

**MASSACHUSETTS DEPARTMENT OF CORRECTION**  
**RELIGIOUS SERVICES HANDBOOK**

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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 incarcerated individuals 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 RLUIPA<sup>1</sup> 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 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

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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).

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 incarcerated individual’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 show 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 incarcerated individuals 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 incarcerated individual 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 incarcerated individuals religious items requests that are not already approved 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 incarcerated individuals 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. Incarcerated individuals 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 Deputy Commissioner of Reentry; the Assistant Deputy Commissioner of the Northern and Southern Sectors and the Director of Program Services.
4. The Religious Services Review Committee shall review the incarcerated individual's request and the Superintendent's recommendation and then shall approve, modify, or deny the request within 60 business days of receipt. The Religious Services Review Committee has the discretion to extend the time in which to issue a decision, if additional information about the practice, program, group or item is required. The Religious Services Review Committee may also determine that a reasonable alternative will serve to satisfy the request.
5. The Director of Program Services shall provide the Superintendent with written notification of the Religious Services Review Committee's decision. The Superintendent shall ensure that the written notification is provided to the incarcerated individual and that the date served is documented.
6. If the request is denied, the notification shall include the reasons for denial. Denied requests shall inform the incarcerated individual of his or her right to appeal. The incarcerated individual shall utilize the Incarcerated Individual Religious Services Request to Appeal form (attachment C). The appeal must be filed within ten business days from receipt of the Religious Services Review Committee's decision. All appeals shall be submitted to the superintendent's designee who is responsible to ensure the appeal is complete and includes the documentation to substantiate the appeal has been submitted within the required 10 days of receipt of notification. Appeals exceeding the 10 days shall be noted on the form and a copy sent to the Director of Program Services. The superintendent's designee shall submit all appeals received within the required timeframe to the Program Services Division for processing.
7. The Commissioner or designee shall have 30 business days in which to uphold, modify, or overturn the decision of the Religious Services Review Committee and shall inform the incarcerated individual, Superintendent and Religious Services Review Committee, in writing, of the final decision on the incarcerated individual's request.
8. The appeal mechanisms set forth in 103 CMR 471.08(10) shall be the exclusive administrative

remedies by which to appeal from an adverse decision regarding incarcerated individual requests for religious practices, programs, groups or items.

**Note: Religious Reading Materials**

Religious books shall be provided in accordance with *Incarcerated Individual Property, 103 CMR 403.00, Standing Operating Procedures, (II) (7) Miscellaneous Articles, (d) Books/Magazines* which states: “authorized incarcerated individuals may possess a maximum of ten (10) books/magazines. All publications must come directly from the publisher, bookstore or a book club. Publications such as the Prison Book Program (book club) and Prison Legal News (publisher/bookstore) are appropriate for retention. Incarcerated individuals may possess temporary books in excess of ten (10) whenever they are enrolled in an authorized educational program. After completion of an authorized course the incarcerated individual shall be required to dispose of all books in excess on ten (10)”.

Additional religious literature may be available through the institutional library. Incarcerated individuals 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 Devotional Items**

An incarcerated individual 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". An incarcerated individual may possess a maximum of one (1) chain. The chain shall not be longer than 20" in length and shall not exceed 1/8" in diameter. No hollow type, gemstone medals allowed.

Religious medals must meet the standards set forth in *Incarcerated Individual Property, 103 CMR 403.00, Standing Operating Procedures, (II) (4) Jewelry, (c) Religious Medallion and Chain* which states: religious medallion and chain must be in accordance with the Religious Services Handbook and may not exceed \$50.00 in value.

An incarcerated individual may possess no more than the maximum amount of individual devotional items that is listed for his or her faith group as noted on the Department’s Keefe Corp. Individual Worship Order Form.

**Note: Corporate Worship Eligibility**

The Department defines eligibility for corporate worship as two or more incarcerated individuals of the same religious affiliation as documented in IMS. A sole practitioner is not eligible for corporate worship as an individual cannot corporately worship as a single practitioner. Sole practitioners may practice their religion in cell, around institutional count times, according to the dictates of their religion. Sole practitioners should be provided holy day approved foods and/or drink for in cell consumption to observe approved holy day(s). Approved holy days can be found in the calendar section of the Religious Services Handbook. Sole practitioners may also confer

with any of the institutional chaplains for general spiritual counseling. Lastly, corporate worship items are not approved for in cell use for sole practitioners due to safety and security concerns.

## Sincerity Interview and Audit Process

Incarcerated individuals 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 Incarcerated Individual Data screen. Those incarcerated individuals already in Department custody who request to change their religious affiliation shall participate in a sincerity interview.

1. Any incarcerated individual requesting to change his/her religious affiliation shall be required to meet with the Director of Treatment 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 incarcerated individual's sincerity of belief.
2. The incarcerated individual shall be interviewed and asked a series of written questions and the incarcerated individual's replies noted by the 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 incarcerated individual 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 incarcerated individual's six-part folder.
4. The superintendent's designee shall update the IMS Incarcerated Individual Data screen as needed.

### **Process to Audit a Religion**

Incarcerated individuals may choose to audit a faith other than the faith they are listed as in IMS. The purpose of auditing a faith is to learn more about a particular faith or to seek out the assistance and/or comfort of a chaplain. Often incarcerated individuals need a pathway to address issues they may not otherwise address through other means, such as mental health due to stigma issues.

When auditing a faith, incarcerated individuals will not be allowed to order approved items or participate in any holiday events and/or feasts without declaring their affiliation with that faith.

# **Section I**

## **Standard Operating Procedures for Special Diets And Form**

## **Standard Operating Procedures Special Diets**

1. These procedures should be followed for Kosher, Halal, Vegetarian and Vegan Diet Requests.
2. Per 103 CMR 471, incarcerated individuals should make their special diet requests in writing to their institution Superintendent's designee, utilizing Attachment A.
3. When a superintendent's designee receives a special diet request, he/she should verify the incarcerated individual's religious affiliation in IMS. If the incarcerated individual's religious affiliation is inconsistent with the submitted request, the superintendent's designee should interview the incarcerated individual to inquire about his/her sincerity of belief in the religion.
4. The superintendent's designee will review all special diet requests received. If the incarcerated individual 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 adding the special diet approval in IMS and forwarding a copy of Attachment B to the incarcerated individual.
5. If the incarcerated individual requests a special diet that is not documented in the Religious Services Handbook, that incarcerated individual should be given an Incarcerated individual 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.
6. Once a special diet is approved, the superintendent's designee shall be responsible for entering the special diet information in IMS and ensuring that the incarcerated individual has been notified that he/she has been approved utilizing Attachment B.
7. An informational notification will be forwarded to the institutional food services profile. The informational notification will include the incarcerated individual's name, commitment number, housing unit and special diet type. IMS will also generate and maintain an up-to-date special diet list via the diet query report.
8. Incarcerated individuals on special diets shall show their identification card and sign for their diet at every meal.
9. When a staff member witnesses an incarcerated individual who is on the special diet list accessing any part of a meal from the mainline menu or the incarcerated individual fails to access the special diet, a disciplinary report shall be written and issued to the incarcerated individual. Sanctions will be imposed pursuant to 103 CMR 430, Incarcerated Individual Discipline.
10. Incarcerated individuals assigned to a community work crew or work release assignment whose work schedule conflicts with meal periods will not be issued a disciplinary report.
11. 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 incarcerated individual's transfer. The notification will include the incarcerated individual's name, commitment number and special diet type.
12. All completed Special Diet Requests and related attachments should be filed in the incarcerated individual's six-part folder.

Massachusetts Department of Correction  
Special Diet Request Form

Institution: \_\_\_\_\_ Date of Request: \_\_\_\_\_

Incarcerated individual Name: \_\_\_\_\_ Commitment Number: \_\_\_\_\_

I hereby request authorization to receive a special diet (Kosher/Halal/Vegetarian/Vegan). 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, a disciplinary report will be issued and I may be subject to sanctions which may include restitution for the cost of each missed meal.

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 471.08(5).

Religion: \_\_\_\_\_

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

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

\_\_\_\_\_  
Signature of Incarcerated individual                      Commitment#                      Date

\_\_\_\_\_  
Receipt by Superintendent's Designee                      Date

\_\_\_\_\_  
Recommendation by Superintendent's Designee                      Date

\_\_\_\_\_  
Superintendent's Signature                      Date

Date:

Incarcerated individual 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/Vegan 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, a disciplinary report will be written and you may be subject to sanctions which may include restitution for the cost of each missed meal.

**SECTION II**  
**COMMONLY ACCEPTED PRACTIC**

## ASATRU

### 1. Theology

“Asatru” is an old Norse word which means “belief in the Gods.” These are the old Norse and Germanic gods and goddesses known collectively as Aesir or Asa. The religion is revealed in Norse mythology, the Elder Edda (poetry) and the Younger Edda (prose). Modern day Asatru is based on reconstruction from historical sources. There is no founder who made revealed pronouncements. There is no central authority that establishes teachings or beliefs.

Some of the central teachings as based on the virtues which are ideally practiced in practitioners lives and dealing with other people. These are Honor, Courage, Truth, Loyalty, Self-Discipline, Hospitality, Industriousness, and Endurance.

Followers believe in an afterlife and those who have lived virtuous lives will go on to experience greater fulfillment, pleasure and challenge. Certain spiritual powers are released in death with the body and can be reborn from generation to generation in the family line. Those who lives are not so virtuous “will be separated from kin, doomed to an existence of dullness and gloom.”

Often called an “earth” or “nature” religion, Asatru teaches harmony with nature. The comings and going of the seasons has deep meaning for the Asatru folks. They do not worship stones, trees and statues, but recognize them as important symbols. They are reminders of the spiritual presence, the all-providing energy which exists in all living things. This spiritual energy affects us and we affect it. The gods and goddesses make themselves known often within the realm of occurring things. These deities also “speak” through Sagas and Eddas. Communion with the god and goddesses are through formal rites called blots and sumbles.

### 2. Holy Days

February 2 <sup>nd</sup>	Disthing
March 21 <sup>st</sup>	Ostara
Mid-April	Springfinding
April 30 <sup>th</sup>	Valpurgisnacht
June 21 <sup>st</sup>	Midsummer
August 21 <sup>st</sup>	Lammas or Loaf-feast
Mid-October	Winterfinding
December 21 <sup>st</sup>	Yule

### 3. Worship

Asatru ceremonies include the pouring of libations or offerings to the gods and goddesses. A blot (pronounced “bloat”) is a sacrifice or blessing to the gods and goddesses. The offering may be a simple sharing of food or drink by an individual to a more elaborate community setting. These ceremonies may be performed indoors or outdoors in a natural setting. Blotar (plural of blot) is performed 8 to 12 times a year. Additional ceremonies include the naming of a child and its acceptance into the family, burials, healing, and blessings in time of need.

### **Private Worship**

None required by faith or practice. Many Asatruar will begin and end the day with prayers honoring the gods, goddesses and ancestors. Many Asatruar will also carry their runes with them at all times. and use them regularly.

### **Corporate Worship**

No mandatory requirement, however, weekly group sessions for discussion or religious and moral concern is encouraged, provided there is a recognized sponsor or volunteer present.

#### 4. **Holy Book**

The poetic Edda or Saemunder Edda

The prose Edda by Snorri Sturluson

Other writings of ancient chroniclers, Scandinavian and Germanic sages, poetry, and literature are essential reading. Books on folklore are also recommended.

5. **Diet** There are no specific dietary laws, although many may opt to be Vegetarians by personal conviction. None required by faith or practice.

#### 6. **Fast Days**

None required by faith or practice.

#### 7. **Work Proscription Days**

None required by faith or practice.

#### 8. **Practitioners**

The religious leader is a Godi (masculine) and the Gydia (femine), Godar (plural). The position is comparable to a priest. Offenders are not sanctioned as Godi or Gydia. Individuals may share worship responsibilities among themselves.

## **BAHA'I**

### 1. **Theology**

Baha'i's believe that in every age God sends messengers called "Manifestations of God". Each messenger builds upon the Messages of those gone before. Although each is different, all are animated by the Spirit of God. This is basic to their belief in the oneness of God, the oneness of religions and the oneness of mankind.

Baha'i teachings encourage good character and the development of spiritual qualities, such as honesty, trustworthiness, compassion and justice. Other goals are the eradication of prejudices and universal education.

Healthy living is important to Baha'i's, alcohol and drugs are forbidden, smoking is discouraged and vegetarianism is recommended. They also discourage asceticism and celibacy. They support strict monogamy, traditional family values being central to their teachings. Women are equal and there is no veiling or seclusion. Divorce is permitted but strongly discouraged. If divorce is contemplated, couples must spend at least one year living apart and attempt to reconcile. If divorce is still desired after that year, it is then granted. This year of "patience", is supervised by the local Spiritual Assembly. It also forbids killing, stealing, lying, adultery and promiscuity, gambling, alcoholic drinks, drug abuse, gossip and backbiting. It strives and stresses the importance of honesty, trustworthiness, chastity, service to others, purity of motive, generosity, deeds over words, unity and work as a form of worship.

### 2. **Holy Days / Festivals**

March 2 First Day of Baha'i Fast

March 20 Final Day of the Baha'i Fast

April 20 Declaration of Bahauallah

May 23 Declaration of Bab

May 29 Ascension of the Bahauallah

July 9 Martyrdom of the Bab

October 20 Birth of the Bab

November 12 Birth of the Bahauallah

November 26 Day of the Covenant

November 28 Ascension of the Abdula-Baha

### 3. **Fast Days**

March 2-20 The Fast observed from sunrise to sunset, all abstain from eating or drinking.

