the groundbreaking [Davennet Leadership Training Institute](#), which

models not only the power of spiritual encounter but also the nuts and bolts of designing holistic prayer experiences. In this and other contexts, Marcia teaches the need to become “imagineers” in envisioning a forward-leaning Jewish future.

[Rabbi Deborah Waxman](#). As president of the [Reconstructionist Rabbinical College](#), Deborah is leading the Reconstructionist movement into its own future with a new name (Reconstructing Judaism). Deborah inspires us with a quietly keen balance of authenticity and self-awareness, on the one hand, with skillful methods and tools of collective organization and empowerment, on the other. Deborah also helps remind that Jewish life’s best is a gerund – always reviewing, reaching, rebuilding and reconstructing.

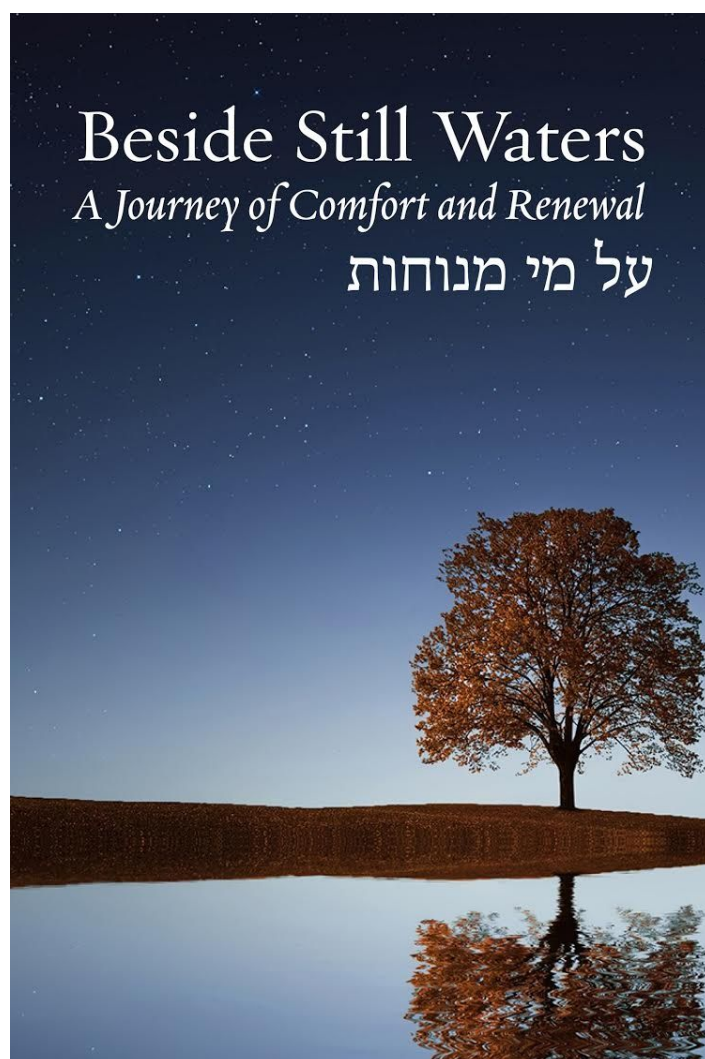
[Rabbi Shohama Wiener](#). Shohama, who earned the dedication to our first book ([Beside Still Waters: A Journey of Comfort and Renewal](#), forthcoming in late 2018), modeled how to smash a glass ceiling with class. As president of the [Academy for Jewish Religion – New York](#), Shohama was history’s first woman to lead a Jewish seminary. Not content to rest on those laurels, Shohama next became history’s first Rosh Hashpa’ah (head of spiritual direction) at a rabbinical seminary ([ALEPH](#)), modeling savvy calibration among leadership levels and roles in building the future. Thanks to Shohama’s deft leadership, and her quietly powerful and loving ways, *hashpa’ah* is becoming an ever more prevalent tool to build a vibrant soul-centered life.

[Rabbi Zalman Schachter-Shalomi](#). Reb Zalman (1924-2014) modeled a master builder’s toolkit and helped develop key tools to continually design and build the Jewish future. We draw inspiration from Reb Zalman’s breadth and depth of knowledge spanning across not only the whole of Jewish life but also parallel and interlocking structures of spiritual, societal and even planetary evolution. We continually learn from Reb Zalman’s commitment to the stabilizing forces of “backwards compatibility,” his urgent call to deeply know Judaism’s “source files” before monkeying with the code, his keen focus on experience (*i.e.* design based on use), and his pragmatic and playful willingness to re-design. We are grateful for the lineages of learners and seekers to which Reb Zalman’s life helped give new life within and beyond fixed structures.

First Builds: Initiatives of Year One

Bayit's work begins with four keystone initiatives: print publishing, spiritual resources to build experiences, a destination blog for blending wisdom and how-to practicality of building, and an innovative social justice partnership.

First Print Publication: *Beside Still Waters* (Ben Yehuda Press 2019)



Bayit's first book, for release in early 2019, is a bilingual volume to support the journey of healing, loss, grief, comfort and renewal in both individual and communal contexts.

[*Beside Still Waters: A Journey of Comfort and Renewal*](#) will be published jointly by Bayit and [Ben Yehuda Press](#). *Beside Still Waters* offers materials for before death, stages of mourning and grief, remembrance and much more.

Beside Still Waters is dedicated to Rabbi Shohama Harris Wiener, and is [available for pre-order](#).

Beside Still Waters is a curated volume with traditional and modern liturgies, resonant new translations, evocative poetry and readings, and full transliteration. It also offers prayers for a variety of spiritually difficult circumstances (miscarriage,

stillbirth, suicide, when there is no grave to visit, mourning an abusive relationship) too often overlooked in the journey of memory and transformation.

Bayit is grateful to the many *Besides Still Waters* contributors from across the breadth of Jewish life, and contributors' loved ones who consented to use what they left behind;

Trisha Arlin	Jill Hammer	Faith Rogow
Helene Armet	Cynthia Hoffman	Brant Rosen
Rachel Barenblat	Burt Jacobson	Rami Shapiro
Coleman Barks	Alison Jordan	Taya Shere
Daniel Brenner	Rodger Kamenetz	Zalman Schachter-Shalomi
Alla Renée Bozarth	Anna Belle Kaufman	Julie Seltzer
Debra Cash	Irwin Keller	Jennifer Singer
Eli Cohen	Evan Krame	Maxine Silverman
David J. Cooper	Janet Madden	Devon Spier
Cate Denial	Allen Maller	Jacqui Shine
Lewis Eron	David Markus	Elliott bat Tzedek
Shir Yaakov Feit	Jay Michaelson	Shohama Harris Wiener
Lev Friedman	Mark Nazimova	David Wolfe-Blank
Chaya Gusfeld	Amy Grossblatt Pessah	

Besides Still Waters' editor and lead architect is Rachel Barenblat, with special thanks to Larry Yudelson.

מוזמור לדוד
 בנאות דשא ירביעני על מי מנוחות ינהבני
 נפשי ישוב ינחני במועצת צדק למוען שמו
 גם כי אכל
 לא אירא רע
 שבטך ומשענתך
 תעריך לפני שלחן
 דשנת בשמן ראשי
 אך טוב וחסד ירדפוני
 וישבתי בבית יהוה
 יהוה רעי לא אחסר
 בנאות דשא ירביעני על מי מנוחות ינהבני
 נפשי ישוב ינחני במועצת צדק למוען שמו
 גם כי אכל
 לא אירא רע
 שבטך ומשענתך
 תעריך לפני שלחן
 דשנת בשמן ראשי
 אך טוב וחסד ירדפוני
 וישבתי בבית יהוה

(safrut/calligraphy by Soferet Julie Seltzer)

Advance Praise for *Beside Still Waters*

Beside Still Waters is a sensitive, beautiful and contemporary re-invention of Jewish liturgy, ritual, and wisdom surrounding the end of life. Many talented poets and liturgists have contributed to this companion to those who are grieving, healing, and accepting. Their words offer a variety of practices and beliefs, addressing a multitude of human circumstances — some that are traditionally marked and others once overlooked. Facing into dilemmas and mysteries of our existence, *Beside Still Waters* is a friend to those who mourn, those who face their own death, and those who ask questions about the meaning of life and its end. Whether you are facing a dying, a funeral, a *shiva*, a *yahrtzeit*, or the lack of a mourning structure to hold your grief, there is something for you here.

— **Rabbi Jill Hammer**, author of *The Jewish Book of Days: A Companion for All Seasons* and co-founder of Kohenet: The Hebrew Priestess Institute

This is a wisely constructed and genuinely beautiful book. *Beside Still Waters* weaves ancient practice and new traditions into a totally approachable and readily usable companion that will help carry people through each phase of illness, death, mourning and healing, with honesty, compassion, wisdom and love. May those who turn to this book in time of need discover that they are not as alone as they likely feel, are more supported than they may know, and that a place of genuine comfort is there for them no matter what.

— **Rabbi Brad Hirschfield**, co-president of CLAL, the National Jewish Center for Learning and Leadership

Beside Still Waters is a treasury of loving, comforting Jewish wisdom offered to support us in times of loss and grief. It is like having a wise, warm friend when you need that most. In my own time of loss, it became that for me.

— **Rabbi Marcia Prager**, author of *The Path of Blessing* and dean of the ALEPH Ordination Programs

First Online Resource: Doorways *(in beta testing)*



[Doorways](#) will be a curated and interactive archive to support building Jewish ritual experiences at home and on the way.

Doorways arose from the experience of someone visiting an ill relative in a hospital, searching online for prayers or songs to offer, but overwhelmed by myriad materials lacking quality control, structure, instructions or inspiration.

