**Hazon Oral Torah**

**Introduction**

The intention to formalize Hazon’s pedagogical methodologies, best practices regarding text and experiential learning, and explication of its origins will be an asset for staff and our audiences alike. By creating cultural consistency within Hazon and enhancing staff cohesion, Hazon’s messaging will be strengthened and ultimately the work will become more impactful.

Reflecting back to move forward, while Hazon has continued to develop its expertise in educating externally in the form of resources, programming, retreats, and public speaking engagements, there was and continues to be room for improvement in how we language what we do and how we do it with our internal staff. That awareness prompted the development of this Oral Torah work.

This work is an iterative process, and this is the first step in that process. We hope to be able to include origin stories from Elat Chayyim, from Teva, and from Adamah in future revisions along with continuing to develop new areas.

Here at Hazon we have a practice to outline the purpose, outcome, and process for our work to ensure our efforts are goals-oriented and results-focused. Below is an outline of that practice for the purposes of this Oral Torah document:

**Purpose:**

* to concretize Hazon’s educational techniques
* to share its widely used practices for engaging with Jewish text and learning
* to anchor into the organization’s rich history as a gateway for enhancing the present and building towards the future

**Outcomes:**

* a more clear and concise expression of Hazon’s way of educating internally and externally
* increased confidence for staff members to speak on behalf of Hazon
* increased clarity for our audiences to grasp the breadth and depth of our mission and initiatives

**Process**

* a series of internal chevruta opportunities to gather this historical knowledge from Hazon staff
* multiple conversations between Hazon and Lippman Kanfer Foundation for Living Torah staff
* a series of conversations and “interviews” with Nigel
* writing, editing, and then writing more to complete the first draft
* future plans include using these materials for the first formal new staff training by end of year

**Section I**

**Teaching Text**

While studying in Jerusalem in 1994, Nigel had the privilege of learning with Rabbi Shlomo Carlebach. From the copious notes he took during that time of learning, what lept off the page for him again and again were these words: “Torah is a commentary on the world, and the world is a commentary on the Torah.” This frame is what has been Hazon’s core thematic quote from its inception, written on the website and woven into many key documents. It underpins pedagogically what we do and how we think about Jewish tradition.

That phrase can mean a number of things. For instance, Jewish tradition can and should be relevant to the greatest questions of being alive in the world in the 21st century. It is not just about religion narrowly construed. It is not just about Shabbat or kashrut or traditional categories. Jewish tradition is challenging us to ask questions about life’s bigger questions, like issues of inequality or how seven billion people can live on this planet. Our tradition teaches us that we must not sit at a table and eat together without speaking words of Torah. In our case we feel that we can’t start learning about the outdoors and inquiries into sustainability without explicitly learning about learning Torah itself. What is Torah? And what are some of the unique ingredients inherent in learning Torah?

The challenges of Jewish life and of contemporary life intersect through the prism of food. Keeping kosher has been for three thousand years a central motif of Jewish life. It has linked ethics, culture, religion and family. And / but it has been a significant cause of social separation. How you keep kosher in an open society – where and how you choose to separate, what rules you follow – is a central thread of the Jewish encounter with modernity and postmodernity.

Meantime, how you eat has become, in other ways, a key challenge – some would say obsession – of the world we now live in. Obesity, vegetarianism, food packaging, genetically-modified foods, carbon footprints, battery-caged hens, fast food – these are the daily diet of TV and the newspapers. Our food systems in North America, the UK, Israel and around the world are out of balance. Our eating has become symbolic of our lives: hurried, reactive, disconnected from land, family, tradition and place. This is the world we live in. What now do we do? How can we, in Rabbi Carlebach’s words, enable the Torah to be a commentary on our daily lives, and our lives a commentary on the Torah?