### 4. **Worship**

Though Baha'i's teach that the purpose of human life is to know and to worship God, they have no formal creed, no rituals or ceremonies. Baha'i's do not have priesthood. Meetings are planned by the local community. The meetings include devotional services, study classes, social events and the observance of holy days. One may be from another religion and still be able to participate in all activities. However, when one becomes an "enrolled" Baha'i, he must sever his

membership in another religion. For Baha'i's, the purpose of life is to know God and to love him, and to progress in the spiritual life. The tools for these are prayer and meditation.

**Private Worship**

None required by faith and practice.

**Corporate Worship**

None required by faith and practice.

5. **Holy Book**

Baha'i Prayers, A selection of prayers Revealed by Bahauallah, the Bab and Abdul-Baha; Writing of Bahauallah (regarded as equal to the Bible or Quran); Al-Bayan; The Hidden Words; The Kitabi-Igan or The Book of Certitude; The Seven Valleys; Kitabi-Agdas or The Most Holy Book.

6. **Diet**

None required by faith and practice.

7. **Work Proscription Days**

None required by faith and practice.

8. **Practitioners**

No official clergy. A chairperson/convener or leading brother serves as a spokesman for the group. Baha'i's teach that the purpose of human life is to know and to worship God. They have no formal creed, no rituals or ceremonies. Baha'i's do not have priesthood. Meetings are planned by the local community. The meetings include devotional services, study classes, discussions, social events and observance of holy days.

## **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.

## HINDU

### 1. Theology

A 'Hindu' is an Indian and 'Hinduism' is the religion of the peoples of India. Precise definition, however, is not so simple. Hinduism is a vast subject and an elusive concept. It has no founder and no creed. But it does have scriptures, and the most ancient of these, the *Rig Veda*, provides a key to understanding Hinduism as a whole.

Hinduism is the religion followed by approximately 70 percent of the 700 million people in India. This religion is polytheistic with 33 gods. Early sacred literature has the title of Veda (knowledge) and is also known as Sruti (that which is heard).

Four types of texts fall under Veda-Sruti heading:

1. Semites
2. Brahmans
3. Aranyakas
4. Upanishads

Hindus are monotheists at heart. They believe in one High God, Brahman, 'the absolute', who rules over the world with the aid of many lesser gods.

The religion of these people, popular Hinduism, may be divided into three branches or sects, each with its own view of the nature and name of the high god (Vishnu, Shiva or Shakti). Families, by long tradition, support one branch or another. All branches are to be found in every part of India, though Shaivism is particularly strong in Kashmir in the north and Tamil in the south, and Shaktism in Bengal and Assam. The three sects continue together more or less in harmony, with devotees of Nehemiah god occasionally worshipping at the shrine of another. Educated Hindus believe that the three gods are merely differing ways of looking at the same High God or Ultimate reality.

### **The Three Sects**

#### **Vishnu**

Vishnu is generally worshipped in the form of one of his ten incarnations. Wholly of goodwill, he sits enthroned in heaven beside his wife, the goddess Lakshmi. But because of his concern for the world he descends from time to time in the form of an incarnation.

#### **Shiva**

Shiva differs in character from Vishnu. He has a dark grim side of his nature, which seems to be derived from Rudra, The Vedic god of mountains and storm. Shiva is often described as lurking in horrible places such as battlefields and cemeteries. In sculpture he is often shown wearing a garland of skulls and surrounded by evil spirits as he dances the grim dance by which he destroys the world. At other times he is seen as the great ascetic, rapt in continuous meditation in the Himalayas. Devotees worship Shiva in the form of an image and also in his emblem, the *linga*, a short, rounded, phallic pillar which represents the creative power of God. Shaivism has its pleasant side too. There is animal sacrifice, and some ascetics deliberately inflict pain on themselves. Most devotees, nonetheless, look on their god as loving and gracious.

## **Shakti**

To her devotees, Shakti, the great Mother Goddess, is the supreme deity. From their point of view the god in his male aspect is not active in the world and does not need worship. His wife Shakti is worshipped instead in the fierce form of Durga or Kali and in the mild form of Parvati or Uma. In her fierce form Shakti is often depicted as a repulsive Haggai, bearing an assortment of weapons and trampling on a demon. Even today her worship is often accompanied by animal sacrifice. In the past human sacrifice to Durga was not unknown. In her mild form Shakti appears as a beautiful young woman. For although she may unleash her fury on sinners she is loving and benevolent to her devotees. Other major gods are also worshipped, for example Brahma the Creator, Ganesha the elephant god, Hanuman the monkey god and Surya the sun god.

### 2. **Holy Days / Festivals**

- Temple Festivals At least once per year
- The Holi Festival Held at the beginning of spring. February/March
- The Dasara Festival A popular ten day event held in honor of the goddess Durga. Its origins go back to Rama's victory over Ravana as told in the Ramayana. September/October
- The Diwali Festival The four day New Year festival associated with Rama, spirits of the dead, and Vishnu and his wife Lakshmi, goddess of wealth and prosperity.

### 3. **Fast Days**

None required by faith and practice.

### 4. **Worship**

Hinduism is a way of life. It is a path of duty to be followed within a divinely ordered society. The basic unit of society is the family. And so an individual's life is marked at every stage by domestic ritual. Birth, initiation, marriage and death (each has a ritual, as well as rites of daily worship and annual festivals). The individual is reminded that he is part of a family. He is also made aware that the family is part of a caste and the caste part of the social class.

There are four great classes: the priests (*Brahmins*), the nobles (*Kshatriyas*), the merchants and peasants (*Vaishyas*), and the manual laborers (*Shudras*). There are also outcastes and unclassified peoples. All are divided into several castes or sub-classes, each with its appropriate duty. Traditionally, the four classes were looked on as totally separate species. A member of one class would not marry a member of another class or not even eat a meal with him. Nowadays, however, at least theoretically, such distinctions have been abolished.

A man of the upper three classes goes through four stages in his life. There is the stage of the celibate student, the householder, the hermit, and the homeless religious beggar. The first stage is entered at the time of initiation. From then on the man will wear the sacred thread which passes over his left shoulder and under his right arm. Marriage is important, and the wedding ceremony one of the most solemn and complicated rites in Hinduism, because it ensures not only the continuity of the family but also the welfare of its dead members in the other world. Only a son can perform the funeral rites which provide the soul of his dead father with a new spiritual body with which to pass to the next life.

All the most important Hindu rites are performed in the home, not least worship (Puja). Hindus worship as individuals and families, not as congregations except in modern reform sects. Most

houses have either a room or corner in which there is a family shrine. The shrine contains an image or emblem of the deity. It may be the spiral marked stone representing Vishnu or the stone pillar representing Shiva. These are brightly colored pictures illustrating Hindu mythology or depicting the exploits of the gods. First the worshipper anoints the gods, while reciting texts. Incense or joss sticks are lit and flowers and food are placed in front of the shrine. Worship in the temple follows a similar pattern. The path of duty is the way to salvation: it obtains the release of the soul from the continuous cycle of life, death and rebirth.

**Private Worship**

None required by faith and practice

**Corporate Worship**

None required by faith and practice

5. **Holy Book**

The Vedas (The Samaveda; The Yajurveda; The Atharvaveda; The Brahmins; The Upanishads);  
The Law Codes; The Great Epics; The Puranas

6. **Diet**

Hindus are lacto vegetarians who use no eggs, no meat of any kind, no onions, and no garlic.  
Milk or dairy products can be used.

7. **Work Proscription Days**

None required by faith and practice.

8. **Practitioners**

No formal clergy. Hindus worship as individuals and families, not as congregations except in modern reform sects.

## **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 experienced Muslim butcher can inspect the animal before it is slaughtered, and found to be healthy.
- b. The animal should be slaughter 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**

Nisan 14 is the annual Lord's communion service to commemorate the death of Jesus. (Usually in late March or April),

### 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 <sup>th</sup> 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 <sup>th</sup> 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 <sup>th</sup> of Av	Fast Day; Commemorated as a 25 hour fast from Sunset of the previous evening	Av 9
Fast of Gedaliah	Fast Day; Commemorates the assassination of Gedaliah, Jewish leader during the Babylonian Exile	Tishrei 3

Many Jews observe Yom Atzmauit, Israel's Independence Day; and Tu BeShevat, the New Year of the trees; absence from work or school is not required. Yom Atzmauit 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. Incarcerated individuals 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, incarcerated individual 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.

Peseach-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.

## **Church of Jesus Christ of Latter Day Saints**

### 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 incarcerated individuals 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.

## **MESSIANIC JUDAISM**

### **Theology**

Messianic Judaism is the religion of the followers of Yeshua (Jesus) who desire to recover the Hebrew roots of their faith, worshipping and living in accordance with the Torah (Law) of Moses as taught by Yeshua and His disciples. In the 1st Century CE (AD), Messianic Judaism was one of the many sects of Judaism. As such, it adheres to many of the tenants and practices of ancient Judaism. In modern times, Messianic Judaism differs from traditional Judaism by its confession of Yeshua as the promised Messiah of the Hebrew prophets, and the acceptance of the Apostolic Scriptures (New Testament) as authoritative.

The heart of Messianic Judaism is the belief that there is only one God, the God of Abraham, Isaac, and Jacob, and that He has revealed Himself through His creation, His word (the Bible, with the Torah as the first and foundational revelation), and in His Son, Yeshua our Messiah. Messianic Judaism affirms that salvation is by faith alone and not based upon one's ethnicity. Therefore both Jews and non-Jews who confess Yeshua as the Messiah, and accept forgiveness of sins through His work of salvation, are equally part of the family of God, sharing in all of the privileges and responsibilities of covenant membership.

Messianic Judaism affirms the absolute and final authority of the written Scriptures (39 books of the Tenach; 27 books of the Apostolic Scriptures). While the Oral Torah (writings and compilations of the ancient Sages, primarily the Mishnah and Talmuds) are held in high regard, they are nonetheless not accorded the same authority of Scripture. Various groups within Messianic Judaism give a higher or lesser degree of importance to Oral Torah.

### **Holy Days / Festivals**

#### **The Sabbath**

As noted above, on the Sabbath and certain days of the Festivals common work and commerce are forbidden. Those who are part of the Messianic Judaism group worship together on these days. The celebration of these days should be a shared religious experience for all, whether Jew or non-Jew, in accordance with Scripture.

The Sabbath is a day of rest, devoted to God. It begins at sunset on Friday evening, and ends at sunset on Saturday.

#### **The Festival Days**

The Festival days that are Sabbaths generally follow the pattern of the weekly Sabbath with the addition of particular observances and customs. The Festival traditions are listed below beginning with Passover, which is the first festival of the religious calendar in Messianic Judaism:

Purim: Celebration of the defeat of the plot to kill the Jews of Persia;  
Pesach / Passover: The Festival of Freedom;  
Shavuot: The Festival of Weeks;  
Tisha B'Av: Fast Day;  
Rosh Hashanah: New Year's Day - Day of Remembrance/ Judgment;  
Yom Kippur: Day of Atonement;  
Sukkot: Holy Day of Tabernacles;  
Shemini Atzeret: Festival;  
Simchat Torah: The Rejoicing of the Torah;  
Hanukkah: Festival of Lights.

#### **Fast Days**

In addition to the complete fasting on Yom Kippur and Tisha B'Av, there are minor fast days in the Hebrew

calendar. Complete fasting is from sunset to sunset. Minor fast days are from daybreak until sunset. While Messianic Judaism generally observes the complete fast day of Yom Kippur, some groups may also observe the complete fast day of Tisha B'Av as well as the minor fast days noted above. On complete fast days, eating and drinking are prohibited, while on minor fast days liquids are allowed.

Yom Kippur: 10th of Tishrei

Tisha B'Av: 9th of Av

10th of Tevet: Daybreak through nightfall fast.

17th of Tammuz: Daybreak through nightfall fast.

3rd of Tishrei, Fast of Gedaliah: Daybreak through nightfall fast.

13th of Adar, Commemorating Esther's own Purim fast: Daybreak through nightfall fast.

## **Worship**

### **a. Private**

Daily prayers in the morning, afternoon, and evening are the standard tradition of Messianic Judaism. Additional prayers are added on the Sabbath and Festivals. Prayers may be private or corporate, but corporate prayers are preferred. On the Sabbath and Festivals, corporate prayers are required. A prayer book (Siddur) is used which contains the prayer services and various blessings for different occasions.

The individual should have his or her own prayer book and Bible (containing the Old and New Testaments) for private worship. When possible, the Bible should contain the Hebrew (with translation) of the Old Testament (Tenach) and the Greek (with translation) of the New Testament (Apostolic Scriptures). If such editions are not available, the individual should have the complete Bible in his or her primary language.

### **b. Corporate Worship**

Traditionally a quorum (minyan) of ten adults is required for corporate prayers, but this requirement can be waived in a prison setting. While the presence of a trained rabbi is always welcomed, it is not necessary since Messianic Judaism does not have sacraments.

The Torah (first five books of the Bible) is divided into weekly sections to be read through in one year. Some groups follow a three year cycle (patterned after the earlier triennial cycle used in ancient Israel). There are also sections from the Prophets (the hapharah) and the New Testament (Apostolic Scriptures) which are read in parallel with the assigned Torah Section.