Doorways will offer users the chance to weave traditional and modern sources such as prayers, poems, songs, texts and psalms. Materials will be curated by an editorial team and presented with just three clicks from front page to key building blocks. Users will be able to interact with ritualists to build individual journeys of meaning and transformation.

Doorways features 12 initial categories of life-changing transitions: Welcoming Children, Growing Up, B'nei Mitzvah, Weddings and Unions, Identity, Conversion Culture, House and Home, Work and Volunteering, Divorce and Separation, Eldering, Illness and Healing, and Death and Mourning.

Year One included scoping, product development and a test launch with Federation of Greater Washington. Site expansion with curated material is ongoing. Year Two will expand the editorial team, scale up content and develop ritualist interactivity.

Doorways' lead architect is Evan Krame. An evolving contributor list is [here](#).

First Digital Platform: Builders Blog (launched)



Builders Blog is Bayit's first curated platform – part blog, part library of materials being used and signal boosted worldwide, and part research and development community for practical tools and how-to for spiritual innovation.

Builders Blog began with regular essays by ritualists, teachers, clergy, scholars and lay leaders exploring the spiritual contours of innovation and building in Jewish life. Year One is harvesting principles for spiritual building from the annual Torah cycle, with all of Bayit's first build team taking turns in alphabetical order by last name.

In its first six months, Builders Blog logged 3,000 visitors and 5,000 page views. (For more on Bayit's expanding online footprint, see Digital Platform.) Builders Blog posts have a worldwide reach: already readers have written back to us from the United States, Canada, Israel, Australia, El Salvador, Argentina, the United Kingdom and South Africa. The most widely read posts include:

- [Building outward at last: sex, gender, and the toppling of Jewish Jenga](#), by Shoshanna Schechter
- [Noah's Ark: A Failed Ally-Ship](#), by Mike Moskowitz
- [First Build: Seven Foundation Principles for Spiritual Builders](#), by David Markus
- [Master Builders: Shaping the Call to Build](#), by Rachel Barenblat

Builders Blog showcases new spiritual modalities for the Jewish future. The first is [Visual Torah](#) (Sketchnoting). Thanks to builder [Steve Silbert](#), all Builders Blog posts are accompanied by targeted illustrations to uplift and interpret – opening Jewish texts in new ways to new readers and new generations. Here are some examples:

For “[Our Two Story Houses: Becoming Ladders for Spiritual Ascent](#)” –

ויצא
Vayeitzei
And [Jacob] Left
Genesis 28:10–32:3

Surely the Lord is in this place; and I knew it not. Genesis 28:16

Our Two-Story Houses: Becoming Ladders for Spiritual Ascent by Rabbi Bella Bogart

And he called the name of that place Beth-El Genesis 28:19

Jacob dreams of angels going up and down a ladder. G-d blesses him. Jacob names the place Bethel --- Jacob works 7 years in order to marry Rachel; Laban tricks Jacob into marrying Leah --- Jacob marries Rachel but only after having to commit himself to seven more years of working for Laban --- Leah, Rachel, and their maidservants, Bilhah and Zilpah, give birth to 11 sons and 1 daughter --- Jacob and his family leave Laban's household

For “[Building Outward at Last: Sex, Gender, and the Toppling of ‘Jewish Jenga’](#)” –

ויראה
Vayeira
I (God) Appeared
Genesis 18:1–22:24

inspired by the dvar Torah “Building Outward, at Last - Sex, Gender, and the Toppling of Jewish Jenga” by Shoshanna Schechter

Play Jewish Jenga; knock down the blocks

Abraham welcomes three visitors, who announce that Sarah would have a son --- Abraham argues with G-d on the fate of Sodom and Gomorrah --- Lot's daughters trick him into fathering their children --- Isaac is born; Hagar and Ishmael are sent away and an angel saves their lives --- G-d tests Abraham, instructing him to sacrifice Isaac on Mount Moriah

Builders Blog also began curating original spiritual resources to wide public acclaim:

- [Renewed Haggadah for Tu B'Shevat](#)
- [Nevertheless She Persisted](#) (a mash-up for Purim / Women's History Month)
- [Chanah in poetry and trope](#) (for Rosh Hashanah day 1)
- [Two poems for Rosh Hashanah Day 2](#)
- [Isaiah 58 + Sounds of Silence](#) (for Yom Kippur)

Selected Praise for Builders Blog Spiritual Resources

This [[Isaiah + Simon & Garfunkel haftarah](#)] is so cool. What a beautiful integration of classic and traditional!

— **Ritualwell** (Reconstructing Judaism / RRC)

[The [Chanah](#) haftarah poem] deserves to be used far and wide. It is much more effective than the Hebrew version, and your kavannah at the end is a marvel of spiritual beauty, and completely apt for Rosh Hashanah.

— **Hazzan Jack Kessler**, head of the [ALEPH Cantorial Program](#)

Your [Tu BiShvat Haggadah](#) is beautiful, powerful, authentic, deep and a precious resource! Thank you for creating this.

— **Rabbi Goldie Milgram**, [Reclaiming Judaism](#)

Bayit's [Tu BiShvat haggadah](#) was beautiful and informative, a great resource for me and my community. Participants in our seder loved the balance between meditation, education and ritual. Thank you!

— **Rabbi Daniel Kirzane**, [Temple B'nai Jehudah](#) (Overland Park, KS)

I listened to [[Nevertheless, She Persisted](#)] in a quiet moment on clinical rounds. This extraordinary trope mash-up not only filled me with awe but also hopefulness for the future.... This is modern holy wow-ness connecting my struggling soul to the tradition with innovati[on]....

— **Rabbi Dr. Leslie Schotz**, chaplain and *mashpi'ah* (spiritual director)

The Builders' Blog editor and lead architect is David Markus.

First Social Justice Structure: #BeALight (launching)



Be a light

Beit
Simchat
Torah
and more and more light

Torah
trumps
hate.



We live in dark and divisive times. At havdalah we banish darkness with the unifying light of a multi-wicked candle, as our souls come together to create change. Emerge from the restorative sweetness of Shabbat by taking action toward building a better world.

- 1) Make havdalah
- 2) Commit to one thing you'll do this week to build greater justice and love
- 3) Post on social media, tagged #BeALight, to encourage friends to join you

Every Saturday night, join with others. BE A LIGHT!

find havdalah materials & more at yourbayit.org/be-a-light

Bayit's first social justice initiative is a partnership to build social action and *tzedakah* (charity) into the social fabric of Jewish time.

#BeALight holds that each week (which traditionally starts every Saturday night, like Creation) should begin with a creative act of *tikkun olam* – social justice, repairing the world. Havdalah invites this opportunity with light, wakeful social gatherings and a fixed point in time that renews every week. Social activists are brought deeper into Jewish ritual life, and regular havdalah-makers are brought deeper into *tikkun olam*.

Each [#BeALight](#) havdalah asks commitment to a concrete action step in the new week, to name publicly. Whether donating to a specific cause, planting a tree, bringing a meal to a neighbor or attending a rally, all help repair the world one step at a time. [#BeALight](#) havdalah is live-streamed and tagged on social media to spread the light.

In year one, numerous congregations piloted #BeALight havdalah gatherings. The initiative was profiled in [eJewish Philanthropy](#) ("[In Dark Times, Be A Light](#)").

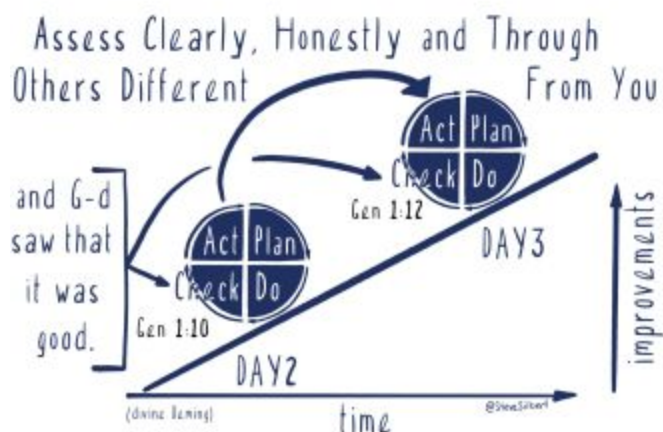
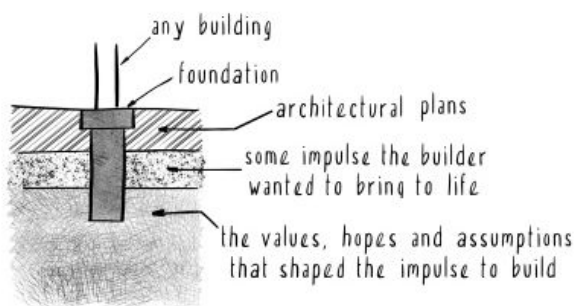
#BeALight's lead architect is Mike Moskowitz. This initiative is jointly sponsored by Bayit, [Congregation Beit Simchat Torah](#), and [Torah Trumps Hate](#).

Second Steps

Year One focused on foundations. Second Steps will raise rafters, expand “research and development” networks, bring forward new books and resources, and launch pilot programs for colleges, congregations and clergy.

Intentions

In all that Bayit does, we will honor our [Keystone Principles](#) – to build inclusively and democratically because everyone is a builder, to build deep into history’s bedrock and today’s open air, to center Jewish life on the people living it, to build flexibly because the world keeps shifting, to build firmly on the ground for practicality and stability, to rotate leadership creatively so we don’t get stuck in any one way, and to keep expanding the circle of builders, learners and leaders in all their beautiful diversity. These principles are our bedrock.



And, Bayit will stay radically open to change through eyes that aren’t ours alone. If Bayit is to offer “research and development” for Jewish life in ways that transparently test what works and why, then we must apply those first principles to ourselves. We’ll do this by rotating leadership, by our external [Sounding Board](#), by outside mentors in spiritual entrepreneurship spaces, and with “hard knocks” pragmatism.

