

TRAINING MANUAL

VOLUME FOUR

For those visiting Jewish men and women incarcerated - In prison

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Training Manual - Volume Four
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Introduction

In this volume we will discuss basic Jewish laws. The supreme court of the US, has ruled that religious rights are not lost by the individual upon incarceration.

Not all state or county prisons as of yet, offer the Jewish inmates the right to practice their religion equally, Jewish requirements permitted in one state and one institution might not be permitted in the second institution. For some all it will take is an inmates request, for policy to be written or edited, for others it may take a little more.

This book is not intended to make you a Rabbi or proficient with Jewish law as to make decisions of law importance, or become an authority on Jewish law. This booklet is to help you understand some of the pressing Jewish religious issues, issues you will hear being spoken in the prison you visit. Please correspond with your Aleph director any and all issues raised. And please defer questions or discussions with the state or county jails staff and authority to the Aleph director.

If you or someone you know, would like to study and learn more about Judaism, please contact your Aleph Director who will be able to direct you or go to (www.chabad.org) to find your closest 'Chabad' Rabbi, who will be able to (and willing to) further assist you.

When discussing these issues with the inmates, please remember to encourage the inmate to write to the Aleph office if their religious rights are not being honored. Aleph's lawyers and other civil rights groups working with Aleph, can and will help the institution and the inmate resolve the issues.

Although most institutional systems allow residents to simply designate their own religious status, the Orthodox Jewish community recognizes only those who meet the above criteria and, accordingly, it would be highly unlikely for a person to be properly converted to Judaism while in an institutional environment (e.g., inmates in prison; persons in healthcare facilities).

One must recognize, however, that previously non-observant Jews may, through self-reflection, study and/or serious discussion with clergy or fellow residents, reach a sincere commitment to become more observant in their individual religious practice.

While many so-called “denominations” have arisen in modern Jewish life (e.g., Orthodox, Conservative, Reform, Reconstructionist, etc.), chaplains or other personnel who have a firm understanding of the traditional orthodox Jewish practices should have no trouble accommodating all other denominations.

Levels of Observance

Under Jewish law, every religious imperative stands separate and apart from one another. A Jew who does not observe one precept properly (e.g., rules of Sabbath) is not absolved from observing other religious rules. Accordingly, the fact that a Jew does not appear to observe all religious commandments (or does not appear to observe those commandments consistently) is not grounds to deny that person the opportunity to observe other precepts (e.g., Sabbath prayer, eating kosher food).

In the same vein, a Jew who violates a particular religious precept is still obligated to satisfy that precept the next time the opportunity presents itself. Accordingly, a Jewish resident who “strays” to the mainline food line should not be precluded from fulfilling the religious obligation to eat kosher food the next time. See, e.g., *Young v. Lane*, 733 F. Supp. 1205 (N.D. Ill. 1990), rev’d on other grounds, 922 F.2d 370 (7th Cir. 1991). The opportunity to obtain kosher food is a right, not a privilege. See, e.g., *Ashelman v. Wawrzaszek*, 111 F.3d 676 (9th Cir. 1997).

Moreover, what might appear to the uninitiated to be a “violation” of kosher laws may not, in fact, be a violation at all. For example, a resident who participates in the mainline food line—for purposes of obtaining more variety for example—by selecting kosher-labeled products and whole fresh fruits or vegetables—is not violating Jewish law at all.

On the other side, the ability to observe one precept does not absolve the Jew from following other precepts. Accordingly, the fact that a Jewish resident may be permitted to pray and wear a yarmulke does not mean that person has been given “enough” opportunity to practice religion and then be denied other religious practices.

Living Jewishly is a process: One observes whatever precepts one is able—and hopefully one proceeds on a path of spiritual growth, observing more and more. As a practical matter, individual religious observances vary greatly. In all of our materials, we outline the requirements of a person who has a sincerely held belief and has chosen to observe Jewish law to the fullest extent. It does not appear appropriate for chaplains or administrative staff—or any government employee—to act in the capacity of “religious police,” essentially monitoring another person’s daily religious observances. See, e.g., *Reed v. Faulkner*, 842 F.2d 960, 963 (7th Cir. 1988).

“Messianic” Jews

So-called “messianic Jews” are invariably not Jews at all, but rather Christian missionaries trying to infiltrate the Jewish community in order to proselytize and convert Jews to their faith. Institutional staff should be aware of this subterfuge and avoid recognizing such individuals as a subset of the Jewish population for purposes of services or programming. The belief that Jesus—or anyone else—was the “son” of G-d or a “risen Messiah” is absolutely and unequivocally contrary to all Jewish beliefs.

History and Theology

The Jewish tradition does not require one to be Jewish to achieve salvation. All of the nations of the world are encouraged to follow the Seven Noahide Laws, involving a faith in G-d and moral and ethical conduct. Jewish tradition teaches that, by following these rules, all people are assured spiritual salvation and a place in the World-to-Come. (An exposition of the Seven Noahide Laws is beyond the scope of this publication, but study materials are available from Aleph.)

Traditional religious law defines a “Jew” as one who is born of a Jewish mother or one who has properly been converted to Judaism according to Halacha. Conversion is a difficult process and requires a fundamental commitment to Jewishness, including all of its laws and customs, together with lengthy study of Torah, religious circumcision for conversion purposes (for males, even if previously circumcised), immersion in a ritual bath (for both men and women) and confirmation by a Rabbinical court. Jews do not proselytize and conversion generally is discouraged. While the Reform sect has recently endorsed patrilineal descent, acceptance is extremely limited to that group.

Kosher food can be made available to Jews in institutional environments by:

- (I) preparing it on site with proper kitchen facilities under the direction of a qualified kosher food supervisor;
- (II) obtaining pre-packaged meals from Kosher food vendors around the country (e.g., sealed airline dinners or shelf stable packaging);
- (III) selecting commercially available products with appropriate kosher certification labels; or
- (IV) 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 institution;

(4) Code of Jewish Law: used as a study tool and reference to research simple questions that arise regarding religious observances (more complicated questions may require Rabbinical consultation);

(5) Skullcap (the “yarmulke” or kippah): worn by males at all prayer services, and at all times by more observant Jews. Jewish males are required to wear a head-covering at all times, in order to remind them that Almighty G-d is above them.