This expression of Judaism as an access point for exploring the world can be represented in numerous ways. Hazon has a specific pedagogical preference for how to enter into this work. In terms of pedagogy, the organization aims to engage with Jewish concepts that are open as opposed to closed, that allow for expansive dialoguing as opposed to finite responses. There is a distinction between teaching text in a closed and open way. The tension between the two is brought out by comparing *bal tashchit* and *shmita*. *Bal tashchit* - the commandment to not destroy or waste - is a more peripheral and arcane element of the Jewish tradition, focusing solely on a single theme. There isn’t much room for hypothesizing or considering the layers of this fairly obscure concept. There is a generation of Jewish environmentalists who have taught this as a fundamental grounding in contemporary Jewish environmental ethics. But Hazon has chosen not to use this concept pedagogically because ultimately it is not a question, it is an answer that does not allow us to move forward with it.

On the opposite end of the spectrum, we have *shmita*, the seventh of the seven-year agricultural cycle mandated by the Torah for the land of Israel. Hazon has adopted the framework for *shmita* as a tool for goal-setting in seven year cycles because *shmita* encapsulates a whole series of questions. It serves as a central piece of the Jewish tradition and very clearly connects to a series of issues and questions in contemporary life that are incredibly salient:

* the question of how we distinguish between those who have more and those who we less?
* what are our obligations?
* what are our boundaries?
* how do we let go of things?
* what about debt, how much is good and how do we let go it?
* what is our relationship to time?

The heart of allowing that wisdom to come to life is genuinely to treat it with respect, which in turns means assuming there is value in it and genuinely asking questions. If we feel we know the answer to a particular question then it may not be that good of a question in the first place.

**Text Presentation**

Making texts accessible to the public is a priority for Hazon in teaching and learning with its constituents. Certainly the Hebrew language can deepen and enrich one’s experience of engaging with text; at the same time, we believe people can have profoundly meaningful encounters with Jewish texts without Hebrew familiarity.

To give people with different levels of Hebrew and text engagement multiple access points, Hazon makes a conscious practice of developing source sheets that provide purposeful framing for the text, in addition to translation. Most groups of learners are mixed, and we avoid making assumptions either way about the level of knowledge they may have. Appropriate framing - in addition to the Hebrew text and the English translation - offers multiple valuable resources for discussion.

Hazon encourages space for constructive dialogue among learners and between the learners and the text. This is true even where there is real disagreement, or where a traditional text reflects values we do not share. There is so much to be learned from acknowledging the variety of observance and knowledge levels in the teaching space and allowing for those voices to be recognized, even when they are in potential conflict. For instance, we often invite all participants into the learning space by asking questions to learn who is there - who is a vegetarian? who is a vegan? who was once a vegetarian and no longer it? This is a way to connect with the group to meet them where they are when they walk in.

Additionally, we aim to provide both the modern and historical context so if we do quote Rabbinic sources, we include the time period and location of where the Rabbi lived and worked, if possible. Within that support structure of providing as much background as possible from our end, learners can come together and find their way into the text.

**[See attached source sheet example here.]**

**Experiential Learning**

In keeping with our value of expressing Torah as a commentary on the world and the world as a commentary on the Torah, Hazon considers studying Jewish text to be a form of experiential, not only formal, learning. Accordingly, our programs often include an element of text study-- often of classical Jewish texts -- that is closely tied to a larger experiential learning context. This runs in both directions: for example, the New York Ride and Retreat includes opportunities for formal group text study, and most public lecture or learning programs led by Hazon staff include opportunities to move, walk, converse, draw, or use other modes of learning alongside text study.

Within a group text study, we always include elements of social engagement. Opening circles are a core Hazon method for bringing a group together and giving all participants ‘permission’ -- in fact, obligation - to make their voices heard. Opening circle questions should ask each person to say his or her name, and some other question that connects his or her thinking to the learning or discussion at hand: so, avoid non-leading or ‘empty’ questions like “what’s your favorite color” or “when’s your birthday?” in favor of questions that connect people to the content or the experience, like “what’s one thing that makes you feel that a new year is beginning?” If the group is very large, there may not be time to go around in a circle and hear every voice. In that case, open by using one of the techniques below for including small-group conversations in your learning session, with an opening-circle question, so that every person still hears his or her own voice and is listened to by someone else, even if not by the whole group.