With those principles and intentions as our bedrock, here are some of the initiatives we’re developing among our Second Steps of building the Jewish future together. We’re open to ideas, critique and builders from all corners, so join the conversation!

Test Gathering: First Innovation Retreat

Early 2019 will bring Bayit's first retreat to learn, develop and test in the innovation space. Gathering at Pearlstone Retreat Center in Reisterstown, Maryland, clergy from across the denominational spectrum will learn ancient and modern texts of spiritual innovation with Mike Moskowitz, explore perspectives on Storahtelling with Naomi Less (Lab/Shul), and develop Visual Torah tools for spiritual and community learning with Steve Silbert. We'll also playtest liturgical, ritual and pedagogical innovations, and start teasing out ways to gauge what "works" and why.

Along the way, we'll refine inner qualities of effective spiritual leadership for continuous and healthy innovation. Participants will develop and publicize materials arising from their convocation.

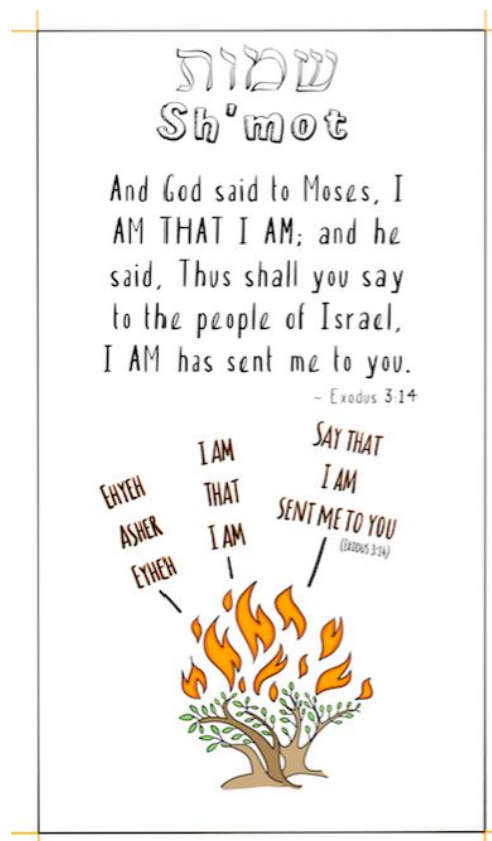


This retreat is made possible by a generous grant from the Katz Family Foundation.

Next Books in Print

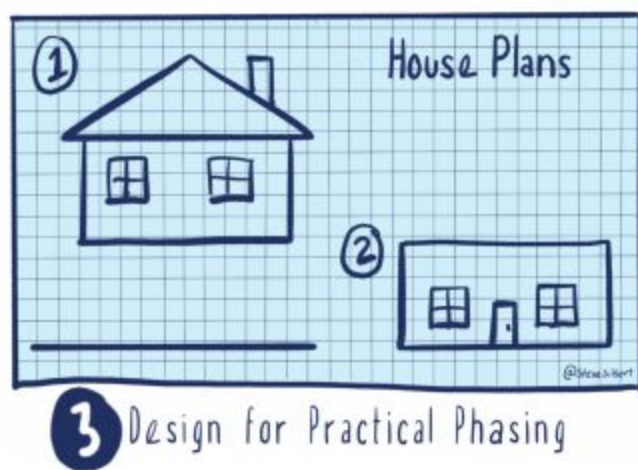
VisualTorah Chapbook. Steve Silbert's Torah illustrations ("sketchnotes") use Visual Torah to open text to new audiences in new ways. This first volume will be a test chapbook, with different kinds of illustrations for one verse from each portion. Each one uses words and images of sacred text to drive personal real-time interaction with Torah and the Jewish wisdom tradition – even for people who (like many of Bayit's own builders) say they can't draw for anything in the world.

A VisualTorah chapbook will support development of curricula for all ages and groups, pedagogies for differently abled learners, and opportunities for new paths of individual and collective experience.



Siddur for Shabbat Day. After *Beside Still Waters*, Bayit’s second liturgical volume will be a Shabbat siddur. Its working title is [Renew Our Hearts: A Siddur for Shabbat Day](#). Like *Beside Still Waters*, the *Renew Our Hearts* siddur will be published jointly by Bayit and [Ben Yehuda Press](#). *Renew Our Hearts* balances tradition with innovation, featuring liturgy for morning (*shacharit* and a renewing approach to *musaf*, the “additional” service of Shabbat and festivals), afternoon (*mincha*), and evening (*ma’ariv* and *havdalah*), along with curated works of poetry, art and new liturgies from across the breadth of Jewish spiritual life. Current plans are to release *Renew Our Hearts* both as a single volume and as a two-volume set. [Read all about it](#), including the list of contributors.

Innovation Lab & Cohort



Bayit’s Innovation Lab will support clergy and lay leaders serving in diverse settings – congregations (across and beyond denominations), pop-ups and independent journeyers – who commit to experiment together. We’ll co-create micro-innovations and macro-innovations, carefully observe impacts and responses, integrate feedback, gauge “what works,” refine ideas and try them again.

This unique initiative also will develop internal resources to support healthy and effective innovation. These tools include skillful use of transference, leveraging feedback, and phasing innovation for effective integration.

This initiative is in development with [Glean](#), an executive certificate program in spiritual entrepreneurship offered in partnership between [Clal](#) and Columbia Business School. We’re also partnering with [Ben Yosua-Davis](#), who works on spiritual frontiers of the Christian world and hosts the podcast [Reports from the Spiritual Frontier](#).



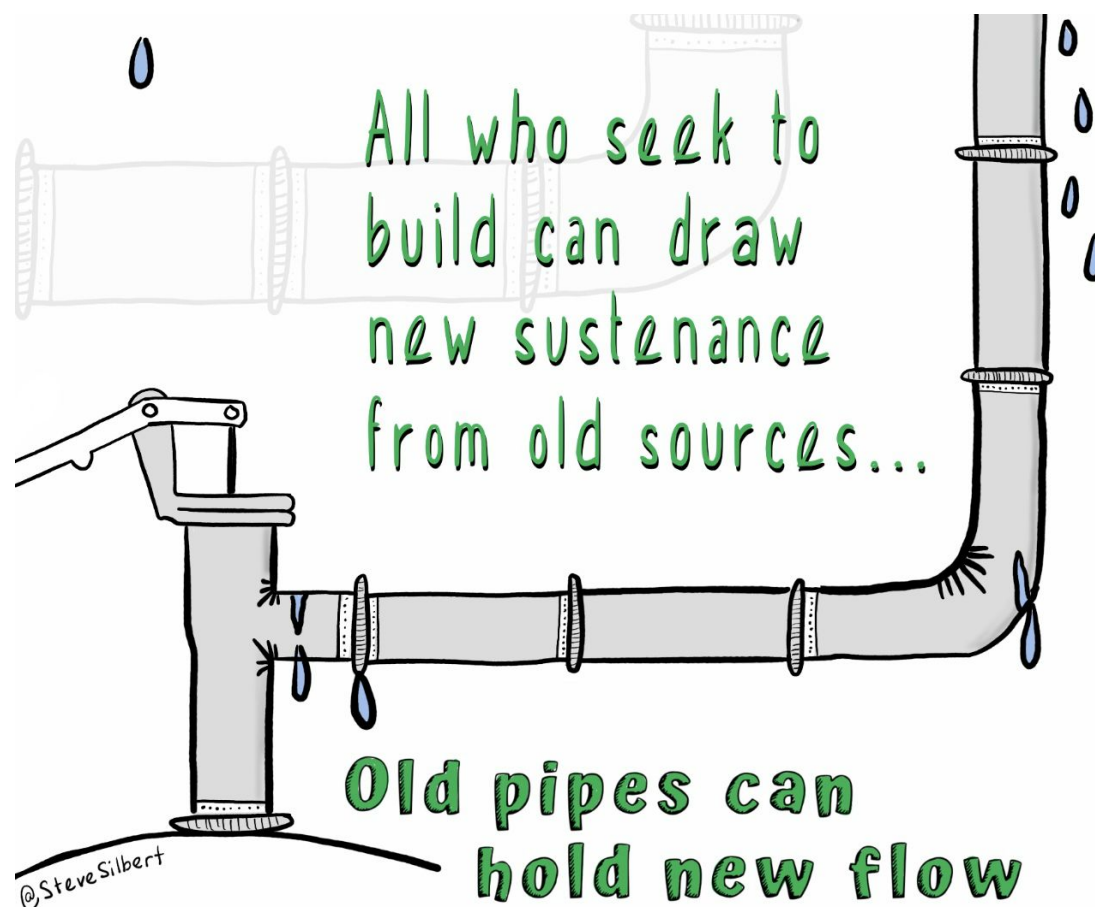
**Hold your
certainties
lightly**

College Pilot: Jewish Identity in the Digital Age

Bayit will develop a series of initiatives for college-age Jews on campus, exploring their identity in a multi-racial and multi-cultural digital world.

This initiative will be geared to post-millennial demography, behaviors and tools in which – like our forebears of the 1960s and 1970s – people crave meaning and structures of identity that they make for themselves.

This initiative will be spearheaded by Shoshanna Schechter, herself a campus Jewish professional, and will include multiple test sites to co-develop and test Jewish life approaches beyond today's tired models and divisions. We anticipate integrating Visual Torah, new pedagogies, spiritual tools and emerging technologies to meet campus adults where they are and where they're leading us.



Partners and Keystone Funders

Fiscal Sponsorship

Bayit launched under the fiscal sponsorship of [The Jewish Studio](#), which is “seeking to revive the joyful spirit of traditional Judaism in the modern world.”



Deep thanks to The Jewish Studio for helping bring Bayit to life.

All donations to Bayit are fully tax deductible pursuant to Internal Revenue Code section 501(c)(3).