Observant Jewish males must not walk even as much as four cubits (approximately six feet) or utter a single holy word (e.g., prayer or Torah study), while bareheaded. C.J.L. ch. 3 §6. Some more observant Jews will sleep with their head covered, too. Acceptable head coverings include any type of hat or cap, or the small circular traditional cloth cap. Highly observant women keep their hair covered at all times, usually by a wig or other head-covering;

(6) Prayer Shawl (the “Tallit”): a garment with fringes on each of the four corners, worn by males at morning prayer services, a smaller version (the “Tzitzit” or “Tallit Katan”) is also worn at all times under outer garments by more observant Jews. C.J.L. ch. 9 §1. The precept to wear a four-cornered, fringed garment is of great importance, and observant Jewish males wear one all day. C.J.L. ch. 9 §1. During daylight hours, observant Jews may not walk even as much as four cubits (approximately six feet) without wearing one. C.J.L. ch. 2 §2. Observant males generally wear this religious item under their outer garments. Some more observant Jews will sleep with the garment on, too; and

(7) Phylacteries (the “Tefillin”): Jewish males are required to don phylacteries once daily (except on the Sabbath and certain Holy days), usually during the morning prayer service. An observant Jewish male who is denied the opportunity to don his Tefillin every day is being denied the opportunity to observe a cornerstone of his faith. Jewish males who were raised in observant homes generally will have donned Tefillin each and every weekday morning — without fail — since their thirteenth birthday.

Tefillin consist of two sealed leather-covered boxes that contain several texts of the Torah handwritten on small parchment scrolls. One box is affixed to the forehead and the other to one arm, both with thin leather straps.

Some observant Jews own and don two pairs, one after the other (each of the two pairs are constructed in a particular way and contain the scrolls in a unique order).

The obligation to don the tefillin of the hand and of the head are two separate and distinct precepts, and the inability to observe one does not bar the observance of the other. Therefore, if a person has only one half of the set available (head or hand) or, for whatever reason, can put on only one, he is bound to put that one on. C.J.L. ch. 10 §11.

The Tefillin boxes are sewn tightly shut in a particular way by the scribe; if opened or damaged in any way, they may not be used until repaired by a Rabbi or knowledgeable scribe.

More-observant Jews will also require a basin and cup for ritual washing of the hands upon

Daily Religious Items

The following items are required for Jews to observe basic daily (non-holiday) religious requirements (females do not require items 5 through 7):

(1) Prayer Book (the “Siddur”): generally contains all prayer services. Jewish males are required to pray three times daily: in the morning (the “Shacharit” service), before sundown (the “Mincha” service) and at night (the “Ma’ariv” service). One should wear decent garments during prayer. See Code of Jewish Law (“C.J.L.”) ch. 12 §1, and must keep away from an open lavatory when praying, even though it is enclosed by partitions and does not contain any unclean matter. C.J.L. ch. 5 §12.

One must make a serious effort to join his prayer with a congregation. C.J.L. ch. 12 §7. It is highly meritorious to pray in a synagogue or in a House of Study, as these are sacred places. Even when there is no “minyan” (a quorum of ten male adults) available for prayer, it is nevertheless meritorious to pray in a group. If absolutely necessary, one should pray even if alone. C.J.L. ch. 12 §9. The time for morning prayer services begins as early as when the day dawns; that is, when the first light of the sun is seen in the East and continues through the day. Observant Jews may not begin any kind of work, transact business or start a journey until after morning prayers. C.J.L. ch. 8 §1.

An observant Jew may not interrupt certain portions of these prayer services to speak, even when spoken to. During one particular prayer recited at each of the three prayer services (the “Sh’monah Es’rai,” or “Eighteen Blessings”), observant Jews may not step from the place they are standing until they complete the prayer, even if jostled or ordered to move;

(2) Bible (the “Torah”): The Pentateuch, Prophets and Writings, which contains the daily Torah readings for the week and is also generally used for religious study, plus other volumes containing Jewish legal, moral and ethical teachings to continue spiritual development (e.g., Talmud, Tanya, Mi-drash and other Rabbinic writings).

Jews are Biblically-mandated not only to observe Jewish law, but also to study it daily at every opportunity. C.J.L. ch. 27 §2. This obligation may be satisfied through the study of Torah, the Code of Jewish Law, and other Jewish texts that discuss the Torah and its precepts. Jewish law views the spiritual wealth gained by Torah study as more highly prized than the accumulation of material wealth.

If one cannot understand the original text, one may use any reliable translation. The Talmud explains that Onkolos the proselyte translated the Bible into Aramaic, the common language spoken at that time, so that everyone should be able to understand the Torah.

The study of Torah should not be viewed as an “all or nothing” proposition where one must study Torah as a full-time endeavor in order to derive spiritual enlightenment. The realities of the modern world, and in particular the realities of an institutional environment, often do not facilitate this kind of time commitment. Nevertheless, while full-time Torah study may not be feasible, Jewish law teaches us that every person should strive to study the Torah by himself, be it ever so little, every day and every night;

(3) Kosher Food: food that complies with essential religious requirements.

(a) if the food contains any animal products, those products must derive from a religiously-acceptable animal (e.g., no pork products or shellfish);

(b) all food must be prepared in a religiously-acceptable way (e.g., meat ritually slaughtered) and with religiously-acceptable utensils (e.g., utensils used for non-kosher food may not be used); and

(c) meat and dairy products may not be consumed together or prepared with the same utensils.

awakening and before eating.

All religiously-mandated ritual items listed in this report are readily available from Jewish book stores and distributors throughout the country, local synagogues, Jewish community organizations or the Aleph Institute.

