

**DEPARTMENT OF CORRECTION
APPROVED INMATE ON PERSON OR IN-CELL RELIGIOUS ITEMS LIST**

RELIGION	ITEM
ASATRU	Medallion bearing image of Thor's Hammer (medallion shall not exceed a thickness of 1/8" and shall not exceed a diameter of 1 1/2" The chain accompanying the medallion shall not exceed a length of 20")
BUDDHISM	Meditation/Mala Beads (36" max length, inclusive of attachments; solid beads 1/4" max diameter; solid color: black, brown, or white)
BUDDHISM	Meditation/Mala Bead Case (bead case shall not exceed 4 1/2" in depth and be made of silk)
BUDDHISM	Statue of Buddha (solid wood only; 6" max height; for in-cell worship only)
GREEK ORTHODOX	Crosses for Private Worship (Cross shall not exceed 1/8" thickness, and shall not exceed 1 1/2" in diameter. The chain accompanying the cross shall not exceed 20" in length and shall not exceed 1/8" in diameter)
ISLAM	Kufi (solid color: black, navy blue or white)
ISLAM	Prayer Towel (provided by institution for in-cell worship only)
ISLAM	Thikr Prayer Beads (36" max length, inclusive of attachments; solid beads 1/4" max diameter; solid color: black, brown or white)
ISLAM	Prayer Oil (provided by approved vendor in 1 oz. or 4 (four) 1/4 oz. labeled containers. Max one 1 oz. container per inmate. Scents limited to Musk, Rose, Jasmine, Frankincense and Somali Rose)
ISLAM	Hijab (scarf) (female inmates <i>only</i> shall be provided access to one scarf. The scarf shall be made of one solid color: black, navy blue or white. The scarf shall not exceed one square yard)
ISLAM	Miswak (toothstick) (shall not exceed 8" in length and 1/4" in circumference)
ISLAM	Islam Star/Crescent Medallion and Chain (medallion shall not exceed a thickness of 1/8" and shall not exceed a diameter of 1 1/2" The chain shall not exceed a length of 20")

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RELIGION	ITEM
JUDAISM	Skull Cap (solid color: black, navy blue or white)
JUDAISM	Tefillin (prayer cases; to be maintained in cell for morning prayers. Leather strap of Tefillin not to exceed 11 feet and leather cube on top of leather platform not to exceed 3□x 3□)
JUDAISM	Prayer Shawl (must not be longer than 72□in length and be either white with black or blue stripes)
JUDAISM	Tzitzit (Three total in addition to property approved undershirts, white in color, for in-cell possession)
KRISHNA	Japa Prayer Beads (36□max length, inclusive of attachments; solid beads 1/4□max diameter; solid color: black, brown or white)
KRISHNA	Kunti Bead Necklace (36□max length, inclusive of attachments; solid beads 1/4 □max diameter; solid color: black, brown or white)
NATIVE AMERICAN	Headband (Inmates may possess two (2) headbands in the colors of red, black or white)
NATIVE AMERICAN	Prayer Beads (36 □max length, inclusive of attachments; solid beads, 1/4□max diameter; solid color: black, brown, or white)
NATIVE AMERICAN	Medicine Bag (Shall contain approved items only: pebbles, vegetable compounds and small bones; The bags shall not exceed 3□by 3½□and be made of leather)
NATIVE AMERICAN	Quilled Wheel (Quilled wheel must not exceed 2□in diameter. Inmates may possess one (1) quilled wheel which may not be visibly displayed on person out of cell)
NATIVE AMERICAN	Animal Tooth Necklace (Shall not exceed 20□in length and shall not exceed 1/4□in diameter and shall be of one solid color: black, brown, or white. Animal tooth necklaces shall consist of no more than three tiers of beads. Animal tooth necklaces can either be constructed through the use of a kit or come in their complete form from the approved vendors)

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RELIGION	ITEM
NATIVE AMERICAN	Sacred Path Cards (Must not exceed 3" x 5" 44 cards total)
NATIVE AMERICAN	Talking Stick (Must not exceed 12" in length and 1" in diameter; for corporate worship only)
NATIVE AMERICAN	Healing Stones (Approved to be placed by inmates in their personal medicine bag.) Healing stones must come in a set of no more than ten (10).
RASTAFARIAN	Medallion bearing image of Lion (Medallion shall not exceed a thickness of 1/8" and shall not exceed a diameter of 1 1/2" The chain accompanying the medallion shall not exceed a length of 20")
RASTAFARIAN	Tam (Inmates shall be provided access to two tams. The tams must be of one solid color (black, navy blue, or white).
Religious Medals & Chains	Religious Medal & Chain (All religious medals and chains must be purchased as a set. Value not to exceed \$50.)
ROMAN CATHOLIC	Rosary Beads (36" max length, inclusive of attachments; beads solid, 1/4" max diameter; solid color: black, brown or white)
SCIENTOLOGY	Cross Pendant and Symbol Pendant (Medal shall not exceed a thickness of 1/8" and a diameter of 1 1/2" The chain shall not be longer than 20" in length and shall not exceed 1/8" in diameter.)
WICCAN	Tarot Cards (Tarot cards shall not exceed 78 cards in a deck and shall not exceed 3")
WICCAN	Crescent Moon Necklace (The medallion shall not exceed a thickness of 1/8" and shall not exceed a diameter of 1 1/2" The chain accompanying the medallion shall not exceed a length of 20")
WICCAN	Runes (Runes shall be made of bone or clay and come in a set of no more than 25)
WICCAN	Cloth bag (for Runes) (Cloth bag shall be made of black cotton with drawstring top and measure 2" by 4")

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RELIGION	ITEM
WICCAN	Book of Shadows (Book of Shadows shall be hardcover and shall not exceed 5½" by 8½")
WICCAN	Prayer Oil (Provided by approved vendor in 1 oz. or 4 (four) 1/4 oz. labeled containers. Max one 1 oz. container per inmate. Scents limited to Musk, Rose, Jasmine, Frankincense and Somali Rose)
WICCAN	Cougar Power Amulet Medallion (The medallion shall not exceed 1/8" in thickness, and shall not exceed 1 1/2" in diameter. The chain accompanying the medallion shall not exceed 20" in length and shall not exceed 1/8" in diameter.)
WICCAN	Celtic Pentacle Pendant with Chain (Medallion shall not exceed a thickness of 1/8" and a diameter of 1 1/2". The chain shall not be longer than 20" in length and shall not exceed 1/8" in diameter.)
WICCAN	Sterling Pentacle Spiral Pendant with Chain (Medallion shall not exceed a thickness of 1/8" and a diameter of 1 1/2". The chain shall not be longer than 20" in length and shall not exceed 1/8" in diameter.)

MASSACHUSETTS DEPARTMENT OF CORRECTION
RELIGIOUS SERVICES HANDBOOK

Luis S. Spencer
Commissioner

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INTRODUCTION FROM THE LEGAL DIVISION

Since the enactment of the Religious Land Use and Institutionalized Persons Act of 2000 (“RLUIPA”), 42 U.S.C.S. § 2000cc, *et. seq.* on September 22, 2000, the administration of religious programs and services in prisons has come under a great deal of scrutiny by the courts. With the United States Supreme Court recently upholding the constitutionality of RLUIPA, prison administrators should anticipate continued scrutiny by the courts.

In finding RLUIPA constitutional, the United States Supreme Court has emphasized that the RLUIPA standard is applicable to state and federal prisons when evaluating First Amendment claims by prisoners concerning the free exercise of religion. *Cutter v. Wilkinson*, 544 U.S. 709, 125 S.Ct. 2113, 161 L.Ed.2d 1020 (2005). In *Cutter*, the Supreme Court upheld 42 U.S.C.S. § 2000cc-1(a)(1)-(2), § 3 of the Religious Land Use and Institutionalized Persons Act of 2000 (“RLUIPA”), recognizing that “there is room for play in the joints” between the Establishment and Free Exercise Clauses in the First Amendment and concluding that Section 3 of RLUIPA, cited *supra*, is constitutionally sound. *Cutter* at 2121, 1033. Specifically, Section 3 provides, in part, that **“no state or local government shall impose a substantial burden on the religious exercise of a person residing in or confined to an institution,” unless the government shows that the burden furthers “a compelling governmental interest,” and does so by “the least restrictive means.”**

Plaintiffs in *Cutter*, past and present inmates of the Ohio state prison, were adherents of “non-mainstream” religions such as Wicca, Satanism and Asatru. They claimed that prison officials failed to accommodate the exercise of their religious beliefs by discriminating against them in denying them access to religious literature and ceremonial items; failing to provide them with a chaplain trained in their faith; forbidding them to adhere to the dress and appearance mandates of their religion; and denying them corporate worship opportunities that were afforded to mainstream faiths. The Supreme Court, however, was emphatic with regard to prison officials’ security concerns:

“We do not read RLUIPA to elevate accommodation of religious observances over an institution’s need to maintain order and safety. Our decisions indicate that an accommodation must be measured so that it does not override other significant interests.”

Cutter at 1034-1035, 2122.

As guidance to prison officials, the Court pointed to the Federal Bureau of Prisons which, it noted, has managed the largest correctional system in the nation under the same heightened scrutiny standard as RLUIPA¹ without compromising prison security, public safety or the constitutional rights of other prisoners.

The Supreme Court further noted that the procedures mandated by the Prison Litigation Reform

1 At all times, the Religious Freedom Restoration Act (“RFRA”) has remained applicable to the federal Bureau of Prisons. 42 U.S.C.S. § 2000bb. *City of Boerne v. Flores*, 521 U.S. 507 (1997).

Act of 1995 (“PLRA”), specifically the plaintiff’s obligation to exhaust administrative remedies before filing a civil action, 42 U.S.C.S. § 1997e(a), should reduce frivolous litigation. Cutter at 1036-1037, 2124-2125. Thus, where state prison officials make the first judgment about whether to provide a particular accommodation, this is the time to assess what burden a requested accommodation will impose on prison security and discipline, along with consideration of costs and limited resources. Cutter at 1035, 2123, n.12. While the Supreme Court recognizes that prison administrators must be accorded due deference in creating regulations and policies directed at the maintenance of prison safety and security, nonetheless, prison authorities must do more than offer conclusory statements that a limitation on religious freedom is required for security, health or safety in order to establish a compelling governmental interest.

More recently, on April 7, 2006, the Massachusetts Supreme Judicial Court issued two prisoner religious rights cases, Ahmad v. Department of Correction, 446 Mass. 479, 845 N.E.2d 289 (2006) and Rasheed v. Commissioner of Correction, 446 Mass. 463, 845 N.E.2d 296 (2006). In Rasheed, the Court articulated a new, higher “compelling interest” standard for prisoners’ claims of infringement of their religious rights, noting that the Massachusetts Constitution is more protective of the religious freedoms of prisoners than the United States Constitution. Thus, the proper standard for review of an infringement of an inmate’s religious rights is found in Attorney General v. Desilets, 418 Mass. 316, 321, n.4, 636 N.E.2d 233 (1994), where the court must determine in the first instance whether a prisoner has shown that prison policies or regulations substantially burden the free exercise of his religious beliefs. The degree of the burden necessary to trigger a further analysis of the Department’s justification for the regulations must be “substantial.” Thus, incidental effects of government programs, which may make it more difficult to practice certain religions but which have no tendency to coerce individuals into acting contrary to their religious beliefs do not require the government to bring forward a compelling justification for its otherwise lawful actions. (internal citations omitted). If a substantial burden is found to exist, then the Department must shown that (1) it has an interest sufficiently compelling to justify that burden, and that (2) the granting of an exemption would unduly burden that interest. Rasheed at 472, 306.

Further, the Rasheed Court expressly endorsed the United States Supreme Court’s ruling in Cutter, *supra*, noting that, “[I]t cannot be doubted that the Department had a compelling interest in ensuring the safety of its staff and its inmates and the integrity of its institutions.” Thus, “[T]he Department need not wait until specific breaches of safety and security arise to take reasonable measures ...based on the exercise of professional judgment to guard against the undermining of its unusually important goals.” Rasheed, at 473-474, 307. Moreover, the Court specifically approved of the Department’s development and use of the Religious Services Handbook as a reference tool when evaluating inmate religious requests, noting that the policies outlined in the Handbook are intended to be consistent with the health, safety, security and fiscal constraints of the Department and its utilization of the Religious Services Review Committee to review inmate religious items requests that are not already approval for retention. Rasheed, at 468, 303,n.6.

Finally, in Ahmad, the Massachusetts Supreme Judicial Court aligned itself with the higher RLUIPA “compelling interest” standard; i.e., if a prison regulation or policy is permissible under Article 46 of the Massachusetts Constitution, it will likewise meet the requirements of RLUIPA. Ahmad, at 486, 294.

Religious Services Requests

The Religious Services Handbook has been developed as a reference tool to assist administrators when evaluating inmate religious requests. The Handbook includes: Commonly Accepted Practices, Approved Practices and Items, religious calendars, and religious vendors. The following procedures should be utilized when processing requests for religious items or practices that are not addressed in the Religious Services Handbook:

1. Inmates are required to submit attachment A with all supporting documentation to the Superintendent's designee.
2. Attachment A is reviewed by the Superintendent's designee to ensure that it is complete and accurate.
3. The Superintendent will then forward his/her recommendation to the Religious Services Review Committee (RSRC) utilizing attachment B. The RSRC will consist of the Assistant Deputy Commissioner of the Southern Region, the Assistant Deputy Commissioner of Northern Region, the Deputy Commissioner of Classification, Programs and Reentry, and the Director of Program Services.
4. The committee will review both attachments (A&B) and make a formal determination to the superintendent. The Handbook will then be amended accordingly. This review will be based on case law and commonly accepted practice and the Superintendent's recommendation.
5. Copies of the attachments (A&B) and the formal determination will be forwarded to the Program Services Division to be maintained on file.
6. Copies of attachment A and the formal determination will be placed in the inmate's six-part folder.

Note: Religious books shall be provided in accordance with 103 CMR 403.10 (7) (D), *Inmate Property* which states: "authorized inmates may possess a maximum of ten (10) books, magazines and newspapers. All publications must come directly from the publisher or a pre-approved distributor or book club." Additional religious literature may be available through the institutional library. Inmates requesting religious books that are deemed inappropriate by the Superintendent, or his/her designee, should be directed to complete and submit attachment A with a copy of the book. The Superintendent should then forward his/her recommendation to the Religious Services Review Committee utilizing attachment B.

Note: Religious medals must meet the standards set forth in 103 CMR 403.10(6)c, *Inmate Property* which states: "An inmate may possess a maximum of one (1) religious medal to be worn on a chain. The medal shall not exceed a thickness of 1/8" and a diameter of 1 1/2". The chain shall not be longer than 20" in length and shall not exceed 1/8" in diameter. No hollow type, gem stone medals allowed. The religious medal and chain must be purchased as a set."

Sincerity Interview Process

Inmates shall notify the Department of their religious affiliation at the time of their initial booking. Booking staff shall enter the reported religion in the IMS Inmate Data screen. Those inmates already in Department custody who request to change their religious affiliation shall participate in a sincerity interview.

1. Any inmate requesting to change his/her religious affiliation shall be required to meet with the institution chaplain or, if one is not available, with the superintendent's designee, to discuss the change prior to changing his/her religious affiliation, in order to determine the inmate's sincerity of belief.
2. The inmate shall be interviewed and asked a series of written questions and the inmate's replies noted by the institution chaplain, director of treatment, or the superintendent's designee with regards to his/her prior religious background and his/her knowledge and interest in the faith to which the inmate seeks to change.
3. A copy of these written responses shall be kept by the director of treatment or the superintendent's designee and maintained in the inmate's six-part folder.
4. The superintendent's designee shall update the IMS Inmate Data screen as needed.

Section I

Standard Operating Procedures for Special Diets And Forms

Standard Operating Procedures Special Diets

- I. These procedures should be followed for Kosher, Halal and Vegetarian Diet Requests.
- II. Per 103 CMR 471, inmates should make their special diet requests in writing to an institutional chaplain, utilizing Attachment A, or in cases where there is not an institutional chaplain of their faith, to the superintendent's designee of the institution where they are housed.
- III. When an institutional chaplain or superintendent's designee receives a special diet request, he/she should verify the inmate's religious affiliation in IMS. If the inmate's religious affiliation is inconsistent with the submitted request, the institutional chaplain or superintendent's designee should interview the inmate to inquire about his/her sincerity of belief in the religion. The institutional chaplain should forward the special diet request and recommendation to the superintendent's designee.
- IV. The superintendent's designee will review all special diet requests received. If the inmate requests a special diet that is documented in the Religious Services Handbook, that diet should be approved, utilizing Attachment B. The superintendent's designee shall be responsible for updating the inmate's religious affiliation in IMS as needed.
- V. If the inmate requests a special diet that is not documented in the Religious Services Handbook, that inmate should be given an Inmate Religious Services Request Form to be completed and forwarded to the superintendent. The superintendent shall then forward the request form, with his/her recommendation, to the Religious Services Review Committee for a formal decision, in accordance with procedures outlined in the Religious Services Handbook.
- VI. Once a special diet is approved, the superintendent's designee shall be responsible for entering the special diet information in IMS.
- VII. An informational notification will be forwarded to the institutional food services profile. The informational notification will include the inmate's name, commitment #, housing unit and special diet type. IMS will also generate and maintain an up to date special diet list via the diet query report.
- VIII. Inmates on special diets shall show their identification card and sign for their diet at every meal.
- IX. When a staff member witnesses an inmate who is on the special diet list accessing any part of a meal from the mainline menu or the inmate fails to access the special diet, an incident report shall be written and forwarded to the superintendent's designee.
- X. Any time an inmate receives three incident reports within a thirty day period the superintendent's designee will complete Attachment C and forward it to the superintendent for review. The superintendent will make the final determination regarding the removal of the inmate from the special diet list. The superintendent's designee will be responsible for notifying the inmate that

he/she has been removed from the special diet list, utilizing Attachment C. The superintendent's designee shall also be responsible for entering all special diet removals in IMS.

- XI. An informational notification will be forwarded to the institutional food services profile and IMS will automatically remove the inmate from the special diet list report. The informational notification will include the inmate's name, commitment #, housing unit and diet type.
- XII. Inmates removed from the special diet in this manner may reapply in writing for the special diet after sixty days. The superintendent's designee is responsible for entering special diet updates in IMS.
- XIII. If an inmate is removed from the special diet as described above, twice within a twelve-month period, he/she will be notified that he/she is no longer eligible to receive the special diet, utilizing Attachment D.
- XIV. Special diets should continue without break upon transfer to another facility. An informational notification will be forwarded to the food services profile of both the sending and receiving facility upon an inmate's transfer. The notification will include the inmate's name, commitment # and special diet type.
- XIV. All completed Special Diet Requests and related attachments should be filed in the inmate's six-part folder.

Massachusetts Department of Correction

Special Diet Request Form

Institution: _____ Date of Request _____ / _____

Inmate Name: _____ Commitment Number: _____

I hereby request authorization to receive a special diet (Kosher/Halal/Vegetarian). I agree to comply with the special diet requirements. I understand that, if I am observed accessing any part of a meal from the mainline menu or fail to access a meal, an incident report will be written. I understand that three incident reports of this nature within a thirty (30) day period will lead to my removal from the special diet list. If I am removed under these circumstances, I may only reapply for a special diet in writing to the superintendent's designee, after sixty (60) days. Repeated violations, which consist of two removals from the special diet list in a twelve-month period, will result in my being deemed ineligible for a special diet. I further understand that the same conditions for reinstatement will apply if I voluntarily withdraw from the special diet for any reason.

I understand that I must provide a written request (in the space below) stating what my religion is and what dietary restrictions apply to my religion that require my placement on the special diet list, in accordance with 103 CMR 471.09(5).

Religion: _____

Clearly explain what dietary restrictions require your placement on the special diet list:

Signature of Inmate Comm# Date

Receipt by Superintendent's Designee Date

Recommendation by Superintendent's Designee Date

Superintendent's Signature Date

Date:

Inmate Name:

Commitment #:

From: Superintendent

Please be advised that your request for a special diet has been approved and you will be added to the Kosher/Halal/Vegetarian list effective immediately. Please be aware that, if for any reason you are observed accessing any part of a meal from the mainline menu or fail to access a meal, an incident report will be written. Three incident reports of this nature within a thirty-day period will lead to your removal from the special diet list. If you are removed under these circumstances, you may reapply for a special diet in writing to the chaplain or superintendent's designee, after sixty days. Two of these removals in a twelve-month period will result in your being deemed ineligible for a special diet.

Thank you.

First Removal Notice

Date:

Inmate Name:

Commitment #:

From: Superintendent

Please be advised that you have been observed accessing a meal from the mainline menu or failed to access your special diet three times within the past thirty days. As you are aware, you will now be removed from the special diet list. You are eligible to reapply for a special diet on (). Please be aware that another removal of this type within a twelve-month period will result in your being deemed ineligible for a special diet.

Thank you.

Second Removal Notice

Date:

Inmate Name:

Commitment #:

From: Superintendent

Please be advised that you have been observed accessing a meal from the mainline menu or failed to access your special diet three times within the past thirty days. As you are aware, you will now be removed from the special diet list. As this is your second removal of this type in a twelve-month period, you are now deemed ineligible to receive a special diet.

Thank you.

**Special Diet
Intra-system Transfer Form**

To: _____ Date: _____
(Superintendent / Institution)

Inmate Name: _____ Commitment Number: _____

Institution: _____

Religion: _____

The above named inmate is currently receiving a
Kosher/Halal/Vegetarian Diet. Please ensure that this diet
continues upon transfer without break.

