

Congregation B'nai Israel Community Covenant (Brit Kehillah)

You stand here this day, all of you, before your God – your tribal heads, your elders, and your officials, every householder, your children, your wives, even the stranger within your camp, from woodchopper to water-drawer – to enter into the covenant of your God, which your God is establishing with you this day...

Devarim (Deuteronomy) 29:9-11

This Brit is aspirational in nature.

This Brit does not replace temple policies all of which continue in force.

If you experience unwanted behavior or have concerns, please contact the Congregation B'nai Israel (CBI) President, Rabbi, Director of Administration, or any member of the CBI Board so that the concern can be addressed appropriately. (The references to policies included after each value are as examples and do not imply all policies that may apply to a particular value).

Judaism is a covenantal faith according to which we are bound by mutual obligation – between each of us and God, and between each of us and one another. As a sacred congregation, the members of Congregation B'nai Israel (CBI) aspire to act according to the highest ethical standards. The CBI Brit Kehillah, rooted in the wisdom of our tradition, is a tool that will guide us as we fulfill our responsibility to build a community of love and care. This values-based code of ethics sets forth the principles and expectations for adherence to standards of conduct for our clergy, staff, congregants, visitors, and guests, whether participating in a CBI activity that is in the CBI building, online, or offsite. As a living document, the CBI Brit Kehillah will be amended and updated as lived experience requires.

B'tzelem Elohim – Every human being is created in the Divine Image.

- We welcome all who wish to engage with our sacred community.
- We embrace everyone without regard to religious background, age, ability, race, ethnicity, nationality, gender, gender identity, sexual orientation, marital status, disability, or socioeconomic status.
- We do not tolerate prejudice or discrimination of any kind.

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- We recognize the Divine in every person and treat one another with dignity.
- We strive to make all who participate in our community feel a sense of belonging with the expectation that their ideas and concerns can be openly stated and responded to with respect.
- We commit to having courageous conversations about identity, culture, prejudice, and intolerance.
- We seek to make our facility, programs, and services accessible to all.
- We strive to follow the teaching of Hillel: “What is hateful to you, do not do to your fellow.”

K'dushah – Holiness; “You shall be holy, for I the Eternal your God am holy.” Lev. 19:2. To be holy (kadosh) is to be set apart from the ordinary (chol). In aspiring to holiness, we commit to act in God’s ways by striving to adhere to the highest ethical standards in our behaviors and attitudes.

- We conduct ourselves with good manners and common courtesy.
- We do not engage in derogatory speech, negative talk, gossip, or slander.
- We listen with an open heart and try to see situations from the other’s perspective.
- We refrain from judging and extend the benefit of the doubt.
- We do not bear grudges but actively seek reconciliation.
- We do not take advantage of a position of authority or power imbalance to manipulate, intimidate, or unduly influence others.
- We do not engage in any act or behavior that exploits the vulnerability of another.
- We embrace pluralism of Jewish practice, belief, and perspective as a core strength of our community.

(See Appendix A for CBI’s Disruptive Behavior Policy.)

Yosher – Honesty

- We expect all who engage with our community to conduct themselves in an honest manner.
- We promote open and honest communication.
- We make decisions with transparency, openness, and accountability, unless confidentiality dictates otherwise.

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- We protect confidentiality of privileged information whether about an individual or CBI. Confidential matters may include (but are not limited to) employment status, performance review, or an individual's health information/financial status/family matters.
- We do not disclose information belonging to another without permission of those to whom it pertains.
- We do not take credit for someone else's work.
- We obey copyright laws governing the use and distribution of published materials.
- We avoid accepting gifts from congregants, community members, or vendors which may result in a conflict of interest or the appearance of a conflict of interest.

(See Appendix B for CBI's Conflict of Interest Policy.)

Kavod – Honor. Our behavior should cause others to view us, our synagogue, and the Jewish people with favor.

