

# Golders Green Synagogue Policies

## Policy for Food and Drink Permitted at GGS

The only food and drink items permitted in the Shul kitchen or anywhere else at GGS are as follows:

1. Unopened products bearing a recognised orthodox hechsher / kosher certification.
2. Unopened products listed as permitted in the most recent version of the LBD kashrut or at [isitkosher.uk](http://isitkosher.uk), with the following exceptions:
  - a. Only 'glatt' / 'chalak Bet Yosef' beef products are permitted.
  - b. Only supervised 'chalav Yisrael' milk products are permitted.

No home-produced products of any sort are permitted.

No kitchen utensils of any sort may be brought in from outside the Shul.

Any halachic questions about this policy should be referred in the first instance to Rabbi Dr Harvey Belovski or Rabbi Sam Fromson.

Use of the Shul kitchen is also governed by a strict set of policies around maintaining good order, health and safety, environmental sensitivity and fair usage. These are available from ...

## Other Policies

Events involving mixed dancing are not permitted at GGS.

It is not permitted to serve or eat food in the 'Shul' half of the main sanctuary.

## Policy for Volunteers and Hosts

We are keen to ensure that community members and guests are able to feel comfortable accepting meals from and being hosted within our community. We hope that this policy document will help facilitate that.

There are three components to the policy;

- a) Health & Safety
- b) Kashrut
- c) Heating food on Shabbat

All volunteers and hosts must adhere to the Health & Safety and Kashrut sections and the Heating food on Shabbat section applies only to hosts for Shabbat meals. If you have questions about any part of this document, please speak to Rachel Clark ([clark.racheld@gmail.com](mailto:clark.racheld@gmail.com)) or Rabbi Belovski ([rabbi@ggshul.org.uk](mailto:rabbi@ggshul.org.uk)).

Thank-you!

The Golders Green Cooks

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## Health & Safety

- (1) The following government website provides guidelines on keeping food safe, including preparing, cooking and storing: [www.nidirect.gov.uk/index/information-and-services/health-and-well-being/eat-well/keeping-food-safe.htm](http://www.nidirect.gov.uk/index/information-and-services/health-and-well-being/eat-well/keeping-food-safe.htm)
- (2) In terms of cooling and reheating foods, the guidelines are as follows: [www.foodstandards.gov.au/consumer/safety/faqsafety/documents/cool%20 and reheat food.pdf](http://www.foodstandards.gov.au/consumer/safety/faqsafety/documents/cool%20and%20reheat%20food.pdf)

## Kashrut

### If you are buying a meal

- (1) Cooked food should come from an establishment under the supervision of a recognised orthodox body. A list of suppliers supervised by the London Beth Din is here: [www.kosher.org.uk/delis.htm](http://www.kosher.org.uk/delis.htm)

### If you are cooking a meal

- (2) Ingredients must bear a hechsher or be listed as permitted in the most recent version of the LBD kashrut or at [isitkosher.uk](http://isitkosher.uk).
- (3) Milk and meat must be completely separate including separate pots, pans, dishes, cutlery etc. Meat crockery should not be washed in the same sink or dishwasher as milk crockery unless very specific criteria are met\*.
- (4) All cooking utensils must only have been used previously to cook kosher ingredients as per (2). For information on how to kasher utensils that have been used for non-kosher ingredients or have been mixed up between milk and meat please ask one of our rabbinic team\*.

\* For any queries relating to these issues, please ask one of the rabbinic team. If you have previously used your crockery for both meat and milk or washed it in the same sink/dishwasher then please consult with one of the rabbinic team.

- (5) Your oven must be kashered between cooking meaty food and cooking milky food. To do this, remove any observable pieces of food (e.g. a piece of chicken), then turn the oven temperature up to its highest heat setting and leave on for 20 minutes.
- (6) Food must not be cooked on Shabbat or Yom Tov (or purchased / prepared on Shabbat for after Shabbat).
- (7) Where fresh herbs are used, these must be checked for insects. Vegetables which are insect prone (such as lettuce, asparagus and broccoli) must also be checked.

The London Beth Din's website gives guidelines on how to keep kosher, for example how to check fruits and vegetables: [www.theus.org.uk/category/learn-about-kosher](http://www.theus.org.uk/category/learn-about-kosher).

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All food should be delivered in disposable containers that you do not expect to receive back.

## Heating Food on Shabbat

Cooking is one of the categories of productive work prohibited on Shabbat and so there are two main options for serving hot food;

- (1) The first option is to leave food cooking from before Shabbat. This is allowed either if the food is at least half-cooked before Shabbat comes in (generally relevant for Friday night dinner) or if there is completely raw food in the pot (generally relevant for cholent that will be eaten on Shabbat). The rationale is that in both of these cases you are unlikely to try and speed up the cooking by changing the heat settings.
  - a. If you decide to leave food in an oven with a time-switch, it is preferable to set the oven to turn off before you want to remove the food so that the thermostat does not cause the oven to turn on when you open the door.
- (2) The second option is heating up the food using a hotplate, warming cupboard or a blech (metal sheet which covers a gas hob). There are four important halachic conditions related to heating up food in this way:
  - a. Only fully cooked food can be re-heated, if a food is only partially cooked (or is completely raw) then it cannot be heated in case it ends up cooking.
  - b. Only solids can be re-heated, any food where the liquid is a substantial component (e.g. soup, stew etc.) cannot be heated. This is because when liquid is heated it is considered to cook anew, regardless of whether it was cooked prior to Shabbat or not.
  - c. The method of heating must not allow for the possibility of adjusting the level of heat, this is why most blechs will have a piece of metal which covers the knobs of the stove. The reason for this is that if there is an option to adjust the temperature we are conscious that it might be tempting to do so if the food is not heating quickly enough or is drying out. Hotplates are permitted as there is no temperature control, although ovens are not.
  - d. The method of heating must not bear a close resemblance to any method of cooking. This last condition has an element of subjective interpretation, but there are some universally agreed upon consequences;
    - i. Food cannot be placed directly on a heat source currently operating; this means that a hot plate needs to be covered with an oven tray or similar and a blech with an upturned pot before they can be used for re-heating cold food.
    - ii. If a hot plate is currently off but will be later switched on using a timer, it is permitted to place fully cooked solid food directly onto it.
    - iii. An oven can never be used to heat food on Shabbat itself.
    - iv. If a pot of food is being heated on Shabbat then it should be removed from the heat source before the food is served.

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The halachot of Shabbat are complicated, and if you have any queries please don't hesitate to ask one of the rabbinic team. There are also good resources online available for further reference (e.g. [Practicalhalacha.com](http://Practicalhalacha.com)).

If you would like to volunteer on the GGS meal rota or offer to host guests on Shabbat please confirm in writing that you will abide by the contents of this policy. You should send your confirmation to [GoldersGreenCooks@gmail.com](mailto:GoldersGreenCooks@gmail.com).

This policy covers regular kashrut policies, not just food cooked for hosting or distribution. If you find that you are not able to provide home-cooked food within these parameters, please consider buying sealed cooked products under supervision or helping out in some other way. Any questions about this should be directed to one of the rabbinic team.