In addition to circles, we commonly break up a text study program by including some elements of hevruta learning, and some other ‘turn and talk’ elements. In hevruta learning, pairs (or occasionally triplets) of learners read aloud together and discuss a text together: the two key elements are non-hierarchical collaboration, and speaking aloud (a pair of people reading silently beside each other are not in hevruta). This is a traditional, and good, way to prepare or begin a text discussion: each participant arrives at the discussion having already thought about the text before them. “Turn and talk” or “reaction conversation” are good follow-ups to a segment of lecture or larger-group conversation; they ask people to face someone sitting nearby and each share their own thoughts about the text or issue that has just been presented. It’s good to follow a turn-and-talk by inviting 2-5 people to share some thought, reaction, or insight from their smaller conversations with the larger group before moving on.

Even more active physical experiences can sometimes be integrated with text study. A visit to a garden, bee-keeper, or field can be an occasion for learning about the agricultural site and for learning text that relates to its activity as well. For example, in “Midrash Improv,” elementary school students at Teva read stories and parables of Jewish environmental value and thought, act out the stories, then lead a short discussion of the midrash’s meaning and message; in the activity “From Dust You Came,” Adamah fellows in pairs gather dust or dirt from the outdoors, discuss the meaning of home and a homeland in hevruta, then read and discuss ancient and modern texts dealing with the idea of home.

**Foundational Texts**

**Using Specific Texts to Express and Exemplify Our Values**

One important way we ground our work in classical Jewish values is by connecting particular short, representative phrases from the classic Jewish text cannon, often in Hebrew, to our work and programs. These are a sort of on-ramp to engagement with text: because they are very short they can be memorable to participants with relatively minimal Hebrew skills and yet for Jewishly learned participants they constitute an assertion that our values emerge from authentic, traditional experiences. For example, “Ve-achalta ve’sava’ta u’verachta”/”you will eat, you will be satisfied, and you will bless” in three words conjures the biblical text; the traditional birkat hamazon; a sustainable farmer’s belief that food, satisfaction, and blessing are intrinsically linked -- and is brief enough to be sung by Teva campers or New York Ride participants on first introduction. Similarly, Adamah participants contemplate God’s instruction in Genesis to Earth’s first humans ‘le-ovdah u-le-shomrah”/”to work and protect it’, and retreat participants and Teva educators consider the Torah’s analogy ‘ki ha-adam etz ha-sadeh’/”Is the human being a tree of the field?”

In an analogous way, certain longer texts have emerged over the years as fundamental to Hazon values, and continue to reappear in our external teaching and in periodic internal learning and conversations. Particularly salient texts in this category include

* R. Yehoshua B. Perahia’s exhortation in Mishnah Avot 1:6 to “Make a teacher for yourself, and acquire a friend, and judge every person favorably,” with its assertion of a deep spectrum from teachers through friends and strangers, with an orientation to learning and generosity and taking the work of relationship on ourselves in all three cases
* The dispute in the Tosefta Berachot 4:4-5 among the majority, R. Meir, and R. Yose about the proper way of formulating brachot for our foods, and the roles logic, sensory impression and emotion, and tradition hold in tension generally in our experience of the relationship between Torah and the world
* The parable in Bava Kama 50b about a man who threw stones from his own field into the public field and later finds himself tripping over them, experiencing the ambiguity that underlies of communal stewardship of resources
* The description in Taanit 20b of Rav Huna’s puzzling custom of buying excess produce and throwing it in the river - sacrificing the short term social action of using them to feed the hungry for the longer-term sustainability of building a market and a food system that will feed the hungry when he is no longer present
* R. Yohanan’s recounting in Taanit 23a of the legend of Honi struggled to imagine why a person would plant a tree that matures only in 70 years -- before waking up 70 years later to find the planter’s grandchild appreciating his grandparent’s generous, long-term perspective

The regular teaching of these same foundational texts begins to construct a shared vocabulary among Hazon staff and among JOFEE program participants generally, so that the the Torah and the world are literally brought to comment each on the other.