## **Holy Book**

Messianic Jews generally consider the entire Christian Bible to be sacred scripture.

## **Diet**

Messianic Jews generally follow kosher dietary laws.

## **Work Proscriptions**

Within the Messianic faith, the Sabbath (Shabbos) is considered to be the most important of all religious holidays.

## **Practitioners**

Rabbis are teachers of Messianic Judaism and spiritual leaders of congregations in the general community.

## 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."

## **RASTAFARI**

### 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 birthday of Emperor Haile Selassie is celebrated on July 23<sup>rd</sup>, Ethiopian New Year's Day is celebrated on September 11<sup>th</sup> and the crowning of Haile Selassie is celebrated on November 2<sup>nd</sup>.

### 3. **Worship**

#### a. **Private**

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

#### b. **Corporate**

Rastafari 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.

b. 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 of 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 reide, 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**

## ASATRU

### 1. HOLY DAYS/FESTIVALS:

If requested, incarcerated individuals should be excused from work and/or programs as an excused absence for the scheduled hours of the services corresponding with high holy days which are documented in the Religious Services Handbook. Please reference the high holy days in the calendar section, i.e., Section Four (IV), for each faith. This excludes weekly services and is strictly for high holy days.

### 2. PRIVATE WORSHIP:

Not mandated.

### 3. CORPORATE WORSHIP:

None mandated.

### 4. HOLY BOOK:

If requested, incarcerated individuals who identify themselves as Asatru should be allowed a copy of “The Poetic Edda” or “Saemunder Edda” and the prose Edda by Snorri Sturluson; writings of ancient chroniclers, Scandinavian and Germanic sages, poetry, and literature in accordance with 103.CMR 403.10 (2)(b), Incarcerated individual Property.

### 5. DIET:

Not mandated.

### 6. PRACTITIONERS:

If requested, incarcerated individuals who identify themselves as Asatru should be allowed to congregate for group worship provided there is an approved volunteer. 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 incarcerated individual's participation in any religious program, practice or service. This responsibility will be exercised only if the religious activity, or the incarcerated individual's participation in the activity, might jeopardize the security, safety or well-being of the institution, its visitors, incarcerated individuals or staff.

### 7. APPROVED ITEMS:

#### Individual Worship:

#### Corporate Worship:

Asatru Runic Calendar	Altar Cloth (Black or White)
Al Thing/Thor's Hammer Medallion with Disc	Banner
Al Thing/Thor's Hammer Medallion without Disc	Bowli
Plain Thor's Hammer	Gandr
Raven Pendant and Chain	Hlath Headband
Prayer Cards	Mead Horn Cup 5"
Prayer Oil	Potted Plant
Valknot Pendant and Chain	Odin, Thor, Frey, and Freya Statues
Wooden Runes	Replica Thors Hammer

- **Altar Cloth:** Altar cloth shall not exceed 21" by 22" for corporate worship only.
- **Al Thing/ Thor's Hammer Medallion with Disc:** Medallion shall not exceed a thickness of 1/8" and shall not exceed a diameter of 1 1/2".
- **Al Thing/ Thor's Hammer Medallion without Disc:** Medallion shall not exceed a thickness of 1/8" and shall not exceed a diameter of 1 1/2".
- **Asatru Wall Calendar:** 12 month Asatru calendar.
- **Banner:** The banner is for corporate worship only.
- **Gandr:** Wooden 12" wand with runic alphabet. Gandr is for corporate worship only.
- **Hlath Headband:** Brown headband used solely for corporate worship, QTY 1.
- **Bowli and Mead Horn Cup 5":** These items are for corporate worship to be used as an offering and be stored in a corporate

locker.

- **Plain Thor's Hammer:** Medallion shall not exceed a thickness of 1/8" and shall not exceed a diameter of 1 1/2.
- **Potted Plant:** A potted plant shall be used in an indoor classroom space with a table for corporate worship only.
- **Prayer Cards:** Balder, Evergreen Tree, Frey, Freya, Frigg, Loki, Odin, Thor, and Tyr.
- **Prayer Oil:** Prayer oil shall be provided by an approved vendor in a 1 oz. labeled container. Incarcerated individuals shall maintain prayer oil in its original 1 oz. labeled plastic containers. Incarcerated individuals shall not possess more than one 1 oz. at one time. Prayer oil scents shall be limited to: **Musk, Rose, Jasmine, Frankincense, Sandalwood and Somali Rose.**
- **Raven Pendant and Chain:** 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.
- **Replica Thors Hammer-** Thor's Hammer fore corporate worship only.
- **Statues -**Odin, Thor, Frey, and Freya statues approved for corporate worship only.
- **Valknot Pendant and Chain:** 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.
- **Wooden Runes:** feature a symbol from the runic alphabet on them and are used as a form of divination or oracle reading system that's used to help gain insight into situations or questions.

## BAHA'I

- 1. HOLY DAYS/FESTIVALS:** If requested, incarcerated individuals should be excused from work and/or programs as an excused absence for the scheduled hours of the services corresponding with high holy days which are documented in the Religious Services Handbook. Please reference the high holy days in the calendar section, i.e., Section Four (IV), for each faith. This excludes weekly services and is strictly for high holy days.
- 2. PRIVATE WORSHIP:** Not mandated.
- 3. CORPORATE WORSHIP:** Not mandated.
- 4. HOLY BOOK:** If requested, incarcerated individuals who identify themselves as Baha'i should be allowed a copy of Baha'i Prayers, A selection of prayers Revealed by Bahauallah, the Bab and Abdul-Baha; Writing of Bahauallah (regarded as equal to the Bible or Quran); Al-Bayan; The Hidden Words; The Kitabi-Igan or The Book of Certitude; The Seven Valleys; Kitabi-Agdas or The Most Holy Book, in accordance with 103.CMR 403.10 (2)(b) , Incarcerated individual Property.
- 5. DIET:** Not mandated.
- 6. PRACTITIONERS:** No official clergy. Baha'is teaches that the purpose of human life is to know and to worship God. They have no formal creed, no rituals or ceremonies. Baha'is do not have priesthood.

### **7. APPROVED ITEMS:**

#### **Individual Worship:**

Baha'I Wall Calendar
Hijab (female incarcerated individuals only)
Baha'I Prayer Beads
Prayer Towel

- **Baha'I Wall Calendar**
- **Hijab:** Female incarcerated individuals *only* 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.
- **Baha'I Prayer Beads-**White (95 Beads)
- **Prayer Towel:** Prayer towel shall be provided by the institution and shall be maintained in-cell. Towel shall be marked by property officer "prayer rug".

**BUDDHIST**

**1. HOLY DAYS/FESTIVALS:** If requested, incarcerated individuals should be excused from work and/or programs as an excused absence for the scheduled hours of the services corresponding with high holy days which are documented in the Religious Services Handbook. Please reference the high holy days in the calendar section, i.e., Section Four (IV), for each faith. This excludes weekly services and is strictly for high holy days.

**2. PRIVATE WORSHIP:** If requested, incarcerated individuals 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 incarcerated individuals must coordinate prayer times around institutional count.

**3. CORPORATE WORSHIP:** If requested, incarcerated individuals 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 incarcerated individual's participation in any religious program, practice or service. This responsibility will be exercised only if the religious activity, or the incarcerated individual's participation in the activity, might jeopardize the security, safety or well being of the institution, its visitors, incarcerated individuals or staff.

**4. HOLY BOOK:** If requested, incarcerated individuals who identify themselves as Buddhists should be allowed access to the Sutras in accordance with 103.CMR 403.10 (2)(b) Incarcerated individual Property.

**5. DIET:** If requested, incarcerated individuals who identify themselves as Buddhists should be provided a vegetarian diet. Vegetarian meals should be provided in accordance with the cycle menu.

**6. PRACTITIONERS:** If requested, incarcerated individuals 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:**

**Individual Worship:**

**Corporate Worship:**

Buddhist Pendant and Chain	Flute
Buddhist Statue	Incense and Incense Burner
Mala Bead Case	Prayer Cushion (Zafu)
Mala Beads	Prayer Mat (Zabuton)

- **Buddhist Pendant and Chain:** 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”.
- **Buddhist Statue:** The 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.

- **Flute:** The flute must be made of wood or plastic and not exceed 10" in length for corporate worship only.
- **Incense and Incense Burner:** May be utilized by staff or volunteers only during corporate worship.
- **Mala Bead Case:** The case shall not exceed 4½" in depth and be made of silk.
- **Mala Beads:** The beads shall have 108 beads and shall not exceed a maximum length of 36" from end to end. 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 Cushion (Zafu):** The cushion 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.
- **Prayer Mat (Zabuton):** The mat shall not exceed 31" in length and 26" in width and 4" in thickness.

## **CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS**

- 1. HOLY DAYS/FESTIVALS:** If requested, incarcerated individuals should be excused from work and/or programs as an excused absence for the scheduled hours of the services corresponding with high holy days which are documented in the Religious Services Handbook. Please reference the high holy days in the calendar section, i.e., Section Four (IV), for each faith. This excludes weekly services and is strictly for high holy days.
- 2. PRIVATE WORSHIP:** Not mandated.
- 3. CORPORATE WORSHIP:** If requested, incarcerated individuals who identify themselves as Church of Jesus Christ of Latter Day Saints should be allowed to participate in communion service on Sunday. If requested, incarcerated individuals 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 incarcerated individual's participation in any religious program, practice or service. This responsibility will be exercised only if the religious activity, or the incarcerated individual's participation in the activity, might jeopardize the security, safety or well being of the institution, its visitors, incarcerated individuals or staff.
- 4. HOLY BOOK:** If requested, incarcerated individuals who identify themselves as Church of Jesus Christ of Latter Day Saints 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 (2)(b) Incarcerated individual Property.
- 5. DIET:** Not mandated.
- 6. PRACTITIONERS:** If requested, incarcerated individuals who identify themselves as Church of Jesus Christ of Latter Day Saints should be provided access to a Church of Jesus Christ of Latter Day Saints 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.

## **THE CHURCH OF CHRIST, SCIENTIST**

- 1. HOLY DAYS/FESTIVALS:** If requested, incarcerated individuals should be excused from work and/or programs as an excused absence for the scheduled hours of the services corresponding with high holy days which are documented in the Religious Services Handbook. Please reference the high holy days in the calendar section, i.e., Section Four (IV), for each faith. This excludes weekly services and is strictly for high holy days.
- 2. PRIVATE WORSHIP:** If requested, incarcerated individuals who identify themselves as Christian Scientists should be allowed to study the Holy Bible and the **Science Health and Key Description** daily. Christian Scientist incarcerated individuals must coordinate prayer times around institutional count.
- 3. CORPORATE WORSHIP:** If requested, incarcerated individuals 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 incarcerated individual's participation in any religious program, practice or service. This responsibility will be exercised only if the religious activity, or the incarcerated individual's participation in the activity, might jeopardize the security, safety or well being of the institution, its visitors, incarcerated individuals or staff.
- 4. HOLY BOOK:** If requested, incarcerated individuals 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 (2)(b) Incarcerated individual Property.
- 5. DIET:** Not mandated.
- 6. PRACTITIONERS:** If requested, incarcerated individuals 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, incarcerated individuals should be excused from work and/or programs as an excused absence for the scheduled hours of the services corresponding with high holy days which are documented in the Religious Services Handbook. Please reference the high holy days in the calendar section, i.e., Section Four (IV), for each faith. This excludes weekly services and is strictly for high holy days.
- 2. PRIVATE WORSHIP:** Not mandated.
- 3. CORPORATE WORSHIP:** If requested, incarcerated individuals 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 incarcerated individual's participation in any religious program, practice or service. This responsibility will be exercised only if the religious activity, or the incarcerated individual's participation in the activity, might jeopardize the security, safety or well being of the institution, its visitors, incarcerated individuals or staff.*
- 4. HOLY BOOK:** If requested, incarcerated individuals who identify themselves as Greek Orthodox should be allowed access to a copy of the Holy Bible in accordance with 103.CMR 403.10 (2)(b) Incarcerated individual Property.
- 5. DIET:** Not mandated.
- 6. PRACTITIONERS:** If requested, Incarcerated individuals 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:**

### **Individual Worship:**

Gold Cross Pendant and Chain
Silver Cross Pendant and Chain
Silver Crucifix Pendant and Chain
Sterling Silver Cross Medallion and Chain
Sterling Silver Crucifix Medallion and Chain

An incarcerated individual 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". An incarcerated individual may possess a maximum of one (1) chain. The chain shall not be longer than 20" in length and shall not exceed 1/8" in diameter. No hollow type, gemstone medals allowed.

