

TEMPLE ISRAEL POLICIES
(approved by Board of Trustees)

AFFILIATES – April 11, 1984

The bylaws of any affiliated organization of Temple Israel shall be approved by the Board of Trustees of Temple Israel.

ALCOHOLICS ANONYMOUS MEETINGS – April 8, 1987

Permission will continue to be granted to AA and Al-Anon to use our facilities once-a-week as long as it does not interfere with Temple functions. They shall continue to pay rent on these rooms.

FUND - Caring Fund – February 8, 1989

A Caring Fund shall be established.

CEMETERY - Interment Cost – May 19, 1998

Effective January 1997 the interment (opening & closing of gravesite) fee will be \$600.

Effective October 1, 1998 the right of interment (plot) will be \$850 plus perpetual care of \$650.

Effective June 1, 2002 the interment (open & closing of gravesite) fee will be \$700.

Effective August 1, 2009 the right of interment (plot) will be \$1,100, interment (opening and closing of gravesite) will be \$900, plus perpetual care of \$900, cremains interment (opening and closing of gravesite) will be \$500.

CEMETERY - Markers – October 21, 1987

Anyone purchasing right of interment in any section of the Temple Cemetery, including B'nai Jacob and B'nai Sholom, will be restricted to flat markers, grass covering only and no coping.

CEMETERY - Plots for Non-Members – November 14, 1990

When the President of Temple Israel or in his absence a Vice-President allows a non-member to be buried at Temple Israel Cemetery, the fees for the right of interment and for Perpetual Care will be double that of a member. When either the President or the Cemetery Committee Chairman determines that a hardship exists, any or all fees may be waived.

CEMETERY - Vault or Dome – December 9, 1987

All further purchases of right of interment, in any section of Temple Israel Cemetery, including B'nai Jacob and B'nai Sholom, will be required to use a concrete vault or a concrete dome.

April 18, 1990

If a dome is not used in B'nai Jacob section, there will be a \$300 charge.

CONTRIBUTIONS - Funds – July 8, 1981

The minimum amount for a contribution to a Temple Israel fund shall be \$5.00.

April 19, 1994

The minimum amount for a contribution to a Temple Israel fund shall be \$6.00

September 21, 2010

The minimum amount for a contribution to a Temple Israel fund shall be \$10.

CONTRIBUTIONS - Gifts to Temple - January 9, 1985

All gifts, other than cash or securities, made to Temple Israel must be accepted by the Board of Trustees. All gifts of cash and securities must be brought to the Endowment Committee, whose recommendation will be acted upon by the Board of Trustees. All cash gifts made to Temple created funds (i.e. Education, Rabbis' Discretionary, etc.) will be accepted automatically by the Board of Trustees.

August 14, 1984

No name may appear on gifts donated to Temple.

December 14, 1988

The receipt of tangible gifts shall be listed in the Tidings, but the name of the donor will not be listed.

February 16, 1999

All tangible gifts made to Temple Israel will be reviewed by the Charitable Gifts Committee whose recommendation will be submitted to the Executive Committee for final action. Temple Israel will recognize and publicize each gift that is received and accepted to the extent that is comfortable for the donor.

All monetary gifts to Temple Israel will be gratefully accepted and graciously recognized.

September 24, 2002

The receipt of tangible gifts shall be listed in the Tidings with the name of the donor, unless otherwise requested.

CONTRIBUTIONS - Inscribed Prayer Books – August 14, 1984

The amount for an Inscribed Prayer Book shall be \$20.00

February 15, 1994

The amount for an Inscribed Prayer Book shall be \$25.00

May 19, 1998

The Fund Raising Task Force moved, seconded and approved to recommend to the Board of Trustees that the Inscribed Prayer Book Fund be closed to further donations until monies in that fund are lower. In lieu of the Inscribed Prayer Book Fund four (4) separate donation levels shall be established and separate donation cards will be made denoting the different levels. The levels of giving will be \$6.00 to \$24.00; \$25.00-\$49.99; \$50.00 to \$99.99; and \$100.00 and over. Names for levels of giving will be determined at a later date.

December 14, 2004

The Board of Trustees moved, seconded and approved to open the Prayer Book Fund for donations for future purchase of new *siddurim*. The amount for an inscribed prayer book shall be \$30.00. (Reconfirmed December 20, 2005.)

CONTRIBUTIONS - Tidings Recognition – June 12, 1991

The names of those who make contributions to the various funds as well as the names of those being honored or memorialized shall be recognized in the Tidings.

ENDOWMENT Fund – November 13, 1991

Up to 75% of the 21st Century Endowment Fund may be used for operating expenses.

ENDOWMENT - Recognition Policy – July 12, 1989

All gifts to the Temple Israel Endowment Fund shall be recognized and such recognition may include the donor's name as well as the person(s) being remembered or honored. This recognition will be done in a manner to be presented by the Endowment Committee for approval by the Board of Trustees.

DUES EQUALIZATION – August 10, 1993

The Executive Committee of Temple Israel will be responsible for arbitrating all differences between the Dues Equalization Committee and individual congregants, and the decision of the Executive Committee will be final and binding.