In the Federal Prisons, Jewish inmates are permitted to have their Tefillin with them in their personal property, however in the various state prisons and the county/city jails that is not so. If that

Sabbath - Shabbat

The Sabbath (“Shabbat”) is considered the most important of all Jewish Holy days. The Sabbath is considered a sign to bear witness that, “In six days G-d made the heavens and the earth and all that is in them, and He rested on the seventh day.” See Exodus 20:11. This belief, that G-d is the creator of the universe, is the foundation of the Jewish faith. Code of Jewish Law (“C.J.L.”) ch. 72 §1.

The Sabbath begins 18 minutes before sunset on Friday night and ends approximately one hour after sunset on Saturday night. C.J.L. chs. 75; 96.

Preparing For the Sabbath

It is a prevailing custom among Jews to bake some loaves of bread specifically in honor of the Sabbath. Observant Jews are mandated to procure meat, fish, dainties, and good wine (or grape juice, as necessary) for the Sabbath, in accordance with one’s means. It is proper to eat fish at every Sabbath meal. C.J.L. ch. 72 §7.

No regular work should be done from late afternoon on Friday. Casual work is permitted until the advent of the Sabbath (approximately 18 minutes before sunset). C.J.L. ch. 72 §9.

On Friday, observant Jews will bathe in preparation for the Sabbath, preferably in warm water. C.J.L. ch. 72 §12.

One should try to wear their finest clothes on the Sabbath. C.J.L. ch. 72 §16.

Candle-Lighting at the Start of the Sabbath.

The Sabbath (and all Biblically-mandated festivals) is sanctified by the lighting of candles at its start and end. C.J.L. chs. 75 (start of Sabbath); 96 (end of Sabbath).

Observant Jews must put all work aside and light the Sabbath candles at least one hour before the stars emerge, i.e., eighteen minutes prior to sunset. C.J.L. ch. 75 §1.

In no event should less than two candles be lit. The candles should be large enough to burn at least until after the evening Sabbath meal. C.J.L. ch. 75 §2

Generally the women in the household light the Sabbath candles. Men are equally obliged to light

Sabbath candles when there are no women in the household to light them. C.J.L. ch. 75 §5.

The Sabbath candles preferably should be lit in the room where the meals are served, in order to indicate that they are lit in honor of the Sabbath. C.J.L. ch. 75 §8.

The Sabbath Prayers

Prayer services commence on Friday evening before sunset and also are held on Saturday morning, afternoon and evening.

C.J.L. ch. 76. A portion of the Torah is read at each prayer service held on Saturday morning and afternoon. C.J.L. ch. 78.

The prayer services held on Friday night and Saturday morning are far longer than on weekdays, containing as they do special additional prayers for the Sabbath.

“Work” Proscriptions On the Sabbath

Institutional staff should develop an awareness that, for the observant Jew, weekday pursuits such as work, travel, smoking, shaving and the use of writing instruments, fire or electrical appliances (lights, cooking equipment, elevators, automobiles, radio/tv, telephones, machinery, etc.) are forbidden on the Sabbath.

The specific prohibitions of the Sabbath are numerous, complex and beyond the scope of this report. They are comprised of 39 major categories of forbidden activities and hundreds of derivative activities. See, e.g., C.J.L. chs. 80 (listing some of the generally-unknown forbidden activities); 88 (objects forbidden to be handled on the Sabbath).

It is forbidden to write or draw a picture on the Sabbath. C.J.L. ch. 80 §62. It is forbidden to sweep floors, even if they are made of stone or wood. C.J.L. ch. 80 §73. It is forbidden to make a

“tent” (i.e., a roof that shelters even from only the sun or from rain) on the Sabbath, even if it is only a temporary tent. C.J.L. ch. 80 §77. One is not permitted to make a bed on the Sabbath to be used at the conclusion of the Sabbath. C.J.L. ch. 80 §93.

In a public area, it is forbidden to carry, throw or hand over any object for a distance of more than four cubits (approximately 6 feet). C.J.L. ch. 82 §1. It is forbidden to carry, throw or hand over any object from a private to a public domain (e.g., from inside a building to the street or courtyard). C.J.L. ch. 82 §2.

One who is fettered with chains (e.g., handcuffs or leg irons) may walk out with them on the Sabbath. C.J.L. ch. 84 §6.

It is forbidden to handle anything that is unfit for any use on the Sabbath, such as money, writing instruments, electronic items, wood, feathers, skins, wool, flax, living animals (even those that are domesticated), the shells of nuts and eggs, and fragments of broken vessels that are not fit for any further use. All these and similar things are called “Muktzeh” and may not be handled on the Sabbath. C.J.L. ch. 88 §2.

There are certain things forbidden on the Sabbath although they neither have any resemblance to “work” nor do they in any way lead to the performance of work. For example, the manner of walking on the Sabbath should not be the same as on a weekday. Therefore, it is forbidden to run on the Sabbath. C.J.L. ch. 90 §1.

On the Sabbath or on a festival, one is forbidden to walk from the place where one spends the Sabbath or festival a greater distance than approximately three thousand feet. But, for purposes of this rule, if one is in a city the entire city is considered one’s “abode,” and one may not travel approximately 3,000 feet from the city’s boundaries. C.J.L. ch. 95 §1.

The “Kiddush”

The Sabbath meal on Friday evening is ushered in with the recital of Kiddush (the sanctification blessing).

It is meritorious to say the Kiddush over aged and perfect wine, but grape juice is accepted in the institutional setting. An effort should be made to procure wine that is red. C.J.L. ch. 77 §3. When wine or grape juice are unavailable, the Kiddush may be recited over two loaves of bread or whole matzot.

Women, too, are obligated to say the Kiddush. C.J.L. ch. 77 §4.

The Kiddush should also be recited over a cup of wine or grape juice at the start of the Sabbath morning meal. C.J.L. ch. 77 §13.

The Kiddush may be recited by one person for all present. All who hear the blessings respond: “Amen.”