## HINDU

- 1. HOLY DAYS/FESTIVALS:** If requested, incarcerated individuals should be excused from work and/or programs as an excused absence for the scheduled hours of the services corresponding with high holy days which are documented in the Religious Services Handbook. Please reference the high holy days in the calendar section, i.e., Section Four (IV), for each faith. This excludes weekly services and is strictly for high holy days.
- 2. PRIVATE WORSHIP:** Not mandated.
- 3. CORPORATE WORSHIP:** Not mandated.
- 4. HOLY BOOK:** If requested, incarcerated individuals who identify themselves as Hindu should be allowed the Vedas, the Samaveda; the Yajurveda; the Atharvaveda; the Brahmanas; the Upanishads; the Law Codes; the Great Epics and the Puranas, in accordance with 103.CMR 403.10 (2)(b) Incarcerated individual Property.
- 5. DIET:** If requested, incarcerated individuals who identify themselves as Hindu should be provided a vegetarian diet.
- 6. PRACTITIONERS:** No formal clergy. Hindus worship as individuals and families, not often as congregations.
- 7. APPROVED ITEMS:**

### **Individual Worship:**

Ganesha Pendant and Chain
Ganesha Prayer Card
Prayer Oil
Prayer Towel
Shiva Pendant and Chain
Shiva Prayer Card

- All religious Medallions and Pendants 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”.
- **Prayer Card:** Ganesha and Shiva.
- **Prayer Oil:** Prayer oil shall be provided by an approved vendor in a 1 oz. labeled container. Incarcerated individuals shall maintain prayer oil in its original 1 oz. labeled plastic containers. Incarcerated individuals shall not possess more than one 1 oz. at one time. Prayer oil scents shall be limited to **Sandalwood.**
- **Prayer Towel:** Prayer towel shall be provided by the institution and shall be maintained in-cell. Towel shall be marked by property officer “prayer rug”.

## THE INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS

- 1. HOLY DAYS/FESTIVALS:** No mandatory requirement.
- 2. PRIVATE WORSHIP:** If requested, incarcerated individuals 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 incarcerated individuals must coordinate prayer times around institutional count.
- 3. CORPORATE WORSHIP:** If requested, incarcerated individuals 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 incarcerated individual's participation in any religious program, practice or service. This responsibility will be exercised only if the religious activity, or the incarcerated individual's participation in the activity, might jeopardize the security, safety or well being of the institution, its visitors, incarcerated individuals or staff.
- 4. HOLY BOOK:** Krishnas recognize all holy books. Krishna incarcerated individuals should be provided the Holy book requested in accordance with 103.CMR 403.10 (2)(b) Incarcerated Individual Property.
- 5. DIET:** If requested, incarcerated individuals who identify themselves as Krishnas should be provided a vegetarian diet. Vegetarian meals should be provided in accordance with the cycle menu. In addition to meat, Krishna incarcerated individuals may not consume fish, eggs, garlic and onions.
- 6. PRACTITIONERS:** If requested, incarcerated individuals 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:**

#### **Individual Worship:**

Japa Prayer Beads
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- **Japa Prayer Beads:** The 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).

## ISLAM

- 1. HOLY DAYS/FESTIVALS:** If requested, incarcerated individuals should be excused from work and/or programs as an excused absence for the scheduled hours of the services corresponding with high holy days which are documented in the Religious Services Handbook. Please reference the high holy days in the calendar section, i.e., Section Four (IV), for each faith. This excludes weekly services and is strictly for high holy days.
- 2. PRIVATE WORSHIP:** If requested, incarcerated individuals who identify themselves as Muslims should be allowed to pray five times a day; before sunrise, noon, afternoon, sunset, and night. Muslim incarcerated individuals must coordinate prayer times around institutional count.
- 3. CORPORATE WORSHIP:** If requested, incarcerated individuals 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 incarcerated individual's participation in any religious program, practice or service. This responsibility will be exercised only if the religious activity, or the incarcerated individual's participation in the activity, might jeopardize the security, safety or well being of the institution, its visitors, incarcerated individuals or staff.
- 4. HOLY BOOK:** If requested, incarcerated individuals who identify themselves as Muslims should be allowed a copy of the Holy Qur'an in accordance with 103.CMR 403.10 (2)(b) Incarcerated individual Property. Incarcerated individuals may also purchase a Digital Holy Qur'an.
- 5. DIET:** If requested, incarcerated individuals who identify themselves as Muslims should be provided either a Halal meal or a Vegetarian meal.
- 6. PRACTITIONERS:** If requested, incarcerated individuals 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:**

### **Individual Worship:**

Deluxe Sleeves (female incarcerated individuals only)
Digital Qu'ran
Hijab (Scarf)
Islam Star/Crescent Medallion and Chain
Kufi
Miswak (Toothstick)
Prayer Oil
Prayer Towel
Allah Medallion
Thikr Prayer Beads

- **Deluxe Sleeves:** Sleeves shall be allowed for females only and shall of one solid color (black, navy blue, or white).
- **Digital Qu'ran**
- **Hijab: Hijab:** Female incarcerated individuals shall be provided access to two Hijabs (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.

- **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 accompanying the medallion shall not exceed a length of 20".
- **Kufi:** Incarcerated individuals 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).
- **Miswak (Toothstick):** The Miswak (toothstick) shall not exceed (approximately) 8" in length and 1/4" in circumference.
- **Prayer Oil:** Prayer oil shall be provided by an approved vendor in one 1 oz. or four 1/4 oz. labeled containers. Incarcerated individuals shall maintain prayer oil in its original 1 oz. or four 1/4 oz. labeled plastic containers. Incarcerated individuals 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, Hypo-Genic Fragrance Free, Sandalwood, and Somali Rose.**
- **Prayer Towel:** Prayer towel shall be provided by the institution and shall be maintained in-cell. Towel shall be marked by property officer "prayer rug".
- **Allah Medallion:** Medallion shall not exceed a thickness of 1/8" and shall not exceed a diameter of 1 1/2".
- **Thikr Prayer Beads:** Thikr Prayer beads shall have either 33 or 99 beads and 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 inch in diameter, and shall be of one solid color (black, brown, or white).

## **JEHOVAH'S WITNESS**

### **1. HOLY DAYS/FESTIVALS:**

If requested, incarcerated individuals should be excused from work and/or programs as an excused absence for the scheduled hours of the services corresponding with high holy days which are documented in the Religious Services Handbook. Please reference the high holy days in the calendar section, i.e., Section Four (IV), for each faith. This excludes weekly services and is strictly for high holy days.

**Note:** If requested, incarcerated individuals 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. Incarcerated individuals are eligible for baptism upon request.

### **2. PRIVATE WORSHIP:**

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

### **3. CORPORATE WORSHIP:**

If requested, incarcerated individuals 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 incarcerated individual's participation in any religious program, practice or service. This responsibility will be exercised only if the religious activity, or the incarcerated individual's participation in the activity, might jeopardize the security, safety or well being of the institution, its visitors, incarcerated individuals or staff.

### **4. HOLY BOOK:**

If requested, incarcerated individuals 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 (2)(b) Incarcerated individual Property.

### **5. DIET:**

Not mandated.

### **6. PRACTITIONERS:**

If requested, incarcerated individuals 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:**

None.

## JUDAISM

- 1. HOLY DAYS/FESTIVALS:** If requested, incarcerated individuals should be excused from work and/or programs as an excused absence for the scheduled hours of the services corresponding with high holy days which are documented in the Religious Services Handbook. Please reference the high holy days in the calendar section, i.e., Section Four (IV), for each faith. This excludes weekly services and is strictly for high holy days.
- 2. PRIVATE WORSHIP:** If requested, incarcerated individuals who identify themselves as Jews should be allowed to pray three times a day. Jewish incarcerated individuals must coordinate prayer times around institutional count.
- 3. CORPORATE WORSHIP:** If requested, incarcerated individuals 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 incarcerated individual's participation in any religious program, practice or service. This responsibility will be exercised only if the religious activity, or the incarcerated individual's participation in the activity, might jeopardize the security, safety or well being of the institution, its visitors, incarcerated individuals or staff.
- 4. HOLY BOOK:** If requested, incarcerated individuals 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 (2)(b) Incarcerated individual Property.
- 5. DIET:** If requested, incarcerated individuals who identify themselves, as Jews should be provided a Kosher diet. If requested, food that is Kosher for Passover should be provided during Passover. (Kosher diets are served with individually pre-wrapped disposable plastic wear.)
- 6. PRACTITIONERS:** If requested, incarcerated individuals 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:**

### **Individual Worship:**

Constantine the Great Pendant
Prayer Oil
Prayer Shawl (Tallis)
Silver Star of David Medallion and Chain
Skull cap (Yarmulke)
Sterling Silver Star of David Medallion and Chain
Tefillin
Tichel (Female Only)
Tzitzit (Tallit Katan)

- **Constantine the Great Pendant:** Medallion shall not exceed a thickness of 1/8" and shall not exceed a diameter of 1 1/2".
- **Prayer Oil:** Prayer oil shall be provided by an approved vendor in one 1 oz. or four 1/4 oz. labeled containers. Incarcerated individuals shall maintain prayer oil in its original 1 oz. or four 1/4 oz. labeled plastic containers. Incarcerated individuals 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.**

- **Prayer Shawl:** Prayer Shawl must not be longer than 72” in length and be either solid white or white with black or blue stripes.
- **Silver Star of David Medallion and Chain:** 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”.
- **Skull Cap (Yarmulke):** The Skull cap must fit tightly to the skull, and be of one solid color (black or white).
- **Sterling Silver Star of David Medallion and Chain:** 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”.
- **Tzitzit:** Tzitzit must be worn under shirts and incarcerated individuals may possess three (3) total.
- **Tichel (Female Only):** The Tichel must be fitted and be of one solid color (black or white).
- **Tefillin:** Tefillin prayer cases shall be maintained in-cell as part of morning prayers. Leather strap of Tefillin not to exceed 14 feet and leather cube on top of leather platform not to exceed 3” x 3”.  
Tzitzit:

## MESSIANIC JUDAISM

- 1. HOLY DAYS/FESTIVALS:** If requested, incarcerated individuals should be excused from work and/or programs as an excused absence for the scheduled hours of the services corresponding with high holy days which are documented in the Religious Services Handbook. Please reference the high holy days in the calendar section, i.e., Section Four (IV), for each faith. This excludes weekly services and is strictly for high holy days.
- 2. PRIVATE WORSHIP:** If requested, incarcerated individuals who identify themselves as Messianic Jewish should be allowed to pray three times a day. Messianic Jewish incarcerated individuals must coordinate prayer times around institutional count.
- 3. CORPORATE WORSHIP:** If requested, incarcerated individuals who identify themselves as Messianic Jewish should be allowed to congregate for corporate worship Friday evening after sundown, Saturday morning and afternoon and on Messianic 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 incarcerated individual's participation in any religious program, practice or service. This responsibility will be exercised only if the religious activity, or the incarcerated individual's participation in the activity, might jeopardize the security, safety or well being of the institution, its visitors, incarcerated individuals or staff.
- 4. HOLY BOOK:** If requested, incarcerated individuals who identify themselves as Messianic Jewish should be allowed a copy of the Bible, Torah, Nevi'im (prophets), Ketuvim, Sabbath prayer books, festival prayer books and the regular holiday and Passover prayer books in accordance with 103.CMR 403.10(2)(b), Incarcerated individual Property.
- 5. DIET:** If requested, incarcerated individuals who identify themselves as Messianic Jewish should be provided a Kosher diet. If requested, food that is Kosher for Passover should be provided during Passover. (Kosher diets are served with individually pre-wrapped disposable plastic wear.)
- 6. PRACTITIONERS:** If requested, incarcerated individuals who identify themselves as Messianic Jewish should be provided access to a Messianic Jewish 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:**

### **Individual Worship:**

Prayer Shawl (Tallis)
Silver Star of David Medallion and Chain
Skull cap (Yarmulke)
Sterling Silver Messianic Star of David Medallion and Chain
Sterling Silver Star of David Medallion and Chain

Tefillin
Tichel (Female Only)
Tzitzit (Tallit Katan)

- **Prayer Shawl:** Prayer Shawl must not be longer than 72” in length and be either solid white or white with black or blue stripes.
- **Silver Star of David Medallion and Chain:** 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”.
- **Skull Cap (Yarmulke):** The Skull cap must fit tightly to the skull and be of one solid color (black or white).
- **Sterling Silver Messianic Star of David Medallion and Chain:** 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”.
- **Sterling Silver Star of David Medallion and Chain:** 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”.
- **Tzitzit:** Tzitzit must be worn under shirts and incarcerated individuals may possess three (3) total.
- **Tichel (Female Only):** The Tichel must be fitted and be of one solid color (black or white).
- **Tefillin:** Tefillin prayer cases shall be maintained in-cell as part of morning prayers. Leather strap of Tefillin not to exceed 14 feet and leather cube on top of leather platform not to exceed 3” x 3”.  
Tzitzit:

## NATION OF GODS AND EARTHS (NGE)

**1. HONOR/HOLY DAYS/FESTIVALS:** If requested, incarcerated individuals should be excused from work and/or programs as an excused absence for the scheduled hours of the services corresponding with high holy days which are documented in the Religious Services Handbook. Please reference the high holy days in the calendar section, i.e., Section Four (IV), for each faith. This excludes weekly services and is strictly for high holy days.

**2. PRIVATE WORSHIP/  
ACKNOWLEDGMENT:**

If requested, incarcerated individuals 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, incarcerated individuals should wait until the count is complete.

**3. CORPORATE WORSHIP/  
ACKNOWLEDGMENT:**

If requested, incarcerated individuals who identify themselves as Nation of Gods and Earth should be allowed to corporately celebrate the four holy days. 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 incarcerated individual's participation in any religious program, practice or service. This responsibility will be exercised only if the religious activity, or the incarcerated individual's participation in the activity, might jeopardize the security, safety or well-being of the institution, its visitors, incarcerated individuals or staff.

