

Kosher Kitchen & Dining @ Temple Beth Ahm:

Standards of Meal Rituals, Kashrut, Shabbat, & Kitchen Clean-Up

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It is the responsibility of all congregants, non-members who are using our facilities, caterers, florists, decorators, and other outside vendors who come into our building to be familiar with these standards and to adhere to them.

Every congregant who hires outside vendors is responsible for making sure that all caterers and other outside vendors are given a copy of these standards. Extra copies are available in the synagogue office.

No congregant, officer, or employee of the congregation may waive any of the halachic standards of Shabbat and Kashrut observance at Temple Beth Ahm without first getting approval from Rabbi Malik.

Meal Ritual Standards

Every congregant who sponsors a *kiddush* luncheon or other meal at Temple Beth Ahm that is open to other congregants, as well as all arms and schools of the synagogue that organize events at Temple Beth Ahm that include meals, are required to include the following ritual items as part of their set-ups:

- at least 2 **hand-washing stations near the food table (s)**, with each station consisting of the following:
 - ritual hand-washing cup filled with room-temperature water
 - regular pitcher filled with room-temperature water (for refilling the ritual hand-washing cup)
 - plastic bowl or other basin into which the water will be poured from the ritual hand-washing cup
 - pre-cut paper towels
 - garbage can nearby
 - sliced *challah* or other pieces of pre-cut bread, near the hand-washing basin
 - salt shaker(CHALLAH & SALT SHAKER ARE ONLY NEEDED ON SHABBAT)

•one **additional main hand-washing station** (consisting of the same items as above for Rabbi Malik or other person who is leading hand-washing & *ha-motzi*). If the meal is taking place after Friday night or Shabbat morning services, a cart should be brought into the Sanctuary towards the end of the service, consisting of one hand-washing station, 2 uncut *challahs*, a bread knife, a salt shaker, and a Kiddush cup filled with grape juice. CHALLAH, KNIFE, SALT SHAKER, & KIDDUSH CUP WITH GRAPE JUICE ARE ONLY NEEDED ON SHABBAT.

•**benchers** (“*Birkat HaMazon*”/“*Grace After Meal*” booklets, such as the blue booklet, “*B’Kol Echad*” or the white booklet, “*Bar Mitzvah of Ariel Wyner*.”): 10 *benchers* at each round table

All meals at which bread is served must include the following Jewish rituals as part of the program:

Before the meal:

- hand-washing** (“*netilat yadayim*”) before the meal
- ha-motzi*** (the blessing over bread) before the meal, after hand-washing

After the meal:

- benching*** (the recitation of *Birkat HaMazon*, the Grace After Meals)
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If food is served but there is no bread on the menu, the appropriate **blessings** should be recited before eating each food item:

- “*Baruch Atah.....borey miney m’zonot*”-the blessing for non-bread products that are made of flour (e.g. pasta, cereal, cookies, cake)
- “*Baruch Atah.....borey p’ri ha-etz*”-the blessing for most nuts and fruits that come from deciduous trees
- “*Baruch Atah.....borey p’ri ha-adamah*”-the blessing for vegetables, as well as bananas, strawberries and other fruit that grow close to the ground or that grow on trees that die at the end of the season
- “*Baruch Atah.....she-hakol nih-yeh bid’varo*”-the blessing for all drinks (except for grape juice & wine) and all food products that don’t fit into the previous three categories (e.g. cheese, eggs, chicken)

Kashrut Standards

For Volunteers, Staff, Caterers, Florists, Decorators, Entertainers, & Other Outside Vendors