DUES See also Membership

EMAIL POLICY - March 19, 2002

- Email should be sent like a newsletter (i.e. weekly, monthly)
- The purpose of the email will be stated in the subject line
- Give email address to reply (when other than TempleIsrael@templeisraelomaha.com)
- All emails will be written in text format without attachments when possible
- Email addresses will remain private and will NOT appear in the newsletter; BCC must be used to mail all email lists; messages can only be posted after the approval of the Executive Director, Rabbi or President
- Committees or other small groups within Temple who wish to communicate with members who have given email addresses to the committee chairman to facilitate communication within the committee or group will not need Temple staff approval
- Messages should be as brief as possible, providing the essential information
- Messages will not carry paid advertising
- All links and addresses will be checked for accuracy
- Temple's list MAY NOT be given for any reason at anytime for use outside of Temple Israel business

FOOD Caterer – May 19, 2009

Effective May 2014, Temple Israel has an in-house caterer. If the renter chooses the non in-house catered option, a caterer's opt-out fee will apply. Non in-house caterers must be approved by the Executive Director and comply with all food service guidelines.

Effective May 2014, Bar/Bat Mitzvah families may opt out of the in-house caterer, without paying the fee, by notifying the Executive Director by August 1 of the year preceding their simcha.

FOOD Donation – August 10, 1993

Reaffirm Temple Israel's existing policy of donating leftover food from synagogue-sponsored programs to a local agency for feeding the homeless. If the event is privately sponsored, the sponsor will be approached by a Temple staff person to donate a portion or all of the remaining food to an appropriate agency or shelter.

FOOD Restrictions – June 11, 1986 (Executive Committee)

The Temple shall not serve, or permit to be served, any pork or shellfish.

FOOD - Temple Israel Nut Guidelines – February 18, 2020

Temple Israel has adopted the following nut guidelines for our building.

What we will do:

- We will inform our membership that products containing nuts should not be brought into our building or to Temple Israel events outside our building.
- Temple Israel will make all reasonable efforts not to serve food containing nuts.
- We will ask our staff not to consume products with nuts and/or foods containing nuts while in our building.
- Classroom teachers will not provide snacks which, to Temple's knowledge, contain nut products.
- We will inform all caterers and families planning events at Temple Israel about these guidelines.

What we ask of you:

- It is the responsibility of the parent(s) of a child who has a serious food allergy to notify the Director of Congregational Learning.
- The school will work with families to document the child's emergency health plan.
- It is the responsibility of all congregants, staff and contracted caterers that are provided these guidelines to familiarize themselves with them and assist in maintaining their integrity.

FUND, Named – February 15, 2000

Effective February 15, 2000, newly established designated named funds must begin with a minimum contribution of \$10,000.

The congregation shall be entitled to spend up to \$1,400 per year from each such fund; to the extent that income from the fund falls short of such \$1,400 minimum, principal may be used for such expenditures.

Those persons establishing a new fund are encouraged to allow the use of fund principal as well as interest for the designated purposes.

FUND Appropriation – November 13, 1985 (Executive Committee)

Any committee can draw from their specific funds (i.e. Education Committee from the Education Fund) via the request of the chairman of said committee for an amount up to \$100 per individual request, not to exceed the amount of \$500 per year. Any request in excess of these amounts must be approved by the Executive Committee. For funds not connected to an established committee, a member of the Executive Committee shall be appointed by the President to act as chairman regarding the request for such funds (i.e. Library Fund). Expenditures from the Ruben Memorial Fund, David Bleicher Special Program Fund, Loyal B. Cohn Fund and the Harold Garber Education Fund shall be approved by the Executive Committee.

INVESTMENTS – January 13, 1988

Monies deposited, invested, or held, shall be in a Nationally Chartered bank with trust/custodial facilities, assets of at least one billion dollars (\$1,000,000,000), a Primary Capital (capital, surplus, undivided profits, and loss reserve) Ratio of at least eight percent (8%) of total assets, a Burden Ratio (operation expense to income) of not greater than fifty percent (50%), and a three year history of net earnings after taxes of at least two percent (2%) per year.

Investments are made in U.S. Government or Agency Bonds or Bills, Corporate Bonds or Notes rated AA or better (Moody's or S & P Rating Services) and maturing in not more than 15 years. Investments are held to maturity and are purchased for yield rather than growth purposes. Equity instruments are not purchased for safety of principal reasons. Without Board approval, bonds are not sold prior to maturity unless they have appreciated in value and a higher yield investment can be immediately made in a comparable instrument. An exception to this is the periodic purchase of State of Israel Bonds (usually not rated higher than b) with a flexible yield not less than the 90 day U.S. Treasury Bond yield rate and with total holdings not to exceed 5-10% of The Trusts Fund assets.