**4. HOLY/HONOR BOOK:**

If requested, incarcerated individuals 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(2)(b) Incarcerated individual 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, incarcerated individuals who identify themselves as NGE should be provided either a Halal meal or a Vegetarian

meal.

**6. PRACTITIONERS:**

If requested, incarcerated individuals 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:**

**Individual Worship:**

**Corporate Worship:**

Books/Newspaper (QTY 1)	Nation of Gods and Earth Banner
Digital Qu’ran	
Hijab (Scarf)	
Kufi	
Miswak (Toothstick)	
Prayer Oil	
Universal Flag Medallion and Chain	

- **Books/Newspapers:** 120 Degree, Holy Qu’ran, Supreme Alphabet, Supreme Mathematics, and The Five Percenter Newspaper are approved.
  - The Five Percenter newspaper will be retained in the incarcerated individual’s own cell. The particular issue of the newspaper shall first have been reviewed and processed in accordance with the Incarcerated individual 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 for any separate display, copying or other use from the incarcerated individual’s own cell.
- **Digital Qu’ran**
- **Hijab:** Female incarcerated individuals shall be provided access to two Hijabs (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.
- **Kufi:** Incarcerated individuals 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).
- **Miswak (Toothstick):** The Miswak (toothstick) shall not exceed (approximately) 8” in length and ¼” in circumference.
- **Nation of Gods and Earth Banner:** Banner for corporate worship only.
- **Prayer Oil:** Prayer oil shall be provided by an approved vendor in one 1 oz. or four 1/4 oz. labeled containers. Incarcerated individuals shall maintain prayer oil in its original 1 oz. or four 1/4 oz. labeled plastic containers. Incarcerated individuals 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.**
- **Universal Flag Medallion and Chain:** 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”.

## NATION OF ISLAM (NOI)

### **1. HOLY DAYS/FESTIVALS:**

If requested, incarcerated individuals should be excused from work and/or programs as an excused absence for the scheduled hours of the services corresponding with high holy days which are documented in the Religious Services Handbook. Please reference the high holy days in the calendar section, i.e., Section Four (IV), for each faith. This excludes weekly services and is strictly for high holy days.

### **2. PRIVATE WORSHIP:**

If requested, incarcerated individuals 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, incarcerated individuals should wait until the count is complete before beginning prayer.

### **3. CORPORATE WORSHIP:**

If requested, incarcerated individuals 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 incarcerated individual's participation in any religious program, practice or service. This responsibility will be exercised only if the religious activity, or the incarcerated individual's participation in the activity, might jeopardize the security, safety or well being of the institution, its visitors, incarcerated individuals or staff.

### **4. HOLY BOOK:**

If requested, incarcerated individuals who identify themselves as NOI should be allowed access to the Holy Qu'ran, and Bible, in accordance with 103.CMR 403.10(2)(b) Incarcerated individual Property.

### **5. DIET:**

If requested, incarcerated individuals who identify themselves as NOI should be provided either a Halal meal or a Vegetarian meal. Any incarcerated individual approved for a special diet who wishes to participate in the three day fast at the beginning of each month, (the first Thursday of the month through Sunday) based on their sincerely held belief, must state this in writing and submit it to the Director of Treatment.

**6. PRACTITIONERS:**

If requested, incarcerated individuals 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:**

<b>Individual Worship:</b>	<b>Corporate Worship:</b>
Digital Qu’ran	Nation of Islam Flag
Hijab (Scarf)	
Islam Star/Crescent Medallion and Chain	
Kufi	
Miswak (Toothstick)	
Prayer Oil	
Prayer Towel	
Thikr Prayer Beads	

- **Digital Qu’ran**
- **Hijab:** Female incarcerated individuals shall be provided access to two Hijabs (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.
- **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 accompanying the medallion shall not exceed a length of 20.
- **Kufi:** Incarcerated individuals 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).
- **Miswak (Toothstick):** The Miswak (toothstick) shall not exceed (approximately) 8” in length and ¼” in circumference.
- **Nation of Islam Flag:** The NOI Flag is for corporate worship only.
- **Prayer Oil:** Prayer oil shall be provided by an approved vendor in one 1 oz. or four 1/4 oz. labeled containers. Incarcerated individuals shall maintain prayer oil in its original 1 oz. or four 1/4 oz. labeled plastic containers. Incarcerated individuals 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.**
- **Prayer Towel:** 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:** Thikr Prayer beads shall have 33 or 99 beads and 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 ¼ inch in diameter, and shall be of one solid color (black, brown, or white).

**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.

## NATIVE AMERICANS

**1. HOLY DAYS/FESTIVALS:** If requested, incarcerated individuals should be excused from work and/or programs as an excused absence for the scheduled hours of the services corresponding with high holy days which are documented in the Religious Services Handbook. Please reference the high holy days in the calendar section, i.e., Section Four (IV), for each faith. This excludes weekly services and is strictly for high holy days.

**2. PRIVATE WORSHIP:** Not mandated.

**3. CORPORATE WORSHIP:** If requested, incarcerated individuals 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 sweet grass. Incarcerated individuals 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 incarcerated individual's participation in any religious program, practice or service. This responsibility will be exercised only if the religious activity, or the incarcerated individual's participation in the activity, might jeopardize the security, safety or well being of the institution, its visitors, incarcerated individuals or staff.

**4. HOLY BOOK:** None.

**5. DIET:** Not mandated.

**6. PRACTITIONERS:** If requested, incarcerated individuals 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:**

<b>Individual Worship:</b>	<b>Corporate Worship:</b>
Animal Tooth Choker	Almond Oil for Flute
Dream Catcher	Bear Root
Headband	Copal
Healing Stones	Flute
Medicine Bag for Healing Stones	Hand Drum
Medicine Wheel	Herbs: Kinnik Kinnik, Kinnik Kinnik/Tobacco Blend, Sage, Sweet Grass and Cedar
Prayer Beads	Peace Pipe
Prayer Feather	Prayer Feather
Sacred Path Cards	Rattle
	Smudge Pot or Shell
	Sweat Lodge Drum
	Talking Stick

- **Almond Oil:** Almond Oil is used for the flute only.
- **Animal Tooth Choker:** Animal tooth choker 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 chokers shall consist of no more than four tiers of beads.
- **Bear Root:** Bear root is sprinkled on the hot stones during the ceremony. The smoke from the bear root helps with breathing and enlists male energy to the sweat lodge ceremony. For sweat lodge ceremony only.
- **Capol:** Capol is a pine sap that is sprinkled over the hot stones that enlist female energy to sweat lodge ceremony. For sweat lodge ceremony only.
- **Dream Catcher:** Dream catchers shall be made of twig, shall not exceed 10-14" and shall be for in cell use only. Feather colors shall be limited to yellow, red, blue, green, black or white.
- **Flute:** Flute must be made of wood or plastic and not exceed 22" in length for corporate worship only.
- **Hand Drum:** Drum shall be hand held, 9", and have one beater. The drum may be used for corporate worship only.
- **Headband:** 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 or white) and shall not hang down the back of the head and shoulders. Incarcerated individuals shall possess no more than two headbands at a time.
- **Healing Stones:** Healing stones are an approved item to be placed by incarcerated individuals in their personal medicine bag. Healing stones must come in a variety set of no more than four (4) stones.
- **Herbs:** Cedar, Kinnik Kinnik, Kinnik Kinnik/Tobacco blend (outdoor use only) Sage and Sweet Grass, for ceremonial pipe shall be maintained in institutional storage and shall only be dispensed to incarcerated individuals in quantities sufficient for services.
- **Medicine Bag for Healing Stones:** Medicine bag (pouch) shall contain approved items only. These items are small stones (pebbles), vegetable compounds and small bones only. Incarcerated individuals may carry these bags on their persons. The bags shall not exceed 3" by 3½".
- **Medicine Wheel:** Medicine Wheel must not be visibly displayed on person out of cell. Incarcerated individuals may possess one medicine wheel, which shall not exceed 2" in diameter.
- **Peace Pipe:** Incarcerated individuals 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 incarcerated individual's name and institutional number and stored in corporate worship storage. Corporate worship pipes may continue to be used by those incarcerated individuals who do not purchase a personal pipe.
- **Prayer Beads:** 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 Feather:** Prayer Feathers [hawk, owl, turkey or eagle feather (only if an incarcerated individual 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 incarcerated individuals may also purchase one (1) prayer feather [hawk, owl, turkey or eagle feather (only if an incarcerated individual 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.
- **Rattle:** 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.
- **Sacred Path Cards:** Cards must not exceed 3 x 5", 44 cards total.
- **Smudge Pot or Shell:** Smudge pot or shell shall not exceed 3¼" wide and 2¼" tall. Smudge pot/shell shall be used for corporate worship only
- **Sweat Lodge Drum:** Sweat Lodge Drum with beater is a specific drum used for the Sweat Lodge ceremonies only. Other drums may be incorporated in the ceremony. The drum is 14" wide and 6" in height. The frame is made of cedar and the drum heads (double sided) are made from elk rawhide. The beater has a sheepskin fleece head, covered with elk leather. The Sweat Lodge Drum is for corporate worship only.
- **Talking Stick: The Talking Stick** must not exceed 12" in length and 1" in diameter for corporate worship only.

## **PROTESTANT**

- 1. HOLY DAYS/FESTIVALS:** If requested, incarcerated individuals should be excused from work and/or programs as an excused absence for the scheduled hours of the services corresponding with high holy days which are documented in the Religious Services Handbook. Please reference the Christian high holy days in the calendar section, i.e., Section Four (IV), for each faith. This excludes weekly services and is strictly for high holy days.
- 2. PRIVATE WORSHIP:** Not mandated.
- 3. CORPORATE WORSHIP:** If requested, incarcerated individuals 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 incarcerated individual's participation in any religious program, practice or service. This responsibility will be exercised only if the religious activity, or the incarcerated individual's participation in the activity, might jeopardize the security, safety or well being of the institution, its visitors, incarcerated individuals or staff.
- 4. HOLY BOOK:** If requested, incarcerated individuals who identify themselves as Protestants should be allowed a copy of the Holy Bible in accordance with 103.CMR 403.10 (2)(b) Incarcerated individual Property.
- 5. DIET:** Not mandated.
- Please note: Seventh Day Adventist practitioners are authorized to be issued a vegetarian diet upon request.
- 6. PRACTITIONERS:** If requested, incarcerated individuals 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:**

### **Individual Worship:**

Gold Cross Pendant and Chain
Silver Cross Pendant and Chain
Silver Crucifix Pendant and Chain
Sterling Silver Cross Medallion and Chain
Sterling Silver Crucifix Medallion and Chain

An incarcerated individual 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". An incarcerated individual may possess a maximum of one (1) chain. The

chain shall not be longer than 20" in length and shall not exceed 1/8" in diameter. No hollow type, gemstone medals allowed.

**RASTAFARIAN**

- 1. HOLY DAYS/FESTIVAL:** If requested, incarcerated individuals should be excused from work and/or programs as an excused absence for the scheduled hours of the services corresponding with high holy days which are documented in the Religious Services Handbook. Please reference the high holy days in the calendar section, i.e., Section Four (IV), for each faith. This excludes weekly services and is strictly for high holy days.
  
- 2. PRIVATE WORSHIP:** If requested, incarcerated individuals who identify themselves as Rastafarian should be allowed to meditate and read the Holy Bible. Rastafarian incarcerated individuals should coordinate prayer times around institutional count.
  
- 3. CORPORATE WORSHIP:** Not mandated.
  
- 4. HOLY BOOK:** If requested, incarcerated individuals who identify themselves as Rastafarians should be allowed a copy of the Holy Bible in accordance with 103.CMR 403.10 (2)(b) Incarcerated individual Property.
  
- 5. DIET:** If requested, incarcerated individuals who identify themselves as Rastafarians should be allowed a vegetarian diet.
  
- 6. PRACTITIONERS:** Not mandated.
  
- 7. APPROVED ITEMS:**

**Individual Worship:**

**Corporate Worship:**

Lion Medallion and Chain	Rastafarian Banner
Prayer Oil	Candles
Sterling Silver Star of David Medallion	
Tam	

- **Candles:** Candles must not exceed 8” in height and shall be unscented in the colors of red, black, green and yellow. Candles may be used during Ethiopian Christmas (corporate worship only) and must be supervised by a staff member or a volunteer.
- **Lion Medallion and Chain:** 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”.
- **Prayer Oil:** Prayer oil shall be provided by an approved vendor in one 1 oz. or four 1/4 oz. labeled containers. Incarcerated individuals shall maintain prayer oil in its original 1 oz. or four 1/4 oz. labeled plastic containers. Incarcerated individuals 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.
- **Rastafarian Banner:** The banner is for corporate worship only.
- **Silver Star of David Medallion and Chain:** 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”.
- **Tam:** Incarcerated individuals shall be provided access to two tams. The tams must be of one solid color (black, or white).

**RELIGIOUS SOCIETY OF FRIENDS (QUAKERS)**

- 1. HOLY DAYS/FESTIVALS:** Not mandated.
- 2. PRIVATE WORSHIP:** Not mandated.
- 3. CORPORATE WORSHIP:** Not mandated.
- 4. HOLY BOOK:** If requested, incarcerated individuals who identify themselves as Quakers should be allowed copy of the Bible in accordance with 103.CMR 403.10 (2)(b) Incarcerated individual Property.
- 5. DIET:** Not mandated.
- 6. PRACTITIONERS:** Not mandated.
- 7. APPROVED ITEMS:** None.