- 1) All food brought into the synagogue must meet *kashrut* standards established by Rabbi Malik. This includes the temporary storage of such foods in the refrigerator, freezer, or other parts of the kitchen. Only foods which meet Rabbi Malik's *kashrut* standards may be served at any function at the synagogue, to our members or to non-members, whether or not they are Jewish.
- 2) All processed and packaged foods must be sealed and must bear a certification of *kashrut* (also known as a "*hechsher*") printed on the label.
- 3) Until further notice, most kosher certification symbols are acceptable except the following: Ko (with the lower-case "o" to the right of the capital "K"), & Tablet K. If there is a plain "K" (without circle or other geometric shape surrounding the letter) on the food package, you **MUST** consult Rabbi Malik to check if it is acceptable.
- 4) All meat products that are not pre-packaged must be purchased from an approved kosher butcher or kosher deli counter at a supermarket (Shoprite, etc.) Pre-packaged sealed kosher meat products may be purchased from any source, as long as the seal is intact.
- 5) No foods with dairy ingredients may be cooked with or served during a meat meal. **Whey, lactose, and sodium caseinate are dairy products.** Many 'non-dairy' foods such as Coffee Mate and Cool Whip are considered dairy according to Jewish law. If a product is labeled 'non-dairy', it must also be marked "pareve" with the kosher certification. "KDE" ("Kosher Dairy Equipment) products may not be served with meat meals. Some bread products contain animal fats or dairy products. Breads must have a *kashrut* certification or come from an approved kosher bakery.
- 6) All wine products, mixed drinks, and any alcoholic or non-alcoholic beverages with additives served in our synagogue must be certified kosher.
- 7) The following foods do not require a *hechsher* (*kashrut* certification): fresh fruits, fresh vegetables, unseasoned nuts, fresh fish (as long as the type of fish is kosher and is washed off with cold water before being prepared), & unmixed pure alcoholic beverages (e.g. beer and scotch) that do not contain any grape or wine products and that do not have any additional flavorings or other additives.
- 8) Whenever anyone brings food (packaged, catered, or purchased from a restaurant), condiments, or drink items into the synagogue for public consumption, Rabbi Malik must approve these items before they are cooked, eaten, or served by signing an **OUTSIDE FOOD PRODUCTS APPROVAL FORM** (included on **PAGE 12 at the end of this booklet**). **No one is to hire a caterer or purchase foods from a bakery, bagel shop, or other restaurant before first getting written approval from Rabbi Malik.** This form must be submitted **AT LEAST 2 WEEKS BEFORE KITCHEN USAGE.**
- 9) Congregants, as well as non-members who rent our facilities, must submit a **KITCHEN USAGE FORM** (included on **PAGE 11 at the end of this booklet**) every time an event is booked at the synagogue. This form must be signed by Rabbi Malik, a member of the office staff, AND a member of the Kitchen Committee. The synagogue reserves the right to cancel any event for which no form was submitted. This form must be submitted **AT LEAST 2 WEEKS BEFORE KITCHEN USAGE.**

- 10) Foods prepared by congregants or other people who use our facilities may not be cooked or prepared outside of the synagogue.
- 11) **In order to be able to prepare food in the synagogue's kitchen (including reheating food), you must be certified as a "Mashgiach" (kosher kitchen supervisor) or you must be supervised by someone who was certified as a Mashgiach by Rabbi Malik.** To make sure that our kitchen remains kosher, cabinets will be kept locked at all times (except for the sliding doors above the center island). The only people who are authorized to unlock the kitchen cabinets are *Mashgichim* (plural of *Mashgiach*=kosher kitchen supervisor) who have been certified by me. The kitchen keys must be signed out of the synagogue office by a *Mashgiach* on a weekday before 4:30 PM on the day that they are needed and must be returned to the office no later than the following morning at 10 AM. If the kitchen is needed on the weekend, the keys must be signed out before 1 PM on Friday and returned to the office no later than 10 AM on Monday morning.
- 12) You must use a kosher caterer, butcher, bakery, and/or other kosher food supplier that is approved by Rabbi Malik. The **APPROVED KOSHER FOOD SUPPLIER LIST** of caterers, restaurants, supermarket kosher sections, butchers, and bakeries is updated regularly and is available in the office. Foods prepared by any of these caterers or other approved kosher outside vendors may also be cooked and prepared outside of the synagogue. All caterers, butchers, bakeries, and other food suppliers must have proper and current *kashrut* certification on file in the synagogue office at the time of the event. The Kitchen Committee is responsible for ensuring that a copy of each approved caterer's *kashrut* certificate is on file at the synagogue and that the certification is current.
- The approved kosher caterer is responsible for all food served in conjunction with any event catered at the synagogue. This includes any edible party favors, candies, cakes, wines, and any other food or beverages provided by the client. The caterer must ensure that all food served at the event is kosher. The caterer must also ensure that no dairy products are to be brought into the kitchen or served when a meat meal is served (and vice versa).
 - When cooking or preparing food in the kitchen, congregants and outside vendors must **cover the counters with plastic or other covering** so that they can be used for either meat or dairy meals (but not at the same time). If you mistakenly use one of the counters without covering it, you must *kasher* the counters after consulting with Rabbi Malik. *Kashering* metal countertops is a messy procedure that involves pouring boiling water on top of every part of the surface area, with many towels required for clean-up.
 - When cleaning dishes (& pots, pans, utensils, etc.), only the **designated meat sink** may be used for cleaning meat dishes and for washing hands while preparing a meat meal; only the **designated dairy sink** may be used for cleaning dairy dishes and for washing hands while preparing a dairy meal. The **designated pareve sink** may only be used for pareve utensils. To avoid using the meat sink accidentally while preparing a dairy meal, please cover or block the meat sink with a towel, sign, or other item that prevents use of that sink. Do the same with the dairy sink while preparing a meat meal. When washing dishes, please use the **appropriate color sponges: pink sponge for meat, blue sponge for dairy, green or yellow sponge for pareve.**
 - No congregants should sign caterer contracts for their catered events without prior approval by Rabbi Malik.** Include a **cancellation clause** in your caterer contract in the event that the caterer is removed from the list of approved caterers before your event.