June 3, 2001 (Congregational Meeting)

MSA: to approve the recommendation of the Investment Committee: First, that the current investment policy be altered so as to allow for a portion of our assets to be invested in stock, stock mutual funds and related equities investments; Second, to certify and recommend to the Congregation a change in the distribution policy, specifically including an amendment to the Declaration of Trust dated January 12, 1983; Third, the distribution policy and Trust Amendment shall provide that distributions from the Endowment Fund be based on a pre-approved fixed percentage of between 4% and 7% of the rolling average of the fair market value of the total assets in said Endowment Fund, as measured over a specified number of between 12 and 20 consecutive calendar quarters. Said determinations shall be made by the Board of Trustees following specific recommendations thereon by the Investment Committee.

Proxy Ballots had been mailed to the congregation prior to the Congregational Meeting. Those ballots were added to the votes placed at the meeting. One hundred fifty-seven votes in favor of the amendment were required for the amendment to pass. The final vote was 227 for; 29 against; 1 abstention.

All of these are subject to the requester satisfying the clergy's requirements for participants in the life cycle event.

Baby Namings

1. **Members:** There shall be no charge for baby namings for the child of any member.
2. **Non-members who are residents of Nebraska or Iowa:** The Clergy may do a baby naming for the first child born or adopted by a parent. The fee shall be \$180 for the ceremony plus appropriate fees if Temple facilities are used. The ceremony fee will be waived if the baby's grandparent(s) is a member of Temple.
 - a. The intent of this policy is to encourage new families to meet the clergy and congregation, but to require families to take on their responsibility of joining the congregation before requesting another naming ceremony.
 - b. An additional fee would apply if a conversion mikvah is also involved.
3. **Non-member, non-residents:** The clergy may do a baby naming for these families if they pay a fee of \$180 for the ceremony plus appropriate fees if Temple facilities are used. The ceremony fee will be waived if the baby's parents are "members of a synagogue in their home town*" and the baby's grandparent(s) is a member of Temple. An additional fee would apply if a conversion mikvah is also involved.
4. **All other situations:** The parent(s) must first become members.

Weddings

1. There shall be no charge for weddings of members of the congregation.
2. There shall be no charge for the first wedding for each child of a member of the congregation.
3. Non-member residents of Nebraska and Iowa should join before having a wedding, but may instead pay a fee equivalent to one year's fair share dues as a resident.
4. Non-member, non-resident: The clergy may do a wedding for these couples if they pay a fee a of \$500 for the ceremony plus double the standard fees to use Temple facilities.

Funerals

1. There shall be no charge for funerals when a member of the congregation dies or a member requests a funeral for a deceased member of his or her immediate family.
2. For others the fee shall be \$500. The fee for a stone dedication shall be \$180. Appropriate fees shall be charged for use of Temple facilities. These fees are in addition to any cemetery fees.

Related expenses such as out of town travel may also be charged when appropriate.

As always, the clergy or executive director may adjust fees to prevent hardships.

*"Synagogue in their home town" shall mean a congregation affiliated with the Union for Reform Judaism, United Synagogue of Conservative Judaism, Union of Orthodox Jewish Congregations of American, Jewish Reconstructionist Federation, or World Union for Reform Judaism.

LIFE CYCLE CEREMONY POLICY 2

Dec. 16, 2008

60% of fees collected will be paid to our clergy as additional compensation. (\$108 to \$300 per ceremony).

LIQUOR POLICY – February 9, 1972

(Reaffirmed August 14, 1984; January 13, 1988; and February 15, 2000)

Only wine, champagne or beer may be served in Temple. This includes private functions.

December 20, 2005

MSA: Wine, champagne, beer and spirits may be served in Temple. When serving alcohol, a non-alcoholic alternative must be available. This includes private functions.

MEMBERSHIP - Age 28 and under – April 8, 1992 (replaced with Age 31 policy 4/22/98)

Anyone under the age of 29, single or married, will pay \$100 or ½ of their "Fair Share," whichever is higher. At age 29, and every year thereafter, dues will be set at full "Fair Share."

MEMBERSHIP - Age 31 and under – April 22, 1998

Any new member under the age of 32, single or married, will pay \$100 the first year of membership. The next four (4) years thereafter they will pay ½ of their "Fair Share" dues. At age 32 or five (5) years after joining (whichever comes first) dues will be set at full "Fair Share" and their Future Fund will be established at an amount equal to two (2) times their "Fair Share" dues, payable over a period of up to five (5) years.

MEMBERSHIP - Associate Membership – January 9, 1985 (amount changed May 18, 1998)

Associate Memberships shall be offered to members who move away from Omaha and join other congregations elsewhere but still desire to maintain an identity with the Congregations. Persons eligible for Associate status will make an annual minimum \$100 contribution to the Congregation.

Associate Members will not be entitled to rabbinic services but will receive Temple Tidings and notices of meetings although they will not be eligible to vote at said meetings. Associate Members will be entitled to right of interment in the Temple cemetery.

May 18, 1998

Associate Membership to be \$200.

MEMBERSHIP - Future Fund – March 13, 1991

That all new members as of March 14, 1991 will pay into the "Future Fund" an amount equal to one (1) times their "Fair Share" dues. At the election of the new member, the "Future Fund" commitment may be paid in full during the first year of membership or in equal installments over a three-year period. The "Future Fund" base for the new member will be established simultaneously with the date the new member assumes his/her full "Fair Share" dues. The "Future Fund" shall be held as a separate fund.