**Origin Stories**

**Origin stories and narrative sparks**

One of the most important ways we encapsulate our experiences for ourselves and share them with others is through storytelling. We’ve emphasized storytelling skills over the years in our staff retreats and gatherings, but we also need to remember, archive, and conserve our stories of the spark moments that led to our work.

1. Nigel Discovers Planet Earth

“As a student at Pardes in 1994, quite unexpectedly, I discovered planet earth. A friend took me hiking sea to sea, from Achziv to the Kinneret; it was the first time I’d hiked, first time I’d carried a backpack, first time I’d been outdoors, and I loved it and began seeking out more opportunities like it. Back in New York I joined a trip (supported by UJA-Federation’s Continuity Commission) led by an organization called Yetzia, that partnered with North Carolina Outward Bound, to teach Jewish leaders Jewish wilderness skills. By 1998, I led a similar trip myself, whose participants included Nili Simhai (who would go on to be a longtime director of Teva), Jamie Sadeh (who married Shamu Sadeh, now director of Adamah), and Shoshana Guggenheim, who had written a bicycle across America. I couldn’t ride a bicycle at the time! But I knew we should do a cross-UJA Jewish environmental bike ride. In late 1999 I came to NY to get support to launch Hazon and was introduced to Jack Nash z’l, who gave me the money to launch Hazon. I moved to NY 2000, and set up our first office in the offices of the Nash Family Foundation. I planned a 3500 mile route with bought maps and yellow highlighters, and we set off from Seattle Hillel in late spring of 2000. We rode across America: it took us 11 weeks, we stopped and taught along the way in synagogue and churches, we had coverage in the Wall Street Journal and on TV and ended at the White House (and two riders married and have now had their 5th child). And when I got back to New York we still had no board, no plan, and no money -- but we were launched.”

2. Behind the cellophane veil

After a discussion at the Food Conference in 2006 about vegetarianism and sustainable meat eating, Nigel resolved to program shechitah -- ritual slaughter -- at the 2007 conference, including a Thursday night panel about raising goats and supervising meat kashrut; the slaughter itself on Friday morning; a day of butchering and kashering the meat; and the roast goat, served for shabbat dinner. The complexities were themselves eye-opening: Hazon needed to pay Adamah (then a separate organization) to keep feeding the goats into December, long past what would otherwise have been their slaughter date; to find a trained shochet willing both to travel to Falls Village and to work in public view; to get equipment and skills for butchering, soaking, and salting the meat, and arrange special kashrut supervision of the process until the point that the roasts could be handed over to the regular kitchen staff. All of these have become a valued annual part of Adamah’s Jewish farm program; but at the time they were unique and shocking. Roughly 75 people came to the slaughter itself; some former meat eaters, seeing it, became vegetarians, and others who had been ethical vegetarians felt that the respect and care that were part of the experience gave them an opportunity to eat meat ethically. The combination of authentic traditional Jewish learning, very direct experiential learning, and real engagement with food on the table became a touchstone of Hazon’s food work.

3. One day century at the NY Ride: beginners and experts transformed together

Nigel originally opposed including a one-day century -- that is, a 100-mile route -- in the NY Ride: it adds a significant planning and staffing component for a very small number of riders. The 2004 Steering Committee disagreed, strongly. Nigel eventually knuckled under, prioritizing the value of letting the engaged volunteers make meaningful decisions over what he saw as a sensible decision in itself. But he came to feel that he had been wrong on the substance as well. The presence of 100-mile riders in the same community as people stretching to 30 miles for the first time became a prototype for all-levels learning communities, and a vital illustration of how Hazon brings the aspiration for deep, powerful, authentic experiences into the same spectrum of transformative experiences as the powerful experience of being accepted, and successful, as a beginning in a valuable enterprise, from cycling to Talmud.

