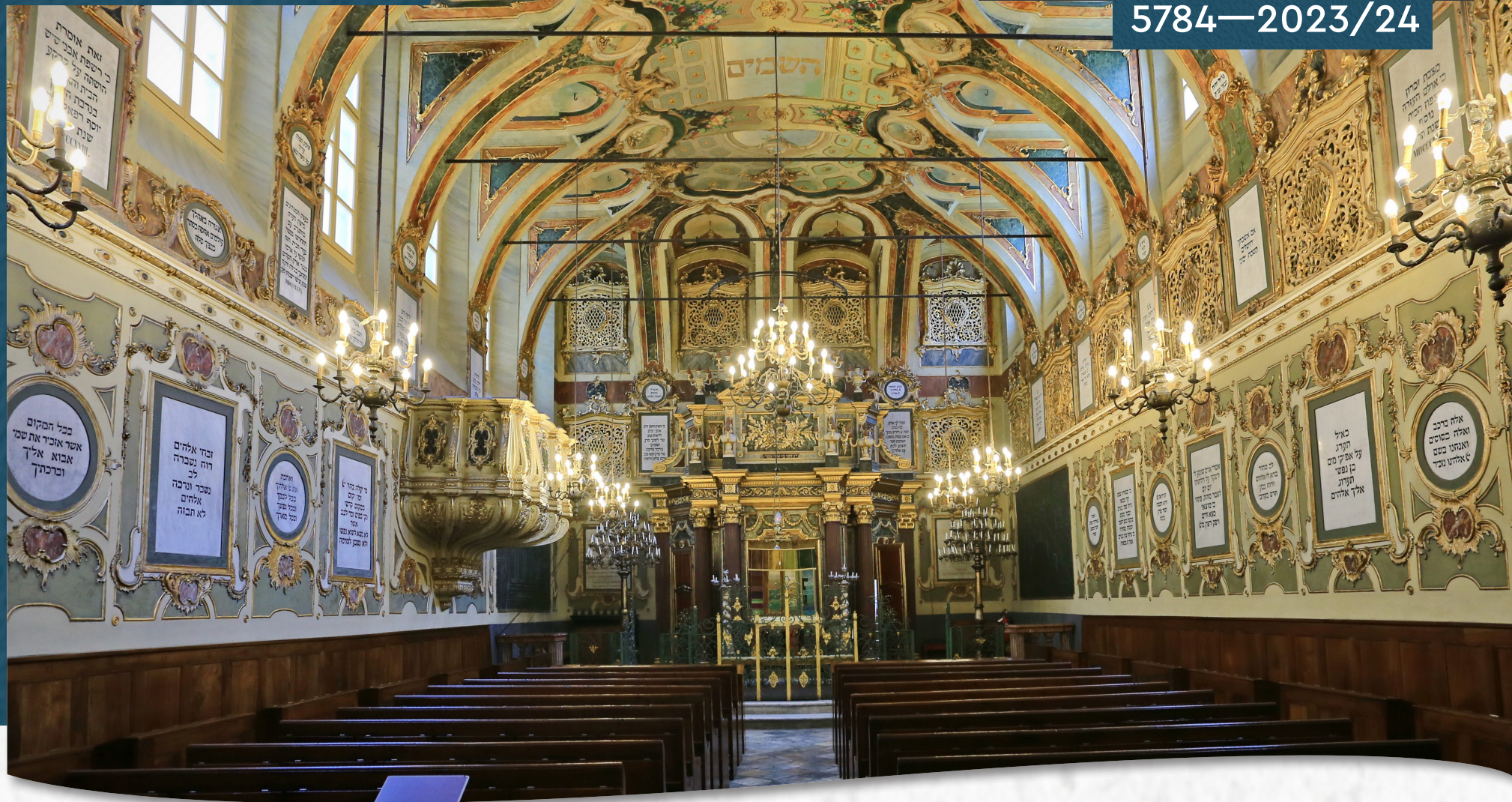


Featuring Historic Synagogues
From Around the World

JEWISH CALENDAR

5784—2023/24



ALEPH INSTITUTE

Hyman and Martha Rogal Center

5804 Beacon Street, Pittsburgh, PA 15217-2004

412-421-0111 | FAX: 412-774-2617 | receptionist@alephne.org

www.AlephNE.org



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No One Alone,
No One Forgotten.

