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Part 1.1 MOED's Stakeholders

Every worthy project begins with its people, and MOED is no exception. As a community *mikvah*, MOED is open to the entire Jewish community, and is therefore supported by a broad-based group of individuals and institutions.

- A. **BOARD OF DIRECTORS:** As a 501(C)3 not-for-profit entity in the State of Colorado, MOED is governed by a board that follows a set of Bylaws that were revised and adopted November 2012. The MOED board chair, officers and board members serve set terms.
- B. **ADVISORY COUNCIL:** Playing an important role without governance authority, MOED's advisory council consists of those leaders in the community whose organizational members have a stake in MOED's presence and success.
- C. **STAFF:** A paid staff that complements MOED volunteers is essential for the daily operation of the *mikvah*.
- D. **COMMUNITY STAKEHOLDERS:** Without the support diverse community advocates MOED would never have been built, sustained, nor exist to plan its new future.
- E. **PATRONS:** Those who currently use the *mikvah* - along with those who will use the *mikvah* - are MOED's most important constituency.
 - A. **MOED'S BOARD OF DIRECTORS:** Board positions are open to members in good standing of any Orthodox Jewish institution in Colorado who define themselves as Orthodox Jews, and who strive to practice Judaism as prescribed by halachic authorities and the Shulchan Aruch. MOED's current board members are:
 - Laura Abramson-Pritchard, President, has been involved with the community for about a decade. Married, with two children, Laura is president of a successful interior design group serving Denver and surrounding communities.
 - Rachel Rubin, Treasurer, is a native of Denver and has been part of the Orthodox community for about a decade. Rachel's Jewish identity awakened at Hillel at Colorado State University; married with three children, Rachel is a certified lactation educator and doula.
 - Leya Bram-Winne, Secretary, is a Colorado Springs native and a successful realtor based in Denver. Married with two children and a proud grandmother of one, Leya studied at AISH, and has been a member of the Orthodox community for approximately 10 years.
 - Susie Swinkin grew up in Denver's Orthodox Jewish community, is married with 3 children and a proud grandmother of 12! Susie, a long-time volunteer fundraiser, has had the pleasure of serving on numerous community boards since 1980 when she moved back after living in NY.
 - Corina Zazulia moved to Denver 13 years ago and has been involved ever since. Married with two children and fluent in Spanish, Corina is a professional Jewish community volunteer: Denver Academy of Torah, the DAT minyan, Tomchei Shabbos and a second stint on MOED's board.
 - B. **MOED'S ADVISORY COUNCIL:** MOED's Advisory Council helps make MOED a true community resource. To be constituted and convened by the board in 2013, this council will consists of leaders in the community whose organizational members have a stake in MOED's presence and success. While possessing no governance authority, the members of this council will represent the community's needs to the MOED board: *mikvah* design now, and fee structure, schedule, and marketing later.

- C. MOED'S STAFF: Throughout its history MOED has been primarily a volunteer-run organization, but without its dedicated and talented paid staff it could not function.
- Attendants (currently about 20 individuals) staff the *mikvah*, answer questions assist those immersing in *mikvah* waters, stock and ready the prep rooms; they hail from virtually every Orthodox synagogue and minyan on Denver's east side.
 - Scheduler Mayya Ostashinskaya assures every scheduling need is accommodated. Working remotely from Boston, MA, she retrieves messages, juggles conflicts, and confirms immersion appointments. Her Russian language abilities make her the perfect fit for our *mikvah*.
 - Rabbinic Guide Rabbi Michael Fleishmann (our *mashgiach*), working under rabbinic advisor Rabbi Eliyahu Stern, is responsible for maintaining the cleanliness of the immersion pool water as per rabbinic standards.
 - Facility Manager Ita Leban ensures that the day-to-day operations run smoothly by coordinating the volunteers and vendors, and by handling maintenance, supplies, snow removal, cleaning, permits, inspections and scheduling.
 - Bookkeeper Bonnie Shafner Oderberg handles MOED's finances: accounts payable, accounts receivable, and fiscal reporting.
 - Cleaning of the women's side daily and routine cleaning of the men's side is the job of Marisa's Housecleaning Service.
- D. MOED'S COMMUNITY STAKEHOLDERS: Advocates have kept MOED in business by contributing their time, talent and treasury over the years. As we move into our capital campaign these community stakeholders – from all parts of the Jewish community – will be as important as ever.
- The founders of *mikvah* on Denver's east side, who in the 1990's identified a need, built a vision, and fulfilled it: the passionate men and women who raised the money and the hammers needed to open MOED.
 - The volunteers – including the men and women of MOED's board – who have given so much of themselves over the past fourteen years.
 - The individuals and families in Jewish community whose patron fees and donations have meant so much to MOED month after month, year after year.
 - The Jewish institutional leaders whose vision for the role of a true community *mikvah* unites our community behind this sacred *mikvah*.
- E. MOED'S PATRONS: Open 363 days a year, MOED has nearly double the patrons of the next most used local mikvah, with an average month's usage of more than 70 women. In addition, MOED has begun to experience growth over the last two years: on some evenings patrons actually spill out the doors. We believe the observant community on the east side has reached its *tipping point*, with new families arriving weekly – already being reflected in MOED's appointment schedule which often extends past midnight in the summer months.