June 29, 1994

All new members as of July 1, 1994 will be required to contribute an amount equal to two (2) times their "Fair Share" dues to the "Future Fund," payable over a period of up to five years.

September 16, 1997

Military personnel, who are assigned here for two years, will not be assessed a Future Fund but will be given an opportunity to give if they so desire.

MEMBERSHIP - Dual Synagogue Membership – October 17, 1990

1. The prospective member must first select a synagogue as his/her primary synagogue. The member will pay the full membership dues to the synagogue that is designated as being his/her primary affiliation.
2. If the primary synagogue is other than Temple Israel, the prospective member will fill out Temple Israel's "Fair Share Dues" form based on Temple Israel's formula.
3. The prospective member may deduct from his/her Temple dues the amount of money paid to the primary synagogue, with the limitation that the maximum amount which can be deducted from Temple Israel's dues is 50% of his/her "Fair Share."
4. If Temple Israel is **not** the primary synagogue, Future Fund is based on the congregant's actual first year dues.

DEFINITION OF PRIMARY SYNAGOGUE

The primary synagogue is defined as that synagogue where the children's Religious School education occurs as well as where family life cycle events take place.

Without exception, a child may not attend Temple Israel's Religious School unless Temple Israel has been designated as the member's primary synagogue.

MEMBERSHIP - Dual Membership with non-Jewish Religious Institution – October 17, 1990

1. The prospective members will fill out Temple Israel's "Fair Share Dues" form based on Temple Israel's formula.
2. The prospective members may then subtract from "Fair Share Dues" the amount of the contribution they are giving to the other religious institution. The prospective members' dues to Temple Israel will either be that amount or ½ of their "Fair Share Dues," whichever is greater.

MEMBERSHIP - Newlywed – April 8, 1992

Temple will offer a membership to any newlywed couple and waive their dues for the first year. The couple must have been married for the first time within the past twelve months. The synagogue affiliation of the newlyweds' parents will not determine the policy.

MEMBERSHIP - Prorated Dues – November 9, 1988

Members who join Temple Israel will be assessed dues based on the prorated number of months which are left in Temple Israel's fiscal year.

Members who resign from Temple Israel will be assessed dues based on the number of months they have belonged to Temple Israel in that fiscal year.

MEMBERSHIP - Transferring Synagogues Within Omaha

Before a prospective congregant can transfer from another Omaha synagogue to Temple Israel, their dues must be current at the former synagogue. For the first year of membership at Temple Israel, their dues cannot be less than it was at the previous synagogue.

MEMORIAL PLAQUES – April 10, 1991

The price of Memorial Plaques will be raised from \$300 to \$400 each effective June 1, 1991.

September 17, 1996

The purchase of any plaque which could potentially be controversial, shall be approved by a 2/3 majority of the Executive Committee.

April 15, 2003

The price of Memorial Plaques will be raised from \$400 to \$500.

July 1, 2017

The price of Memorial Plaques will be raised from \$500 to \$750.

RELIGIOUS SCHOOL – May 2014

Temple Israel's Educational Vision is to engage congregants of all ages in continuous Jewish learning and provide opportunities for Jewish growth by:

- Instilling a feeling of belonging to our own Temple Israel community and the greater Jewish community as a whole (*klal Yisrael*)
- Developing Reform Jewish identity through the exploration of the major streams of Judaism, here and around the world
- Developing an individual level of competency in participating in and/or leading a Reform Shabbat service and reading and applying Torah to their everyday lives
- Fostering the development of a personal understanding of God
- Fostering a connection to the land and people of the State of Israel, including its culture, history and place in the world
- Demonstrating compassion through *mitzvot* and respect for others

Introduction

Temple Israel is committed to providing the finest Reform Jewish Education possible. Through a partnership of dedicated teachers, staff and parents, using high quality curriculum, books and supplies, we have established an environment conducive to providing a warm, Jewish experience for our children. Included in this are standards of behavior, achievement and attendance.

Behavior

All students are expected to read, sign and follow Temple Israel's *Brit Kehilah* (code of conduct, literally "Covenant of Community") included in the registration information.

Attendance

- All students must attend 80% of classes.
- If we become concerned about your child's attendance, you will receive a call from the Religious School office to make sure that your child and family are well.
- We understand that in rare instances, there are students who are unable to attend Religious School regularly. If this is the case with your student, please notify the Director of Lifelong Learning to discuss alternatives to fulfill our attendance policy.
- Please contact the Religious School office, 402-556-6536 if you know your child will be absent.

Cell phones

Recognizing the power of modern-day technology, there are times when students' cell phones may be used as a resource in class, as directed by the teacher. Cell phones being used for personal use is prohibited during Religious School hours.

If a student is using a cell phone inappropriately, Temple Israel staff may confiscate the phone and hold it until the end of that Religious School session.

