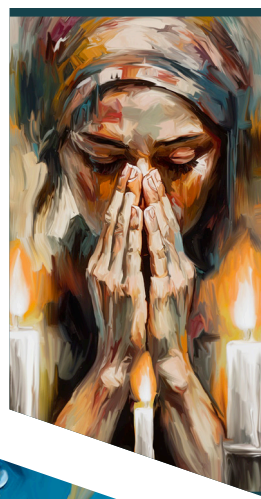




**ALEPH
INSTITUTE**

No One Alone,
No One Forgotten.

Jewish **5785**
CALENDAR
2024/2025



ALEPH INSTITUTE

Hyman and Martha Rogal Center

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JANUARY 2025

TEVET - SHEVAT

MEZUZAH

The mezuzah, a handwritten scroll containing the Shema, is affixed to the right doorpost. It designates our home as Jewish. Symbolizing G-d's watchful eye upon us, the mezuzah provides protection for its inhabitants, wherever they may be.

The decorative case containing the mezuzah scroll is just that: a mere container. What's important is the scroll, upon which the first two sections of the Shema are handwritten. Beginning with the eternal words "Hear o Israel, the L-rd is our G-d, the L-rd is One," these selections contain G-d's instruction to affix the mezuzah. "You shall write them on the doorposts of your house and on your gates."

These words are handwritten by an expert scribe who is trained in the many laws involved in writing a mezuzah. Every single letter in the mezuzah must be properly formed. A single crack in the parchment or any omission can invalidate the entire scroll. A printed mezuzah is invalid.

THIS MONTH AT A GLANCE

Jan. 1	Wednesday	Rosh Chodesh
Jan. 1-2	Wed.-Thu.	Chanukah
Jan. 1	Wednesday	New Year's Day
Jan. 5	Sunday	Hey Tevet
Jan. 10	Friday	Asara BeTevet (Fast Day)
Jan. 20	Monday	MLK Day
Jan. 30	Thursday	Rosh Chodesh

** Religious Work Proscription/Non-Working Day

KIDDUSH PROGRAM

Kiddush on Shabbat is an important Jewish ritual practiced weekly. We provide grape juice and matzah for institutions with Jewish inmates who wish to practice their faith. Please contact our office to sign up.

ALEPH OFFERS 25 CORRESPONDENCE COURSES ON MANY JEWISH TOPICS!

Email us or send a letter to the address below to request a correspondence course.

Aleph Institute - Correspondence Course
5804 Beacon Street, Pittsburgh, PA 15217

JANUARY 2025

TEVET - SHEVAT 5785

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

Candle Lighting Times

	Montpelier	Boston	NYC	New Haven	Augusta	Manchester NH
1/3	4:06	4:06	4:23	4:17	3:55	4:06
1/10	4:14	4:14	4:30	4:24	4:02	4:13
1/17	4:22	4:22	4:38	4:32	4:11	4:21
1/24	4:31	4:30	4:46	4:40	4:20	4:30
1/31	4:41	4:39	4:55	4:49	4:30	4:40

Shabbat ends on Sat. approx. 65 min. after listed times.

Candle Lighting Times

	Cincinnati	Columbus	Pittsburgh	Harrisburg	Philadelphia	Trenton
1/3	5:08	5:02	4:48	4:36	4:30	4:28
1/10	5:14	5:09	4:55	4:43	4:37	4:35
1/17	5:22	5:16	5:02	4:51	4:45	4:42
1/24	5:30	5:24	5:11	4:59	4:53	4:50
1/31	5:38	5:33	5:19	5:07	5:01	4:59

Shabbat ends on Sat. approx. 65 min. after listed times.

Our case workers are ready to help your loved ones cope with the challenges.

1 1 Tevet
Chanukah
Rosh Chodesh
New Year's Day

8th Light Tonight
△△△△△△△△

2 2 Tevet
Chanukah

3 3 Tevet

Candle Lighting: 4:48 PM 

4 4 Tevet

Vayigash

Shabbat Ends: 5:52 PM

5 5 Tevet

HEY TEVET

Tevet 5 is celebrated as a day of rejoicing in the Chabad-Lubavitch community. In 1987, U.S. Federal Court issued a decision in favor of Agudas Chassidei Chabad ("Union of Chabad Chassidim") regarding the ownership of the priceless library of the 6th Rebbe.

6 6 Tevet

7 7 Tevet


8 8 Tevet

9 9 Tevet

ASARAH B'TEVET

Fast of tevet Asarah B'Tevet is observed as a day of fasting, mourning and repentance. Arrange for Sack Dinners from Your Chaplain! Contact Us If You Are Experiencing Problems Obtaining Them.

10 10 Tevet
Fast of Asara BeTevet
6:11 AM - 5:43 PM

Candle Lighting: 4:55 PM 

11 11 Tevet

Vayechi

Shabbat Ends: 5:58 PM

12 12 Tevet

13 13 Tevet

14 14 Tevet

15 15 Tevet

16 16 Tevet

17 17 Tevet

Candle Lighting: 5:02 PM 

18 18 Tevet

Shemot

Shabbat Ends: 6:05 PM

19 19 Tevet

20 20 Tevet
MLK Day

21 21 Tevet

22 22 Tevet

23 23 Tevet

24 24 Tevet

Candle Lighting: 5:11 PM 

25 25 Tevet
Blessing of the New Month

Va'eira

Shabbat Ends: 6:13 PM

26 26 Tevet

27 27 Tevet

28 28 Tevet

29 29 Tevet

30 1 Shevat
Rosh Chodesh

31 2 Shevat

Candle Lighting: 5:19 PM 

 **CHAPLAINS - PLEASE MAKE SURE WE HAVE YOUR EMAIL ADDRESS!**

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; encianina (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; encianina; 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.

Kosher Certification of Commercially-Available Products

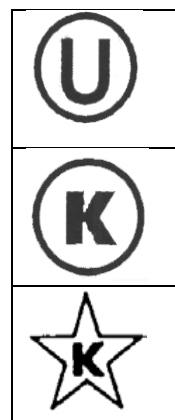
All food and their components are divided into four categories:

- (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.

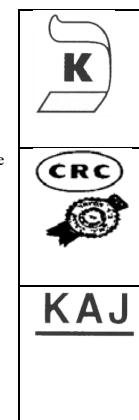
The letter "K" alone printed on a food package provides no meaningful assurance. It is a generic letter that may be placed on most anything, and does not indicate that any reputable kosher certifying organization has provided any oversight at all.

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: *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). 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@alephinc.org. We can also try to direct you to Kosher vendors and provide information on available Kosher products.