

Statement of Religious Principles, Policies and Practices

**Temple Beth Hatfiloh
Olympia, Washington**

Adopted by the TBH Board on December 23, 2009/7 Tevet 5770, representing the congregational *minhag* and ritual practice as of that date. This document is a consolidation of, and thus supersedes, the following TBH policy documents (year of final version in parenthesis):

- Sanctuary Guidelines and Food Policy (1990)
- Guidelines for TBH B'nai Mitzvah (1991/1994)
- Statement of Principles and Policies (1997)
- Cemetery Rules (2004)
- Food Policy (2007)

“Cemetery policy” amended by the Board on November 30, 2011

INTRODUCTION: PRINCIPLES

“My House shall be a house of prayer (beit tefilah) for all peoples.” –Isaiah 56:7

Temple Beth Hatfiloh serves the Jewish community of greater Olympia. We are a diverse and egalitarian congregation, fully committed to gender equality. Everyone is encouraged to participate in the spiritual and communal life of the congregation. At TBH we strive to build a community of inclusion, one that is welcoming to Jews from a wide variety of backgrounds and levels of observance, both within our congregation and visitors. Our community includes both wholly Jewish and mixed-faith families.

We welcome individuals and families who are committed to the creative exploration of Jewish tradition and practice, and who are engaged in discovering how Judaism can animate their own lives. We encourage ongoing learning about our Jewish heritage. We provide opportunities for our membership to further their exploration of Jewish culture, religion and language.

We believe that the Jewish values of *tzedakah* (righteous action, justice), *mitzvot* (commandments which offer opportunities for holiness) and *tikkun olam* (repairing the world) are central to Jewish existence. We take seriously the dictum *kol yisrael avreivim zeh ba zeh* (all Jews are responsible for one another). Our members realize this form of collective responsibility by supporting each other in our celebrations and in times of sorrow. We also acknowledge our responsibility to maintain a Jewish presence in the larger community through acts of interfaith service and dialogue. We recognize our connection to the greater Jewish community in the United States, in Israel and throughout the world.

TBH is affiliated with the Jewish Reconstructionist Federation. Reconstructionists define Judaism as the evolving religious civilization of the Jewish people. Reconstructionist Judaism therefore is progressive, pluralistic, democratic and communal. It embraces all forms of Jewish expression: spiritual, cultural, social, intellectual. Reconstructionists seek to create warm and welcoming synagogue communities that are respectful of traditional Jewish practice yet open to new interpretation and creative forms of religious expression. Reconstructionism emphasizes participatory and democratic decision-making around issues of communal observance and practice, and encourages individuals to find their own connection to Jewish life.

RITUAL DECISION-MAKING

“Said Raba son of Rabbi Hanan to Abaye, ‘What is the law?’ ‘Go,’ the other told him, ‘and see what the people are doing.’ –Babylonian Talmud, Eruvin 14b

TBH is very mindful of the importance of communal life in the lived experience of Judaism. A Jewish community is more than the sum of its parts. It is not simply a group of Jews, but a group of Jews that seeks to create something larger than itself. Thus we aim to create a standard of communal practice that is not merely reflective of the practice of a majority of members, nor one that seeks to impose an outside standard on the membership. Rather we strive to find a common ground on which the tradition and the community and its members meet. Our *minhag* (custom/practice) is continually evolving.

Ritual policies are proposed by the Ritual Committee and approved by the Board. By virtue of his/her office, the Rabbi is a member of the Ritual Committee. Other appointments to the Ritual Committee are made by the Temple Beth Hatfiloh president. Any member in good standing is eligible for appointment.

Ritual decision making at TBH is based in Jewish values. We use tradition and *halacha* (Jewish law) as starting points, but we are not necessarily bound by them. We incorporate contemporary mores and insights, and emphasize democratic participation through study, reflection and deliberation.

Hopefully, ritual policies serve not only as guides for our communal practice, but a tool for individual members to learn about and deepen their commitment to the sacred traditions of the Jewish people.

TEFILLAH (WORSHIP)

“Is there such a thing as service with the heart? This is prayer.” –Jerusalem Talmud, Berachot 4a

We strive to make the synagogue a place where members can move ever more deeply into Jewish religious experience. Our ideal is to create a supportive, stimulating context for everyone’s practice and learning, whether they are new to or already steeped in Jewish tradition.