Sabbath Meals

Every Jew is duty-bound to eat three meals on the Sabbath, one on Sabbath eve and two during the day. C.J.L. ch. 77 §16.

According to Jewish law, a “meal” consists of wine (or grape juice), bread, fish and meat. *Id.* Blessings must be recited over wine (or grape juice) at the Friday night and Sabbath morning meals, see C.J.L. ch. 77 §§1-14, and over two loaves of bread (the “ha-Motzi”) at each of the three Sabbath meals. *Id.* §§17-18. Blessings must be made over two loaves of bread (or whole matzot or dinner rolls) at every meal, even if many meals are eaten during the day. C.J.L. ch. 77 §17.

It is forbidden to abstain from food on the Sabbath, even for the purpose of fasting. *Id.* §20. Fast days that fall on the Sabbath are usually observed on the preceding Thursday, or the following Sunday, depending on the fast day involved. See C.J.L. ch. 121 §6. The only exception to the no-fasting-on-Sabbath rule is Yom Kippur. When Yom Kippur falls on the Sabbath, the fast is observed even on the Sabbath. C.J.L. ch. 133.

To comply with Jewish law, meal plans for Friday evening and Saturday's lunch should provide for kosher grape juice, two whole loaves of bread (or matzo/roll), fish and meat. Fish and meat are not required for the third Sabbath meal. C.J.L. ch. 77 §16.

Observant Jews may not eat foods that are cooked on the Sabbath, or even reheated by Jews on the Sabbath. See, e.g., C.J.L. chs. 80 (listing some of the generally-unknown forbidden activities on the Sabbath); 88 (objects forbidden to be handled on the Sabbath). Accordingly, work schedules may need to be rearranged to insure that no Jewish residents (or staff) actually even reheat any pre-cooked foods (e.g., instant grits, hot cereal, beef or chicken entrees) on the Sabbath. The "Havdalah" Service At the Conclusion of the Sabbath. Just as it is mandatory to sanctify the Sabbath when it is ushered in, so is it mandatory to sanctify its departure by performing the "Havdalah" ritual. This ritual is a solemnization of the Sabbath's parting by a blessing over wine or grape juice, the sniffing of cloves or other aromatic incense and the lighting of a twined, multi-wicked candle or two flames from any source brought together to form a single "torch" for the duration of the ceremony. C.J.L. ch. 77 §1.

When wine cannot be procured, the Havdalah may be recited over other beverage, including grape juice, beer, or a beverage that is a national drink, except water and soda. C.J.L. ch. 96 §3. One person may recite the Havdalah on behalf of the group present. All who hear the blessings say "Amen" at the appropriate places. Women, too, must recite the Havdalah when there are no men to recite it for them. As soon as the sun sets on the Sabbath, it is forbidden to eat or drink anything before reciting the Havdalah. C.J.L. ch. 96 §4. No work may be done before the Havdalah is recited. C.J.L. ch. 96 §5.

Preferably, the Havdalah candle should be of wax and consist of several strands twisted together so as to form a torch. But if one does not have a Havdalah candle made of paraffin, one should use two ordinary candles, holding them close together so that both flames merge in one like a torch. C.J.L. ch. 96 §9. In extreme circumstances, two matches may be used. The flame is required to burn only for the duration of the blessing, and is extinguished afterwards.

If possible, one should partake of bread and warm food at a "Melaveh Malkah" meal held on Saturday night, after the Havdalah service. One should set a good table in honor of the departure of the Sabbath, and one who is unable to partake of bread should at least eat some cake or fruit. C.J.L. ch. 96 §13.

Citations to Jewish Law

Citations to Jewish law throughout this report are to Rabbi Solomon Ganzfried, Code of Jewish Law: Kitzur [Abridged] Shulhan Arukh, A Compilation of Jewish Laws and Customs (translated by Hyman E. Goldin, LL.B., annotated revised edition, Hebrew Publishing Company 1993) ("C.J.L."), a copy of which can be ordered through the Aleph Institute or from any Jewish Bookstore. Jewish law frowns upon the use of the actual word representing the Creator's name. Accordingly, references in this report to the Creator are indicated as "G-d."

The following items are required for Jews to observe the Sabbath (females do not require the last two items):

- (1) Prayer Book (the "Siddur"): generally contains all prayer services for the Sabbath;
- (2) Bible (the "Tanach"): The Pentateuch, Prophets and Writings, which contains the Torah readings for the Sabbath and is also generally used for religious study;
- (3) Calendar (the "Luach"): identifies the precise times of the start and end of the Sabbath observance;
- (4) Candles: used to sanctify the arrival and departure of the Sabbath;
- (5) Kosher Wine (or kosher grape juice): used to sanctify the Sabbath through blessings made before two meals, on the eve and day of the Sabbath;

(6) Bread (usually “Challah” (braided bread)): used to sanctify the Sabbath (except on Pass-over) through blessings made over two loaves (or other kosher rolls or matzot) at each Sabbath meal;

(7) Kosher Food: food that complies with three essential religious requirements:

(a) if the food contains any animal products, those products must derive from a religiously-acceptable animal (e.g., no pork products or shellfish);

(b) all food must be prepared in a religiously-acceptable way (e.g., meat ritually slaughtered) and with religiously-acceptable utensils (e.g., utensils used for non-kosher food may not be used); and

(c) meat and dairy products may not be consumed together or prepared with the same utensils.

(8) Skullcap (the “yarmulke”): worn by males at all prayer services (and at all times by more observant Jews); and

(9) Prayer Shawl (the “Tallit”): a garment with fringes on each of the four corners, worn by males at morning prayer services (a smaller version is worn at all times under outer garments by more observant Jews).

All ritual items listed in this report are readily available from Jewish book stores, local synagogues, Jewish community organizations or the Aleph Institute.

The rules for every institutions differ, most Federal prisons, permit the inmate to observe the Shabbos with all the necessities, if a Jewish inmates requirments are not being met, please take note and inform your Aleph director.