APRIL
ADAR II - NISSAN

EDIRNE SYNAGOGUE

Edirne, Turkey

The Grand Synagogue of Edirne is a historic Sephardi synagogue located in Maarif Street of Edirne, Turkey. It was designed in the Moorish Revival style and restored in 2015. The synagogue was built in 1907 due to the edict of the Sultan Abdulhamit II after a large fire burned down 13 local synagogues, in 1905. Edirne used to be an enclave for one of the biggest Sephardic communities of the Ottoman Empire in the beginning of the 20th century.



THIS MONTH AT A GLANCE

Apr. 9	Tuesday	Rosh Chodesh
Apr. 22	Monday	Passover Eve
Apr. 23-24	Tue.-Wed.	Passover **
Apr. 25-28	Thur.-Sun.	Passover
Apr. 29-30	Mon.-Tue.	Passover **

** Religious Work Proscription/Non-Working Day

JEWISH CHAPLAINS CONFERENCE

The full schedule and details for our 2024
Chaplaincy Training program & annual
symposium are available online.

TO REGISTER & LEARN MORE: [ALEPHNE.ORG/CONFERENCE](https://alephne.org/conference)

ALTERNATIVE SENTENCING PROGRAM

Aleph works with the courts to provide an effective & meaningful alternative to the traditional criminal justice system by developing restorative programs while the offender continues to live at home and support their family. Contact us to learn more!

APRIL 2024

ADAR II - NISSAN 5784

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	122 Adar II	223 Adar II	324 Adar II	425 Adar II	526 Adar II	627 Adar II Blessing of the New Month Shemini Hachodesh Candle Lighting: 7:31 PM Shabbat Ends: 8:31 PM
728 Adar II	829 Adar II	91 Nissan Rosh Chodesh	102 Nissan	113 Nissan	124 Nissan Candle Lighting: 7:38 PM	135 Nissan Tazria Shabbat Ends: 8:39 PM
146 Nissan	157 Nissan	<div>PASSOVERThe eight-day festival of Passover commemorates the emancipation of the Israelites from slavery in ancient Egypt. Pesach is observed by avoiding leaven, and highlighted by the Seder meals that include four cups of wine, eating matzah and bitter herbs, and retelling the story of the Exodus.</div>				2012 Nissan Shabbat HaGadol Metzora Candle Lighting: 7:45 PM Shabbat Ends: 8:47 PM
2113 Nissan	2214 Nissan Passover Eve Ta'anit Bechorot 1 st Night Seder Eat Chametz until: 11:00 AM Burn Chametz by: 12:09 PM Candle Lighting: 7:49 PM	2315 Nissan Passover 2 nd Night Seder Tonight Omer 1 Candle Lighting: after 8:51 PM	2416 Nissan Passover Tonight Omer 2 Holiday Ends: 8:52 PM	2517 Nissan Passover 1 st Intermediate Day Tonight Omer 3	2618 Nissan Passover 2 nd Intermediate Day Tonight Omer 4 Candle Lighting: 7:53 PM	2719 Nissan Passover 3 rd Intermediate Day Tonight Omer 5 Shabbat Ends: 8:56 PM
2820 Nissan Passover 4 th Intermediate Day Tonight Omer 6 Candle Lighting: 7:55 PM	2921 Nissan Passover Tonight Omer 7 Candle Lighting: after 8:58 PM	3022 Nissan Passover Yizkor Tonight Omer 8 Holiday Ends: 8:59 PM	<div>ROSH HASHANAH Please remind chaplains to put in an order for the upcoming holiday of Rosh Hashanah! Forms can be found on AlephNE.org</div>		<div>Shabbat & Jewish holidays start at Sundown. The times listed might not be accurate for your location. Please check the Candle Lighting times for your area at www.AlephNE.org/CandleLighting</div>	
		<div>Candle Lighting Times CincinnatiColumbusPittsburghHarrisburgPhiladelphiaTrenton 4/57:467:437:317:197:127:10 4/127:537:507:387:267:197:17 4/198:007:577:457:337:267:24 4/228:038:007:497:367:297:28</div>		<div>Candle Lighting Times CincinnatiColumbusPittsburghHarrisburgPhiladelphiaTrenton 4/239:069:028:518:388:318:30 4/268:078:047:537:407:337:32 4/288:098:067:557:427:357:34 4/299:139:098:588:458:388:37</div> <div>Shabbat ends on Saturday approximately 65 minutes after listed times.</div>		

A Very Abridged Guide to Kosher Dietary Laws (an introductory overview only!)