If a cell phone becomes a chronic distraction, at the staff member's discretion, the phone will only be returned after a discussion with the student's parent(s).

Class Trips

All students wishing to participate in a Temple Israel Religious School trip must be enrolled and participating in our Religious School or have previously established an alternative track with the Director of Lifelong Learning.

This policy applies to all Religious School trips, including in-town field trips and trips outside the Omaha area.

Madrichim (Teachers' Aides)

Our madrichim program is designed to benefit our Religious School students, teachers and the madrichim themselves. Madrichim gain skills, knowledge and experience to become future Religious School teachers.

Ninth through 12th grade students are eligible to serve as madrichim.

Madrichim may choose to receive community service hours or be paid for their service. If choosing to be paid, madrichim receive one-half (1/2) of their pay into a personal youth activities fund, that can be used toward any OTYG or NFTY event or toward any Temple Israel Religious School trip.

In order to be a madrich/a in a classroom, you must be enrolled and participating in our Religious School.

RELIGIOUS SCHOOL – B'nai Mitzvah Requirements – May 2014

B'nai Mitzvah Objectives and Philosophy

The Bar/Bat Mitzvah is a Jewish lifecycle event that every parent anticipates, almost from the moment of their child's birth, and every child anticipates from their early years of Jewish education. It is a joyous event that celebrates an important time of transition for every child and every family, welcoming the child as an "adult" member of the Jewish community. Becoming a Bar/Bat Mitzvah requires commitment and preparation on the part of both the child and his/ her family. We expect each of our young people and their families to participate to their fullest potential.

We want Bar/Bat Mitzvah preparation to be meaningful and as stress and anxiety free as possible for each child, his/her family and the Temple Israel staff. Our goal is for each child to work as a team during the years of preparation to better ensure that the entire experience is rewarding for the child and his/her family. Moreover, we know the Bar/ Bat Mitzvah is a beginning and not an end to Jewish learning. For this reason, a meaningful and positive experience will lay the foundation for Jewish life and learning in our high school program and youth activities for teens.

B'nai Mitzvah Requirements

Policy Statement: The Board of Trustees of Temple Israel has adopted the following requirements for Bar/Bat Mitzvah. In devising these requirements, the Board of Trustees is well aware that preparation for a Bar/Bat Mitzvah requires a significant commitment of time and energy.

If there are any circumstances a family might have that would prevent them from meeting these requirements, they should consult with a member of Temple Israel's clergy as soon as possible to minimize potential challenges.

Requirements:

- Bar/Bat Mitzvah students will participate in a formal Jewish education program for a minimum of four (4) years prior to Bar/Bat Mitzvah, or the equivalent, as determined by Temple Israel clergy.
- The child will achieve the equivalent of 80% attendance in each year the child is enrolled in Temple Israel's Religious School (please see the Religious School Attendance policy on page 3).
- The child will be enrolled and in good standing in Temple Israel's Religious School throughout the entirety of 7th grade.
- The child and his/her family will attend the 5th grade meeting at which his/her Bar/Bat Mitzvah date will be provided.
- The child will have Hebrew competency in the following prayers by the end of the 5th grade. For those who have yet to meet this competency, a meeting with a member of Temple Israel's clergy is required to discuss the best path forward in scheduling an appropriate Bar/Bat Mitzvah date. All prayers can be found on the Cantor's Classroom web page at [www.templeisraelomaha.com/ media-galleries/cantorsclassroom](http://www.templeisraelomaha.com/media-galleries/cantorsclassroom), or you can request a CD.

Yotzer

Shabbat Evening Kiddush

Torah Blessings

Barchu

Ma'Ariv Aravim

- The child must meet the following Shabbat service attendance requirements (it is each child's responsibility to sign in after services on the bima):
 - at least 20 total Shabbat services attended one (1) year prior to the child's Bar/Bat Mitzvah date (service counting begins from the first day of 5th grade)

Special Circumstances

In addition to yearly Religious School Progress Reports, the Temple Israel clergy will send a letter regarding your child's competency on these requirements at least one (1) year prior to the child's scheduled Bar/Bat Mitzvah date, indicating whether or not the child is fulfilling the B'nai Mitzvah requirements. In a case where these requirements have not been met, a member of Temple Israel's clergy will meet with the family to discuss how the child may continue towards becoming a Bar/Bat Mitzvah.

It is to be understood, however, that the failure to meet any or all of these requirements may result in a delay of the actual Bar/Bat Mitzvah ceremony beyond the scheduled date.

RELIGIOUS SCHOOL - Confirmation – March 19, 1996

MSA: to accept the (1) establishment of a High School Program; (2) move of confirmation from 10th grade to 12th grade beginning in 2003.

Effective May 19, 2009 Confirmation will be moved to 10th grade beginning in May 2010.

MAY 2014 - _ Confirmation will take place at the end of the 10th grade year. All students participating in confirmation must meet the 80% attendance requirement for that year or have established an alternative path with the Director of Lifelong Learning.

RELIGIOUS SCHOOL - Mentor Program – March 10, 1993

A B'nai Mitzvah fee will be established to supplement Mentor costs of \$150.00 for 1993/94; \$250.00 for 1994/95; and \$350.00 for 1995/96.