- ☐ This inmate has received one removal from his/her special diet
within the past twelve months dated: _____.
- ☐ This inmate has received one / two incident report(s) in the past
thirty days due to receiving a meal off the mainline menu or
failing to access a special diet three times within the past
thirty days. The date(s) of these incident reports are:
_____.

If you have questions, please contact _____
(Superintendent or Designee)

Thank you.

SECTION II

COMMONLY ACCEPTED PRACTICES

BUDDHISM

1. Theology

The Buddhist religion began in India in the sixth century B.C., based on the experiences of Siddharta Gautama through which he became the Buddha, the Enlightened One. The events of his life provide the basic pattern, known as the Three Jewels, upon which all Buddhist communities have been built; the pattern consists of Buddha, the Enlightened One; Dharma, the Teaching of the Path or the Law; and the Sangha, the assembly of followers.

Through the efforts of the disciples, Buddhism spread from India throughout most of Asia. Eventually, it came to North America and Europe where it has grown tremendously in the past century. Today, about six percent of the people on earth -some 257 million - follow some aspect of this many-faceted religious philosophy. Their number is steadily increasing due to the strong missionary zeal and global migration patterns. About 200,000 Buddhists live in the United States.

Buddhism is not so much a set of rules as a technique of action, and is devoted to the elimination of pain and human suffering through the Middle Path between the extremes of self-indulgence and self-denial, which shows the path of right living and mental discipline. The Middle Path is summarized in The Dharma, the teaching of the Four Noble Truths.

- a. The Noble Truth of Suffering. Existence is characterized by suffering; suffering is universal.
- b. The Noble Truth of the Cause of Suffering. Suffering has a cause that is rooted in ignorance, desire, want, craving for personal, selfish satisfaction and gratification.
- c. The Cessation of Suffering. Once this craving for satisfaction and gratification is completely ended, forsaken and relinquished, all suffering will cease, and there will be release and detachment from suffering. Sorrow and suffering can be eliminated, as experienced by the Buddha.
- d. The Noble Eightfold Path. The ending of suffering can be achieved by following the eightfold path of: right understanding, belief and views; right thought and resolution; right speech; right action and conduct; right vocation or livelihood; right effort; right concentration, mindfulness, and attentiveness; and right meditation and tranquility of mind.

There are two main schools of Buddhism - the Theravada (Hinayana) or southern school; which is the older; and the Mahayana, or northern school, which is the more liberal. Those from the southern school, in speaking of the Buddha, are referring to the human Gautama, and maintain the renunciation of all worldly pursuits and becoming "homeless" as the method of attaining Nirvana (heaven), whereas those from the northern school, in speaking of the Buddha, see Him as the manifestation of an eternal essence in human form, and affirm that one may attain Nirvana without necessarily accepting a "homeless" state. Zen Buddhism emphasizes the attainment of individual liberation without recourse to any external source (person or institution) while Tibetan (or Tantric) Buddhism emphasizes the role of certain words or phrases, ritual spells, and incantations, and the use of the wheel as an aid to meditation.

When the Buddha obtained enlightenment, two courses were open to him; keep his knowledge to himself and pass into the bliss of Nirvana or, prompted by compassion for others, he could bestow the benefits of his wisdom upon all. These two ways mark the difference between the two major schools of Buddhism: southern (the small vehicle) and northern (the large vehicle).

While the southern school does not by any means ignore compassion for others, it stresses individual enlightenment. Those from the northern school criticize the southern school for being too narrow and for placing too much emphasis on doctrinal teachings. Those from the southern school accuse the northern school of being too liberal and too far from the original Buddhist ways. In spite of these differences, both southern and northern schools hold the same teaching as proclaimed by the Buddha himself. It is merely the method of stressing slightly different viewpoints by which Nirvana can be attained that is different.

Whereas Mahayana stresses the Infinite Compassion of Buddha's willingness to share his insight, Mahayana recognizes that the attainment of Buddhahood is the real meaning, not merely of human being, but one who has reached the Absolute Truth and Reality. Centered in China, Japan, and Korea, this branch tended to be more flexible, allowing developments in ritual and theology.

A significant development within the northern school was the concept of Bodhisattva, a term referring to an "awakening" person who is far down the path to the full enlightenment enjoyed by Buddha. They have not achieved Buddhahood but are close. Their distinction is seen in their commitment to share their insight and help those who have just begun the quest for truth.

Human beings, the Buddha declared can become Enlightened from within. The process is to become what you are, to develop to the full innate Buddha-Mind by destroying the ignorance-produced, desire-maintained illusion of self, which binds individuals from life to life on the Wheel of Becoming.

All forms of life, said the Buddha, can be shown to have three characteristics in common: impermanence (annica); suffering (dukkha); and an absence of a permanent soul, which separates each from the other forms of life (anatta).

Annica - an important concept, means all existence and phenomena change every second. Everything dies momentarily. Such a prospect causes suffering. This concept, however, is neither pessimistic nor nihilistic. Both advancement and reproduction manifest constant change.

Dukkha - covers all that we understand about pain, illness, disease - physical and mental - including disharmony; discomfort, or in a philosophic sense, the awareness of incompleteness or insufficiency. Dukkha is dissatisfaction and discontent, the opposite of all that we mentally embrace as well being, perfection, wholeness and bliss.

Anatta - or non-ego, teaches that all existence and phenomena in this world ultimately do not have substantial reality.

Through certain practices and meditation based on "Right Wisdom", the Buddhist reaches Nirvana, "emptiness", a state in which all human defilement and passion have been extinguished. The goal of Buddhism is to liberate the timelessness of humans from all that has its being in space and time. But, according to the Buddhist, this can be attained only through a strictly ethical life with controlled meditation and concentration.

The ethics of Buddhism are much like Christianity: you must not kill any living thing; you must not take what has not been given to you; you must not violate chastity; you must not lie; and you must not slander or use harsh or frivolous language. Buddhism asserts that human deliverance lies firmly in one's own hands, and only the Buddha and the dharma (teaching), which Buddha proclaimed, can point the way.

Related to the concept is karma, the Buddhist law of cause and effect. The present is always determined by the past yet the future remains free. Every action we make depends on what we have come to be at the

time, but what we are coming to be at the time depends on the direction of the will today. Hence everyone is free within the limitations of one's self-centered karma, which is the result of past action of body, speech and thought.

2. Holy Days

Within the schools of Buddhism there are a number of common festivals observed by all groups.

In the Mahayana (northern school) these common festivals are:

<u>HOLY DAYS</u>	<u>DESCRIPTION</u>
Shushon-e	New Year's Day
Nehan-e	Nirvana Day-the day the Buddha passed away
Hanamatsuri/Flower Festival	The birthday of the Buddha
O-Bon-e	Memorial Day-to express gratitude to those who have passed on the Buddha's teaching, and to rejoice in the all-embracing compassion and salvation offered by Buddha.
Bodhi Day	Enlightenment Day-Commemorating the enlightenment of the Buddha.
Joya-e	New Year's Eve Day

In the Theravada (southern school) these common festivals are:

<u>HOLY DAYS</u>	<u>DESCRIPTION</u>
Vesak enlightenment and death	The day commemoration Buddha's birth,
Dharma-vijaya/ Poson	Commemorating the preaching of the Dharma to foreign countries, especially Sri Lanka
Dharma-chakka/ Asalha Puja	Commemorating the first proclamation of the Dharma by the Buddha

Japanese Buddhists celebrate:

<u>HOLY DAYS</u>	<u>DESCRIPTION</u>
Higan-e	Equinox Day

Additionally, each group within the schools of Buddhism has its own specific holy days that are to be observed. For example, the Jodo-shinshu group observes Shinran Shonin, the Memorial Day

commemorating the death of Shinran Shonin, on January 16. Information about these additional holy days can be obtained from the individual Buddhist Temple.

On holy days, the Buddhist does not work and joins together with other Buddhists to celebrate the holy day together.

3. **Worship**

a. **Private**

The individual Buddhist is expected to have a shrine, the Butsudan, in the home, which may be surrounded by decorations, utensils, flowers and oil-lamps, in front of which she/he will chant the Sutra and offer incense each day. The length and duration of chanting is determined by the individual school, but generally the Sutra chanting will occur twice a day, in the morning and evening, and usually lasts for approximately half an hour. Buddhist meditation beads are widely used. The beads are carried on the left wrist in daily life and encircle the two hands when clasped together in meditation.

b. **Corporate**

Every Sunday Buddhists gather together for Dharma school, and the regular service, which consists mainly of chanting, a sermon and Buddhist songs. Once a month a memorial service is held. Periodically, Buddhists may hold all day Zen-Buddhist retreats using the following items: candles, candleholders, kasas, moktak, chug-pi, zafu, zabuton, Buddha, bell, fruit, flowers and matches. During this retreat, participants meditate and fast. The retreat is followed by a feast.

c. **Festivals**

Hanamatsuri/Vesak- On this festival, the happiest occasion of the year for Buddhists, a flower shrine is set up in front of the main shrine in the service hall of Buddhist Temples; enshrined in it is a statuette of the infant Buddha. Following the legend relating to this day, members of the congregation offer flowers to the Buddha and pour tea over the statuette.

O-Bon-e- On this day, a solemn memorial service is held for those who have passed away, especially during the past year. It is an occasion to remember the great gratitude we owe to those who have gone before. In the evening, a circular folkdance marks the end of the festival to remind members of the living to rejoice at the most precious gift of life. This is called the Day of Sorrow and Joy and represents the actual everyday life we live.

Joya-e- The temple gong is struck 108 times to symbolize the 108 human emotions, and the need to eliminate human passions.

Higan-e- This festival is observed for one week, March 18 to 24 and September 20 to 26, with special emphasis on the equinoxes. Buddhists gather in the temple to express their thankfulness to the Buddha for his great compassion, and to offer to him flowers and seasonal foods (fruits, vegetables, and candies). During these festivals Buddhists recall and dedicate themselves again to the fulfillment of the Six Paramitas (the Six Perfections), the gates through which one enters the Pure Land of the Amida Buddha: charity, morality, endurance, endeavor, meditation, and wisdom.

4. **Holy Book**

The Sutras are the Buddhist holy texts. The Sutra is the 84,000 volumes containing the words of the Buddha. Each group/school has chosen its own Sutra (usually one to three volumes of the 84,000) that most typifies its teaching. It is recommended, but not required, that the individual Buddhist have a personal copy of the Sutra of his/her group.

5. **Diet**

Like the holy days, the diet followed by the Buddhist depends on the school to which she/he belongs. Generally, though, those of the southern school follow a stricter, mostly vegetarian diet, while those of the northern school follow a less strictly defined diet. In both schools the Buddhist is advised to not use harmful food or drink, or intoxicating alcohol or drugs; in all things moderation is advised.

6. **Other Requirements**

a. **General**

The Buddha left five Sila, or general precepts, for the ordinary person to practice:

1. Do not kill.
2. Do not steal.
3. Do not do anything impure.
4. Do not tell falsehoods.
5. Do not take harmful food or drink, intoxicating alcohol or drugs.

7. **Practitioners**

There are ministers/priests specially trained in Japan, professionally recognized, attached to a temple, and designated by the title "Reverend", who attend to the needs of the Buddhist community.

THE CHURCH OF CHRIST, SCIENTIST

1. Theology

The Church of Christ, Scientist (Christian Science) was founded in 1879 in Boston, Massachusetts by Mary Baker Eddy. It was to be a "church designed to commemorate the word and works of our Master (Christ Jesus) which would reinstate primitive Christianity and its lost element of healing" (Church Manual, page 17). Christian Science holds that Christianity is based on universal, constant, spiritual law which can be systematically demonstrated in the healing of human ills and wrongs. It is on this basis that the church adopted the name "Scientist". Its adherents are perhaps best known for their practice of healing through prayer in cases of illness as well as sin. Healing is not regarded as an end in itself but rather as a natural result of living in accord with Jesus' teachings, of "seeking first the Kingdom of God".

The church's founder, Mary Baker Eddy, wrote the denominational textbook, Science and Health With Key to the Scriptures. This volume is studied for the illumination that adherents feel it brings to the Scriptures. Spiritual emphasis is given not only to physical healing but also to repentance considered to be the daily purification from all that is unlike God while communication involves finding one's conscious unity with God through prayer.

2. Holy Days

Christmas and Easter are felt to have deep spiritual significance, but the church holds no special services on these days.

3. Worship

a. Private

Individual worship for the Christian Scientist includes prayer and daily study of the Bible and Science and Health With Key to the Scriptures.

b. Corporate

Members of the Church of Christ, Scientist meet on Sunday to worship together. Corporate worship includes music, silent prayer, the Lord's Prayer, and lessons from the Bible and Science and Health With Key to the Scriptures, which Christian Scientists throughout the world have been studying during the week.

Christian Scientists gather for a Wednesday evening meeting that includes the sharing of healings and spiritual insights by the congregation. While there is uniformity in the Sunday lessons, the readings at the Wednesday service vary from church to church, having been selected by the individual conducting the service.

c. Festivals

The church is not inclined towards festivals or rituals, although a special Thanksgiving service at any time around Thanksgiving, as in Protestant churches, is conducted in the church and includes an opportunity for members of the congregation to speak publicly of their gratitude.

4. **Holy Book**

Christian Scientists hold the Bible as their holy book. The denominational textbook, Science and Health With Key to the Scriptures, is the definitive statement of the teachings of Christian Science.

5. **Diet**

There are no required restrictions or days of fasting, but the members of the Church of Christ, Scientist refrain from the use of alcohol, tobacco, and drugs.

6. **Practitioners**

Christian Scientists have no ordained clergy. Worship services are led by lay readers who are elected from the church membership. The Bible and Science and Health With Key to the Scriptures serve as the church's "pastor" and the reading of them serves as the weekly sermon.

The public healing ministry of the church is carried out by Christian Science practitioners who are lay members of the congregation. Since practitioners usually devote their full time to this religious vocation without any other source of income, they are supported by payments from their patients. Names are accepted for listing in the monthly church organ, The Christian Science Journal, when certain standards are met, including evidence of high moral character and effectiveness in healing.

CULTS

Within the United States there are a great number of groups and associations that can be classified as "cults". The Council on Mind Abuse (COMA) defines a cult by its characteristics and effects. Some of the characteristics of cults, as defined by COMA, are: the use of psychologically coercive techniques to recruit devotion, destroys former relationships and associations with friends and family; stops free will of the individual and any personal development; interprets the world with clear solutions for which there is no middle ground; claims to promote the cause of universal love but teaches fear, hatred and rejection of society; and usually demands full-time, life-time and financial commitment. Mind control is considered to be present when most of the techniques of control are used all of the time.

The Reverend Colin Clay, Anglican chaplain at the University of Saskatchewan, has identified three basic types of cults. The first is "Youth Cults". These organizations attract and recruit individuals who are, on average, between 18 and 25 years of age. They involve the idealistic nature of the individual and involve him/her in the raising of money for the leader. The second group is "Therapeutic/Mind Development Cults". These groups tend to hold respectable seminars and may not even "require" the individual to give up any former religion. These groups collect generous fees from recruits and demand growing involvement in each session. The third group is the "Intense Fundamentalist Cults". These are cults whom exaggerate a particular, literal doctrine, especially Scriptural doctrine. These groups, for example, over-emphasize child discipline or the role of women as subservient.

The number of cults within the United States, and the fact that many of them change names regularly, make it impossible to list them individually. **If there is a question on the status of a religious group, the Program Services Division should be contacted for clarification.**

GREEK ORTHODOX

1. Theology

In the year 1054 a major split occurred in Christianity. The churches in Western Europe, under the authority of the pope at Rome, separated from the churches in the Eastern Roman Empire, under the authority of the patriarch (bishop) of Constantinople. The churches of the Eastern Empire have come to be known by the collective term Eastern Orthodoxy. The word Orthodoxy simply means correct teaching or right belief. The official designation is actually Orthodox Catholic Church to set it off from the Roman Catholic Church.

Eastern Orthodoxy considers itself the bearer of an unbroken living tradition of Christian faith and worship inherited from the earliest believers. Its beliefs are based on consistency with the Bible and tradition as expressed in the ancient councils - the seven ecumenical church councils that took place between 325 and 787. The churches also accept the decrees of some later councils as reflecting the same faith.

The churches accept seven sacraments, or holy acts: baptism, chrismation (similar to confirmation), the Lord's Supper, ordination, penance, anointing of the sick (called extreme unction in the West) and marriage. This number of sacraments was never defined in the early church. It was only in response to the Protestant Reformers of the Sixteenth Century, who accepted only two sacraments, that the number seven was determined.

The sacrament of chrismation is peculiar to Eastern churches. In it newly baptized infants are anointed with oil and immediately admitted to the Lord's Supper. In Western churches children must wait until they are older before receiving their first communion. In admitting infants the Orthodox churches maintain that the baptism is the beginning of a new life that must be sustained by the Eucharist. When given communion, the bread is dipped in the wine - a procedure called intinction - and administered to, or placed on the tongue of, the recipient.

2. Organization

Eastern Orthodoxy is a fellowship of autonomous, or independent self-governing, churches, each of which is under the rule of a bishop. The patriarch of Constantinople (now Istanbul) is considered the first among equals, but he has no authority comparable to that of the Roman pope.

The Orthodox understanding of the church is based on the principle that each local community of Christians, gathered around its bishop and celebrating the Lord's Supper, or Eucharist, is a local realization of the whole church on Earth. This concept of wholeness is called catholicity.

This may seem an abstract concept, but what it means essentially is that everything necessary to be church is found in the local congregation. Hence, wherever a bishop and congregation are gathered together, there is a church.

This continuity of the church is demonstrated by the fact that the consecration of a bishop requires the presence of several other bishops. This testifies to the continuity of the whole church in the present and to its unbroken heritage from the time of the Apostles.

Besides bishops there are two other orders of clergy - priests and deacons. These may be married men, though bishops are always chosen from among unmarried or widowed clergy. Eastern Orthodoxy also has a strong tradition of monasticism, dating back to the 3rd or 4th centuries. It has been primarily a contemplative movement, seeking to experience God through a life of prayer. There has not been the development of religious orders with missionary or educational goals as in Western Christianity.

3. **Liturgies**

Forms of worship are called liturgies. The two chief eucharistic liturgies in the Orthodox churches are those of St. John Chrysostom and of St. Basil the Great. Both acquired their present form in the 9th century. There is also a liturgy of St. James. Often used in Jerusalem. All of the liturgies are elaborate, festive occasions.

The liturgies are divided into three segments. The first is a rite of preparation, during which the priest puts on a plate particles of bread symbolizing the gathering of the saints, both living and dead, around the living Christ. This is followed by the liturgy of catechumans, or learners. This segment includes the reading of the lessons and the sermon. Finally comes the liturgy of the faithful, or baptized Christians, which includes the recitation of the creed and the administering of communion.

The Orthodox churches follow the traditional church calendar, the church year beginning with Advent, four Sundays before Christmas. The greatest festival is Easter. The date of Easter normally varies from its celebration in the West because Eastern churches still use the Julian calendar to compute the date.

The Orthodox churches have a rich tradition of musical compositions for hymns and liturgies. Since the Orthodox tradition bans the use of musical instruments or accompaniment (with the exception of some American congregations), all singing is done without musical accompaniment.

THE INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS

1. Theology

Krishna consciousness means to be conscious of God. It is recorded in the Vedic scriptures (Veda means knowledge), many of which are acknowledged to be at least 5,000 years old (3,000 B.C.) in written history alone. Previous to 3,000 B.C. there was a disciplic succession of spiritual masters who passed on Krishna consciousness and this disciplic succession continues until the present day. Historically, the Movement is known as the Vaishnava religion. Vaishnava means personal servant of God, the same God of the Bible and Koran. The modern spread of Vaishnavism outside of India was first due to the inspiration and teachings of Lord Chitanya Mahaprabhu (1486-1534 A.D.), which were later taken up in the mid-19th century by Bhaktivinode Thakur, who translated Vaishnava works intended for the English-speaking countries.

Current world leader is His Divine Grace A.C. Bhaktivedanta Swami Prabhupada (Srila Prabhupada). He came to the United States in 1965, having been especially commissioned by his spiritual master to bring Krishna consciousness to the Western countries, and founded the International Society for Krishna Consciousness (ISKCON) in New York City the following year. There he began publishing Back to Godhead, the Society's monthly periodical.

ISKCON was founded by and is headed by Srila Prabhupada, its spiritual leader. He is assisted by a number of regional representatives or secretaries. Each such representative oversees a portion of the approximately 108 local centers in operation worldwide. Each local temple is self-sufficient.

A president, discipled by Srila Prabhupada, serves each local facility as its spiritual leader and administrator. (A disciple means one initiated by the spiritual master and who accepts certain vows.)

Currently, there are five functioning orders within the Society. Three classifications are based on spiritual criteria and two on functional criteria. Of the three spiritual orders, the first includes neophyte men (brahmacaries) and women (brahmacarinis) who are unmarried. Analogies for these men and women in the first spiritual order would be monks and nuns. If they choose to get married, they become grhasthas, the second order. If the men choose to stay celibate, they can eventually achieve the third order, called sannyas, which is the highest order and demands a permanent vow of celibacy.

In addition, there are two other orders, which relate to the kind of work or service performed by members of the Society. The first is the 'priestly class' or Brahmins, who function as priests (pujaris), teachers and administrators. The second is the business or farming class, the vaisyas, who are engaged in the production of foodstuffs and in the protection of cows in various projects. Ultimately, all devotees are designated as Vaishnavas.