Forms of Prayer

At TBH, we use the *Kol Haneshamah siddur* (prayerbook) series, published by the Reconstructionist Press. These books serve multiple needs of the community by providing the Hebrew liturgy as well as translation, transliteration, commentary and supplemental readings.

The use of *Kol Haneshamah* also demonstrates our commitment to gender-inclusive language in our shared worship. Since our *chumash* (book of Torah readings), *Etz Hayim*, employs traditional masculine terms in English for the names of God, members are encouraged to substitute words such as the Eternal, the Holy One, the Source of Life, etc., if they wish.

TBH prayer services combine traditional liturgy, mainly in Hebrew, with contemporary melodies and texts. Services feature *drashes* (interpretive talks/sermons) and dialogue about the *parashah* (Torah portion) between the service leader and congregants. Members prize the communal dimension of prayer, embodied in a sense of intimacy, lively participation, lack of hierarchy and recognition of the diverse orientations towards Judaism of those who attend.

We offer many opportunities for worship. There are Erev Shabbat services weekly and a Shabbat morning service each month. Other regular events include weekly Jewish meditation, monthly Torah study, a monthly Rosh Chodesh women's circle, and a full round of yearly festival and commemorative observances. There are ongoing classes on Jewish spirituality and other aspects of ritual practice. Our cantor corps, made up of community members, takes on cantorial responsibilities at Rosh Hashanah and Yom Kippur. The TBH choir sings on the High Holidays and at various services throughout the year. Tot Shabbat and youth services are also a part of our liturgical calendar.

Sacred Space

When moving from our original to our present building in 2004, TBH members agreed that it was important to maintain the intimate feeling of praying in the old, smaller *shul*. This desire led to careful redesign of space in the new sanctuary. The low *bimah* (platform), wooden floor, and movable seating in the front area create an intimate, acoustically resonant and highly participatory context for regular services. At the same time, the Sanctuary has the ability to accommodate large groups and to serve as a place for more formal and decorous services, as on the High Holidays. In this way, the sanctuary flexibly fulfills our congregation's needs for sacred space.

The design of the *bimah* intentionally highlights the value of accessibility. In addition to the ramp in the front, which provides physical accessibility, the *bimah* is low to the ground and open on all sides so that one can ascend the *bimah*, and approach the Ark, from any direction. Thus the Torah is accessible to all, and hierarchy is limited.

Tradition holds that one faces Jerusalem and the site of the ancient Temple during prayer, and synagogues in North America have therefore been oriented towards the east to facilitate this. The TBH sanctuary is oriented toward the south, as our building was not originally built as a Jewish house of worship. However, TBH maintains the *minhag* of praying towards Jerusalem. With the strong TBH emphasis on community—

which also reflects the Reconstructionist emphasis on Jewish peoplehood—orientation towards a particular point in space conceptually leads to all Jews praying together, in unity, as one congregation. And since Jews face a different direction based on where they are in the world, that “one congregation” ultimately faces each other.

Ritual Participation

Anyone is welcome and encouraged to attend and participate in our services. TBH recognizes the important role non-Jewish partners, parents, family members and friends play in this community. Still, TBH policy, based in Jewish tradition and understandings of Jewish peoplehood and community, limits participation in certain rites and rituals to Jews only. In short, those rituals which, either through word or action, imply membership in the *brit* (covenant) and responsibility for the *mitzvot* will be reserved for Jews.

(See Policy: TBH Prayer Minhagim on page 8)

LIFE CYCLE

“A time to be born, a time to die.” –Ecclesiastes 3:2

As Jews we inherit a rich tradition of rituals marking significant transitions in our lives. Additionally, we have the opportunity to create new ritual appropriate to our individual lives. TBH encourages our congregants to work with our Rabbi in developing meaningful life cycle rituals which are mindful of Jewish tradition, affirm a Jewish identity and ensure Jewish continuity.

Communal acknowledgment, celebration and support of life cycle events is a value at TBH. All TBH members are encouraged to join in celebration of our B’nai Mitzvah, to join in a *shiva minyan* in marking a loss, to support those undergoing divorce, to share their life milestones through announcements and public recognition and to seek opportunities to commemorate life-cycle events.