"Kosher" means far more than just "non-pork." Throughout history, observant Jews have practically starved themselves rather than consume any food or drink that was not "kosher" (the word means "proper" or "fit"). A Jew's obligation to consume only kosher food is a Biblically-mandated precept as elaborated by principles set forth by Rabbis and Sages thousands of years ago, and applied today. Observant Jews believe that the slightest morsel of forbidden food taints not only the body, but the soul itself. Accordingly, the availability of nutritionally-sufficient kosher food for a Jew is not a luxury accommodation; it is an essential provision to allow that person to live.

All food and their components are divided into four categories:

(1) MEAT; (2) DAIRY; (3) PARVE (NEUTRAL); AND (4) NON-KOSHER (INCLUDING MIXTURES OF MEAT & DAIRY, AND MIXTURES OF MEAT & FISH).

MEAT

Only certain Biblically-defined animals are kosher: ruminants with split hooves (generally cows and sheep), and poultry; only certain portions of those animals may be consumed. Animals must be slaughtered in a religiously-mandated humane way by skilled and learned Jews. Meats must be washed and salted in a religiously-mandated way observed by a rabbi or other skilled and learned people under his direction.

DAIRY

Dairy products must be derived from kosher animals. Accordingly, milk products from a pig, camel, or other non-kosher animal is not kosher. May observant Jews will not consume milk and dairy products unless they have a high level of rabbinical supervision during processing ("Cholov Yisroel").

PARVE

Everything kosher that does not fall under the categories of meat or dairy are called "parve" (neutral"). Included are eggs, kosher fish and plants (fruits and vegetables). Only fish with scales and fins are kosher. Accordingly, no shellfish are kosher. Parve products may be eaten with either meat or dairy products (although fish may not be mixed with meat in a single dish).

"NON-KOSHER" FOODS

INTRINSICALLY NON-KOSHER: all non-ruminant animals and those that do not have split hooves; most birds except poultry; all animals that have not been slaughtered, soaked, salted and inspected according to Jewish law; all shellfish; all insects and rodents; all grape juice products not supervised by a Rabbi; all hard cheese products not supervised by a Rabbi; all mixtures of meat and dairy; all mixtures of meat and fish.

NON-KOSHER AS A RESULT OF PROCESSING: spray-dried products; reacted flavors; production of fatty acids; some canned foods; food prepared with equipment previously used for non-kosher products. Meat and dairy products may not be cooked or eaten together, nor may a Jew derive any benefit from such mixed loads.

Accordingly, two separate sets of cooking utensils, dishes and cutlery are required: one for meat and one for dairy foods. It is customary to mark all utensils used for dairy foods so that they will not be interchanged with those used for meat. Observant Jews do not eat from the same loaf of bread if it has been used with both meat and dairy products.

. Even a very small amount of meat or dairy (or their derivatives) in a product renders that product "meat" or "dairy." Care must always be taken that kosher foods are prepared and served with appropriate utensils (e.g., utensils that have not (a) been used or washed together with non-kosher foods; and (2) are not used both for meat and dairy products).

INGREDIENTS

The overwhelming majority of basic ingredients may or may not be kosher depending on their origin or processing history. Accordingly, they require Rabbinical supervision to insure that their origin is from a kosher product, that they were processed with proper equipment and whether they are meat, dairy or parve.

INGREDIENTS THAT CAN NEVER BE KOSHER: civet; castoreum; carmine; ambergris.

INGREDIENTS PRESENTLY NOT AVAILABLE IN KOSHER FORM: musk; animal gelatin; natural cognac oil; enocianina (grape skin extract).

INGREDIENTS REQUIRING RABBINICAL SUPERVISION: Products that may be derived from an animal source: all oil and fats; natural fatty acids, their esters and especially palmitic, stearic, oleic and

pelargonic acids; fatty alcohols, aldehydes and ketones; lactones; polysorbates, sorbitans and all emulsifiers; amino acids and hydrolyzed proteins; glycerol and esters; enzymes; enzyme-modified products; whey (arising from enzyme action); vitamins.

Products that have or may have a grape juice origin: juices; wine; enocianina; natural cognac oil; fusel oil; amyl alcohol and esters; natural valeric acid; ethyl

alcohol; natural ethyl esters; natural acetaldehyde; vinegar. Products that are dairy or may have a dairy origin and will cause a product to be "dairy": milk solids; lactose, casein and derivatives; cream and derivatives; starter distillates; whey and chemicals produced from it; fatty acids from butter or cheese: butyric, caproic, propionic and myristic acids.