First Keystone Funders

Bayit extend deep gratitude to Bayit’s first Keystone Donors, who are helping lay the groundwork for building Bayit’s future:

The Eleanor M. and Herbert D. Katz Family Foundation
The Curt C. and Else Silberman Foundation
Laura Cutler
Neil Kishter
Rabbi Shohama Wiener

Thank you for your vision and support, and for sharing our passion for building the Jewish future.

Ben Yehuda Press
 A decade of diverse Jewish books

First Partnerships

Bayit’s first publishing partner is [Ben Yehuda Press](#). Special thanks to Larry Yudelson and the entire BYP team for helping bring *Beside Still Waters* into the world.

Bayit’s first social justice partners are [Congregation Beit Simchat Torah](#), and [Torah Trumps Hate](#). Deep thanks for bringing forward the #BeALight campaign.

Digital Footprint: Pixels, Clicks and Shares



In Bayit's first year, we established placeholder web presences at yourbayit.org, bayitbuildersblog.org, and jewishdoorways.org. We're on Facebook as [@yourbayit](https://www.facebook.com/yourbayit) and on Twitter as [@yourbayit](https://twitter.com/yourbayit).

Bayit online posts (including signal-boosts of Builders Blog posts) regularly register more than 1,000 views on social media.

Prominent cross-posting allies for Bayit's first blogs and spiritual resources include

- rabbinical associations (e.g. CCAR and RRC)
- seminaries ([Reconstructionist Rabbinical College](http://ReconstructionistRabbinicalCollege.org), [Hebrew College](http://HebrewCollege.org) and [Academy for Jewish Religion - New York](http://AcademyforJewishReligion.org))
- clergy groups ([Rabbis Without Borders](http://RabbisWithoutBorders.org), Jewish Women's Clergy Group)
- justice organizations (e.g. [Center for Ethical Living and Social Justice Renewal](http://CenterforEthicalLiving.org))
- denominations ([Reform Judaism](http://ReformJudaism.org), and [Unitarian Universalism](http://UnitarianUniversalism.org), among others).

Spiritual resources offered on Builders Blog were used in congregations and *havurot* both within and beyond the denominational spectrum, among them –

- [Beacon Hebrew Alliance](#) (Beacon, NY – Conservative)
- [Congregation B’nai Jeshurun](#) (Short Hills, NJ – Reform)
- [Temple B’nai Jehudah](#) (Overland Park, KS – Reform)
- [Congregation Ner Tamid](#) (San Francisco, CA – Conservative)
- [Congregation Beth Israel](#) (North Adams, MA – Reform)
- [The Jewish Studio](#) (Suburban, MD – Independent)
- [Temple Beth El](#) (Bronx, NY – Independent)

Bayit founders are taking part in [Glean](#), “the world's first incubator and network for spiritual entrepreneurs,” in conjunction with Columbia Business School, as well as [Kenissa](#), the “communities of meaning network.”

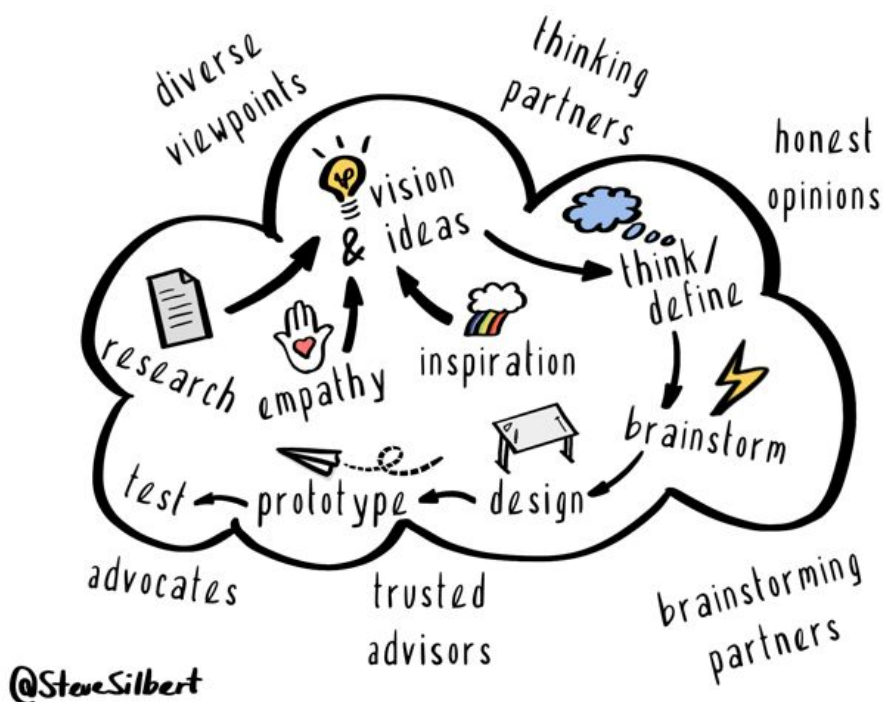
In Bayit’s first year, two founding builders [were featured](#) on [Reports from the Spiritual Frontier](#), a podcast exploring the spiritual dynamics of innovation (usually featuring those working at the spiritual frontiers in Christian tradition) with [Ben Yosua-Davis](#). We’re working now with Ben toward developing curricula for our Innovation Cohort, and in 2019 Bayit will be a sponsor of Reports from the Spiritual Frontier.

Sounding Board: Advisors, Teachers and Fellow-Travelers

We're grateful to everyone who's given us time, wisdom, and insight during our first year. We extend a special thanks to [Rabbi Art Green](#) of [Hebrew College](#) who spent a Shabbaton with us and offered insights at a Bayit board meeting, and also to [Rabbi Tamar Kamionkowski](#) and [Rabbi Jeff Fox](#) with whom we have learned as a group.

The Bayit Sounding Board

writers, contemplators, builders, congregational leaders,
storytellers, spiritual entrepreneurs, teachers, mystics



And finally, we extend gratitude to the members of Bayit's advisory council, known as our **Sounding Board**.

What follows is adapted from [Why We Wanted a Sounding Board](#).

From the beginning, we've wanted to have an advisory board for Bayit — a diverse group of thoughtful, creative, smart people to help us steer our work. It's good to have brainstorming partners. It's good to be able to seek advice. And most of all, we want to avoid groupthink.

Bayit's builders are diverse in certain ways ([different denominational and spiritual backgrounds](#), for instance) but we have a lot in common. That's a good and valuable thing in a group of partners and collaborators, but it also means we're likely to miss things. We wanted an advisory group in part to help us think outside our own box.

We took a few months to think about what we would want from such a group. We took another few months to ponder who we would invite to join such a group. The name we settled on for our advisory board is Sounding Board. To us, that connotes a group who will listen, offer suggestions, and help us refine our thinking and our plans.

Members of the Sounding Board aren't responsible for what Bayit does or doesn't do. They're not setting policy or attending Board meetings. They're thinking partners, invited to give us honest opinions and diverse viewpoints when we reach out with questions both theoretical and practical. They'll help us think outside our own box. Sometimes they'll disagree with us (or with each other), and that too will be [for the sake of heaven](#).

We're starting with a group of eleven extraordinary individuals. Members of our Sounding Board teach at or lead multiple seminaries and institutions of higher education, among them [Yeshivat Maharat](#), the [Reconstructionist Rabbinical College](#), [Academy for Jewish Religion](#), [Vancouver Theological Seminary](#), the [ALEPH Ordination Programs](#), and [Washington University at St. Louis](#).

One member is a co-founder of the [National Havurah Committee](#), an organization that for decades has been revitalizing Jewish living and learning. Some are spiritual entrepreneurs who founded new communities, paradigms and institutions, from [The Well](#) to [Hevria](#) to [Hineni: the Mindful Heart Community](#). Some are leaders in congregational contexts. Some are mystics, contemplatives, teachers, writers. All are fellow builders. We're honored that this group of amazing individuals is willing to brainstorm with us, challenge us, and expand our perspectives as we build.

Welcome to the 11 initial members of Bayit's [Sounding Board](#):



Dr. Wendy Love Anderson teaches at [Washington University in St. Louis](#), where she also serves as assistant director of academic programs. Her scholarly work focuses on the history of medieval Christianity and Jewish-Christian relations. As Academic Coordinator since 2010, she advises and administers the Center for the Humanities' minors in Children's Studies and Medical Humanities as well as its Merle Kling Undergraduate Honors Fellowship Program. Her first book, *The Discernment of Spirits: Assessing Visions and Visionaries in the Late Middle Ages*, was published in 2011. She is an [active participant and teacher](#) at [Kol Rinah](#) and at the [Center for Jewish Learning](#) in St. Louis.



Rabbi Jeffrey S. Fox, Rosh Yeshiva of [Yeshivat Maharat](#), was the first graduate of Yeshivat Chovevei Torah. Upon graduation he served as the Rabbi of Kehilat Keshet: The Community Synagogue of Tenafly and Englewood for seven years. In Rabbi Fox's tenure at Keshet, the community grew three-fold from thirty families to nearly one hundred. During that time Rabbi Fox also taught at [Yeshivat Chovevei Torah](#) as well as the Florence Melton Adult Education School in Bergen County. He also served on the board of the Synagogue Leadership Initiative of the UJA of NNJ. Rabbi Fox is a Senior Rabbinic Fellow of the Shalom Hartman Institute and has also been a member of the faculty of the Drisha Institute, the Florence Melton Adult Education School in Westchester County, and Yeshivat Hadar.