The number of current Orthodox patrons is high, but MOED's informal research indicates that MOED is also poised to serve an increasing population of liberal Jews - attracted by a geographically desirable, state of the art, beautiful, safe and kosher facility - who would use the facility for conversions and other *simchas*.

Over the years, we know that MOED has served people from the following congregations:

- The Hebrew Educational Alliance
- BMH-BJ
- DAT Minyan
- B'nai Havurah
- The Bucharian Jewish Center
- Na'aleh Minyan
- Western Center for Russian Jewry

- Kehillas Bais Yisroel
- Kohelet
- EDOS
- Seven Denver-area Chabads
- Chabads without mikvahs in Aspen, Longmont, Vail, Lone Tree, and Fort Collins
- MOED has also served individuals from at least:
 - Denver, Aurora, Aspen, Ft. Collins, Boulder
 - Every eastern North American city with a large Jewish population
 - Cities and countries in South America, Israel, and even Australia

Finally, community congregational leaders contacted by the board during its initial informal feasibility study indicated that Jewish congregations from all branches of Judaism would utilize MOED were it rebuilt and made available to them; currently none do.

Part 1.2 MOED's Mission

While human and financial resources are necessary, success of any project hinges on knowing clearly on knowing where one is going, why, and what is sacred on that journey. A clear mission and set of core values may not be sufficient to guarantee success, but especially in a world of limited financial resources and numerous competing and worthy projects they are absolutely necessary.

MOED's plan is to ensure that a suitable physical structure (a building) and a healthy organization (all aspects of governance, administration, finances, and advocacy) are in place for us and for our children - in order to safeguard MOED's mission to *provide a warm and welcoming kosher mikvah in accordance with traditional Jewish law for all of B'nai Yisrael.*

PART 1.3 Case Statement

Mikvah Today

Why Here?

Repair or Replace?

How will this time be Different?

Mikvah Today

The commandment to immerse in the *mikvah* has its origins in the Five Books of Moses and continued to take root strongly in Temple times 3,000 years ago. So important is this commandment that the Talmud states that a community that can only afford one building should build a *mikvah* rather than a synagogue! All Jewish denominations from liberal to Orthodox utilize *mikvah*, and for many Jews it is an essential component of family life. Patrons include regular immersion by both men and women as preparation for greater levels of sanctity; as the final component of the conversion to Judaism ceremony; and immersing pots, pans, dishes and other utensils (*kelim*) to prepare them for home use.

1. Both men and women immerse in a *mikvah*. This *mitzvah* allows men and women alike to prepare themselves for a higher level of spirituality, for increased holiness and closeness, and for connecting with G-d by immersing one's entire body in waters from a natural environment.
 - Men use the *mikvah* before holidays, and either before every Shabbat or every day - according to their custom. The most common male patron immerses every Friday afternoon as a means of preparing himself for the upcoming Sabbath. Men use the *mikvah* during the daylight hours.
 - Women usually use the *mikvah* monthly and after childbirth. For this group, *mikvah* is a pillar of family life and is a central building block of community – in very much the same way as a grocery store or elementary school is for the larger community. For the ritually observant segment of the Jewish community *mikvah* is essential.

- Men and women from across the spectrum of Jewish observance immerse in the *mikvah* before their wedding, even if they do not have the intention of continued *mikvah* use – although some become intrigued by *mikvah*, and return for continued use during their married life.
2. All Jews from most liberal to Orthodox utilize *mikvah* as an essential component of the conversion process whereby a non-Jew becomes a full member of the Jewish community. Following many years of study, reflection, and philosophical and theological examination, the simple physical act of immersion in the waters of *mikvah* symbolizes a final transformation: a conversion.
 3. Many individual members of the larger Jewish community - who may not use *mikvah* on a regular basis - count on *mikvah* immersion for spiritual and personal use.