PASSOVER FOODS

In addition to all of the above, the following products and their derivatives may not be used during the Jewish eight-day holiday of Passover: wheat; rye; barley; oats; spelt; corn; legumes (soy, peanut, etc); rice; mustard; alcohol; beer; dextrose (from wheat or corn); sorbitol (Sephardic Jews do eat some of these items). As a general rule, Passover products may not be manufactured with, cooked or served in utensils that were previously used with non-Passover foods. All products that require Passover certification must be manufactured under Rabbinical supervision. Matzo available year-round is generally leavened and is not kosher for Passover.

KOSHER FOOD IN INSTITUTIONAL ENVIRONMENTS

Kosher food can be made available to Jewish inmates by: (1) preparing it on site with proper kitchen facilities under the direction of a qualified kosher food supervisor; or (2) obtaining pre-packaged meals from Kosher food vendors around the country (e.g., airline dinners or shelf stable packaging) and products with appropriate kosher certification symbols; and/or (3) obtaining fresh products through retail outlets and kosher food purveyors. The use of disposable plastic or paper goods is an easy, cost-effective and religiously-acceptable alternative when providing Kosher food in an institutional environment.

Adapted from "A Guide To Kosher Dietary Laws," by Dr. J. Leff, Ph.D.

Kosher Certification of Commercially-Available Products

All food and their components are divided into four categories:

- (1) **Meat** (which may not be prepared with the same utensils, or consumed with, dairy products);
- (2) **Dairy** (which may not be prepared with the same utensils, or consumed with, meat products);
- (3) **Parve** (neutral products, which may be prepared or consumed with either meat or dairy products); and
- (4) **Non-Kosher** (which includes non-kosher foods, mixtures of meat and dairy, and mixtures of meat and fish).

Observant Jews will eat most food products only when they know that highly-competent skilled and learned Jews have supervised the entire process: the source, preparation and service of the product. Ingredients listed on food packaging is **not** a reliable indicator as to whether the product is kosher. Many ingredients do not list their components (e.g., "Gelatin" does not indicate whether it was derived from animal products or vegetable matter; "Flavorings" does not indicate source) and ingredients used in minute amounts are not necessarily listed. Many thousands of common commercially-available products and national brands are labeled with trademarked symbols signifying that they have been prepared under rabbinical supervision and comply with kosher dietary requirements.

The letter "K" alone printed on a food package provides no meaningful assurance. It is a generic letter that may be placed on most anything, and does not indicate that any reputable kosher certifying organization has provided any oversight at all.

Six of the most-commonly accepted national kosher certification agencies and their trademarked symbols are:

	The Union of Orthodox Jewish Congregations (The "O-U") 333 Seventh Avenue New York, NY 10001 Tel.: (212) 563-4000 Fax: (212) 564-9058 Publication: <i>The "OU" Kashrus Directory</i>		"KOF-K" Kosher Supervision 1444 Queen Anne Road Teaneck, NJ 07666 Tel.: (201) 837-0500 Fax: (201) 837-0126 Publication: <i>The Kosher Outlook</i>
	The Organized Kashrus Laboratories (The "O-K") 1372 Carroll Street Brooklyn, NY 11213 Tel.: (718) 756-7500 Fax: (718) 756-7503 Publication: <i>The Jewish Homemaker</i>		Central Rabbinical Congress (The "CRC") 85 Division Avenue Brooklyn, NY 11211 Tel.: (718) 384-6765 Fax: (718) 486-5574 Publication: <i>CRC Kashrus Directory</i>
	"Star-K" Kosher Certification 11 Warren Road Baltimore, MD 21208-5234 Tel.: (410) 484-4110 Fax: (410) 653-9294 Publication: <i>Kashrus Kurrents</i>		K'hal Adath Jeshurun ("Breuer's" or the "KAJ") 85-93 Bennett Avenue New York, NY 10033 Tel.: (212) 923-3582 Fax: (212) 781-4275 Publication: <i>KAJ Newsletter</i>

The letter "D" following some of these symbols signifies that the product contains dairy products (and may not be used with meat products). Always check with the certifying agency itself if you have any questions.