Mark Frydenberg is a past chair of the [National Havurah Committee](#), creative liturgist, and main editor of [Siddur Chaveirim Kol Yisra'el](#) (Hoboken, N.J., 2000). He's also one of the editors of the [L'chu N'ran'nah bencher](#), which is egalitarian, inclusive, fully transliterated, and uses gender-neutral pronouns when speaking of God. Mark's creative liturgy has been published at Ritualwell ([Geshem: Verses for Our Mothers](#)) and Neohasid ([Hu Ya'aneinu – fathers and mothers](#)). Mark is president of [Temple Beth Israel](#), an independent traditional egalitarian synagogue in Waltham, MA. He is also a Senior Lecturer of Computer Information Systems at Bentley University.



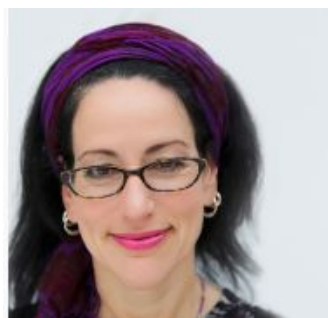
Rabbi Dr. Jill Hammer is an author, teacher, *midrashist*, mystic, poet, essayist, and priestess. She is committed to an earth-based and wildly mythic view of the world in which nature, ritual, and story connect us to the body of the cosmos and to ourselves. Rabbi Hammer is the Director of Spiritual Education at the [Academy for Jewish Religion](#), a pluralistic rabbinical and cantorial seminary in Yonkers, NY. At AJR, she specializes in ancient and contemporary midrash, mysticism, ritual, and contemporary spirituality. Rabbi Hammer is also the co-founder of the [Kohenet Hebrew Priestess Institute](#), a program in spiritual leadership for Jewish women. As a leader of the Kohenet Institute, she creates and teaches earth-based, embodied ritual and study that transforms Jewish conceptions of prayer and ceremony. Rabbi Hammer is the author of five books: [Sisters at Sinai: New Tales of Biblical Women](#) (2001), [The Jewish Book of Days: A Companion for All Season](#) (2006), [The Omer Calendar of Biblical Women](#) (2012), *The Hebrew Priestess: Ancient and New Visions of Jewish Women's Spiritual Leadership* (2014) and *The Garden of Time* (2014).



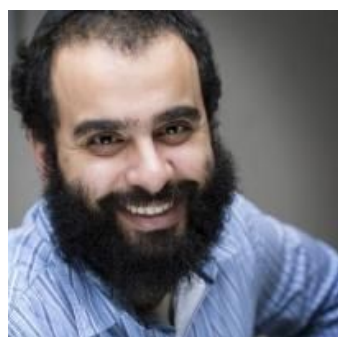
Rabbi Dan Horwitz is founding director of [The Well](#), an inclusive Jewish community-building, education and spirituality initiative geared to the needs of young adults and those who haven't connected with traditional institutions. The organization's core belief is that Jewish community, ethics, values, and spirituality can and should be directly applicable to our lives, and should drive us to positively impact the world around us. Before founding The Well, Rabbi Dan served in a number of professional roles, and is proudest of his years of work as the Rabbi and Director of Immersive Learning for [Moishe House](#), heading the Jewish Education department for the global leader in Jewish young adult engagement and education. He believes deeply in the value and power of community, and that Judaism should above all add meaning to our lives and be a source of joy! Committed to lifelong learning, he holds three masters degrees and a law degree in addition to rabbinic ordination. Rabbi Dan is committed to creating radically welcoming environments and connecting with individuals and families wherever they may be on their journeys. He is happiest when helping organizations find meaningful ways to connect with individuals, and helping individuals find creative ways to make Judaism relevant and meaningful in their daily lives.



Dr. Tamar Kamionkowski is the Chair of the Department of Biblical Civilization and Associate Professor of Bible at the [Reconstructionist Rabbinical College](#). Tamar is committed to creating learning labs that foster both intellectual honesty and spiritual connection through text study. Under her leadership, RRC launched a dramatic curricular review, “Re-Imagining Rabbinic Education,” which explored what kind of Jewish spiritual leadership can best serve the Jewish people in the context of a quickly changing world. Tamar is the co-editor of *Bodies, Embodiment and Theology of the Hebrew Scriptures* (T&T Clark, 2010) and author of *Gender Reversal and Cosmic Chaos: Studies in the Book of Ezekiel* (Sheffield 2003). She has written numerous articles on biblical literature, feminist readings of biblical texts, and the intersection between scholarship and social justice. Her research include Jewish biblical theology, prophetic literature, Ancient Near Eastern mythology and gender studies. Tamar is a two-time winner of RRC’s Yaakov Gladstone Award for Fine Teaching (2000, 2006) and served on the Jewish Publication Society editorial board.



Rabbi Dr. Laura Duhan Kaplan teaches at [Vancouver School of Theology](#) and blogs at [Sophia Street](#). She was honored by past employers as Rabbi Emerita of [Or Shalom Synagogue](#) and Professor Emerita of Philosophy at UNC Charlotte. She received many teaching awards, including the Carnegie Foundation’s prestigious U.S. Professor of the Year Award. She studied philosophy, education, Jewish studies, spiritual direction, depth psychology, and Ayurvedic yoga. She served as co-chair of the Canadian Jewish Congress Jewish-Christian dialogue, led weeklong summer workshops at the United Church’s Naramata Centre, and taught at VST and UBC Religious Studies, and ALEPH. She is a [Rabbis Without Borders](#) fellow. Her most recent publication explores the phenomenology of prayer and animal images in Bible.



Rabbi Elad Nehorai has spent most of his adult life creating and nurturing communities. From the time he started a small online arts magazine (before such a thing was common) in college, to his efforts as an online marketer for startups, to his viral campaign “[I Have A Therapist](#),” to his present-day work with [Hevria](#), a community for creative Jews, and [Torah Trumps Hate](#), a community for progressive orthodox Jews, Elad cares about nothing more than connecting people desperately

looking for a community that doesn't exist in the physical world. He is a columnist for the *Forward* ("[I Am A Jew of Color...I Think](#)") and for *Hevria* ("[I Don't Trust Rabbis... So I Became One](#)"), the blogger behind [Pop Chassid](#), and was published in the *Guardian* and *Haaretz*. Elad's work has been viewed by over 10 million people, and has been discussed in places like ABC World News, BBC Radio, Mashable, Tablet and more.



Rabbi Rami Shapiro is widely recognized as one of the most creative figures in contemporary American Judaism. A graduate of the Hebrew Union College-Jewish Institute of Religion, he also holds a Ph.D. in Religious Studies from Union Graduate School. An award-winning poet, liturgist, and essayist, his prayers are included in services across the denominational spectrum. Rabbi Rami was founding rabbi of Temple Beth Or in Miami, Florida and senior rabbi of [Metivta](#) in Los Angeles, CA. He now directs the [One River Foundation](#), and is an adjunct

professor of religious studies at Middle Tennessee State University. In addition he pursues his first love, writing, through books and a new column, Roadside Assistance for Your Spiritual Journey, in [Spirituality & Health magazine](#).



Rabbi Brent Chaim Spodek, spiritual leader of [Beacon Hebrew Alliance](#), has been recognized by the Jewish Forward as [one of the most inspiring rabbis in America](#), Hudson Valley Magazine as a [Person to Watch](#) and Newsweek as "[a rabbi to watch](#)." He is Senior Rabbinic Fellow of the Shalom Hartman Institute and a Fellow of the Schusterman Foundation. He previously served as Rabbi in Residence at American Jewish World Service and Marshall T. Meyer Fellow at B'nai Jeshurun in New York. Brent

holds rabbinic ordination and a masters in philosophy from JTS, where he was the first recipient of the Neubauer Fellowship. He attended Wesleyan University and worked as a journalist in Durham, NC. He lives in Beacon with his wife Alison, a professor of environmental chemistry at Vassar College and their two children.



Rabbi Jill Berkson Zimmerman creates welcoming, inclusive spiritual experiences that open hearts and build Jewish community. Rabbi Jill Berkson Zimmerman is a visionary with a plan and a lifelong seeker. She is dedicated to a Judaism that makes a difference in people's every day lives; a Judaism based in mindfulness, and welcome. At every step along the way, Jill

has *lived* her vision of building and sustaining community. After her ordination in 2009 from Hebrew Union College-Jewish Institute for Religion, she served as congregational rabbi at Temple Emanuel of Beverly Hills. Rabbi Jill's deep involvement in Jewish mindfulness and meditation led her to the two-year Clergy Leadership program in spiritual practice and mindful leadership from the Institute for Jewish Spirituality. In addition, she received a certificate from the Jewish Mindfulness Meditation Teaching Training program. In 2011, Rabbi Jill decided to leave the congregational rabbinate to laser-focus her energy on Jewish mindfulness: Judaism through the lens of mindfulness, and mindfulness through the perspective of Judaism. In 2011, she founded the *Jewish Mindfulness Network* as well as an online subscription-based community, [*Hineni: The Mindful Heart Community*](#).

Builder Biographies

Bayit's first builders are diverse in age, geography and background. We make Jewish homes across the spiritual spectrum – in Orthodox, Conservative, Reconstructionist, Reform and non-denominational contexts. Together we're leaders in education, pulpits, social justice, philanthropy, governance, law, arts, spirituality and college communities.



Rabbi Rachel Barenblat, M.F.A., Founding Builder. Rachel, a fellow of Rabbis Without Borders, was named in 2016 by the *Forward* as one of [America's Most Inspiring Rabbis](#). She holds dual ordination from ALEPH as rabbi and *mashpi'ah* (spiritual director). Since 2011, Rachel has served as spiritual leader of [Congregation Beth Israel](#) (North Adams, MA). She also served as past co-chair of ALEPH and interim Jewish chaplain to Williams College. She holds an MFA in Writing and Literature from the Bennington Writing Seminars, and is author of five volumes of poetry, among them [70 faces: Torah poems](#) (Phoenicia Publishing, 2011), [Open My Lips](#) (Ben Yehuda Press, 2016) and [Texts to the Holy](#) (Ben Yehuda 2018). Since 2003 she has blogged as [The Velveteen Rabbi](#), and in 2008 *TIME* named her [blog](#) one of the top 25 sites on the internet. Her work has appeared in [Reform Judaism](#), [The Wisdom Daily](#), [The Forward](#), and anthologies ranging from [The Bloomsbury Anthology of Contemporary Jewish American Poetry](#) (Bloomsbury) to [The Women's Seder Sourcebook](#) (Jewish Lights). Her downloadable [Velveteen Rabbi's Haggadah for Pesach](#) has been used around the world. She is visiting faculty at the [Academy for Spiritual Formation](#) (teaching both at two-year and at five-day retreats) and has also taught (among other places) at [Beyond Walls](#), a writing program for clergy of many faiths at the Kenyon Institute.