Devotees of ISKCON believe that humanity, fallen from original intention, needs to return to "Krishna Consciousness". Devotees strive for "self-realization", that is, to become lovers of God. Chanting is the means. Faithful Krishnas chant the mantra (repetitious names for God) at least 1,728 times a day, believing that to do so is to cry out for God, who will not ignore such pleas.

Krishna devotees demonstrate a high level of commitment. Materialism is rejected and austerity is espoused. Most possessions are turned over to the temple. Physical pleasures are abhorred, clothing and hairstyles are altered, all for the sake of gaining Krishna consciousness. A major teaching is the belief in reincarnations. To the Krishna follower, the soul is eternal and only inhabits a physical body on its way to perfect Krishna consciousness. Each soul has been engaged in a lengthy cycle of reincarnations based upon behavior in past lives. Devotees believe that if enough spiritual enlightenment is attained during their human lives, they may break the cycle of reincarnations and achieve a perfect, eternal relationship with Krishna.

2. **Holy Days**

All holy days of the ISKCON are reckoned according to the lunar calendar and occur on different days each year. Major festivals are: Jagannatha or Rathayatra (July); Janamastami, Krishna's Birthday (August); and Vyasa Puja, the spiritual master's birthday (August).

3. **Worship**

Group worship is required at least twice a day for full disciples. Each devotee is required to arise before sunrise for worship and chanting. The program includes chanting the holy names of God before the Deities (representations of the Supreme Being and pure devotees or saints), similar to the images often utilized in Catholic Churches. The evening ceremony is similar. Worship is usually performed in a Temple with an altar, Deities, and a seat for the spiritual master. Japa (prayer) beads, kunti or sacred bead necklace, and telok (marking on the forehead) constitute minimum equipment for worship.

4. **Holy Book**

The Absolute Truth is contained in all the great Scriptures of the world. This includes the Bible, the Koran, the Torah and the Vedic literatures.

5. **Diet**

Devotees eat no fish, meat, eggs, garlic or onions. Alcohol, drugs, coffee, tea and smoking are not permitted.

6. **Other Requirements**

Regulative Principles: (1) no illicit sex; (2) no gambling, (3) no intoxication of any kind including alcohol, coffee, tea and cigarettes; (4) no eating of meat, fish, eggs.

Krishna Consciousness is offered to the public through the chanting of God's names, the distribution of foodstuffs first offered to God and the distribution of literature (30 languages).

They recognize those religions based upon the recognized Scriptures of the world.

7. **Practitioners**

A president, discipled by Srila Prabhupada, serves each local facility as its spiritual leader and administrator. In the Temple, the Brahmins (second initiates) are responsible for worship, instruction, ceremonies, etc., and are expected to preach.

ISLAM

1. Theology

Al-Islam is the religion of the Unity of God and the equality and unity of humanity. As such, Al-Islam stands for purity and peace, and complete submission and obedience to Allah (God). An adherent of Islam is a "Muslim", one who submits to the will of God and rejects all other gods. The basic creed of Islam is expressed in the Shahadah, the Islamic declaration of faith, and commitment to obey Allah: There is no God but Allah and Muhammad is His prophet".

Muslim lifestyle is based on certain key beliefs. Allah is the one and only God and does not share his divineness with any other creature. There have been prophets throughout history, including Abraham and Jesus. However, Muhammad is the final prophet from Allah with the final revelation, which has been recorded in the Hebrew and Christian scriptures, but the Qur'an (Koran) is the final and unabridged revelation.

The holy book of Islam and its primary source of law and teaching is the Qur'an, and the Prophet Muhammad is the receiver and communicator of the revelation. A second source of religious law and teaching is the Hadith, or Sunnah, the Traditions, which are the sayings, actions and approval of the Prophet Muhammad. Other sources of religious law are the consensus (Ijma) among scholars and jurists, and interpretations and exposition (Qiyas) of the Qur'an, the Hadith, and the Ijma.

The fundamental articles of Muslim faith are: (1) faith in the unity of God - there is one God, the Creator and Sustainer of the Universe; (2) the belief in Allah's angels; (3) the belief in all of Allah's prophets/messengers that are mentioned in the Qur'an, including Adam, Noah, Abraham, Moses, Jesus and Muhammad; (4) belief in the Holy Books of Allah - the Qur'an, the Torah, the Psalms of David, and the Gospels; (5) belief in the accountability of humanity for its own deeds; (6) belief in life after death and in the Day of Judgement.

The individual Muslim observes the Five Pillars of Islam: (1) The Shahadah - the profession of faith: "There is no God but Allah, and Muhammad is his Prophet"; (2) Prayer - five times a day - before sunrise, noon, afternoon, sunset and at night, following obligatory ritual washing and in a clean place, the Muslim faces Mecca and on a clean surface (e.g., a mat, carpet, towel, blanket - any material that is kept clean and used only for this purpose) prostrates himself/herself before God in prayer, as prescribed by religious law. Preferably these prayers will be said with the congregation, but if this is not possible the Muslim is still obligated to perform prayer at the prescribed time and in the prescribed manner. An Imam or his designee conducts the weekly congregational prayer at midday on Friday. The Imam or his designee is responsible to perform the two Eid prayers and the Death prayer. (3) Zakat - A tax that is paid and used to aid those in need. (4) Saum Ramadan - fasting in Ramadan. Muslims abstain totally from food, drink, smoking, swearing, lying, and sexual relations between sunrise and sunset during the month of Ramadan as a form of obedience to Allah. Adequate and suitable food and drink should be provided for the Muslim at the commencement and conclusion of the fast each day in order to prevent ill health, including dehydration. A Muslim may be exempt from fasting if she/he is ill or travels or on menses or postpartum or is breastfeeding but must make up for the days missed when he/ she has recovered. (5) Hajj - pilgrimage to the holy city of Mecca. This should be made at least once in a lifetime to fulfill the commands of Allah.

2. **Holy Days**

Muslims are required to observe the following obligatory festivals.

- a. Eid-ul-Fitr, the festival marking the Breaking of the Fast of Ramadan, celebrated at the end of the month of Ramadan. The Islamic date for this festival is Shawwal 1.
- b. Eid-ul-Adha, the Feast of Sacrifice commemorating the intended sacrifice of the prophet Abraham celebrated at the end of the annual pilgrimage. The Islamic date for this festival is Zul-Hijjah 10.

The Islamic calendar is lunar-based, with the month being counted from the new moon to the new moon on a lunar calendar. The dates of the Islamic festivals move backward through the seasons. Calendars are available from local mosques or the Muslim chaplain's office.

3. **Worship**

a. **Private**

Prayer - five times a day - before sunrise, noon, afternoon, sunset and at night, following obligatory ritual washing and in a clean place, the Muslim faces Mecca and on a clean surface (e.g., a mat, carpet, towel, blanket - any material that is kept clean and used only for this purpose) prostrates himself/herself before God in prayer, as prescribed by religious law. Preferably these prayers will be said with the congregation, but if this is not possible, the prayers are still binding on the Muslim at the prescribed time and manner. Public, congregational prayer, conducted by an Imam, who preaches a sermon, occurs after midday on Friday and is obligatory as well as the Eid prayer and the Death prayer.

b. **Corporate**

Juma'ah occurs on Friday, after midday, when Muslims gather together to fulfill the command of Allah. The first part of the prayer consists of a talk by the Imam or his designee and the second part concludes with the actual prayer, consisting of two units, according to the practices outlined by Prophet Muhammad. Before all prayers the Muslim is required to perform ritual washing (ablution) as outlined in the Qur'an.

c. **Festivals**

1. Eid-ul-Fitr- The festival marking the Breaking of the Fast at the conclusion of Ramadan is a time of celebration and rejoicing. On this day a Muslim does not work but dresses in new or clean clothes, special congregational prayer; worship, including a sermon is observed; alms may be given; a meal of fish, rice, vegetables, juice and fruit.
2. Eid-ul-Adha- The Feast of the Sacrifice is celebrated to remind Muslims that one should not hesitate to sacrifice anything to the glory of God. This event coincides with the conclusion of the annual pilgrimage to Mecca. On this day a Muslim does not work, special congregational worship, and a time of feasting including fish, rice, vegetables, juice and fruit. A short period of prayer and a sermon is observed.
3. Ramadan- The period of disciplined fasting between dawn and sunset that lasts twenty nine to thirty days from the sighting of one new moon to the next. Special additional worship in congregation is recommended before retiring each night during the month of fasting. A Muslim continues to work according to regular schedule during Ramadan.

4. Lailat-ul-Qadr- The night when the Prophet first received Allah's revelation through the Angel Gabriel is marked by the Muslim spending a portion of this night offering optional worship and supplications and studying. A Muslim works on this day.

4. **Holy Book**

The holy book of Islam is the Qur'an, which, by definition, is only the Arabic text. English translations/commentaries are available. Copies of the Qur'an are highly venerated and are touched and read only by Muslims after ceremonial washing. The Qur'an is usually carefully wrapped in cloth and kept in an elevated position.

The individual Muslim should have a personal copy and needs access to the Qur'an and/or to a translation/commentary. Some Qur'ans should be maintained in the library, chaplain's office, prayer room or other suitable place.

5. **Diet**

Muslims are forbidden to consume the following.

- a. Pork, pork by-products and pork derivatives, including bacon, ham, pork chops, spare ribs, and lard/shortening.
- b. All types of blood, except in the liver and spleen, and insignificant amounts of blood that are impossible to drain even in proper slaughtering.
- c. The meat of any animal that has: died naturally, been killed by strangling, been killed by a violent blow, been killed by a headlong fall, been gored to death, been partly eaten by a wild animal unless it can be slaughtered (in the prescribed manner, as described below) before it is dead, or been sacrificed as an offering to idols.
- c. Muslims are not allowed to touch anything made with pork content. This includes such products as soap.

The requirement for obtaining wholesome meat is as follows.

- a. An Imam should inspect the animal before it is slaughtered, and found to be healthy.
- b. The animal should be slaughtered in such a way as to allow its blood to flow out freely and completely, i.e., with a sharp tool cutting the main veins and the throat.
- c. No other than the name of Allah is to be invoked at the time of slaughtering. The name of Allah should be invoked over the animal at the time of slaughter, e.g., "With the name of Allah, Allah is supreme".
- d. The meat should be inspected to ensure that it is wholesome and does not contain any matter injurious to human health.
- e. The person who slaughters the animal must be a Muslim.

6. **Other Requirements**

Muslims are required to dress modestly, particularly at times of worship, in loose clothing that cannot be seen through and does not attract undue attention (e.g., subdued colors). For a woman the entire body, except for the face and hands, must be covered (the head must be covered).

There are no clergy and centralized authorities in Islam. The individual who leads prayers is chosen by the Imam because he is the most knowledgeable of the Qur'an of all those present in the particular group. Within the congregation, the Imam, the religious chaplain and scholar, conducts worship and prayers and is responsible for attending to the needs of the individual Muslim.

The Mosque is the symbol of unity and universality in Islam, and the Prophet Muhammad is the model for the Muslim lifestyle. The leader of the Mosque is the Imam. The Imam interprets the law of Islam through sermons and classes. An Imam may be corrected by any believer who sees a clear error according to the Qur'an and Sunnah. Although a Muslim may do his religious duty individually, the main thrust of Islam is to show religious life in community, in the great brotherhood of Islam. Therefore, Islam affects the family, the vocation, the economic and political life, and the relationship between Muslims and non-Muslims.

JEHOVAH'S WITNESS

1. Theology

The original Bible study group was founded in the 1870's by Charles Taze Russell, a Christian minister from Pennsylvania. The Jehovah's Witnesses were sometimes spoken of by others as the Russellites or the Millennial Dawnites, names not now used. Zion's Watch Tower Tract Society was first incorporated in 1884, renamed the Watch Tower Bible and Tract Society in 1896, then Watch Tower Bible and Tract Society of Pennsylvania in 1955. The Pittsburgh Bible House served as the headquarters from 1889 to 1909. With the incorporation of the People's Pulpit Association (New York), later renamed the Watchtower Bible and Tract Society Inc. (1939), then the Watchtower Bible and Tract Society of New York Inc (1955), the headquarters moved to Bethel Home and the Brooklyn Tabernacle. A third corporation, the International Bible Students Association, was established in England in 1914. Judge Joseph Franklin Rutherford was elected president on the corporations following Russell's death in 1942. In 1931 the name "Jehovah's Witnesses" was specified. In 1942 Nathan Homer Knorr was elected president of the three corporations. The current president is Nathan H. Knorr.

Jehovah's Witnesses are organized into 97 branches, each including at least one nation, around the world. Branches are composed of districts, districts of circuits, circuits of congregations. In the United States, there are currently 32 districts and 337 circuits. Each circuit includes approximately 22 congregations.

Throughout its 100-year existence, The Watchtower Society has emphasized the nearness of the end of the world. This belief is one reason Jehovah's Witnesses have been so zealous in outreach. It also explains why they are encouraged to avoid as many "worldly involvements" as possible.

Children are discouraged from participating in extracurricular school activities. Since they believe governments/social systems are a part of the satanic order, Witnesses do not vote, salute or pledge allegiance to any flag or sing national anthems. Witnesses reject the Trinity, stating that "Jehovah is no Babylonish triad of Gods, no God of three persons in one individual. Jehovah is only one God, one person.

God is a personal being who cannot have any being equal to him". Jesus, therefore, is a created being, known in his pre-existence as Michael the Archangel. Jesus gave up his divinity and lived as a perfect human being on earth. Jesus died on a "torture stake" as a corresponding ransom for Adam's sin. Witnesses reject Jesus' physical resurrection in favor of a spiritual resurrection with temporary visible manifestations. Christ may be called the Son of God but not God the Son. The impersonal "holy spirit" (Witnesses do not capitalize the name) "is the invisible active force of Almighty God which moves his servants to do his will". Three things are necessary for salvation: faith in Jehovah, faith in Jesus' ransom sacrifice, and good works. Good works include immersion baptism by a male Witness, active association with the Watchtower Society, righteous conduct, and consistent proclamation of God's kingdom. Most Witnesses expect to "live forever in paradise on earth". Jehovah's Witnesses reject hell as a place of eternal punishment. They believe that a just and loving Jehovah will simply annihilate individuals who reject him.

Prior to annihilation at the Final Judgement, most will have a final opportunity to accept Jehovah.

2. Holy Days

The annual Lord's Evening Meal, a communion service celebrated on Nisan 14 (usually in late March or April), is the only special Holy Day.

3. **Worship**

a. **Private**

Before becoming a Witness, a person must study the Bible and learn Christian ways of living. Each Witness must devote time to spreading the word of Jehovah and the teachings of the Bible. Pioneers or missionaries should spend 90 or more hours each month on this task, and special pioneers who are sent to isolated areas and foreign countries give a minimum of 140 hours per month.

b. **Corporate**

Each Witness is expected to attend several meetings each week designated for preparation of effective home missions. Meetings are held in a Kingdom Hall which serves both as a place of worship and educational center. These meetings begin and end with song and prayer. No special equipment is needed.

c. **Festivals**

Only Nisan 14 is observed by Jehovah's Witnesses.

4. **Holy Book**

Witnesses accept the Bible as the infallible word of Jehovah. The New World Translation of the Holy Scriptures, initially released between 1950 and 1960, is generally used.

The two periodicals of the Society, The Watchtower and Awake, serve both as a means of keeping Witnesses abreast of the understanding of the Scriptures and as a way of sharing the good news of Jehovah's kingdom.

5. **Diet**

Consuming of blood and unbled meat is prohibited.

6. **Practitioners**

All trained, baptized and fully committed Witnesses, men and women, share in giving Bible instruction, and are called "brother" or "sister" (the terms Reverend and Father are not used). Congregations are governed by a body of elders appointed by the governing body in New York. These local ministers (elders) serve without pay. Overseas missionaries and supervisory persons are frequently full-time and are specially trained.

7. **Other Requirements**

Most Witnesses would prefer to meet in a room other than a chapel because of the symbols present in most institution chapels. No specific set of ethical practices is prescribed by the Jehovah's Witnesses, but it is expected that all will live by Bible principles and seek to further understand the will of the Most High God through continued study. Witnesses are advised to use discretion in selecting movies or television shows. They are to spurn immorality, loose conduct, drugs, smoking, drunkenness, and profane speech. Celebrations which originated in pagan traditions, including Christmas, Easter, Halloween, and family birthdays are not observed.

Those who willfully violate the moral laws of Jehovah as set forth in the Bible may be disfellowshipped, if they do not respond when given reproof from the Bible by the local minister or congregation.

JUDAISM

1. Theology

Judaism is the oldest of the three major western monotheistic religions and so is the ancestor of both Islam and Christianity. The heart and underlying promise of Judaism is the belief that there exists only one indivisible God who is the creator and ruler of the universe and all that is in it; God is transcendent and eternal, knowing and seeing everything. God has revealed the law (Torah), which is of utmost importance to the Jewish people, the chosen people, who are to be a light and example to the world. Abraham, the biblical patriarch, was the first to give expression to the Jewish faith, and it is through him that the blessing and inheritance from God to the Jewish people comes, particularly the promise of the land, Israel, that has a central place in Jewish thought and practice.

The essence of the Jewish faith is contained in the Shema that is recited every morning and evening by the devout Jew: "Hear, O Israel, the Lord our God, the Lord is One, and you shall love the Lord your God with all your heart, and all your soul, and with all your might. And these words which I command you shall be upon your heart" (Deuteronomy 6:4-6). Basic to Judaism is a dynamic that is based on the sense that God's revelation is contained in both a written and oral Torah-Scripture and its ever-growing body of commentary and interpretation.

In modern Judaism, Jews have disagreed on the binding role of this written and oral Torah as religious law. Within these groupings there are variations with respect to religious belief and practice, ritual observance, lifestyles, and the degree of acculturation. (1) Orthodox Judaism is the traditionalist approach that believes in the divine origin of the Torah, which is seen as the changeless revelation of God's eternal will and therefore fully authoritative. Following the Halachah, the Jewish Rabbinic Law, is obligatory, and thus, of all branches of Judaism, Orthodox Judaism places the greatest and strictest demands on its adherents in its concern for preserving religious belief and observing strict religious codes of behavior. (2) Conservative Judaism emphasizes the historic development of the Jewish tradition. This allows it to make adjustment and change since it views the basic Jewish theological and ritual concepts as objects of continuing and evolving change. With Conservative Judaism there is a strong emphasis on preserving "the people of Israel" and on Zionism. (3) Reform Judaism is that branch of modern Judaism which views Jewish religious law as guidance rather than as divine revelation. It emphasizes Judaism's ethical concepts more than ritual law. Reform Judaism believe that Judaism is still evolving, since revelation is thought to be a continuing process. It seeks to be responsive to the needs of each generation by using reason and experience to validate religious beliefs and concepts and to ensure that the Law is observed, not out of ritual habit, but because of its meaningfulness within people's experience. Reform Judaism is therefore an approach that is non-authoritarian. (4) Reconstructionist Judaism is the smallest and most recent branch. It follows an approach to Judaism developed by Rabbi Mordecai Kaplan that emphasizes human values and the centrality of Jewish peoplehood. In practice it is very close to the Reform movement. Reconstructionists, therefore, refer to the "four major branches of Judaism", rather than three. Also, within the three largest groups there may be subdivisions that will arise. In general, however, Judaism remains relatively constant in terms of basic beliefs and practices, and Jews see themselves as members of the Jewish community rather than members of a single branch.

2. Holy Days

Within Judaism the Sabbath, observed from 18 minutes before sunset Friday to one hour after sunset Saturday, is considered to be the most important of all the Jewish religious festivals. On the Sabbath the observant Jew does not work or transact business, or perform other prohibited acts, and will not travel. The day is spent in prayer, fellowship, study, resting and enjoying festive meals in the company of friends and family. Religious services are held on Friday, starting before sunset, on Saturday morning, and on

Saturday afternoon, starting before sunset. Special festive Sabbath meals are served. At these meals Sabbath blessings are invoked on kosher grape juice and challah breads at the beginning of the meals and songs are sung and wisdom from the Torah is imparted. The Sabbath is ended with a ceremony using kosher grape juice, a twisted candle and aromatic spices.

There are a number of religious festivals found within the Torah that are observed within Judaism, following the same practices as for the Sabbath; an observant Jew does not work on these days. All religious festivals begin before sunset of the previous day. These festivals are:

<u>HOLY DAY</u>	<u>DESCRIPTION</u>	<u>JEWISH DATE</u>
Rosh Hashanah	New Years Day - the Day of Remembrance/ Judgement	1st day of Tishri
Yom Kippur	Day of Atonement	10th day of Tishri
Succoth	The Feast of Tabernacles	15 - 23 of Tishri
Simchat Torah	The Rejoicing of the Torah	23rd day of Tishri
Peseach	Passover -The Festival of Freedom	15 - 23 of Nisan
Shavuot	The Festival of Weeks	6th day of Sivan

There are three lesser holy days established subsequently by Rabbinic scholars; these festivals do not require absence from work or school. These lesser festivals are:

<u>HOLY DAY</u>	<u>DESCRIPTION</u>	<u>JEWISH DATE</u>
Chanukah	The Festival of Lights	Begins 25th of Kislev (8 days)
Purim	The Festival commemorating the saving from massacre of the Jewish community living under Persian rule in 450 B.C.E., as recalled in the Book of Esther	14th day of Adar
Tisha B'av	A day of mourning commemorating the destructions of the Temple in 587 B.C.E. and 70 A.C.E.	9th day of Ab

There are also five holy days that require a day long fast but do not require absence from work or school:

<u>HOLY DAY</u>	<u>DESCRIPTION</u>	<u>JEWISH DATE</u>
Fast of 10 th of Tevet	Fast Day	Tevet 10
Fast of Esther	Fast before Purim; commemorates the day of prayer and fasting which the Jews held before their victory	Shevat 15

Fast of 17 th of Tammuz	Fast Day observed as one of the 5 public fast days; begins the “Three Weeks” - period of national mourning for the destruction of the two Temples	Tammuz 17
Fast of 9 th of Av	Fast Day; Commemorated as a 25 hour fast from Av 9 Sunset of the previous evening	
Fast of Gedaliah	Fast Day; Commemorates the assassination of Gedaliah, Jewish leader during the Babylonian Exile	Tishrei 3

Many Jews observe Yom Atzmaut, Israel's Independence Day; and Tu BeShevat, the New Year of the trees; absence from work or school is not required. Yom Atzmaut is observed on the 5th day of Iyar. Tu BeShevat is observed on the 15th day of Shevat, Hassidic groups also celebrate other days commemorating events in the lives of their leaders.