**Section II**

**Internal Staff Culture / Hazon Organizational Life**

**Jewish Workplace as Intentional Community**

Part of the healthier and more sustainable world we work is one where people live in community and work toward effecting their values. We see Hazon’s own *work environments as professional intentional communities*, and we try to shape work accordingly.

* Isabella Freedman Jewish Retreat Center is home to a community of Hazon staff, working together and living in a Jewish, earth-conscious community. Cultural habits there --ranging from unlocked doors and reusable mugs, to songs of thanks in the dining room and multistream religious observance on campus--reflect the values of the organization as expressed in the life of the staff.

In particular, we aspire to live and to model our values of

* + sustainability
	+ spirituality; and
	+ inclusivity and respect for all persons

in the way we speak to and work with one another.

In addition, we support those values in the visitors who come to IF -- participants in Hazon retreats, organizational retreats, simchas, and Teva -- for retreat and refreshment in an environment of natural beauty, Jewish immersion, and communal engagement.

* Makom Hadash, our New York office space, is a laboratory for community among people working for Jewish communal engagement, housing not only Hazon staff but also colleagues at other Jewish organizations who work in the office alongside us.
* Our preference is for all of our offices to be co-located in community with staff from other organizations where feasible. For instance, our southern California office is co-located on the Leichtag Property, and our Detroit staff are located in the Federation offices. In each case we hope our staff will model our organizational values and bring thoughtfulness around sustainability, food, and the outdoors to their colleagues.

**Human Resources Policies that reflect Jewish values**

Three types of Jewish values in particular are reflected in Hazon’s human resources policies and procedures.

* **Dignity of the individual / b’tzelem elokim**
	+ Every person is unique and precious, a reflection of God in the world. Another way to understand that is, all human beings are made in the image of God.
		- According to Genesis 1:26-28:
			* “Let us make human beings in our image, after our likeness; and let them hold sway over the fish of the sea and the birds of the sky, over the beasts, over all the earth, over all that creeps upon the earth." So God created the human beings in [the divine] image, creating [them] in the image of God, creating them male and female. God then blessed them, and God said to them, "Be fruitful and multiply; fill the earth and tame it; hold sway over the fish of the sea and the birds of the sky, and over every animal that creeps on the earth."
	+ *Goal setting* and *professional development* are structures for respecting the human development of staff members. Setting up people to succeed rather than fail by providing appropriate support relative to expectations avoids making tasks into ‘stumbling blocks’.
	+ *Transparency and straightforward talk in evaluation* avoid lashon hara, that is, gossipy talk about third parties that can be corrosive even when it is true.
	+ *Reasonable accommodation* for disability (even in cases where the law may not require it) reflects our awareness that every person’s abilities and challenges are unique: for an organization to benefit maximally from their abilities it must find way also to support their challenges. This includes avoiding adding physical requirements to job descriptions when those abilities, even if typical, are not really necessary for the work.
	+ *Respect for the diverse experiences of members of our community* obliges us to speak clearly and respectfully about Jewish values and ideas in ways that also gives access to staff who are not knowledgeable about them, including those who are not Jewish. Displaying our respect for the Divine image in others is a sanctification of God’s name - an experience of holiness in our work.
* **Work and rest**

A Jewish worldview includes the sacredness of moving cyclically between periods of work and periods of rest. Hazon staff positions vary greatly in their work requirements and calendars: some of us work during business hours in offices that close on holidays, while others work in an industrial kitchen preparing three meals a day and are especially busy on holidays! Our goal is for the value of alternation between committed work and restorative rest to be expressed, in different ways, in each setting.