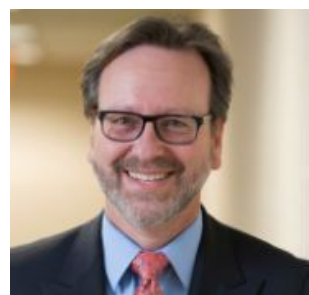


Rabbi Bella Bogart, Founding Builder. Bella's love affair with all things Jewish dates back to her modern orthodox childhood in the Bronx, New York. She holds dear Rav Kook's teaching: "The old will be made new and the new will be made holy," and her passion is infusing a Judaism for today with the heart and soul of Tradition. Bella served as chazzan, educator and spiritual leader for congregations in Florida and California for

over 30 years. She is a gifted singer-songwriter and has recorded five CDs of original liturgical music; her compositions are included in congregational siddurim and sung at services around the country. She was ordained by ALEPH and is past chair of the ALEPH Alumni Council. She is a member of OHALAH – Association of Clergy for Jewish Renewal and previously served on the OHALAH conference planning committee. Bella and Dillon are alive and well, living in beautiful St. Augustine or in the beautiful Catskill Mountains – depends on the weather – where it is her joy to organize meditation, chanting, Torah study and Shabbat celebrations.



Steven Green, J.D., Founding Builder. Steven returned to his Jewish roots thanks, in large measure, to the work and legacy of Reb Zalman. The Judaism he left decades ago bears little resemblance to the “renewed” world he came back to. Seeking an authentic spiritual practice and a transformative path led to a number of different practices over the years in Eastern and Western religious/spiritual traditions which came full circle to a Renewal rabbi who shone a bright light on what was always there. Steven, an attorney, practices family law and spends never enough time with his wife in the idyllic setting of Berkshire County Massachusetts.



Rabbi Evan Krame, J.D., LL.M., Founding Builder. Evan brings 35 years of experience as a lawyer and Jewish leader. Evan was ordained by ALEPH as rabbi and spiritual director. He is a co-founder of [The Jewish Studio](#), focusing on meaningful and enjoyable Jewish experiences to adults who are unaffiliated, under-affiliated or disaffiliated. Evan has been honored by local and national organizations for his service, most notably receiving the Exemplar of Leadership Award from [Hillel International](#), recognizing his work for [Hillel of George Washington University](#). Evan is a founding officer of the American Friends of the [Anne Frank House](#). Evan earned a J.D. and LL.M. (taxation) from George Washington Law School. Evan is an attorney in private practice, serving as advocate and fiduciary for persons with disabilities. He lives in Potomac, Maryland, with his wife, Jodi, an attorney in Washington, D.C.

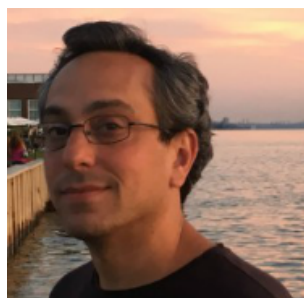


[Rabbi David Markus, J.D., M.P.P., Founding Builder.](#) David brings experience as pulpit rabbi, lawyer, public official, educator and nonprofit leader. He is co-rabbi of [Temple Beth El of City Island](#) (New York, NY); faculty at the [Academy for Jewish](#)

[Religion](#) and spiritual direction for ALEPH; and blogger for multiple national platforms ([My Jewish Learning](#), [Wisdom Daily](#), [The Jewish Studio](#)). A fellow of Rabbis Without Borders, David publishes widely on governance, management, liturgy and spiritual development in Jewish contexts, and has an active spiritual direction practice specializing in clergy development. He previously served as co-chair of ALEPH. By day, David presides in the New York courts in a parallel public service career that has included presidential campaigns, all branches and levels of government, and graduate teaching in government and public administration for Fordham and Pace Universities. David holds dual ordination as rabbi and *mashpia* (spiritual director) from ALEPH; a Juris Doctor *magna cum laude* from Harvard Law School; and a Masters in Public Policy from Harvard's Kennedy School of Government, which named David a global "Innovator in Public Service."

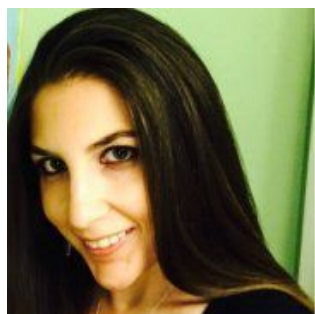


[Rabbi Mike Moskowitz](#), *Founding Builder*. Mike studied at Mir Yeshiva in Jerusalem where he received smicha. He then continued his studies at BMG in Lakewood where he received an advanced degree in Talmud. For the last 15 years, he has been engaged in Jewish outreach and education as the Dean of Students of the Yeshivah of Virginia. Most recently he has served as a rabbi at Columbia University and of the Old Broadway Synagogue in Harlem. Mike is a vocal advocate for inclusivity, LGBT rights, and social justice. He writes frequently at the [intersection of transgender issues and Jewish thought](#). Formerly senior educator at Orthodox social justice organization [Uri L'Tzedek](#), and currently Scholar-in-Residence on Queer and Trans Issues at [CBST](#), Mike is working on a doctorate in Talmud at JTS.



[Rabbi Ben Newman](#), *Builder*. Rabbi Ben Newman is founder and spiritual leader of the start-up [Shtiebel](#) (Dobbs Ferry, NY). He served for seven years as co-rabbi of Har Shalom in Fort Collins, CO, with his wife Rabbi Shoshana Leis. Ben received a B.A. from Skidmore College in Religion and Culture, an M.A. in Jewish Studies from the Reconstructionist Rabbinical College, and rabbinical ordination from the Academy for Jewish Religion. He previously served as Associate Rabbi for JRF Congregation M'vakshe Derekh (Scarsdale, NY). Ben is the author of a series of children's books called [The Enchanted Sukkah](#) about a time travelling sukkah. In addition to being a writer and a rabbi, Ben is a singer-songwriter who delights in chanting, playing guitar,

and using an Indian instrument called a *shruti* box. Ben lives by the shores of the Hudson River, and his greatest joy is being father to his daughter and his son.



Shoshanna Schechter, M.A., Founding Builder. Shoshanna earned her B.A. in Anthropology and Jewish Studies, and her M.A. in Jewish Studies (focusing on Jewish Women's and Gender Studies), from the University of Maryland. She is now pursuing her Ed.D. from the Jewish Theological Seminary in New York. Shoshanna completed several years of rabbinical school, and is a prolific Jewish educator and writer, a regular contributor to the [Times of Israel](#) and the [Forward](#). She began her career in education and development with the American Jewish Joint Distribution Committee in Romania, Bulgaria, and Hungary, focusing on leadership training for post-Holocaust and post-Communist Jewish communities. Shoshanna also served with a variety of Jewish institutions including Young Judaea, Camp Ramah, Hillel, Taglit- Birthright and JDC-Entwine. As an educator, Shoshanna has taught in the Departments of Religious Studies and Women's Studies at Randolph-Macon College and the University of Texas (El Paso). After serving as executive director of ALEPH, Shoshanna recently became the first [Director of Jewish Campus Life](#) for Randolph-Macon College.



Steve Silbert, Builder: Visual Torah Project. Steve is the left-handed youngest son of an artistic mother and a rocket scientist father. He takes after his father in his interest in logic and science. Steve worked hard to not take art classes as part of his education. Even so, Steve has been sketchnoting since 2015, proving that sketchnoting is about ideas, not art. He uses sketchnotes in his professional role as an Agile Coach, where he teaches visual facilitation basics in software development and marketing. In 2016 he joined a group of Christians who sketchnoted sermons in their churches. Hesitant to use tablet on Shabbat, Steve began the practice of finding an online dvar Torah for each week's upcoming Torah portion.



Rabbi Jennifer Singer, M.Ed., Founding Builder. Jennifer is spiritual leader of [Congregation Kol HaNeshama](#) in Sarasota, Florida, where she has served since 2008, first as education director and then as spiritual leader beginning in 2013. She was ordained as a rabbi and spiritual director by ALEPH in January,

2017. She holds a Master's Degree in Jewish Education from the Jewish Theological Seminary. She has taught extensively, including in a groundbreaking pilot program for emerging community leaders created by The Jewish Federations of North America, and was a contributor to the second edition of the curriculum. She spent 20 years as an endowment professional and major gifts fundraiser in the Jewish community, most recently working for the American Technion Society. She previously worked in marketing, and as a journalist and freelance writer, and is the co-author of [*Opportunity Knocks: Using PR*](#). She blogs at [SRQ Jew](#).

Bylaws of Bayit: Your Jewish Home

ARTICLE I NAME AND PURPOSES

The name of the Corporation will be “Bayit: Your Jewish Home,” and may conduct business as “Bayit” or any other name as the Board of Directors (hereinafter “Board”) may determine. Bayit’s purposes are to promote continuous innovation in Jewish community and spiritual life, empower individuals and communities to build the next radically inclusive and enlivening Judaism for all ages and stages, and as the Articles of Incorporation or Board may further specify consistent with section 501(c)(3) of the Internal Revenue Code of 1986.