The Jewish calendar is lunisolar, with the months reckoned according to the sun. Published calendars listing the Gregorian and Jewish dates are available from Jewish publishing houses.

3. **Worship**

a. **Private**

A devout Jew is required to pray three times a day-morning, afternoon and evening- either in the home or at the synagogue; these prayers can be private or corporate, but corporate worship is preferable. A prayer shawl (talith) is worn, which has fringes at the four corners, during daily prayers. Phylacteries (tefillin) are worn during daily prayers on all days that are not Sabbath or certain Holy days. The tefillin are comprised of 2 separate cubes attached to small platforms with straps. All composed of leather. They contain four passages of scripture and are strapped to the forehead and left upper arm. These items may be inspected, however the tefillin cubes may not be opened.

A mezuzah is a wooden or metal container that is affixed to the upper part of the right hand doorpost of the front door of the home and every other living room in the house, it contains a tiny parchment scroll, on which are written the opening paragraphs of the Shema in Hebrew.

b. **Corporate**

The Sabbath is the most important of all Jewish festivals. The observant Jew does not work on the Sabbath. Believers gather together for services on Friday before sunset, Saturday morning, and Saturday afternoon, before sunset. Ten Jews are needed to hold a formal Jewish worship services. (This requirement is waived in a prison setting.)

d. Festivals

Observant Jews do not work on the major Jewish Festivals but rather worship together as a group on these days; the celebration of these festivals should be like the Sabbath, services are held before sunset on the eve of the holy day, on the morning of the holy day, and before sunset on the afternoon of the holy day. Books containing the services and prescribed words are obtainable from local Jewish communities. See section IV, Diet for special dietary needs during festival times. Special festive holiday meals are consumed. Observances specific to the individual festivals are as follows:

Rosh Hashanah-This is a period of self-examination and repentance. The days of Rosh Hashanah are spent in prayer, song and contemplation. Special festive holiday meals are consumed. It is customary at the festive meals or the eve of Rosh Hashanah to eat apple dipped in honey and to wish others a good and sweet year. A ram's horn (shofar) is blown to arouse the worshipers to joyful repentance. The shofar is also blown daily in the month preceding Rosh Hashanah.

Yom Kippur-This is the most solemn day of the Jewish calendar. The day is spent fasting and praying. Inmates who are fasting should be provided their meal well before sunset so that they can finish eating before the sunset. At the end of the fast, inmate meals should be provided one hour after sunset.

Succoth-Temporary shelters or tabernacles of branches are built on porches, terraces, roofs, in the yard, etc. Observant Jews eat their meals and may sleep within these huts. There are services at the beginning and end of this festival, marked by singing and dancing, and on Simchat Torah, the last day, the reading of the Law is completed. Each day of the festival a set of 4 plants is taken by the Jew for purposes of prayer. This set consists of: a palm branch, willow and myrtle branches, and an etrog fruit (citron). Special festive holiday meals are consumed.

Pesach-This festival, Passover, is the best known of all Jewish festivals, recalling the deliverance of the people of Israel from slavery in Egypt. It lasts for eight days and is marked by the eating of the Seder meal, where traditional dishes are eaten, songs are sung, and the deliverance from Egypt is recounted in the Haggadah. Unleavened bread, matzoh, is eaten; products containing leaven or yeast will not be eaten during this period. Special festive holiday meals are consumed.

Shavuot-This festival commemorates God's gift of the Law to Moses. Evening and morning services are held and the Ten Commandments are read.

Purim-This festival commemorates deliverance; a celebration of the defeat of the plot to kill the Jews of Persia.

One of the minor festivals is Chanukah. Jews may work in this season. This festival lasts for eight days and Jews light one candle each day on a menorah until all the candles are alight on the last day. Special festive holiday meals are consumed.

4. Holy Book

Jewish life is founded on the Torah, or teaching, revealed at Mount Sinai, and encompassing the Written and Oral Law. The Written Law is made up of the five books of Moses, the twenty-one books of the Prophets, and the thirteen books of Writings, including the Psalms. The Oral Law is partially contained in the Talmud.

The individual Jew requires a copy of the Torah, the Hebrew Bible, and copies of the prayer books.

5. **Diet**

Jewish dietary regulations prohibit the eating of meat and milk products at the same meal; meat and dairy products cannot be cooked, served or eaten together. Milk products may not be eaten with or immediately after meat products; an interval of time depending on the custom of the community must elapse between meat and milk. Meat products, on the other hand, may be eaten following a short interval after eating milk products.

Meat of only kosher animals and fowl is allowed. Animals are considered kosher if they chew their cud and have divided hooves; the eating of meat from any animal which does not both chew its cud and have divided hoofs is prohibited. Kosher fowl are primarily those that are not birds of prey. The above must also be slaughtered and dressed in the prescribed manner to be considered kosher.

Fish are considered kosher if they have both scales and fins. Shellfish are not considered kosher. Unlike meat, fish do not have to be slaughtered or dressed in any prescribed manner. Fish do not have the same dietary regulations as meat and may be eaten with dairy products if prepared with non-meat shortening or if they are broiled.

Fish, meat, milk and their products, eggs, fats, oil and shortenings are considered kosher only if manufactured and packaged in a kosher factory under Rabbinic supervision and if derived from the above-mentioned animals or from plants and vegetables.

Utensils used for the preparation and serving of non-kosher food may not be used for kosher food or vegetables unless cleaned in the prescribed manner.

In these instances where a person wishes to observe the Jewish dietary regulations and there are no facilities for kosher meat, it is advisable to obtain kosher TV dinners or to serve a protein substitute diet. These meals should be served with ample kosher bread (most commercial breads now have kosher supervision) and fresh fruits and vegetables.

6. **Practitioners**

Rabbis are teachers of Judaism and spiritual leaders of congregations. Some congregations have cantors who lead religious services. Services may also be led by trained lay persons. Clergy are especially knowledgeable in Jewish studies and Halachah. Since there are no sacraments in Judaism there is no liturgical distinction between clergy and laity.

7. **Other Requirements**

Depending on personal beliefs and practices, the individual Jew may require a Hebrew Bible, a prayer shawl, tefillin (phylacteries), a four-cornered garment with fringes (similar to a t-shirt that is open on each side under the arm), copies of the prayer books-regular, holiday and Passover, and a skull-cap.

LATTER DAY SAINTS (MORMONS)

1. Theology

The Church Of Jesus Christ of Latter Day Saints was first organized in the United States in the early 1800's as a result of the prayer and vision of Joseph Smith, Jr. in 1820 and the revelation to him of the Book of Mormon by the Angel Moroni in 1823. The Book of Mormon was on golden plates, and the angel took the plates from Smith after the translation was completed. In 1830 this translation was published as the Book of Mormon. Joseph Smith organized the Church of Christ on April 6, 1830. He later changes the name to the Church of Latter Day Saints, and in 1838 it assumed its present time. Nauvoo, Illinois became the major Mormon settlement in 1840. In 1844 Joseph Smith and his brother Hyrum were killed. After Smith's death the majority of Mormons followed Brigham Young, President of the Twelve Apostles, who led them to the Salt Lake Valley of Utah. Salt Lake City was founded and is now the center of the Church.

Based on its belief in Christ, who is born, risen and will come again, the Mormon Church believes that the spirits of men and women live on after death and that all people, past, present and future, must have the opportunity in this life or after death to accept Christ and Christ's Gospel. Thus, there is a belief in the necessity of baptism, hence the emphasis on genealogy and baptism for the dead, whereby those who have died without baptism are sought out through genealogical records and baptisms are performed vicariously for them. There is also a strong emphasis on the indispensability of marriage, which can become eternal through special action by those who are alive and by proxy, like vicarious baptism, for those who have already died. Family life and the bearing of children are also vital to the Mormon faith.

The Mormon Church rejects the doctrines of original sin and justification by faith, and instead believes in redemption through action and through following four steps: (1) faith in Christ (2) repentance (3) baptism by immersion and (4) the laying on of hands for the gift of the Holy Spirit. Mormons are expected to adhere to the Gospel of Jesus Christ, be baptized by proper authority, live a Christian life, follow the counsel of the church leaders, and tithe. As a result of its belief in salvation through action and worthy deeds, there is a strong emphasis on social services, welfare programs, morality, ethical living, and proselytizing through missionaries, particularly young men between the ages of nineteen and twenty-five, who are sent on voluntary service for eighteen months.

2. Holy Days

As with all groups who claim affiliation with Christianity, the Mormons observe the major Christian holy days and Sunday is observed as the weekly day of worship.

3. Worship

a. Private

It is recommended that members take time for prayer in the morning and evening, individually and with their families, but the exact practice of private worship is according to individual choice.

b. Corporate

Participation in-group worship with the congregation on Sunday is expected, and required for full fellowship and privileges. The Sacrament of Communion, using bread and water is observed every Sunday.

4. **Holy Books**

The Mormons accept as divinely inspired scripture the Old and New Testaments in the King James Version of the Holy Bible, the Book of Mormon, The Doctrine and Covenants, and The Pearl of Great price. The latter contain divine revelations to modern-day prophets. Individual believers are requested to have a copy of the King James Version of the Bible and the Book of Mormon.

5. **Diet**

As a result of adherence to a health code included in the Doctrines and Covenants, Mormons eat meat sparingly, encourage the use of wholesome herbs, fruit and grains and totally abstain from the use of tea and coffee, tobacco, alcohol and drugs. Drugs by prescription are allowed.

6. **Other Requirements**

Mormons are expected to adhere to the Gospel of Jesus Christ by being baptized by proper authority, living a Christian life, following the counsel of the church leaders and tithing.

The Mormons have a lay leadership in which all worthy males are ordained to various offices within the priesthood which have specific functions and responsibilities outlined in the law and practice of the Church.

When Mormon inmates leave a correctional facility, they are given both encouragement and assistance by members of the Church in locating work, a place to live and acceptance in the Church body.

NATIVE AMERICAN

1. Theology

Since the Native American people do not have historic writings like the Hebrews, the Native American religion relates to the land. All the elements of Mother Earth keep in harmony with the natural resources of the land and universe. They are taught by the grandfathers, grandmothers and elders to respect the Great Spirit and all the elements he created for us on earth.

Native American religious beliefs differ from the usual concepts held by traditional Protestants and Roman Catholics. Native Americans see all of life as essentially sacred and do not segment human actions into secular, sacred and psychological. Therefore, any action takes on spiritual significance and all actions must be interpreted in the light of spiritual consequences. All of life is sacred and all life is sacred, be it human, animal, vegetable or elemental. Native American spirituality is not so much a set of rules as a technique of action and a way of life leading toward the divine.

Native Americans are not at odds with other religious groups but feel their own oral traditions often have preceded the beliefs of other religions.

Elders are highly respected in Native American tradition because with age comes wisdom. God is viewed as a grandfather spirit and Native Americans look to God in the way they look to their elders for wisdom and guidance.

Native Americans use a holistic approach to life and tie physical healing, spiritual growth and religious observances in with the totality of nature, feeling that harmony with the natural rhythm of life promotes total health (physical and spiritual).

Among Native Americans, the number four is a number of great power. There are four kingdoms of life, four directions, men and animals have four limbs, the year has four seasons, and a human being goes through four ages-childhood, youth, adulthood, and old age. An ideal person is said to possess four virtues-wisdom, courage, generosity and purity.

The greatest of all Native American virtues is generosity. Native Americans display their wealth by giving away their possessions to the needy and the helpless or to their friends.

Native American religion is more than mere power for healing or for clairvoyance. It is the skein that binds the culture and makes life meaningful. Reverence runs through every aspect of life.

Native Americans believe that the elements, plants and animals are our brothers and sisters and that they have sacred energy within them just as people do. The Indian hunter kills with sadness and regret, and only when necessary. Hunting for trophies or sport is frowned upon. Native American religion, even though it is unwritten and oral, will forever be the way of life for all Native Americans. The Creator made our religious beliefs through our spiritual languages. The Native American heritage and traditional cultures are forces of nature that cannot be altered or changed. This is why the heritage and culture has survived to the present time. The sacred way in which our spiritual languages were created makes it impossible to modify the semantics of each word. Native American linguistics is a symbolic language. What the Native American says in one word takes many words in the English language to explain. This reinforces the idea that the English language can be modified or changed but Native American languages are unchangeable, and because of this, our Native American languages and religious beliefs have been preserved for all time. Native American religion and languages have survived past centuries because of the cultural strength found in Native American languages.

2. **Native American Languages**

- a. The languages are sacred. The languages identify and relate to the life of Native Americans in prehistoric times, the times during which Native Americans recorded their historical events, animal skins, wood and rocks.
- b. The languages are ancient, ceremonial and holy.
- c. The languages are prophetic in that they keep in pace with the times manifesting the oral traditional values of all Native American languages in a prescribed spiritual manner.

3. **Holy Days**

To a Native American every day is sacred. On solstice and equinox most tribes have a special ceremony to celebrate the changing of the seasons.

4. **Worship**

a. **Private**

Individual Native Americans will often Smudge. This is a process of using smoke to clear away negative energies and to attract positive energies. Small amounts of sage, sweetgrass are used to produce smoke. Sage draws the negativity out of things and the sweetgrass brings in positive energies. Other plants, like cedar and juniper, may also be used because of their special healing powers.

The individual desiring to smudge lights the mixture, lets it smoulder, then draws the smoke toward the heart and over the head to receive its blessing. After the smudging takes place the smoke is offered to the four directions. This ceremony, though, takes place during corporate worship services.

b. **Corporate**

The Pipe Ceremony involves the use of the Sacred Pipe and is an important religious activity for Native Americans. The pipe represents the universe. It is a sacred altar that can be taken anywhere. In it all the kingdoms are united. The bowl is made of stone or clay to represent the elemental kingdom. The stem is of wood and represents the plant kingdom. The pipe is sometimes decorated with fur or feathers to represent the animal kingdom. It is used by two-legged humans, yet brings all of the kingdoms into the ceremony. Sometimes the pipe has four streamers of red, black, white and yellow representing the colors of the four directions and the four races of humans. The bowl represents the female energies while the stem represents the male. The bowl is the flesh and blood of the Native people; the stem is the bones. The symbols of the pipe are never ending and like the universe itself.

The pipe and any objects used with it should be smudged before the actual pipe ceremony. In a pipe ceremony, the bowl is filled with kinnik-kinnik, cedar, sage or sweetgrass in a ritual manner. First, pinches are offered to the Great Spirit, to the Earth Mother and to the four directions. When the pipe is lit a puff of smoke is offered to each of the four directions, to the Great Spirit and to our Mother Earth. The smoke from the pipe is the breath of prayer as it drifts up from the bowl and it is believed that when the smoke is drawn in through the stem the breath of the Great Spirit is taken into the body. When the smoke - an ethereal substance - penetrates between the realms of the physical and the spiritual - prayers are sent to the Creator. The pipe must be awakened and

consecrated by a medicine person. The medicine person selects the pipe bearer who is in charge of preparing for the ceremony. A comparison could be made between the pipe ceremony and a Christian communion services. The pipe as it is passed from person to person becomes a powerful tool for healing and helping the earth and all of her children today.

c. **Festivals**

The Native American Pow Wow is both a secular and sacred ceremony. It is a time for Native Americans to gather for fellowship, fun and to enjoy the company of other Native Americans. The dances performed during the Pow Wow often have significant spiritual overtones. Some of the dances are for men only. Others include women and children.

5. **Holy Book**

Native Americans do not have a holy book as such. Their spiritual traditions come through an oral tradition of being passed from one spiritual leader to another spiritual leader.

6. **Diet**

Native Americans have no specific diet but feel the eating of healthy and nutritional food is a necessary part of the total sacredness of life.

7. **Other Requirements**

- a. Many Native American males do not cut their hair. For these individuals this is an essential part of the religious beliefs.
- b. Many Native Americans wear headbands. This is a distinct part of their cultural/sacred heritage.
- c. Many Native Americans have small amounts of sage, cedar, sweetgrass or kinnik-kinnik, in their possession for use in individual smudging.
- d. Many Native Americans possess small medicine bags containing a variety of sacred objects such as stones, a variety of vegetable compounds, and small bones. This medicine bag is sacred and while Native Americans can show the contents for inspection of the bag, but other people should not handle the contents. Items from nature can be just as sacred to a Native American as the Bible is to Christians.
- e. Eagle feathers are sacred objects. An eagle feather presented by a spiritual leader is highly prized and should not be handled by other persons.

8. **Practitioners**

Native American spiritual leaders or medicine persons have been taught the sacred traditions involved in the practice of Native American religion. These leaders are acclaimed by the tribe as authentic medicine people. Without the tribal stamp of approval, a person claiming to be a spiritual leader should not be used to conduct Native American religious ceremonies.

PROTESTANT

Within the general framework of Protestantism there are many differing beliefs and practices. However, there are a group of practices and concepts that loosely knit together this large group of Christian denominations.

1. **Church**

The church is viewed as a community or persons who accept Jesus Christ as Savior and Lord. These people meet on a regular basis for worship, instruction and services.

2. **Bible**

The Bible is viewed as a revelation from God offering an account of God's action in human history and instruction for the reader.

3. **God**

God is viewed as the eternal Spirit who is Creator, who has revealed Himself most fully in Jesus Christ and is present in the Holy Spirit.

4. **Jesus**

Jesus is seen as the only begotten Son of God who came to reconcile a sinful humanity to God.

5. **Worship**

Most Protestant Churches hold worship services on Saturday or Sunday. Liturgies vary from denomination to denomination.

6. **Communion**

Most Protestant Churches hold communion services on a regular basis that varies from weekly to quarterly. Elements used for communion are bread and wine (which may range from water to wine).

7. **Baptism**

Baptism is a rite observed by most Protestant Churches. Candidates range from infants to adults. The mode of baptism varies from total immersion to sprinkling.

8. **Ordained Clergy**

Protestant Churches use ordained clergy as leaders. Depending on the denomination these clergy persons are required to have a minimum of education of up to graduate degrees before ordination takes place.

9. **Diets**

Most Protestant denominations do not have a formal diet requirement. However, some denominational groups stress strict health observances including a preference for vegetarian meals.

Religious concepts and practices Protestantism vary greatly from denomination to denomination. Therefore, the above definitions are very broad and intended to simply give a general overview of Protestantism.

Donald W. Musser, Professor of Religion at Stetson University in DeLand, Florida, gives the following concept of faith as it pertains to that large body of denominations generally classed as Protestant. "Authentic Christian faith radically includes every realm of a person's life. Faith is not one among many aspects of a person's life; it is the foundation of all of life. Authentic faith includes three elements: (1) a trusting element - believing in God; (2) a conceptual element - believing that God is; and (3) an active element - doing because of God.

First, faith is the way one stakes one's being and destiny on God. Second, faith is believing that God is and that God disclosed himself in events recorded in the Bible and in our history and that truth sufficient for our salvation is within our understanding. Third, faith includes action and loyalty. One's manner of life is consistent with God's Will.

Most profoundly, Christian faith finds the focus of its truth, the object of its trust and the model for its living in Jesus the Christ who it declares as the Truth, the Way and the Life."

RASTAFARIANISM

1. Theology

Rastafarians are a subgroup of the Jamaican culture. The Rastafarian movement was named after Ras (prince) Tafari, who was crowned emperor Haile Selassie of Ethiopia (Abyssinia) in Nov. 1930. Rasta religious roots are very complex, consisting of everything from the Old Testament bible interpretation to contemporary world affairs. True Rastafarians are described as law-abiding, proud individuals. Rastafarians have developed a body of myths and rituals that are not yet written but can be summarized systematically. Beliefs and rituals may change from one group to another. A basic belief is that Haile Selassie is the living God. Rastafarians also believe that they are true present-day prophets, the 'reincarnated' Moseses, Joshuas, and Jeremiahs.

2. Holy Days

There is no specific set of holy days. However, the crowning of Haile Selassie is celebrated on Nov. 2.

3. Worship

a. Private

Individual Rastafarians will worship in the form of meditation and Bible reading.

b. Corporate

Rastafarianism is not a unified movement. Many Rastafarians gather in small, informal groups and are not affiliated with organized groups. Weekly and monthly meetings may be called for various occasions, the most important of which is known as the 'Nyabingi' meeting. Weekly meetings are generally referred to as business meetings where ongoing programs are discussed and problems are solved. Monthly meetings are more of an inspirational type involving music, prayers, scriptures, eating and exhortations. 'Nyabingi' involves members from all over the island of Jamaica, comparable to a convention.