* + *Vacation* gives people time to look at other aspects of their life and to rest and recharge. Limiting the amount of vacation people can carry over from one year to the next increases the incentive to schedule periods of refreshment.
	+ *Family leave and flex time policies* reflect the awareness that work at Hazon isn’t the only kind of work people do: care work sometimes needs to intervene, and doesn’t replace vacation because it isn’t rest.
	+ *Shabbat and holiday observances* reflect the meaning of holidays and rest on our work calendar
		- Shabbat is Judaism’s day of rest and the 7th day for the week.
		- Closing early before Shabbat / chagim allows people to shift attention, prepare, travel if necessary and allow for an observance of Shabbat.
		- Because holiday retreats put pressure on staff to subordinate their own observance, it’s a priority to make sure that comp time, PTO, and other structures give those staff breaks when needed. Everyone benefits from the spirit of the holiday, even if not on the exact day of the holiday itself
		- Non-jewish staff need to be able to take holidays that are meaningful to them
	+ *Shmita* is a 7th-year great rest. As an experiment with bringing the feeling of shmita into the workplace, in 2015 Hazon closed entirely during the week before Thanksgiving: no retreats, no office, no email.
* **Family and community**

There is a strong tradition in Judaism of learning together - whether it be through ritual or practice - and Hazon is intent upon bringing together families and enhancing family life through our programming. We believe that our connections to our own families are one of the foundations of our collective intentional community. To reflect this, our programs and HR policies try to include intergenerationality.

* + *Multigenerational programs* explicitly welcome, program for, and comfortably house participants of all ages, including young adult single, older adults, and families with children.
	+ *Board members* in many different life stages help direct a mission that addresses people of all ages
	+ *Discounts* for family -- spouses, children, parents, and siblings -- of staff members at Hazon programs and retreats support our feeling of our work as integrated with our own meaningful lives.
	+ *Parental leave policy* offers a formal structure for paid and unpaid absences to do care work
	+ *A cultural preference for flexibility and supportiveness* make it easier for staff to care for sick parents, go to parent teacher conferences, pump at work, or otherwise integrate work and family life.
* **Jewish learning as a workplace value**

A professional intentional community based on the idea that “The world is a commentary on the Torah and the Torah is a commentary on the world” needs to let members embody and experience that connection between learning and action. That means making space for some Torah learning for themselves, alongside giving them chances to cycle, pickle, plant, conserve, and thank others.

Hazon requires Jewish learning from some staff at some times.

* Staff meetings or sessions at annual Staff Gathering may include learning about Jewish holidays, Jewish values, or Jewish land-based practices. This knowledge may be personally valuable for staff, and / or it may be useful to them in to help them better express and effect Hazon’s mission
* Individual staff may be asked, or feel the need of their own impulse, to learn about Jewish holidays, values, or land-based practices to help them with their own specific work tasks

In addition, Hazon facilitates, offers, or encourages additional Jewish learning for staff in these ways:

* + Hazon workplaces may schedule formal, optional Jewish learning.
		- At Makom Hadash
			* Guest speakers / teachers coming in for one-time events
				+ Examples include teachers from Hadar, Pardes, JTS, HUC, etc
			* Study groups, either peer-organized or with guest teachers
				+ Example - Shmita learning series
	+ Hazon staff may get paid time off and / or have registration costs wholly or partly covered to attend outside Jewish learning opportunities. Staff members in part represent Hazon at the event and may have some modest work responsibility, such as tabling. Typically days that would be work days are counted as work (not vacation), and days that would not be counted as work (such as shabbat or Presidents Day) are not counted as work (and do not accrue comp time).
		- Pearlstone Beit Midrash
		- Limmud NY
* Methods for inclusive learning also bring staff together
	+ - Teaching across video / conference lines
		- Parallel learning: in multiple locations
		- Importance of sending out source sheets in advance
* How do we have discussions about Israel?
	+ Over the past 13 years, Hazon has taken more than 1,500 people to Israel for a range of programs including Israel Rides and Hikes, our Siach: Environment and Social Justice Network convenings, Sustainable Food Tours and our first Intentional Communities tour in 2015. We have steadily sought to include references to Israel in the work we do in the US, and, where possible, to bring Israelis to our programs here in the US. Our commitment to Israel and to strengthening Israel-Diaspora relations is incredibly strong, and sadly it has become increasingly rare in parts of contemporary American Jewish life.
	+ We have strong working partnerships in Israel, including with the Heschel Sustainability Center, the Arava Institute for Environmental Studies and Nettiot and the emerging Israeli Council of Communities for Social Action.
	+ In the summer of 2014, when tensions were particularly volatile in Israel, Nigel led an opening circle during our staff meeting for employees to voice their concerns and questions in an open and safe space.
	+ Adamah
		- New course in the spring to be taught to Adamah participants by Shamu Sadeh, director of Adamah:
			* Rethinking, Redeeming Diaspora: Spreading Seeds