Jewish Holidays Observance

Jewish Holy days other than the Sabbath generally fall under one of three categories:

(1) Holy Days set forth in the Bible itself (Rosh Hashanah, Sukkot, Shmini Atzeret, Simchat Torah, Passover and Shavuot), during which work proscriptions apply that are generally similar to the Sabbath (Note that individual Holy Days may require particular observances not included in this general report (e.g., “Shofar” on Rosh Hashanah; “Sukkah” and “Lulav” on Sukkot; a “Seder” and “Matzo,” etc. on Passover);

(2) Festivals mandated by Rabbinic decree (Chanukah and Purim), during which work generally is not proscribed in the same manner as on the Sabbath; and

(3) Fast days, during which work generally is not proscribed. But see Yom Kippur (a holiday and fast day during which work is absolutely proscribed) and the Ninth Day of Av (work and business generally proscribed in the morning hours).

Start and End of Biblically-Mandated Holidays Biblically-mandated holidays begin 18 minutes before sunset on the previous evening and end approximately one hour after sunset on their last day.

Candle Lighting at the Start of Biblically-Mandated Holidays Each Biblically-mandated festival is sanctified by the lighting of two candles on the eve of each Holy day. Code of Jewish Law (“C.J.L.”) chs. 75; 103 §4. Observant Jews must put all work aside and light the Holiday candles at least one hour before the stars emerge, i.e., eighteen minutes prior to sunset. C.J.L. ch. 75 §1. In no event should less than two candles be lit. The candles should be large enough to burn at least until after the evening meal. Generally the women in the household light the Holiday candles. Men are equally obliged to light the Holiday candles when there are no women in the household to light them. The Holiday candles preferably should be lit in the room where the meals are served, in order to indicate that they are lit in honor of the Holiday.

Work Proscriptions On Biblically-Mandated Holidays 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. C.J.L. ch. 98. See generally id. chs. 98-99, 101-102. The specific prohibitions of festivals and their differences from the Sabbath are beyond the scope of this report. Competent Rabbinic authorities should be consulted with individual questions. Generally, any work that is forbidden on the Sabbath is also forbidden on a Biblically-mandated festival. The festival differs from the Sabbath only with regard to the preparation of food, as it is written: “Only that which is eaten by any soul, this alone may be prepared by you” (Exodus 12:16). Thus, kneading, baking, and cooking are permitted on a festival. Institutional staff should develop an awareness that, for the observant Jew, weekday pursuits such as work, travel, shaving and the use of writing instruments or electrical appliances (lights, elevators, automobiles, radio/tv, telephones, machinery, etc.) are forbidden on Biblically-mandated Holidays, just as they are forbidden on the Sabbath. Carrying objects from one place to another, and kindling a fire from an existing flame are permitted on a festival, even when not needed for cooking but for some other purpose. C.J.L. ch. 98 §1. One may not strike a match or use a lighter to begin a new flame on the festival, but one may transfer a flame from one place to another. One may also not extinguish a flame, but must let a flame burn out of its own accord. Accordingly, one may smoke a cigarette on a holiday, if it is lit from an existing flame (e.g., another cigarette or candle) and is not snuffed out when completed. To comply with Jewish law, meal plans for Holiday eves and lunch on the Holiday itself should provide for kosher grape juice, two whole loaves of bread (or matzo), fish and meat. C.J.L. ch. 103. Moreover, observant Jews may not eat foods that are not prepared in accordance with special rules governing cooking on Biblically-mandated Holidays. Accordingly, work schedules may need to be rearranged so that foods can be properly reheated by Jewish residents or staff on Biblically-mandated Jewish Holidays.

Prayer Services on Biblically-Mandated Holidays Prayer services commence on the preceding

evening before sunset and also are held on each Holiday morning, afternoon and evening. A portion of the Torah is read at each prayer service held on each Holiday morning. The prayer services held on Holidays are far longer than on weekdays, containing as they do special additional prayers for the Holiday.

The “Kiddush” and Holiday Meals Just as on the Sabbath, Holiday meals are begun with the recital of Kiddush (the sanctification blessing). It is meritorious to say the Kiddush over aged and perfect wine, but grape juice is accepted in the institutional setting. An effort should be made to procure wine that is red. C.J.L. ch. 77 §3. When wine or grape juice are unavailable, the Kiddush may be recited over two loaves of bread or whole matzot. Women, too, are obligated to say the Kiddush. C.J.L. ch. 77 §4. The Kiddush may be recited by one person for all present. All who hear the blessings respond: “Amen.” A benediction (the “Ha-Motzi”) is then recited over two loaves of braided bread (“Challahs”), or two matzot or other whole rolls. One should be as lavish with meat, wine, and dainties as means permit. C.J.L. ch. 103 §3.

The “Havdalah” Service At the Conclusion of Biblically-Mandated Holidays Just as it is mandatory to sanctify Biblically-mandated Holidays when they are ushered in, so is it mandatory to sanctify their departure by performing the “Havdalah” ritual. This ritual is a solemnization of the Holiday’s departure by a blessing over wine or grape juice and the lighting of a twined, multi-wicked candle or two flames from any source brought together to form a single “torch” for the duration of the ceremony. C.J.L. chs. 75; 103 §4. When wine cannot be procured, the Havdalah may be recited over other beverage, including grape juice, beer, or a beverage that is a national drink, except water and soda. C.J.L. ch. 96 §3. One person may recite the Havdalah on behalf of the group present. All who hear the blessings say “Amen” at the appropriate places. Women, too, must recite the Havdalah when there are no men to recite it for them. Preferably, the Havdalah candle should be of wax and consist of several strands twisted together so as to form a torch. But if one does not have a Havdalah candle made of paraffin, one should use two ordinary candles, holding them close together so that both flames merge in one like a torch. C.J.L. ch. 96 §9. In extreme circumstances, two matches may be used. The flame is required to burn only for the duration of the blessing, and is extinguished afterwards.