4. Holy Book

The Bible is accepted as an authoritative text but not all its contents are acceptable due to the belief that the various translations from the original Amharic language of Ethiopia contain corruptions.

5. Diet

The diet of Rastafarians is very rigid. Meat is considered injurious to the body, and is seldom eaten. Pork is prohibited, as is liquor of any kind, as well as milk, coffee and patent medicines. Herbal tea and medicines are acceptable. Fish, vegetables, fruits and juices of all kinds make up the usual diet.

6. Other Requirements

- a. A representation of the lion is recognized as a religious medallion.
- c. Rastafarians may wear their hair in dreadlocks fashion, which is considered sacred.

7. Practitioners

No official clergy. A chairperson/convener or leading brother serves as a spokesman for the group.

RELIGIOUS SOCIETY OF FRIENDS (QUAKERS)

1. Theology

The origins of the Religious Society of Friends are found in seventeenth century England, a time when many were questioning the established beliefs of the age. George Fox did not find answers to his questions in any of the churches of his day. Out of his searching came the spiritual message which swept a large part of the country and which resulted in the formation of the Religious Society of Friends. Friends witnessed an Alternative Christianity quite distinct from the churches of his day. George Fox did not want to start a new sect; he wanted to persuade the church to return to what it had been in the days of the Apostles. He proclaimed the early preaching of Peter that Jesus, who had been present in the flesh, had risen from the dead and was now come in the Spirit. That Jesus acted in the hearts of his followers purifying and empowering them. Pursuing Peter's teaching, Fox called for a radical, egalitarian, spirit-filled Christianity that would not be oppressive of people on account of race, sex, or class. He maintained that the message of the early church had been lost when the church became institutionalized and believed that he, and others with him, could stand in exactly the same state as Apostles, with the same power to teach, to heal, and to prophesy that the Apostles had.

2. Ministry

George Fox challenged the belief of the Roman Catholic and Episcopal churches in the necessity for, and the authority of, a hierarchical structure of Priests and Bishops. He claimed that everyone was able to have a personal relationship with the living Jesus without having to depend on the intercessions of a Priest or Minister. He taught that there is one, Jesus Christ, who can speak to each person's condition and the responsibility for ministry rested upon all.

3. Bible

Friends hold that the words of the Bible should not be taken as the final revelation of God. The Book has been written by men who are acting under the power of the Holy Spirit and it was necessary to read the words in the power of the same spirit and to listen to what the Spirit then spoke in your heart. The words were active agents in the sense that, when read in the Spirit at the appropriate time, they would spring to life for the reader and take the reader forward on his or her spiritual journey.

4. The Inward Light

George Fox preached the Good News that we were all children of God and that, as children of God, we had inherited powers from God. Each of us was given a measure of this power or light and in accordance with how we used it more or less would be given to us. Jesus had possessed this power or light, without measure so that he became the Light and the Light within is Jesus Christ.

4. The Still Small Voice

Friends believe that if they wait silently upon God there will be times when God will speak to them in the heart. The silent Meeting of Friends is therefore the sacrament of communion with God during which Friends lay themselves open to the leading of the Spirit. George Fox often wrote about his "openings", meaning revelations and it has been the experience of the Quakers over the centuries that "openings" will occur and that way will open. Openings can come to individuals when they are alone or may come through inward stillness of a Meeting for Worship. It is a perennial question as to whether a leading comes from God, from one's own ego, or from another power and it is the practice in the Religious Society of Friends to

test a leading or a concern in a meeting with the community.

6. **Equality Before God**

From the beginning friends gave women and men equal status, for the fact that we are all children of God bestowed equality upon all. This concept led to the testimony that one person should not set him or herself above others through human honors and distinctions which were meaningless in the sight of God. From this came the Quaker's practice of simple living, plain dress and plain speech.

7. **The Peace Testimony**

As a Peace Church, the Religious Society of Friends has always played a leading part in opposing war and preparations for war. The Peace testimony, which is a very important Quaker principle, arose out of the belief in the inward Light or "that of God" in people. Since "that of God" is a reality within oneself and others it would be denying the Spirit to take up arms against another. Quaker practice does not permit the overcoming of some persons by other persons but tends toward the integration of various points of view into a new and higher level, for they recognize the Light as a force which creates unity among all who respond to it or answer it in one another. In appealing to the inward Light we also appeal to the Light within others; as a result, we may find that the other is right and we are wrong. The Light of Christ is a source of unity. Force may create a superficial unity but cannot provide organic unity.

ROMAN CATHOLIC

The doctrine and practices of the Roman Catholic Church significantly affects the religious life of its people. Therefore, this section will simply outline a few concepts that are important to know when working with an individual from this faith grouping and in no way are to be construed as the complete doctrines and practices of the Roman Catholic Church.

A. The Precepts of the Church

The precepts of the church are set in the context of a moral life bound to and nourished by liturgical life. The obligatory character of these positive laws decreed by the pastoral authorities is meant to guarantee to the faithful the indispensable minimum in the spirit of prayer and moral effort, in the growth in love of God and neighbor. The first precept (“You shall attend Mass on Sundays and holy days of obligation”) requires the faithful to participate in the Eucharistic celebration when the Christian community gathers together on the day commemorating the resurrection of the Lord. The second precept (“You shall confess your sins at least once a year”) ensures preparation for the Eucharist by the reception of the sacrament of reconciliation, which continues Baptism’s work of conversion and forgiveness. The third precept (“You shall humbly receive your Creator in Holy Communion at least during the Easter season”) guarantees as a minimum the reception of the Lord’s Body and Blood in connection with the Paschal feasts, the origin and center of the Christian liturgy. The fourth precept (“You shall keep holy days of obligation”) completes the Sunday observance by participation in the principal liturgical feasts, which honor the mysteries of the Lord, the Virgin Mary, and the saints. The fifth precept (“You shall observe the prescribed days of fasting and abstinence”) ensures the times of penance which prepare us for the liturgical feasts; they help us acquire mastery over our instincts and freedom of heart.

B. Sacraments

The Second Vatican Council brought about reform and changes in the sacramental system of the Roman Church. Today a sacrament is best described as an encounter with the person of Christ in one of the seven special rites of the Church. Sacraments celebrate a faith-reality already happening in a person's life. That is why both the preparation process for as well as the celebration of a sacrament are so greatly valued in the life of a Catholic. The Roman Church has defined seven sacraments as those times when a person encounters God in a particular significant way on their respective faith journey. These sacraments are Baptism, Confirmation, Eucharist, Reconciliation, and Anointing on the Sick, Holy Orders and Matrimony.

All Chaplains ministering to Roman Catholics must consult and appropriately adapt the established guidelines of the diocese where the institution is located or where the sacrament is administered.

C. Seven Sacraments

1. Baptism and the RCIA

The Second Vatican Council mandated a revision of the rite of baptism of adults and, at the same time, decreed the restoration of the ancient Catechumenate. It became apparent that a period of formation with appropriate liturgical rites was needed and would enrich the conversion process of all seeking admission into the Church. On January 6, 1972, Pope Paul VI promulgated the Rite of Christian Initiation of Adults (RCIA). The RCIA has not only been established as the NORM for those seeking Baptism, but it has also become the reference point for all sacraments. The journey of conversion leading to Baptism has four stages, namely:

- a. Pre-catechumenate - A time for initial inquiry by the candidate and evangelization by the Church.
- b. Catechumenate - A time for serious instruction and formation in Christian belief and lifestyle.
- c. Period of election (enlightenment) - Occurs at the beginning of Lent when a catechumen decides that he/she is ready for the immediate preparation necessary to receive initiation. The Lenten season becomes a time for prayerful reflection and discernment. This stage leads directly to the celebration of Baptism at the Easter Vigil.
- d. Mystagogia - This is a period of continued reflection and instruction on the neophyte's recent sacramental experiences. This occurs mainly between Easter and Pentecost.

There are several Rites that enroll the candidate for initiation into each respective stage of the preparation process.

* Rite of Becoming a Catechumen

This ceremony officially accepts the inquirer as a catechumen publicly seeking admission and willingly entering upon a process of preparation.

* Rite of Election

This rite officially and publicly celebrates the election of catechumens for the Sacraments of Initiation, namely, Baptism, Confirmation and Eucharist.

* Rite of Initiation

This rite is celebrated at the Easter Vigil service at which time those seeking admission into the Roman Church are baptized and/or make their profession of Faith.

* Meaning of Baptism

The RCIA focuses on Baptism's meaning in relation to the individual and original sin as well as its relation to community and the welcoming of new members into the Body of Christ. Thus Baptism is described as an integration into the Body of Christ, and a celebration of the whole Church.

* Immersion

With the restoration of the Catechumenate in 1972, immersion of both adults and children has once again become normative practice for the Roman Church.

2. Confirmation

This sacrament is also an initiation sacrament and celebrates the public affirmation of one's baptism. Confirmation is often spoken of as a sealing of the candidate through the gift of the Spirit. This gifting is for the fruitful celebration of the Eucharist as a fully incorporated member of God's people, and for the carrying out of the mission of bringing the Good News of Jesus to all the world. The sacrament is celebrated with the use of two key gestures: the anointing with oil of Chrism and the imposition of hands.

3. Reconciliation (Penance)

Pope Paul VI promulgated a new Rite of Penance, which became effective in Lent of 1976. The revised rite offers three approaches to this sacrament.

- a. Individual confession and absolution
- b. Communal service with individual confession and absolution (this approach emphasizes the social dimension of sin).
- c. Communal service with general absolution (this approach is celebrated in only exceptional situations) with the permission of the local Bishop.

In all three approaches the priest confessor and the penitent remain the key people confidentially involved. This sacrament responds positively to the human condition of alienation from God and others known as sin. It celebrates the belief that the alienated, hurting individual can be made whole again through healing and reconciliation.

4. Eucharist

When the Church gathers to celebrate the Eucharist (the Mass), it does so following the command of Christ at the Last Supper with his disciples. By that command, Christ entrusted to the Church a memorial of his death and resurrection. Thus in celebrating the Eucharist, the Church remembers Christ's great act of love which is a sign of unity and a bond of charity. The celebration of the Eucharist consists of the liturgy of the Word whereby the Word of God is proclaimed and heard, and the liturgy of the Eucharist whereby the community gives thanks by remembering and asks that the gifts of bread and wine be changed into the Body and Blood of Christ. By sharing in the Body and Blood of Christ, the community is able to go forth to love and serve the Lord with Thanksgiving.

5. Anointing of the Sick

Since January 1, 1974, the new rite for the anointing of the sick has been implemented. There are some significant changes with this sacrament. Where once it was administered only to the dying, it now is given to anyone seriously ill or about to undergo serious surgery, for the purpose of God's strengthening and healing the person spiritually and even physically. This sacrament is administered by anointing the sick person on their forehead with the blessed oil, while praying the prescribed prayers of the Church. This anointing may be repeated if the condition of the person becomes even more serious.

6. Matrimony

A marriage contract between two baptized persons is a sacrament and cannot be dissolved. This principle provides the foundation for the strict Roman Catholic opposition to divorce.

Under strict conditions a marriage that is not consummated might be dissolved, as well as those marriages where one party is unbaptized. In all other circumstances marriages are terminated only by a judicial annulment, i.e., an ecclesiastical court decision that some essential condition for validity was never present.

Roman Catholics are required to be married before an official Church witness, normally a priest or

deacon. This is required for validity, unless a special dispensation has been obtained. An official representative must be consulted well in advance of any planned marriage date to comply with the several additional marriage preparation requirements of the Church.

7. Holy Orders (For Males Only)

Holy Orders exist so that the whole community can worship the Lord God in Sacrament and hear the Word of God proclaimed in the Gospel. Every generation must have people who accept the call to Holy Orders-Bishop, Presbyter, and Deacon. It is the grace of Baptism of water and the Holy Spirit which moves all Christians to discover and accept Holy Orders. Holy Orders are conferred by the imposition of Hands by a Bishop.

D. Scripture

The Roman Catholic Church holds that revelation is an ongoing process by which God continually shows what divinity means through the everyday lives of God's people. The Bible is the unique revelation of God's truth written for the "sake of our salvation".

E. Other Religious Practices

1. Personal Prayer

God tirelessly calls each person to this mysterious encounter with himself. Prayer unfolds throughout the whole history of salvation as a reciprocal call between God and his people.

2. Communal Prayer Groups

Are today one of the signs and one of the driving forces of renewal of prayer in the Church. "Where two or three are gathered in my name, I am with you".

3. Devotion to the Blessed Mother

"All generations will call me blessed": The Church's devotion to the Blessed Virgin is intrinsic to Christian worship. The Church rightly honors the Blessed Virgin with special devotion. From the most ancient times the A blessed Virgin has been honored with the title "Mother of God", to whose protection the faithful fly in all their dangers and needs. This very special devotion differs essentially from the adoration which is given to the incarnate Word and equally to the Father and the Holy Spirit, and greatly fosters this adoration. The liturgical feasts dedicated to the Mother of God and Marian prayer, such as the rosary, an epitome of the whole Gospel, express this devotion to the Virgin Mary.

4. Spiritual Direction

Both individual and group spiritual direction are vital in deepening and understanding one's relationship with God. Through spiritual direction our faith in God and what we are called to be is more clearly visible.

SCIENTOLOGY

Scientology is an applied religious philosophy that recognizes that man is basically good and offers tools anyone can use to become happier and more able as a person and to improve conditions in life for himself and others. Developed by L. Ron Hubbard, Scientology provides exact principles and a practical technology for improving spiritual awareness, self-confidence, intelligence and ability. The word Scientology comes from the Latin word *sci*, meaning know and the Greek word *logos*, meaning the word or outward form by which the inward thought is expressed and made known. Thus, Scientology means knowing about knowing. Scientology comprises a body of knowledge that extends from certain fundamental truths. Prime among these: Man is immortal spiritual being, His experience extends well beyond a single lifetime, His capabilities are unlimited, even if not presently realized. Scientology further holds man to be basically good, and that his spiritual salvation depends upon himself and his fellows and his attainment of brotherhood with the universe. Scientology is not a dogmatic religion in which one is asked to believe anything on faith. An individual discovers for himself that Scientology works by applying its principle and observing or experiencing the results. The ultimate goal of Scientology is true spiritual enlightenment and freedom for the individual.

Auditing is a term given to the spiritual counseling which is the central practice of Scientology. It is delivered by an auditor, a person trained and expert in the exact techniques of Scientology technologies. The goal of auditing is to restore individual ability. It is a precise, thoroughly codified activity with precise procedures. An auditor uses exact sets of questions asked to help a person find out things about himself and improve his condition. An unlimited number of questions could be asked which might or might not help a person. The accomplishment in Scientology is that L. Ron Hubbard isolated the precise questions and directions to invariably improve a person's ability and remove the impediments to his or her spiritual growth. An auditor does not engage in some vague form of mental exploration, nor does an auditor offer solutions, advice or evaluation. One of the fundamental principles of the Scientology religion is that an individual can improve his conditions only if he is allowed to find his own answers to life's problems. Scientology auditors help individuals to accomplish this goal by guiding them to examine their existence through a carefully structured series of steps. By following this gradient process, individuals can improve their ability to face what they are and where they are. Through auditing, the individual handles those conditions which are hindering his survival and gains the ability to control them rather than being controlled by them.

One of the most basic tenets of Scientology is that man is an immortal spiritual being whose experience extends well beyond a single lifetime and whose capabilities are unlimited, even if not presently realized.

Scientology is a religion in the most traditional sense. It deals with man as a spirit and is distinguishable from material and non-religious philosophies which hold man to be a product of material circumstances. Scientology holds in common with all great religions the dream of peace on earth and salvation for man. What is new about Scientology is that it contains a technology to bring about spiritual improvement in the here and now and to accomplish it with certainty in each individual who honestly participates in Scientology auditing and training services. The Church of Scientology also conducts the basic ceremonies and services common to many religions, such as sermons at church meetings, naming ceremonies, weddings and funerals.

The writings and recorded spoken words of L. Ron Hubbard on the subject of Scientology collectively constitute the scriptures of the religion. He set forth the Scientology philosophy and technologies in more than 500,000 pages of writings.

In Scientology, the concept of God is expressed as the eighth dynamic, the urge toward existence as infinity, also identified as the Supreme Being. The Church has no dogma concerning God. Although Scientology affirms the existence of a Supreme Being, its practice does not include the worship of such. As a person becomes more aware, however, he attains his own certainty of every dynamic and, as he moves from the seventh (spiritual) dynamic to the eight, he comes to his own awareness of infinity and God. He also understands his own relationship to these. The

practice of Scientology is to bring one to a new state where he can reach his own conclusions concerning the nature of God or a Supreme Being. Thus, like many Eastern religions, salvation in Scientology is attained through personal spiritual enlightenment.

WICCA

Wicca is the name of the contemporary neo-pagan religion, largely promulgated and popularized by the efforts of the retired British civil servant named Gerald Gardner. In the last few decades, Wicca has spread in part due to its popularity among feminists and others seeking a more woman-positive, earth-based religion. Like most neo-pagan spiritualities, Wicca worships the sacred as immanent in nature, drawing much of its inspiration from the non-Christian and pre-Christian religions of Europe.

In addition to its positive view of nature, many find Wicca more welcoming of women than other religions, with an emphasis on personal experience and a tolerance of other paths. As a whole, Wiccans value balance with a respect for diverse complexity, seeing sexuality and embodiment as essentially positive, spiritual gifts. There is a sense of personal connection to the divine life source, which is open to contact through “psychic power”, mysticism or natural magic.

Although some Wiccans focus on particular gods from particular world mythologies, Wiccans may worship many gods by many different names. Most worship some form of the Great Goddess and her consort, the Horned God. Such duo-theistic forces are often conceived as embodying complementary polarities, not in opposition. The Goddess and God may be seen as associated with certain things but there are no hard and fast rules.

There are many forms of the Wiccan religion. Hereditary, Gardnerian, Alexandrian, Celtic, Traditionalist, Dianic, Eclectic, Faerie, and Shamanic are just some of the traditions, or denominations, of contemporary Wiccan spirituality. Within most Wiccan denominations there are groups as well as individual practitioners. Groups, sometimes called covens, differ widely in size, structure, purpose, orientation, symbology, ritual practices, and other ways. There is even more variation among those practicing the Craft on their own without being part of a coven that meets regularly. Many forms of the Wiccan religion are initiatory; others are not. Initiatory practices vary from tradition to tradition and include initiations through dreams, initiations through vision quests, self-initiations, and initiations by teachers and groups.

Although there are many differences, there are also some spiritual practices and philosophies that Wiccans tend to have in common. Wiccans love and respect nature and seek to live in harmony with the rest of the ecosphere. Many Wiccans have personal communication and friendships with various plants, animals and other life forms. Ceremonies are held at new and full moon times and also at the eight seasonal festivals called Sabbats, spaced six to seven weeks apart throughout the year and coinciding with the Solstices, Equinoxes and midpoints between, usually called the Cross Quarters, on or about the first of February, May, August and November. Samhain, popularly known as Halloween, is the new year in most Wiccan traditions.

Some ritual items are common to almost every Wiccan tradition, such as the athame (ritual knife) and chalice (ritual cup). Others may be used by some traditions but not others: bells, brooms, candles, cauldrons, cords, drums, incense, jewelry, special plates, pentacles, scourges, statues, swords, staves and wand. The meaning of these items, their use and manufacture will differ among traditions and individuals. Usually a Wiccan ritual will involve some sort of creation of sacred space, invocation of divine power, sharing of dance/song/food or wine and a thankful farewell and ceremonial closing.

Rituals may be held at Wiccan sabbats or to mark life transitions such as births, coming-of-age, marriage, housewarmings, healings, deaths or other rites of passage.

There is no one bible or book of common prayer for all Wiccans and great value is placed on creativity, poetry and artful integration of different myths and ritual elements.

As part of their spiritual practice, many Wiccans develop their intuitive abilities and practice magic, directing psychic energy for particular healing and helping purposes. In working magic, Wiccans are to adhere to the Wiccan

rede, which is the central ethical law of the religion: “And it harm none, do what you will”. Most Wiccans acknowledge that whatever magical force is sent out returns magnified to the sender. Wiccans do not perform evil magic and do not worship the devil or Satan. The Wiccan religion is pre-Christian and post-Christian, not anti-Christian.

SECTION III

Approved Practices and Items

BUDDHISM

1. HOLY DAYS/FESTIVALS:

If requested, inmates who identify themselves as Buddhists should be excused from work for religious services on Buddhist holy days. The ten holy days are: Shushon-e, Nehan-e, Higan-e, Hanamatsuri/Flower festival, Vesak, Dharma-vijaya/Poson, Dharma-chakka/Asalha Puja, O-Bon-e, Bodhi Day, and Joya-e. Please reference the Buddhist calendar in Section Four (IV).

2. PRIVATE WORSHIP:

If requested, inmates who identify themselves as Buddhists should be allowed to possess a six-inch **statue of Buddha**. Buddhist should be allowed to pray in the morning and in the evening in front of the statue for approximately one half hour. Buddhist inmates must coordinate prayer times around institutional count.

3. CORPORATE WORSHIP:

If requested, inmates who identify themselves as Buddhists should be allowed to congregate every Sunday and during holydays for regular service. Periodically, Buddhists may hold all day Zen-Buddhist retreats. Please reference the Buddhist calendar in Section Four (IV). The superintendent or a designee will have the right, without notice, to cancel, postpone, restrict, or limit an inmate's participation in any religious program, practice or service. This responsibility will be exercised only if the religious activity, or the inmate's participation in the activity, might jeopardize the security, safety or well being of the institution, its visitors, inmates or staff.