May 17, 1994 - The B'nai Mitzvah Mentor fee is to remain at \$150.00

February 20, 2001 - Effective June 1, 2001 the B'nai Mitzvah Mentor Fee will be \$225.00

June 1, 2006 - The B'nai Mitzvah Mentor Fee will be \$300.00

RELIGIOUS SCHOOL - Registration – June 12, 1985

All prior years' regular dues and charges must be paid in full before the registration of children in the Religious or Hebrew School, unless arrangements are approved by the Dues Equalization Committee.

RELIGIOUS SCHOOL - Non Member Tuition

September 14, 1983 - Religious School tuition for one or more children in a family shall be set equal to the maximum dues level under the "Fair Share" plan as of the beginning of each school term.

May 2014 - Religious School tuition for non-members with one or more children (who are not members of another Omaha-area congregation) shall be set equal to the maximum dues level under the "Fair Share" plan as of the beginning of each school term.

Religious School tuition for non-member high school students whose family are members in good standing of another Omaha-area congregation shall be set at \$180 per year.

Rental of Temple Facilities - Outside Organizations – June 29, 1994 (Executive Committee)

Any organization which has a member sitting on its board as a representative of Temple Israel or its Auxiliaries, may hold one or more of its board meetings at Temple Israel as long as those meetings are held at a time that the Temple is already open.

Rental of Temple Israel Facilities - Member and Non-Profit Organizations – May 2014

Temple Israel facilities can be rented by all members in good standing. Priority will be given to calendaring in the following order: Temple Israel members scheduled lifecycle events, congregational activities (i.e., Bar/Bat Mitzvah, wedding), outside organizations. Rental subject to approval of the Executive Director. Rental fees apply – Rental fees on file with Executive Director. Renters must comply with all guidelines.

If the family has not booked within 6 months of the Bar/Bat Mitzvah, the room is eligible for rental.

Rental of Temple Israel Facilities - For-Profit/Corporate Organizations – May 2014

Temple Israel facilities can be rented by for-profit/corporate organizations-- subject to congregational activities. Rental subject to approval of the Executive Director. Rental fees apply – Rental fees on file with Executive Director. Renters must comply with all guidelines.

Facilities Smoking Policy- May 2014

Smoking is NOT permitted anywhere on the campus except in designated smoking areas. The use of tobacco products (including pipes, cigars, cigarettes and chewing tobacco) or "vaping" with e-cigarettes and/or vapor pens is prohibited. The ban applies to members, employees, contractors, and guests.

SOCIAL ACTION – October 17, 1990

I. PERSPECTIVE STATEMENT

We all recognize that social action (Tikkun Olam¹) is an essential element of our Reform Judaism. However, it cannot be undertaken in substantial conflict with our other goals nor to the detriment of our Congregation's unity, whose strength bolsters our communal efforts and success in each of these areas. This Task Force, the Board and our Congregation encourage social involvement and community activity by our leaders and our members. Those who become involved must recognize that, particularly in leadership positions, they may become, or may be perceived to be, spokespersons for the Congregation. Even though these perceptions may be wrong, damage to the Temple or its image can result. Our leaders must continue to exercise discretion and responsibility in making these decisions. Temple Israel has been fortunate to have a long history of volunteer leaders with good judgement which has fostered trusting relationships by the Board and among our members.

The Auxiliaries and committees are crucial arms of Temple Israel, whose increasing strength and membership gives vitality to our whole Congregation. Their respective reasons for existing, if examined, might be determine to be the furtherance of specific goals of the Temple and to serve the interests of various groups of its congregants. Each must service its respective constituents' special interest, whether women, men or youth of Reform Judaism, interfaith couples, or any other committee. But only the Temple's Board of Trustees is charged with overseeing the welfare and unity of the Congregation as a whole. This is consistent with our By-Laws and with prudent administration of any modern business or nonprofit organization. In such instances of Board review, the governing standard will generally be "best interests of the (whole) Congregation."

II. RECOMMENDED POLICIES FOR ADOPTION BY THE BOARD OF TRUSTEES

1. The Board of Trustees recognizes Tikkun Olam to be a cornerstone of Reform Judaism and this Congregation. We encourage the professional and volunteer leadership, and entire membership of Temple, including its auxiliaries and committees, to become active in the wide range of issues which are important to us. We recommend that a standing Tikkun Olam committee be formed with permanent representation on the Board of Trustees to carry out these objectives, but not to have "oversight" responsibilities.
2. In general, as much autonomy as possible should be left to the auxiliaries, committees and professional staff. Volunteer leaders within our Temple should continue to exercise their (traditional) good judgement and discretion in determining which issues should be brought to the attention of the Board of Trustees. Involvement which could result in divisiveness within the Congregation, should either be avoided or brought to the Board of Trustees for approval.

¹ Tikkun Olam, for purposes of our discussion, was understood to be expansive and all-inclusive of social concerns.