- We act solely according to the best interest of CBI when acting on its behalf.
- We do not attempt to obtain personal advantage or benefit from any position we may hold in the congregation.
- We conduct all financial affairs with honesty and integrity and refrain from financial impropriety (e.g., embezzlement, nonpayment of debts, inappropriate use of restricted funds, or tax evasion).
- We are bound by sacred obligation to uphold financial agreements we make with CBI. If a change in personal circumstances occurs, we will inform those charged with managing CBI finances and make appropriate arrangements.
- We conduct employment practices in an ethical and legal manner, avoiding favoritism, nepotism, or implicit bias.
- When using social media, we ensure our personal communications cannot be misconstrued as representing the views of CBI.
- We refrain from communications that are inappropriate, including obscene content and defamatory statements.
- We exercise caution when communicating via email to avoid breaches of confidentiality.

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Tzedek – Justice. CBI believes everyone entering our sacred space has the right to feel safe and respected. We believe we are morally and ethically responsible for one another (kol Yisrael areivim zeh bazeh – Babylonian Talmud Shavuot 39a)

- We do not put others at risk by attending CBI activities while knowingly ill with an infectious disease.
- We take responsibility for the impact of our words, actions, and behaviors and avoid those that may cause harm to others.
- When problems are identified, we pledge to actively seek equitable and just solutions.
- We do not tolerate sexual harassment, including unwelcome sexual advances, requests for sexual favors, and other verbal, physical, written, or visual conduct of a sexual nature.
- We do not tolerate acts or behaviors that exploit the vulnerability of another, take advantage of a power imbalance, compromise one's moral integrity, or create an intimidating, offensive, abusive, or hostile environment.
- We strive to ensure that the personal boundaries of others are always respected.
- We do not tolerate bullying, unwanted or excessive electronic communications, stalking, or invasion of privacy.
- We do not tolerate physical assaults or violence of any kind, or any attempt to commit such acts.

(See Appendix C for CBI's Harassment and Misconduct Policy.)

Rachamim – Compassion.

- We treat others with respect, dignity, fairness, and compassion.
- We extend a warm embrace to all by greeting one another, introducing ourselves to people we do not know, and reaching across age and demographic boundaries.
- We refrain from any behavior that degrades, humiliates, or oppresses another.
- We refrain from derogatory speech, negative talk, gossip, and slander whether in person or on social media.

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- CBI embraces the mitzvah of performing acts of loving kindness (g'milut chasadim).
- We participate in activities, committees, and services through which we can care for our members and our larger community.
- We offer support to one another during difficult times and share one another's joys.
- We commit to creating a culture of belonging in which each person feels seen, heard, and valued.
- We pledge to act restoratively if our ethical or behavioral expectations are violated. When possible, we will seek learning and repentance from those who have hurt others and forgiveness from those who have been hurt. For all, we will try to restore the bonds that have been broken.

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Appendix A. CBI's Disruptive Behavior Policy

Policies and Procedures: Disruptive Behavior

Adopted and Effective Date: March 28, 2017, **Amended:** April 27, 2021

Effective Until: Revoked

Congregation B'nai Israel prides itself on being inclusive and forgiving. Our synagogue celebrates diversity and welcomes all individuals. At the same time, Congregation B'nai Israel has a responsibility to provide a safe, respectful, and welcoming environment for children and adults - both members and visitors - who come into our building and attend services and programs of our congregation.

This policy reflects a commitment to maintaining a safe, respectful, and welcoming environment, by establishing a framework to firmly and promptly address real or perceived threats to the physical, emotional, or spiritual well-being of members and visitors at Congregation B'nai Israel.

Definition of Disruptive behavior - any action that creates concern for the physical or emotional safety of children or adults. Disruptive behavior includes actions that disturb synagogue services or programs, disrespect Reform Judaism, or weaken the congregation's ability to serve current and future members.

Policy Objectives:

The objectives of the policy are to:

1. Establish expectations for the behavior of everyone at Congregation B'nai Israel and at any offsite congregational program or service; and
2. Describe a process to address disruptive behavior that prohibits singling out a person based on stereotyping or personality conflicts.

Policy Application:

Expectations for everyone's behavior:

Congregation B'nai Israel celebrates diversity and welcomes all individuals and is responsible to maintain a safe and respectful atmosphere where such openness can exist within the observance of Reform Judaism. When any person's physical and/or emotional well-being is threatened, the source of this threat must be addressed firmly and promptly, even if doing so ultimately requires the removal of the offending person or persons.