**ROMAN CATHOLIC**

**1. HOLY DAYS/FESTIVALS:** If requested, incarcerated individuals should be excused from work and/or programs as an excused absence for the scheduled hours of the services corresponding with high holy days which are documented in the Religious Services Handbook. Please reference the high holy days in the calendar section, i.e., Section Four (IV), for each faith. This excludes weekly services and is strictly for high holy days.

**2. PRIVATE WORSHIP:** Not mandated.

**3. CORPORATE WORSHIP:** If requested, incarcerated individuals 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 incarcerated individual's participation in any religious program, practice or service. This responsibility will be exercised only if the religious activity, or the incarcerated individual's participation in the activity, might jeopardize the security, safety or well being of the institution, its visitors, incarcerated individuals or staff.*

**4. HOLY BOOK:** If requested, incarcerated individuals who identify themselves as Catholics should be allowed copy of the Catholic Bible in accordance with 103.CMR 403.10 (2)(b) Incarcerated individual Property.

**5. DIET:** If requested, incarcerated individuals who identify themselves as Catholics should be provided Meat free meals on Fridays during Lent, Ash Wednesday, and Good Friday.

**6. PRACTITIONERS:** If requested, incarcerated individuals 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:**

**Individual Worship:**

**Corporate Worship:**

Brown Scapular	Candles
Gold Cross Pendant and Chain	
Rosary Beads	
Silver Cross Pendant and Chain	
Silver Crucifix Pendant and Chain	
Sterling Silver Cross Medallion and Chain	
Sterling Silver Crucifix Medallion and Chain	
Virgin Mary Prayer Card	

- All religious Medallions and Pendants 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.
- **Brown Scapular:** Brown Scapular approved for on person (must be worn tucked under the shirt) and in cell worship. The scapular must be no longer than 18” and the cord must be made of breakable material.
- **Candles:** Candles must not exceed 8” in height and shall be unscented.
- **Rosary Beads:** 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).

- **Virgin Mary Prayer Card**  
**SCIENTOLOGY**

- 1. HOLY DAYS/FESTIVALS:** Not mandated.
- 2. PRIVATE WORSHIP:** Not mandated.
- 3. CORPORATE WORSHIP:** Not mandated.
- 4. HOLY BOOK:** If requested, incarcerated individuals 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 (2)(b) Incarcerated individual Property.
- 5. DIET:** Not mandated.
- 6. PRACTITIONERS:** If requested, incarcerated individuals 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:** None.

## WICCA

- 1. HOLY DAYS/FESTIVALS:** If requested, incarcerated individuals should be excused from work and/or programs as an excused absence for the scheduled hours of the services corresponding with high holy days which are documented in the Religious Services Handbook. Please reference the high holy days in the calendar section, i.e., Section Four (IV), for each faith. This excludes weekly services and is strictly for high holy days.
- 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:

Individual Worship:	Corporate Worship:
7 Point Faery Star Pendant	Altar Bowl
Book of Shadows	Altar Cloth (Black or White)
Celtic Pentacle Pendant and Chain	Brass Bell
Crescent Star/Moon Pendant and Chain	Candle Holder and Candle Snuffer
Magic Circle	Candles
Prayer Oil	Chalice
Raven Pendant and Chain	Incense and Burner
Runes and Cloth Bag	Meditation CD
Sterling Silver Pentagram Medallion and Chain	Worry Stone
Tarot Cards	
Worry Stone	

- **7 Point Faery Star Pendant:** Medallion shall not exceed a thickness of 1/8” and shall not exceed a diameter of 1 1/2”.
- **Altar Bowls:** Altar bowls must be plastic (in either blue or black) or wooden and be used for corporate worship only.
- **Altar Cloth:** Altar cloth shall not exceed 21” by 22” for corporate worship only.
- **Book of Shadows:** Book of Shadows shall be hardcover and shall not exceed 5½” by 8½”.
- **Brass Bell:** Brass bell must not exceed 1.5” in height for corporate worship only.
- **Candle Holder and Candle Snuffer:** Candleholder and candlesnuffer for corporate worship only under staff supervision.
- **Candles:** Candles must not exceed 8” in height and shall be unscented in the colors of white, black, red, blue or silver, orange, green, purple, yellow, pink, brown or lavender. Candles (three candles only) may be used during Sabbat and Esbat rituals (corporate worship only) and must be supervised by a staff member or a volunteer.
- **Celtic Pentacle Pendant and Chain:** 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”.
- **Chalice:** Chalice to be used for corporate worship only.
- **Crescent Star/Moon Pendant and Chain:** 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”.
- **Incense and Burner:** Incense and burner for corporate worship only under staff supervision. Incense scents shall be limited to: Frankincense, Myrrh and Sage.
- **Magic Circle:** Magic Circle constructed by incarcerated individuals; sheet and markers provided by institution for corporate worship only.
- **Meditation CD:** Meditation tapes for corporate worship only.
- **Prayer Oil:** Prayer oil shall be provided by an approved vendor in one 1 oz. or four 1/4 oz. labeled containers. Incarcerated individuals shall maintain prayer oil in its original 1 oz. or four 1/4 oz. labeled plastic containers. Incarcerated individuals 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, Somali Rose, and Mugwort Oil.

- **Raven Pendant and Chain:** 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.
- **Runes and Cloth Bag:** Runes must be made of clay or bone and come in a set of no more than 25. Cloth bag for runes shall be made of black cotton with drawstring top and measure 2" by 4".
- **Sterling Silver Pentagram Medallion and Chain:** 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.
- **Tarot Cards:** 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.
- **Worry Stone:** Worry Stone must measure no more than 1 1/2" long and 1 1/4" wide, be of bone color.

# **SECTION IV**

## **2023 RELIGIOUS CALENDAR**

<b>HOLY DAY</b>	<b>DESCRIPTION</b>	<b>DATE</b>
Winter Sunstead	<b>Asatru</b>	January 1 & 2
The Solemnity of Mary, Mother of God	<b>Roman Catholic</b>	January 1
Asara B'Tevet	<b>Jewish/Messianic Judaism</b>	January 3
First Esbat	<b>Wiccan</b>	January 6
Theophany	<b>Greek Orthodox</b>	January 6
Shushon-e	<b>Buddhist</b>	January 7
Ethiopian Christmas	<b>Rastafarian</b>	January 7
Makar Sankranti	<b>Hindu</b>	January 14
New Moon	<b>Wiccan</b>	January 21
Three Heirarchs	<b>Greek Orthodox</b>	January 30
Vala Vision	<b>Asatru</b>	February 2
Presentation of Christ in the Temple	<b>Greek Orthodox</b>	February 2
Imbolic Sabbat	<b>Wiccan</b>	February 2
Second Esbat	<b>Wiccan</b>	February 5
Nehan-e	<b>Buddhist</b>	February 15
Maha Shivaratri	<b>Hindu</b>	February 18
New Moon	<b>Wiccan</b>	February 20
Father's Day	<b>Nation of Gods and Earth</b>	February 22
Ash Wednesday	<b>Christian /Roman Catholic</b>	February 22
Lent	<b>Christian/ Roman Catholic</b>	February 22 -April 6
Days of Ayyama-ha	<b>Baha'I</b>	February 26 – March 1
Saviour's Day	<b>Nation of Islam</b>	February 26
Ash Wednesday	<b>Greek Orthodox</b>	February 27
Lent	<b>Greek Orthodox</b>	February 27 – April 15

<b>HOLY DAY</b>	<b>DESCRIPTION</b>	<b>DATE</b>
Baha'I Fast	<b>Baha'I</b>	March 2 – 20
Fast of Esther	<b>Jewish/Messianic Judaism</b>	March 6
Purim	<b>Jewish</b>	March 6-7
Third Esbat	<b>Wiccan</b>	March 7
Holi	<b>Hindu</b>	March 8
Danbala	<b>Voodoo/Vodou</b>	March 17
High Feast of Ostara	<b>Asatru</b>	March 20
New Ruz'	<b>Baha'I</b>	March 20
Higan-e	<b>Buddhist</b>	March 20
Vernal Equinox	<b>Native American</b>	March 20
Ostara Sabbat	<b>Wiccan</b>	March 20
New Moon	<b>Wiccan</b>	March 21
Ramadan	<b>Islamic/Nation of Islam</b>	March 22- April 21
Ram Navami	<b>Hindu</b>	March 30
Holy Week	<b>Christian/ /Roman Catholic</b>	April 2 –8
Nisan	<b>Jehovah's Witness</b>	April 4
Pesach	<b>Jewish/Messianic Judaism</b>	April 5 –13
Fourth Esbat	<b>Wiccan</b>	April 6
Hanuman Jayanti	<b>Hindu</b>	April 6
First Fruits	<b>Messianic Judaism</b>	April 7
Hanamatsuri	<b>Buddhist</b>	April 8
Easter	<b>Christian/ /Roman Catholic</b>	April 9
Holy Week	<b>Greek Orthodox</b>	April 9 –16
Baisakhi	<b>Hindu</b>	April 14

<b>HOLY DAY</b>	<b>DESCRIPTION</b>	<b>DATE</b>
Easter	<b>Greek Orthodox</b>	April 16
The Solemnity of the Ascension	<b>Roman Catholic</b>	April 18
Festival Of Ridvan	<b>Baha'I</b>	April 20
New Moon	<b>Wiccan</b>	April 20
Eid al-Fitr	<b>Islamic/Nation of Islam</b>	April 21-22
Walpurgia	<b>Asatru</b>	May 1
Beltane Sabbat	<b>Wiccan</b>	May 1
Twelfth Day of Ridvan	<b>Baha'I</b>	May 2
Fifth Esbat	<b>Wiccan</b>	May 5
Vesak	<b>Buddhist</b>	May 5
Thrissur Pooram	<b>Hindu</b>	May 10
Festival Day	<b>Neterian</b>	May 14
New Moon	<b>Wiccan</b>	May 19
Declaration of Bab	<b>Baha'I</b>	May 24
Shavuot	<b>Jewish/Messianic Judaism</b>	May 25-27
Buddha Purnima	<b>Hindu</b>	May 26
Ascension of Bahauallah	<b>Baha'I</b>	May 29
Ascension	<b>Greek Orthodox</b>	June 1
Dharma-Vijaya Poson	<b>Buddhist</b>	June 3
Sixth Esbat	<b>Wiccan</b>	June 3
Pentecost	<b>Greek Orthodox</b>	June 4
Allah's Educational Show and Prove	<b>Nation of Gods and Earths</b>	June 10-11
New Moon	<b>Wiccan</b>	June 18
Mid-Summer Feast of Baldr	<b>Asatru</b>	June 21

<b>HOLY DAY</b>	<b>DESCRIPTION</b>	<b>DATE</b>
Summer Solstice	<b>Native American/Neterian</b>	June 21
Litha Sabbat	<b>Wiccan</b>	June 21
Eid al-Adha	<b>Islamic/Nation of Islam</b>	June 28 - 29
Feast of the Holy Apostles	<b>Greek Orthodox</b>	June 29
Dharma-Asalha Puja	<b>Buddhist</b>	July 3
Seventh Esbat	<b>Wiccan</b>	July 3
Fast Tammuz	<b>Jewish/ Messanic Judaism</b>	July 6
Martyrdom of Bab	<b>Baha'I</b>	July 9
Festival Days	<b>Neterian</b>	July 14-31
Ezili Danto	<b>Voodoo/Vodou</b>	July 16
New Moon	<b>Wiccan</b>	July 17
Birthday of Emperor Haile Selassie	<b>Rastafarian</b>	July 23
Tisha B'Av	<b>Jewish/Messianic Judaism</b>	July 26-27
Hloaf	<b>Asatru</b>	August 1
Lughnasadh Sabbat/ Eight Esbat	<b>Wiccan</b>	August 1
Founder's Day	<b>Buddhist</b>	August 5
Transfiguration of Jesus	<b>Greek Orthodox</b>	August 6
O-Bon-e	<b>Buddhist</b>	August 13-15
Festival Day	<b>Neterian</b>	August 13
Feast of the Theotokos	<b>Greek Orthodox</b>	August 15
Assumption of the Blessed Virgin Mary	<b>Roman Catholic</b>	August 15
New Moon	<b>Wiccan</b>	August 16
Marcus Garvey Birthday	<b>Rastafarian</b>	August 17
Festival Day	<b>Neterian</b>	August 20

<b>HOLY DAY</b>	<b>DESCRIPTION</b>	<b>DATE</b>
Nag Panchami	<b>Hindu</b>	August 21
NGE Annual Family Day Event/Allah Social	<b>Nation of Gods and Earths</b>	August 26
Nineth Esbat	<b>Wiccan</b>	August 30
Raksha Bandhan	<b>Hindu</b>	August 30
Sri Krishna Janmashtami	<b>Hindu</b>	September 6
Dahi Handi	<b>Hindu</b>	September 7
The Beheading of St. John the Baptist	<b>Greek Orthodox</b>	September 11
Ethiopian New Year Day	<b>Rastafarian</b>	September 12
New Moon	<b>Wiccan</b>	September 14
Rosh Hashanah	<b>Jewish/Messianic Judaism</b>	September 15 - 17
Fast of Gedaliah	<b>Jewish/Messianic Judaism</b>	September 18
Ganesh Chaturthi	<b>Hindu</b>	September 19
American Indian Day	<b>Native American</b>	September 22
Fall Equinox Feast of Odin	<b>Asatru</b>	September 23
Higan-e	<b>Buddhist</b>	September 23
Autumnal Equinox	<b>Native American</b>	September 23
Mabon Sabbat	<b>Wiccan</b>	September 23
Yom Kippur	<b>Jewish/Messianic Judaism</b>	September 24-25
The Elevation of the Holy Cross	<b>Greek Orthodox</b>	September 27
Tenth Esbat	<b>Wiccan</b>	September 29
Sukkot	<b>Jewish/Messianic Judaism</b>	Sept 29- Oct 6
Shemini Atzeret	<b>Jewish/Messianic Judaism</b>	October 6 - 8
Birth of The Honorable Elijah Muhammad	<b>Nation of Islam</b>	October 7
Simchat Torah	<b>Jewish</b>	October 7-8