TBH policy governs the congregational requirements for celebrating a Bar or Bat Mitzvah and the guidelines for use of our cemeteries. The paragraphs below describe our communal *minhagim*, and the form and tenor of individual life cycle events is under the discretion of the Rabbi.

Birth: Judaism marks the blessing of new life and family with ritual. When we welcome children into our lives, either through birth or adoption, we also welcome them into the covenant of the Jewish people and our Jewish community. Traditionally, boys are welcomed into the covenant through the rite of *brit milah* (circumcision). Parallel

covenanting ceremonies to welcome girls are newer to Jewish practice. We affirm the use of appropriate covenanting ritual for both boys and girls.

Bar or Bat Mitzvah: While age alone marks Jewish maturity, Jewish tradition has seen fit to ritually mark the coming of age of Jewish youth through ceremony and celebration. It is a joy when a child reared in our community stands in front of it to demonstrate his or her knowledge and ability to carry on the tradition. At TBH we expect our youth to demonstrate proficiency in the leading of prayer, the reading and interpretation of Torah, and commitment to *tzedakah* (charitable giving) and *tikkun olam* (repair of the world). All are encouraged to attend Shabbat services, especially when we celebrate a Bar or Bat Mitzvah. (See Policy: *B'nai Mitzvah* on page 11)

Marriage/Kiddushin: TBH celebrates the marriage of couples, regardless of sexual orientation, through the use of meaningful and appropriate Jewish ritual. (When both partners are Jewish, Jewish marriage ritual is called *kiddushin*.) From the early stories in our Torah, in which Adam and Eve are described as *ezer kinogo* (“helpmate”) to each other, Judaism has valued loving relationships. The ability to sanctify and celebrate these relationships through prayer and ritual is a part of Jewish practice. In addition, marking a couple’s union with Jewish ritual is an important step in the creation of a Jewish home and the framework for passing Judaism to the next generation through the family. We also encourage the public recognition of marriage through *auf ruf* (*aliyah* to the Torah for the soon-to-be-married) or similar ritual. While it is the Rabbi’s prerogative to choose whether to officiate at the marriage of individual couples, both wholly Jewish and inter-faith couples are welcome at TBH. Non-Jewish spouses are encouraged to participate as fully as appropriate in all TBH activities and in the support of Jewish home life and continuity.

Divorce: An unfortunate but accepted reality within Jewish tradition, divorce is marked by ritual as well through the giving of a *get*, a Jewish divorce document. Traditionally a document given by a man to his wife required for her remarriage, liberal Judaism has made the *get* process egalitarian and optional. Members who are undergoing divorce are encouraged to explore ways of ritually marking this transition.

Conversion: Judaism has always maintained the ability to join the covenant by choice, and TBH welcomes those who are exploring Jewish identity and community. Through a period of study and engagement in community, followed by the appropriate ritual, one may undergo the process to become Jewish. Those interested in conversion should meet with the Rabbi and are encouraged to engage with our community in meaningful ways.

Adult Bar or Bat Mitzvah: Adult Jews who did not celebrate a bar or bat mitzvah at the traditional age of maturity are not excluded from full participation in Jewish life. Still, while age alone marks Jewish maturity, the value of ritual on Jewish identity is powerful. Those whose life paths at the traditional age of maturity did not include a bar or bat

mitzvah ceremony are welcome to explore means of ritually affirming one's adult Jewish identity through becoming an adult Bar or Bat Mitzvah. The adult ceremony is based on the traditional bar and bat mitzvah ritual individualized to meet the needs of person celebrating it. In addition, celebration of the anniversary of one's bar or bat mitzvah is also welcomed.

Death and Mourning: Jewish ritual around death and mourning is vast, and we encourage members to explore the rich tapestry of Jewish tradition to find meaningful Jewish ways to mourn. TBH supports a Chevre Kadisha (burial society) which works with local funeral homes to carry out the Jewish traditions of death and burial, and maintains two cemeteries for use. We encourage communal support of mourners through attendance at funerals and *shiva minyanim* (prayer gatherings for mourners). We encourage those whose primary mourning happened out of the local community to have a *minyan* or similar ritual in our local community. TBH also sends out *Yartzeit* (anniversary of a death) reminders to its membership. (*See Policy: Cemetery Rules on page 12*)

KASHRUT (DIETARY LAWS)

*"Three who dine at a table and exchange words of Torah are considered as having eaten at God's table"—
Pirke Avot 3:4*

Judaism teaches that *kashrut*—the dietary laws—are one means by which we have the ability to sanctify our daily lives. Based in biblical precedent and handed down through the generations, Jewish eating practices have become a defining characteristic of the Jewish people.