Behaviors that are unacceptable at synagogue services and must be addressed:

1. Real or perceived threats to the safety of any adult or child;
2. Disruption of services;
3. Repeated attempts to turn members or guests away from Reform Judaism;
4. Diminishment of the appeal of the synagogue to its potential and existing membership and/or staff.

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Processes for addressing disruptive behavior:

The following processes guide the action to be taken when addressing disruptive behaviors:

If an immediate response is required, it may be undertaken by the President or Rabbi – or, in the absence of the Rabbi and President, the senior staff member and/or officer of the congregation present.

In cases of immediate threat to persons or property, police will be contacted – and, if the Temple representative handling the matter may safely do so, removing the threatening individual from Temple property. The matter shall then be referred to the Executive Committee.

Otherwise, the first step is to draw the disruptive person or persons aside and state that the behavior is unacceptable. If the disruptive behavior continues, the offending person or persons should be asked to leave the Temple. If further assistance is needed, law enforcement may be contacted. The person leading the affected program or service may suspend the program or service until such time as it can safely be resumed. The matter shall then be referred to the Executive Committee.

Executive Committee Response to Disruptive Behavior:

1. The Executive Committee will respond to problems as they arise. There will be no attempt to define "acceptable" behavior in advance.
2. The Executive Committee will conduct an appropriate investigation.
3. To aid in evaluating the problem, the following points will be considered:
 - Dangerousness: Is/Are the individual(s) the source of a threat or perceived threat to persons or property?
 - Disruptiveness: How much interference with the synagogue service is going on?
 - Offensiveness: How likely is it that prospective or existing members will be driven away?
 - Staff: How are they affected? How and when should they be notified?
5. To determine the necessary response, the following points will be considered:
 - Causes: Why is the disruption occurring? Is it a conflict between the individual(s) and others in the congregation? Is it due to a condition of behavioral health?
 - History: What is the frequency and degree of disruption caused in the past?
 - Probability of Change: How likely is it that the problem behavior will diminish in the future?
6. A decision on the necessary response will be made on a case-by-case basis. However, the following levels of response are recommended:
 - Level 1: The President and Rabbi, and/or their designees, will meet with the offending individual(s) to communicate the concern.
 - Level 2: The offending individual(s) is/are excluded from congregational programs or services – or, if more appropriate, from specific congregational programs or services – for a stated period of time, with reasons and the conditions of return made clear.

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- Level 3a: In the case of a non-member: The offending individual(s) is/are permanently excluded from the congregation. While the President and Rabbi, and/or their designees, may communicate this exclusion orally, it shall also be communicated in writing, with a medium through which receipt can be verified.
- Level 3b: In the case of a member: Recommendation to the Board of Trustees that the offending individual(s) be permanently excluded from the congregation, in accordance with the congregation's Constitution. While the President and Rabbi, and/or their designees, may communicate this exclusion orally, it shall also be communicated in writing, with a medium through which receipt can be verified.

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Appendix B. CBI's Conflict of Interest Policy

Policy and Procedure

Subject: Conflict of Interest

Adopted: March 11, 2014

Effective: June 17, 2014

Effective Until: Superseded

Conflict of Interest Policy

Statement of Policy

This Congregation B'nai Israel (hereinafter "CBI") Conflict of Interest Policy is intended to ensure that all operations are conducted in an ethical manner and with a high level of organizational integrity. This policy is designed to ensure that CBI's Board of Trustees is fully informed of and acts responsibly in all transactions involving CBI Board members or employees, or members of the family of any Board member or employee (as both are hereinafter defined) or any entity in which a Board member or employee, or members of their families, have a financial interest.

Covered Individuals

For the purpose of this policy, covered individuals include all of the following:

- "Board" means all members of the Board of Trustees of CBI.
- "committee member" means a member of any committee of CBI which may recommend or govern a covered transaction. The President shall annually determine which committees, if any, are covered, and shall convey that information to members of those committees within fifteen days after the Annual Meeting for the purpose of annual disclosure. The President may, at any time, determine that additional committees must be covered.
- "employee(s)" means all exempt and nonexempt employees, as well as any professional member, including the rabbi;
- "family member(s)" is defined as the spouse, life partner, parent, child, sibling, and mother-, father-, sister-, or brother-in-law of a member or employee.