3. Activities which involve substantial monetary expenditures or lobbying for political candidates should be avoided as contrary to our nonprofit charter.
4. As with the "freedom of choice in abortion rights" issue, where a national organization has recommended a position with political or controversial overtone, local action should be taken in the name of the national organization, for the following reasons:
 - a. It enables local action and mobilization of resources while avoiding Temple's direct association with one side of a sensitive issue;
 - b. This takes advantage of the substantial research and discussion at the national level, while retaining credibility of an institutional support on the issue;
 - c. It can alleviate the need for Temple's reexamination and debate over identical issues.
5. Temple Israel representatives at national organizational meetings (NFTS, UAHC, ARCAR, etc.) should provide brief written summaries of the national resolutions to the Board, thus giving the Board an opportunity to be aware of any issues which are felt to be particularly sensitive within our own Congregation.
6. Social action participation by Temple or any of its arms should always be pursuant to a consensus within the group participating. Such action should never be pursuant to a simple majority of the acting auxiliary or of the Board. While unanimity may be impossible on many issues, we recognize that when at least a consensus cannot be reached within a smaller group, then that will also probably be true of the entire Board of Trustees, which will similarly reflect a lack of consensus within the Congregation. These would generally be the types of issues which Temple should therefore choose not to become involved with. Restated, if auxiliary consensus cannot be achieved, then the issue should at that time be passed over.

In order to help measure whether "consensus" has been achieved, we recommend that all social actions be approved by at least a three-quarter (3/4) majority of any meeting at which a quorum is present. This would apply to the auxiliaries, the committees and the Board itself.
7. We do not at this time recommend formation of a standing committee to review social concern issues. We do not believe the Board will be required to deal on a monthly basis with an agenda full of these issues such as would take substantial time nor justify a standing committee constantly evaluating these issues.
8. We offer the following guidelines for analysis by an auxiliary, committee or this Board with respect to contemplated involvement in issues of social concern:
 - a. Will Temple Israel's name be used publicly, or will the Temple be perceived to be associated with the action?

- b. How strongly would other members of the Congregation care about action on this issue?
- c. Might the action taken be divisive within our Temple?
- d. Is furtherance of a worthy concern impaired if Temple Israel does not act? (Can the same goal be achieved by other means if the Temple stays on the sidelines?)
- e. Recognizing that these issues generally require a commitment of Temple resources to an "external" (non-member) matter, is there a concern with the expenditure of (i) staff time, (ii) money or (iii) Board or other leadership time on the issue?

Every auxiliary and standing committee has representation on the Board – for good reason! If there is any concern as to social action issues, the matter should be brought by the auxiliary or committee representative(s) on the Board and to the attention of the entire Board.

We hope that the foregoing helps us develop at Temple Israel an environment that nurtures receptiveness to issues of social concern as one of the primary missions of Temple Israel.

TRI-FAITH - April 19, 2016

CONGREGATION OF TEMPLE ISRAEL TRI-FAITH INITIATIVE PARTICIPATION POLICY

Background: Temple Israel, Countryside Community Church (UCC) and the American Muslim Institute (the "Participants") are participating in an initiative (the "Tri-Faith Initiative") to, among other things, create an Interfaith Campus for the purpose of building bridges of respect, trust and acceptance between Judaism, Christianity and Islam.

In establishing the Tri-Faith Initiative, the Participants set forth the following founding principles: (a) each Participant's religious space will be completely separate and controlled only by that Participant; (b) each Participant has complete control over all aspects of its religious, governance and other internal affairs; (c) each Participant will respect the beliefs and practices of the other Participants; (d) no Participant shall engage in any proselytizing of the members of the other Participants; and (e) each Participant shall be responsible for fundraising for its separate religious space and individual needs.

As efforts to develop the Interfaith Campus have progressed beyond the conceptual phase, the Temple Israel Board of Trustees believes it is appropriate and reasonable to establish procedures and guidelines with respect to Temple Israel's participation in the Tri-Faith Initiative. In doing so, we seek proper balance between sustaining our vibrant Reform Jewish Congregation while developing long-term relationships with intentional Abrahamic Faith neighbors.

1. **Tri-Faith Initiative Governance.** Each Participant is entitled to a specific number of members on the governing body of the Tri-Faith Initiative (the “Tri-Faith Board”). The President of Temple Israel, in consultation with the Executive Committee, shall be responsible for appointing Temple Israel’s members on the Tri-Faith Board. At least annually, the President and the Executive Committee shall review Temple Israel’s members on the Tri-Faith Board.

Temple Israel’s members on the Tri-Faith Board will owe a fiduciary obligation to both the Tri-Faith Initiative and perhaps also to Temple Israel. Whenever and to the extent that the interests of the Tri-Faith Initiative and Temple Israel’s diverge or are not aligned on any particular issue, the member shall exercise good faith in representing the interests of Temple Israel.

Any changes to the Tri-Faith Initiative’s governing documents shall be submitted by Temple’s Tri-Faith Board appointees to Temple Israel’s Executive Committee for discussion.