ARTICLE II PRINCIPAL OFFICE AND MEMBERS

Section 1. Principal Office. The Board shall fix an address to serve as principal office, and these bylaws shall be construed under the law of the jurisdiction in which such office is located except as the Board otherwise may determine.

Section 2. Members. Members of the Board shall constitute the Corporation’s members (hereinafter “Directors”), and the Board may otherwise style such names and titles.

ARTICLE III BOARD OF DIRECTORS

Section 1. Powers. The activities, affairs and property of the Corporation shall be managed, directed and controlled, and its powers exercised by and vested in, the Board.

Section 2. Number. The Board shall consist of such number of Directors, not less than five (5) or more than nineteen (19), as the Board may determine by resolution.

Section 3. Composition. The Board shall comprise persons qualified by experience to advance the Corporation’s purposes, and represent the community

potentially served – taking into account diversity of demography, experience, training, perspective, spirituality and other factors calculated to promote innovation and diversity of approach, perspective, programs and product. No relative of a Board member or a Corporation employee shall serve on the Board.

Section 4. Election. The Board shall elect Directors on recommendation of a Nominating Committee established pursuant to Article VI, section 4. Directors also may be elected by a voice vote to fill vacancies at any meeting of then-existing Directors.

Section 5. Tenure. Each Director shall hold office until the expiration of the term for which selected and until a successor is selected and accepts. Except these bylaws otherwise provide, Directors shall hold office for a term of three years and may serve no more than two consecutive three-year terms, except that the Board by two-thirds vote may reappoint such a Director to third and fourth consecutive three-year terms.

Section 6. Removal. A Director may be removed by two-thirds vote of the Board, with or without cause, provided that written notice of intention to consider removal of such Director is included in the meeting notice and the Director has an opportunity to be heard at such meeting.

Section 7. Vacancies. Any vacancy occurring on the Board may be filled by the existing Directors and the person so elected shall hold office for the unexpired term of his or her predecessor, or for a full three-year term if the office has not previously been filled.

Section 8. Resignation. A Director may resign in writing to the Secretary (or to the Board if the resigning Director is the Secretary). Failure to attend three (3) consecutive Board meetings without excuse shall constitute a resignation from the Board.

ARTICLE IV OFFICERS

Section 1. Executive Roles. There shall be a Chair, Vice Chair, Secretary and Treasurer, and such other officers as the Board may from time to time establish.

Section 2. Appointment of Secretary and Treasurer. The Board shall appoint from its members a Secretary and Treasurer for renewable terms of one year,

commencing at the Annual Meeting, and may combine the roles into a Secretary-Treasurer. If the Board creates additional offices, the Board shall designate Directors to fill such offices for renewable terms of one year.

Section 3. Rotation of Chair and Vice Chair. Unless the Board otherwise determines, the roles of Chair and Vice Chair shall rotate quarterly among Board members, in alphabetical order by last name. Any Board member may decline to so serve, in which case such role shall rotate to the next Board member. If a vacancy in such a role arises during a quarter, such role shall rotate to the next Board member, who shall complete the unexpired quarter and then serve his or her own quarter unless the Board otherwise directs.

Section 4. Removal. An officer may be removed from an office by two-thirds vote of the Board, with or without cause, provided that written notice of intention to consider removal is included in the meeting notice and the officer has an opportunity to be heard at such meeting.

Section 5. Resignation. An officer may resign in writing to the Secretary (or to the Board if the resigning officer is the Secretary).

Section 6. Authority and Duties. Officers shall perform duties as the Board specifies and the following duties:

(a) **The Chair** shall develop Board agendas, preside at Board meetings, sign instruments in the Corporation's name, and represent the Corporation to outside entities.

(b) **The Vice Chair** shall perform the duties of Chair if the Chair is unable to do so or is absent, and assist the Chair as the Chair or Board may direct.

(c) **The Secretary** shall keep accurate records and minutes of meetings; distribute minutes of the previous meeting in advance of each meeting; cause to be delivered all notices of meetings to those persons entitled to vote at such meeting; and maintain the minutes and a current listing, with contact information, of the Directors at the office of the Corporation.

(d) **The Treasurer** shall ensure appropriate management of fiscal resources and reports to enable the Board to monitor the Corporation's finances. The Treasurer shall

advise the Board of significant fiscal matters requiring action by the Board. If required, the Treasurer shall ensure that the Board engages a qualified auditor for an annual examination of the financial statements.

Section 7. Dual Roles. At any time that the Chair serves as Treasurer, the Chair shall not sign financial instruments on behalf of the Corporation, but rather the Vice Chair shall perform such duties or otherwise as the Board may provide.

ARTICLE V MEETINGS AND PROCEDURE

Section 1. Annual Meeting. The Corporation's annual meeting shall be held at such date, time and place as the Board determines.

Section 2. Regular Meetings. The Board shall hold regular meetings at least quarterly.

Section 3. Special Meetings. The Chair or any three (3) Directors may call a special meeting. Business transacted thereat shall be limited to purposes stated in the notice thereof.

Section 4. Action Without Meeting. Any action that the Board or a Committee properly may take in a meeting also may also be taken without a meeting if unanimous consent in writing setting forth the action taken is approved by all persons entitled to vote with respect thereto. Such consent shall have the same force and effect as a vote and shall be filed with the minutes.

Section 5. Notices. Notice of regular meetings, including the annual meeting, shall be in writing and delivered, to each electronic and/or postal address then on file with the Secretary, at least seven (7) days before the day of the meeting. Notices of special meetings shall state the agenda of the special meeting at least two days prior thereto. A Director shall waive defective-notice objection to a meeting by attending such meeting or by failing to object in writing within two days after minutes of such meeting are transmitted to such Director's record address.

Section 6. Quorum. Except as Article VII, section 4, otherwise provides for ethics or conflict review by the Board, quorum for the Board or any Committee shall

consist of a simple majority of members then serving, whether present in person or by electronic means in which participating Directors can hear each other.

Section 7. Votes. Except as the Board otherwise provides, all matters at meetings of the Board or any Committee shall be decided by majority vote with quorum first achieved; and the Board may allow a vote to be registered by electronic mail or a written proxy.

Section 8. Recusal. No person shall vote on any matter in which he or she, or his or her relative, has a substantial financial or reputational interest, unless he or she shall disclose the same to the Board before the vote and the Board shall approve, in which case the disclosure and approval shall be recorded in the minutes. Consistent with the Ethics Policy and Conflict of Interest policy, the Board may recuse any person from a vote and record the basis in the minutes.

Section 9. Procedure. Unless the Board otherwise provides, *Roberts Rules of Order* shall govern, except that these bylaws shall govern in case of conflict therewith.

Section 10. Calculation of Time. Shabbat and Jewish holidays shall not count toward the calculation of time for any purposes under these bylaws, the Ethics Code, the Conflict of Interest Policy and any other Board policy.

Section 11. Project Delegation and Reserve Powers. If the Board empowers a Director to lead or facilitate a project or other undertaking on the Corporation's behalf, such Director shall have substantial autonomy while consulting closely and transparently with the Board. An action or decision requiring expenditure of Corporation funds, setting price, undertaking risk or legal commitment on behalf of the Corporation, or that substantially may affect the branding of the Corporation or any project, program or product thereof, shall require advance Board approval.

ARTICLE VI COMMITTEES

Section 1. Executive Committee. The Executive Committee shall consist of the Chair, Vice Chair, Secretary and Treasurer. The Executive Committee shall develop recommendations with respect to various matters pertaining to Corporation's affairs and report them to the Board for action. If exigent circumstances require expeditious action between Board meetings, the Executive Committee shall have the power to take

necessary action, subject to any prior limit imposed by the Board. The minutes of the Executive Committee shall include a summary of the circumstances requiring such action and be submitted to the Board within two days.

Section 2. Finance Committee. The Board shall appoint a Finance Committee of at least three Directors (plus such non-Directors as the Board may determine) to conduct oversight of the Corporation's fiscal affairs. Unless the Board otherwise determines, the Treasurer shall chair the Finance Committee. The Finance Committee shall: (a) develop an annual budget and any amendments for Board approval; (b) present financial statements to the Board for approval, at least quarterly; (c) oversee any audit, appoint the auditor and receive the auditor's report; (d) recommend policies for accounting and internal controls; (e) review the quality, substance and dissemination of fiscal information provided to the Board and such Committee; (e) monitor investments of the Corporation and recommend changes to investment and endowment policies; and (f) ensure timely tax filings and other government filings as required by law.

Section 3. Ethics Committee. The Board shall appoint an Ethics Committee of at least three Directors (plus such non-Directors as the Board may determine) to establish and maintain an Ethics Code and Conflict of Interest Policy for the Corporation, subject to Board approval. Consistent with Article VII, section 4, such Ethics Code and/or Conflict of Interest Policy shall provide for Ethics Committee review of matters raising actual or perceived ethical or conflict-of-interest matters for any Director, staff or volunteer associated with the Corporation.

Section 4. Nominating Committee. At least sixty (60) days before a scheduled Board vacancy or promptly upon the occurrence of an unscheduled Board vacancy, the Board shall establish an *ad hoc* Nominating Committee of at least three Directors (other than Chair at that time, who shall designate from such Nominating Committee its chair). Such Nominating Committee shall nominate a person to fill each such Board vacancy. Upon the filling of each such vacancy, such Nominating Committee shall be deemed dissolved. No Director shall serve on more than three consecutive *ad hoc* Nominating Committees.

Section 5. Standing and Additional Committees. The Board may establish and abolish standing committees and additional committees. The Board shall appoint to each such committee at least two (2) Directors and additionally may appoint non-Directors.

ARTICLE VII OPERATIONS

Section 1. Fiscal Year. The Corporation's annual fiscal year shall be January 1 to December 31, unless the Board otherwise specifies.