Religious Items need for Holiday Observance

The following items are required for Jews to observe all Biblically-mandated Jewish Holidays (females do not require the last two items). Note that individual Holy Days may require particular ritual items (e.g., “Shofar” on Rosh Hashanah; “Sukkah” and “Lulav” on Sukkot; “Matzo,” etc. on Passover):

(1) Prayer Book (the “Siddur”): generally contains all prayer services for the Holy Days. A special prayer book (the “Machzor”) containing expanded prayer services is used for the Rosh Hashanah and Yom Kippur holidays;

(2) Bible (the “Tanach”): The Pentateuch, Prophets and Writings, which contains the Torah readings for the Holy Days and is also generally used for religious study;

(3) Calendar (the “Luach”): identifies the precise times of the start and end of each Biblically-mandated holiday;

(4) Candles: used to sanctify the arrival and departure of the Holy Day;

(5) Kosher Wine (or kosher grape juice): used to sanctify the Holy Day through blessings made before two meals, on the eve and day of the Holy Day;

(6) Bread (usually “Challah” (braided bread)): used to sanctify the Holy Day (except Passover) through blessings made over two loaves (or other kosher rolls or matzot) at each meal;

(7) Kosher Food: food that complies with three essential religious requirements:

(a) if the food contains any animal products, those products must derive from a religiously-acceptable animal (e.g., no pork products or shellfish);

(b) all food must be prepared in a religiously-acceptable way (e.g., meat ritually slaughtered) and with religiously-acceptable utensils (e.g., utensils used for non-kosher food may not be used); and

(c) meat and dairy products may not be consumed together or prepared with the same utensils.

(8) Skullcap (the “yarmulke”): worn by males at all prayer services (and at all times by more observant Jews); and

(9) Prayer Shawl (the “Tallit”): a garment with fringes on each of the four corners, worn by males at morning prayer services (a smaller version is worn all times under outer garments by more observant Jews).

High Holidays

“Religious Laws Generally Applicable to Biblically-Mandated Jewish Holy Days,”

Rosh Hashanah - Tishrei 1-2

Additional Ritual Items: “Machzor” (special prayer book); “Shofar” (ram’s horn blown at and throughout the afternoon prayer services); Apples and Honey.

This holiday, the Jewish spiritual New Year, is characterized by prayer, repentance and the blowing of a complicated series of blasts on the shofar at and throughout the morning/afternoon prayer service. Code of Jewish Law (“C.J.L.”) ch. 129 §§13-20. The primary purpose of blowing the shofar is to exhort people to repentance. Id. §15. Substantial prayers for this holiday not commonly found in the regular prayer book are contained in a special prayer book called a “machzor.” Special sections of the Torah are read at morning and late-afternoon services. Indeed, the Rosh Hashanah prayer service is one of the longest of the year.

30-Day Period Leading Up to Rosh Hashanah It is customary to blow a short series of blasts on the Shofar daily during this period, beginning the second day of Rosh Chodesh (the beginning of the Hebrew month) of the month of Elul and continuing daily after the morning service until the day before Rosh Hashanah. The sound of the Shofar has the quality to stir the heart and inspire love of G-d. C.J.L. ch. 128 §2. Beginning on the Saturday evening before Rosh Hashanah, many observant Jews rise early for the daily prayer services of “Selichos” (supplications for forgiveness). The Selichos prayers are said early on each morning, except the first, when they are generally recited Saturday evening after midnight. If Rosh Hashanah occurs on a Monday or Tuesday, one begins saying the Selichos from the Sunday (actually, Saturday night after midnight) of the preceding week. C.J.L. ch. 128 §5.

Rosh Hashanah Itself At the meal on the eve of Rosh Hashanah, it is customary to perform certain rituals as omens for a good year. For example, portions of Challah and sweet apple are dipped into honey (in hopes of a “sweet” year). It is also customary to eat the head of some animal or fish, preferably the head of a sheep (which also serves as a reminder of the ram substituted for the sacrifice of Isaac, see Genesis 22:13). Certain vegetables are eaten, the names of which have the connotation of good fortune, like carrots, (called “meren” in Yiddish (meaning “increase”)). It is also meritorious to procure fish for this occasion, which symbolizes fertility. C.J.L. ch. 129 §9. During the morning prayers all Jews must hear the blowing of a series of blasts on the shofar, C.J.L. ch. 129 §§13-20. The primary purpose of blowing the shofar is to exhort people to repentance. Id. §15. After the afternoon Mincha service on the first day of Rosh Hashanah, it is customary to go to a body of living water (e.g., stream, lake, ocean, or river) for a prayer service called “Tashlich,” (the casting away of our transgressions). Preferably, such river should be outside the city limits, and should contain fish as a reminder that we are compared to the fish who are caught in a net. We, too, are caught in the net of negative urges and judgment, and thus one will be moved to think of repentance. If, however, there is no stream containing fish available, one must go to any river or to a well. If the first day of Rosh Hashanah falls on the Sabbath, Jews perform the Tashlich prayer service on the second day of Rosh Hashanah (Sunday). C.J.L. ch. 129 §31.

Yom Kippur - Tishrei 10

Additional Ritual Items: “Machzor” (special prayer book); “Shofar” (ram’s horn); “Kittel” (white robes worn during prayer)

The day of atonement. The holiest and most solemn day of the Jewish year, it is the only Biblically-mandated holiday that is also a fast day. Its central theme is repentance, atonement and recon-

ciliation, and the day customarily is fully occupied with prayer. One must not only settle one's affairs with G-d; one must also ask forgiveness from those people one has wronged or hurt over the year, and, in turn, grant forgiveness to all those people who have committed wrongs.