4. HOLY BOOK:

If requested, inmates who identify themselves as Buddhists should be allowed access to the Sutras in accordance with 103.CMR 403.10 (7) (D) Inmate Property.

5. DIET:

If requested, inmates who identify themselves as Buddhists should be provided a vegetarian diet*.

6. PRACTITIONERS:

If requested, Inmates who identify themselves as Buddhists should be provided access to a Buddhist clergy person in accordance with 103 CMR 471.10 Access of Visiting Clergy. Clergy contact should be based on reasonable accommodation and availability of resources.

7. APPROVED ITEMS:

Meditation or Mala beads*
Meditation or Mala bead case*
Prayer mat and cushion*
Buddhist statue*
Buddhist pendant*
Flute*
Incense and burner*

- * Meditation or Mala beads shall not exceed a maximum length of 36" from end to end, inclusive of attachments. The individual bead shall be of a solid, non-hollow structure (plastic or wood), shall not exceed 1/4" in diameter, and shall be of one solid color (black, brown, or white).
- * Meditation or Mala bead case shall not exceed 4½" in depth and be made of silk.
- * Prayer mat (Zabuton) shall not exceed 31" in length and 26" in width and 4" in thickness. The prayer cushion (Zafu) shall not exceed 12" in width and 7" in thickness. Both of these items shall come in black only, be maintained in institutional storage, and shall only be used during corporate worship ceremonies.
- * Buddhist statue shall not exceed 6" in length, and shall be constructed of wooden material only, and must be of a solid non-hollow structure. Statue shall be maintained in-cell.
- * Vegetarian meals should be provided in accordance with the cycle menu.
- * Buddhist pendant shall not exceed 1/8" in thickness, and shall not exceed 1½" in diameter. The chain

- accompanying the pendant shall not exceed 20" in length and shall not exceed 1/8" in diameter.
- * Flute must be made of wood or plastic and not exceed 10" in length for corporate worship only.
- * Incense and burner may be utilized by staff or volunteers only during corporate worship.

THE CHURCH OF CHRIST, SCIENTIST

- 1. HOLY DAYS/FESTIVALS:** Christian holy days have deep spiritual significance, but Christian Scientists do not attend special services on these days. Please reference Christian holy day calendar in Section Four (IV).
- 2. PRIVATE WORSHIP:** If requested, inmates who identify themselves as Christian Scientists should be allowed to study the Holy Bible and the **Science Health and Key Description** daily. Christian Scientist inmates must coordinate prayer times around institutional count.
- 3. CORPORATE WORSHIP:** If requested, inmates who identify themselves as Christian Scientists should be allowed to congregate every Sunday and Wednesday evenings to attend religious services and study groups. The superintendent or a designee will have the right, without notice, to cancel, postpone, restrict, or limit an inmate's participation in any religious program, practice or service. This responsibility will be exercised only if the religious activity, or the inmate's participation in the activity, might jeopardize the security, safety or well being of the institution, its visitors, inmates or staff.
- 4. HOLY BOOK:** If requested, inmates who identify themselves as Christian Scientists should be allowed a copy of the Holy Bible and the **Science and Health Key Description** in accordance with 103.CMR 403.10 (7) (D) Inmate Property.
- 5. DIET:** Not mandated.
- 6. PRACTITIONERS:** If requested, inmates who identify themselves as Christian Scientists should be provided access to a Christian Scientist clergy person in accordance with 103 CMR 471.10 Access of Visiting Clergy. Clergy contact should be based on reasonable accommodation and availability of resources.
- 7. APPROVED ITEMS:** None.

GREEK ORTHODOX

1. HOLY DAYS/FESTIVALS:

If requested, inmates who identify themselves as Greek Orthodox should be allowed to attend Mass on Sunday and Christian holy days of Obligation. Please reference the Greek Orthodox Holy Days of Obligation calendar in Section Four (IV).

2. PRIVATE WORSHIP:

Not mandated.

3. CORPORATE WORSHIP:

If requested, inmates who identify themselves as Greek Orthodox should be allowed to attend Mass every Sunday and during Christian holy days of Obligation for Mass.

The superintendent or a designee will have the right, without notice, to cancel, postpone, restrict, or limit an inmate's participation in any religious program, practice or service. This responsibility will be exercised only if the religious activity, or the inmate's participation in the activity, might jeopardize the security, safety or well being of the institution, its visitors, inmates or staff.

4. HOLY BOOK:

If requested, inmates who identify themselves as Greek Orthodox should be allowed access to a copy of the Holy Bible in accordance with 103.CMR 403.10 (7) (D) Inmate Property.

5. DIET:

Not mandated.

6. PRACTITIONERS:

If requested, Inmates who identify themselves as Greek Orthodox should be provided access to a Greek Orthodox clergy person in accordance with 103 CMR 471.10 Access of Visiting Clergy. Clergy contact should be based on reasonable accommodation and availability of resources.

7. APPROVED ITEMS:

Crosses for private worship*

- * The Cross shall not exceed 1/8" in thickness, and shall not exceed 1½" in diameter. The chain accompanying the Cross shall not exceed 20" in length and shall not exceed 1/8" in diameter.

THE INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS

- 1. HOLY DAYS/FESTIVALS:** No mandatory requirement.
- 2. PRIVATE WORSHIP:** If requested, inmates who identify themselves as Krishnas should be allowed to worship and chant before sunrise and after sundown. Prayer beads, a sacred bead necklace, and marking on the forehead constitute minimum equipment for worship. Krishna inmates must coordinate prayer times around institutional count.
- 3. CORPORATE WORSHIP:** If requested, inmates who identify themselves as Krishnas should be allowed to congregate for group worship. Allocation of time and space should be based on reasonable accommodation and availability of resources. The superintendent or a designee will have the right, without notice, to cancel, postpone, restrict, or limit an inmate's participation in any religious program, practice or service. This responsibility will be exercised only if the religious activity, or the inmate's participation in the activity, might jeopardize the security, safety or well being of the institution, its visitors, inmates or staff.
- 4. HOLY BOOK:** Krishnas recognize all holy books. Krishna inmates should be provided the Holy book requested in accordance with 103.CMR 403.10 (7) (D) Inmate Property.
- 5. DIET:** If requested, inmates who identify themselves as Krishnas should be provided a **vegetarian diet***. In addition to meat, Krishna inmates may not consume fish, eggs, garlic and onions.
- 6. PRACTITIONERS:** If requested, Inmates who identify themselves as Krishnas should be provided access to a Krishna clergy person in accordance with 103 CMR 471.10 Access of Visiting Clergy. Clergy contact should be based on reasonable accommodation and availability of resources.
- 7. APPROVED ITEMS:** **Japa prayer beads***
Kunti sacred bead necklace*
- * Japa prayer beads shall not exceed a maximum length of 36" from end to end, inclusive of attachments. The individual bead shall be of a solid, non-hollow structure (plastic or wood), shall not exceed 1/4" in diameter, and shall be of one solid color (black, brown, or white).
 - * Bead necklace shall not exceed a maximum length of 36" from end to end, inclusive of attachments. Beads accompanying necklace shall not exceed 1/4" in diameter, and must be of one solid color (black, brown, or white), and must be of a solid, non-hollow structure (plastic or wood).
 - * Vegetarian meals should be provided in accordance with the cycle menu.

ISLAM

1. HOLY DAYS/FESTIVALS:

If requested, inmates who identify themselves as Muslims should be allowed to celebrate three holy times: Ramadan, Eidul Fitr, Eidul Adha. During Ramadan, inmates should be provided meals before sunrise and after sunset to accommodate the requirement of fasting. Eidul Fitr is celebrated within seven days of the conclusion of Ramadan. This holyday includes a corporate prayer in the morning, followed by a corporate pork-free meal that evening. Eidul Adha takes place approximately eighty days after the conclusion of Ramadan. This holyday includes a corporate prayer in the morning, followed by a corporate pork-free meal that evening. The two Eid meals (Eidul Fitr and Eidul Adha) shall be provided by the institution and shall consist of Halal meat, rice, vegetables, juice and fruit. If requested, inmates who identify themselves as Muslims should be excused from work during the two Eids. Please reference Islamic calendar in Section Four (IV).

2. PRIVATE WORSHIP:

If requested, inmates who identify themselves as Muslims should be allowed to pray five times a day; before sunrise, noon, afternoon, sunset, and night. Muslim inmates must coordinate prayer times around institutional count.

3. CORPORATE WORSHIP:

If requested, inmates who identify themselves as Muslims should be allowed to congregate each Friday, after midday for Jumah prayer and for group study during the week. Allocation of time and space should be based on reasonable accommodation and availability of resources. The superintendent or a designee will have the right, without notice, to cancel, postpone, restrict, or limit an inmate's participation in any religious program, practice or service. This responsibility will be exercised only if the religious activity, or the inmate's participation in the activity, might jeopardize the security, safety or well being of the institution, its visitors, inmates or staff.

4. HOLY BOOK:

If requested, inmates who identify themselves as Muslims should be allowed a copy of the Holy Qur'an in accordance with 103.CMR 403.10 (7) (D) Inmate Property.

5. DIET:

If requested, inmates who identify themselves as Muslims should be provided either a Halal meal or a Vegetarian meal.

6. PRACTITIONERS:

If requested, inmates who identify themselves as Muslims should be provided access to a Departmental Muslim Chaplain. Institutions without an assigned Muslim chaplain shall coordinate access to a Muslim clergy person through the Division of Program Services. Clergy contact should be based on reasonable accommodation and availability of resources.

7. APPROVED ITEMS:

Kufi*
Extra towel for prayer*
Prayer beads*
Prayer oil*
Hijab (Scarf)*
Miswak (Toothstick)*

- * In addition to the provisions of 103 CMR 403.10(4); "2 hats.", inmates shall be provided access to one Kufi. The Kufi shall fit tightly to the skull, and shall be of one solid color (black, navy blue, or white).
- * Prayer towel shall be provided by the institution and shall be maintained in-cell. Towel shall be marked by property officer "prayer rug".

- * Thikr Prayer beads shall not exceed a maximum length of 36" from end to end, inclusive of attachments. The individual bead shall be of a solid, non-hollow structure (plastic or wood), shall not exceed 1/4" in diameter, and shall be of one solid color (black, brown, or white).
- * Prayer oil shall be provided by an approved vendor in one 1 oz. or four 1/4 oz. labeled containers. Inmates shall maintain prayer oil in its original 1 oz. or four 1/4 oz. labeled plastic containers. Inmates shall not possess more than one 1 oz. or four 1/4 oz. Labeled plastic containers of prayer oil at one time. Prayer oil scents shall be limited to: **Musk, Rose, Jasmine, Frankincense, and Somali Rose.**
- * In addition to 103 CMR 403.10(4); "2 hats", female inmates shall be provided access to one Hijab (scarf). The scarf shall be made of polyester, cotton, or georgette, fit tightly to the skull, and shall be of one solid color (black, navy blue, or white). The scarf shall not exceed one square yard.
- * The Miswak (toothstick) shall not exceed (approximately) 8" in length and 1/4" in circumference.

JEHOVAH'S WITNESS

1. HOLY DAYS/FESTIVALS:

If requested, inmates who identify themselves as Jehovah's Witnesses should be allowed to celebrate the annual Lord's communion service to commemorate the death of Jesus. The annual Lord's communion service is celebrated in conjunction with the Jewish celebration of Passover. This commemoration is led by a baptized, dedicated witness to Jehovah appointed by the congregation. Inmates are eligible for baptism upon request. Please reference the Jewish calendar in Section Four (IV).

2. PRIVATE WORSHIP:

If requested, inmates who identify themselves as Jehovah's Witnesses should be allowed to study the Bible daily. Jehovah's witness inmates must coordinate prayer time around institutional count.

3. CORPORATE WORSHIP:

If requested, inmates who identify themselves as Jehovah's Witnesses should be allowed to attend weekly services and study groups. The study groups are usually led by an Elder. In the absence of an elder, the most senior member of the congregation may lead the meeting. Allocation of time and space should be based on reasonable accommodation and availability of resources. The superintendent or a designee will have the right, without notice, to cancel, postpone, restrict, or limit an inmate's participation in any religious program, practice or service. This responsibility will be exercised only if the religious activity, or the inmate's participation in the activity, might jeopardize the security, safety or well being of the institution, its visitors, inmates or staff.

4. HOLY BOOK:

If requested, inmates who identify themselves as Jehovah's Witnesses should be allowed a copy of the New World Translation of the Bible in accordance with 103.CMR 403.10 (7) (D) Inmate Property.

5. DIET:

Not mandated.

6. PRACTITIONERS:

If requested, inmates who identify themselves as Jehovah's Witnesses should be provided access to a Jehovah Witness clergy person in accordance with 103 CMR 471.10 Access of Visiting Clergy. Clergy contact should be based on reasonable accommodation and availability of resources.

7. APPROVED ITEMS:

Wine

* Wine shall be limited to one ounce and shall only be consumed by the volunteer.

JUDAISM

1. HOLY DAYS/FESTIVALS:

If requested, inmates who identify themselves as Jews should be excused from work for religious services on Friday evening after sundown, Saturday morning and afternoon and Jewish holy days. The holy days are: Rosh Hashanah, Yom Kippur, Shavuot, Simchat Torah, and the first and last days of Passover and Succoth. Corporate worship is held on the evening before and in the morning and afternoon of the holy days. Inmates shall be allowed, once per year, with chaplain supervision to observe a Passover Seder. The institution shall provide the following: Kosher for Passover Matzos, Kosher for Passover Grape Juice, hard boiled eggs, bitter herbs, jar of horseradish, Chazeres, celery (raw), parsley (raw), Charoses, salt, Kosher for Passover meal. Please reference the Jewish calendar in Section Four (IV).

2. PRIVATE WORSHIP:

If requested, inmates who identify themselves as Jews should be allowed to pray three times a day. Jewish inmates must coordinate prayer times around institutional count.

3. CORPORATE WORSHIP:

If requested, inmates who identify themselves as Jews should be allowed to congregate for corporate worship Friday evening after sundown, Saturday morning and afternoon and on Jewish holy days and for group study during the week. Allocation of time and space should be based on reasonable accommodation and availability of resources. The superintendent or a designee will have the right, without notice, to cancel, postpone, restrict, or limit an inmate's participation in any religious program, practice or service. This responsibility will be exercised only if the religious activity, or the inmate's participation in the activity, might jeopardize the security, safety or well being of the institution, its visitors, inmates or staff.

4. HOLY BOOK:

If requested, inmates who identify themselves as Jews should be allowed a copy of the Hebrew Bible and the regular holiday and Passover prayer books in accordance with 103.CMR 403.10 (7) (D) Inmate Property.

5. DIET:

If requested, inmates who identify themselves, as Jews should be provided a Kosher diet. If requested, food that is Kosher for Passover should be provided during Passover.

6. PRACTITIONERS:

If requested, inmates who identify themselves as Jews should be provided access to a Departmental Jewish Chaplain. Institutions without an assigned Jewish chaplain shall coordinate access to a Jewish clergy person through the Division of Program Services. Clergy contact should be based on reasonable accommodation and availability of resources.

7. APPROVED ITEMS:

Skull cap (Yarmulke)*
Prayer Shawl (Tallis)*
Tefillin*
Tzitzit (Tallit Katan)*

- * Skull cap must fit tightly to the skull, and be of one solid color (black, navy blue, or white).
- * Shawl must not be longer than 72" in length and be either white with black or blue stripes.
- * Tefillin prayer cases shall be maintained in-cell as part of morning prayers. Leather strap of Tefillin not to exceed 11 feet and leather cube on top of leather platform not to exceed 3" x 3".
- * Tzitzit must be worn under shirts and inmates may possess three (3) total, for in cell possession only.

LATTER DAY SAINTS (MORMONS)

- 1. HOLY DAYS/FESTIVALS:** If requested, inmates who identify themselves as Mormons should be allowed to celebrate major Christian holy days. Sunday is the day of worship. Please reference the Christian holyday calendar in Section Four (IV).
- 2. PRIVATE WORSHIP:** Not mandated.
- 3. CORPORATE WORSHIP:** If requested, inmates who identify themselves as Mormons should be allowed to participate in communion service on Sunday. If requested, inmates may hold a weekly study group, but cannot hold communion services without a priest. The superintendent or a designee will have the right, without notice, to cancel, postpone, restrict, or limit an inmate's participation in any religious program, practice or service. This responsibility will be exercised only if the religious activity, or the inmate's participation in the activity, might jeopardize the security, safety or well being of the institution, its visitors, inmates or staff.
- 4. HOLY BOOK:** If requested, inmates who identify themselves as Mormons should be allowed a copy of the King James Version of the Bible and the **Book of Mormon** in accordance with 103.CMR 403.10 (7) (D) Inmate Property.
- 5. DIET:** Not mandated.
- 6. PRACTITIONERS:** If requested, inmates who identify themselves as Mormons should be provided access to a Mormon clergy person in accordance with 103 CMR 471.10 Access of Visiting Clergy. Clergy contact should be based on reasonable accommodation and availability of resources.
- 7. APPROVED ITEMS:** None.

NATIVE AMERICANS

1. HOLY DAYS/FESTIVALS:

If requested, inmates who identify themselves as practitioners of the Native American spirituality should be allowed to celebrate the solstices and equinoxes to commemorate the changing of the seasons. If requested, Native American spirituality practitioners should be allowed to consume **turkey breast, corn, beans and squash** as part of the celebration. In addition, Native Americans spirituality practitioners should be allowed to smoke kinnik kinnik and/or tobacco/kinnik kinnik blend (outdoor use only) in the peace pipe as part of the Native American pipe ceremony. *Please reference the Native American calendar in Section Four (IV).* Inmates may celebrate American Indian Days, September 24th and 25th, along with National American Indian Heritage Month, November, corporately.

2. PRIVATE WORSHIP:

Not mandated.

3. CORPORATE WORSHIP:

If requested, inmates who identify themselves as practitioners of Native American spirituality should be allowed to participate in the Pipe Ceremony involving the use of a sacred pipe. Also needed is kinnik-kinnik (a blend of barks and roots), tobacco/kinnik kinnik blend (outdoor use only), cedar, sage and sweetgrass. Inmates who identify themselves as practitioners may also participate in the smudge ceremony. *Allocation of time and space should be based on reasonable accommodation and availability of resources. The superintendent or a designee will have the right, without notice, to cancel, postpone, restrict, or limit an inmate's participation in any religious program, practice or service. This responsibility will be exercised only if the religious activity, or the inmate's participation in the activity, might jeopardize the security, safety or well being of the institution, its visitors, inmates or staff.*

4. HOLY BOOK:

None.

5. DIET:

Not mandated.

6. PRACTITIONERS:

If requested, inmates who identify themselves as practitioners of Native American spirituality should be provided access to a Native American clergy person in accordance with 103 CMR 471.10 *Access of Visiting Clergy*. Clergy contact should be based on reasonable accommodation and availability of resources.

7. APPROVED ITEMS:

Headband*
Prayer beads*
Prayer Feather*
Peace Pipe
kinnik kinnik*
kinnik kinnik/tobacco blend*
Medicine Bag*
Animal tooth necklace*
Rattle*
Sioux style drum*
Smudge pot or shell and sweet grass*
Quilled Wheel*
Flute*
Sacred Path Cards*
Native American Talking Stick*

- * Headbands shall be worn tightly around the head and shall not exceed 1" in thickness and shall not exceed 3" in width and shall be made of cloth and one solid color (black, white or red) and shall not hang down the back of the head and shoulders. Inmates shall possess no more than two headbands at a time.
- * Prayer beads shall not exceed a maximum length of 36" from end to end, inclusive of attachments. The individual bead shall be of a solid, non-hollow structure (plastic or wood), shall not exceed 1/4" in diameter, and shall be of one solid color (black, brown, or white).
- * Corporate worship prayer feathers [crow, hawk, raven or eagle feather (only if an inmate has the appropriate documentation authorizing him/her to purchase eagle feather)] shall be maintained in institutional storage and shall be used during corporate worship ceremonies only. Individual inmates may also purchase one (1) prayer feather [crow, hawk, raven or eagle feather (only if an inmate has the appropriate documentation authorizing him/her to purchase eagle feather)] for in-cell worship. Corporate worship prayer feathers will continue to be accessible during corporate worship.
- * Corporate worship ceremonial pipe, sweet grass, kinnik kinnik, tobacco/kinnik kinnik blend (outdoor use only) sage and cedar for ceremonial pipe shall be maintained in institutional storage and shall only be dispensed to inmates in quantities sufficient for services. Individual inmates may purchase a ceremonial pipe for individual use during corporate worship only. Each pipe will be stored in its own plastic bag labeled with the inmate's name and institutional number and stored in corporate worship storage. Corporate worship pipes may continue to be used by those inmates who do not purchase a personal pipe.
- * Medicine bag (pouch) shall contain approved items only. These items are: small stones (pebbles), vegetable compounds and small bones only. Inmates may carry these bags on their persons. The bags shall not exceed 3" by 3½" and be made of leather.
- * Animal tooth necklace shall not exceed 20" in length and shall not exceed 1/4" in diameter and shall be of one solid color (black, brown, or white). Animal tooth necklaces shall consist of no more than three tiers of beads. Animal tooth necklaces can either be constructed through the use of a kit or come in their complete form from the approved vendors.
- * Rattles shall be of a drum type for corporate worship only. The drum of the rattle shall not exceed 3" in diameter. Rattle stems shall not exceed 16" in length.
- * Sioux style drum shall be hand held, 9", and have one beater. The drum may be used for corporate worship only.
- * Smudge pot or shell shall not exceed 3¼" wide and 2¼" tall. Smudge pot/shell and sweet grass shall be used for corporate worship only.
- * Quilled wheel must not be visibly displayed on person out of cell. Inmates may possess one quilled wheel, which shall not exceed 2" in diameter.
- * Flute must be made of wood or plastic and not exceed 10" in length for corporate worship only.
- * Sacred Path Cards must measure 3"x5" with 44 total.
- * Native American Talking Stick must not exceed 12" in length and 1" in diameter for corporate worship only.