Section 2. Staffing. If the Board appoints a chief executive officer, then he or she shall appoint additional staff subject to Board appropriations by budget or other resolution. The Board may delegate customary duties and authority by written job descriptions to the chief executive officer and staff. All staff, including a chief executive officer, shall be at-will employees of the Corporation, subject to contract or other instrument approved by the Board. Any chief executive officer shall be subject to hire and termination by the Board.

Section 3. Non-Discrimination Policy. The Corporation shall not discriminate in any policy, procedure or practice against any person on the basis of – but may evolve, publicize and encourage practices and innovations that serve persons and groups distinct in – age, gender, race, ethnicity, national origin, sexual orientation, gender identity or expression, actual or perceived disability, or political opinion or affiliation. The Corporation shall not affiliate with a religious denomination or movement except by unanimous Board consent on a finding that such affiliation would advance the Corporation's commitment to inclusion and continuous innovation.

Section 4. Ethics and Conflicts of Interest. Consistent with Article VI, section 3, the Board shall adopt an Ethics Code and Conflict of Interest Policy governing Board members, non-Board committee members, staff, and volunteers having authority with respect to Corporation resources and activities. Such Ethics Code and Conflict of Interest Policy shall identify conduct and transactions potentially raising concerns, set procedures for disclosure of actual or potential conflicts, and provide ethics and/or conflict review subject to approval or disapproval by the Board. Where the Board undertakes ethics oversight or conflict review, no Director interested in the outcome as defined by Article V, section 8, shall count toward quorum or cast a vote.

Section 5. Indemnification and insurance. The Corporation shall indemnify its directors and officers to the fullest extent permitted by law including the payment of related legal expenses. The Board shall evaluate the Corporation's needs for insurance coverage as appropriate for its activities including but not limited to general liability insurance, and liability insurance for Directors and officers.

Section 6. Exoneration. To the extent permitted by law, no Director or officer shall be personally liable to the Corporation or its members for money damages, except that Directors shall not be automatically exonerated in the case of intentional misconduct. No amendment of the Articles of Incorporation or repeal of any of its provisions shall limit or eliminate the benefits provided to Directors and officers under this section with respect to any act or omission occurring prior to such amendment or repeal.

Section 7. Compensation and Expenses. Directors shall serve without compensation but may be reimbursed for expenses reasonably incurred on the Corporation's behalf or in its service. Nothing herein shall bar a Director from receiving compensation for serving the Corporation in another capacity, consistent with the Ethics Code and Conflict of Interest Policy.

Section 8. Corporate Records. The Corporation shall keep correct and complete books and records of account, minutes of the proceedings of the Board and all Committees, and keep at the principal office of the Corporation (or online as the Board may direct) a record of the names and addresses of the Directors as well as its Articles of Incorporation, current Bylaws, and Board-approved policies. The Corporation shall make available to interested parties its application to the Internal Revenue Service for tax exempt status, the Internal Revenue Service determination letter, and its most recently filed Form 990. Any Director may inspect the books and records of the Corporation by written request to the Secretary on seven days' notice.

Section 10. Signature Authority. Except as Article IV, section 7, otherwise provides in relation to dual roles: (a) all checks, notes, acceptances and orders for payment of money shall be signed by the Treasurer or otherwise as authorized by the Board; and (b) all contracts, leases and deeds shall be signed by the Chair or any other Corporation agent as authorized by the Board.

ARTICLE VIII AMENDMENT OF BYLAWS

The Board, by two-thirds majority of all elected Directors at a meeting of the Board, may amend these bylaws, or repeal them and adopt new bylaws, provided that the notice of such meeting sets forth the proposed amendment, repeal or new bylaws, or a summary thereof. No amendment to these bylaws will be valid that conflicts with

the Articles of Incorporation or would disqualify the Corporation for tax exempt status under law.

ARTICLE IX DISSOLUTION

The Board, by two-thirds majority of all elected Directors at a Board meeting, may dissolve the Corporation, provided that the notice of such meeting sets forth the proposed dissolution at least thirty (30) days prior to such meeting. In the event of dissolution, the Board shall dispose of all net assets of the Corporation to one or more organizations organized and operated so as to qualify as a tax-exempt organization under section 501(c)(3) of the Internal Revenue Code, or otherwise pursuant to permission of a court in the jurisdiction including the the principal office of the Corporation.

Conflict of Interest Policy

Article I

Purpose

The purpose of the conflict of interest policy is to protect the interest of the Jewish Studio (hereinafter “the organization”) as a tax-exempt organization when it is contemplating entering into a transaction or arrangement that might benefit the private interest of an officer or director of the Organization or might result in a possible excess benefit transaction. This policy is intended to supplement but not replace any applicable state and federal laws governing conflict of interest applicable to nonprofit and charitable organizations.

Article II

Definitions

1. Interested Person

Any director, principal officer, or member of a committee with governing board delegated powers, who has a direct or indirect financial interest, as defined below, is an interested person.

2. Financial Interest

A person has a financial interest if the person has, directly or indirectly, through business, investment, or family:

- a. An ownership or investment interest in any entity with which the Organization has a transaction or arrangement,
- b. A compensation arrangement with the Organization or with any entity or individual with which the Organization has a transaction or arrangement, or
- c. A potential ownership or investment interest in, or compensation arrangement with, any entity or individual with which the Organization is negotiating a transaction or arrangement.

Compensation includes direct and indirect remuneration as well as gifts or favors that are not insubstantial.

A financial interest is not necessarily a conflict of interest. Under Article III, Section 2, hereof, a person who has a financial interest may have a conflict of interest only if the appropriate governing board or committee decides that a conflict of interest exists.

Article III Procedures

1. Duty to Disclose

In connection with any actual or possible conflict of interest, an interested person must disclose the existence of the financial interest and be given the opportunity to disclose all material facts to the directors and members of committees with governing board delegated powers considering the proposed transaction or arrangement.

2. Determining Whether a Conflict of Interest Exists

After disclosure of the financial interest and all material facts, and after any discussion with the interested person, he/she shall leave the governing board or committee meeting while the determination of a conflict of interest is discussed and voted upon. The remaining board or committee members shall decide if a conflict of interest exists.

3. Procedures for Addressing the Conflict of Interest

a. An interested person may make a presentation at the governing board or committee meeting, but after the presentation, he/she shall leave the meeting during the discussion of, and the vote on, the transaction or arrangement involving the possible conflict of interest.

b. The chairperson of the governing board or committee shall, if appropriate, appoint a disinterested person or committee to investigate alternatives to the proposed transaction or arrangement.

c. After exercising due diligence, the governing board or committee shall determine whether the Organization can obtain with reasonable efforts a more advantageous transaction or arrangement from a person or entity that would not give rise to a conflict of interest.

d. If a more advantageous transaction or arrangement is not reasonably possible under circumstances not producing a conflict of interest, the governing board or committee shall determine by a majority vote of the disinterested directors whether the transaction or arrangement is in the Organization's best interest, for its own benefit, and whether it is fair and reasonable. In conformity with the above determination it shall make its decision as to whether to enter into the transaction or arrangement.

4. Violations of the Conflicts of Interest Policy

a. If the governing board or committee has reasonable cause to believe a member has failed to disclose actual or possible conflicts of interest, it shall inform the member of the basis for such belief and afford the member an opportunity to explain the alleged failure to disclose.

b. If, after hearing the member's response and after making further investigation as warranted by the circumstances, the governing board or committee determines the member has failed to disclose an actual or possible conflict of interest, it shall take appropriate disciplinary and corrective action.

Article IV Records of Proceedings

The minutes of the governing board and all committees with board delegated powers shall contain:

a. The names of the persons who disclosed or otherwise were found to have a financial interest in connection with an actual or possible conflict of interest, the nature of the financial interest, any action taken to determine whether a conflict of interest was present, and the governing board's or committee's decision as to whether a conflict of interest in fact existed.

b. The names of the persons who were present for discussions and votes relating to the transaction or arrangement, the content of the discussion, including any alternatives to the proposed transaction or arrangement, and a record of any votes taken in connection with the proceedings.

Article V Compensation

a. A voting member of the governing board who receives compensation, directly or indirectly, from the Organization for services is precluded from voting on matters pertaining to that member's compensation.

b. A voting member of any committee whose jurisdiction includes compensation matters and who receives compensation, directly or indirectly, from the Organization for services is precluded from voting on matters pertaining to that member's compensation.

c. No voting member of the governing board or any committee whose jurisdiction includes compensation matters and who receives compensation, directly or indirectly, from the Organization, either individually or collectively, is prohibited from providing information to any committee regarding compensation.

Article VI

Annual Statements

Each director, principal officer and member of a committee with governing board delegated powers shall annually sign a statement which affirms such person:

- a. Has received a copy of the conflicts of interest policy,
- b. Has read and understands the policy,
- c. Has agreed to comply with the policy, and
- d. Understands the Organization is charitable and in order to maintain its federal tax exemption it must engage primarily in activities which accomplish one or more of its tax-exempt purposes.

Article VII

Periodic Reviews

To ensure the Organization operates in a manner consistent with charitable purposes and does not engage in activities that could jeopardize its tax-exempt status, periodic reviews shall be conducted. The periodic reviews shall, at a minimum, include the following subjects:

- a. Whether compensation arrangements and benefits are reasonable, based on competent survey information, and the result of arm's length bargaining.
- b. Whether partnerships, joint ventures, and arrangements with management organizations conform to the Organization's written policies, are properly recorded, reflect reasonable investment or payments for goods and services, further charitable purposes and do not result in inurement, impermissible private benefit or in an excess benefit transaction.

Article VIII

Use of Outside Experts

When conducting the periodic reviews as provided for in Article VII, the Organization may, but need not, use outside advisors. If outside experts are used, their use shall not relieve the governing board of its responsibility for ensuring periodic reviews are conducted.