Temple Israel’s members on the Tri-Faith Board will report to and update the Board of Trustees at its regular monthly meetings and will provide specific information sufficiently in advance of a meeting if a Board of Trustee’s approval will be sought or required during such meeting.

2. **Tri-Faith Participation by Temple Israel.**

a. **Decision Making.** In general, decisions regarding Tri-Faith Initiative issues shall follow Temple Israel’s normal governance procedures. Its Board and Officers are elected by the Congregation, a President is designated, highly competent Clergy and Staff are retained. Appropriate deference is given to the Rabbi’s “power of the pulpit”. This model has served us well for many generations and will apply here. Decisions shall whenever possible be considerate, timely, made in good faith, consistent with established commitments and policies, and consistent with the precepts of Reform Judaism.

b. **Communications.** Temple Israel’s Tri-Faith Initiative related announcements or communications should receive no greater priority than any other activity, life cycle or religious events. Any non-routine Temple Israel announcements, communications, advertising and the like, including any such item to be communicated directly by the Tri-Faith Initiative or another Participant, shall be approved in advance by the Board of Trustees or Executive Committee, as appropriate.

c. **Use of Resources.** Any material use of Temple Israel resources, financial or otherwise, including its facilities and staff, for Tri-Faith Initiative activities, must be approved in advance by the Board of Trustees or Executive Committee. Without specific Board of Trustee approval, no Tri-Faith Initiative fundraising shall be directed to any Temple Israel congregants who have not specifically elected to receive Tri-Faith Initiative materials.

d. **Congregant Participation.** Although Temple Israel is participating in the Tri-Faith Initiative, the Tri-Faith Initiative is but one of many activities in which Temple Israel participates. Congregant participation in Tri Faith activities shall be on a voluntary basis.

TRUSTEE NOMINATION POLICY – February 2020

A. Desired Qualities for Trustee of Temple Israel:

1. Leadership experience in business, administrative or civic activities;
2. Ability to contribute special expertise for the benefit of the Congregation including, but not limited to, accounting, financial, administrative, leadership and/or technical expertise;
3. Shown an active interest in the Congregation. Examples of an active interest in the Congregation include, but are not limited to:
 - Leadership and/or service on a Temple Israel committee;
 - Participation in religious services at Temple Israel;
 - Volunteering at Temple Israel;
 - Philanthropic generosity for Temple Israel;
 - Graduate of Temple Israel's leadership development program;
 - Participation in adult study classes at Temple Israel;
 - Enrolled children in religious school at Temple Israel; and
 - Active in the greater Omaha Jewish community.

B. Minimum Requirements:

1. A high standard of personal integrity;
2. The ability and willingness to apply sound and independent judgment;
3. Desire to serve as a Trustee for a reasonable period of time;
4. The willingness to assume and the understanding of the management and fiduciary responsibilities of a Trustee; and
5. Good standing as a Member of Temple Israel.

C. Nomination Process

1. The Nominating Committee shall consist of the immediate past President of the Congregation, who shall be chairman, and four (4) additional members appointed by the President, two (2) from the Board, and two (2) other members of the Congregation. In the event that the immediate past President is unable to act as chair, then the chair of the Nominating Committee shall be appointed by the President.

2. The names of qualified candidates may be provided by any current member of the Board of Trustees, or any member in good standing with the Congregation.

3. The chair of the Nominating Committee will consult with the Senior Rabbi for additional names of qualified candidates for consideration by the Nominating Committee and input on members recommended by others to the Nominating Committee.

4. For those candidates that are recommended to the Nominating Committee, the Committee will perform the following procedures before presenting a list of candidates for review by the Board of Trustees:

- a. Inquire into the background and qualifications of each candidate to determine whether they possess the desired qualities and minimum requirements expected of a Trustee;
- b. Review any information provided by either the candidate or the authorized person recommending the candidate to the Board for consideration; and
- c. The Nominating Committee will decide on a list of candidates, with no less nominees than there will be vacant spots on the Board of Trustees for the upcoming year, to present to the Board for consideration.

UAHC BIENNIAL – August 14, 1984

An officer, to be selected by the Executive Committee, shall be sent to the UAHC Biennial Convention.

July 12, 1989 (Executive Committee)

Temple will send the President, and pay for his/her expenses and delegate fee, to the UAHC Biennial Convention.

WEDDINGS – September 16, 2003

The clergy may choose, without President or Board approval, to conduct weddings at sites other than Temple Israel.

YAHRZEIT NOTIFICATION – January 17, 1967

A card shall be sent on the first Yahrzeit for those who do not yet have a plaque and a card shall be included to explain the procedure.

YARMULKAS – December 19, 1995

Reaffirm the Executive Committee motion of September 21, 1993 that only Temple's traditional black yarmulkas will be distributed at a Bar/Bat Mitzvah.

July 19, 2016 - In the entryway of the Sanctuary, Temple sets out a basket of plain black kippot for those who wish to wear one. Providing personalized kippot is at the family's discretion and is completely optional.

YOUTH GROUP PRESIDENT – October 8, 1968

The OTYG President shall be allowed to sit in on all Board meetings from beginning to end, through all discussions.

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