<b>HOLY DAY</b>	<b>DESCRIPTION</b>	<b>DATE</b>
Day One	<b>Nation of Gods and Earths</b>	October 10
New Moon	<b>Wiccan</b>	October 14
Navratri	<b>Hindu</b>	October 15- 23
Holy Day of Atonement	<b>Nation of Islam</b>	October 16
Birth of the Bab	<b>Baha’I</b>	October 20
Dussehra	<b>Hindu</b>	October 24
Eleventh Esbat	<b>Wiccan</b>	October 28
Night of Specters	<b>Asatru</b>	October 31
Samhain Sabbat	<b>Wiccan</b>	October 31
All Saints	<b>Greek Orthodox</b>	November 1
National American Indian Heritage Month	<b>Native American</b>	November 1 – 30
All Saints Day	<b>Roman Catholic</b>	November 1
All Soul’s Day	<b>Voodoo/Vodou</b>	November 1-2
Crowning of Emperor Haile Selassie I	<b>Rastafarian</b>	November 2
Dhan Teras	<b>Hindu</b>	November 10
Hero’s Day	<b>Asatru</b>	November 11
Diwali	<b>Hindu</b>	November 12
Birth of Bahauallah	<b>Baha’I</b>	November 12
New Moon	<b>Wiccan</b>	November 13
Bhai Dooj	<b>Hindu</b>	November 14
Fast Before Christmas	<b>Greek Orthodox</b>	Nov. 15 – Dec. 24
Chhath Puja	<b>Hindu</b>	November 19
Presentation of Theotokos to the Temple	<b>Greek Orthodox</b>	November 21
Day of the Covenant	<b>Baha’I</b>	November 26

<b>HOLY DAY</b>	<b>DESCRIPTION</b>	<b>DATE</b>
Twelfth Esbat	<b>Wiccan</b>	November 27
Ascension of the Abdula-Baha	<b>Baha'I</b>	November 28
Chanukah	<b>Jewish/Messianic Judaism</b>	December 7-15
Bodhi Day	<b>Buddhist</b>	December 8
The Solemnity of the Immaculate Conception	<b>Roman Catholic</b>	December 8
New Moon	<b>Wiccan</b>	December 12
High Feast of Yule	<b>Asatru</b>	December 21
Winter Solstice	<b>Native American/Neterian</b>	December 21
Yule Sabbat	<b>Wiccan</b>	December 21
Festival Days	<b>Neterian</b>	December 22-26
Winter Sunstead	<b>Asatru</b>	December 24 & 25
Christmas Day	<b>Christian/Greek Orthodox/Roman Catholic</b>	December 25
Thirteenth Esbat	<b>Wiccan</b>	December 26
Joya-e	<b>Buddhist</b>	December 31

## ASATRU HOLY DAYS

If requested, Asatru incarcerated individuals observing the *High Feast of Ostara, Mid-Summer Feast of Baldur, Fall Equinox Feast of Odin, and \*High Feast of Yule* holy days should be allowed to **Blot, Sumbel and Feast**. The blot and sumbel consists of a blessing in which a cup of 100% apple juice is required. The feast should immediately follow the blot and sumbel. The feast should include turkey breast, corn, beans and squash only.

Asatru incarcerated individuals should be allowed to Blot and Sumbel for all other holy days not associated with a feast. Asatru incarcerated individuals should be provided with one piece of cake and one cup of 100% apple juice.

<u>HOLY DAYS</u>	<u>DESCRIPTION</u>	<u>2023 DATE</u>
Winter Sunstead	Holy Day	January 1 & 2
Vala Vision	Maiden's Day	February 2
<b>High Feast of Ostara</b>	<b>Beginning of Spring</b>	<b>March 20</b>
Walpurgia	May Eve	May 1
<b>Mid-Summer/Feast of Baldur</b>	<b>Summer Solstice/Midsummer</b>	<b>June 21</b>
Hloaf	Lammas	August 1
<b>Fall Equinox/ Feast of Odin</b>	<b>Fall Equinox</b>	<b>September 23</b>
Night of Specters	Holy Day	October 31
Hero's Day	Holy Day	November 11
<b>High Feast of Yule</b>	<b>Beginning of Runic Year</b>	<b>December 21</b>
Winter Sunstead	Holy Day	December 24 & 25

## **BAHA’I HOLY DAYS**

There are no feasts associated with the Baha’I holy days.

During the Baha’I Fast, incarcerated individuals should be provided dates (fruit) 1 ½ to 1 hour(s) before dawn and daily meals 1 ½ to 1 hour(s) after sunset to accommodate the daily requirements of fasting. Dates (fruit) will be provided by the institutional kitchen.

<b><u>HOLY DAYS</u></b>	<b><u>DESCRIPTION</u></b>	<b><u>2023 DATE</u></b>
Days of Ayyama-ha	Holy Day	February 26 – March 1
Baha’I Fast	Holy Day	March 2 – March 20
New Ruz’	Holy Day	March 20
Festival of Ridván	Holy Day	April 20
Twelfth Day of Ridvan	Holy Day	May 2
Declaration of Bab	Holy Day	May 24
Ascension of the Bahauallah	Holy Day	May 29
Martyrdom of the Bab	Holy Day	July 9
Birth of the Bab	Holy Day	October 20
Birth of the Bahauallah	Holy Day	November 12
Day of the Covenant	Holy Day	November 26
Ascension of the Abdula-Baha	Holy Day	November 28

## **BUDDHIST HOLY DAYS**

If requested, Buddhist incarcerated individuals observing **Vesak, Dharma-vijaya/Poson, and Dharma-chakka/Asalha Puja** should be provided a feast. The feast should include meatless chicken, steamed rice, green beans, barbecue sauce, fruit juice and cake.

<b><u>HOLY DAYS</u></b>	<b><u>DESCRIPTION</u></b>	<b><u>2023 DATE</u></b>
Shushon-e	New Year's Day	January 7
Nehan-e	Nirvana day – Commemorate anniversary of Buddha's death	February 15
Higan-e	Equinox Day	March 20
Hanamatsuri/Flower Festival	The birthday of the Buddha	April 8
<b>Vesak</b>	<b>The day commemorating Buddha's birth, Enlightenment and death</b>	<b>May 5</b>
<b>Dharma-vijaya/ Poson</b>	<b>Commemorating the preaching of the Dharma to foreign countries, especially Sri Lanka</b>	<b>June 3</b>
<b>Dharma-chakka/ Asala Puja</b>	<b>Commemorating the first proclamation of the Dharma by the Buddha</b>	<b>July 3</b>
Founder's Day	Buddhist holiday	August 5
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.	August 13-15
Higan-e	Equinox Day	September 23
Bodhi Day	Enlightenment Day-Commemorating the enlightenment of Buddha.	December 8
Joya-e	New Year's Eve Day	December 31

## **CHRISTIAN HOLY DAYS**

There are no feasts associated with the Christian holy days.

<b><u>HOLY DAY</u></b>	<b><u>DESCRIPTION</u></b>	<b><u>2023 DATE</u></b>
Ash Wednesday	Beginning of Lent	February 22
Lent	Holy Day	February 22 – April 6
HOLY WEEK:	Celebrating the suffering, death and resurrection of Christ	April 2 - April 8
	Palm Sunday	April 2
	Holy Thursday	April 6
	Good Friday	April 7
	Holy Saturday	April 8
Easter	Holy Day	April 9
Christmas Day	Celebration of Christ's Birth	December 25

## **GREEK ORTHODOX HOLY DAYS OF OBLIGATION**

There are no feasts associated with the Greek Orthodox holy days.

<b><u>HOLY DAY</u></b>	<b><u>DESCRIPTION</u></b>	<b><u>2023 DATE</u></b>
Theophany	Fast Day	January 6
Three Heirarchs	Holy Day	January 30
Presentation of Christ in the Temple	Holy Day	February 2
Ash Wednesday	Beginning of Lent	February 27
Lent	Holy Day	February 27 – April 15
HOLY WEEK:	Celebrating the suffering, death and resurrection of Christ	April 9 - April 16
	Palm Sunday	April 9
	Holy Thursday	April 13
	Good Friday	April 14
	Holy Saturday	April 15
Easter	Holy Day	April 16
Ascension	Holy Day	June 1
Pentecost	Holy Day	June 4
Feast of the Holy Apostles	Celebration of Peter and Paul	June 29
Transfiguration of Jesus	Fast Day	August 6
Feast of the Theotokos	Celebration of the Dormition	August 15
The Beheading of St. John the Baptist	Fast Day	September 11
The Elevation of the Holy Cross	Fast Day	September 27
All Saints Day	Holy Day	November 1
Fast Before Christmas	Fast preceding Feast of the Nativity	Nov. 15 – Dec. 24
Presentation of the Theotokos to the Temple	Holy Day	November 21
Feast of the Nativity	Celebration of Christ's Birth	December 25

## **HINDU HOLY DAYS**

There are no feasts associated with the Hindu holy days.

<b><u>HOLY DAY</u></b>	<b><u>DESCRIPTION</u></b>	<b><u>2023 DATE</u></b>
Makar Sankranti	Holy Day	January 14
Maha Shivaratri	Holy Day	February 18
Holi	Holy Day	March 8
Ram Navami	Holy Day	March 30
Hanuman Jayanti	Holy Day	April 6
Baisakhi	Holy Day	April 14
Thrissur Pooram	Holy Day	May 10
Buddha Purnima	Holy Day	May 26
Nag Panchami	Holy Day	August 21
Raksha Bandhan	Holy Day	August 30
Sri Krishna Janmashtami	Holy Day	September 6
Dahi Handi	Holy Day	September 7
Ganesh Chaturthi	Holy Day	September 19
Navratri	Holy Day	October 15 – October 23
Dussehra	Holy Day	October 24
Dhan Teras	Holy Day	November 10
Diwali	Holy Day	November 12
Bhai Dooj	Holy Day	November 14
Chhath Puja	Holy Day	November 19

## **ISLAMIC HOLY DAYS**

Holy Day Memos will be sent out to facility administration prior to the start of Ramadan and Eidul-Adha with specific holy day observation instructions.

Incarcerated individuals participating in the 6 day fast for Shawwal must provide the specific dates they will be fasting to the Director of Treatment at least a month prior to the first day of the fast.

<b><u>HOLY DAY</u></b>	<b><u>DESCRIPTION</u></b>	<b><u>2023 DATE</u></b>
Ramadan	The Month of Fasting	March 22 – April 21*
Eid al-Fitr	Breaking the Fast	April 21 – April 22
Eid al-Adha	Holy Day	June 28 – June 29
Shawwal	6 days of Fasting	To Be Determined

- 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 backward through the seasons. Calendars are also available from the Muslim chaplains.

## **JEHOVAH'S WITNESS HOLY DAY**

There are no feasts associated with the Jehovah's Witness holy day.

<b><u>HOLY DAY</u></b>	<b><u>DESCRIPTION</u></b>	<b><u>2023 DATE</u></b>
Nisan	Annual Lord's communion service to commemorate the death of Jesus	April 4

## **JEWISH HOLY DAYS**

A Holy Day Memo will be sent out to facility administration prior to the start of Passover with specific holy day observation instructions.

<b><u>HOLY DAY</u></b>	<b><u>DESCRIPTION</u></b>	<b><u>2023 DATE</u></b>
Asara B'Teves	Fast Day	January 3
Fast of Esther	Fast Day before Purim	March 6
Purim	Celebration of the defeat of the plot to kill the Jews of Persia	March 6-7
Pesach	Passover -The Festival of Freedom	April 5-April 13
Shavuot	The Festival of Weeks	May 25- May 27
Fast of Tammuz	Fast Day	July 6
Tisha B'Av	Fast Day	July 26 - 27
Rosh Hashanah	New Years Day - the Day of Remembrance/ Judgment	September 15-17
Fast of Gedaliah	Fast Day	September 18
Yom Kippur	Day of Atonement	September 24-25
Sukkot	Holy Day of Tabernacles	Sept. 29-Oct. 6
Shemini Atzeret	Festival	October 6-8
Simchat Torah	The Rejoicing of the Torah	October 7-8
Chanukah	Festival of Lights	Dec. 7 – Dec. 15

- **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.**

## MESSIANIC JUDAISM HOLY DAYS

A Holy Day Memo will be sent out to facility administration prior to the start of Passover with specific holy day observation instructions.