- e. All bookings will be **canceled** if a caterer is disqualified from providing food service in our synagogue. The congregation, its officers, and employees shall not be held liable for any losses incurred by a caterer or a client if a caterer is not allowed to provide service for the reasons noted. The rabbi shall be the sole judge of qualifications and certifications. The congregation president, on the advice of the Kitchen Committee chairperson, may disqualify a caterer for having failed to pay fees owed to the synagogue or other violations of synagogue policy.

13) Additional *Kashrut* Standards for Staff, Volunteers, Students and Parents of **Preschool, Religious School, USY & Kadima, Sisterhood, Men's Club, & other arms of the synagogue:**

- a) All staff members, whether or not they are Jewish, may only bring cold dairy or pareve lunches, snacks, and drinks (with or without a certification of kosher status) into the synagogue for their individual consumption. No meat products may be brought into the synagogue for individual consumption. No plates or other utensils from the synagogue may be used for meals or snacks that are brought from home. Outside food may not be kept or eaten in the kitchen. Outside food may not be shared with others in the synagogue.
- b) All volunteers, students, parents, etc. may only bring food into the synagogue that has a *hechsher* (certification of kosher status), even if it is only for individual consumption.
- c) The Preschool must have a policy of requiring that children only bring cold dairy or pareve lunches, snacks, and drinks into the synagogue. Foods and snacks brought from home without kosher certification may be stored in the preschool; they may not be brought into the synagogue kitchen or used with any synagogue utensils.
- d) Children and adults in the Religious School, USY, & Kadima may only bring snacks and drinks into the synagogue that have approved kashrut certification labels. Any snacks and meals that are served by the Preschool, Religious School, USY and Kadima staff, volunteers, students, and parents must meet all of the synagogue's kosher standards, including appropriate kosher certification labels. No home-cooked or outside non-certified foods may be served at events organized by the Preschool, Religious School, USY, or Kadima.
- e) **All teachers, advisors, other staff, parents, & other volunteers who cook in the synagogue kitchen must be supervised by someone who participated in Rabbi Malik's *Mashgiach* training class.**
- f) During Passover, the rules of kashrut are stricter and more complex. **On Passover, no outside food or drink may be brought into the building that does not have a Kosher for Passover ("*Kasher L'Pesach*") certification.** Rabbi Malik will distribute a special *kashrut* supplement for Passover each year. Before Passover, all food and drink should be removed from the Religious School and Preschool and all classrooms should be thoroughly cleaned. The Religious School and Preschool should be closed during Passover.
- g) Teachers & advisors in the Religious School, USY & Kadima might consider explaining some of the laws of *kashrut* to children and parents. Cooking and eating are wonderful "teachable moments."