Traditionally, Jews lived in a closely-knit geographical community where all of the amenities they needed for their Jewish lives (a Kosher butcher, specialty stores, a *mikvah*, synagogues, Jewish communal institutions) were a close walk away. Convenience was built in, and did not need to be sought or manufactured. Since the post-World War II era characterized by suburbanization, this has not been as true. Additionally, the difficulty of accessing Jewish institutions for many was amplified by the rate at which Jews began to choose proximity to school and work, affordable housing, and other factors when selecting their neighborhoods.

Practically speaking, a *mikvah* is always located within walking distance of Orthodox Jewish households to assure that women in this community have access the *mikvah* when they need it. Additionally, a centrally located *mikvah* - along with other communal institutions - signals that we have a complete, strong and vibrant Jewish community.

Why Here?

Although Denver has two other *mikvahs*, none meet the need the New MOED is designed to meet – that of a full-service community *mikvah* located in the heart of Jewish Denver.

1. A *mikvah* is part of the very fabric of a functioning Jewish community: Home to the most synagogues in the metro-area including three of Denver's five largest, this part of town is by far the most densely populated Jewish area in Denver and contains most of Denver's Jewish infrastructure. As important, all anecdotal evidence indicates that the Orthodox population of east Denver is growing steadily.
2. MOED is for all Jews to access: The New MOED will invite all Jews to use the *mikvah*, and so its location - within a diverse Jewish community in east Denver containing Jews on a spectrum of observance who describe themselves as Orthodox, Reform, Conservative, Reconstructionist, Renewal, and even "just" Jewish – was carefully chosen. MOED is poised to serve even more people – as many currently not using MOED are attracted to a new, sparkling facility that is more inviting and more spiritually uplifting.
3. Jewish institutional leaders want a *mikvah* here: When MOED leadership met with community leaders to ascertain how important MOED could be to them, all strongly expressed a desire to have a *mikvah* in this neighborhood for their congregation's ritual use. Leaders indicated they would use MOED and recommend MOED to congregants over other *mikvahs* - as the west side and AISH locations are not geographically ideal. Indeed, that is part of MOED's new business plan.
4. Geography is especially important on the Sabbath and Holy Days: a *mikvah* within walking distance of a functioning Jewish community is vital to the members of that community. Open 363 days a year, *mikvah* is there for men and women who need it, when they need it. *Mikvah* patrons must be able to fulfill a *mitzvah* without disrupting the fabric of their ritual and family life.

Repair or Replace?

See Appendix A for Photos.

MOED's current building is deteriorating badly. Leaders conducted a full review in 2012 to help them decide whether repairing the current facility was the best option. Consultations with a construction manager and consultant, an architect, a geotechnical engineer and a general contractor helped them conclude that the cost to repair the facility was prohibitive. In addition, these experts identified problems contractors were likely to uncover in any renovation effort that would push costs even higher, making repairing the current facility more expensive than staring over and replacing it with a new facility.

See Appendix B for Manager's Letter.

Constructed in 1998 the *mikvah* building began deteriorating in less than a decade and has needed constant care to continue its operation. Meanwhile, successive boards and dedicated volunteers have been working since 2006 (when the current MOED building began having serious cosmetic and structural problems and the "Raise the Roof" campaign was completed) to stem the current *mikvah's* deterioration. While aggressively combatting the degenerating state of the building in order to this keep the *mikvah* operating, they have chosen not to spend precious resources to address the underlying structural problems.

After many years of deliberation and consultation with experts, MOED leaders reached the inevitable decision to replace the current building, and the MOED board is on the cusp of undertaking a capital campaign to build a new facility on the current MOED property. Many factors influenced their decision, among them:

- Safety - The facility is presently safe, but not aesthetically pleasing as a result of the sinking of the building, a problem that began when MOED was constructed in two sections: the first section consisted of main facility and the second the ten feet on the western side of the building. Those ten feet were added after the initial foundation was built. Over the past 10 years the ground underneath the slab has corroded and the floor has dropped approximately 8 inches, causing the foundation wall that was part of the original foundation to protrude across the entire building. This is a significant hazard for any patron or vendor.
 - Due to the sinking of the facility there are many cracks in the walls, doors do not open and close properly, windows jam, and stressed pipes are at risk of breaking in the near future.
 - The floor is uneven, heaved in spots and with dangerous drops in others. Cracking linoleum has creating a fall risk and the floor is separating from the wall, leaving cracks for mice, beetles, spiders and other pests to invade.
 - The roof leaks despite many repairs, partially because the building was designed incorrectly and slopes toward the center of the building and does not drain properly. Despite contractors' best efforts the repairs are only temporary.
- Comfort - When people go to the mikvah they need to feel safe and comfortable with the facility or else they will not return. The current facility is extremely uninviting due to its physical appearance. Our examination of local demographics indicates that many women are currently staying away from the facility even though they want to engage in this *mitzvah* – a direct result of the current state of the facility. Despite daily cleanings, many who use the facility regularly *feel* that it is dirty.
- Perception – *Mikvah* patrons wonder about the integrity of the mikvah pool (if the floor has cracks and crevices, might the underground pools, as well?); they worry about the structure (even though we are assured by engineers that we are in no danger of collapse); and they are upset by regular invasions of insects (that crawl through the large crevices created when the building shifts, and that cannot be exterminated since the use of pesticides in proximity to pools is limited by law.)
- Halachah - A *mikvah* is constructed to allow natural rainwater to accumulate in a system of pools. The pools then overflow to an immersion pool where people immerse. If any of the pools have water that isn't proper – for example brought about by a crack - the *mikvah* is rendered not *kosher* and completely unfit for immersion. MOED's current immersion pools were built so that one side of each immersion pool serves as a support for a concrete wall that extends to the roof. The combined weight of the concrete along with the weight of the 3000 gallons of water is putting tremendous pressure on the volatile soil that is under the building. It is probably a matter of time until the *mikvah* walls develop a crack, rendering the *mikvah* not kosher.

How will this time be Different?

Every aspect of this building project – from the planning stage to fiscal management, from needs-assessment to building – is being done professionally and with transparency. First, we've engaged consultants and professionals with experience building over 2,000 mikvahs, and with the rigor to assure that while no monies are spent unnecessarily, no corner is cut either. In the meantime, we've embraced the upcoming capital campaign as an opportunity to examine all aspects of our current operation – governance, operational systems, facility, advocacy, and sound fiscal management – and to rebuild our organization from top to bottom as needed. Throughout, we've paid careful attention to identifying and implementing the best practices for us, and assuring we have the professional support and ongoing training to run the organization efficiently and transparently.

Next we acknowledged that building a large *mikvah* such as MOED requires construction expertise, halachic expertise - and the ability to combine the two to avoid mistakes that could be debilitating. We are committed to launching a capital campaign only when we have assured we have the right balance of the two, and the resources to blend them properly.

Finally, we have ensured the supervision and quality of the entire construction project by hiring an experienced owner's representative who will supervise professional designers, engineers, architects and builders who are experts in designing and building *mikvahs* and commercial-grade spas.

Part 2:1 Relevant History

The Beginning and the First Decade

MOED began with an idea, a hope and a few dedicated community members in the 1990's who knew that the east side Jewish community they loved was lacking a critical pillar, one that every established Jewish community always has: a *mikvah*. Jews then on Denver's east side then either drove to the west side's small facility, or made due as best as they could. And so, these volunteers began a campaign to raise the funds needed to build MOED where it presently sits.

Their work was monumental - as with more energy than infrastructure they made it happen. On a limited budget volunteers leaned heavily on their own planning and construction skills while calling on those they knew for materials and work whenever possible. Whatever was needed they did, and whatever it took they succeeded; in 1998 MOED opened its doors. Within a short period of time, however, the board of the new non-profit was faced with serious building problems. Among other tribulations, in 2005 the roof of the men's side had caved in, and subsequently mold was discovered inside the building's walls: the *mikvah* was no longer useable!

Emergency funds were raised in the community to return MOED to useable status: they repaired the roof; mitigated the mold; covered the inside walls with plastic to protect against further mold; and installed air circulation systems and water temperature control systems to prevent the buildup of heat and humidity that would lead to the wall and ceiling deterioration and the mold problem returning. Meanwhile, the floors began to heave due to shifting soil underneath the foundation, and the foundation walls began to push up through the floor - as the ground literally was moving beneath the *mikvah*.

The Past Six Years

Leaders knew in 2006 during this *Raise the Roof* campaign that the repairs were temporary, buying the community 2-3 years until MOED could plan to raise the funds to repair properly or replace the *mikvah* building. Additional serious structural repairs were deferred when the board decided that rather than patching up a crumbling facility, it was prudent to spend only what was absolutely necessary to keep MOED open while planning for the future.

The economic downturn in 2008-09 made capital fundraising impossible, as almost all building projects were put on hold, MOED's among them. Just as a small vial of oil lasted for eight days in Maccabean Judea almost 2,200 year ago, so has MOED's 2-3 year stopgap repairs of 2006 held for six years. The MOED board knows it cannot push its luck forever, and so in 2012 the board decided to move forward with a study that determined that repairing the current facility was not the answer, and it needed to be razed and replaced with a new facility.