<u>HOLY DAY</u>	<u>DESCRIPTION</u>	<u>2023 DATE</u>
Asara B'Tevet	Holy Day	January 3
Ta'anit Esther	Holy Day	March 6
Peseach	Passover -The Festival of Freedom	April 5-April 13
First Fruits	Acknowledging the fertility of the land	April 7
Shavuot (Pentecost)	The Festival of Weeks	May 25 – May 27
Tzom Tammuz	Holy Day	July 6
Tisha B'Av	Fast Day	July 26 - 27
Rosh Hashanah	New Years Day - the Day of Remembrance/ Judgment	September 15-17
Tzom Gedaliah	Fast Day	September 18
Yom Kippur	Day of Atonement	September 24-25
Sukkot	Holy Day of Tabernacles	September 29- Oct 6
Shemini Atzeret	Festival	October 6-8
Chanukah	Festival of Lights	Dec. 7 – Dec. 15

- **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**

There are no feasts associated with the Nation of Gods and Earth holy days. During the four holy days incarcerated individuals should be provided meals before sunrise and after sunset to accommodate the requirement of fasting.

<b><u>HOLY DAY</u></b>	<b><u>DESCRIPTION</u></b>	<b><u>2023 DATE</u></b>
Father's Day	Allah's Birthday / Fast Day	February 22
Allah's Educational Show And Prove	Fast Day	June 10-11
NGE Annual Family Day Event/Allah Social	Fast Day	August 26
Day One	Birth of the Nation of Gods and Earths Day / Fast Day	October 10

## **NATION OF ISLAM HOLY DAYS**

Holy Day Memos will be sent out to facility administration prior to the start of Ramadan and Eidul-Adha with specific holy day observation instructions.

Incarcerated individual's fasting for **Saviour's Day**, **Birth of the Honorable Elijah Muhammad**, and **Holy Day of Atonement** should be provided dates (fruit) 1 ½ to 1 hour(s) before dawn and their daily meals (mainline or special diet) 1 ½ to 1 hour(s) after sunset to accommodate the daily requirements of fasting for these specific holy days. Dates (fruit) will be provided by the institutional kitchen.

Incarcerated individuals on a Special Diet who will be participating in any other fast must provide the specific date they will be fasting to the Director of Treatment at least a month prior to the first day of the fast.

<b><u>HOLY DAY</u></b>	<b><u>DESCRIPTION</u></b>	<b><u>2023 DATE</u></b>
<b>Saviour's Day</b>	<b>Fast Day</b>	<b>February 26</b>
Ramadan	The Month of Fasting	March 22 – April 21*
Eid al-Fitr	Breaking the Fast	April 21 - 22
Eid al-Adha	Holy Day	June 28- 29
<b>Birth of the Honorable Elijah Muhammad</b>	<b>Fast Day</b>	<b>October 7</b>
<b>Holy Day of Atonement</b>	<b>Fast Day</b>	<b>October 16</b>

## **NATIVE AMERICAN HOLY DAYS**

If requested, Native American incarcerated individuals observing the **Vernal Equinox, Summer Solstice, Autumnal Equinox, and Winter Solstice** should be provided a feast. The feast should include turkey breast, corn, beans and squash.

In addition, Native Americans 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.

<b><u>HOLY DAY</u></b>	<b><u>DESCRIPTION</u></b>	<b><u>2023 DATE</u></b>
<b>Vernal Equinox</b>	<b>Beginning of Spring</b>	<b>March 20</b>
<b>Summer Solstice</b>	<b>Beginning of Summer</b>	<b>June 21</b>
American Indian Day	Celebrating pride in heritage	September 22
<b>Autumnal Equinox</b>	<b>Beginning of Autumn</b>	<b>September 23</b>
Native American Heritage Month	Celebrating pride in heritage	November 1 - 30
<b>Winter Solstice</b>	<b>Beginning of Winter</b>	<b>December 21</b>

## **NETERIAN HOLY DAYS**

There are no feasts associated with the Neterian holy days. In addition to the holy days listed below, if requested, Neterian practitioners can corporately worship the monthly full moon and new moon.

<b><u>HOLY DAY</u></b>	<b><u>DESCRIPTION</u></b>	<b><u>2023 DATE</u></b>
Festival Day	Corporate Worship	May 14
Summer Solstice	Beginning of Summer	June 21
Festival Day	Corporate Worship	July 14-31
Festival Day	Corporate Worship	August 13
Festival Day	Corporate Worship	August 20
Winter Solstice	Beginning of Winter	December 21
Festival Day	Corporate Worship	December 22-26

## **RASTAFARIAN HOLY DAYS**

If requested, Rastafarian incarcerated individuals observing the **Birthday of Emperor Haile Selassie** should be provided a feast. The feast should include rice, black beans, bananas, tomatoes, onions, and lettuce.

If requested incarcerated individuals observing the **Ethiopian Christmas, Birthday of Emperor, or the Crowning of Emperor Haile Selassie I**, should be provide fruit (available at the facility) and 100% fruit juice.

Incarcerated individuals participating in the 8 day fast prior to the Ethiopian Christmas must provide the specific dates they will be fasting to the Director of Treatment at least a month prior to the first day of the fast.

<b><u>HOLY DAY</u></b>	<b><u>DESCRIPTION</u></b>	<b><u>2023 DATE</u></b>
<b>Ethiopian Christmas</b>	<b>Holy Day</b>	<b>January 7</b>
<b>Birthday of Emperor Haile Selassie</b>	<b>Observes the day on which Haile Selassie I was born in 1892</b>	<b>July 23</b>
<b>Marcus Garvey Birthday</b>	<b>Holy Day</b>	<b>August 17</b>
<b>Ethiopian New Year Day</b>	<b>Holy Day -The start of the New Year in Ethiopia is recognized because Rastafarians believe Ethiopia to be their spiritual homeland, and a place to which they want to return</b>	<b>September 12</b>
<b>Crowning of Emperor</b>	<b>Holy Day -Commemorates the Coronation of Ras Tafari, as Emperor Haile Selassie I, King of Ethiopia in 1930</b>	<b>November 2</b>

## **ROMAN CATHOLIC HOLY DAYS**

There are no feasts associated with the Roman Catholic holy days.

<b><u>HOLY DAY</u></b>	<b><u>DESCRIPTION</u></b>	<b><u>2023 DATE</u></b>
The Solemnity of Mary, Mother of God	Holy Day	January 1
Ash Wednesday	Beginning of Lent	February 22
Lent	Holy Day	February 22 – April 6
HOLY WEEK:	Celebrating the suffering, death and resurrection of Christ	April 2 - April 8
	Palm Sunday	April 2
	Holy Thursday	April 6
	Good Friday	April 7
	Holy Saturday	April 8
Easter	Holy Day	April 9
The Solemnity of the Ascension	Holy Day	April 18
The Solemnity of the Assumption of the Blessed Virgin Mary	Holy Day	August 15
All Saints Day	Holy Day	November 1
The Solemnity of the Immaculate Conception	Holy Day	December 8
Christmas Day	Birth of Christ	December 25

**VOODOO/VODOU HOLY DAYS**

If requested, Voodoo/Vodou incarcerated individuals observing the **Danbala, Ezili Danto, or All Soul's Day** should be provided a feast. The feast should include bananas, beans, cake, chicken, corn, grape juice, and rice.

<b><u>HOLY DAY</u></b>	<b><u>DESCRIPTION</u></b>	<b><u>2023 DATE</u></b>
<b>Danbala</b>	<b>Holy Day</b>	<b>March 17</b>
<b>Ezili Danto</b>	<b>Holy Day</b>	<b>July 16</b>
<b>All Soul's Day</b>	<b>Holy Day</b>	<b>November 1-2</b>

## WICCAN CALENDAR HOLY DAYS

If requested, Wiccans incarcerated individuals observing the **Sabbats and Esbats** should be provided one piece of cake and one 8oz. cup of 100% apple juice. Cake and juice *should not* be provided for New Moons.

<u>HOLY DAY</u>	<u>DESCRIPTION</u>	<u>2023 DATE</u>
<b>First Esbat</b>	<b>Full Moon</b> New Moon	<b>January 6</b> January 21
<b>Imbolic Sabbat</b> <b>Second Esbat</b>	<b>Seasonal festival</b> <b>Full Moon</b> New Moon	<b>February 2</b> <b>February 5</b> February 20
<b>Third Esbat</b> <b>Ostara Sabbat</b>	<b>Full Moon</b> <b>Seasonal festival</b> New Moon	<b>March 7</b> <b>March 20</b> March 21
<b>Fourth Esbat</b>	<b>Full Moon</b> New Moon	<b>April 6</b> April 20
<b>Beltane Sabbat</b> <b>Fifth Esbat</b>	<b>Seasonal festival</b> <b>Full Moon</b> New Moon	<b>May 1</b> <b>May 5</b> May 19
<b>Sixth Esbat</b>	<b>Full Moon</b> New Moon	<b>June 3</b> June 18
<b>Litha Sabbat</b>	<b>Seasonal festival</b>	<b>June 21</b>
<b>Seventh Esbat</b>	<b>Full Moon</b> New Moon	<b>July 3</b> July 17
<b>Lughnasadh Sabbat</b> <b>Eighth Esbat</b>	<b>Seasonal festival</b> <b>Full Moon</b> New Moon	<b>August 1</b> <b>August 1</b> August 16
<b>Nineth Esbat</b>	<b>Full Moon</b>	<b>August 30</b>
<b>Mabon Sabbat</b> <b>Tenth Esbat</b>	New Moon <b>Seasonal festival</b> <b>Full Moon</b>	September 14 <b>September 23</b> <b>September 29</b>
<b>Eleventh Esbat</b> <b>Samhain Sabbat</b>	New Moon <b>Full Moon</b> <b>Seasonal festival</b>	October 14 <b>October 28</b> <b>October 31</b>
<b>Twelfth Esbat</b>	New Moon <b>Full Moon</b>	November 13 <b>November 27</b>
<b>Yule Sabbat</b> <b>Thirteenth Esbat</b>	New Moon <b>Seasonal festival</b> <b>Full Moon</b>	December 12 <b>December 21</b> <b>December 26</b>

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

### **Night Song Creations (Native American Vendor)**

Worcester MA  
Nswoman@nightsongcreations.com

# **SECTION VI:**

## **APPENDIX**

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

## Section Amended July 2013

### Incarcerated individual Religious Services Request Form-Page 1 of 2

Name: \_\_\_\_\_ Commitment Number (#) \_\_\_\_\_  
Date: \_\_\_\_\_

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 incarcerated individuals?

Yes \_\_\_\_\_ No \_\_\_\_\_

10. What is your specific request? The Religious Services Review Committee will only review requests listed in the space provided below on page 2.



# Religious Services Request Form

Institution: \_\_\_\_\_

Date of Request: \_\_\_\_/\_\_\_\_/\_\_\_\_

Incarcerated individual Name: \_\_\_\_\_ Commitment  
Number(#): \_\_\_\_\_

Request (**Be specific:** What was requested? When does incarcerated individual want it? Where does incarcerated individual want to utilize it?): \_\_\_\_\_

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Religion: \_\_\_\_\_

Please attach incarcerated individual'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): \_\_\_\_\_

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

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

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**Signature of Superintendent**

**Date**

Please send completed form to the Religious Services Review Committee

Attachment B

**COMMONWEALTH OF MASSACHUSETTS  
DEPARTMENT OF CORRECTION  
INCARCERATED INDIVIDUAL RELIGIOUS SERVICES REQUEST APPEAL FORM**

Name \_\_\_\_\_ Commit# \_\_\_\_\_

Date Appeal Received \_\_\_\_\_

Specific Request \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Committee's Rationale for Denial \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Reason for Appeal \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Remedy Requested \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

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**APPEAL DECISION**

Appeal Withdrawn [    ]

Appeal within Timeframe [    ]      Appeal Exceeds Timeframe [    ]

Superintendent or designee Signature: \_\_\_\_\_

\*Copy should be sent to the Director of Program Services  
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Committee Decision \_\_\_\_\_ is Upheld [    ]      Overturned [    ] Modified [    ]

Appeal Decision Comments \_\_\_\_\_

Commissioner Signature \_\_\_\_\_

Date \_\_\_\_\_

# **Approved Chaplain Property**

**Section Added April 18, 2000**

## COMMON ITEMS

<b>PROPERTY ITEM</b>	<b>DATE(S) NEEDED</b>	<b>OCCASION</b>
<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 &amp; PERCUSSION EQUIPMENT</u>	<i>WEEKLY</i>	<i>RELIGIOUS ED.</i>
<u>KEYBOARD &amp; AMPS</u>	<i>WEEKLY</i>	<i>RELIGIOUS ED.</i>

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

Added April 18, 2000

**JEHOVAH'S WITNESS**

PROPERTY ITEM	DATE(S) NEEDED	OCCASION
WINE	YEAR ROUND	SERVICES

\*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 Chaplain.

## JEWISH

PROPERTY ITEM	DATE(S) NEEDED	OCCASION
<u>RAM'S HORN or SHOFAR</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 &amp; 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**

<b><u>PROPERTY ITEM</u></b>	<b><u>DATE(S) NEEDED</u></b>	<b><u>OCCASION</u></b>
<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**

<b><u>PROPERTY ITEM</u></b>	<b><u>DATE(S) NEEDED</u></b>	<b><u>OCCASION</u></b>
<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>

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

**Added April 18, 2000**

## **ROMAN CATHOLIC**

<b>PROPERTY ITEM</b>	<b>DATE(S) NEEDED</b>	<b>OCCASION</b>
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 SMALL)	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
MISALETTES	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

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