Covered Transactions

Covered Transactions include:

- Any transaction or proposed transaction between CBI and any firm or entity where a covered individual owns 25% or more of a firm or entity and where the firm or entity will receive \$1,000 or more in compensation, fees or other payments in one fiscal year; and

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- CBI hiring a family member of any Board member or any employee(s) in what would be considered a traditional employment context whether treated as an employee or independent contractor for income tax purposes.

Unless a transaction involving confidential and proprietary information is otherwise authorized under this Policy, covered individuals may not personally and/or professionally benefit financially from confidential or proprietary information obtained through the discharge of their responsibilities to Congregation B'nai Israel.

Disclosure Statement

Board and committee members and employees who are covered individuals, as well as the Administrator, President, and Rabbi shall annually submit a disclosure statement listing their connection to any existing or proposed firm or entity that might be involved in a covered transaction with Congregation B'nai Israel in that fiscal year.

The statements shall be submitted as follows:

- Board members and covered committee members shall submit their statements to the President.
- Employees shall submit their statements to the Administrator.
- The President, Administrator, and Rabbi shall submit their statements to the Board of Trustees.

All annual statements shall be completed and delivered within thirty days after each Annual Meeting of CBI. When there is any material change in the information contained in any disclosure statement, the person who originally submitted it shall submit written notification of the change as soon as practicable, but no later than 30 days from the date of the change, to the person required to receive such changes in accordance with this Policy. When the President designates a committee as covered more than 15 days after the Annual Meeting, members of any newly designated committee shall submit disclosures within thirty days of being notified of said designation.

Abstention from Decision-Making in Covered Transactions

Whenever a covered individual is involved in a proposed transaction that would be a covered transaction, that person shall immediately bring the situation to the attention of the person to whom they are required to submit their annual statement and shall not participate in the decision-making process concerning such transaction.

Covered individuals shall abstain from discussion on any matter which relates to a decision to engage or continue the services of a person, firm or entity which constitutes a covered transaction, including discussions and voting on the creation or termination of such relationship, or compensation or other terms of the relationship. Notwithstanding the above, if the President

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requests information from such a covered individual with respect to a covered transaction, the covered individual shall be free to respond.

Receipt of Personal Gifts, Gratuities and Entertainment

Covered individuals may not accept personal gifts or entertainment, directly or indirectly, in any form, from a supplier or prospective supplier, with the exception of a meal focused on discussion of CBI business. Donated goods and services that facilitate the operation of the organization, and do not benefit any specific individual(s), are not considered gifts or entertainment under this policy.

In the event that a covered individual has any doubt concerning the propriety of accepting any gift or the applicability of the reporting, and prior approval procedures, the President should be consulted for guidance.

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CONGREGATION B'NAI ISRAEL

CONFLICT OF INTEREST POLICY ANNUAL DISCLOSURE STATEMENT

I, _____, affirm that I have read
Congregation B'nai Israel Conflict of Interest Policy, and (check all that apply):

- to the best of my knowledge, there exist no circumstances involving me or a member of my family that may be construed as a conflict of interest within the meaning of the referenced policy.
- to the best of my knowledge there do exist circumstances involving me or a member of my family that may be construed as a conflict or interest with the meaning of the referenced policy as follows:

- there may be the possibility of a potential conflict of interest as follows:

I understand that I must maintain the highest standards of integrity, and I will promptly report the discovery of any conduct which appears to be a violation of the Congregation B'nai Israel Conflict of Interest Policy or other policies to the President.

(Signature)

(Date)

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Appendix C. CBI's Harassment and Misconduct Policy

Policies and Procedures

SUBJECT: HARASSMENT AND MISCONDUCT POLICY
ORIGINATION DATE: December 17, 2013, AMENDED: April 27, 2021
EFFECTIVE UNTIL: Superseded

POLICY:

Congregation B'nai Israel is committed to providing an environment that is free from harassment and other misconduct including harassment or misconduct based on race, color, sex, sexual orientation, disability, age, national origin, or any other characteristic or factor violating its policies or protected by applicable federal, state, or local law.