Shabbat Standards

For Volunteers, Staff, Caterers, Florists, Decorators, Entertainers, and Other Outside Vendors

- 1) Saturday evening events that involve activities that are prohibited on Shabbat may not **begin** until **one half (1/2) hour after the conclusion of Shabbat**. Caterers and other outside vendors may not come into the synagogue building to **set up** for a Saturday night event until **10 minutes after the end of Shabbat (nightfall, which is much later than sundown)**. Please confirm the ending time of Shabbat & the starting time of your event with Rabbi Malik before printing invitations or signing contracts with vendors.
- 2) Whether or not you are Jewish and whether or not you are over the age of Bar/Bat Mitzvah, the following activities are not permitted to be performed on the synagogue premises on Shabbat:
 - a. taking photographs, audio recording, video recording
 - b. using telephones, cell phones, or beepers
 - c. playing with electronic games or battery-operated toys
 - d. handling money
 - e. playing instrumental or recorded music
 - f. writing, drawing, or erasing
 - g. using scissors or otherwise cutting, tearing, or ripping (with some exceptions*)
 - h. using glue, tape, or stickers
 - i. planting or putting flowers in water
 - j. knitting, sewing, weaving lanyard, gimp, macramé, etc.
 - k. cooking or heating food in a microwave oven
 - l. cooking on a stove or in a regular oven**
 - m. heating food on a stove that has open flames, without a *blech***
 - n. heating food in an oven that is set at a temperature over 170 degrees Fahrenheit**
 - o. adjusting the temperature of the heat or oven**
 - p. using slotted spoons, sifters, colanders, or strainers**
 - q. turning on hot water**
 - r. carrying or driving food leftovers out of the synagogue to a location outside of the *eruv***
 - s. turning the heat or oven on or off*** (impermissible on holidays too)
 - t. lighting or extinguishing matches, candles, sternos, burners***(impermissible on holidays)

* It is permissible to peel or otherwise tear food apart. It is also also permissible to open food packages that are wrapped in paper or plastic, provided that:

- i. one does not detach parts of the wrapping that had been glued or taped together
- ii. one destroys the torn wrapping and does not use it for any constructive purpose
- iii. one avoids ripping the part of the package that is printed with words, symbols, or pictures
- iv. the paper is not cut along a perforation

** NOTE: These activities are **permitted on holidays that do not fall on Shabbat**.

***The *halachic* ideal is not to ask a non-Jew to do something that is impermissible for a Jew to do on Shabbat, such as turning on or off an oven or stove burner. However, because TBA's current oven does not have a "Sabbath mode," and because the gas pilots sometimes extinguish on their own, posing a safety hazard and health risk, **Rabbi Malik will, for the time being, permit one designated non-Jewish employee of TBA to turn on/off the oven and stove burners on Shabbat if this is part of his/her overall job description, but only if he/she partakes of the food that is being warmed up on Shabbat.** If and when the current oven and stove are replaced with "Sabbath mode" appliances, this lenient ruling will be revisited. The oven temperature may be **no higher than 170 degrees** (warming mode).