In the summer of 2012 MOED's board hired Sea Change Consulting to help prepare for a capital campaign, and in September 2012 convened a task force to write a planning document for the architects, the builders, the marketers, the fundraisers and the community. MOED plans to kick off its community campaign early in 2013, with hopes of breaking ground before the end 2013.

The Dilemma

Since the Raise the Roof campaign in 2006 MOED has spent more than \$60,000 in repairs that were not normal building maintenance. MOED's annual budget has had to absorb these expenses, as the board attempted to maintain the building as best it could. MOED made only essential triaged repairs such as:

- Replacing the furnace and some pipes when they froze on the men's side in 2008;
- Annual ongoing snow removal from the roof to avoid melting snow running through holes into *mikvah* walls and ceiling, and the weight of snow refreezing at night and exacerbating the cracks in the roof;
- Repairing corroded mixing, T&P and relief valves, broken timers, circulation pumps and heating mechanisms;
- Fixing and replacing plumbing of toilets and showers due to shifting pipes;
- Repairing doors that pop out of their frames due to shifting soil;
- Caulking cracks;
- Building wooden floor frames to minimize uneven surfaces.

MOED continues to balance its commitment to keep the *mikvah* open and safe with spending as little as possible now; the board has decided to:

- Spend only what is necessary in 2012 and 2013 on the current facility to keep the *mikvah* open and safe for use.
- Use this opportunity of preparing a capital campaign to improve MOED's organizational culture and structure to support a successful campaign, while assuring a solvent organization with a sound business structure thereafter.
- Ensure quality of construction and cost containment of a new facility by engaging only professional designers, engineers, architects and builders – all managed by a professional owner's representative supervised by rabbinic authorities who have built many *mikvahs* before.
- Raise funds to support the capital campaign (including all planning and construction costs and a prudent building reserve) but plan the New MOED so that patron fees and normal fund development adequately supports all regular MOED operations.

Part 2:2 Halachic Narrative

See **Appendix C** for PowerPoint.

Mikvahs in North America today are typically built with a very high level of rabbinic supervision (*kashrut*), as this makes the *mikvah* available to all Jews. The New MOED will be planned and constructed with the highest standards of *kashrut* in order to be acceptable for the entire community. MOED will be able to take great pride in joining the ranks of the best *mikvahs* in the country. Rabbis with proper knowledge of the requirements of a *mikvah* must work hand-in-hand with the chosen architect in designing this project, and a rabbinic supervisor must be present for certain parts of the construction process, as there are many intricate Jewish laws whose application must be specific and customized.

The concept: a *mikvah* is a pool that is 100% created by nature without human intervention. This means that certain pits must be constructed in very specific ways so that natural, unaltered water is present to mix with regular water in all three of the *mikvah* pools: men's, women's and utensil. More specifically: the seed and touching pits for the men's *mikvah* and the women's *mikvah* and the touching pit for the utensil *mikvah* need to consist of pure rain water that has never contacted any utensil, vessel or sheet metal. Therefore, when designing a *mikvah*, a proper rain collection system needs to be incorporated into the design of the building.

This can be accomplished best by using an "A" roof or the like where one complete side of the roof is designated to catch the rainwater. (The roof may be designed as a flat roof but in that case a slightly different system would be used, where adjacent to the drain on the roof is another "drain" which is essentially a pipe that is flush with the roof and brings the water down to the trough system. Once the *mikvah* fills up with water a plug is inserted into the pipe at the roof level.) The designated part of the "A" roof should not have any metal at all - including vents and stacks; these and any HVAC equipment should be situated on another side of the roof. This is especially important to keep in mind when laying out the location of the bathrooms in the building.

In lieu of a typical gutter system, a rain collection system must be designed; experience show that a best design is to use 4" PVC pipes that are cut in half and mounted using "C" brackets that support the pipe from underneath and don't interfere with water flow. The half-pipes are then placed adjacent to each other so they slope towards the trough that will carry the water to the *mikvah*. A vertical pipe is then placed into the trough with a mouth cut into it and the top part of the vertical pipe catches the water coming off the half-pipes. All this will be built under the direct supervision of a rabbi on site.

The pools are essentially sets of three pools: the seed pit, the touching pit and the immersion pool. Initially both the seed and touching pits are filled with rainwater. Once full, tap water is turned on above a trough system (a different trough system than the one used to collect the rainwater) and the water runs into the seed pit. This water then overflows to the immersion pool and is then heated and filtered there. The touching pit serves one purpose - its waters touch the water in the immersion pool. For the utensil *mikvah* there is only one large pool. A lip is designed in the middle of the pool where a sheet of Plexiglas is inserted. This allows the bottom half to serve as a touching pit and the top half as the immersion pool: no seed pit is required for this *mikvah*, although it still has two sets of troughs: one for rainwater and one for tap water.

