



ALEPH
INSTITUTE

No One Alone,
No One Forgotten.

Jewish **5785**
CALENDAR
2024/2025

ALEPH INSTITUTE

Hyman and Martha Rogal Center

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JUNE

SIVAN - TAMMUZ

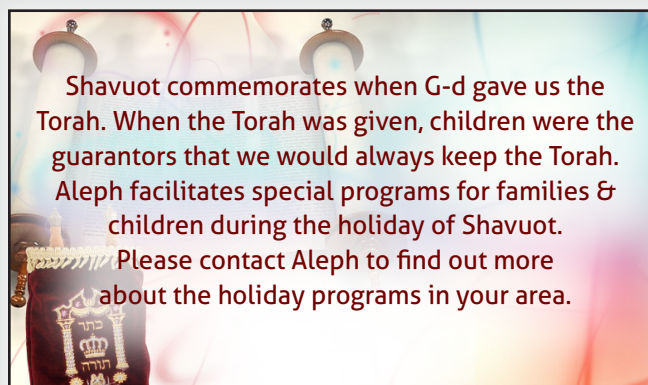
SHAVUOT - TORAH STUDY

Shavuot celebrates G-d giving us the Torah on Mount Sinai. Over 3,000 years ago, during this pivotal moment, G-d broke the barrier between heaven and earth to gift us the Torah. This sacred text is the ultimate blueprint for life, each word layered with profound meaning and interpretation. On Shavuot, we recognize that each time we study even a single verse of the Torah, we connect deeply with G-d's will and wisdom, becoming one with G-d Himself. The power of Torah lies in its ability to change and transform, guiding and enriching every aspect of our lives. Celebrating Shavuot, we reaffirm our commitment to Torah study and applying its lessons to our daily lives and routines.

THIS MONTH AT A GLANCE

June 2-3	Mon.-Tue.	Shavuos**
June 26-27	Thu.-Fri.	Rosh Chodesh
June 29	Sunday	Gimmel Tammuz

** Religious Work Proscription/Non-Working Day



Shavuot commemorates when G-d gave us the Torah. When the Torah was given, children were the guarantors that we would always keep the Torah. Aleph facilitates special programs for families & children during the holiday of Shavuot. Please contact Aleph to find out more about the holiday programs in your area.

ANONYMOUS MEETINGS

held at the Aleph Institute

(Call for more meetings and times not listed)

AA	Alcoholics Anonymous	Mon-Fri	7am
NA	Narcotics Anonymous	Thursday	7pm
OA	Overeaters Anonymous	Monday	7pm
SLAA	SA/SLA Anonymous	Sunday	7:30pm
GA	Gamblers Anonymous	Thursday	6:30pm

JUNE 2025

SIVAN - TAMMUZ 5785

SUNDAY MONDAY TUESDAY WEDNESDAY THURSDAY FRIDAY SATURDAY

15 Sivan Father's Day		16		20 Sivan		17		21 Sivan		18		22 Sivan		19		23 Sivan Juneteenth		20		24 Sivan		21		25 Sivan Blessing of the New Month Avot 3	
22		23		27 Sivan		24		28 Sivan		25		29 Sivan		26		30 Sivan Rosh Chodesh		27		1 Tammuz Rosh Chodesh		28		2 Tammuz Avot 4	
29		3 Tammuz Gimmel Tammuz		30		4 Tammuz																			
SHAVUOT																									
Shavuot celebrates the completion of the 7-week Omer counting period between Passover and Shavuot. The Torah was given by G-d to the Jewish people on Mount Sinai on Shavuot more than 3,300 years ago. Every year on the holiday of Shavuot we renew our acceptance of G-d's gift, and G-d "re-gives" the Torah.																									
Candle Lighting: 8:26 PM		Candle Lighting: after 9:34 PM																Candle Lighting: 8:29 PM				Shabbat Ends: 9:38 PM			
12 Sivan		13 Sivan		14 Sivan		15 Sivan		16 Sivan		17 Sivan		18 Sivan Avot 2		Behaalotecha											
																		Candle Lighting: 8:33 PM				Shabbat Ends: 9:42 PM			

Moladi: Wednesday, 6/25 at 9:58 (4 chalakim) PM

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.