Yom Kippur

Preparing For Yom Kippur On the day before Yom Kippur, it is customary to perform the ceremony of "Kapparot" at dawn, for the attribute of mercy is considered predominant at that time. Men select roosters and women select hens, while a pregnant woman takes both a rooster and two hens. C.J.L. ch. 131 §1. The animal is held over one's head, and a prayer recited to the effect that the animal should go to the slaughter while the supplicant should be blessed with a healthy year. If live animals are not available, one may perform the ceremony with money, which is then given to charity. It is mandatory to feast sumptuously on the day before Yom Kippur, and it is customary to eat fish at the first meal that day. C.J.L. ch. 131 §3. Observant Jewish males immerse themselves in a ritual bath (the "Mikvah") on the day before Yom Kippur, to cleanse themselves spiritually and as a prerequisite to repentance, just as one who is naturalized to Judaism is required to immerse in that ritual bath, symbolizing the starting of life in a renewed manner. C.J.L. ch. 131 §6. It is customary for every householder to prepare one or two 24-hour candles: One candle for the living (symbolizing the Torah and the light of the soul), and, if necessary, a second candle for the souls of a departed father or mother. The candle(s) lit should burn until the following night, and are used for the Havdalah light at the conclusion of Yom Kippur. C.J.L. ch. 131 §7. Towards late afternoon—well before sunset—the final meal before the fast is eaten, at which it is customary to dip a piece of Challah in honey and to consume it together with some fish and chicken. Only food that is easily digestible should be eaten at this meal. C.J.L. ch. 131 §12.

General Prohibitions On Yom Kippur Eating, drinking, smoking, bathing, shaving, the wearing of leather shoes, conjugal relations and any form of labor are all prohibited. C.J.L. ch. 133 §1. It is also forbidden to do any sort of manual labor, nor should one carry anything from one place to another, just as on the Sabbath (see Report No. 301, "The Jewish Sabbath"). Inasmuch as it is necessary to add from the profane to the sacred, all of the above are forbidden on the day before Yom Kippur while it is still day, a short time before twilight, until the end of Yom Kippur, a short time after the stars become visible. C.J.L. ch. 133 §1. Fasting begins at sundown the eve before, and ends after nightfall the following day (a total of approximately 26 hours). C.J.L. ch. 133 §1. No food or liquids are consumed. Substantial prayers for this holiday not commonly found in the regular prayer book are contained in a special prayer book called a "Machzor." Special sections of the Torah are read at morning and late-afternoon services. It is customary for men to wear a white robe (the "Kittel"), which resembles a shroud, during all of the day's prayers. It is calculated to humble the arrogant heart. C.J.L. ch. 131 §15. On Yom Kippur eve, it is customary to put on the Tallit prayer shawl for the evening services, too. C.J.L. ch. 131 §17. Yom Kippur comes to an end with the blowing of a single blast on the shofar, which marks the conclusion of the fast. Id. §26. The "Havdalah" service is recited as at the conclusion of the Sabbath and other Biblically-mandated holidays. In the Havdalah service of Yom Kippur night, the benediction for light must be said over a candle that had been kindled before Yom Kippur. C.J.L. ch. 133 §28. It is customary to recite the prayer service sanctifying the New Moon after the evening prayers at the conclusion of the fast.

Sukkot and Shmeini Atzeret

Reference should be made to Report No. 401, “Religious Laws Generally Applicable to Biblically-Mandated Jewish Holy Days,” and Report 401A, “Ritual Items Generally Required for All Biblically-Mandated Jewish Holy Days,” for information concerning religious laws applicable to, and ritual items required for, all Biblically-mandated Jewish Holy Days, including all of the holidays mentioned in this report.:

Sukkot - Tishrei 15-16 Additional Ritual Items: “Sukkah” (temporary structure covered with branches, leaves or reeds in which all meals are eaten); “Lulav & Etrog” (special palm frond (bound with myrtle and willow) and citron used during prayer services).

Sukkot is a seven-day festival, also known as the “Feast of Tabernacles,” that follows shortly after the High Holy Days of Rosh Hashanah and Yom Kippur. The first two days are observed as full holidays and work proscriptions apply. The following five days are known as “Hol Hamo’ed” — weekdays that retain some aspects of the festival, but during which some forms of work are permitted. Code of Jewish Law (“C.J.L.”) chs. 104-106. The seventh day (fifth of the intermediate days) is Hoshanah Rabbah— which has a special observance of its own. C.J.L. ch. 138 §1-3. Sukkot commemorates the Divine protection offered to the Israelites in the desert during their journey to the promised land. During this holiday, Jews are required to eat their meals in a temporary structure (the “Sukkah”) covered with branches, leaves or reeds. See generally C.J.L. chs. 134-135. The Bible states (Leviticus 23:42): “Basukot Teshvu Shivas Yomim” (in booths ye shall dwell seven days), which means that one should dwell in the Sukkah seven days even as one dwells in a house during the whole year. Ideally, one should make the Sukkah the principal abode, and there one should eat, drink and study. If one prays privately, one should likewise pray in the Sukkah. C.J.L. ch. 135 §1. The religious laws governing the construction of the sukkah are beyond the scope of this report. It is designed to be a temporary booth, usually constructed from wood panels or canvas supported by posts. Its roof usually consists of dry branches, shrubs, bamboo stalks or slats of wood. The roof must be sufficiently dense to generate more shade than sunlight, but not so dense as to prevent rain from entering. Fortunately, a host of vendors and Hebrew book stores supply easy-to-assemble, ritually-acceptable prefabricated Sukkahs, complete with walls and roofs (bamboo or slats). Jews also are required to make blessings over four special species of fruits and plants on each of the seven days of the holiday (except on the Sabbath), as Sukkot is also an agricultural holiday. See generally C.J.L. ch. 136. The four species of plants used to celebrate the holiday are:

(1) the lulav (palm branch);

(2) the etrog (a lemon-like citron);

(3) myrtle (3 branches); and

(4) willow (2 branches). Id. The etrog is handled separately while the other three species are bound together, and are collectively referred to as the “lulav.” Id. §8. Certain special prayers are said each day with the four species in hand. C.J.L. ch. 137. Competent Rabbinic authority must be consulted when purchasing these four items. C.J.L. ch. 136 §§1-6. There are also specific religious rules governing the way the species are bound together. See, e.g., id. §8. Hoshanah Rabbah - The Seventh Day of Sukkot Additional Ritual Items: Lulav & Etrog; “Hoshannas”(5 willow branches apart from those bound in the Lulav)

This day closes the period of repentance that began on Rosh Hashanah. Tradition has made this day into a sequel to the Days of Awe (the days between Rosh Hashanah and Yom Kippur), thereby lengthening the period of penitence and postponing the day when final sentence is to be rendered. Prayer services are shorter than those of the Sabbath and holidays, although special sections of the Torah are read and special prayers are said at morning services. Five willow branches separate from the two bound in the lulav are traditionally used during the morning prayer services and are beaten

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against the ground. See generally C.J.L. ch. 138 §§1-3.