- 3) Any entertainment provided on Shabbat must be in keeping with the general atmosphere of Shabbat and the dignity of the synagogue.
- 4) Caterers, decorators, florists, entertainers and congregants must deliver all food, dishes, linens, flowers, balloons, party favors etc. to the synagogue **by 1 PM on Friday or 10 minutes after havdalah time on Saturday night**. All delivery times by vendors or congregants must be pre-arranged by contacting Maryalice or Joanne in the synagogue office. Foods that are to be served with a dairy meal must be put in a refrigerator that is marked “dairy.” Foods that are to be served with a meat meal must be placed in a refrigerator that is marked “meat.” No deliveries are to be made on Shabbat by congregants or by outside vendors. No leftovers are to be taken out of the building on Shabbat unless you are walking, while carrying items to a home within the *eruv*.
- 5) No custodians, cooks, or other employees of outside vendors (caterers, decorators, florists, entertainers, etc.) who work in the synagogue on Shabbat may be Jewish.
- 6) No cooking may be done in the synagogue on Shabbat (including fresh-brewed coffee and tea). Previously cooked food that is to be eaten on Shabbat may be reheated in our ovens, in portable warming ovens, in crock pots (slow cookers), on hot plates or on a stovetop *blech*. Foods may not be reheated in a microwave or on a direct flame, such as chafing dishes with candles or sterno. Ovens may not be adjusted or turned on or off by congregants or caterers on Shabbat. No food may be reheated on Shabbat for an event that is to take place after Shabbat.
- 7) It is permissible to reheat cooked food on Shabbat only if the food is completely cooked before Shabbat and if it is to be eaten on Shabbat (and not on Saturday night). There are some exceptions:
 - a. One is permitted to make *cholent* by preparing raw meat and other uncooked ingredients in a crock pot just before Shabbat, as long as the food will not be ready to eat on Friday night, the *cholent* will be required to cook overnight, and the pot is untouched until it is served on Saturday. One is not permitted to stir the *cholent* or add ingredients to the *cholent* pot while it is cooking.
 - b. Instant coffee, instant tea, and baby formula are made of ingredients that are completely cooked before Shabbat. As a result, they may be used on Shabbat. (See details on coffee and tea in the following section).
- 8) Although one may add boiling water to instant coffee and tea, one may not add boiling water to oatmeal or hot cocoa mix on Shabbat. Adding hot water to oatmeal or hot cocoa constitutes cooking. However, if one puts boiling water in the cup first, it is possible to add hot cocoa mix (but not oatmeal) to the water; this is not considered cooking by *halachic* standards.
- 9) Ideally*, when using an oven to reheat food that has been cooked before Shabbat, the oven must be turned on before Shabbat to a temperature no higher than 170 degrees, the oven must remain on until Shabbat is over, and the heat on the oven may not be adjusted on Shabbat.

*The *halachic* ideal is not to ask a non-Jew to do something that is impermissible for a Jew to do on Shabbat, such as turning on or off an oven or stove burner. However, because TBA’s current oven does not have a “Sabbath mode,” and because the gas pilots sometimes extinguish on their own, posing a safety hazard and health risk, **Rabbi Malik will, for the time being, permit one designated non-Jewish employee of TBA to turn on and off the oven and stove burners on Shabbat if this is part of his/her overall job description, but only if he/she partakes of the food that is being warmed up on Shabbat.** If and when the current oven and stove are replaced with “Sabbath mode” appliances, this lenient ruling will be revisited. The oven temperature may be **no higher than 170 degrees** (warming mode).

Other options for reheating food without an oven:

- a. Stove top covered with a *blech* (metal sheet that covers the stove top and control knobs). Stove may not be turned on/off or adjusted on Shabbat.
- b. Hot plate or griddle
- c. Crock pot (solid cooker)
- d. Electric pot or urn

10) If the food is a solid food that has been cooked before Shabbat:

- a. In most cases, it is permissible to reheat food that is to be eaten on Shabbat.
- b. One may not reheat baked or broiled food with hot liquids (including gravy) on Shabbat.

11) If the food is a liquid (soup, gravy, or sauce) that has been cooked before Shabbat:

- a. One may only reheat liquid on Shabbat if it is still warm, having been left warming (below simmering or boiling) on the stovetop, griddle, hot plate, electric hot pot, crock pot, or electric urn. Gravies and sauces kept warm in this manner may be poured over heated solid food before serving.
- b. If the food is liquid or has liquid in it and it is below room temperature, one may not reheat it on Shabbat. Thus, one is only permitted to serve soup on Shabbat afternoon if the soup had been left at room temperature (or above) overnight; unfortunately, many soups might spoil if left out overnight. **Because of this restriction, it is advisable not to include soups, sauces, or gravies on your Shabbat lunch menus.**

12) Halachic guidelines for making coffee and tea for Shabbat:

- a. Coffee may not be freshly brewed on Shabbat unless:
 1. the ingredients are set up in the urn before Shabbat
 2. the brewer has a timer
 3. the ingredients in the urn are not touched on Shabbat
 4. no additional ingredients are added on Shabbat
 5. the coffee urn is not moved on Shabbat
- b. If you cannot meet the requirements specified in 13a, fresh coffee must be brewed before Shabbat and may be kept warm until it is served, according to the following procedure:
 1. Prepare boiled water before Shabbat.
 2. Leave the boiled water in a pot on a griddle, hot plate, stove top covered with a *blech*, or in an electric coffee pot or urn that has been filled and plugged in before Shabbat.
 3. The water that is kept on the griddle, hot plate, stove top, coffee pot or urn must remain below 170 degrees (below boiling).
 4. On Shabbat, we may mix instant coffee or tea in a serving container with the water that was boiled before Shabbat.
 5. **Fresh coffee beans, fresh tea leaves, and coffee bags with a blend of instant and ground roast coffees may not be used on Shabbat.**
 6. Coffee/tea concentrates that are above room temperature, purchased, or made before Shabbat, may be diluted with heated water from the pot or urn by putting the concentrate in a serving container.
 7. Serving containers may be refilled from pots of warm water that have been boiled before Shabbat.
 8. It is impermissible to adjust the temperature of the stovetop, griddle, coffee pot or urn on Shabbat.
 9. The heat on the stovetop, griddle, coffee pot or urn must be left on and/or plugged in for all of Shabbat; these appliances may not be moved from one place to another on Shabbat.

Kitchen Clean-Up Standards

For Volunteers, Staff, Caterers, & All Vendors Who Use The Kitchen

In addition to the *halachic* standards described in this manual, there are also standards of kitchen etiquette that you must follow if you cook or prepare food in the Temple Beth Ahm kitchen:

- Please **dispose of the plastic tablecloth(s)** that you used to cover the countertops. If there is any residue left on the counters, please wipe them down with the appropriate color sponge (pink for meat, blue for dairy, green or yellow for pareve).
- If there is any **food residue on the stovetop or oven**, please clean it up.
- Please **put away** all food items (including spices) in cabinets, refrigerator, or freezer.
- Please **wash** all dirty bowls, pots, pans, dishes, utensils, etc. in the designated meat, dairy, or pareve sink, using the appropriate color sponge (pink for meat, blue for dairy, green for pareve).
- Please **dry** all bowls, pots, pans, dishes, utensils, etc. before you leave & put them back in the cabinets or bins where they belong.
- Please **put away** all sponges after you finish cleaning dishes & utensils. Return dairy sponges (blue) to their proper place above the dairy sink. Return meat sponges (pink or red) to their proper place above the meat sink.
- Please DO NOT leave ANY dirty or clean bowls, pots, pans, dishes, utensils, or food items on the kitchen counters when you leave.
- Please DO NOT leave ANY dirty bowls, pots, pans, dishes, utensils, etc. in the sink when you leave.
- Please DO NOT leave ANY clean bowls, pots, pans, dishes, utensils, etc. in the drying rack when you leave.
- Please DO NOT leave ANY sponges in the sinks or drying racks.

Thank you for being considerate of others who use the kitchen!

Todah Rabbah!

NOTES:

KITCHEN USAGE FORM: TEMPLE BETH AHM (Revised on January 8, 2012)

YOU MUST RETURN THIS FORM TO THE OFFICE AT LEAST 2 WEEKS BEFORE DATE OF KITCHEN USAGE

NAME OF EVENT: _____
TODAY'S DATE: _____ DATE OF CELEBRATION: _____
NAME(s) of person(s) planning celebration: _____ Email: _____
ARE YOU A MEMBER OF TEMPLE BETH AHM? _____ Phone #: _____
DATE & TIME KITCHEN IS NEEDED FOR COOKING/BAKING: _____
DATE & TIME KITCHEN IS NEEDED FOR SERVING: _____
WHO IS RESPONSIBLE FOR CLEAN-UP OF KITCHEN? _____
TYPE OF EVENT:
____ Anniversary _____ Aufruf _____ Bar/Bat Mitzvah _____ Birthday
____ Bris or Baby Naming _____ Congregation-wide _____ Kadima _____ Men's Club
____ Preschool _____ Religious School _____ USY _____ Wedding _____ Other

TYPE OF FOOD: ____ Sit-down meal with challah _____ Kiddush without challah
____ Meat ____ Dairy ____ Pareve _____ Hot ____ Cold

MENU ITEMS: _____

NOTE: YOU MUST PROVIDE AT LEAST 3 **CHALLAHS** WITH EACH SHABBAT MEAL _____ (INITIAL)
IT IS CUSTOMARY TO PROVIDE LIQUOR, AS WELL.