Part 2:3 Sensitive Issues

1. Privacy: Our goal is to allow *mikvah* patrons to enter and exit with discretion and privacy: women who wish privacy should be able to proceed with minimal contact with other *mikvah* patrons should they desire while on the premises. This can be accomplished using one or both of two mechanisms.
 - Scheduling of appointments: Staggered appointment times and utilizing electronic/telephonic communications between patrons and attendants at the facility.
 - Building configuration: Configured the facility so that women do not run into each other when entering or leaving a prep room – such as in the common entrance/waiting area. Building separate entry and exit doors with commensurate traffic flow may be the best decision for us. In addition, we must construct completely separate entrances for the men's *mikvah* and for the utensils' *mikvah*. Finally, *the* women's entrance must not be visible from other entrances, and should be clearly marked so that it cannot be confused with the other entrances.
2. Safety: The key is to strike a delicate balance between privacy and safety, and to keep in mind that the women's side will be utilized primarily at night. We propose a very well lighted section of the parking lot dedicated for women's parking. It needs also to have security cameras (signage should indicate that). The area should also be secluded by its design, shrubbery, and fencing – or a combination of the three. It must be large enough for easy vehicle maneuvering. All walkways, ramps and any stairs must be well lighted and maintained, but should be screened from public view if possible. A buzzer system is also required after women enter the first door that remains unlocked during hours of use. A video system should allow attendants to see patrons before they are inside and prevent entry of people who should not be there. Finally, an alarm system is prudent.
3. Access for Maintenance and Repair Personnel: The Utility and Storage Closet, Mechanical Room and Natural Water Cistern Room (also called *borot* room) must be accessible for maintenance and repair personnel without having to enter the actual Immersion Room areas or common areas where patrons may be waiting or preparing. One possible solution would be a dedicated hallway/service entrance that would allow staff access in an emergency without compromising the privacy of the patrons inside.

Part 2:4: The Design

General Information
 Design Elements
 Progressive View
 Technology Considerations

General Information

Early in 2013 MOED intends to launch its capital campaign to construct a new *mikvah* that will be:

- Built on the same property as the current *mikvah* and consist of three parts:

- A women's immersion pool and five preparation rooms.
- A smaller men's immersion pool with one large preparation area.
- An immersion pool for dishes and utensils.
- Architects will work out details for construction of the pools with rabbinic advisors.
 - The underground portion of the pools will be about 12' x 30'.
 - This includes a 1' thick cradle wall of concrete around the perimeter of all the pools that could double as a regular floor space for the building.
 - If the building is built on 4" slab: pour the 1' cradle wall 4" short of grade so the slab can extend over it, reducing the pools' footprint to 10' x 28'.
- A beautiful, clean state-of-the-art spa-like facility that will be *heimish* and welcoming, providing patrons an opportunity to perform this *mitzvah* in comfort and privacy: people who use the new MOED will return to use it again; will tell their friends about it; will become lifelong advocates of MOED. Its design will help all patrons feel like valued customers, utilizing materials that are both durable and beautiful.
- The Current MOED is about 1,600 square feet with a footprint of 58 feet x 27 feet; planners anticipate a building that could be as large as 2,400 – 3,000 square feet with a 40 or 50 feet x 60 feet footprint. It should be as small as possible to accomplish its purpose (for financial reasons) and still feel spacious.
- Architects should keep in mind spa designs in their planning, considering things such as high-moisture woods and floor-to-ceiling tiles in high humidity rooms - because of immersion pool and shower humidity; small tiles on floors to prevent slipping; and use of stainless steel pipes to avoid corrosion; and stainless (not brass) for heating element, bars around pool and vent covers.
- The *mikvah* building should be designed so that the men's and women's pools are next to each other.
- This building must have great lighting throughout.

Design Elements

The Women's *Mikvah* (perhaps 1,900 – 2,300 square feet) - consists of the following:

1. A Vestibule with door unlocked to the outside during *mikvah* hours of operation with a welcoming and warm feel but sturdy materials: tile floor with area rug, mirror and fancy shelf on the wall for gloves and pocketbook, intercom.
2. A Waiting Room (with storage area and an attendant station) to serve as a check in-area. Nice area with a few chairs, sofa, lamp, possibly a gas fireplace to give the room a living room feel. Ample wall space for donor plaques and perhaps a waterfall feature. Attendant station is a desk with check in counter, phone, door buzzer, computer and monitors for security cameras, as well as room for brochures, pricing list, and fliers.
 - Perhaps in the Waiting Room, but ok elsewhere, too: A long and narrow storage closet behind accordion doors with shelves and a hanging bar lines (this is not the main storage for the building but has ample space for robes, towels, beauty supplies.)
3. Five (5) Prep Rooms
 - a. 4 to be perhaps 8'x10'; one larger, up to 20'x10'.
 - b. The larger prep room is designed ADA, and has a front-load ADA Jacuzzi tub, a separate shower stall with rain showerhead. This prep room will also serve as a bridal room or special request room.
 - c. All other prep rooms have a nice stool, a full bath/shower combination w/commercial grade beautiful to-the-ceiling high end glass doors and rain showerheads.
 - d. Toilets in each prep room are wall-mounted for easy cleaning.
 - e. A vanity in each prep room has under-mount sink with granite counter, a locked floor-to-counter large storage cabinet (for attendant supplies); large well-lit mirror behind vanity; supplies for final hair drying or make-up application (including commercial grade hair dryers and tissue dispensers) for after using the *mikvah*.
 - f. Floor drains in each prep room should be set so floor slope is not obvious.
 - g. Each prep room has a door at either end - one leading from the dry hallway (that comes from Waiting Room) and the other to the Wet Hallway or Immersion Room.

- h. Each prep room has a full-length mirror behind a door; lots of hooks for women to hang things; a shelf for personal items (commercial grade bar shelf preferred as it collects less dirt and things don't get left behind), towels and a robe.
- 4. A Dry Hallway leads from the Waiting Room to the Immersion Pool Room, with entrances to each prep room. It should be a simple hallway with a warm hotel feel. There is less humidity there.
- 5. The Wet Area ideally contains:
 - a. A Wet Hallway that leads to immersion pool and is a very high humidity area with lots of tiles or properly rated walls and a floor drain.
 - b. A Utility and Storage Closet (perhaps 10 x 8) for cleaning supplies, linens, boxes, etc.
 - c. A Mechanical Room (perhaps 12 x 10) for the boiler for the pools, ejection pump for pools, air compressor for filter, air handlers possibly
 - d. A Laundry Room (or added space within the Mechanical Room) contains a large commercial washer and dryer with ample area to fold and stack linens.
 - e. The Natural Water Cistern Room (perhaps 10 x 10) is also called a *borot* room.
 - f. The Immersion Room has a pool (perhaps 10 x 8 but exact size TBD); **see Appendix B.**
 - g. Other important features include tile color that changes at water height; a ledge around each *mikvah* tub big enough for cleaner to stand (designed with rabbinic input due to unique nature of *mikvah* pools!); special Dal tiles without print on the back to avoid air pockets.
 - h. (a) – (d), above, ideally should be accessible from a place where nobody preps or immerses – so work and repair crews can access these areas if needed during *mikvah* use.
- 6. Access to the Men's Section

The Men's Mikvah (perhaps 400-600 square feet) - consists of the following:

1. A large public changing area with many hooks and ample wooden benches attached to the walls.
2. Immersion pool (perhaps 7' x 9' but exact size TBD) with a ½ wall of frosted privacy glass (if exposed to public area), with a ledge around each *mikvah* tub big enough for cleaner to stand (designed with rabbinic input due to unique nature of *mikvah* pools!).
3. Shower area with 3 private stalls.
4. Private toilet room with door.
5. Counter area with sink.

The Utensil (Kalim) Mikvah (perhaps 80- 100 square feet) consists of the following:

1. One room, pretty Spartan, without frills.
2. An immersion pool (perhaps 5' x 6' but exact size TBD).
3. A sink.
4. A keyed entry - accessible at all times from the outside whether the *mikvah* is open or not.

Progressive View

MOED Client Perspective: case study for the architects for a woman arriving during the week:

1. She will park in a well-lit private parking lot with security cameras that are monitored by staff in the building. Hedges or trees (and if not possible, a fence) provide year-round privacy. The building's appearance will be attractive, and not institutional in feel.
2. She will enter a Vestibule - via a well-maintained walkway –through a door that will remain unlocked during *mikvah* hours. An overhang in front of the entrance assures that ice does not accumulate.
3. Once entering the Vestibule she will ring a buzzer that activates a phone or intercom system monitored from multiple places in the facility by a *mikvah* attendant.
4. The attendant will buzz her in to the Waiting Room where she can be greeted, can conduct business and wait in the event that all Prep Rooms are full when she arrives. She will notice an attendant station, drinking water, and all the amenities mentioned, above. She will feel welcome and comfortable.
5. When ready the attendant will direct her to her Prep Room - numbered and with clear signage so a newcomer can find the room easily, accessible from a Dry Hallway.