Shemini Atzeret - Tishrei 22

The “eighth” day of Sukkot. In the Talmud it is written that “the eighth day [of Sukkot] is a separate festival,” so Sukkot is really observed as seven days, and Shemini Atzeret is observed as a separate holiday. It marks the beginning of the rainy season in Israel. Shemini Atzeret is the last day that Jews are required to eat in the sukkah. C.J.L. ch. 138 §5. It and the following day, Simchat Torah, are Biblically-mandated holidays and work proscriptions apply. Prayer services are similar to those of the Sabbath, with certain modifications and additions. Special sections of the Torah are read at morning services. It is traditional to make seven “hakafot” (processions) carrying the scrolls of the Torah amid dancing and rejoicing around the Synagogue. C.J.L. ch. 138.

Simchat Torah - Tishrei 23

“Simchat Torah” literally means “Rejoicing with the Torah,” and the holiday celebrates the conclusion and beginning of the yearly cycle of weekly readings from the Five Books of Moses. C.J.L. ch. 138 §7. Prayer services are similar to those of the Sabbath, with certain modifications and additions. The last portion of the Torah scroll is read on this day. Immediately afterwards, the Torah is read again from the beginning of Bereshit (Genesis). Festivities begin on the prior evening at prayer services. Id. It is traditional to make seven “hakafot” (processions) carrying the scrolls of the Torah while singing and dancing around the Synagogue, both during the evening and the next morning’s services. Id. Prayer services are unconventionally joyous, and every Jewish male, including children, is called up to make a blessing over the Torah. Id. §§8-9.

Kosher

“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 (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) Pareve (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: The “OU” Kashrus Directory

The Organized Kashrus Laboratories (The “O-K”) 1372 Carroll Street Brooklyn, NY 11213 Tel.: (718) 756-7500 Fax: (718) 756-7503 Publication: The Jewish Homemaker

“Star-K” Kosher Certification 11 Warren Road Baltimore, MD 21208-5234 Tel.: (410) 484-4110 Fax: (410) 653-9294 Publication: Kashrus Kurrents”KOF-K” Kosher Supervision 1444 Queen Anne Road Teaneck, NJ 07666 Tel.: (201) 837-0500 Fax: (201) 837-0126 Publication: The Kosher Outlook

Central Rabbinical Congress (The “CRC”) 85 Division Avenue Brooklyn, NY 11211 Tel.: (718) 384-6765 Fax: (718) 486-5574 Publication: CRC Kashrus Directory

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: KAJ Newsletter The letter “D” following some of these symbols signifies that the product contains dairy products (and may not be used with meat products). The letter “P” following the symbol generally means that the product is “Pareve” (and may be used with either meat or dairy), but the letter “P” alone may also mean that the product is “kosher for Passover,” but not necessarily Pareve. 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 are \$18 per year; \$33/2 yrs, and may be obtained from Kashrus Magazine, POB 204, Brooklyn, NY 11204.

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Tel: (718) 336-8544.

A Very Abridged Guide to Kosher Dietary Laws (an introductory overview only!) Rules governing “Kosher” (meaning “proper” or “fit”) foods are Biblically-mandated precepts as elaborated upon by the Jewish Oral Tradition thousands of years ago, and still adhered to by Jews today. All food and their components are divided into four categories:

- (1) MEAT;
- (2) DAIRY;
- (3) PARVE (NEUTRAL); AND
- (4) NON-KOSHER (WHICH INCLUDES MIXTURES OF MEAT AND DAIRY, AND MIXTURES OF MEAT AND 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. Many 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 foods. 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. Many common products and national brands are labeled with symbols signifying that they have been prepared under rabbinical supervision and comply with kosher dietary laws.

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 reheat 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.

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.

Jewish Law as it pertains to Death

The Torah proclaims the body to be a holy vessel, thus forbidding any desecration of the body in any way. For this reason a Jewish person is forbidden to permit a tattoo on his body, or any form of desecration. Contrary to popular belief a Jewish person once he or she has received a tattoo may and is required to be buried with his or her people. There are no special procedure, as mentioned earlier, just because the person committed one sin, it does not effect the holiness of the body in any way or form.

Therefore we are a Jewish body is prohibited from any form of embalming, including post-mortem, and in doing so would violate the religious right of the Jewish person.

Jewish communities have a “Chevra Kadish” (Jewish Burial Society) who tend to the needs of the dead. Usually G-d fearing Jewish men and women, who would take the body and prepare it for Jewish burial. The body is buried in shrouds made of a linnen and other approved cloth, as defined in the Jewish Law (CJL 25-30,)

Under extreme circumstances, when a postmortem is required and would be performed, it is important a competent Jewish Rabbi is consulted, so as to assure, all procedures are done with utmost respect and concerns, thus complying as much as possible with the Jewish dictum.

Due to the times, and tummel usually associated with such painful occurrences, it may seem overwhelming to reach a Rabbi. We at the “Aleph Institute” are ready and willing to help and direct whichever way possible, and to work with the instituion that all proper Jewish law and respect is ensured.

You make call the Aleph Institute hotline at 412-860-0927.