NATION OF GODS AND EARTHS (NGE)

- 1. HONOR/HOLY DAYS/FESTIVALS:** If requested, inmates who identify themselves as NGE adherents should be allowed to celebrate four holy days: Allah's Birthday known as Father's Day (February 22), Allah's Educational Show and Prove (the second Sunday of June), NGE Annual Family Day Event/Allah Social (last Saturday in August) and Year One, the Birth of the Nation of Gods and Earths Day (October 10). During these four Holy Days inmates should be provided meals before sunrise and after sunset to accommodate the requirement of fasting. If requested, inmates who identify themselves as NGE members should be excused from work during these days. Please reference the Nation of Gods and Earths calendar in Section Four (IV).
- 2. PRIVATE WORSHIP/ACKNOWLEDGMENT:** If requested, inmates who identify themselves as NGE adherents should be allowed to pray/acknowledge God individually throughout the day. If acknowledgement/prayer is to occur during an institutional count time, inmates should wait until the count is complete.
- 3. CORPORATE WORSHIP/ ACKNOWLEDGMENT:** If requested, inmates who identify themselves as NGE adherents should be allowed to corporately celebrate the four holy days mentioned above (#1) with the presence of an external approved NGE permanent volunteer. Also, one-on-one meetings between inmate adherents and external approved NGE volunteers in accordance with 103 CMR 471.10 will be allowed if consistent with institutional safety and security requirements.
- 4. HOLY/HONOR BOOK:** If requested, inmates who identify themselves as NGE adherents should be allowed a Holy Qu'ran and individual access to the group's central texts, i.e., the 120 Degrees, the Supreme Alphabet, and the Supreme Mathematics, in accordance with 103 CMR 403.10(7)(D) Inmate Property. They may have individual in cell access to these three texts and to their handwritten notes. They will not be permitted to display the 120 Degrees, nor to remove any part of the 120 Degrees, the Universal Flag, or any other Nation of Gods and Earths symbol or emblem, or their handwritten notes, for any separate display, copying or other use.
- 5. DIET:** If requested, inmates who identify themselves as NGE should be provided either a Halal meal or a Vegetarian meal.
- 6. PRACTITIONERS:** If requested, inmates who identify themselves as NGE should be provided access to a NGE clergy person in accordance with 103 CMR 471.10 Access of Visiting Clergy. Clergy contact should be based on reasonable accommodation and availability of resources.

7. APPROVED ITEMS:

Kufi*
Hijab*
Holy Qu'ran
120 Degrees
Supreme Alphabet
Supreme Mathematics
The Five Percenter newspaper**
Prayer oil*
Miswak*

- * In addition to the provisions of 103 CMR 403.10(4); “2 hats.”, inmates shall be provided access to one Kufi. The Kufi shall fit tightly to the skull, and shall be of one solid color (black, navy blue, or white).
- * Prayer oil shall be provided by an approved vendor in one 1 oz. or four ¼ oz. labeled containers. Inmates shall maintain prayer oil in its original 1 oz. or four ¼ oz. labeled plastic containers. Inmates shall not possess more than one 1 oz. or four ¼ oz. labeled plastic containers of prayer oil at one time. Prayer oil scents shall be limited to: **Musk, Rose, Jasmine, Frankincense, and Somali Rose.**
- * In addition to 103 CMR 403.10(4); “2 hats”, female inmates shall be provided access to one Hijab (scarf). The scarf shall be made of polyester, cotton, or georgette, fit tightly to the skull, and shall be of one solid color (black, navy blue, or white). The scarf shall not exceed one square yard.
- * The Miswak (toothstick) shall not exceed (approximately) 8” in length and ¼” in circumference.
- ** The Five Percenter newspaper will be retained in the inmate’s own cell. The particular issue of the newspaper shall first have been reviewed and processed in accordance with the Inmate Mail Policy, 103 CMR 481.15(2) -(3) and 103 CMR 481.16. If an incoming issue of The Five Percenter newspaper is rejected by the Deputy Superintendent, in accordance with 103 CMR 481.15(3)(c), to advance the interests of the Department of Correction in ensuring that an NGE adherent has access to this newspaper along with the sundry NGE publications listed above in ¶4, Holy Books, rejection of The Five Percenter shall be done after consultation with the Chief of Investigations. When an issue of The Five Percenter is rejected, the procedural requirements of 103 CMR 481.16 shall be followed. The notice required by 103 CMR 481.16 shall contain reference to the specific article(s) or materials considered objectionable in accordance with the provisions of 103 CMR 481.15(3)(f).
- * No NGE adherent shall be permitted to display The Five Percenter newspaper, or their handwritten notes or to remove any part of The Five Percenter newspaper, the Universal Flag, or any other NGE symbol or emblem, or their handwritten notes, for any separate display, copying or other use from the inmate’s own cell.

8. CORPORATE WORSHIP ITEMS: None at this time.

NATION OF ISLAM (NOI)

1. HOLY DAYS/FESTIVALS:

If requested, inmates who identify themselves as NOI members should be allowed to celebrate three holy days: Savior's Day (Feb. 26), Savior's Day (Oct. 7), and Holy Day of Atonement (Oct. 16). Also, if requested, inmates who identify themselves as NOI members should be allowed to celebrate three holy times: Ramadan, Eidul Fitr, Eidul Adha. During Ramadan, inmates should be provided meals before sunrise and after sunset to accommodate the requirement of fasting. Eidul Fitr is celebrated within seven days of the conclusion of Ramadan. This holy day includes a corporate prayer in the morning, followed by a corporate pork-free meal that evening. Eidul Adha takes place approximately eighty days after the conclusion of Ramadan. This holy day includes a corporate prayer in the morning, followed by a corporate pork-free meal that evening. The two Eid meals (Eidul Fitr and Eidul Adha) shall be provided by the institution and shall consist of Halal meat, rice, vegetables, juice and fruit. If requested, inmates who identify themselves as NOI members should be excused from work during these days. Please reference the Nation of Islam calendar in Section Four (IV).

2. PRIVATE WORSHIP:

If requested, inmates who identify themselves as NOI adherents should be given the opportunity to pray individually five times a day. A clean area, prayer rug or prayer towel (as a substitute, dependent on institutional security concerns) may be used. If a prayer is to occur during an institutional count time, inmates should wait until the count is complete before beginning prayer.

3. CORPORATE WORSHIP:

If requested, inmates who identify themselves as NOI should be allowed to congregate each Friday, after midday for Juma'ah prayer and for group study during the week. Allocation of time and space should reflect reasonable accommodations and availability of resources to enable the practice of all religions. The superintendent or a designee will have the right, without notice, to cancel, postpone, restrict, or limit an inmate's participation in any religious program, practice or service. This responsibility will be exercised only if the religious activity, or the inmate's participation in the activity, might jeopardize the security, safety or well being of the institution, its visitors, inmates or staff.

4. HOLY BOOK:

If requested, inmates who identify themselves as NOI should be allowed access to the Holy Qu'ran, and Bible, in accordance with 103.CMR 403.10(7)(D) Inmate Property.

5. DIET:

If requested, inmates who identify themselves as NOI should be provided either a Halal meal or a Vegetarian meal.

6. PRACTITIONERS:

If requested, inmates who identify themselves as NOI should be provided access to a NOI clergy person in accordance with 103 CMR 471.10 Access of Visiting Clergy. Clergy contact should be based on reasonable accommodation and availability of resources.

7. APPROVED ITEMS:

Star/Crescent medallion and chain;

Prayer towel*

Thikr Prayer Beads*

Kufi*

Hijab*

Holy Qu'ran

Bible

Prayer oil*

Miswak*

- * In addition to the provisions of 103 CMR 403.10(4); "2 hats.", inmates shall be provided access to one Kufi. The Kufi shall fit tightly to the skull, and shall be of one solid color (black, navy blue, or white).
- * Prayer towel shall be provided by the institution and shall be maintained in-cell. Towel shall be marked by property officer "prayer rug".
- * Thikr Prayer beads shall not exceed a maximum length of 36" from end to end, inclusive of attachments. The individual bead shall be of a solid, non-hollow structure (plastic or wood), shall not exceed 1/4" in diameter, and shall be of one solid color (black, brown, or white).
- * Prayer oil shall be provided by an approved vendor in one 1 oz. or four 1/4 oz. labeled containers. Inmates shall maintain prayer oil in its original 1 oz. or four 1/4 oz. labeled plastic containers. Inmates shall not possess more than one 1 oz. or four 1/4 oz. Labeled plastic containers of prayer oil at one time. Prayer oil scents shall be limited to: **Musk, Rose, Jasmine, Frankincense, and Somali Rose.**
- * In addition to 103 CMR 403.10(4); "2 hats", female inmates shall be provided access to one Hijab (scarf). The scarf shall be made of polyester, cotton, or georgette, fit tightly to the skull, and shall be of one solid color (black, navy blue, or white). The scarf shall not exceed one square yard.
- * The Miswak (toothstick) shall not exceed (approximately) 8" in length and 1/4" in circumference.

8. CORPORATE WORSHIP ITEMS:

Prayer rugs

NOI flag**

Holy Qu'ran

**This may be accessed during corporate worship only, not during group study. It will be inventoried and regarded as Chapel property purchased and secured in the NOI corporate worship items box stored in the Chapel. This assures accurate accountability for this item.

Fruit Of Islam:

No FOI apparel, accouterments, or paramilitary practices are permitted in DOC facilities. Only the religious dimension of the NOI is approved for meetings and teaching in DOC institutions.

PROTESTANT

- 1. HOLY DAYS/FESTIVALS:** If requested, inmates who identify themselves as Protestants should be allowed to celebrate Christian holy days. Please reference the Christian holy day calendar in Section Four (IV).
- 2. PRIVATE WORSHIP:** Not mandated.
- 3. CORPORATE WORSHIP:** If requested, inmates who identify themselves as Protestants should be allowed to congregate for worship on Saturday or Sunday and for study groups during the week. Allocation of time and space should be based on reasonable accommodation and availability of resources. The superintendent or a designee will have the right, without notice, to cancel, postpone, restrict, or limit an inmate's participation in any religious program, practice or service. This responsibility will be exercised only if the religious activity, or the inmate's participation in the activity, might jeopardize the security, safety or well being of the institution, its visitors, inmates or staff.
- 4. HOLY BOOK:** If requested, inmates who identify themselves as Protestants should be allowed a copy of the Holy Bible in accordance with 103.CMR 403.10 (7) (D) Inmate Property.
- 5. DIET:** *Not mandated.
- 6. PRACTITIONERS:** If requested, inmates who identify themselves as Protestants should be provided access to a Departmental Protestant chaplain. Institutions without an assigned Protestant chaplain shall coordinate access to a Protestant clergy person through the Division of Program Services. Clergy contact should be based on reasonable accommodation and availability of resources.
- 7. APPROVED ITEMS:** None.

*Please note that Seventh Day Adventist practitioners are authorized to be issued a vegetarian diet upon request.

RASTAFARIAN

- 1. HOLY DAYS/FESTIVAL:** None mandated.
- 2. PRIVATE WORSHIP:** If requested, inmates who identify themselves as Rastafarian should be allowed to meditate and read the Holy Bible. Rastafarian inmates should coordinate prayer times around institutional count.
- 3. CORPORATE WORSHIP:** Not mandated.
- 4. HOLY BOOK:** If requested, inmates who identify themselves as Rastafarians should be allowed a copy of the Holy Bible in accordance with 103.CMR 403.10 (7) (D) Inmate Property.
- 5. DIET:** If requested, inmates who identify themselves as Rastafarians should be allowed a **vegetarian diet***.
- 6. PRACTITIONERS:** Not mandated.
- 7. APPROVED ITEMS:** **Medallion bearing the image of a lion***
Tams*

- * Medallion shall not exceed a thickness of 1/8" and shall not exceed a diameter of 1½". The chain accompanying the medallion shall not exceed a length of 20".
- * In addition to the provisions of 103 CMR 403.10(4); "2 hats.", inmates shall be provided access to two tams. The tams must be of one solid color (black, navy blue, or white).
- * Vegetarian meals should be provided in accordance with the cycle menu.

RELIGIOUS SOCIETY OF FRIENDS (QUAKERS)

- 1. HOLY DAYS/FESTIVALS:** If requested, inmates who identify themselves as Quakers should be allowed to celebrate Christian holy days. Please reference the Christian holy day calendar in Section Four (IV).
- 2. PRIVATE WORSHIP:** Not mandated.
- 3. CORPORATE WORSHIP:** Not mandated.
- 4. HOLY BOOK:** If requested, inmates who identify themselves as Quakers should be allowed copy of the Bible in accordance with 103.CMR 403.10 (7) (D) Inmate Property.
- 5. DIET:** Not mandated.
- 6. PRACTITIONERS:** Not mandated.
- 7. APPROVED ITEMS:** None.

ROMAN CATHOLIC

- 1. HOLY DAYS/FESTIVALS:** If requested, inmates who identify themselves as Catholics should be allowed to attend Mass on Sundays and Christian holy days. Please reference the Christian holy day calendar in Section Four (IV).
- 2. PRIVATE WORSHIP:** Not mandated.
- 3. CORPORATE WORSHIP:** If requested, inmates who identify themselves as Catholics should be allowed to congregate for holy days, religious services and weekly Mass. Allocation of time and space should be based on reasonable accommodation and availability of resources. The superintendent or a designee will have the right, without notice, to cancel, postpone, restrict, or limit an inmate's participation in any religious program, practice or service. This responsibility will be exercised only if the religious activity, or the inmate's participation in the activity, might jeopardize the security, safety or well being of the institution, its visitors, inmates or staff.
- 4. HOLY BOOK:** If requested, inmates who identify themselves as Catholics should be allowed copy of the Catholic Bible in accordance with 103.CMR 403.10 (7) (D) Inmate Property.
- 5. DIET:** If requested, inmates who identify themselves as Catholics should be provided Meat free meals on Fridays during Lent, Ash Wednesday, and Good Friday.
- 6. PRACTITIONERS:** If requested, inmates who identify themselves as Catholics should be provided access to a Departmental Catholic Chaplain. Institutions without an assigned Catholic chaplain shall coordinate access to a Catholic clergy person through the Division of Program Services. Clergy contact should be based on reasonable accommodation and availability of resources.
- 7. APPROVED ITEMS:** **Rosary beads and crosses for private worship***
- * The Rosary beads shall not exceed a maximum length of 36" from end to end, inclusive of attachments. The individual bead shall be of a solid, non-hollow structure (plastic or wood), shall not exceed 1/4" in diameter, and shall be of one solid color (black, brown, or white).

SCIENTOLOGY

- 1. HOLY DAYS/FESTIVALS:** Not mandated.
- 2. PRIVATE WORSHIP:** Not mandated.
- 3. CORPORATE WORSHIP:** Not mandated.
- 4. HOLY BOOK:** If requested, inmates who identify themselves as Scientologists should be allowed a copy of **Dianetics, Introduction to Scientology Ethics, and The Way to Happiness**, should be provided access in accordance with 103.CMR 403.10 (7) (D) Inmate Property.
- 5. DIET:** Not mandated.
- 6. PRACTITIONERS:** If requested, inmates who identify themselves as Scientologists should be provided access to a Scientologist clergy person in accordance with 103 CMR 471.10 Access of Visiting Clergy. Clergy contact should be based on reasonable accommodation and availability of resources.
- 7. APPROVED ITEMS:**
 - Scientology cross pendant***
 - Scientology symbol pendant***

* Medallion shall not exceed a thickness of 1/8" and a diameter of 1 1/2". The chain shall not be longer than 20" in length and shall not exceed 1/8" in diameter.

WICCA

- 1. HOLY DAYS/FESTIVALS:** If requested, inmates who identify themselves as Wiccans should be allowed to celebrate the eight sabbats and the twelve esbats. The sabbats occur on the Solstices, the Equinoxes, and the cross quarter days. Samhain (Halloween) is also celebrated as the Wiccan New Year. If requested, Wiccans should be allowed to meet corporately and consume **cake and juice** to celebrate these holy days. *Please reference the Wiccan calendar in Section Four (IV).*
- 2. PRIVATE WORSHIP:** Not mandated.
- 3. CORPORATE WORSHIP:** Not mandated.
- 4. HOLY BOOK:** None.
- 5. DIET:** Not mandated.
- 6. PRACTITIONERS:** Not mandated.
- 7. APPROVED ITEMS:**
- Tarot cards***
 - Medallion/Necklace***
 - Prayer Oil***
 - Altar Bowls***
 - Altar Cloth***
 - Runes***
 - Crow/Raven feathers***
 - Cloth bag (for runes)***
 - Book of Shadows***
 - Magic Circle***
 - Brass bell***
 - Worry stone***
 - Meditation tapes***
 - Candles***
 - Wand***
 - Chalice***
 - Incense and burner***
 - Candleholder and candlesnuffer***
 - Cardboard cut outs***

- * Tarot cards shall not exceed 78 cards in a deck and shall not exceed 3" in width and 5" in length. Tarot cards shall be white with colored imprints.
- * The chain of the necklace shall be constructed of solid wood beads of a solid color (black or brown) or shall be a chain not exceeding 20" in length. The medallion attached to the chain shall not exceed 1/8" in thickness and 1 1/2" in diameter. This includes the pentagram and crescent moon medallion.
- * Prayer oil shall be provided by an approved vendor in one 1 oz. or four 1/4 oz. labeled containers. Inmates shall maintain prayer oil in its original 1 oz. or four 1/4 oz. labeled plastic containers. Inmates shall not possess more than one 1 oz. or four 1/4 oz. Labeled plastic containers of prayer oil at one time. Prayer oil scents shall be limited to: **Musk, Rose, Jasmine, Frankincense, and Somali Rose.**
- * Altar bowls must be plastic (in either blue or black) or wooden and be used for corporate worship only.
- * Altar cloth shall not exceed 21" by 22" for corporate worship only.
- * Runes must be made of clay or bone and come in a set of no more than 25.
- * Crow/Raven feathers for corporate worship only.
- * Cloth bag for runes shall be made of black cotton with drawstring top and measure 2" by 4".
- * Book of Shadows shall be hardcover and shall not exceed 5 1/2" by 8 1/2".
- * Magic Circle constructed by inmates; sheet and markers provided by Institution for corporate worship only.

- * Brass bell must not exceed 1.5" in height for corporate worship only.
- * Worry stone must measure no more than 1½" long and 1¼" wide, be of bone color, and used for corporate worship only.
- * Meditation tapes for corporate worship only.
- * Candles must not exceed 8" in height and shall be unscented in the colors of white, black, red, blue or silver. Use of candles (three candles only) must be supervised by a volunteer during corporate worship only.
- * Wand must not exceed 18" in length and ½ - ¾" in diameter and be made of either wood or plastic for corporate worship only.
- * Incense and burner for corporate worship only under staff supervision. Incense scents shall be limited to: **Frankencense, Myrrhh and Sage.**
- * Candleholder and candlesnuffer for corporate worship only under staff supervision.
- * Cardboard cutouts to be placed on the altar as part of the Wiccan worship services. The cardboard cut outs must not exceed 8". The cardboard cut outs should be constructed by the Wiccan group and used for corporate worship only.