There are over two hundred kosher symbols and corresponding agencies that certify ingredients and packaged foods throughout the United States. *Kashrus Magazine*, a magazine for kosher consumers, publishes lists five times per year of products and manufacturers preparing kosher food, and other news and updates. One issue per year contains an extensive listing of the names, addresses and symbols used by all kosher certifying agencies. Subscriptions may be obtained from *Kashrus Magazine*, POB 204, Brooklyn, NY 11204. Tel: (718) 336-8544.

If you have any questions regarding the laws of Kashrus, are in need of assistance, or would like more information on the laws of Kashrus, please feel free to call Aleph Institute, 5804 Beacon Street, Pittsburgh, PA 15217, 412-421-0111 or info@alephne.org. We can also try to direct you to Kosher vendors and provide information on available Kosher products.

THE SABBATH, HOLIDAYS AND FAST DAYS

Sabbath and holiday meals should include wine (or grape juice), two loaves of bread (or rolls or whole matzos), fish and meat. Observant Jews may not eat foods that are cooked on the Sabbath, or even reheated by Jews on the Sabbath. Accordingly, work schedules may need to be rearranged to insure that no Jewish inmates (or staff) actually reheated any of the pre-cooked foods (e.g., instant grits, hot cereal, beef or chicken entrees) on the Sabbath. Work proscriptions for Biblically-mandated festivals are generally the same as for the Sabbath, except for more lenient rules governing the use of fire and the preparation of food. The specific prohibitions of festivals and their differences from the Sabbath are beyond the scope of this memorandum. Competent rabbinic authorities should be consulted with individual questions. Institutional staff should be aware that Jewish inmates may not be able to eat dinner at its regularly-scheduled time on the eve of certain fast days, and should be permitted to eat well before sundown. With respect to all fast days, staff should be made aware that Jewish inmates may need to wait to consume any food or drink until one hour after sundown on the fast day itself, and, if dinner is scheduled before then, those inmates should be given the opportunity to eat at a later, more religiously appropriate, time.

Jewish Holy Days

According to the Gregorian Calendar

YEAR 2024-2027

Holy Day	Hebrew Date	Work Permitted	2024	2025	2026	2027
Fast of 10th of Tevet	Tevet 10		22-Dec-23	Jan. 10	30-Dec-25	Dec. 20, 2026
15th of Shevat	Shevat 15		Jan. 25	Feb. 13	Feb. 2	Jan. 23
Fast of Esther	Adar 13		Mar. 23	Mar. 13	Mar. 2	Mar. 22
Purim	Adar 14		Mar. 24	Mar. 14	Mar. 3	Mar. 23
Fast of Firstborn	Nissan 14		Apr. 21	Apr. 12	Apr. 1	Apr. 21
Passover {First 2 Days}	Nissan 15-16	No	Apr. 22-23	Apr. 13-14	Apr. 2-3	Apr. 22-23
Passover {Intermediate Days}	Nissan 17-20		Apr. 24-28	Apr. 15-18	Apr. 4-7	Apr. 24-27
Passover {Last 2 Days}	Nissan 20-21	No	Apr. 29-30	Apr. 19-20	Apr. 8-9	Apr. 28-29
Lag B'Omer	Iyar 18		26-May	16-May	16-May	25-May
Shavuot	Sivan 6-7	No	Jun. 12-13	June 2-3	May 22-23	June 11-12
Fast of 17th of Tamuz	Tammuz 17		Jul. 23	13-Jul	13-Jul	22-Jul
Fast of 9th of Av	Av 9		Aug. 13	3-Aug	23-Jul	Aug. 12
Rosh Hashana	Tishrei 1-2	No	Oct. 3-4	Sept. 23-24	Sept. 12-13	Oct. 2-3
Fast of Gedaliah	Tishrei 3		Oct. 6	Sept. 25	Sept. 14	Oct. 4
Yom Kippur	Tishrei 9-10	No	Oct. 12	Oct. 2	Sept. 21	Oct. 11
Sukkot {First 2 Days}	Tishrei 15-16	No	Oct. 16-17	Oct. 7-8	Sept. 26-27	Oct. 16-17
Sukkot {Intermediate Days}	Tishrei 17-21		Oct. 18-23	Oct. 9-13	Sept 28-Oct. 2	Oct. 18-22
Shemini Atzeret	Tishrei 22	No	Oct. 24	Oct. 14	Oct. 3	Oct.23
Simchat Torah	Tishrei 23	No	Oct. 25	Oct. 15	Oct. 4	Oct. 24
Chanukah	Kislev 25, Tevet 2/3		Dec. 26 - Jan. 2	Dec. 15-22	Dec. 5-12	Dec 25 - Jan 1

Candle Lighting Guide



Photo © Project 470, ShabbatCandles.com

HOW TO LIGHT SHABBAT CANDLES

- 1. HOW TO:** It starts with one light. Add a candle for your spouse, and if you're a mother, one for each child. A girl over the age of three may (with help from Mom) light her own candle.