At TBH we seek to honor tradition, honor our membership and honor the value of eating in community and breaking bread together. We recognize that each individual will make his or her own choices regarding food. We seek to develop an inclusive *minhag* for community events which recognizes the traditional practice and spirit of *kashrut*.

The TBH food policy honors the congregational *minhag* that has developed over many years, and so therefore puts the emphasis on dairy/pareve events, yet permits meat-based events with restriction. Because the policy permits the use of outside utensils and dishes at synagogue functions, the kitchen would not be "kosher" under strict *halachic* guidelines.

TBH also upholds principles of *eco-kashrut*—applying contemporary values of environmentalism, sustainability and *tzedakah* to our food choices. These principles are reflected in the practices of using food which is organic, locally produced and/or fairly

traded, and we encourage abiding by these principles in our communal food choices. Additionally, we participate in the local food waste program so as to compost our food waste, and we use non-disposable serving and dining ware.

(See Policy: Food Policy on page 13)

SHABBAT AND CHAGIM (HOLIDAYS)

[To come]

COMMUNAL SERVICE

“Hillel used to say, If I am not for myself, who will be for me. If I am only for myself, what am I? And if not now, when?” –Pirke Avot 1:14

According to Jewish tradition, service to the Jewish community, one’s own congregation and the greater community are considered spiritual acts. This service can be either through volunteerism, financial support or tenure on a governing body and acts of *tzedakah* (righteous giving) and *tikkun olam* (repair of the world). At TBH we recognize this fact by marking meetings of communal governance with blessings or *divrei Torah* (words of Torah), as well as recognizing communal service with honors on Shabbat and holidays and through other appropriate ritual.

Communal service embodies commitment to our congregation, our greater community, our nation, the needs of humanity and specifically to the Jewish people at home, abroad and in Israel. This spirit of commitment is reflected in the version of *birkat hamazon*, the blessing recited after eating, found in the Reconstructionist prayerbook, *Kol Haneshama*: “May Jerusalem, the holy city, and the land of Israel be blessed. May there be peace between the children of Sarah and the children of Hagar. May there be redemption for Jews in all lands where they suffer want and persecution. Let us strive to rid our world of hunger and violence, ignorance, poverty and disease.”

APPENDIX: POLICIES AND PRACTICES

Policy: Who is a Jew?

Our congregation defines as Jewish those individuals who fall into one of the following groups:

- You are Jewish if your mother or father, or both, by birth or adoption, are Jewish and you affirm your Jewishness through positive acts of Jewish identity.
- You are Jewish if you have been converted to Judaism by an ordained Rabbi.

Policy: TBH Prayer Minhagim

General practices

1. The requirement of a *minyan*, or quorum, for the conduct of full religious services shall be observed; a *minyan* consists of ten adult (post bar/bat mitzvah age) Jews. A *minyan* is required for the reading of the Torah, as well as the prayers *barechu*, *Kedushah* and *Mourner's Kaddish*.
2. Non-Jewish members of the Congregation are welcome to participate in group opportunities to lead in prayer (i.e., singing in the choir) and accompany a Jewish person in leading a *bracha shel mitzvah*. A *bracha shel mitzvah* is any blessing which contains the words, "...*asher kidshanu b'mitzvotav v'tzivanu...*" / "...who has made us holy through the *mitzvot* and commanded us..." (for example, Erev Shabbat candlelighting) Only Jews may serve as the sole *shaliach tzibur* (prayer leader) in leading the congregation in prayer. Additionally, only Jews may serve as the sole spokesperson for the Congregation in any *bracha shel mitzvah*.
3. As a general practice, Erev Shabbat/Yom Tov services shall commence with a lighting of candles by a post-bar or bat-mitzvah age member or guest, regardless of the actual time of sunset.
4. Individual choice and abilities will be respected when there are differing *minhagim* for standing/sitting for various prayers will be respected. For example, this congregation's *minhag* is to remain seated for the Shema, but an individual preferring to stand should feel free to do so.
5. Tradition dictates that certain prayers should be recited facing Jerusalem, which for a North American congregation is towards the east. Because the physical orientation of the sanctuary is towards the south, it will be the practice of the congregation to rise and turn to the east for the *Barechu*, *Amidah*, and *Aleynu* prayers.