SECTION IV

2011 RELIGIOUS CALENDAR

HOLY DAY	DESCRIPTION	DATE
Shushon-e	Buddhist New Year's Day	January 1
Eve of Epiphany	Greek Orthodox Feast Day	January 5
First Esbat	Wiccan Full Moon	January 19
Three Heirarchs	Greek Orthodox Feast Day	January 30
First Sabbat	Wiccan Seasonal Festival (Candlemas/Imbolic)	February 2
Presentation of Jesus to the Temple	Greek Orthodox Feast Day	February 2
Nehan-e	Buddhist Nirvana Day-the day the Buddha passed away	February 15
Second Esbat	Wiccan Full Moon	February 18
Father's Day	Nation of Gods and Earths Allah's Birthday / Fast Day	February 22
Savior's Day	Nation of Islam Fast Day	February 26
Ash Wednesday	Christian Beginning of Lent	March 9
Lent	Greek Orthodox Holy Period preceding Easter	Mar. 9 – Apr. 23
Fast of Esther	Jewish Fast Day before Purim	March 17
Third Esbat	Wiccan Full Moon	March 19
Purim	Jewish The Festival of Deliverance	March 20
Higan-e	Buddhist Equinox Day	March 20
Second Sabbat	Wiccan Seasonal festival (Spring Equinox/Vernal Equinox)	March 21
Vernal Equinox	Native American Beginning of Spring	March 21
Hanamatsuri/Flower Festival	Buddhist The birthday of the Buddha	April 8
Palm Sunday	Christian Christ's entrance into Jerusalem	April 17
Palm Sunday	Greek Orthodox Fast Day	April 17
Holy Week	Christian Celebrating the suffering, death and resurrection of Christ	April 17 – 24
Fourth Esbat	Wiccan Full Moon	April 18
Peseach	Jewish Passover -The Festival of Freedom	April 19 - 26
Holy Thursday	Christian Celebration of Last Supper	April 21
Good Friday	Christian Remembrance of Christ's death	April 22
Holy Saturday	Christian	April 23

Easter	Christian Celebration of Christ's rise from death	April 24
Easter	Greek Orthodox Celebration of Christ's rise from death	April 24
Third Sabbat	Wiccan Seasonal festival (Beltane/Mayday)	May 1
Vesak	Buddhist The day commemoration Buddha's birth, enlightenment and death	May 17
Fifth Esbat	Wiccan Full Moon	May 17
Asention	Greek Orthodox Feast Day	June 2
Shavuot	Jewish The Festival of Weeks	June 8 – 9
Pentecost	Greek Orthodox Feast Day	June 12
Allah's Educational Show and Prove	Nation of Gods and Earths Fast Day	June 12
Sixth Esbat	Wiccan Full Moon	June 15
Dharma-vijaya/ Posen	Buddhist Commemorating the preaching of the Dharma to Posen foreign countries, especially Sri Lanka	June 15
All Saints	Greek Orthodox Feast Day	June 19
Fast of the Holy Apostles	Greek Orthodox Fast preceding Feast of Holy Apostles	June 20
Summer Solstice	Native American Beginning of Summer	June 21
Fourth Sabbat	Wiccan Seasonal festival (Summer Solstice/Midsummer)	June 21
Feast of the Holy Apostles	Greek Orthodox Celebration of Peter and Paul	June 29
Seventh Esbat	Wiccan Full Moon	July 15
Dharma-chakka/ Asalha Puja	Buddhist Commemorating the first proclamation of the Dharma by the Buddha	July 15
Fast of 17 th of Tammuz	Jewish Fast Day	July 19
O-Bon-e	Buddhist Memorial Day-to express gratitude to those who have passed on the Buddha's teaching.	July 31
Fifth Sabbat	Wiccan Seasonal festival (Lammas/Lughnassadh)	August 1
Fast of the Theotokos	Greek Orthodox Fast preceding Feast of the Dormition	August 1 - 14
Ramadan	Islamic Month of fasting	Aug. 1 – Sept. 1
Transfiguration of Jesus	Greek Orthodox Fast Day	August 6
Fast of 9 th of Av	Jewish Fast Day	August 9
Eighth Esbat	Wiccan Full Moon	August 13
Feast of the Dormition	Greek Orthodox Celebration of the Dormition of the All-Holy Theotokos	August 15

NGE Annual Family Day Event/Allah Social	Nation of Gods and Earths Fast Day	August 27
The Beheading of St. John the Baptist	Greek Orthodox Fast Day	August 29
Eidul Fitr	Islamic The Feast of Breaking the Fast	September 1
Ninth Esbat	Wiccan Full Moon	September 12
The Elevation of the Holy Cross	Greek Orthodox Fast Day	September 14
Higan-e	Buddhist Equinox Day	September 20
Autumnal Equinox	Native American Beginning of Autumn	September 21
Sixth Sabbat	Wiccan Seasonal festival (Fall Equinox/Mabon)	September 21
American Indian Days	Native American	September 24 - 25
Rosh Hashanah	Jewish New Years Day - the Day of Remembrance/Judgement	September 29 – 30
Fast of Gedaliah	Jewish Fast Day for assassination of Gedaliah	October 2
Savior's Day	Nation of Islam Fast Day	October 7
Yom Kippur	Jewish Day of Atonement	October 8
Year One	Nation of Gods and Earths Birth of the Nation of Gods and Earths Day / Fast Day	October 10
American Indian Day	Native American	October 11
Tenth Esbat	Wiccan Full Moon	October 12
Succoth	Jewish The Feast of Tabernacles	October 13 – 19
Holy Day of Atonement	Nation of Islam Fast Day	October 16
Shemini Atzeret	Jewish Festival	October 20
Simchat Torah	Jewish The Rejoicing of the Torah	October 21
Samhain (Halloween)	Wiccan New Year	October 31
National American Indian Heritage Month	Native American	November 1 - 30
Eidul Adha	Islamic The Feast of Sacrifice	November 7
Eleventh Esbat	Wiccan Full Moon	November 10
Fast before Christmas	Greek Orthodox Fast preceding Feast of the Nativity	Nov. 15 – Dec. 24
Presentation of Thorokos	Greek Orthodox Feast Day	November 21
Bodhi Day	Buddhist Enlightenment Day	December 8

Twelfth Esbat	Wiccan Full Moon	December 10
Fast of 10 th of Tevet	Jewish Fast Day	December 17
Winter Solstice	Native American Beginning of Winter	December 21
Eight Sabbat	Wiccan Seasonal festival (Winter Solstice/Yule)	December 21
Chanukah	Jewish Festival of Lights	December 21 – 28
Christmas Day	Christian Celebration of Christ's Birth	December 25
Feast of the Nativity	Greek Orthodox Celebration of Christ's Birth	December 25
Joya-e	Buddhist New Year's Eve Day	December 31

BUDDHIST HOLY DAYS

<u>HOLY DAYS</u>	<u>DESCRIPTION</u>	<u>2011 DATE</u>
Shushon-e	New Year's Day	January 1
Nehan-e	Nirvana Day-the day the Buddha passed away	February 15
Higan-e	Equinox Day	March 20
Hanamatsuri/Flower Festival	The birthday of the Buddha	April 8
Vesak	The day commemorating Buddha's birth, enlightenment and death	May 17
Dharma-vijaya/ Poson	Commemorating the preaching of the Dharma to foreign countries, especially Sri Lanka	June 15
Dharma-chakka/ Asalha Puja	Commemorating the first proclamation of the Dharma by the Buddha	July 15
O-Bon-e	Memorial Day-to express gratitude to those who have passed on the Buddha's teaching and to rejoice in the all-embracing compassion and salvation offered by Buddha.	July 31
Higan-e	Equinox Day	September 20
Bodhi Day	Enlightenment Day-Commemorating the enlightenment of Buddha.	December 8
Joya-e	New Year's Eve Day	December 31

CHRISTIAN HOLY DAYS

<u>HOLY DAY</u>	<u>DESCRIPTION</u>	<u>2011 DATE</u>
Ash Wednesday	Beginning of Lent	March 9
HOLY WEEK:	Celebrating the suffering, death and resurrection of Christ	Apr. 17 - 24
	Palm Sunday	April 17
	Holy Thursday	April 21
	Good Friday	April 22
	Holy Saturday	April 23
	Easter	April 24
Christmas Day	Celebration of Christ's Birth	December 25

GREEK ORTHODOX HOLY DAYS OF OBLIGATION

<u>HOLY DAY</u>	<u>DESCRIPTION</u>	<u>2011 DATE</u>
The Eve of Epiphany	Fast Day	January 5
Three Heirarchs	Feast Day	January 30
Presentation of Jesus to the Temple	Feast Day	February 2
Lent	Holy period preceding Easter	Mar. 9 – Apr. 23
Palm Sunday	Fast Day	April 17
Holy Week	Fast Period preceding Easter	Apr. 17 - 24
Easter	Celebration of Christ's Rise from death	April 24
Asention	Feast Day	June 2
Pentecost	Feast Day	June 12
All Saints	Feast Day	June 19
Fast of the Holy Apostles	Fast Preceding Feast of the Holy Apostles	June 20
Feast of the Holy Apostles	Celebration of Peter and Paul	June 29
Fast of the Theotokos	Fast preceding Feast of the Dormition	August 1-14
Transfiguration of Jesus	Fast Day	August 6
Feast of the Dormition	Celebration of the Dormition of the All-Holy Theotokos	August 15
The Beheading of St. John the Baptist	Fast Day	August 29
The Elevation of the Holy Cross	Fast Day	September 14
Fast Before Christmas	Fast preceding Feast of the Nativity	Nov. 15 – Dec. 24
Presentation of the Theotokos to the Temple	Feast Day	November 21
Feast of the Nativity	Celebration of Christ's Birth	December 25

ISLAMIC HOLY DAYS

<u>HOLY DAY</u>	<u>DESCRIPTION</u>	<u>2011 DATE</u>
Ramadan	The Month of Fasting	Aug. 1 – Sept. 1*
Eidul Fitr	The Feast of Breaking the Fast	September 1*
Eidul Adha	The Feast of Sacrifice	November 7*

- * **The Islamic calendar is lunar-based, with the month being counted from the new moon to the new moon on a lunar calendar. It is 11 days shorter than the Julian or Gregorian calendars (354 days). The dates of the Islamic festivals move back ward through the seasons. Calendars are also available from the Muslim chaplains.**

JEWISH HOLY DAYS

<u>HOLY DAY</u>	<u>DESCRIPTION</u>	<u>2011 DATE</u>
Fast of Esther	Fast Day before Purim	March 17
Purim	Celebration of the defeat of the plot to kill the Jews of Persia	March 20
Peseach	Passover -The Festival of Freedom	April 19 - 26
Shavuot	The Festival of Weeks	June 8 - 9
Fast of 17 th of Tammuz	Fast Day	July 19
Fast of 9 th of Av	Fast Day	August 9
Rosh Hashanah	New Years Day - the Day of Remembrance/ Judgement	Sept. 29 – 30
Fast of Gedaliah	Fast Day for assassination of Gedaliah	October 2
Yom Kippur	Day of Atonement	October 8
Succoth	The Feast of Tabernacles	October 13 - 19
Shemini Atzeret	Festival	October 20
Simchat Torah	The Rejoicing of the Torah	October 21
Fast of 10 th of Tevet	Fast Day	December 17
Chanukah	Festival of Lights	December 21 – 28

- **All Holy Days begin at sunset of the previous day. For example, if a holy day is scheduled for the fourteenth, it is actually celebrated from sundown on the thirteenth to sundown on the fourteenth.**

NATION OF GODS AND EARTHS HOLY DAYS

<u>HOLY DAY</u>	<u>DESCRIPTION</u>	<u>2011 DATE</u>
Father's Day	Allah's Birthday / Fast Day	February 22
Allah's Educational Show And Prove	Fast Day	June 12
NGE Annual Family Day Event/Allah Social	Fast Day	August 27
Year One	Birth of the Nation of Gods and Earths Day / Fast Day	October 10

NATION OF ISLAM HOLY DAYS

<u>HOLY DAY</u>	<u>DESCRIPTION</u>	<u>2011 DATE</u>
Savior's Day	Fast Day	February 26
Ramadan	The Month of Fasting	Aug. 1 – Sept. 1
Eidul Fitr	The Feast of Breaking the Fast	September 1
Savior's Day	Fast Day	October 7
Holy Day of Atonement	Fast Day	October 16
Eidul Adha	The Feast of Sacrifice	November 7

NATIVE AMERICAN CALENDAR

<u>HOLY DAY</u>	<u>DESCRIPTION</u>	<u>2011 DATE</u>
Vernal Equinox	Beginning of spring	March 21
Summer Solstice	Beginning of Summer	June 21
Autumnal Equinox	Beginning of Autumn	September 21
American Indian Day	Celebrating Heritage	September 24- 25
Native American Heritage Month	Celebrating pride in heritage	November
Winter Solstice	Beginning of Winter	December 21

WICCAN CALENDAR

<u>HOLY DAY</u>	<u>DESCRIPTION</u>	<u>2011 DATE</u>
First Esbat	Full Moon	January 19
First Sabbat	Seasonal festival	February 2
Second Esbat	Full Moon	February 18
Second Sabbat	Seasonal festival	March 20/21
Third Esbat	Full Moon	March 19
Fourth Esbat	Full Moon	April 18
Third Sabbat	Seasonal festival	May 1
Fifth Esbat	Full Moon	May 17
Sixth Esbat	Full Moon	June 15
Fourth Sabbat	Seasonal festival	June 20/21
Seventh Esbat	Full Moon	July 15
Fifth Sabbat	Seasonal festival	August 1
Eighth Esbat	Full Moon	August 13
Ninth Esbat	Full Moon	September 12
Sixth Sabbat	Seasonal festival	September 21/22
Tenth Esbat	Full Moon	October 12
Eleventh Esbat	Full Moon	November 10
Seventh Sabbat (Samhain)	Seasonal festival	Oct. 31/Nov. 1
Twelfth Esbat	Full Moon	December 10
Eighth Sabbat	Seasonal festival	December 20/21

- * **Dates are approximate. Some Wiccans observe the Sabbat within a few days of the nominal date. There are two types of Sabbats, High Sabbats (4) and Low Sabbats (4). Sabbats are believed to have originated in the cycles associated with hunting, farming, and animal fertility. The Low Sabbats are also known as the solstices (2) and equinoxes (2). In addition, some Wiccans celebrate the Esbats also known as full moons (there are 12 to 13 full moons yearly or one every 28 ¼ days).**

SECTION V

RELIGIOUS VENDORS

Keefe Group

10880 Lin Page Place
St. Louis, MO 63132
1(800) 325-8998

SilverHawk (for Native American Headbands only)

672 Spring Street
Winchendon, MA 01475
1(800) 310-6929
1(978) 297-3830
silverhawkstore@aol.com

SECTION VI:

APPENDIX

- **Attachments (A&B)**
- **Approved Chaplain Property**

Section Amended January 2004

Inmate Religious Services Request Form

1. **What is the official name of the faith group?**
2. **Who is the head of the faith group?**
3. **What is the address and telephone number of the faith group in Massachusetts or the U.S.?**

() _____ / _____.

4. **Does the faith group have ministers or teachers?**
Yes _____ No _____
5. **Are the ministers available to visit incarcerated members of the faith group?**

Yes _____ No _____

6. **Are there religious holydays to be observed?**

Yes _____ No _____

7. **If so, what religious practices are necessary for the observance?**

8. **Are there time and space requirements for the faith? If so, please explain?**

9. **Is the religion open to all inmates?**

Yes _____ No _____

10. **Please provide reference material, which would be useful for researching this group?**

11. **What is your specific request?**

Name: _____ **Commitment Number (#)** _____

Attachment A

Religious Services Request Form

Institution: _____

Date of Request: ____/____/____

Inmate Name: _____ Commitment Number(#): _____

Request (Be specific: What was requested? When does inmate want it? Where does inmate want to utilize it?): _____

Religion: _____

Please attach inmate's completed Religious Request Questionnaire Form.

Institution recommendation: Approve _____ Deny _____

If recommendation is to deny, please give the following information:

1. Clearly articulate the security reason(s) for this recommendation (Be specific): _____

2. What alternatives were asked for or could be offered?: _____

3. Was anyone contacted outside of the institution concerning this request? If so, who?: _____

Signature of Superintendent

Date

Please send completed form to the Religious Services Review Committee

Attachment B

Approved Chaplain Property

Section Added April 18, 2000

COMMON ITEMS

PROPERTY ITEM	DATE(S) NEEDED	OCCASION
<u>RELIGIOUS VIDEOS</u>	<i>WEEKLY</i>	<i>RELIGIOUS ED.</i>
<u>RELIGIOUS CALENDARS</u>	<i>YEARLY</i>	<i>HOLY DAYS</i>
<u>RELIGIOUS CD's/CASSETTES</u>	<i>WEEKLY</i>	<i>RELIGIOUS ED.</i>
<u>RELIGIOUS BOOKS</u>	<i>WEEKLY</i>	<i>RELIGIOUS ED.</i>
<u>RELIGIOUS MAGAZINES</u>	<i>WEEKLY</i>	<i>RELIGIOUS ED.</i>
<u>RELIGIOUS NEWSPAPERS</u>	<i>WEEKLY</i>	<i>RELIGIOUS ED.</i>
<u>RELIGIOUS POSTERS</u>	<i>WEEKLY</i>	<i>RELIGIOUS ED.</i>
<u>SOUND EQUIPMENT</u>	<i>WEEKLY</i>	<i>RELIGIOUS ED.</i>
<u>GUITAR PICS</u>	<i>WEEKLY</i>	<i>RELIGIOUS ED.</i>
<u>MUSICAL & PERCUSSION EQUIPMENT</u>	<i>WEEKLY</i>	<i>RELIGIOUS ED.</i>
<u>KEYBOARD & AMPS</u>	<i>WEEKLY</i>	<i>RELIGIOUS ED.</i>

*All property approved for chaplain use only in conjunction with services

Added April 18, 2000

JEWISH

PROPERTY ITEM	DATE(S) NEEDED	OCCASION
<u>RAM'S HORN</u>	ONE MONTH BEFORE ROSH HOSHANA UP UNTIL YOM KIPPUR	RELIGIOUS OBSERVANCE
<u>PALM BRANCH</u>	DURING SUCCOTH	RELIGIOUS OBSERVANCE
<u>CITRON</u>	DURING SUCCOTH	RELIGIOUS OBSERVANCE
<u>WILLOW & MYRTLE TWIGS</u>	DURING SUCCOTH	RELIGIOUS OBSERVANCE
<u>MENORAH</u>	DURING CHANNUKAH	RELIGIOUS OBSERVANCE
<u>CANDLES</u>	DURING CHANNUKAH	RELIGIOUS OBSERVANCE
<u>GRAPE JUICE</u>	DURING A SABBATH OR HOLYDAY CELEBRATION	RELIGIOUS OBSERVANCE
<u>BOOK OF ESTHER PARCHMENT SCROLL</u>	PURIM	RELIGIOUS OBSERVANCE
<u>TEFILLIN</u>	DAILY	RELIGIOUS OBSERVANCE

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MUSLIM

<u>PROPERTY ITEM</u>	<u>DATE(S) NEEDED</u>	<u>OCCASION</u>
<u>PRAYER BEADS</u>	<u>YEAR ROUND</u>	<u>DEVOTIONAL</u>
<u>TURBANS</u>	<u>YEAR ROUND</u>	<u>DEVOTIONAL</u>
<u>ROBES</u>	<u>YEAR ROUND</u>	<u>DEVOTIONAL</u>
<u>INCENSE</u>	<u>YEAR ROUND</u>	<u>DEVOTIONAL</u>
<u>INCENSE BURNER</u>	<u>YEAR ROUND</u>	<u>DEVOTIONAL</u>
<u>PRAYER OILS</u>	<u>YEAR ROUND</u>	<u>DEVOTIONAL</u>
<u>DATES</u> (fruit)	<u>RAMADAN</u>	<u>DEVOTIONAL</u>

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PROTESTANT

<u>PROPERTY ITEM</u>	<u>DATE(S) NEEDED</u>	<u>OCCASION</u>
<u>COMMUNION JUICE</u>	<u>YEAR ROUND</u>	<u>PRAYER SERVICE</u>
<u>COMMUNION WAFERS</u>	<u>YEAR ROUND</u>	<u>PRAYER SERVICE</u>
<u>BAPTISM CERTIFICATES</u>	<u>YEAR ROUND</u>	<u>PRAYER SERVICE</u>
<u>ANointing OIL</u>	<u>YEAR ROUND</u>	<u>PRAYER SERVICE</u>
<u>GUITAR</u>	<u>YEAR ROUND</u>	<u>PRAYER SERVICE</u>
<u>GUITAR STRING</u>	<u>YEAR ROUND</u>	<u>PRAYER SERVICE</u>
<u>TABLE CLOTHS</u>	<u>YEAR ROUND</u>	<u>PRAYER SERVICE</u>
<u>PLASTIC CUPS</u>	<u>YEAR ROUND</u>	<u>PRAYER SERVICE</u>

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Added April 18, 2000

ROMAN CATHOLIC

PROPERTY ITEM	DATE(S) NEEDED	OCCASION
ADVENT CANDLES	FOUR SUNDAYS BEFORE CHRISTMAS	ADVENT
ALTAR CANDLES	YEAR ROUND	VARIES - EVERY MASS
ALTAR CLOTHS	YEAR ROUND	VARIES - EVERY MASS
ALTAR WINE	YEAR ROUND	VARIES - EVERY MASS
ALTAR BREAD (LARGE AND	YEAR ROUND	EVERY MASS
CHRISTMAS -CAROL BOOKLETS	CHRISTMAS	CHRISTMAS
PALMS	SUNDAY BEFORE EASTER	PALM SUNDAY
BLESSED ASHES	END OF FEBRUARY / BEGINNING OF MARCH	ASH WEDNESDAY
ROSARIES	YEAR ROUND	PERSONAL PRAYER
SCAPULARS	YEAR ROUND	DEVOTIONAL
EASTER CANDLES	APRIL	EASTER
MISALETES	YEAR ROUND	MASS
FLOWERS AND PLANTS	EASTER AND CHRISTMAS	EASTER AND CHRISTMAS
VESTMENTS	YEAR ROUND	MASS
INCENSE AND CHARCOAL	YEAR ROUND	MASS
CURSILLIO CROSSES	YEAR ROUND	DEVOTIONAL
RELIGIOUS PINS/MEDALS	YEAR ROUND	DEVOTIONAL
BIBLES	YEAR ROUND	DEVOTIONAL
CRUCIFIX	YEAR ROUND	DEVOTIONAL
CROSS	YEAR ROUND	DEVOTIONAL
OILS	YEAR ROUND	ANOINTING
LIGHTER	YEAR ROUND	CANDLES
ADVENT WREATH	FOUR SUNDAYS BEFORE	ADVENT
PASCAL CANDLE	EASTER SUNDAY / YEAR ROUND	MASS
WINE	YEAR ROUND	COMMUNION SERVICES
MASS CARDS	YEAR ROUND	DEVOTIONAL

*All property approved for chaplain use only in conjunction with services

*Wine shall be limited to one ounce and shall only be consumed by the Priest.