Before kindling the candles (exact time is mentioned in the bottom of each calendar box), we think of those less fortunate and put a coin in a charity box.

- 2. LIGHT A CANDLE.** After the candles are lit, the woman stretches her hands out towards the candles, and moves them inwards in a circular motion – ushering in a special guest, the Shabbat Queen – three times. After the third time, the woman covers her eyes with her hands and recites the following blessing:

- 3. THE BLESSING:** Baruch a-ta A-do-nay Elo-hei-nu me-lech ha-o-lam a-she-ki-dee-sha-nu bi-mitz-vo-tav vi-tzi-va-noo li-had-leek ner shel Sha-bat Ko-desh.

TRANSLATION: Blessed are you, L-rd our G-d, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the light of the Holy Shabbat.

- 4. SAY A PRAYER.** The moments immediately after reciting the blessing, while the woman's eyes are still covered, are an extremely auspicious time for her to offer a private prayer for anything her heart desires. It is customary to use this special time to appeal to G-d for children who will glow with the radiance of the Torah, and that He light up the world with the light of the Redemption.

JEWISH HOLIDAY SCHEDULE

Candles are lit to honor the Jewish Festivals, on which different blessings are recited. For the appropriate blessing use the third column of the chart. On the onset of the Holiday light a 48 hour candle to assist in lighting the holiday candles the next night.

DATE	HOLIDAY	CANDLE LIGHTING BLESSING
Sep. 15	Rosh Hashana Begins (Sunset)	*1 & 4
Sep. 16	Rosh Hashana Day 1	**1 & 4
Sep. 17	Rosh Hashana Day 2	
Sep. 24	Yom Kippur Begins (Sunset)	*2 & 4
Sep. 25	Yom Kippur	
Sep. 29	Sukkot Begins (Sunset)	*3 & 4
Sep. 30	Sukkot Day 1	**3 & 4
Oct. 1	Sukkot Day 2	
Oct. 6	Shemini Atzeret Begins (Sunset)	*3 & 4
Oct. 7	Shemini Atzeret	**3 & 4
Oct. 8	Simchat Torah	
Dec. 7	Chanukah Begins (Sunset)	
Dec. 15	Chanukah Ends (Nightfall)	
March 23	Purim Begins (Sunset)	
March 24	Purim Day	
April 22	Pesach Begins (Sunset)	***3 & 4
April 23	Pesach Day 1	**3 & 4
April 24	Pesach Day 2	
April 28	Final Days of Pesach Begin (Sunset)	***3
April 29	Pesach Day 7	**3
April 30	Pesach Day 8	
June 11	Shavuot Begins (Sunset)	***3 & 4
June 12	Shavuot Day 1	**3 & 4
June 13	Shavuot Day 2	

* Do not light after sunset

** Light after the time indicated from a pre-lit flame

*** If lighting after sunset, light from a pre-lit flame

**** Light before the time indicated from a pre-lit flame

- Bo-ruch A-toh A-do-noi E-lo-hei-nu Me-lech Ho-olom A-she-ki-dee-sha-nu Be-mitz-vo-tav Vi-tzvi-vo-nu Le-had-lik Ner Shel [Fridays add: Sha-bat vi-shel] Yom Ha-zi-karon
- Bo-ruch A-toh A-do-noi E-lo-hei-nu Me-lech Ho-olom A-she-ki-dee-sha-nu Be-mitz-vo-tav Vi-tzvi-vo-nu Le-had-lik Ner Shel [Fridays add: Sha-bat vi-shel] Yom Ha-Ki-pu-rim
- Bo-ruch A-toh A-do-noi E-lo-hei-nu Me-lech Ho-olom A-she-ki-dee-sha-nu Be-mitz-vo-tav Vi-tzvi-vo-nu Le-had-lik Ner Shel [Fridays add: Sha-bat vi-shel] Yom Yom Tov
- Ba-ruch A-tah A-do-noi E-loi-hei-nu Me-lech ha-o-lam she-he-chee-ya-nu v'ki-yi-ma-nu vi-hi-gi-ya-nu liz-man ha-zeh.