Prayer Garb

6. *Kipot* (yarmulkes), which signify respect and humility before God, have traditionally been worn by all males while in the sanctuary. Any individual—Jewish or not, male or female, young or old—who wishes to wear a *kipah* is encouraged to do so.

7. *Tallitot* (prayer shawls), whose *tzitzit* (ritually knotted fringes) symbolize the obligation to perform the *mitzvot* (religious obligations), traditionally have been worn by all post-bar mitzvah age Jewish males at any morning service and all day on Yom Kippur. Any Jewish adult (post bar/bat mitzvah) is invited to wear a *tallit* at those services.

Aliyot and other Honors

8. In accordance with Jewish tradition, being called to the *bimah* for a Torah honor shall be reserved for Jews only. Torah honor is defined as an *aliyah*, *hagbah* and *glilah* (raising and dressing the Torah scroll), carrying the Torah for processional, opening and closing the Ark and “passing the Torah” during *b’nai mitzvah*.

9. While the Torah honors are reserved for Jews, honoring of non-Jewish members of the community is encouraged. Honors for non-Jews may include the offering of Torah translations (13b) or other readings during the service.

10. All individuals shall wear a *tallit* when honored by being called to the Torah with an *aliyah*.

11. When possible, the Hebrew name shall be used in calling one for an *aliyah*. The Rabbi will assist in the selection and bestowal of a Hebrew name to any Jewish congregant not having one, or not knowing it, but wishing one.

12. The President (or other officiating Officer, Member or Rabbi) shall award *aliyot* and honors at Shabbat and High Holiday services. An *aliyah* may be awarded to a couple or a group on appropriate occasions. Whenever possible, especially for the High Holidays, those to be honored with *aliyot* will be notified in advance so they can be present and prepared when called. The distribution of honors should strive to be as inclusive as possible. Honors may be awarded based on any number of criteria including:

- (a) those who have provided notable service to the congregation,
- (b) those who marked significant life events,
- (c) those who participate in the life of the congregation in a variety of ways,
- (d) those who are new to the congregation,
- (e) others, as appropriate.

In addition, because the number of honors is limited, attempts should be made to “rotate” honors to try to include as many TBH members as possible over a multiyear period.

13. When the Torah is read in Hebrew, congregational comprehension should be encouraged by some or all of the following:

- (a) Refer congregants to appropriate pages of the *chumashim* in the sanctuary
- (b) Have those honored with an *aliyah*, the *baal/at koreh* or another person read the English version of the *sedra* (Torah portion), regardless of whether the Hebrew is read in whole or in paragraph.

14. Those honored with an *aliyah* will have the option to read either the traditional or Reconstructionist version of the Torah blessings.

Other Sanctuary Practices

15. *Candy showering*: It is customary in many Jewish congregations to shower celebrants of life cycle events—namely Bar/Bat Mitzvah and couples celebrating an *auf ruf* - with candy, as a sign of sweetness and joy. At TBH showering the celebrants with candy is optional at the discretion of the families involved. If families wish to participate the following guidelines must be followed:

- (a) Only candies provided by the congregation are allowed.
- (b) A limited amount of candy will be supplied
- (c) Celebrants will be moved to the side of the *bimah* away from the Ark and *shulchan*, and people will be instructed to “gently toss” the candy.

16. *Photography*: Video and photographic cameras—including camera phones and other visual recording devices—shall not be used in the sanctuary during Shabbat or other religious services; except that video cameras may be used at such services after consultation with the Rabbi, if the equipment is set up prior to the service, is stationary, and is located behind the rearmost seats in the sanctuary so as to be minimally obtrusive. The President and Rabbi will work with celebrants wishing to make other video and photographic records of special events to do so at alternative times or locations.

17. *Yartzeit*: TBH maintains a list of *yartzeits* (anniversaries of the death of loved ones) on behalf of its membership. The names of those whose *yartzeit* is being remembered in a particular week will be read from the *bimah* the Shabbat prior to and immediately following the *yartzeit*, and members are encouraged to attend services and recite Mourner’s Kaddish. Notification of the dates when the names will be read will be sent to each member. To arrange a service for the actual date of *yartzeit*, one should contact the Rabbi.