The terms, definitions, and procedures set forth in this document are established to educate and protect the staff members, prospective staff members, congregants, prospective congregants, visitors, and volunteers of Congregational B'nai Israel. This policy in no way supersedes any applicable federal or state law.

PROHIBITED BEHAVIOR AND DEFINITIONS

The term Harassment and Misconduct in this document refers to behavior of a threatening nature based on actual or perceived race, color, sex, religion, sexual orientation, gender identity, disability, age, or national origin.

The definitions and prohibited behaviors listed below apply to all persons, staff members (full or part-time), prospective staff members, clergy, congregants, prospective congregants, visitors, volunteers, and others acting for the Congregation, or at any other location while engaged in normal or specifically sanctioned Congregation activities.

Prohibited harassment, intimidation, or misconduct includes unsolicited or unwelcome verbal or physical contact that has threatening overtones. This can include, but is not limited to:

- *Sexually suggestive, obscene, or derogatory comments, gestures, threats, slurs, jokes, or sexual propositions.
- *Physically coercive behavior, or unwelcome or unsolicited touching, hugging, rubbing, fondling or any contact of a sexual nature.
- *Suggestive or excessive communication through letters, notes, emails, texts, and any other statements.
- *Conducting benefits, employment, services, or favors in exchange for sexual favors or acts.

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*Use of position of trust, authority, or perceived position of trust to coerce, persuade, or intimidate another to engage in a sexual relationship.

*Unwelcome conduct is conduct not solicited or incited by the individual. Participation in the conduct does not imply acquiescence, since such participation may have been prompted by fear, coercion, power disequilibrium, or threats.

Jokes, slurs, or other comments of a derogatory nature—particularly, but not only, jokes, slurs, or comments based on actual or perceived race, color, sex, religion, sexual orientation, gender identity, disability, age, or national origin.

*Use of position of trust, authority, or perceived position of trust to coerce, persuade or intimidate another to engage in any act of violence, threats of violence, or harassment or misconduct.

Harassment or misconduct is prohibited between staff members, and between staff members, visitors, and congregants.

COMPLAINT PROCEDURE

Complaints, verbal or written, related to harassment or misconduct will be directed to the Congregation President, Rabbi, or Administrator. Incidents and complaints may be reported to the other members of the professional staff if the complainant requests, because of individual involvement or gender issues that may arise. Any staff member, congregant, visitor, or any other individual who is aware of harassment or misconduct must report any incident(s) which they are aware of to one of the Temple staff or officials listed above.

Any person receiving a complaint is responsible for bringing that complaint to the President, the Rabbi or Administrator, for appropriate action.

All grievances and complaints will be promptly and confidentially reported, verbally or in writing, to members of the Executive Committee. If the Executive Committee does not include members of all genders relevant to the complaint, and the complaint is sexual in nature, the President shall appoint an additional Temple member of the appropriate gender—if possible, a member of the Board of Trustees-- to have persons of all relevant genders serving on the Committee for the investigation of the complaint(s). The Executive Committee will make a report and recommendations to the Board of Trustees at its next regular meeting in Executive session. All investigations and reports will be handled promptly and confidentially. All parties to the complaint will be informed of the status of the investigation.

Any involved party will have the right to meet with Executive Committee at the appropriate meetings. The Executive Committee may request that only the involved parties, Rabbi, other related staff, and witnesses be present. Guest will be excluded from any proceedings to ensure confidentiality. The Executive Committee and Board of Trustees will meet in executive session for deliberations and final decision.

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DISCIPLINE

Any Congregation staff member or member found to have violated this policy will be subject to the appropriate disciplinary action and/or sanction as determined by the Board of Trustees, including, but not limited to warnings, reprimands, suspension or termination.

IMPLEMENTATION

The policy will take effect upon action of the Board of Trustees. A copy of this policy will be given to all staff members and available to any congregant who requests one. Notice will be posted in the Chronicle notifying the congregation that this policy is in effect and copies provided to any member who requests.