Introduction

Through discussion and a mini lecture we will explore the how the particularities of the land of *eretz yisrael* influenced Judaism, and chart some of the tensions and possibilities inherent in diaspora. We'll ask how our local landscapes already enter our own Jewish practices and how we can adapt our Jewish practices to fit local ecology.

Outcomes

* Increase knowledge of how the landscape of ancient Israel shaped Judaism.
* Recognize and value the ecological and cultural implications of diaspora.
* Feel a sense of empowerment/ownership of relationship between land and Judaism in the diaspora.
	+ - Sarah Chandler, formed Adamah associate director, lead a Resetting the Table training for Adamah staff training & then Adamah participants in 2014.
* Food an especially focused location for our values to be expressed. Hazon’s work as a catalyst of the Jewish food movement since 2007 reflect our belief that how people produce, purchase, eat, and share foods must reflect our values as Jews and environmentalists, and is a key element is helping create a healthier and more sustainable community and world.
	+ Producing food
		- Adamah Program and its work to develop social values through producing food with peers, as a core framing
		- Adamah Foods, both in the Dining Room and in value added products, is a lens for all of Hazon’s work at and around Isabella Freedman to be expressed through making food for guests
		- Pickling workshops, at IF and at Hazon program across the country, as exemplary activity: easy, affordable, DIY, seasonable, sustainable, healthy, historically Jewish, fun
	+ Purchase
		- Hazon food /catering policy – balancing multiple values and priorities.
			* Policy: <http://staff.hazon.org/hazon-food-values/>
			* Example: Catered meetings, or snack time at Makom Hadash,
				+ require kashrut,
				+ emphasize healthfulness and sustainability
				+ Not driven primarily by price, even while recognizing cost as a real issue: a belief that creative thinking will come up with value-positive food within our budget
		- CSAs as exemplars of putting our grocery dollars in service of our larger values
	+ Eat
		- Appropriate qualities - not wasting
		- Thankfulness, especially within Jewish traditional language - many forms of birkat hamazon
	+ Share
		- Snack time at Makom Hadash
		- Communal meals at IF
			* Spending time together
			* Thankfulness / singing / announcements
		- Public / communal / pluralistic / universalistic ritual celebration embraced
		- E.g. Lighting Hanukkah candles in office, singing

**Section III**

**How Hazon engages (non-Board) volunteers (Draft)**

* Purpose of having volunteers
	+ How the staff role differentiates from the volunteer role
	+ For example: New York Ride
* Connection to broader Hazon values
	+ Community inclusion and accessibility for those interested in being involved to get involved
* Volunteer motivation
	+ Expressing personal commitment
		- For what other reasons does a person become a Hazon volunteer?
* “Training ground” - rabbinical students who created services for Food Conference retreat
* Advisory Committees
	+ Goal of having an advisory board
	+ What decision-making power does the advisory committee have?
	+ Role of a committee chair
	+ For example: Colorado advisory committee
	+ Seal of Sustainability advisory committee
* Committee chair
	+ Leadership opportunity
* POPs for each advisory board (Seal, NY Ride, Colorado, JICC)
* Best practices - need to have fun, build community
	+ Real opportunities for engagement
	+ If there were 4-5 other organizations who are similarly paying as much attention to their internal culture, how can we tell a story about that?
* Role of a retreat for a volunteer group
	+ NY Ride planning retreat, CO Advisory Committee retreat
* Recognition / thanks
	+ How to appropriately express gratitude for volunteers
	+ Process of sustaining volunteers over time and avoiding burnout