UTENSILS NEEDED FOR FOOD PREPARATION: _____

CATERER or other outside food provider approved by Rabbi Malik: _____
Name, phone number, & email of contact person at catering facility or food vendor: _____
Who else do you anticipate COOKING OR PREPARING FOOD in the kitchen before or during your event?
List all names: _____
Name of **MASHGIACH** who will be in kitchen during cooking and food prep before the event: _____
Name of **MASHGIACH** who will be in kitchen during the event itself: _____
Who will be providing the **SERVING STAFF** on the day of the event?
____ caterer _____ other outside vendor: _____ _____ synagogue (Kathy)

In addition to the caterer or outside food vendor, will there be OTHER VENDORS delivering items to the synagogue &/or who will be present during your event? If so, please list their names, phone #s, & emails:

____ Florist: _____
____ Provider of balloons or other party decorations: _____
____ Provider of chairs, tables, tablecloths, dishes, or linens: _____
____ Provider of kippot or other head coverings _____
____ DJ, band, or other musicians: _____
____ Other: _____

Fees: To be paid by caterer: _____ To be paid by congregant: _____

NOTE: If using caterer's wait staff, congregants must pay an additional \$18 per hour supervision fee, which will be billed directly to the family by TBA's wait staff.

NOTE: Any damage and any situation requiring unusual cleanup will result in additional charges.

NOTE: All caterers, decorators, florists, and musicians must deliver all food, dishes, linens, flowers, etc. to the synagogue by 1 PM on Friday. All deliveries and delivery times must be approved in advance by the synagogue office. No deliveries, even by the family, are permitted on Shabbat. No food or other supplies may be removed from the synagogue building before the end of Shabbat (unless you are carrying to another location within the *Eruv*). Check with Rabbi Malik for the exact time that Shabbat ends on the date of your event. / You must arrange for disposal of leftovers within 3 days after your event.

Signature of congregant: _____ Date: _____

Signature of office staff _____ Date: _____

Signature of Rabbi: _____ Date: _____

OUTSIDE FOOD PRODUCTS APPROVAL FORM: Temple Beth Ahm

Revised on January 8, 2012

YOU MUST RETURN THIS FORM TO THE OFFICE AT LEAST 2 WEEKS BEFORE DATE OF KITCHEN USAGE

When any event is held at the synagogue, the caterer of record is responsible for any and all consumable products brought into the building to be used in connection with the affair. This includes, but is not limited to: wine, liquor, edible party favors, cakes, mints, soda, breads, etc.

If the host wishes to supply any consumable product for the event, written permission must be obtained at least 2 weeks in advance of the event. Only Rabbi Malik may sign the permission form. Failure to obtain the proper written permission will result in the exclusion of the questionable items from the building.

The following form is to be used to request permission for such items that will be brought in by the host.

Date of Event _____ Type of Event _____

Name of Congregant _____

Cell phone number & e-mail _____

Name of Caterer _____

Phone number & e-mail _____

Meal planned (circle one): MEAT DAIRY

Food items & ingredients that you will be bringing into the synagogue
Please be as specific as possible, including brands, sources, type of
kosher certification, etc. (Attach another sheet if necessary.)

Signature of Congregant _____

The followings items are approved for use on _____.
(date of event)

Approved by _____ Date _____

Rabbi Lisa Malik

YOU MAY NOT BRING ANY FOOD INTO TEMPLE BETH AHM FOR PUBLIC CONSUMPTION FROM ANY RESTAURANTS, BAKERIES, BAGEL SHOPS, OR CATERERS WITHOUT PRIOR APPROVAL BY RABBI MALIK.