6. Upon entering her Prep Room she will find a place to hang her coat; a comfortable stool; and hooks and shelves upon which to place her garments to prepare for her immersion. Prep Rooms should be soundproof (perhaps utilizing *white noise*) for the comfort of the women, with sufficient airflow, and perhaps adjustable heating and cooling. She will find a bathmat, washcloths, a robe and towels. She will notice the room has a lock, guaranteeing her and her belongings safety and privacy from the moment she enters until she leaves the building. She can access an attendant by intercom.
7. Once she is prepared she will tell the attendant she is ready by using the intercom.
8. An attendant will accompany her to the immersion pool, and back to her Prep Room after immersion if the woman wishes.
9. Perhaps she will exit the facility by a separate door than the door leading to the waiting room if she wishes, assisting the traffic flow and ensuring that women who wish will have more privacy.

For a woman arriving at the *mikvah* Friday night. All as above, except:

- a. No electricity needs to be activated by the patron.
- b. No cash needs to be exchanged.
- c. With no buzzer or intercom in use patrons enter the vestibule, knock on the door, and are admitted.
- d. Patrons inform the attendant they are ready by non-electronic means.
- e. Payment will be handled with a system that allows no currency to be exchanged.

MOED Attendant Perspective: a case study for the architects

1. When an attendant arrives at the *mikvah* she will unlock the facility, turn on lights and make sure the rooms are ready.
2. Attendants will be able to monitor security cameras from within the Waiting Room – so the parking lot will be visible should an attendant notice the screen.
3. Once a woman rings the bell attendants will buzz her in and direct her to a Prep Room.
4. Materials such as *mikvah* information and pricing structure - and extra supplies for those who need them (things like scissors and nail clippers) - will be stored at the attendant station in the Waiting Area.
5. Attendants will set up every room with towels, robe, washcloth, bathmat and slippers for the patrons. When a woman has a question attendants will respond to her call.
6. After every patron departs an attendant changes over the Prep Rooms - removing the dirty linens to the laundry room, and replacing linens for the next client.
7. Attendants need a personal space, so a small washroom with sink, toilet, and storage area for their personal belongings should be accessible off the Waiting Room.
8. Secure drop boxes should be situated in the Waiting Room so that attendants can drop the money in at the end of the evening.

Technology Considerations

1. A security system with cameras in the parking lot can be viewed from the Waiting Room.
2. A programmable timer turns lights on remotely or automatically for Holidays and Shabbat.
3. A remote system (such as the one used at Boulder's *mikvah*) allows staff to open and close locks and turn things on & off: the filter, the heater for water, the heater for air temperature; lights.
4. A specially built computer system (the one developed by Heineteck from Monsey, NY that costs about \$15K) manages the facility.
 - It manages the use of each room through a system of sensors that tells the computer when a woman arrives, when she leaves, when she is ready for immersion and how long she is waiting.
 - It has an intercom tied into it connecting the Waiting Room (or attendants with remote devices) with every prep room
 - It allows women to communicate with attendants from the Prep Rooms.
5. A lower tech solution for notifying the attendant: a patron turns on a light on the outside of the door when she is ready; the attendant turns the light off when she arrives.

Part 3.1 Conclusion

Every organization that embarks on a capital campaign must be absolutely sure that its proposed building is needed; advocates with resources will support the endeavor; and the organizational infrastructure is strong. For the Mikvah of East Denver that has meant a commitment to:

- Ensuring - with the assistance of a non-profit, business-consulting firm - that MOED's business structure supports its operations and a capital campaign for a new *mikvah*. MOED has examined all aspects of its current operation – governance, operational systems, facility, advocacy, and fiscal management, and has rebuilt its organization from top to bottom paying careful attention to identifying and implementing best practices for MOED.
- Examining the community's capacity and need while incorporating what MOED learned from its last building campaign - and courageously implementing policies and procedures to give MOED the best possible opportunity for success.
- Engaging consultants and professionals with experience building over 2,000 mikvahs, and with the rigor to assure that no corners are cut in designing and building the new facility, and no monies spent unnecessarily, either.
- Entrusting leaders committed to obtaining the highest level of professional support and ongoing training to run the organization and a capital campaign simultaneously – with efficiency and transparency.
- Enabling Denver to build a new mikvah facility that enables MOED's mission *to provide a warm and welcoming kosher mikvah in accordance with traditional Jewish law for all of B'nai Yisrael.*

This task force's report demonstrates that MOED has done its due diligence to be certain each of these criteria is met or exceeded. It is the recommendation of this task force that MOED begin planning its capital campaign with the same commitment to professionalism and transparency with which it undertook the writing of this report.

Task Force

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