Policy: B'nai Mitzvah

Date of Bar or Bat Mitzvah

1. In general, the bar/bat mitzvah celebration will occur no earlier than the earliest Shabbat service following the individual's Hebrew birthday of majority. The date will be governed by scheduling considerations and by the time the individual requires to meet the minimal expectations of the Rabbi.

Preliminary Requirements

2. *Ivreet enrollment*: Students must have a minimum of three years of Ivreet (Hebrew) instruction at TBH before beginning bar/bat mitzvah training. Students are expected to continue in Ivreet at least until they begin bar/bat mitzvah training, to maintain their skills. Ideally, students will remain in Ivreet concurrently while in bar/bat mitzvah training.

Students joining our community less than three years before bar/bat mitzvah will be assessed for Hebrew proficiency. TBH policy states that students will successfully complete at least one year in TBH Beit Sefer and show evidence of equivalent successful involvement in their previous Jewish community. While there is some room for flexibility, students must demonstrate a level of Hebrew proficiency appropriate for undertaking bar/bat mitzvah training.

Students' special needs or special circumstances will be addressed on an individual basis.

3. *Continuation with Beit Sefer*: Students are strongly encouraged to continue with the TBH Beit Sefer program following the 7th grade year through enrollment in the Hebrew High program.

Ceremony Requirements

TBH bases its expectations for the Bar/Bat Mitzvah's participation on *Pirkey Avot* 1:2 (The Sayings of the Fathers): "Shimon the Righteous...used to say: 'Upon three things the world stands: upon the Torah, upon Prayer (*Avodah*), and upon Deeds of Lovingkindness (*G'milut Hasadim*).'"

4. *Torah*

(a) *Chanting*: Students will learn a system of Torah cantillation and chant a minimum of 21 verses (7 *aliyot* of 3 verses each)

(b) *Giving a D'var Torah*: Students will present a speech on their Torah portion

5. *Avodah*

(a) *Leading prayers*: Students will serve as *sh'lihot tzibbur* (emissaries of the community) leading the congregation in prayer.

(b) *Service attendance*: Students are required to attend one TBH Shabbat service each month in the year, at least half of which should be Saturday morning.

(c) *A note on Torah and Avodah:* We recognize that students' abilities vary, and these standards are not intended to prohibit necessary adjustments for cause. Students who demonstrate proficiency and interest are encouraged to exceed the standard expectations.

6. *G'milut Hasadim*

(a) *Mitzvah project:* Students will participate in an approved, on-going, community-based *tikkun olam* (repairing the world) project for a minimum of 2 hours per month, at least once a month, in the year preceding bar/bat mitzvah.

7. *Oneg and Kiddush:* It is the *minhag* to immediately follow Erev Shabbat and Shabbat morning services with an Oneg (Erev) and Kiddush (morning): sharing of food preceded by blessings for wine and bread. Because the bar or bat mitzvah ceremony takes place in the context of a regular Shabbat service, it is expected that the bar or bat mitzvah family will provide the Oneg and Kiddush. If the primary reception for the bar or bat mitzvah is occurring in the TBH Social Hall immediately following the morning service, anyone who attends the service must be welcome to attend. If the primary reception for the bar or bat mitzvah is occurring off-site, some food must be provided for those not attending the reception. [Oneg and Kiddush will be addressed in the forthcoming "Shabbat and *Chagim*" section of this document.]

Policy: Cemetery Rules

1. TBH owns and operates the Temple Beth Hatfiloh Historic Cemetery and the Temple Beth Hatfiloh Family Cemetery for the benefit of the South Sound Jewish community. The cemeteries are located within the Masonic Memorial Park at Cleveland Avenue and North Street in Tumwater.
2. Only Jews may be buried in the Historic Cemetery. You are Jewish if your mother or father, or both, by birth or adoption, are Jewish and you affirm your Jewishness through positive acts of Jewish identity, or if you have been converted to Judaism by an ordained Rabbi.
3. Jews, their non-Jewish life partners and immediate family members may be buried in the Family Cemetery.
4. Cemetery plots will be sold at two rates—Member and non-Member—dependent on the status of the deceased. The "Member rate" applies to Members in good standing of TBH or another congregation as designated by the Cemetery Committee, their life partners and minor children. The "Non-Member" rate applies to everyone else, including other immediate family members of Members. TBH will purchase back, at the original purchase price, burial plots offered for sale.

5. At the beginning of each fiscal year, the Cemetery Committee will present to the Board for approval a rate schedule and the designation of eligible congregations. This information, along with procedures for how to purchase cemetery plots, will be published in a document available to the community.
6. The family of the deceased is obligated to place a permanent marker or headstone at the grave within one year of use of the plot. There shall be no display or placement of non-Judaic religious symbols on the marker in either cemetery.
7. Services conducted in TBH cemeteries if not of Jewish character shall be religiously neutral. Non-Jewish religious services for those interred in the cemeteries may be held on other premises.
8. Jewish religious custom and practice calls for prompt interment of remains of Jewish deceased. Cremation and inurnment are not part of Jewish tradition and are prohibited in the Historic Cemetery and discouraged in the Family Cemetery. Application of Jewish funeral practices for those who have been cremated will be at the discretion of the Rabbi.
9. No burials may take place on Shabbat or Jewish holidays without express permission of the Rabbi or his/her designee.
10. Interpretation of the rules regarding eligibility for burial in the cemeteries, membership qualifications or other issues is the prerogative of the Rabbi of Temple Beth Hatfiloh. The Rabbi is to be notified of any burials, unveiling ceremonies or other uses of the TBH cemeteries whether or not he/she is the officiating clergy.

Policy: Food Policy

1. Communal congregational meals will be dairy/*pareve*.
2. For potlucks, congregants may use their own utensils, dishes, and containers to prepare and serve food. They may also use the synagogue's utensils and dishes to serve or reheat the food.
3. Varieties of fish which are kosher may be served at synagogue functions. No shellfish or non-kosher fish shall be served.
4. In addition to specific *treyf* ingredients, which will be prohibited, other ingredients, though not prohibited, may be of some concern. Certain additives—

- most commonly gelatin (found in some yogurts, marshmallows, jello, etc.) and rennet (an enzyme found in some hard cheeses)—are often derived from animals and are therefore avoided by more traditional Jews and strict vegetarians. Also, those with food allergies (i.e. nuts, wheat, dairy, gluten, etc.) or other health-related dietary restrictions need to avoid certain foods as well. Therefore, to facilitate the making of food choices, providing a list of ingredients is encouraged.
5. This policy will be “ingredient-based” rather than “*hehkshe*-based.” That is, packaged food does not require a *hehkshe*, but the ingredients must all be kosher. Using a *hehkshe*, however, is helpful for determining if products are dairy or pareve.
 6. For Passover, the synagogue must be cleansed of *chometz* (products containing leaven). No bread or leaven-containing products may be brought into the synagogue during Pesach. A fuller description of Passover guidelines will be provided to the congregation each spring.
 7. Incorporating eco-kashrut principles and their correlating practices will be encouraged, but not required. Insofar as is practicable, communal purchases will follow eco-kashrut principles. Eco-kashrut practices include the use of organic ingredients, fair trade products, locally grown/produced food and products that reflect sustainability and *tzedakah*.
 8. Exceptions to this policy for a meat/pareve synagogue event can be made by the Board at the recommendation of the Ritual Committee and/or Rabbi. In such an event, only rabbinically-certified kosher meat can be used. No dairy or foods made with any dairy ingredients can be used during a meat event. Separately purchased or disposable cooking and servingware must be used to prepare, cook and serve meat. For all meat-based events, a *pareve*/vegetarian option (not fish) must be available.
 9. This policy covers all synagogue events, whether they take place in the TBH building or off-site. These include both communal events in which food is shared (i.e., prepared communally or pot-luck), or when food is kept individually (i.e., brown bag lunches).
 10. This policy also applies to uses of the TBH building by individual members, or outside groups who rent the facility. The policy does not apply to private off-site events related to synagogue functions (e.g., a bar/bat mitzvah reception), nor does it apply to staff's or guests' food privately consumed in the TBH building as long as it is kept outside of the kitchen. Guests include, but are not limited to, people who are working for TBH (i.e., contractors), guests at the homeless shelter, etc.

Policy: Shabbat and Chagim

Forthcoming...